PROTESTANT COMMUNITIES AS MISSION COMMUNITIES

A Systematic and Historical Study

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A Systematic and Historical Study

by

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ABSTRACT

[Keywords: Protestant community; mission community; church; community; community movement; centripetal mission; centrifugal mission]

Community is an integrative motif and the central message of the Bible. The divine goal of history is God's establishment of community. The Triune God is the origin of community and community is the mode of existence of God. Christian community is derived from God's community. The church is a community restored by the Triune God, and so the essence of the church is Christian community. The Bible is the history of community involving the beginning of community, the destruction of community, the restoration of community, and the completion of community. Christian community is a channel of realization of the kingdom of God.

As a restored community, the early church was a loving, sharing, praying, and witnessing community. The early church's common possession and sharing of materials in brotherly love had continuously been practiced throughout the churches as indicated in the books of Acts and the Epistles. The early church is a model of Christian community that believers must always strive for and constantly return to. It is possible to live the life of the early church community even now. This is proven by the history of the Protestant community and contemporary Protestant communities.

Christian community is not just a conceptual, but also a practical community. Christian community can be practiced in various forms. Protestant community includes the four modes: intentional Christian community, monastic community, church community, and cell group community. These four modes have an equal value in a sense that they exert the communal spirit in diverse ways. These four modes of Protestant community have appeared throughout the history of Protestant community.

Protestant communities influenced the renewal of the established church through their devoted community life of love. They have been the wellsprings of renewal in Protestantism. Protestant communities also become a place of reconciliation between divided Christians and denominations. The communities have a role as mediator of reconciliation among divided churches and denominations.

Community movements have also acted as the main mission movement in the history of Protestant mission. The main missions such as the Anabaptists, Moravians, and modern mission societies all exerted a powerful mission in a communal basis. The contribution of the Moravian missionaries of the Herrnhut community, beginning half a century before William Carey, brought about a shift of emphasis in missionary awareness within Protestantism. The Herrnhut community included the centripetal mission and centrifugal mission by living an intentional community and sending Moravian missionaries.

Mission should be exerted from a community dimension, not an individual level. The history of Protestant mission and contemporary Protestantism testifies that mission through community is the most effective and powerful method of mission. Up to now mission has usually been confined to centrifugal mission at an individual level, which emphasized preaching the gospel to foreign regions. It is a phenomenon of unbalanced mission. A balanced mission includes both centripetal and centrifugal mission.

Mission is not only a matter of the scope of preaching the gospel to the ends of earth, but also a matter of content. The content of mission is a radical discipleship and whole gospel in all-inclusiveness, containing centripetal and centrifugal mission, Christian presence and Christian proclamation, and the New Commandment and the Great Commission.

Community is an essence of church and an essence of mission.

UITTREKSEL

Gemeenskap is 'n integrale motief en die sentrale boodskap in die Bybel. Die geskiedenis deur die Bybel weerspieël die goddelike doel van God se instelling van gemeenskap. Die drie-enige God is die oorsprong van gemeenskap, en gemeenskap is die modus van God se bestaan. Christelike gemeenskap is afgelei van God se gemeenskap. Die kerk is 'n gemeenskap ingestel deur die drie-enige God, en daarom is die essensie van die kerk die Christelike gemeenskap. Die Bybel toon die geskiedenis daarvan aan met betrekking tot die begin van gemeenskap, die vernietiging van gemeenskap, die herstel van gemeenskap, en die voltooiing van gemeenskap.

As 'n herstelde gemeenskap was die vroeë kerk 'n liefdevolle, mededeelsame, biddende gemeenskap. Die vroeë kerk se gemeenskaplike besit en broederlike liefde word aangedui in die boeke van Handelinge en die Briewe. Die vroeë kerk is 'n model van die Christen gemeenskap waartoe gelowiges moet strewe. Dit is egter moontlik om hierdie vorm van gemeenskap te beoefen in die moderne tyd. Dit word bewys deur die geskiedenis van die Protestantse gemeenskap en leef in kontemporêre Protestantse gemeenskappe.

Christelike gemeenskap is nie net 'n abstrakte gemeenskap nie, maar ook ‘n praktiese gemeenskap. Dit kan beoefen kan word in verskillende vorms. Protestantse gemeenskappe manifesteer in vier modi: opsetlike Christengemeenskappe, kloostergemeenskappe, kerkgemeenskappe, en selgroepgemeenskappe. Hierdie vier modi het gelyke waarde in die sin dat dit die gemeenskaplike gees uitoefen op verskeie maniere. Al vier modi van Protestantse gemeenskappe het in die geskiedenis van die Protestantisme iewers hulle opwagting gemaak.

Protestantse gemeenskappe beïnvloed die hernuwing van die gevestigde kerk deur hulle lewe te wy aan die gemeenskap van die liefde. Dit vorm die bron van vernuwing in protestantisme. Protestantse gemeenskappe skep ook 'n plek van versoening tussen protestante Christene en ander denominasies. Die gemeenskappe het 'n rol as bemiddelaar van versoening tussen kerke.

Gemeenskapsbewegings het verder opgetree as belangrike rolspelers in die geskiedenis van Protestantse sending. Die belangrikste sendingbewegings soos die Anabaptiste, Morawiërs, en moderne sendinggenootskappe is almal gegrond op ‘n kragtige gemeenskaplike basis. Die bydrae van die Morawiese sendelinge en die Herrnhut gemeenskap, wat begin is 'n halwe eeu voor William Carey, het ‘n klemverskuiwing van missionêre bewustheid veroorsaak. Die Herrnhut gemeenskap sluit beide die sentersoekende missie en sentrifugale sending in.

Sending moet uitgeoefen word vanuit 'n gemeenskapsdimensie, nie vanuit 'n individuele vlak nie. Die geskiedenis van die Protestantse sending en moderne Protestantisme getuig daarvan dat sending deur gemeenskap die mees doeltreffende en kragtigste metode van sending is. Tot nou toe is sending gewoonlik beperk tot sentrifugale sending op 'n individuele vlak, veral gefokus op die verspreiding van die evangelie aan buitelandse gebiede. Dit is 'n voorbeeld van ongebalanseerde sending. 'n Gebalanseerde missie sluit beide sentersoekende en sentrifugale sending in.

Sending is nie net 'n kwessie van omvang nie, maar ook ‘n kwessie van inhoud. Die inhoud van sending is 'n radikale dissipelskap en moet gaan oor die geheel van die evangelie, insluitende sentersoekende en sentrifugale sending, Christen teenwoordigheid en Christelike proklamasie, en die Nuwe Gebod en die Groot Opdrag. Gemeenskap en missie is onlosmaakbaar van mekaar. Gemeenskap is 'n grondslag van die kerk en ook die kern van sending.

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CHAPTER 1 INTRODUCTION

1. 1 Background and problem statement

1.1.1 Background

In church history there have been various Christian community movements. According to the Scripture the early church community in Jerusalem was the origin of Christian community. When the Holy Spirit came down during Pentecost, the early Christian church was started (Ac. 2). It was an entire community of love in the Spirit. They shared all things in common and became a real body of Christ (Ac. 2:42-47, 4:32-37). It can be concluded from the foregoing that the Christian community included amongst other things communal life, extended family households, common ownership of possessions, and a simple lifestyle. The Christian community life of the early Christian church was without doubt a witness in itself, and in essence it can be described as a powerful witnessing community.

A closer look at history points out that there are three kinds of Christian community types: monastic community, Christian intentional community, and cell group community (Clark, 1972:32). The meaning of Christian community is an essence of the church, a realization of *koinonia*, a way of practicing radical discipleship and witnessing the gospel through community life of love. The Communion of saints (*Communio Sanctorum*) as a meaning of *koinonia* has been confessed as an essence of the church in church history.

The Christian community movement intends to recover the essence of the church as *koinonia*. Whenever the church was secularized and lost its essence, the Christian community movement developed centuries. From the time of the early church, the church resisted the pressures and persecution of the Roman Empire for nearly three centuries. However, when tolerance was finally granted, Christians gradually compromised and accepted society's values as their own. The church also adapted to the values of the society around it and the church came to lose its essence as a community of love and the radical discipleship. This change has been called Constantinianism. Throughout the church's history the sensitive Christians have considered the Constantinian alliance to be the fall of the church. The Christian community movement arose against this background. The Christian community movement is a stream of resistance to the secularization and institutionalization of the church, and it is an attempt to restore the essence of the church as community of love and radical discipleship (Driver, 1981:65-66).

From the third century onwards monasticism was another way in which sensitive Christians could concretely express their concern about the life of the church. Monasticism arose in part from a concern that the church was giving in to secularism and the surrounding culture. The monastic protest took several forms. Sometimes individuals simply withdrew from society. Sometimes they formed communities in which they attempted to practice the disciplines of

gospel life. In contrast to an increasingly secularized Christianity, the monks took the teachings of Jesus seriously. In spite of certain excesses and abuses, monasticism at its best represents an attempt to renew the church by offering a more evangelical alternative. Monasticism intended to recover communal spirit in the secularized church. The monastic community is a form of Christian community life that originates from the early church community (Driver, 1981:68). In addition to this, there were also the radical community movements outside of the Roman Catholic Church in the Middle Ages. Examples include the Waldensians of France in the twelfth century, Brethren of the Common Life of Holland in the fourteenth century, and the Czech Brethren in the fifteenth century etc., (Durnbaugh, 1972:51-63).

The Anabaptist movement was the community movement of the sixteenth century. The central concern of the Anabaptists was to reinstitute the true church, patterned after the lifestyle of the early church. They believed that the true church can be realized through the radical discipleship and the community life as a way of practicing the discipleship. The Anabaptist ideal is a Christian community of people who have committed their loyalties to God and to each other. Living as a corporate body in a trusting relationship is seen as a love-response to God. The Anabaptists saw the essence of the church to be found within a community of believers. The Hutterites strictly practiced a community of goods, but the Mennonites and Amish lived a voluntary communal life of brotherhood and mutual aid. The voluntary sharing of goods was an integral part of the communion of saints. While the Reformers stressed the preaching of the Word, the Anabaptist emphasized the necessity of living in community of love (Bender, 1957:42).

Pietism arose as a reaction to the institutional Protestantism during seventeenth century to eighteenth century when the theological dogmatism and philosophical rationalism prevailed in Christianity. Pietism was a movement to recover the essence of Christianity and the church. Pietism stressed a generally more organic and less institutional understanding of church and Christian life. Pietism has been considered a movement to seek personal piety and holiness among church members, but the underlying stream of the Pietism sought a renewal of the church by recovering the communal spirit of church. The community movement within pietism was linked by the trial of Jakob Spener's *collegia pietatis*, Hermann Franke's education community, Nikolaus Zinzendorf's Herrnhut community, and John Wesley's Methodist church with band system. Wesley thought that the visible reality of the true church consists essentially in its coming together as the Christian community. Pietist communities tried to renew the established church that was institutionalized at that time in the Lutheran circle through small community movements as an expression of *ecclesiolae in ecclesia*. The *ecclesiolae in ecclesia* in Pietism communities became the base of cell group church movement today (Snyder, 1997:210).

Reformation Protestantism was compelled to turn its back on monastic community life. Despite the censure of monastic life by the Reformers, many attempts have been made within

Protestant history to found Christian communities. The reason for the appearance of Protestant communities in the Protestant realm was to have a balance in biblical faith. To overcome the individualistic tendency of Protestantism, Protestant communities could not follow the tradition of the monastic community in the Roman Catholic Church, but rather pursued the model of the early church community. Such a Protestant community is a group of persons who are concerned with the renewal of Protestant Christianity and who seek to contribute towards this renewal by living the common life under a common discipline. The Protestant communities regularly began to appear after the Reformation in the sixteenth century (Bloesch, 1964:14).

Representatives of Protestant communities are the Anabaptist communities in the sixteenth century, Pietist's communities in the seventeenth to eighteenth century, mission communities in the twentieth century, and many Protestant communities in modern days. The surprising growth of Protestant communities since World War II must be viewed against the background of the increasing secularization of the institutions of Western culture, including the Protestant Christianity. The Protestant communities are not widely known, but they provided a promising and effective approach to the need for renewal within the church. Protestant communities affected the renewal of the secularized church through their highly devoted life and sanctified life. The Protestant communities are a sign of church renewal and a reminder to the church of what the church itself should be (Bloesch, 1974:17).

However, the Christian community movement within the Protestant church was misunderstood for many centuries and has never been evaluated in the light of its right value. Moreover, there has not been a comprehensive study on Protestant community movements in church history in relation to the essence of church. Most of the studies on church history and ecclesiology did not deal with Christian community movements in church history in a formal study. For instance, the major literatures of church history such as *History of the Christian Church* of 8 volumes (Scharpff, 1953), *A History of Christianity* (Rautourette, 1953) and *History of the Christian Church* of 8 volumes (Walker, 1959) never dealt with Christian community movements exhaustively.

There are also attempts to introduce Christian community movements into church history as a part of the radical church group. For instance, *The Pilgrim Church* (Broadbent, 1963), *Kirche und Kommunität* (Halkenhauser, 1985), *The Believers' Church: The History and Character of Radical Protestantism* (Durnbaugh, 1970), and *Radical Faith: An Alternative History of the Christian Church* (Driver, 1999) include some Christian communities. However, Christian community movements in general, especially Protestant community movements, have been considered a minority factor outside of the mainline church history. In this context clarifying the ecclesiological meaning of Protestant community movements in church history is needed.

One of important aims of the church is mission. There has been a shift from defining mission only as a task of the church to understanding mission as an inherent aspect of the nature of the

church. Church, as the people of God in the world, is inherently a missionary church (Gelder, 2000:31). This study will also research the relationship between the Protestant community movement and Christian mission. There are two ways of persuing mission. With regard to methodology of mission, George Peters writes, "The scriptures prescribe a two fold ways of mission - the centrifugal and the centripetal" (Peters, 1972:27). Bength Sundkler also comments on the centripetal movement: "One of the controlling features of the biblical concept of mission to the world is centripetal" (Sundkler, 1965:15). The centrifugal mission is going to the world and preaching gospel through the Word of God. The centripetal mission is drawing people through a way of life of loving community and letting them believe in the gospel.

Up to the present mission activity was mainly focused on the centrifugal mission. One of the problems of modern mission is the lack of balance resulting from the weakness of centripetal mission. It is unusual that most of the classical missiology does not include a chapter on the ways of mission and the concept of centripetal and centrifugal mission. No mention of centripetal and centrifugal mission can be found in Johannes Bavinck's *An Introduction to the Science of Missions* (Bavinck, 1961). *Contemporary Theologies of Mission* by Arthur Glasser and Donald McGavran also does not include the two ways of mission (Glasser and McGavran, 1978). Jan Jongeneel's *Missiological Encyclopedia: Philosophy, Science, and Theology of Mission in the 19th and 20th Centuries* deals with methods of missiology, but the Encyclopedia does not include centripetal and centrifugal mission in the chapter of method of mission (Jongeneel, 1995). Johannes Verkuyl's *Contemporary Missiology* deals with ways and means of mission, but the concept of centripetal and centrifugal mission does not appear in his book. It is noticeable that he deals with mean of communicating the gospel through 'fellowship (*koinonia*)' in the chapter of method of mission in his missiology (Verkuyl, 1975:205-225).

Even though the missiologists George Peters and Bangt Sundkler suggested a balanced mission including the centrifugal and the centripetal mission, they did not relate two ways of mission to Christian community movement. Recently a group of missiologists introduced several models of the Christian community as a method of mission in the book: *Global Missiology for the 21th Century* and demanded that mission should be started from the Christian communal setting and its spirituality (Taylor, 1996:491-518). Therefore a study that clarifies the relationship between the Christian community and Christian mission is also needed.

In Catholicism there are many monastic communities and considerable studies on community life, but in the Protestant Church, Christian community is relatively rare and the study of Christian community is not so active. As was pointed out above, there has not been a full-scale theological study on the Christian community in Protestant realm. Moreover, there has not been a study of the role of the Christian community on mission.

1.1.2 Problem statement

From the background provided above arises the following main study question: "What is the ecclesiological meaning and missionary significance of the Protestant community movement in church history?"

In light of the main research question, the following individual research questions will be dealt with:

- What is the Biblical perspective regarding the Christian community and mission?
- What is the meaning and nature of the Protestant community in church history?
- What is the missionary significance of the Protestant community movement in church history?
- What is the missionary significance of the ten selected Protestant communities today?

1.2 Aim and objectives

1.2.1 Aim

The aim of this study is to study and outline the ecclesiological meaning and missionary significance of the Protestant community in the history of the church over centuries.

1.2.2 Objectives

- To study and outline the biblical perspective regarding the Christian community and mission.
- To study and outline the meaning and nature of the Protestant community in church history.
- To study and outline the missionary significance of the Protestant community movement in church history.
- To study and outline the missionary significance of the ten selected Protestant communities today.

1.3 Central theoretical argument

The church as a Christian community, as outlined in Scriptures and Protestant church history, has a great missionary role to play.

1.4 Research methodology

This missiological study is undertaken from the point of departure of Reformed tradition and the following methods will be used:

1.4.1 Cursory exegetical study of relevant biblical passages:

1.4.1.1 To study and outline the biblical perspective regarding the Christian community and mission.

1.4.2 Literature study:

1.4.2.1 To study and outline the meaning and nature of the Protestant community in church history.

1.4.2.2 To study and outline the missionary significance of the Protestant community movement in church history.

1.4.3 Literature and empirical study:

1.4.3.1 To study and outline the missionary significance of the ten selected Protestant communities today.

The primary sources will be taken from written materials of the communities and the interviews with the community members by directly visiting those communities. The ten selected communities are as follows:

1. Bruderhof in Robertbridge (UK) 2. Jesus Family in Taian (China) 3. Bethany Fellowship in Minneapolis (USA) 4. Jesus Abbey in Taeback (South Korea) 5. Mission Kwasizabantu in Kranskop (South Africa) 6. Taize community in Cluny (France) 7. The Evangelical Sisterhood of Mary in Darmstadt (Germany) 8. L'Abri Fellowship in Huemoz (Switzerland) 9. Rebaplace Fellowship in Evanston (USA) 10. Ichthus Christian Fellowship in London (UK)

1.5 Division of chapters

1.5.1 INTRODUCTION.

1.5.2 BIBLICAL PERSPECTIVES REGARDING CHRISTIAN COMMUNITY AND MISSION.

1.5.3 THE MEANING AND NATURE OF THE PROTESTANT COMMUNITY IN CHURCH HISTORY.

1.5.4 THE MISSIONARY SIGNIFICANCE OF THE PROTESTANT COMMUNITY MOVEMENT IN CHURCH HISTROY.

1.5.5 THE MISSIONARY SIGNIFICANCE OF THE TEN SELECTED PROTESTANT COMMUNITIES TODAY.

1.5.6 FINAL OBSERVATION

1.6 Schematic representation of the correlation between point 2, 3 and 5

Problem Statement	Aim and Objectives	Methodology
What is the biblical perspective regarding the Christian community and mission?	To study and outline the biblical perspective regarding the Christian community and mission.	Cursory exegetical study of relevant biblical passages will be conducted to study and outline the biblical perspective regarding the Christian community and mission.
What is the meaning and nature of the Protestant community in church history?	To study and outline the meaning and nature of the Protestant community in church history.	Literature study will be conducted to study and outline the meaning and nature of the Protestant community in church history.
What is the missionary significance of the Protestant community movement in church history?	To study and outline the missionary significance of the Protestant community movement in church history	Literature study will be conducted to study and outline the missionary significance of the Protestant community movement in church history
What is the missionary significance of the ten selected Protestant communities today?	To study and outline the missionary significance of the ten selected Protestant communities today	Literature and empirical study will be conducted **t**o study and outline the missionary significance of the ten selected Protestant communities today. The primary sources will be written materials of the community and the interviews with the community members by directly visiting those communities.

CHAPTER 2 BIBLICAL PERSPECTIVE REGARDING CHRISTIAN COMMUNITY AND MISSION

2.1 Introduction

This chapter will deal with biblical perspectives regarding the Christian community movement and mission. There can be either a historical or a practical approach to research on the Christian community and mission, but every argument should be based on and started with what the Bible says on the theme. Chapter 2 will consequently research an exact biblical foundation for Christian community and mission before dealing with the different approaches.

In general, this chapter will not take a systematic-theological approach, but will rather follow a biblical–theological approach in order to provide a sound biblical foundation for Christian community and mission.

The chapter will firstly research what the Bible says regarding the nature of Christian communities by looking at selected Bible passages from the Old and the New Testament. The second part will pay attention to mission. There are such diverse definitions for mission that it necessitates a look at those definitions and further research into what the Bible says on mission by looking at selected Bible passages. This section attempts to explore mission comprehensively throughout the Bible. The third part of the chapter will search for the biblical information on centripetal and centrifugal mission.

The chapter will end with a conclusion on the relationship between Christian community and mission from the perspective of centripetal and centrifugal mission.

2.2 Biblical perspective regarding Christian community

2.2.1 Christian community defined

Christian community can be explained from a biblical perspective in three points. Firstly, community is the mode of existence of the Holy Trinity. Recent studies on the Trinity have provided two ways of relating a Trinitarian understanding of God to the understanding of the church. One focuses on how the essential reality of the church is related to the very being-ness of God. The other focuses on the social reality of the Godhead as the basis for understanding the church as a social community (Giles, 1995:35). The Holy Trinity exists as a community. The community is an entire family based on love and service.

Secondly, Christian community is the essential quality of the church. The Church Fathers of the early church confessed that the essence of the church is *Communio Sanctorum*. The concept of *Communio Sanctorum* (the communion of saints) in the Apostles' Creed identifies the social reality of the church as a spiritual community, and the idea has great relevance for today's discussions about the church (Gelder, 2000:108). The concept of *Communio Sanctorum* appears frequently in the New Testament and is foundational for understanding the church. Lewis Berkhof comments: "The essence of the church is not found in the external organization of the church, but in the church as the *Communio Sanctorum*. For

both Luther and Calvin the church was simply the community of saints. This is also the position taken in the Reformed confessional standards" (Gelder, 2002:50). The core biblical image for the church developed around a common theme: the church is a social community (Giles, 1995:1-25). The church is a social community, a community made up of people who are reconciled with God and one another (Gelder, 2000:108). The communion of saints means the community of believers. The church should live as a unified community in sacrificial love and sharing. It is not conceptual community, but practical community. The genuine community can be realized in the practical community of the believers.

Thirdly, Christian community means the realization of *koinonia*. The image of the church as a *Communio Sanctorum* was rooted in direct biblical language in the word *koinonia*. The term communion is a translation of *koinonia.* When the Holy Spirit came down during Pentecost in the book of Acts 2, the New Testament Church was started. The early church was formed by the work of the Holy Spirit. They shared all things and truly formed a loving community from the beginning. They began to preach the gospel through their community with the Spirit. The early church could form such a community through the coming of the Holy Spirit (Torrey, 1989:104-106). The fellowship (*koinonia*) of the Holy Spirit is the true description of the church (Snyder, 1978:91). The main ministry of the Holy Spirit is *koinonia.* Dietrich Bonhoeffer (1986:26-27, 31) strongly emphasized the communal dimension of the Holy Spirit in his book, *Sanctoruom Communio*. Karl Barth (1956:210) also took a serious view of the communal ministry of the Holy Spirit. He mentioned that the relationship between the Holy Spirit and church should take precedence over the relationship between the Holy Spirit and an individual. 2 Corinthians 13:13 says: ″may the fellowship (*koinonia)* of the Holy Spirit be with you." The word *koinonia* means fellowship, partnership, partaking, sharing, participation etc,. The *koinonia* with and in the Holy Spirit is the creative ground and sustainer of the *koinonia* of the believers with each other (Kraemer, 1958:107). God has created this *koinonia* through the Holy Spirit.

2.2.2 The biblical foundation of the Christian community

2.2.2.1 Exegetical analysis of selected biblical passages

2.2.2.1.1 Genesis 1:26- 28 *The origin of the Christian community*

This passage deals with the creation of human beings. It describes the Triune God's communal process of the creation of humans. Verse 26 implies that human life alone is created in the 'image' of God and has the special assignment to rule over the created order. When considering verse 26, one is faced with an interpretive question: what or who is the referent of the plural pronouns "let us" and "our own image and our likeness"? This passage describes the result of God's creative act by using both the plural and singular pronoun: the plural possessive 'our image' in verse 26 and the singular pronoun 'his image' in verse 27. Here the reader is presented with the unity and plurality in the Godhead, between God and his Spirit. By its reference to 'the Spirit of God' preparing the earth for the creative word (1:2), the narrative permits a co-participant with God in creation. Although the Christian Trinity cannot be derived solely from the use of the plural, a plurality within the unity of the Godhead may be derived from the passage. It is a divine dialogue within the Godhead (Mathews, 1996:161). Verse 26 is the first of four passages in the Old Testament where the

plural is found in divine dialogue. Subsequently in Genesis the plural "like one of us" occurs in 3:22, and the plural verb "let us go down" is attested in 11:7. Finally, in Isaiah's vision of the heavenly throne the prophet hears the divine request, "And who will go for us?"

This was the essential line of argument among the Reformers, who expanded this thought by appealing to the New Testament for corroboration. John Calvin comments on this verse in his sermon on Genesis chapter 1:

> There are three Persons in one God. The Father was the sovereign cause and source of all things, and he here enters into consultation with his wisdom and his power. We stated earlier that our Lord Jesus Christ is the everlasting Wisdom which resides in God and has always had his essence in him. He is one of the Trinity! The Holy Spirit is God's Power. Things will flow very well if we say that the Person of the Father is introduced here because we have the starting point for talking about God when he says, "Let us make man in our image and likeness" (Calvin, 2009:92).

Actually the first three verses of Genesis chapter 1 reveal that God is a community of three persons in one being. In Genesis we are introduced to God as the grand designer of all creation. The second verse describes 'the Spirit of God.' The Spirit brings the blessing of God's continued involvement. The third verse suggests the form of the Word of God. The Word of God is presented as the executor of God's will, as the agent of creation. Thus, through the three verses, God is presented as a Tri-unity of divine entities existing as Father, Son, and the Holy Spirit, the eternal community of oneness from whom all other communities derive life and meaning (Bilezikian, 1997:17). God's triune nature means that God is social or relational. God is the community of the Father, Son, and Spirit, who enjoy perfect and eternal fellowship. In whatever the Godhead undertakes to do, the three members of the Trinity functions as community – never independently of each other (Grenz, 1994:51).

Based on this fact, the words in verse 27: "God created man, male and female he created them," are of the same force as if he had said that the man himself was incomplete. Under these circumstances, the woman was added to him as a companion that they both might be one. Sexual function as male and female belongs to God's will for creation. In verse 27, humankind is spoken of as singular ("he created him") and plural ("he created them"). This peculiar formula makes an important affirmation. On the one hand, humankind is a single entity. All human persons stand in solidarity before God. But on the other hand, humankind is a community, male and female. None is the full image of God alone. Only in community of mankind is God reflected. God is, according to this bold affirmation, not mirrored as an individual, but as a community (Brueggemann, 1982:34). So God creates the first human pair in order that humans may enjoy community with each other. More specifically, the creation of the woman is designed to deliver the man from his isolation. In this primal community male and female then becomes expansive. It produces the offspring that arise from the sexual union of husband and wife and eventually gives rise to the development of societies. God's will for his creation is the establishment of a human society in which his children enjoy perfect fellowship with each other, the created world, and the Creator (Grenz, 1994:179).

Genesis 2:18 is a compliment explanation of verse 27. God created a being that had to reflect his own image. However, having done so, he astoundingly declared his creation to be 'not good' because it was solitary: God was displeased with the fact that the man was alone. There was one solitary individual, but he had no oneness because there was no one else with whom

he could be together in oneness. Since God is Trinity, he is plurality in oneness. Therefore, the creation in his image required the creation of a plurality of persons. God's supreme achievement was not the creation of a solitary man, but the creation of human community. In order to do so, God cloned from the solitary human being a rescuer who would bring the emerging image to its rightful dimension of community. In Genesis 2:20, this helper was specifically provided so that the man would not remain alone, bereft of community. By himself, he was non-community. God was not satisfied with this situation because the creation of his image required a plurality of persons. Man needs a helper matching him. The help looked for is not just assistance in his daily work or in the procreation of children, but the mutual support companionship provides. Therefore, the woman was created to help the man out of his aloneness so that together they would form the community of oneness. The reason given in the text for the creation of the woman was so that she could be the necessary counterpart of the man for the making of community. The creation of woman fulfilled God's purpose for the formation of community (Bilezikian, 1997:20). Walter Bruggemann comments: "The two creatures of surprise belong together. The place of the garden is for this covenanted human community of solidarity, trust, and wellbeing. They are one. The garden exists as a context for the human community" (Brueggemann, 1982:47).

Verse 28 shows the expansion of community. If community is God's highest aim, it deserves to be expanded. So, God gave two directives to the humans for the proper increase of community. Their first assignment was to have children and to raise them so that they would also become reproductive and fill the earth. God desires his people to be fruitful. Their second task was to take care of the earth, to rule it and subdue it. Those two mandates are closely related since the task of populating the earth requires its careful management. The first task relative to children may be called the domestic mandate; the second, the dominion mandate. Because both of those tasks pertain to the development of community, they were deemed important enough to require the full participation of both humans in carrying them out. It was not as if one was put in charge of the domestic duty and the woman to be fruitful and to rule over creation. That is, both mandates required male and female human beings to be full participants in the building of community and to share leadership in its management (Bilezikian, 1997:26).

Community as God ordained it was not an incidental concern of his, nor did it happen haphazardly as the serendipitously creative result of a transcendental cosmic brainstorm. Community is deeply grounded in the nature of God. It flows from who God is. Because he is community, he creates community. It is his gift of himself to humans. Being in the divine image involves fellowship and community. Community is a mode of existence of the Holy Trinity and man.

2.2.2.1.2 **Genesis 3:1-6** ***Destructed community***

This passage shows the process of the destruction of community by humanity's sin. In verse 1 the serpent is a symbol of anti-god. Although not named here, he is the adversary of God and humanity, called Satan. Although his origin is shrouded in mystery, he seems to be an angel who sinned (2 Pet. 2:4) and did not keep his principle or authority (Jude 6). In relation to human sin, the devil is preeminently the tempter (Mt. 4:3) and the accuser. Satan shuts sinners off from life-giving 'fellowship' with God (Alexander, 2000:786). He was an adversary to God and wanted to be God. Since he has been expelled to earth from heaven because of his

adverse actions, he always keeps trying to hinder the relationship between God and man and the God-man community. The God-man community was broken because of the sin. Satan attacked man's community, which is relatively weaker, in order to destruct the God-human community. Here one takes notice of the process of sinning and the nature of sin.

Firstly, Satan approached the woman, who is the weakest object in the human's community (v. 1). He did not approach the male, but the female. His aim was to destroy human's community through sin. Secondly, Satan approaches the person who is alone. When alone, one is more easily tempted by Satan than when in community. Satan tempted the woman while she was alone. Matthew Henry comments: "The person tempted was the woman: it was Satan's policy to enter into talk with her when she was alone" (Henry, 1985:12).

Third, Satan as a father of lies (Jn. 8:44) changed the truth to a lie by saying, "you will be like God, knowing good and evil" (v. 5). This word of Satan instigated the woman to pride. This information centers on certain benefits that would accrue to her upon eating from the tree, benefits that appear to be in her best interest. It suggests that her motivation might be more focused on her welfare than on God (Keck, 1994:367). Even though she was a subordinated being to God, she wanted to be a being like God, who judges good and evil and is able to do anything without any restriction. That is, she wanted to be an independent being from God's command and wanted to be God and Lord to herself and her life. She decided to be on her own, and consequently the creation command of God no longer applies to her.

This passage reveals the nature of sin. Scripture employs a variety of words to speak of sin, with meanings raging from 'the missing of a mark or goal', 'disobedience', or 'the breach of relationship' to 'ungodliness', 'perversion' or 'rebellion'. Yet the common theme of every biblical expression of the nature of sin is the central idea that sin is a state of our being that separates us from the holy God. The Book of Isaiah suggests the nature of sin as the act of going astray and walking one's own way apart from God (Is. 53:6). The Book of Judges describes sin as, "everyone did as he saw fit" (Jud. 21:25). Augustine defined sin as the perverted self-love that is the opposite of love from God. Calvin grasped that the root of sin is not merely self-love, but disobedience inspired by pride (Ferguson, 1998:641-642).

Sin is also to make a decision alone. When woman heard Satan's false message, she made up her mind by herself to accept Satan's suggestion without consulting with God (v. 6). At that time man was in a full fellowship with God, man could define the truth by asking God. Woman did not ask God. Thus sin is to make a decision by oneself without consulting God. Sin is not God-centeredness, but self-centeredness. Thus, sin is the human's self-centeredness in pride, which is the contradiction of God's will. Likewise, sin is thoroughly individualistic and non-communal.

Sin is contagious. In verse 6, the woman took some of the fruit and gave it to her husband. As a silent partner with her throughout this exchange, the man puts up no resistance, raises no questions, and considers no issues, he simply and silently takes his turn. The woman did not act as a trespasser in this verse; they both have succumbed to the same source of temptation. They stood together as one flesh (Keck, 1994:361).

Sin destroys community. Satan's plan was to draw man to sin, and so to separate man from God. Through the sin of a man, the God-man community was wholly destroyed. Sin first

destroyed the relationship between God's community and man's community. Stanley Grenz (1994:187) remarks:

> Sin is marked by the disruption of the community that God desires for us and consequently for all creation. This disruption is present whenever community is absent. Hence, sin is essentially both the lack of and the loss of community. Yet, the opposition between sin and community is even stronger. In its essence, sin is also whatever disrupts and seeks to destroy the community God intends to establish. Summarily stated, sin is the destruction of community.

There was a serious break in man's community. Through the offense and defense with regard to the responsibility of sin, the one body of Adam and Eve was seriously damaged (Gen. 3:12-13). When their elder son Cain killed the younger son Abel, the relationship of brotherhood was broken, and consequently the relationship between parents and children was also broken (Gen. 4:8-9). In addition, the relationship between man and nature was broken. The mutual enmity between man and serpent means a break in the relationship between man and animal. As a result of man's sin, earth became a cursed land which bears thorns and thistles (Gen. 3:18). Consequently, sin wholly broke the relationships between God, man and nature. This is the total destruction of community. Thus, the God-man community in which God had intended to live with man was broken. This began the separation of the relationship, and as a result God resides in heaven and man lives on earth.

2.2.2.1.3 **John 17:20-24** ***Jesus' intercession for the restoration of community***

God did not leave the destruction of the God-man community through the attack of Satan and man's disobedience, but He had a plan to restore the community. The plan is His son, Jesus Christ. The purpose of Jesus' coming to earth is to restore the destroyed and divided community. Jesus solved the problem of sin that resulted in the destruction of community. The sacrifice of Jesus on the cross is not just a personal redemption, but also a communal redemption to restore the whole community. Jesus prayed a High-priestly prayer at the garden of Gethsemane before He was crucified on the cross. The main theme of the prayer was a petition for the oneness: "... all of them may be one, just as you are in me and I am in you" (Jn. 17:21). The oneness means the restoration of original God–man community.

In John chapter 17, Jesus prays a High-priestly prayer for himself (v. 1-5), for his disciples (v. 6-19), and for the church unity (v. 20-26). In verse 20, the eye of Jesus scans the centuries, and presses to his loving heart all his true followers. The name of the great High Priest is not only for those chosen out of the tribes of Israel, but also of those drawn from the world of heathens. All must become one flock, with one shepherd.

In verse 21, the community for which Jesus is praying is not merely outward. He asks that the oneness of all believers resemble that which exists eternally between the Father and the Son. Father, Son, and Holy Spirit are one in essence; believers, on the other hand, are one in mind, effort, and purpose. These two kinds of community are not the same. Nevertheless, there is a resemblance. The community of Father and Son is not merely the model; it is the foundation of the community of all believers (Hendriksen, 1976:364).

The oneness of all believers has a glorious purpose: "that the world may believe that you have sent me." When believers are united in the faith and present a common front to the world,

they exert power and influence. When they are torn asunder by strife and dissension, the world (mankind in need of salvation) will not know what to make of them, nor how to interpret their so-called 'testimonies.' Therefore, Jesus' prayer is a missionary prayer for the salvation of the world in its essence.

The community intended in Jesus' prayer is not an additional and separate blessing Jesus asks of the Father, but the great goal that Jesus aimed for during his life on earth. He now desires this from the Father for the future as well: "in order that they may all be one, even as we are one." The work Jesus has begun on earth will continue in heaven. The goal is that all who believe in him may be one as he and the Father are one (Ridderbos, 1992:559). In verse 22, Jesus mentions that he has given the believers what God gave him. When believers are in Christ, then Christ is in them. This is their glory. Jesus refers to the fact the Father manifested himself in the Son. Christ only and always is their glory. The reason why Jesus endows his glory to believers is to make oneness. The ones for which Christ makes this request form more than an ethical unity. It is a oneness so intimate that it is patterned after the relations which exist between the persons of the Holy Trinity.

In verse 23, Jesus repeats the request for the complete unity of all believers. This shows Jesus' love in his church: Jesus finally utters a prayer for the church that will be launched out into history through the witness of the twelve. One of his chief concerns for it was that they may all be one. As far as possible the church must present itself to the world as one united body of people with one clear aim and message... As we move through Jesus' prayer we find him expressing the same concern for the inner nature of love, one for another, within the fellowship. Each must recognize how deeply and how closely the Spirit binds one to another as life-sharing members of the one Body of Christ, each joined to the other in a unity comparable with that between the Father and his own dear Son (Wallace, 2004:264).

It is implied that only as the believers love each other can it be known that the love the Father has for the Son is available for the believers too. The primary interest of the writer does not lie in the Church as an institution but in those characteristics which are peculiarly distinctive of the Christian fellowship (Sanders, 1968:376).

The prayer moves on to the request that they may "see my glory which you have given me" in verse 24. Paul suggested that we already look at what cannot be seen (2 Cor. 4:17, 18) as we now are transformed from one degree to another (2 Cor. 3:18). The glory of Christ in the here and now will be shown by that unalloyed divine glory that is founded in the Father's love for the Son from all eternity. In verse 25-26, the requests are ended. It breathes the spirit of confidence and assurance, the Son's conviction that the Father will hear him. Jesus will declare the Father's name, in order that the infinite love with which the Father loved the Son may be 'shed abroad' in the hearts of the all believers. And when both the Son and all those who place their trust in him are comprehended in the same love, the Son himself will be living in them (Hendriksen, 1976:369). Brodie (1993:516) gives an outline of chapter 17:

> This community based on God and mutual care, is the high point and synthesis of the discourse in chapter 17 – indeed of the whole gospel. As the incarnation is the finale of the prologue, so is the idea of unity the finale of chapter 17; it is the down-to-earth realization of God – but more so. The Word, which became flesh, is to become community.

In summary, Jesus' intercession prayer is for the restoration of community. Before His prayer for unity of all believers (v. 20-26), He prayed for the holiness of the disciples. What is needed after solving the problem of sin is a restoration of community. The purpose of atonement is regaining community between God and man. In Jesus' High-priestly prayer, he requests God for oneness three times (v. 12, 21, 23). So 'oneness' is the theme of the prayer. It is Jesus' most significant prayer in Gethsemane before He died on the cross.

First, Jesus prays for the oneness of his disciples. Second, he prays for the oneness of all believers, and oneness among, the Father, the Son and all believers. Third, he prays for complete oneness of all believers. Here oneness heads for the community that God intended in Creation. The purpose of Jesus' ministry was to restore community through oneness. The Apostle Paul remarks: "He might gather together in one all things in Christ, both which are in heaven, and which are on earth in him" (Eph. 1:10).

At the same time, Jesus requests two things from His Father during his intercession prayer for oneness: First, it is to let the world believe that God had sent Him to save them (v. 21). Second, it is to let the world know God had sent Him and loved them (v. 23). In both verses the same missionary mandate occurs: "God sent me to the world." The missionary aim is to accomplish oneness amongst all believers in the Father and Son. Therefore, community through oneness is a prerequisite of mission. Jesus' prayer is a missionary prayer and the mission to the world can be accomplished through 'community of love.' That's why Jesus taught us a New Commandment: "Love one another. As I loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another" (Jn. 13:34-35). The driving force of community is complete love of the triune God (v. 23).

2.2.2.1.4 **Acts 2:42-47** ***Restored community***

Jesus died for humanity's sin which destroyed man's community, and in doing so he removed the fundamental obstacle and restored the original community. The reconciliation between God and humanity was established on the cross. The restoration of community was realized by the coming of the Holy Spirit. This passage summarizes the life of the restored community of the Pentecost both internally (v. 42) and with those outside (vv. 43-47).

In verse 42, community life is summarized as involving four key areas: apostolic teaching, fellowship, the breaking of bread together, and prayer. The newly formed community functions through the believers devoting themselves to these activities. The expression 'devoting themselves' involves perseverance in something. It echoes the unity of mind Luke describes in Acts 1:14. Much of the basic work of community appears in these four ongoing activities. The acts are each highlighted with articles – the teaching, the fellowship, the breaking of bread, and the prayers (Wallace, 1996:225).

The first activity is the apostle's teaching (διδαχή). Instruction is an important part of the new community. Matthew 28:19-20 expresses it as follows: "teaching them to observe all I commanded you." It most likely would have included all kinds of instruction, like what we see in the Gospel and Epistles: ethical and practical teaching and grounding in the central promise God had given in Jesus.

Next comes the mention of fellowship, sharing in common (κοινωνία). This is the only use

of this term in Acts. The term speaks of communion or fellowship. It was often used to describe the type of mutuality that takes place in marriage. In this verse, the description appears in a context surrounded by terms of shared activity. The wordplay with κοινά (in common) in verse 44 shows a material element also involved in the term. Luke points to fellowship to underscore the personal interactive character of relationships in the early church at all levels. There is a real sense of community to, between, and for each other.

Third is the breaking of bread (κλάσει τοῦ ἄρτου). It is unclear here whether the phrase refers to the Lord's Supper or whether it is a reference to taking some meals together. Either way, the phrase suggests the intimate interaction and mutual acceptance that was a part of community life.

Finally, there is reference to prayers (προσευχαίς). A community at prayer is something Luke emphasizes. It seeks God's direction and is dependent on God, because God's family does not work through feelings or intuition but through actively submitting themselves to the Lord's direction. The plural with the article ('the prayers') could suggest an entire range of prayers, both set and more spontaneous (Bock, 2009:151).

The apostolic activity includes wonders and signs (v. 43). This replicates the pattern of deed and word in Jesus' activities. God had been at work through Jesus, as Peter's speech in Acts 2:14-40 showed. That work has extended beyond Jesus' crucifixion. Now the work continues through the apostles, indicating that God supports the new community as well. The early church's community was completely due to the power of the Spirit, and the power of the Spirit prevailed throughout the community.

The quality of mutual caring is highlighted in verse 44-45. The believers are together and treat everything as belonging to everyone, holding all things as common between them. "Those who believed" describes those who responded to the message of this new messianic community. The expression of their being 'together' recalls the unity depicted in 1:15 and 2:1. This expression is repeated in verse 27. Acts will note this 'commonness' again (4:32). In both cases, the remark is seen as a favorable indication of the depth of fellowship and mutual care at work in the community. Calvin (1966:85) expressed this sharing as 'mutual association, aims, and other duties of brotherly fellowship'. It becomes evident that a community is really functioning with appropriate love and compassion when material needs are a concern and are being generously provided for.

This sharing of material things in common is not a required communalism, but a voluntary caring response to need, as the end of verse 45 shows. The verb for 'sell' and 'distribute' are iterative imperfects: this sharing was done again and again. In Acts 4:32-35, the material sharing in the Jerusalem community was voluntarily continued. The passage indicates such provision as a very positive act of genuine care. The size of the group may well have made this possible, but the later effort by Paul to raise money from Gentiles for this community shows that it functioned across communities as well (2 Cor. 8-9). That the later church did not keep the practice speaks to the authenticity of this scene. Notes about possessing all things in common are not unusual as a sign of ethical virtue in the culture (Bock, 2009:153).

The passages Acts 2:42; 2:44-45; 4:32-35; and 2 Cor. 8-9 suggest a voluntary 'community of goods'. Community of goods means a group of people living in the same place, sharing all

their money and materials to pursue the common Christian goal and to witness the gospel through the way they live. It is also called 'Christian intentional community'. The communal sharing of the Jerusalem communities has been practiced in several Christian intentional communities throughout church history. Such Christian intentional communities still exist today.

Community members are moved to sell what they own, both possessions and goods, and give the proceeds to those in need. Some suggests that this reflects their expectation that Christ would return soon, yet the reason given is not eschatological, but social. They are motivated by concern for the needs of the community. Jesus' teaching about not hoarding material provisions from God also may well provide background (Lk. 12:13-21). The same motivation appears in Acts 4:35. As people have need, they receive help. This means that people did not sell everything at once. The picture is of a community that cares for all of its members, even those in material need.

The nature of early church worship surfaces in verse 46. Each day they are at the temple together. Regular attendance at the temple reflects Jewish practice for those in Jerusalem. This fellowship extends beyond the sacred space. They also break bread (20:7, 11) in their homes. In other words, these believers worshipped and had fellowship in their everyday environments. They shared the table with joy. Joy and sincerity were present. There is no special sense to the meal here. It is only a reference to regular meals.

In verse 47, the note of joy coming from the fellowship of the community extends to praise of God and having favor with those outside the community, or 'all the people'. The idea is that others are appreciative of this new community. A vibrant community extends itself in two directions: towards God and towards its neighbor. A veiled reference to obedience to the great commandment appears here.

Luke affirms the internal fellowship, intimacy, and engagement of the community. This positive activity is accompanied by joy and glad hearts, and their worship and praise of God are ongoing. This is not an isolated, private club or a hermit-like sealed community. Their relationship with outsiders is good as well. This good reputation apparently impacts their witness: as each day passes, the Lord adds to the numbers of those who are being saved (v. 47). This is an effective community as it is growing at a regular pace (Bock: 2009:154).

The early church became an entire community of love through the Spirit. This means that the Christian community is the essence of the church. Fellowship with God and fellowship with one another in diverse dimensions, indicate that the early church was a whole Christian community.

Witherington (1998:163) observes that the community's "presence and witness were infectious." The note of growth at the end of this unit is related to the community work and fellowship God was bringing about within the new community. Their life as a community was a visible part of their testimony of sharing in Christ. The transformation that following him brought about testifies of their care for Christ. As Polhill (1992:122) suggests: "Luke's summaries present an ideal for the Christian community which it must always strive for, constantly return to, and discover anew, if it to have the unity of the spirit and purpose essential for an effective witness."

With Acts 2:42-47 ending as it does, Luke wants to leave no doubt that there is an important connection between community life and the 'favor' the community experienced with outsiders. This kind of engagement has a positive effect on mission. Everything about the Gospels and Acts tells us that God's people should take the initiate to show community and serve those around them. Much in modern culture drives us to an individualism that undercuts this development of community. The portrait of the early church in Acts shows that community and the welfare of the group were a priority. This attitude reflected a spiritual maturity that allowed the church to grow. In the case of this earliest community, the believers' preaching was matched by their community, creating a powerful testimony for their mission (Bock: 2009:156). This restored community is presented by Luke as a model for God's purposes for the world.

2.2.2.1.5 **Revelation 21:1-4** ***Completed community***

At the thematic level, this passage introduces the final major segment of Revelation, the vision of the eternal state. It bridges the heavenly and the earthly, and the two become one.

Verse 1 speaks about a new heaven and a new earth. The first heaven and the first earth will pass away. There will be a whole new reality, a new kind of existence in which all the negatives of the 'first' (Gen. 1) world will be removed, all the discoloration by sin will be gone. God will create a new order and a new world. Verse 1 says: "there was no longer any sea." The sea is a symbol of evil. In the new order evil will be no more. The false trinity and the nations that caused so much suffering will have been cast into the lake of fire, so temptation and pain will be gone forever. This also means that the division between heaven and earth, God and humanity, has disappeared. The inauguration of the new order means the elimination of creaturely separation from God.

In verse 2, when the new heaven and new earth are in place, then the Holy City, the new Jerusalem, can descend. The historical Jerusalem had first of all 'profaned itself' by crucifying the Lord (11:7) and opposing the two witnesses (11:2). But now it is once more 'the Holy City' and has become 'the New Jerusalem.' The meaning of the name, the Holy City, indicates a termination of sin. When the divine power 'descends' from heaven to earth, his sovereignty reigns over the affairs of humankind. It proclaims the most intimate of relationships between God, God's people, and the community of which they are part (Boxwell, 2006:294).

In this last descent, heaven and earth are finally united. After 21:2, there is never again any 'from heaven to earth,' for in the new heaven and earth they are one (Osborn, 2002:732). In its beauty and joy, the city is like a bride adorned for her husband. Here the Holy City is 'like a bride,' possibly echoing Isa. 54:5-6, where Zion is the wife of Yahweh who has been brought back by her husband's love and rebuilt with precious stones (Is. 54:11-12). In 62:1-5 Zion is given a new name and Yahweh will rejoice "as a bridegroom rejoices over his bride." God as bridegroom and saints as bride are also united. There is a community of perfect oneness in the new Jerusalem.

Here the city of God, the new Jerusalem, visualizes 'the church in its perfected and eternal state.' This verse is connected to 1 Corinthians 3:16-17, where the believers are the temple of

God (Mounce, 1998:382). It is a community of the redeemed according to God's promise to Abraham (Gal. 4:26-28) and God's church transferred from earth to glory. The city is a picture of community with many people living together in oneness created by God (Bilezikian, 1997:40-41). It is a state of the fullness of church as a completed community.

In verse 3, motifs drawn from the Old Testament predominate. Indeed, the covenant established in Sinai is now fulfilled, as seen in the Holiness Code of Lev. 26:11-12, "I will put my dwelling place among you… I will walk among you and be your God, and you will be my people." This promise was repeated often (Exod. 29:45; Jer. 31:33; Ezek. 37:27; 43:7-9; Zech. 2:11; 8:8) as a note of comfort for God's beleaguered people. The first part of the promise, the dwelling of God, is a virtual translation of 'Shekinah,' typified in the cloud and pillar of fire at the exodus and symbolized in both the tabernacle and the temple. Most of all, Shekinah means 'communion' between God and his people, and it was finalized in two stages, first when "the Word became flesh and become incarnate, and here communion between God and his people becomes physical and absolute, as God will dwell with them. God will no longer dwell high and lifted up above his people, but will now 'tabernacle' in their midst (Osborn, 2002:734). From a divine perspective, the formation of that community of oneness is what the Bible history is all about.

The rest of the verse expands on this basic idea. "They will be his people. He will be with them as their God." All the other Old Testament and the New Testament passages use the singular λαός (people); John alone has the plural λαοί, indicating all the peoples of the world, in keeping with the frequent emphasis of the book on all the 'peoples' of the world (5:9; 7:9; 10:11; 11:9; 13:7; 14:6; 17:15). In eternity all ethnic and racial distinctions will disappear, and we will be one (Osborn, 2002:736). Here again the subject of oneness strongly appears between God and his peoples. Because of the presence of God, the new creation will be a place of fellowship. Because people are reconciled with God, they will enjoy complete fellowship with each other as well, for the eternal community is a social reality. This is the ultimate stage of the kingdom of God.

After the eternal covenant is presented, the benefits belonging to the saints are presented in verse 4. First, God will wipe away every tear from their eyes. These are more the tears of suffering and sacrifice than tears of regret. Second, God will remove the sources of sorrow – death or mourning or crying or pain. There will be everlasting joy and bliss, for the debilitating effects of 'sin' and suffering have been taken away. This has occurred because the former things have passed away. All these things (death, mourning, crying, pain) were results of 'sin' and parts of the 'the first world', and have no place in the 'new world.' Sin, the main reason of destruction of community, has been ultimately eliminated and the existence of sin passed away.

In a sense, 21:1-4 is framed with this wondrous truth: the new eternal reality as a perfect community has occurred because God has caused all the former things to pass. Thus, 21:1-4 is full of the perfect oneness; heaven and earth are united in one eternal order. God and his people are united as a family. The dichotomy between the two in this sinful age is broken. It indicates the completion of community between God and man.

Ultimately, the new creation is the presence of the new community in its fullness. One of the most awe-inspiring and challenging visions of the entire Bible is the anticipation that God

himself will participate in the new creation: "Now dwelling of God is with men, and he will live with them" (v. 3). George Ladd (1972:277) remarks on this communion: "The essential blessing is untroubled fellowship with God. Direct and unmarred fellowship between God and his people is the goal of all redemption". It is a completed kingdom of God in perfect community between God and man. The completion of community is the completion of the kingdom of God. The God who is the lofty transcendent Creator of the universe will choose to become fully immanent in his creation. The renewed cosmos will be characterized by community in the highest sense. Therefore, it will be home not only to creatures, but to the triune God himself. The one who throughout eternity is the community of persons, will grace the new community with his presence.

2.2.3 The nature of Christian community

According to the biblical foundation for Christian community as researched above, the nature of Christian community in the Bible can be summed up as follows:

***Community of God*: Christian community is derived from God's community.**

God is a community of three persons in one being. God is presented as a Tri-unity of divine entities existing as Father, Son, and the Holy Spirit, the eternal community of oneness from whom all other communities derive life and meaning. God's triune nature means that God is social or relational. God is the community of the Father, Son, and Spirit, who enjoy perfect and eternal fellowship. Community is deeply grounded in the nature of God. Being in the divine image involves fellowship and community. God is living in community as a family. Community is the mode of existence for God.

This community of God is the model of all human community and the channel of true community. Christian community is derived from God's community. God's community is the origin of Christian community. Because God is community, he creates community. Community is his gift of himself to humans. God is not mirrored as an individual, but as a community. Only in community of mankind is God reflected. As God is community, so humankind is created as a community, male and female in God's image. God creates the first human pair in order that humans may enjoy community with each other. Christian community is the mode of the existence for humans.

***Community of the cross*: Christian community was restored on the cross.**

Humanity's sin resulted in the destruction of community. Sin is the human's self-centeredness and pride, which contradicts God's will. Sin is thoroughly individualistic and non-communal. It is marked by the disruption of the community that God desires for us and consequently for all creation. Sin wholly broke the relationship between God, man and nature. This is the total destruction of community. However, God did not leave the destruction of the God-man community, but had a plan to restore it. Humanity's sin and failure, of course, caused great harm to God's creation and great pain to God the Creator. God himself willingly bore that hurt in order to make reconciliation possible. Through his experience of godforsakeness on the cross, Jesus tasted alienation so that we might enjoy reconciliation. Christ's death on the cross is an atoning sacrifice that covers human sin so that God can forgive man, and the verdict of condemnation need no longer stand. Christ's death has altered the relationship

between God and humanity and has freed us from the dominance of hostile power.

Jesus is the affecter of the community of God through the cross. His death fosters community in that through this self-giving act he dismantled whatever hinders our participation in God's purpose for human existence. Specifically, Jesus' sacrifice covers the sin that evokes God's condemnatory verdict against us. As a result, the wall of guilt can no longer bar us from enjoying reconciliation with God. In addition to eliminating what prevents us from coming to God, Jesus' death facilitates the community God purposes to establish. Jesus opened the way to fellowship with God by bearing the cost of transforming us from God's enemies to his friends.

In Christ, God took the initiative to terminate the hostilities within creation and to renew the fellowship he intends for all to enjoy. As the herald of the reign of God and the proclaimer of God's offer of salvation for which he died, Jesus took upon himself the cost God incurred in seeking reconciliation. The cross marked the entrance of the pain of human sin into the heart of the triune God. The consequence of our hostility toward God interrupted the relationship between Jesus and his Father, so that humanity in turn might share in the eternal fellowship between the Father and the Son. In the divine program of restoring community, Jesus stands on the cross for a new fellowship between God and humans, forming its foundation and fountainhead.

Community of the Spirit: **Christian community is realization of *koinonia* of the Spirit.**

Jesus set the basis for the restoration of community through His atonement on the cross to solve the problem of humanity's sin. After Jesus' ascension, God sent the Holy Spirit during Pentecost to establish restored community in a real sense. The early church was a community restored by the coming of the Spirit. Schweizer remarks: "The new, radical and paradisal community life depicted as the immediate consequence of Pentecost (Ac. 2:42-47 and 4:32-35) should almost certainly be interpreted as a result of the church's reception of the Spirit" (Schweizer, 1968:107).

The early church was established as a restored community entirely through the power of the Holy Spirit, not by humanity's morale or good spirit. It was a community that could be formulated by the work of the Spirit. The main work of the Holy Spirit is *koinonia*. Community of the Spirit means *koinonia* of the Spirit. There are three dimensions of *koinonia*: vertical *koinonia*, horizontal *koinonia*, and inter-social *koinonia*.

Vertical *koinonia* is the fellowship between God and man. The Holy Spirit is a fellowship mediator between God and man. The Holy Spirit has come to us to make the *koinonia* (fellowship) possible. So God resides in man and man resides in God in the Spirit. The fellowship between God and man was realized. The purpose of *koinonia* is 'oneness'. The Holy Spirit reveals to us who Jesus is and works in us to make us believe in Jesus. This is *koinonia* ministry of the Holy Spirit. God and man became community again through *koinonia* of the Holy Spirit. The baptism of the Holy Spirit is the channel of vertical *koinonia* between God and man (Ac. 2:1-4). Praying and worshipping God could be exerted through this vertical *koinonia* of the Spirit (Ac. 2: 42, 47).

Horizontal *koinonia* is the fellowship between believers. We were strangers to one another

before we believed in Jesus. When the Holy Spirit came to us, we became brothers and sisters as a family of God. There are three aspects in horizontal *koinonia*: spiritual *koinonia*, mental *koinonia*, and material *koinonia*. Spiritual *koinonia* is to teach or share the word of God with each other (Ac. 2: 42) and intercede one another through prayer (Php. 1:4-5; Rom. 1:11) and to impart spiritual gifts to believers (Rom. 1:11). Mental *koinonia* is to share encouragement, comfort, tenderness, and compassion with one another (Php. 2:1; 1 Cor. 12:26). Material *koinonia* is to share possessions and goods voluntarily with the needy. The early church members had all things in common and shared possessions and goods according to the need of the members (Ac. 2:44-45; Ac. 4:32-35; Heb. 13:16). The sharing was continuously practiced in the early church community. It was a sharing community.

The inter-social *koinonia* is fellowship with non-Christians outside of the church. *Koinonia* is not just for the Christians, but also extends to non-Christians. In this dimension, *koinonia* is to be with the needy and poor and to help them voluntarily in your local society. Inter-social *koinonia* is proclaiming and practicing jubilee to the needy and oppressed through the power of the Holy Spirit (Lk. 4:17-19). The community life of the early church and this inter-social *koinonia* with those outside could obtain praise and witness the gospel powerfully to non-believers in the local area (Ac. 2:47). It is a witnessing community.

The three dimensions of *koinonia* make up real Christian community life. The early church was an entire community that practiced three dimensions of *koinonia*. There are three types in Christian community: monastic community, intentional Christian community (community of goods), and church community. The external form of intentional community includes common life, extended family households, common ownership of possessions, and a simple lifestyle. All three types have equal value in the sense that they exert the communal spirit as an essence of the church in various ways. Christian community is a mode of existence of the Holy Trinity and a way of living for all Christians. The early church was an entire community of love through the Spirit. Fellowship with God and fellowship with one another in diverse dimension indicates that the early church was a whole Christian community.

***A church community*: Church is a practical community that is realized in life.**

Community of love: The essence of God is love. The life of the Father, Son, and Spirit is best characterized by love. The God who is love responds to the world in accordance to his own eternal essence. The love at the center of the Triune God is expressed throughout the process of the redemption of mankind. The love of God sent his son Jesus and the Holy Spirit to restore man's community. The restored community is the church. Therefore the church is entirely an outcome of the Triune God's love. The lifestyle of the early church as described in the book of Acts chapter two shows a community that is full of love. The underlying characteristic of the church community is that it is a community of love.

Empowered community: The early church was established, not through humanity's good will or effort, but through the power of the Holy Spirit. Through the power of the Holy Spirit, self-centeredness is broken and humanity can live in God-centeredness and other-centeredness. The early church was a community of the Spirit. The baptism of the Holy Spirit means a transformed life through the power of the Spirit. There were signs and wonders in the early church (Ac. 2:43), which means that the power of the Spirit prevailed throughout the community. The church community is an empowered community in the Spirit.

Sharing community: The life of mutual sharing is highlighted in Acts 2: 44-45, as the believers are together and treat everything as belonging to everyone, holding all things as common between them. Throughout the history of the mankind, there has not been this tendency to voluntarily share all things, like the early church. Sharing possessions and goods was not a temporary and special event of the early church, but a quality of church community that should be practiced and kept always. Sharing possessions and goods can be practiced in a common treasury by a intentional Christian community, and it can be also practiced as a voluntary sharing within an established church. Through the coming of the Holy Spirit, the greed of mankind was broken, and this made sharing in love possible. The sharing of possession and goods is a concrete expression of true love. The reason why we should share our possession and goods with one another is because we became a family of God as a church community.

Praying community: The community of the Spirit is not just a community of horizontal fellowship. There was a deep fellowship with God through prayer in the early church. Without the presence of God, all the attempts of community formation is in vain. Prayer is an activity of vertical *koinonia* with God. God with us is an ultimate sustainer of our whole life, and prayer is a primary spirituality that all Christian communities should pursue and attain. Prayer is also a channel of the power of the Holy Spirit. When the early church prayed together, the Holy Spirit came down and the early church was started. When a church community is in the fullness of prayer, the Holy Spirit works continuously and the community can grow and the gospel can be preached more powerfully.

Worshipping community: The early church worshipped God together every day at the temple precincts. This worship extended to the home of each believer. The believers worshipped and had fellowship together in their everyday environments. They shared meals at the table with joy. The joy came from the fellowship of the community, and it extended to become praise towards God. Where there is the full presence of God, there is worship. The fullness of the Spirit drives believers to worship God. Worshipping God is a vertical fellowship with God. God, who restored man's community in his love, is worthy of praise. Church community is a worshipping community.

Witnessing community: The community of love, sharing, and power is necessary in order to witness the gospel. Such a community's life as a community is a visible part of their testimony of sharing Christ. The unity and community of love is essential for an effective witness. There is an important connection between community life and mission. In the case of the early church community, the believer's preaching was matched by their community, making a powerful testimony for their mission. Mission is not just going abroad to preach the gospel, but living in a community itself is mission. A living Christian community as a church community is the starting point of mission.

***A community of the kingdom of God*: Community is a channel of realization of the kingdom of God.**

The kingdom of God is a central theme in the synoptic Gospels, which characterize Jesus' ministry as arising out of expectations that developed during the Old Testament era of a coming divine reign. Basically, the kingdom of God means the reign of God. It is the order of

perfect peace, righteousness, justice, and love that God gives to the world. Jesus is the kingdom of God itself. Jesus came to establish the kingdom of God on earth. In Jesus' case, the kingdom was mainly established through his ministry. During Pentecost, the kingdom of God was accomplished by the 'community of believers' (Ac. 2:42-47). The community of love of the early church is the evidence of the partial realization of the kingdom of God on earth. The Bible asserts that God's program is directed at the bringing into being of community in the highest sense – a reconciled people, living within a renewed creation, and enjoying the presence of their Redeemer. The concept of community fills the idea of the kingdom with its proper content. When God's rule is present – when God's will is done – community emerges. At last, the kingdom of God is completed in new heaven and new earth through complete union of God and man. This is the route of the expansion of the kingdom of God. Community is a channel of realization of the kingdom of God now and here, and also the goal of the kingdom of God.

In the new heaven and the new earth (Rev. 21:1-4), there will be a whole new reality, a new kind of existence in which all the negatives of the first world will be removed, all the discoloration by sin will be gone. Sin, the main reason for the destruction of community, will be ultimately eliminated, and the existence of sin will pass away. This means that the division between heaven and earth, God and humanity will disappear. The new Jerusalem is full of the perfect oneness; heaven and earth are united in one eternal order. It is a community of the redeemed according to God's promise to Abraham. God's church will be transferred from earth to glory. In eternity all ethnic and racial distinctions will disappear, and everyone will be one. Because people are reconciled with God, they will enjoy complete fellowship with each other as well, for the eternal community is a social reality. The new creation is the presence of the new community in its fullness. This is the ultimate stage of the kingdom of God. The completion of community is the completion of the kingdom of God.

2.3 Biblical perspective regarding mission

2.3.1 Mission defined

Christian mission gives expression to the dynamic relationship between God and the world, particularly as this was portrayed first in the story of the covenant people of Israel and then, supremely, in the birth, life, death, resurrection, and exaltation of Jesus. A theological foundation for mission "is only possible if we continually refer back to the ground of our faith: God's self-communication in Jesus Christ" (Kramm, 1979:213).

Theologically, mission is defined as the flowing outwards of God's inner life in the history of creation and salvation, particularly in the history of humanity's redemption through God's continuing self-giving in its struggles, sufferings, and hopes. Christianity since Paul and the Gentile breakthrough has crossed many boundaries and generated varieties of agents, forms, and definitions of mission (Ustorf, 2000:440).

Historically, mission signifies the deliberate attempt of individuals, groups, or churches to evangelize non-Christian societies. In addition mission groups work by acting in a Christlike way towards strangers or people living beyond their boundaries, whether religious, cultural, social, or other. Gustav Warneck (1887:1), one of the leaders of modern evangelical mission,

defined mission as evangelism to build the church in a non-Christian world. Donald McGavran (1983:26) also defines mission as carrying the gospel across cultural boundaries to those who owe no allegiance to Jesus Christ.

The age of discovery defined mission as 'expedition', a definition still to be found in Christianity's vocabulary: but since Willingen conference in Germany of the International Missionary Council (1952) and the Vatican II Decree on the Church's Missionary Activity (Ad Gentes, 1965), attempts have been made to reclaim the term for denoting God as the sending and the sent one. The understanding of the Triune God in mission to all of creation was proposed under the concept of *missio Dei* (Gelder, 2000:33).

There is a distinction between the terms mission (singular) and missions (plural). The first refers primarily to the *missio Dei* (God's mission), that is, God's self-revelation as the One who loves the world, God's involvement in and with the world, the nature and activity of God, which embraces both the church and the world, and in which the church is privileged to participate. *Missio Dei* enunciates the good news that God is a God-for-people. Missions means the missionary ventures of the church, and it includes particular forms, related to specific times, places, or needs, of participation in the *missio Dei* (Bosch, 1991:10).

Another view considers mission to be inherent within the very nature of the church. It starts with the belief that the Triune God is a missionary God. God's missionary character is expressed, first of all, in the work of creation. God formed a world in which the crowning touch, human beings, became participants in creation's full development. After the fall, God's missionary character is again expressed in the work of redemption. God sent Jesus into the world to restore the right relationship with all that was lost in the fall. God's missionary character is also expressed in the work of consummation. God will act in history to bring all creation to a new fullness and to completion. From this perspective, the church, as the people of God in the world, is inherently a missionary church. It should participate fully in the Son's redemptive work as the Spirit creates, leads, and teaches the church to live as the distinctive people of God. Therefore, mission is not a function of the church, but an essential nature of the church (Gelder, 2000: 31).

The New Testament does not offer one overall definition of mission, but, in highlighting witnessing to the truth, living in loving fellowship, and caring for those in need, it uses more than a hundred different terms (among them *apostellein*, to send, and *apostolos*, the one sent for the sake of humanity; *martyrein*, to give witness; *keryssein*, to announce the good news). There is one case (Heb. 3:1) where Jesus Christ himself is called the 'apostle', therefore seen at the plumb-line of mission. The 'Great Commission' at the end of Matthew's Gospel (28: 18-20) emphasizes the importance of missionaries and their role as teachers. It is only one of a variety of phrases, but it became the most favored for legitimizing mission work and church expansion in the modern era. For instance, William Carey (1792) articulated the concept of mission society in his famous treaties in 1792. He said that mission is a specialized function grounded primarily in the biblical mandate that Christians are personally responsible to obey the Great Commission.

Today, there is a tendency to focus on Luke 4:18-19 and Acts 10, emphasizing the importance of liberation, social justice, the conversion of the missionary as well as of the missionized,

and God's acceptance of the vernacular and local culture. Since the establishment of missiology as an academic discipline in the 19th century, the definition of mission, its aims, and its methods have been debated. David Bosch has shown that the biblical texts do not tell once and for all what mission is, and that an understanding of it is always constructed in accordance with a given cultural–historical and church context. The church has not been missionary always and everywhere (Bosch, 1991:9).

The interrelation of the three elements of missionary activity: *kerygma* (proclaiming the message of God's salvation in Christ), *koinonia* (sharing the fellowship, unity, and equality of all believers in communion with the Father and Son through the Holy Spirit), and *diakonia* (serving the secular needs of other people, rooted in and modeled on Christ's service), proved somewhat diverse in practice. The three elements were hardly ever given equal attention.

Traditionally, the conversion of individuals and the establishment of new local churches took priority. Some have regarded mission as a one-way spiritual process within an emphasis on individual soul-saving (freelance and charismatic missionaries); others expected the congregations established through mission to enrich the knowledge of God in ecumenical recognition (Zinzendorf and the Moravian lay missionaries of the 18th century); others again (19th century Protestant mission societies) aimed at establishing a model church overseas, often intended to be supra-denominational: a sort of mini-Christendom, free from the agnosticism in the old heartlands of Christianity. The medieval and 19th century idea of Christianizing whole nations survives in a modified way in the emphasis on converting homogeneous groups of people (as advocated by the church growth school based in Pasadena, California). J. Hoekendijk (1952) suggested a radical reformulation of 'mission from below.' He refused to see the world as an ecclesiastical training ground and declared that shalom, not the formation of churches, was the aim of mission, and the task of missionaries was to participate in people's struggle for justice and integrity.

The current tendency in world of Christianity, including a large part of its western branch, is to insist that Christianity does not save anybody, only God does, and mission belongs essentially to God. This perception makes it impossible to force mission back into the straitjacket of a western-tribal religion (Ustorf, 2000:440-442).

We looked through the diverse definitions of mission. In next section, we will search for the biblical foundation of mission through the selected Bible passages in the Old Testament and the New Testament.

2.3.2 The biblical foundation of mission

2.3.2.1 Exegetical analysis of selected biblical passages

2.3.2.1.1 Genesis 12:1-3 *The call of Abram and the nations*

The divine calling of Abram and the blessing directed at him and his family, as well as at all peoples on earth, are presented against the backdrop of humankind under divine judgment. Genesis 3-11 shows the disastrous consequences of the fall and the spread of sin on an ascending scale. Genesis 11 reaches the nadir of human existence with a fractured and

disastrously broken society that has lost any sense of God-centeredness. The account of the tower of Babel concludes on a note of profound despair with humankind utterly unable to fulfill its God-given destiny (11:1-9). Men and women, in their proud independence from God, have sought a center for their society that they realize completely in themselves (Westermann, 1984:554-555). In a divinely ordered world the Lord's appropriate response to this arrogant human assertion is judgment – the scattering of people over the earth and the confusion of languages (11:5-9).

Yet as in the narrative of the fall (Gen. 3), the murder of Cain (Gen. 4) and the flood (Gen. 6-8), judgment is not the final word. Genesis 12:1-3 is God's gracious response that reverses the sin and downward spiral of chapter 3-11. So dramatic and magnificent is this response that it is expressed in language similar to that of a new creation (Köstenberger and O'Brien, 2001:28). In his summons to Abram God is about to effect a new creative work. In Genesis 1:3 he spoke and called creation into being. After a series of human failures God begins again and introduces a new phrase of history by summoning Abram into a relationship with himself and blessing him (Gen. 12:1-3). Wenham (1987:270) comments: "Genesis 12:1-3 'binds together the primeval and the patriarchal history by presenting the call and blessing of Abram as the answer to the calamities that have befallen mankind in Genesis 1-11."

In verse 1, God summons Abram to leave his native land, his past and his family, in other words, everything that would have been regarded in the ancient world as providing ultimate personal security. The divine speech consists of a command and a series of promises that far outweigh the command, "showing where the chief interest of the passage lies" (Wenham 1987:274). The focus of attention is on what God will do in and through Abram, thereby fulfilling his intentions for his creation (Legrand, 1990:3).

God appoints a promised land for Abram (v. 1) and assures him that his descendents will be great and significant nation (v. 2). The name for which the builders of Babel had yearned (11:4) will be given to Abram (Kaiser, 2000: 18). Further, the name he will receive will be 'great' (v. 2). Over against the people's attempt to establish a world center in Babel, Abram is promised that around him and his descendants a great nation will be gathered, a nucleus that will be the company of the redeemed, the 'new people of God' (Dumbrell, 1994:34).

The words 'bless' and 'blessing' occur five times in Genesis 12:1-3. They stand in sharp contrast to the five instances of the word 'curse' in the narrative describing the spread of sin (Gen. 3:14, 17; 4:11; 5:29; 9:25), and thus underscore the point that in the summons of Abram we have the divine response to the human disaster of Genesis 3-11.

The blessing in Genesis 12:1-3 is very similar to the blessing of Genesis 1:28: "God blessed them and said them, 'Be fruitful an increase in number. Fill the earth and subdue it.' " The first thing that God did right after he created man was to bless them. Likewise, God blessed Abram after calling him. The content of the blessing in Genesis 1:28 was the expansion of community. God gave two directives to the humans for the proper increase of community. Just like that, God blessed Abram so that he can multiply the 'new people of God', who is adapted to God's purpose through God-man community (Gen. 1-2). The world of Genesis 3 - 11 was a world of depravity and greed due to sin. God wished to establish a holy community from this sinful and greedy society. Abram was called as a representative of the new people of God and reflected the original idea of community of love, sharing, and intimacy.

God blesses Abram (v. 2a), something that is linked with the nation and with fame. Abram became the embodiment of blessing, the example of what blessing should be (v. 2b). Furthermore, God promises to bless those who recognize the source of Abram's blessing. The climatic expression, with its final use of the term 'bless' (v. 3) promises that Abram will become the means of blessing for all humankind. Alexander (1994:13) states:

> The primary motive behind the call of Abraham is God's desire to bring blessing, rather than cursing, upon families of the earth. This promise that Abraham will become a great nation, implying both numerous seed and land, must be understood as being subservient to God's principal desire to bless all the families of the earth.

But how can the peoples of the earth be brought into contact with Abram? The answer depends in part on how we translate the final verb 'bless' in verse 3. The passive, "all peoples… will be blessed" (NIV), suggests that Abram is the mediator of the blessing on all peoples, and this agrees with the stress that falls on the last clause. The reflexive "and by you all the families of the earth shall bless themselves" (RSV), makes Abram the model rather than the source of blessing, and this interpretation is anticlimactic. However, in order to serve justice to the intended meaning, we should probably combine the two and render the verb 'win for themselves a blessing'. This climactic rendering would mean that the peoples of the world would find blessing by coming to the Abrahamic descendants, rather than by later Israel's outreach. This interpretation is consistent with the way mission is presented in the Old Testament – nations come in pilgrimage to Israel's God (Dumbrell, 1994:35).

Abram's divine summons and the promises to him are of momentous significance. God's intention to bless him, his seed and all peoples of the world is a reassertion of his original purpose for humankind. Furthermore, the promise made to Abram in Genesis 12:1-3 are paradigmatic. The promise of land and descendants forms the content of what is later known as the Abrahamic covenant (Gen. 15:1-18), and this verse serves to assure him that God's intentions will be fulfilled. The terms of the Abrahamic covenant are restated in Genesis 17, and ultimately the promise refers to a company of believers of whom Abraham is the father (Rom. 4:16-17). The many nations of whom Abraham will be the father are not his natural descendants, but because of the divine promises he will become for them the channel of blessing. And, in order to reinforce his promise, God changes the name of Abram ('the father is exalted') to Abraham ('father of a multitude').

The patriarchal narratives, which follow the Abrahamic covenant, indicate how Abraham, Isaac, and Jacob convey the blessing of the Abrahamic promises (Gen. 26:2-5; 28:13-15), and these are reaffirmed at the end of the promises (Gen. 26:2-5; 28:13-15), and again at the end of the patriarchs'' lives (Gen. 22:15-18; 26:24; 35:9-12). The book of Genesis concludes with the promise of descendants that was made to Abraham already being in the process of being fulfilled in the nations, and the promise of land having been fulfilled.

These promises take us back to the position of Adam in Genesis 1 – 2, and will be intimately related to the role of community within God's purpose. The Abrahamic covenant continues throughout the Old Testament as the framework within which relationships between God and his people are presented.

2.3.2.1.2 **Isaiah 52:13 – 53:12** ***The Servant's suffering and death***

One of the most important figures in the Old Testament, whose role and ministry within the divine purposes had reference to both Israel and the nations, is the Servant of Yahweh. The four 'Servant songs' (42:1-4, 49:1-6; 50:4-9; and 52:13 – 53:12; cf. 61:1-3) delineate his ministry and function, and these contribute significantly to the overall message of Isaiah 40-55. Although the Servant's work is in the first instance bound up with the redemption of Jerusalem and Israel's return to the holy city, that work will affect the whole world. The sequence of his ministry, namely to first minister to Israel and then blessing the nations, suggests not only a pattern similar to the Abrahamic promises, but also a partial fulfillment of these promises. The fourth 'Servant song' is 'the jewel in the crown of Isaiah's theology, the focal point of his vision. It provides the key to understanding the Servant's ministry, and with it God's plans for his people and for the world (Köstenberger and O'Brien, 2001: 47-48).

52: 13-15. The first three verses consist of divine speech announcing in formal, public terms the ultimate destiny of the Servant. They move temporally beyond the main body of the poem to tell of the servant's ultimate exaltation. Here the faithfulness of God toward the Servant is confirmed. The Servant here is directed toward the innocent Servant, and its justice is transformed into a mystery of confession and the bearing away of sin. Through this action, the nations will come to an understanding that had not been theirs before. The nations come to knowledge, and they gain insight because of the work God intends to do through this Servant. So this opening framing piece tells us: 1) The Servant's death and expiation for the servants will finally cause the nations to see what they need to see. 2) The confession of the Servants to follow (53:1-9) has its own special character within God's plan for Israel. 3) And the horizon of the Servant's work not only encloses most immediately the acknowledgement that follows (53:1-9), but also anticipates, as the nations see what the report of Israel entails, the inauguration of all nations coming to knowledge of the one light of Yahweh (Seitz, 2001: 464).

53:1-9. Verse 1 states ahead of time that the nations will hear and understand matters that have been outside of their knowledge until now. In verse 2, his natural growth is described as if quite apart from any ill treatment, he was always physically unpretentious. The Servant, in form, features, appearance, and general bearing is undesirable. The description intensifies in verse 3. Four are provided in the first verse and a half alone. On the one hand, the phrase emphasizes how isolated he was. They also indicate that he was sickly. On the face of it, none of this points directly to actions taken against the servant. He undergoes despising, rejection, sorrow, sickness, smiting, wounding, bruising, chastisement, stripes, oppression, and judgment; but they are uniformly unstipulated with respect to agency. What is stipulated are the beneficiaries of all this (Seitz, 2001:465).

In verse 4, the Servant is confessed actively to be bearing conditions that belong to the confessors as they see it. Verse 5 suggests more directly that the Servant was actively, physically assaulted. Here language drawn not simply from the physical but rather from the moral or cultic realm is directly employed. The sins and iniquities the Servant is bearing are not divinely sent as warranted in his case, but for the sake of others (Seitz, 2001:466-466). In verse 6, the entire people is compared to a flock of sheep. Sheep are notoriously single-minded, and at the same time unaware of their pastor. Verse 6, "We all, like sheep, have gone astray, each of us has turned to his own way…" This indicates the nature of sin. The common

theme of the biblical nature of sin is a state of our being that separates us from the holy God. In this verse, sin is described as going astray and walking one's own way apart from God (Is. 53:6). The Book of Judges describes sin as: "everyone did as he saw fit" (Jud. 21:25). Augustine defined sin as the perverted self-love that is the opposite of love for God. So the consequences of our sin have fallen on the Servant. This is not accidental; the text says explicitly that God has made this happen. God has made this person suffer for the iniquity of 'all of us.'

In verse 7, the point is made through the joining of the finite verb *he was oppressed* with the participle 'he was being afflicted.' Though he was oppressed, he was submissive. *Oppressed* carries with it the idea of harsh physical treatment at the hands of others. But the Servant does not fight against this fate; rather, he submits to this remorseless destiny, but remains a person of worth and dignity even in the most degrading of circumstances. In verse 8, the point is not that the Servant escaped from injustice (in death), but that his treatment was unjust from start to finish. Thus it was because of a restraint of justice, or oppressive legal treatment, that the Servant was taken away to his death. In verse 9, there is a move from submission to innocence. The Servant not only did not deserve the punishment of his people – he did not deserve any punishment. His task in the wake of the Servant's offering will involve God's dramatic activity among the nations, with Zion as the center of God's plans for a new creation. What is the meaning of this innocent man's submissive suffering in the place of sinners? His purpose in living and dying was that through him persons might have their sins atoned for and may come to know the righteousness of God (Oswalt, 1998:384-397).

53:10-12. Here the verses speak of God granting insight into the work of the Servant, which points to God's authority over the prospering of the power or capacity of what the Servant has done, both for Israel and finally for the nations. "Through him the will of Lord shall prosper" (v. 10b). This prospering has to do with the accounting as the right of many by virtue of the work of the one righteous Servant. What God wants to come out of the Servant's suffering is of monumental proportions. He wants human beings to be able to offer this man at the altar of their sins so that he can be a full and sufficient sacrifice for them, satisfying all the unpaid debts of their behavior, debts they could never hope to pay, but debts that if left unpaid would stand forever between them and a just God. He was not merely suffering as a result of his people's sin, nor was he merely suffering with his people; he was suffering for their sin, so that the unpaid debt could be satisfied. When that takes place, consequently, his life will be the most fruitful life ever lived. Far from being childless, he will have children in every race on the earth (v. 10). It is the result of one thing only: his becoming a sacrificial offering.

Verse 11 continues to state what is accomplished by the Servant's sacrifice. The Servant will make people righteous. The book of Isaiah is about the persistent sin and unbelief of the chosen people, not to mention the world at large. 'Righteousness' has been given a very board scope since chapter 40. In these chapters the word is a synonym for deliverance. This man is the Deliverer who fulfills all the promises of deliverance for the people. This man, the Servant, is the anointed of God to restore sinful Israel to himself.

In verse 12, the picture is of a victory parade with the Servant, of all people, marching in the role of conqueror, bringing home the spoils of conquest. What is the cause of the Servant's exaltation? It is the voluntary self-sacrifice of the Servant through which he became identified with the transgressors, dying their death so that they could live. The Servant is a Davidic

Messiah, who will bring justice to the world and light to the nations (Oswalt, 1998:400-405).

The theme of this poem is the startling and unexpected truth. The power of God's arm is not the power to crush the enemy (sin), but the power, when the enemy has crushed the Servant, to give back love and mercy. The Servant takes on himself the sin of Israel and of the world, and, like the scapegoat (Lev. 16:22), bear those sins away from us. The Servant suffers undeservedly because of human sin (Oswalt, 1998:376-377).

From this passage (Is. 52:13-53:12) emerges a universal truth about God and his ways that is vital for the faith of the Jew and all the nations: the principle of subsistutionary atonement, not only through animal sacrifice as in the day of atonement, but ultimately through a willing person (Watts, 1987:233). The three references to 'the many' in vv. 11b-12 have their counterpart in the opening frame (52:13-15). 'Many' will be made righteous (v. 11b). He bore the sins of 'many' (v. 12b). He will have his portion among these same 'many' (v. 12a). 'Many' were astonished (52:14), and 'many nations' will likewise be startled by what they come to learn (52:15). The Servant is bringing to completion the 'salvation plan of the Lord' and in that is his 'reward' (Seitz, 2001:468).

The Servant's ministry was for pagans (52:13-16) and Israelites (53:1-6), witnesses and hearers, insiders and outsiders. Finally, however, it is for 'only one group: transgressors, many of them' (Webb, 1996:214). The Servant indicates Jesus as Messiah. He will save his people from their sins (Mt. 2:21). Jesus as the Servant is the vehicle of God's grace for sinners, and the key to the divine salvation reaching to the ends of the earth. Redeemed Israel witnesses to God's saving power revealed in the suffering, death and exaltation of the Servant. The content of that witness focuses on what Yahweh has achieved through him (Köstenberger and O'Brien, 2001: 49).

2.3.2.1.3 **Luke 4:16-30** ***Gospel for the poor and the Gentiles***

This passage is the first episode of Jesus' public ministry reported in any detail. It exemplifies what Jesus proclaimed in synagogues throughout his mission and spells out in summary the nature of his ministry. Luke has deliberately put this story at the beginning of the public ministry to encapsulate the entire ministry of Jesus and the reaction to it (Fitzmyer, 1981:529). He pointed out that Jesus himself chose this passage and described his ministry as aimed at its fulfillment. Luke 4:18-19 is, therefore, a public mission statement of Jesus Christ right after he received the baptism of the Holy Spirit. This is the only content in the Synoptic Gospels.

The major part of the quote comes from Isaiah 61:1-2, a prophecy first directed at the disappointed Jews shortly after the Babylonian exile. There it is aimed at encouraging them by assuring them that God had not forgotten them, but would come to their aid by ushering in 'the acceptable year of the Lord', namely the Jubilee (Albertz, 1983:187-189). Luke 4:18-19 brings together in modified form verses from the Septuagint (LXX) version of Isa. 61:1 and 58:6. The omission of Isaiah 61:2b ('the day of vengeance') from the Old Testament quote is intentional, because it is scarcely suited to the salvific period now being inaugurated (Fitzmyer, 1989:533). The present time is one of grace and opportunity (cf. 2 Cor. 6:2).

In these passages we find the following motifs: the anointing of the Spirit, the fulfillment of Scripture, the pattern of prophetic activities, the announcement of the gospel 'to the Jew first,'

a specific illustration of acceptance being followed by rejection, and a dramatic reminder that the work of God that began in Galilee would extend to 'the ends of the earth' (Ac. 1:8). The centerpiece of the passage is the reference to Isaiah 61:1-2 in verses 18-19, where Jesus speaks of his anointing by the Holy Spirit and the purpose of his mission (Culpepper, 1995:104).

In verse 18a, this anointing refers to Luke 3:22 (cf. Ac. 10:38) and the divine commissioning for Jesus' ministry. This anointing was not just a prophetic anointing (Lk. 4:24) but a messianic one as well (3:22; Ac. 4:26-27; 10:38), for Jesus is a bringer, not just the herald of salvation. Although Jesus was said by Luke to have been anointed by the Spirit, He serves here as a model for Spirit-filled teachers and healers in Acts. The reference to the anointing of the Spirit in verse 19 connects these verses with the baptism of Jesus, and the description of the work of God's anointed prophet serves as a positive counterpoint to the temptations. It does not signal a separate anointing. The first part of the quote explains the significance of the Spirit at the baptism and serves as a confirmation of Jesus' authority. It also stated the social concern that guided Jesus' work and explained all that Jesus did as the fulfillment of his anointment by the Spirit (Culpepper, 1995:105).

Jesus is the Spirit-anointed prophet who announces the new era of salvation that he brings to pass as the anointed Messiah (Is. 61:1-2; 58:6). The nature of his mission is marked by four infinitival expressions, three of which involve preaching: 'to preach good news to the poor', 'to proclaim freedom for the prisoners and recovery of sight for the blind', 'to release the oppressed' and 'to proclaim the year of the Lord's favor' (Kȍsetenberger and O'Brein, 2001: 116).

In verse 18b, the prisoners, the blind, and the oppressed are all subsumed under 'the poor'; they all manifest poverty, all in need of 'good news'. Significantly, Jesus' work will be good news to the poor. The 'poor' in verse 18 is *ptocos* in Greek. It means socio-economical poverty, not a spiritual one. The term *ptocos* occurs ten times in Luke. *Ptocos* is moreover often a collective term for all the disadvantaged (Nissen, 1984:94). Luke has a particular interest in the poor and other marginalized groups. Already in the Magnificat (Lk. 1:53) we read: "God has filled the hungry with good things, and the rich he has sent away empty". This sentiment is sustained throughout the gospel. Luke introduces us to the following events: the beatitude of the poor and the parallel woe-saying on the rich (6:20, 24), the parable of the fool (12:16-21), the story of the rich man and the Lazarus (16:19-31), and the exemplary conduct of Zacchaeus, the chief tax-collector of Jericho (19:1-10). All of these are unique to Luke. Mazamisa (1987:99) remarks:

> Luke's concern is with the social issues he writes about: with the demons and evil forces in the first century society which deprived women, men and children of dignity and selfhood, of sight and voice and bread, and sought to control their private gain; with the people's own selfness and servility; and with the promises and possibilities of the poor and the outcasts.

In verse 18b, 'the restoration of sight to the blind' may be a reference to the blind that Jesus healed. It was also associated with the prophetic vision of the fulfillment of God's promises to Israel (Is. 35:5; 42:6-7). When Jesus restores sight to the blind (Lk. 7:21-22; 18:35-43), he is a figuratively fulfilling God's work of salvation as foreseen by the prophet Isaiah. Jesus is dramatically fulfilling the role of the one who would be a 'light for the nations' (Lk. 2:32; Ac. 13:47). 'To release the oppressed' in same verse: The same word translated 'release' here is

translated ‘freedom’ earlier in this verse. It is synonymous with the preceding statement.

In verse 19, the proclamation of the ‘the acceptable year of the Lord’ in Isaiah 61 is connected with the Jubilee year legislation in Leviticus 25. Following a series of seven sevens, the fiftieth year was a time when ‘you shall proclaim liberty throughout the land to all its inhabitants’ (Lev. 25:10). During the Jubilee, the fields lay fallow, persons return to their own homes, debts were relinquished and slaves set free. It has occasionally been suggested that Jesus was actually proclaiming the observance of the Jubilee year through his reading of Isaiah 61. A. Strobel argues that behind Jesus’ quotation lay the historical fact of a Jubilee year in which he returned to his home. It can be calculated that AD 26-27 was a Jubilee year (Marshall, 1978:184).

Why did Jesus proclaim the Jubilee in Leviticus 25, which was a failed legislation of land, as his mission statement? What is the meaning of Jubilee in Jesus’ proclamation? The Jubilee in Lev. 25 was a ‘legal Jubilee.’ But the Jubilee Jesus proclaimed was a ‘voluntarily Jubilee.’ The law of Jubilee aimed to liberate (ἀφεσις) lands, slaves and debtors so that all could live together in equal ‘community’ every fiftieth year when Jubilee is proclaimed. The meaning of Jubilee was to restore a ‘communal spirit’ in Israel society (Kim, 1998:283). It was a real ‘gospel’ for the poor. However, this beautiful social system of Israel was destroyed by the lust of the political leaders for riches, and the Jubilee system could not be practised any more.

Then, why did Jesus proclaim the Jubilee? The Jubilee Jesus proclaimed was not a legal Jubilee of the old Israel but a ‘voluntarily Jubilee’ which believers are able to practice through the power of the Holy Spirit (Torrey III, 1988:324). When the Holy Spirit came down in Pentecost, everyone who received the Holy Spirit did not hesitate to share what they possessed. They shared all things and there was no poor in the early church (Ac. 2:42; 4:32-36). This new Jubilee society as a Christian community could be established through the power of the Spirit, not by human’s will or system.

In Jesus message (Lk. 4:18-19), the term ‘release’ (ἀφεσις) is from the terminology of the Jubilee of Lev. 25:10. It carries the meaning of liberation, freedom, forgiveness, and cancellation. In Lev. 25, ‘*ἀφεσις’* meant ‘to give freedom’ to lands, slaves and debtors. In the Jubilee year, everybody could ‘redeem’ his own land. The ‘*ἀφεσις’* is a Greek translation of ‘redeem’ (*goal* Lev. 25:24). Originally ‘redeem’, ‘redemption’ and ‘Redeemer’ are terminology regarding ‘land.’ In New Testament it was usually used as a meaning of forgiveness of sin. Jesus used the land terminology of Leviticus 25:10 in relation to saving souls. Jesus is our ‘kinsman Redeemer’ (Lev. 25:25), to the one who redeems souls from the devil. What one notices is that the gospel that Jesus proclaims in Luke 4:18-19 is a ‘whole gospel’ that includes forgiveness for the sins of sinners and socio-economic restoration for the poor. For Luke, salvation had six dimensions: economic, social, political, physical, psychological, and spiritual. Luke paid special attention to the first of these. ‘The gospel for the poor’ is a major element of Luke’s missionary paradigm in what he writes about the new relationship between rich and poor (Scheffler, 1988:57).

However, poor does not here refer to merely economic status, for the poor and humble hope in God (cf. Lk. 1:52-53; 3:10-11; 5:11, 28, 12:33; 16:20-22; 18:28-30). In Matthew, this same text underlies the first two of the beatitudes in the Sermon on the Mount. The poor are the devout, the humble, those are who live in utter dependence on God. The term used here for

‘prisoner’ (αιχμαλώτοι) does not appear elsewhere in the New Testament. Elsewhere Luke uses the term ‘release’ (ἀφεσις) only for forgiveness of sins, but various events later in Jesus’ ministry can be understood as illustrating the fulfillment of this aspect of his commission. The word for ‘release’ recurs in the line from Isaiah 58:6, inserted here by Luke: release for the oppressed. Jesus released persons from various forms of bondage and oppression: economic (the poor), physical (the lame, the crippled), political (the condemned), and demonic. Forgiveness of sin, therefore, can also be seen as a form of release from bondage to iniquity (Ac. 8:22-23) (Culpepper, 1995:105-106). Nolland (1989:202) remarks that the salvation of Jesus includes the characteristics of a whole gospel:

> The salvation in view is represented with Jubilee imagery, but is no call for an implementation of Jubilee legislation. Jubilee release is not spiritualized into forgiveness of sins, but neither can it be resolved into a program of social reform. It encompasses spiritual restoration, moral transformation, rescue from demonic oppression, and release from illness and disability.

Bosch (1991:89) also asserts the inclusiveness of the gospel:

> In Jesus’ ministry, there is no tension between saving from sin and saving from physical ailment, between the spiritual and the social. The same applies to the term used for ‘forgiveness’ (άφεσις); it includes a wide range of meanings, from the freeing of bonded slaves to the cancellation of monetary of these terms give expression to the all-embracing nature of God’s reign; they aim at dissolving all forms of alienation and at breaking down walls of hostility and exclusion.

In verse 20-27, the people of Nazareth had heard Jesus’ declaration of the fulfillment of God’s blessing on them, but Jesus affirmed a fulfillment that was not limited to Israel only – God blesses all the poor, all the captives. Neither was the fulfillment Jesus announced radically different from the work of the prophets. Israel’s Scriptures themselves bear witness to God’s blessing on Gentiles, as well as God’s laws. Reminders of the mighty works of Elijah and Elisha follow naturally after the proverb about the prophet and the prophet’s home.

In verse 28-30, the people of Nazareth are filled with rage. At first Jesus seemed to promise that God’s blessing would be poured out on them. They would share in the unexpected bounty of having a prophet arise from their midst. Now Jesus tells them that others will also receive this blessing. No historical or ethnic boundaries will contain or limit what God was about to do. The poor will hear good news, and the rich will hear woes. Those with faith will be blessed, while others will hear judgment. The people of Nazareth then begin to act on their rage. They drive Jesus out of town. The intent of the crowd is hostile, but Jesus is not stopped by them. He continues on the journeys that eventually leads him to Jerusalem and the cross (Culpepper, 1995:108).

Two fundamental concerns are expressed here: the centrality of the poor in Jesus’ ministry, and the Gentile mission (Bosch, 1991:89). This passage stands as a preface to Jesus’ entire public ministry, even as a condensed version of the gospel story as a whole (Dillon, 1979: 249). It is a programmatic discourse which fulfills the same function in Luke’s gospel as the Sermon on the Mount does in Matthew’s. This is underlined by Jesus confidently and emphatically appropriating an Old Testament prophecy to his person and ministry. The Spirit of the Lord is upon him and has anointed him. The final messianic future is now operative. Isaiah’s prophesy is being fulfilled.

Luke 4:16-19 has become very prominent with regard to the biblical foundation for mission. He renders Jesus' sermon in his home synagogue of Nazareth, and Jesus applies the prophecy of Isaiah 61:1-2 to himself and his ministry. This passage is a key text, not only for understanding Christ's own mission, but also that of the church. Luke was the only Gentile author of a New Testament book and wrote for Christians who were predominantly of Gentile origin. Moreover, he had in view many communities rather than one single Jewish community (La Verdiere and Thompson, 1976:582).

The people of Jesus' hometown read the Scriptures as promises of God's exclusive covenant with them, a covenant that involved promises of deliverance from their oppressors. Jesus announces deliverance, but it is not a national deliverance, but God's promise of liberation for all the poor and oppressed regardless of nationalities, gender, or race. God's grace is never subject to the limitations and boundaries of any nation, church, group, or race (Culpepper, 1995:108).

Two final Lukan themes foreshadow Jesus' future rejection by Israel which would result in the mission to the Gentiles. The former is clearly seen in the rejection of the people of Nazareth. The rejection in Nazareth is indicative of the future rejection in Jerusalem. The incident also foreshadows the future mission to the Gentiles, for even as Gentiles were the recipients of God's grace in the ministry of Elijah and Elisha (4:25-27), so it would be Gentiles who would the primary recipients of the gospel's words of grace (Stein, 1992:160-161).

What Jesus communicates to the Nazarene people was that God was not only the God of Israel but also, and equally, the God of the Gentiles. He reminds them of the fact that Elijah had bestowed God's favor upon a Gentile woman in Sidon and that Elisah had healed only one leper, Naaman, a Syrian (Lk. 4:26-27). God is, therefore, not irrevocably bound to Israel. This incident reveals a striking parallel with several stories in Acts where the gospel of Jesus is offered to Jews who refuse it, with the result that the apostles then go to the Gentiles (Dupont, 1979:21). There can, therefore, be little doubt that in Luke's mind, the Nazareth episode is clearly oriented towards Gentile mission and serves to highlight this fundamental thrust of Jesus' entire ministry at his very first appearance in public (Bosch, 1991:89). An implicit reference to the future Gentile mission surfaces in this passage.

Throughout history, the Gospel itself has always been more radically inclusive than any group, denomination, or church. It implies that we should continually struggle for a breath of love and acceptance that more nearly approximates the breath of God's love (Culpepper, 1995:108).

2.3.2.1.4 **Matthew 28:16-20** ***The Great Commission***

In this famous passage, the Great Commission, Jesus is portrayed as the exalted eschatological ruler of the world's kingdoms (enthronement); and by assuring the disciples of his continuing presence, Jesus reaffirms his covenant with them (covenant renewal); and Jesus issues to his followers his final charge (commissioning). This passage is focused on Jesus' words uttered on this occasion (Köstenburger and O'Brien, 2001:102).

In verse 16, the disciples are back in Galilee, at least a week after the resurrection and quite

possibly closer to the end of the forty-day period of his appearance. Their climatic commissioning takes place at 'the mountain', recalling the setting of the Sermon on the Mount (Mt. 5:1) and 'the mountain' as a place of revelation and communion with God throughout Matthew (cf. 4:8; 14:23; 15:29; 17:1; 24:3; 26:30). They are in 'Galilee' because Galilee is home, but perhaps also because it is Galilee 'of the Gentiles' (Mt. 4:15). As in his life, so also in his resurrection Jesus anticipates the ministry of the Gospel expanding beyond the boundaries of Judaism (Blomberg, 1992:430).

In verse 17, Jesus appears to the disciples and they see him. Their response is kneeling in worship. Jesus is now recognized as more than human. However, there is also an element of hesitation and doubt. Clearly these references to the weakness of the disciples have an important meaning. Being a disciple of Jesus does not signify that one has, as it were, arrived. Matthew's Gospel records several parables about the need for remaining vigilant to the last moment. A call for constant vigilance is certainly intended as a warning against any possible self-exaltation, but also as motivation to an eager engagement in mission (cf. LaVerdie and Thompson, 1976:580-581). In this verse, the disciples' doubt is strangely juxtaposed to their worship: "They worshipped him; but some doubted." Matthew wishes us to know that mission never takes place in self-confidence, but in the knowledge of our own weakness, at a point of crisis where danger and opportunity come together (Bosch, 1991:76).

Verse 18-20: "All authority has been given to me in heaven and on earth." The divine passive 'has been given' indicates that it is the Father gives Jesus all authority. 'All' dominates the entire 'Great Commission' passage: Jesus has all authority' (v. 18); his followers are to go and make disciples of 'all nations' (v. 19); and Jesus will be with them 'always' (all the day; v. 20). In this instance, the authority spoken of pertains to His mission to be carried out by the disciples as His emissaries on the basis of His word. Note the word 'all' repeated four times in vv. 18-20; here all the glimpses of Jesus' universal authority are brought together in a final comprehensive declaration (France, 2007:1109). The image in mind here may be that of a victorious military general who assures his followers of his ultimate authority (Borgen, 1996: 59-60).

"Make disciples…": The theme of discipleship is central to Matthew's Gospel and to Matthew's understanding of the church and mission. The verb, *matheteuein* (to make disciples) occurs only four times in the New Testament, three of these in Matthew (13:52, 27:57; 28:19) and one in Acts (14:21). The most striking use of the verb *matheteuein* is encountered in the 'Great Commission' (28:19). It is the principal verb in the 'Great Commission' and the heart of the commissioning. The two participles 'baptizing' and 'teaching' are clearly subordinate to "make disciples", and describe the form the disciple-making should take (Trilling, 1964:28-32). The overall aim of mission is 'the winning of all people to the status of being true Christians' (Trilling, 1964:50).

"Go… all the peoples": Matthew's uses of *ethne* (Mt. 24:9, 14; 25:32) includes Jews and Gentiles alike as the recipients of evangelism and judgment. God is not turning his back on Jewish people here. What has changed is that they can no longer be saved simply by trusting in God under the Mosaic covenant. All who wish to be in fellowship with God must come to him through Jesus (Blomberg, 1992:431-432). The Gentile mission extends the Jewish mission – it does not replace it. Nowhere does Jesus revoke the mission to Israel (Mt. 10:6), but merely adds a new mission, revoking a previous prohibition (Mt. 10:5) (France, 2007:

1114-1115). The phrase *panta ta ethne* denotes the area of the disciples' future activity, the scope of the proclamation of the 'good news of the kingdom,' and the extent of the jurisdiction of the enthroned Son of Man. In each case the emphasis falls positively on the universal scope of Jesus' mission rather than negatively on 'Gentiles' as opposed to Jews. The commission is of course to go far beyond Israel, but that does not require that Israel be excluded.

Regarding the term *ethne,* most translations today read 'all nations.' When modern ears hear the word 'nation', we immediately think of the idea of a 'country' or a 'nation state.' However, the Greek word is *ethne,* from which we get English word 'ethnic.' Although the term was sometimes used to refer to all non-Jews or to all non-Christians, when it is used with the Greek word meaning 'all,' it should be given its most common meaning: an ethnic or cultural group of people. For clarity the term 'group of people' is used. Today, as it was in the days of those disciples, people still group together in enduring ethnic identities. There are several facets to the way groups of people are identified: Linguistic, cultural, social, economic, geographic, religious, and political factors can each be part of what gives formation to the peoples of the earth. From the viewpoint of evangelization, a 'people group' is the largest possible group within which the gospel can spread as a discipling or church planting movement without encountering barriers of understanding or acceptance (Hawthone, 1999:110).

"Go, therefore" links the announcement of the reality of Jesus' universal authority. If Jesus is indeed Lord of all, this reality just has to be proclaimed. Nobody who knows of this can remain silent about it. He or she can do only one thing – help others also to acknowledge Jesus' lordship. This is what mission is all about – 'the proclaiming of the lordship of Christ' (Michel, 1941:262). Jesus' enthronement inaugurates and makes possible a worldwide mission inconceivable up to this point. The universal and unlimited dominion of the risen Jesus evokes as equally universal and limitless response from his ambassadors (cf. Friedrich, 1983: 180). Mission is a logical consequence of Jesus' induction as sovereign Lord of the universe. In the light of this, the ''Great Commission'' enunciates an empowerment rather than a command (Hahn, 1980:38).

"Baptizing them in the name of the Father and of the Son and the Holy Spirit" : Matthew puts the baptismal command before the command to teach. The sequel 'baptizing' and 'teaching' is not a doctrinal oversight, but consciously chosen by Matthew. Through baptism people are called into becoming disciples of Jesus. Baptism is no human act or decision, but a gift of grace. Through baptism the one who is baptized is made to partake of the entire fullness of the divine promise and the reality of the forgiveness of sins. One becomes a disciple through baptism in that one's sins are pardoned (Friedrich, 1983:182-183). Baptism is the act marking a transition from outside the Christian community to discipleship within it. Matthew is presenting a different model according to which baptism is the point of enrollment into a process of learning that is never complete (France, 2007:1116).

"Teaching them to observe all…": Three terms in the 'Great Commission' summarize the essence of mission for Matthew: make disciples, baptize, teach. In Matthew, 'preach' or 'proclaim' always refers to a message addressed to outsiders; it is frequently used together with 'the gospel of the kingdom'. Jesus never 'preaches' to his disciples; them he 'teaches'. In Matthew, Jesus' teaching is by no means a merely intellectual enterprise. Jesus' teaching is an

appeal to his listeners' will; it is a call for a deliberate decision to follow Him and submit to God's will (Frankemölle, 1982:127). What the apostles should 'teach' the new disciples according to Matthew 28:20, is to submit to the will of God as revealed in Jesus' ministry and teaching. It is particularly in the Sermon on the Mount, the first of Matthew's five great compositions of Jesus' teaching, that this concern surfaces, notably in the final section (cf. 7:21 "Not everyone who says to me, 'Lord, Lord', shall not enter the kingdom of heaven, but he who does the will of my Father'). The phrase "teaching them to observe all that I have commanded you" (Mt. 28:19) refers primarily to the first of these discourses, the Sermon on the Mount, including all of Jesus' teaching contained in the Gospel as well (Bosch, 1991: 66, 68).

In Matthew's view, Jesus actually expected all his followers to live according to these norms, always and under all circumstances (Bosch, 1991:69). This is particularly true of his injunction to love our enemies, which, more than any command, reflects the true nature of Jesus' boundary-breaking ministry (Lapide, 1986:96-104).

"I am with at all times…": Matthew closes his Gospel with Jesus' promise to be spiritually present with his followers until the end of this age, that is, until his return, when he will once again be physically present. The risen Jesus calls His disciples to become disciple makers, and he promises to be with them irrespective of their successes or failures. The consciousness of the present experience of the Lord is so intense that it can embrace the entire future. Verse 20b forms an inclusion with verse 18, which indicates the central focus of Jesus' closing words. Despite the Great Commission, Matthew wants to end the Gospel centering more on Christ's attributes than on the disciples' task. Verse 18-20 links with 1:23 to frame the entire Gospel with references to Immanuel – *God with us* (Blomberg, 1992: 433-434).

Jesus' abiding presence is intimately linked to his followers' engagement in mission. It is as they make disciples, baptize them, and teach them, that Jesus remains with those followers (Matthey, 1980:172). In the Old Testament the Lord's presence with his people is particularly emphasized in instances where a dangerous mission has to be undertaken. The same assistance that Yahweh assured his people of old, Jesus now promises his disciples as they go out on their hazardous mission and encounter rebuffs and persecution (Bosch, 1991:77). His last words are a promise of his continuing presence during the church's mission. In this way the conclusion of the Gospel signals a new beginning.

'The Great Commission' in Matthew 28:16-20 not only constitute the content for world evangelization, but it also includes missionary discipleship. For Matthew, being a disciple means living the teaching of Jesus, which the evangelist has recorded in great detail in his gospel. It is unthinkable to divorce the Christian life of love and justice from being a disciple. Discipleship involves a commitment to God's reign, to justice and love, and to obedience to the entire will of God. Mission is not narrowed down to an activity of making individuals new creatures, of providing them with 'blessed assurance' so that come what may, they will be 'eternally saved'. Mission involves, from the beginning and as matter of course, making new believers sensitive to the needs of others, opening their eyes and hearts to recognize injustice, suffering, oppression, and the plight of those who have fallen by the wayside. It is unjustifiable to regard the 'Great Commission' as being concerned primarily with 'evangelism', and the 'Great Commandment' (Mt. 22:37-40) as referring to 'social involvement' (Bosch, 1991:82). As Jacques Matthey (1980:171) put it:

> According to Matthew's 'Great Commission', it is not possible to make disciples without telling them to practice God's call of justice for the poor. The love commandment, which is the basis for the church's involvement in politics, is an integral part of the mission commandment.

The Great Commission in Matthew 28:16-20 is also an ultimate mandate for world mission. The Gentile mission in which the early church engaged was rooted in a command of the risen Lord Jesus Christ himself. The reference to Jesus' all-encompassing authority, the charge to disciple all the peoples by baptizing and teaching them, and the assurance of Christ's presence until the *parousia,* strengthen and undergird further missionary work. Four times in his statement, Jesus uses the word 'all' to declare the destiny of all of history: all authority, all peoples, all that he commanded, and all the days (Hawthone, 1999:109). The Great Commission of Matthew 28:16-20 places the Christian mission firmly within an eschatological framework: mission is the church's primary task between Christ's first coming and his return.

2.3.3 The nature of Christian mission

According to the biblical foundation of mission that was researched above, the nature of Christian mission in the Bible can be summed up as follows:

Mission is to participate in God's mission by following the divine purposes of saving the world.

In Genesis 12:1-3, God's gracious plan for the salvation of the world is presented. God selects a promised land for Abram and assures him that his descendents will be great and significant nation. He also promises that Abram will become the means of blessing for all humankind. The divine call to Abram and the purpose of blessing him and his family, as well as all the peoples on earth, are presented. God's principal desire is to bless all the families of the earth. The peoples of the world would find blessing and be saved by coming to the Abrahamic descendants. This is the way of mission presented in Genesis 12:1-3. The Abrahamic covenant would be fulfilled in his descendants, in Jesus' mission, and in his followers. The promises of the Abrahamic covenant do not fail: an enduring name and countless descendants are guaranteed. God himself is the missionary who gathers and rescues, not simply the dispersed of Israel, but also people from 'all nations', in order that they may see his glory. God' mission is simply the enactment of the intentions he had at the beginning, expressed in the beginning he pronounced on the first pair and confirmed in the promises he made to Abraham.

Mission is primarily to proclaim Jesus' substitutionary atonement for the many peoples' sin, and letting them be released from their bondage of sins.

Sin is the most serious problem that humankinds bear. According to Isaiah 52:13-53:12, the Servant's purpose in living and dying is that through him persons might have their sins atoned for and come to know the righteousness of God. The Servant indicates Jesus as Messiah who will 'save his people from their sins' (Mt. 2:21). 'Many' will be made righteous by his bearing the sins of 'many'. The Servant will justify 'many'. This Servant is priest, who 'sprinkles' the unclean and sacrifices, through whose priestly work God's people are cleansed and free from

the bondage of sin. Sin destructed the God-man community in Genesis 1-3. By solving the problem of sin, the original community could be restored. The Servant is bringing to reconciliation with the Lord and as a result peoples can have peace with God. Their broken relationship with him is healed. The Servant is the vehicle of God's grace to sinners, and the key to the divine salvation reaching the ends of the earth.

Mission is to preach and practice a whole gospel in inclusiveness.

The gospel that Jesus proclaims in Luke 4:18-19 is a whole gospel that includes both socio-economic restoration of the poor and forgiveness of the sins of sinners. For Luke, salvation has six dimensions: economic, social, political, physical, psychological, and spiritual. In Jesus' ministry, there is no tension between saving from sin and saving from physical ailment, between the spiritual and the social. Jesus comes announcing deliverance, but it was not a national deliverance, but rather God's promise of liberation for all the poor and oppressed regardless of nationalities, gender, or race. God's grace is never subject to the limitations and boundaries of a nation, church, group, or race. Jesus' mission is one of dissolving alienation and breaking down walls of hostility, of crossing boundaries between individuals and groups. Mission is all-inclusive.

Mission is not just world evangelization, but also includes missionary discipleship.

In the Gospel of Matthew being a disciple means living out the teaching of Jesus, especially the Sermon on the Mount. Mission is not narrowed down to an activity of making individuals new creatures that are eternally saved. Mission discipleship involves a commitment to God's reign, to justice for the poor and loving one's enemy, and to obedience to the entire will of God. The love commandment, which is the basis for the church's involvement in politics, is an integral part of the mission commandment. Mission discipleship constitutes the core and content of mission. It is a prerequisite the scope of mission: 'to the all nations.' Mission is not just for a problem of scope, but a problem of the content of discipleship.

Mission is preaching the gospel to all peoples and the ends of earth in the Lordship.

The Great Commission in Matthew 28:16-20 is also an ultimate mandate for world mission. The reference to Jesus' all-encompassing authority, the charge to disciple all the peoples by baptizing and teaching them, and the assurance of Christ's presence until the *parousia*, ensure further missionary work by his followers. Jesus uses the word 'all' four times in his statement to declare the destiny of all of history: all authority, all peoples, all that he commanded, and all the days. If Jesus is indeed Lord of all, this reality just has to be proclaimed. To proclaim the Lordship of Christ is mission. Jesus' enthronement inaugurates and makes possible a worldwide mission. The universal and unlimited dominion of the risen Lord Jesus evokes in his followers the mission to all the peoples and salvation to the ends of earth. Mission is the believers' primary task between Christ's first coming and his return.

Mission also signifies a restoration of community.

The world of Genesis 3-11 was a world of depravity and greed due to sin. God wanted to establish a holy community from this sinful and greedy society. Abram was called as a representative of the new people of God and had to reflect the original idea of a community of

love, sharing, and intimacy. In Isaiah 52:13-53:12, the Servant's purpose in living and dying was to atone for peoples' sin and to come to know the righteousness of God. This sin broke the God–man community in Genesis 1-3. By solving the problem of sin, the original community could be restored. What Jesus proclaimed in his official mission statement in Luke 4:18-19 is jubilee. The meaning of jubilee is to restore the communal spirit of Israel and to live together equally as a people of God. Through the power of the Spirit, Jesus proclaimed peoples liberated from all the bondages that hinder the establishment of a community of love as God originally designed it. The Gospel is also for the restoration of community. The whole gospel should be applied not just at an individual dimension, but in a community context. The content of Matthew's missionary discipleship also includes restoring Christian community. The discipleship involves being sensitive to the needs of others, opening their eyes and hearts to recognize their poverty, suffering and injustice. It decisively turns to both dimensions of loving God and neighbor. Throughout all these factors, mission is interrelated to restoring a true Christian community. Mission is to let people restore the original community and participate in God′s community.

2.3.4 Centripetal mission and centrifugal mission

2.3.4.1 Centripetal mission

There are diverse dimension in missions as referred to in the Bible. In the Old Testament God wishes Israel to be a true people of God. By being the true people of God, Israel would be able to glorify God and would shine the light of the glory of God to all nations. In the Book of Isaiah the intention of God is clarified. The prophet Isaiah foresaw an eschatological pilgrimage of the nations to Jerusalem in Isaiah 2:2-3:

> In the last days the mountain of the LORD'S temple will be established as chief among the mountains; it will be raised above the hills, and all nations will stream to it. Many peoples will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob."

Gentiles, fascinated by the salvation visible in Israel, are driven of their own accord to the people of God. They do not become believers as a result of missionary activity; rather, the fascination emitted by the people of God draws them close. It means that when Israel has become 'the true people of God', the Gentiles and the nations will come to Israel.

Isaiah 60:3 also says: *"Nations will come to your light, and kings to the brightness of your dawn.*" The prophetic texts speak mostly of the radiant light that shines forth from Jerusalem. God wills the salvation of the nations. But this salvation is accessible only in Israel. The pagan peoples achieve participation in salvation by achieving participation in Israel.

The book of Zechariah also mentions the coming of the Gentiles to Israel in the latter days in Zecahriah 8:20-23:

> This is what the LORD Almighty says: "Many peoples and the inhabitants of many cities will yet come, and the inhabitants of one city will go to another and say, 'Let us go at once to

> entreat the LORD and seek the LORD Almighty. I myself am going.' And many peoples and powerful nations will come to Jerusalem to seek the LORD Almighty and to entreat him." This is what the LORD Almighty says: "In those days ten men from all languages and nations will take firm hold of one Jew by the hem of his robe and say, 'Let us go with you, because we have heard that God is with you.'"

The nations make their journey to Jerusalem at the end of time in order to learn about Yahweh and his ways. This pilgrimage of the nations is an eschatological event. The acceptance of the Gentiles will occur in the latter days, not in the present. From an Old Testament perspective it belongs to God's future. All these prophetic messages speak of the nations coming to Israel, not Israel going to them. The movement is centripetal. The goal of the eschatological ingathering of the nations is Jerusalem, Mount Zion, and ultimately God himself (Kő stenberger and O'Brien, 2001:42).

Missiologists use the terms centripetal and centrifugal to describe complementary mission methodologies. They contrast the approach that Christian presence wins people by attraction (centripetal) with deliberate efforts to win people through proclamation and persuasion (centrifugal) (Glasser, 2003:64). Basically, the word centripetal means moving or tending to move towards the center. It attempts to draw the people to the Lord rather than by sending out messengers with a message (Peters, 1972:21). With regard to methodology of mission, George Peters (1972: 21) writes:

> The scriptures prescribe a two fold ways - the centrifugal and the centripetal. It must be recognized that the Old Testament is wholly built around the latter method, where as the New Testament enjoins former method.

The first step of missions is centripetal mission. Bengt Sundkler (1965:14-15) mentions:

> Centripetal is actualized by a messenger who crosses frontiers and passes on his news to those who are afar off; centripetal by a magnetic force, drawing distant peoples into the person who stands at the center.

He explains in commenting on the centripetal movement: "One of the controlling features of the Old Testament's concept of Israel's mission to the world is centripetal. God's people in the days before Christ understood mission more in terms of coming than going (Is. 2:2-3)" (Sundkler, 1965:15).

The thought of centripetal mission is not just the method of the Old Testament. It is underlying throughout the whole Bible. The interest of God is in Israel. Before he saves the Gentiles, he wants his people, Israel, to be a true people of God. The Gentiles are able to achieve salvation in and mediated through Israel. To save the Gentiles and the nations, Israel should be the true people of God. When Israel becomes the true people of God, God begins to save the Gentiles through the true Israel. When Israel rejected his own mission from God, her

post to save the Gentiles was taken away. God sent Jesus to Israel and he selected his disciples, the Twelve. The Twelve of the New Testament represents the twelve tribes of the Old Testament. They were a sign for the true people of God. Jesus concentrated on the circle of disciples in his ministry. The Twelve disciples are a model of the new Israel and true people of God to save the Gentiles and the nations (Lohfink, 1989:22).

Jesus' intention is not directed at isolated individuals, but at the community of disciples, the new people of God that has to be gathered. The new people (family) of God is totally different from ordinary life. This is a new community in which one lives in a different way and treats others in a different way than is usual elsewhere in the world. The new community is a contra-society, alternative society as a light of the world (Lohfink, 1989:58).

When the Holy Spirit came to the disciples of Jesus in the Book of Acts 2, they began to live a community life spontaneously. It was the powerful works of the Holy Spirit. The community life of the early church lived by the disciples of Jesus and other believers, was the lifestyle of the true people of God. They can put the Sermon on the Mount into practice through the work of the Holy Spirit. The reason why the early church could be such a community lies in the *koinonia* of the Holy Spirit.

The Sermon on the Mount is the content of radical discipleship. Radical discipleship can be put into practice by radical community life. The communal life is the form in which to realize the ethic of the Sermon on the Mount. That is, the Sermon on the Mount is not an individual dimension, but it is communal dimension in practice. The life of the Sermon on the Mount can be lived in the concrete community. Before the coming of the Holy Spirit, Jesus' disciples were just a circle of disciples, but after the coming of the Holy Spirit, they became the 'community' of the Spirit. The life of early church community shows that the Sermon on the Mount had come true evidently (Driver, 1989:93-94). The Book of Acts shows the reality of a disciple's community (Ac. 2:44-45; 4:32-35):

> All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had. With great power the apostles continued to testify to the resurrection of the Lord Jesus, and much grace was upon them all. There were no needy persons among them. For from time to time those who owned lands or houses sold them, brought the money from the sales and put it at the apostles' feet, and it was distributed to anyone as he had need.

The book of Acts describes the new lifestyle of the people of God as a Christian community. The reason why the apostle could preach gospel with great power was because of the witness of sharing community life among Christians (Ac. 4:33-34). It was a witness of a totally different lifestyle. A passage from Justin's *Apology* offers a description of the contrasting life of the early church community (Falls, 1979:47);

> We who once revealed in impurities now cling to purity; we who devoted ourselves to the arts of magic now consecrate ourselves to the good and unbegotten God; we who above all else the

> ways of acquiring riches and possessions now hand over to a community fund what we possess, and share it with every needy person; we who hated and killed one another and would not share our hearth with those of a different tribe because of their different customs, now, after the coming of Christ, live together with them.

The Christian apologists in the early church described the beauty of the early Christian way of life. Another example of this is found in a magnificent section of Aristides' *Apology* (Roberts and Donaldson, 1975:276-278):

> And their oppressors they comfort and make them their friend; they do good to their enemies... Further, if one or other of them have bondman or bondwomen... through love toward them they persuade them to become Christians, and when they have done so, they call them brethren without distinction... They go their way in all modesty and cheerfulness. Falsehood is not found among them; and they love one another, and from widows they do not turn away their esteem; and they deliver the orphan from him who treats him harshly. And when they see strangers, they take him in to their homes and rejoice over him as a very brother; for they do not call them brethren after the flesh, but brethren after the Spirit and in God.
>
> And whenever one of their poor passes from the world, each one of them according to his ability gives heed to him carefully sees to his burial. And if they hear that one of their numbers is imprisoned or afflicted on account of the name of their Messiah, all of them anxiously minister to his necessity, and if it is possible to redeem him, they set him free. And if there is among them any that is poor and needy, and they have no spare food, they fast two or three days in order to supply to the needy their lack of food.
>
> They observe the precepts of their Messiah with much care, living justly and soberly as the Lord their God commanded them... And if any righteous man among them passes from the world, they rejoice and offer thanks to God; and they escort his body as if he were setting out from one place to another... Such, O King, is the commandment of the law of the Christians, and such is their manner of life.

Clement, one of the Church Fathers, witnessed that pagans were drawn to Jesus and his Sermon on the Mount teachings (2 Clement, *Ep*. 13:3). The idea that these were hyperbolic demands which were unfulfillable never occurs in their writings (Grant, 1978:215-231). And no teaching was more repeated by the Christians, or more pondered by the pagans, than Jesus' command to love the enemy. For example, in Theopilus' *Ad Autolycum*, four of eight explicit New Testament quotations come from Matthew 5-6, and two of these refer to Matthew 5:44 and 5:44-46. In Athenagoras', *Legatio*, of 23 citations five come from Matthew 5-7, and two of these refer to Matthew 5:44-46. The location of enemy love in the argument of these two words is central (Theophilus, *Ad Autolycum,* 3.14). In the entire corpus of patristic citations from the Matthew's Gospel up through and including Irenaeus, the most quoted verses (both cited 17 times) are Matthew 17:5 (Transfiguration account) and Matthew 5:44 (Love your enemies) (Kohler, 1987: 541).

The life of the early Christians shows that the Sermon on the Mount had come true. The life of the early Christians through communal living demonstrated godly living and witnessed the love of Jesus Christ visibly to the gentiles. The brotherly love of the Christians was considered as something typical to the pagans. The community of love existed as a sign of the visible truth. The pagan society could choose the truth. The mission of the early church was

basically witness through life. It was the reality of the centripetal mission through the community of love.

Community life is the life that pursues the maturity of being before doing. This Christian maturity produces a very vital ministry to the world. Without maturity there can be no real growth. Mission is a ministry of love. Mission without love is just a religious activity. Community life is the life that makes Christians learn the real love from each other. It is the training field of radical discipleship. Without the power of love, it is nearly impossible to gain fruits of mission.

Jesus said, "A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another" (Jn. 13:34-35), and he also said "... all of them may be one... so that the world may believe that you have sent me" (Jn. 17:21). Therefore living a community of love and establishing a unity and oneness as a body of Christ is the way to show the reality of Jesus to the world. This is the biblical mandate for mission. Köstenberger and O'Brien (2001: 226) remarks:

> The church's mission is not to be carried out as an individualistic enterprise. The mission should rather be undergirded by the corporate life of the community, as believers reflect God's love and unity (cf. Jn. 13:34-35; 15:12; 17:11, 20-26). Where direct proclamation of the world may initially fail to persuade, the more indirect approach of providing an example of loving, unified relationships may provide the needed corroboration for mission succeed. Conversion to Christ necessarily involved incorporation into a Christian community.

Those communities that are full of love have been used as channels of witness for the world. There are many Christian communities that affect the world through their mature and fruitful lives. The important task of the church is to build itself as a new society in contrast to the world, as a community of brotherly love. The early church was an entire community of love through the Holy Spirit. They shared all things. The Christian community life of the early church was a witness in itself. The early church was a powerful witnessing community. The power of witness comes out of the power of loving community in the Holy Spirit. Their community life was not just a conceptual, but a very practical community. The external form of community includes common life, extended family households, common ownership of all possessions, and a simple lifestyle. The internal meaning of Christian community is the essence of the church, the way of practice of the radical discipleship, and witnessing, the visible reality of gospel through Christian communal living.

When the church lives the community of love, pagan society can grasp God's plan and can be drawn to the church. Finally, the church can penetrate pagan society. The 'people of God' grows into a society without conducting mission, through the fascination which it exerts. The church as an entire community of love is an obvious sign of the presence of God's salvation in

the world. The church as an entire community draws people to them like a magnet. Their brand-new life was a witness in itself. This is just the meaning of centripetal missions. This was a principle of the missionary theory of the early church. Norbert Brox (1982:226) comments, "Christianity in the pre-Constantine age achieved its astonishing simply through its presence and notability, not through organized missionary efforts."

The true people of God, radical discipleship, early church community, and an alternative lifestyle, are the images of community mission as a centripetal mission. The presence of the loving community of radical discipleship itself is mission.

As Emilio Castro (1978:87) commented, "Mission is the fundamental reality of our Christian life... Our life in this world is life in mission." Today one of the effective approaches in mission is by way of witnessing of one's life in conformity to the likeness of Christ. Centripetal mission is the absolute authenticity - the coincidence of word and deed, faith and works, devotion and obedience, that Jesus demanded of his disciples in the Sermon on the Mount. It has to do with the quality, with authenticity, with being. Barbara Hendricks remarks (1989:148):

> The heart of Christian mission is the community of the disciples gathered in the name of Jesus precisely for the purpose of gathering others to proclaim and make actual God's reign upon the earth. This quality of 'see how they love one another' is what attracted new disciples, according to the Acts of the Apostles.

Participation in community life at its deepest level is a prerequisite for vital missionary work. Ralph Morton (1954:91) expresses this succinctly:

> We have forgotten that it is only when men have known a form of community in which their attempt to live the Christian life was free, or felt free, that they have been able to go out alone to preach the gospel. You must have a Christian community before you can have a missionary. And wherever that missionary's work takes root you find growing up around him a new community.

Centripetal mission is a permanent and essential dimension of mission. Christopher Blumhardt, the church renewal leader of Germany said (Lejeune, 1963:81):

> God always wants to have a place, a community, which belongs to him really and truly, so that God's being can dwell there. God needs such a place from where He can work for the rest of the world. There must be a place on the earth from where the sun of God's kingdom shineth.

Community in mission is a permanent and essential dimension of mission.

2.3.4.2 Centrifugal mission

Gustav Warneck (1887:1), one of the leaders of modern evangelical mission, defined mission as evangelism to build the church in a non-Christian world. Donald McGavran (1983:26) defines mission as:

> Mission is carrying the gospel across cultural boundaries to those who owe no allegiance to Jesus Christ, and encouraging them to accept Him as Lord and Savior and to become responsible members of His church, working, as the Holy Spirit leads, at both evangelism and justice, at making God's will done on earth as it is done in heaven.

Gustav Warneck and Donald McGavran define mission according to the concept of the centrifugal mission. The method of the centrifugal mission entails sending out missionaries with a message. There are many examples on the centrifugal missions in the New Testament. Jesus himself went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people (Mt. 4:23). He said, "I must preach the good news of the kingdom of God to the other towns also, because that is why I was sent" (Lk. 4:43). And Jesus sent out the twelve to preach the gospel, saying, "Go! I am sending you out" (Mt. 10:5; Lk. 10:3). He also appointed seventy-two others and sent them two by two to every town (Lk. 10:1).

Jesus said to his disciples before ascension, "Go into all the world and preach the good news to all creation (Mk. 16:15)." In Matthew, Jesus also commanded them: "Therefore go and make disciples of all nations..." (Mt. 28:19). This is a clear 'missionary commandment' of Jesus toward his disciples. The commandment begins with the expression, "Go." Here one finds an obvious 'go mechanism' of mission. This is the feature of the centrifugal mission.

Jesus said, "You will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth"(Ac. 1:8). Here one faces the centrifugal enlargement of mission. According to what Jesus said, the Apostle Phillip taught and baptized the Ethiopian courtier, a representative of Africa (Ac. 8:5, 26-39). Peter was forced to preach the gospel to the Romans, the Gentiles (Ac. 10:28-29). The early Christians in Antioch preached to Greek speaking refugees from Cyprus and Cyrene (Ac. 11:19-20). This was the fact of the Gentile mission. Paul was commissioned as the Apostle of the Gentiles. He mentioned on the centrifugal enlargement of his evangelism, "... from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ" (Rom. 15:19). Paul was himself the missionary for the 'world.'

The Biblical terms central to centrifugal mission is ‘send' and 'go'. But another important term that entails the concept of the centrifugal mission is 'preach'. In Greek 'preach' is *ευαγγελιζω* (euangelizo). *ευαγγελιζω* is almost always used of the good news concerning the son of God as proclaimed in the Gospel. *Κηρυσσω* (kerusso) is also used as a expressing the proclaiming

the gospel (Kohlenberger III, 1984:873).

Jesus preached the good news of the kingdom with the words: "Jesus began to preach, "Repent, for the kingdom of heaven is near." (Mt. 4:17) "I must preach the good news of the kingdom of God to the other towns also..." (Lk. 4:43). And Jesus ordered his disciples to preach the concrete message: "As you go, preach this message: 'The kingdom of heaven is near'"(Mt. 10:7).

In the Book of Acts, Philip preaches the good news: "... he preached the good news of the kingdom of God and the name of Jesus Christ ..., proclaimed the word of the Lord, ... preaching the gospel in all the towns..."(Ac. 8:12, 25, 40). Paul also preached the gospel: "He preached in the synagogues that Jesus is the Son of God"(Ac. 9:20), Paul... preached the word of the Lord"(Ac. 15:35), "... Paul was preaching the good news about Jesus and the resurrection"(Ac. 17:18), "... Paul devoted himself exclusively to preaching... that Jesus was the Christ"(Ac. 18:5), "... but we preach Christ crucified ..."(1 Cor. 1:23).

The apostle Paul says, "And how can they hear without someone preaching to them? And how can they preach unless they are sent? How beautiful are the feet of those who bring good news!"(Rom. 10:15-16). "Go and preach" is the theme of the passage. Here Paul emphasizes the importance of the preaching. What we should do after we were sent is to 'preach'. The aim of 'going' is ‘preaching’ the gospel. Paul's message never varied: Jesus Christ was crucified and raised. Paul preached the good news with his mouth. Somebody should shout with his mouth the fact that Christ is the Savior. Otherwise they cannot know who Jesus is. The gospel should be preached concretely with the mouth.

We know that we should attract people to us by living the life of community of love, but we also should go and tell them that Jesus is Lord. We should 'draw' people to us, and then we should 'go' to them and 'preach' the gospel. Drawing people is the first step. Going and telling is the next step. It is the stage of the centrifugal mission.

2.3.4.3 Mixture of the centripetal and the centrifugal mission

Warneck and McGavran define mission only in view of the centrifugal mission. However, there should be a balance of centripetal and centrifugal methods in all mission. The problem of modern mission is the deficiency of centripetal mission. There has been a tendency only to send missionaries to the mission field abroad. From the Biblical background one knows that centripetal mission is a starting point of mission. Without the base of centripetal mission, it is hard to maintain effective ministry continuously. Regarding the relationship between mission and community, Lesslie Newbigin (1989:102) mentions:

> A church is no true church if it is not missionary, and missions are no true missions if they are not part of the life of the church... A congregation is not a missionary, whether it exists as a witness to the people around it. I think that in the coming century this aspect of mission will be

> increasingly important... I am sure that international and intercultural missionary sending will be continued and will be important, but I think that the main point of growth will be at the point where ordinary congregations are in contact with their neighbors... Much of the liveliest Christian commitment is going into small groups, base communities, house-groups, and like.

This is the distinctive quote that speaks about the centripetal dimension of the church's mission. Barbara Hendricks (1989:148) indicates the problem of missions today and mentiones the importance of centripetal mission:

> There is another dimension of the future missionary outreach that is often named, sometimes implied, but generally not explicated as the basis for all the other major dimensions and the very core of all missionary activity since the early church - the witness of the life of the missionary community, that is, the reality if community life as witness of Jesus Christ and of the kingdom Jesus preached and inaugurated in the earth... The community in mission is the very heart of all the other challenges to the future mission.

The way to establish centripetal mission is to form a Christian community as an expression of the essence of the church. Christian community itself is the field of centripetal mission, which draws many people by its witness. Christian community is also a powerful sending body to send missionaries.

The centripetal mission and centrifugal mission should go together. Missiologists often mention that the Old Testament is wholly built around the method of centripetal mission, whereas the New Testament enjoins the method of centrifugal mission. When looking at the Bible, the centripetal mission was not always applied in the Old Testament and the centrifugal mission in the New Testament. The two methods are not divided and contrasted clearly, but rather work together.

Old Testament shows cases of centrifugal mission; Abraham left for Canaan (Gen. 12:1-3), Jonah went to Nineveh and preached the message of repentance (Jon. 3:4), and the prophets minor preached the word of God to the Gentiles near. In New Testament there are also the cases of centripetal missions; Astrologers came from the East to Jerusalem to look for the Savior of the world (Mt. 2), Simeon refers to the deliverance that God has prepared "in full view of all the nations: a light that will be a revelation to the heathen…" (Lk. 2:31-32), some Greeks came to Jesus to see him (Jn. 12:20-21), Nathaniel was drawn to Jesus by what Philip said to him (come and see) (Jn. 1:45-49), and Cornelius, a centurion invited Simon Peter to preach the Gospel to his relatives and close friends (Ac. 10:1-48). The metaphor of light in Isaiah 42:6, 49:6 and elsewhere, is particularly appropriate to give expression to both a centripetal and a centrifugal movement. A light shining in the darkness draws people towards it, centripetally, yet at the same time it goes outward, crossing frontiers, allowing, in the words of Isaiah 49:6, God's salvation to reach "to earth's farthest bounds" (Bosch, 1991:60)

The centripetal mission does not only entail drawing people to the base. Centripetal mission can also work out in the mission field. When the base of centripetal mission sends missionaries, the base sends the missionaries as a small community unit to the mission field.

In the mission field, they live in a community life as a witnessing community through their life and preach the gospel directly at the same time. This is a mixture of the centripetal mission and centrifugal mission.

The early church practiced the mixture method of the centripetal and centrifugal mission. The early church had a magnetic power enough to draw many people to them through its communal living. But it did not just remain in a dimension of lifestyle witness, but also preached the gospel evidently through their mouths. The early church community was a field of centripetal mission in the New Testament, but it was also the powerful 'sending body' for the centrifugal mission. The early church community sent several mission groups under the continuous support of Jerusalem community. It is the characteristic of the centripetal mission for Christian communities to send missionaries. Sending missionaries from the base community is one of the characteristics of centripetal mission. For instance, Deacon Philip was sent to Samaritan area as a missionary from the Jerusalem community (Ac. 8:5-8). The Apostle Peter was sent to the Caesarean area for evangelism from the Jerusalem community (Ac. 10:1-48). Paul's mission group was sent to Asia three times from the Antioch community (Ac. 13-28). The group consisted of Paul, Barnabas, Silas, Timothy, Luke, and Mark. They were the members of the 'mission community'. When Paul's mission community finished the mission tour of the three times, they always reported their ministries to the Jerusalem community. They also came back to the Antioch community, which was the home base of the Paul's mission community, and prepared the next mission tour (Ac. 15:35; 18:22). The mission community was sent several times to the mission field in Asia.

We call the communal evangelistic ministry 'community mission'. There are four steps in community mission. The first step is to draw people by living a community life that shows the love of Jesus. As a second step, Christian community trains the people in the circumstances of loving community and enables them to be mature Christians. The third step is to send them as missionaries to unreached areas. In this step the community does not send missionaries as individuals, but sends them as a small community unit. In mission field they live in a small community life and they witness the gospel by living the community life of love. In the last step they come back to their home base community when they finished their ministry, and cultivate a younger generation with their practical experience of missionary work. This is the procedure of community mission.

Therefore a Christian community itself can be a field of mission and a mission center for the world. Community and mission are in an inseparable relation. Mature life produces mature ministry. Community is a mission field that attracts peoples through a mature life, a training field for mission that trains people to love one another, and a mission center to send missionaries to the world.

When we mention the necessity of the centripetal mission, it does not mean that centripetal mission is able to replace all the functions of centrifugal mission. Centripetal mission is the

base for the efficient ministry of the centrifugal mission. The two ways of mission are in complimentary relationship to each other. The centripetal mission and the centrifugal mission should be united and go together. In this sense, Christian community concerns holistic and integral mission. It is community mission.

The most desirable method of mission is the mixture of the centripetal and the centrifugal missions. It is 'come structure' and 'go structure'. In other word it is 'Christian presence' and 'Christian proclamation'. Both are needed in mission. It is a balanced method of mission and the alternative to the problem of the modern mission today. The restoration of the entire community of the church as a base of the centripetal and the centrifugal mission is urgently needed.

2. 5 Conclusion

Research regarding the biblical foundation of Christian community and mission, including centripetal and centrifugal mission, reveals the following:

Christian community is derived from God's community.
Christian community was restored on the cross.
Christian community is realization of *koinonia* of the Spirit:
Church is a practical community that is realized in life.
It is community of love, empowered community, sharing community,
praying community, worshipping community, and witnessing community.
Christian community is a channel of realization of the kingdom of God.

Mission is to participate in God's mission by following the divine purposes
of saving the world.
Mission is primarily to proclaim Jesus' substitutionary atonement for the many peoples' sin and letting them be released from their bondage of sins.
Mission is to preach and practice a whole gospel in all-inclusiveness.
Mission is not just for the saving souls, but also includes missionary discipleship.
Mission is preaching the gospel to all peoples and the ends of earth in the Lordship.
Mission also signifies restoring Christian community.

There are two ways of mission: centripetal mission and centrifugal mission.
Centripetal mission is to win people by attraction of Christian presence.
Centrifugal mission is to win people by deliberate efforts of proclamation
and persuasion.
The centripetal mission was not always applied in the Old Testament
and the centrifugal mission in the New Testament.
The two methods are not divided and contrasted clearly,
but rather work together.

The following implications become clear from the summary of the biblical research above. The three parts: Christian community, mission, and centripetal and centrifugal mission are closely connected to one another. They are not separate segments but complementary entities.

1. The church is a restored community that God originally intended in creation. God sent Jesus and the Holy Spirit to restore the God–man community. By God's self-sacrificial love and Jesus' substitutionary atonement and the work of *koinonia* of the Spirit, the church as Christian community could be established.

2. Christian community is the essence of the church. Through the three dimensions of *koinonia*: vertical *koinonia*, horizontal *koinonia*, and inter-social *koinonia*, the church can be an authentic Christian community. It is a community of brotherly love, sharing community, praying community, and witnessing community.

3. The early church's common possession and sharing materials in brotherly love had continuously been practiced throughout the churches in the book of Acts and Epistles. The early church community is also possible nowadays. The early church is a model of Christian community that we must always strive for, constantly return to, and discover anew. The aspects of community of goods became the basis of the Christian community movement in Church history.

4. The term 'Christian community' includes the expression of four modes of community: church community, cell group community, intentional Christian community (community of goods), and monastic community. These four modes have equal value in the sense that they exert the communal spirit in various ways as an essence of church.

5. Christian community is the central theme of the Bible. Community is an integrative motif and the central message of the Bible. The divine goal for history is God's establishing of community. Without community, there is no Christianity. Salvation means to participate in God's community. Direct fellowship between God and his people is the goal of all redemption. Therefore, the Bible is the history of community concerning the beginning of community, the destruction of community, the restoration of community, and the completion of community.

6. Christian community is the channel of the realization of the kingdom of God. The focus of God's historical actions will mark the final arrival of community in the new heaven and the new earth. The concept of community fills the idea of the kingdom with its proper content. The kingdom of God can be realized now and here through the true Christian community of love. The completion of community is the completion of the kingdom of God. Christian community is a channel of the realization of the kingdom of God, now and eternally.

7. The centripetal mission in the Old Testament is an eschatological event which the nations make their centripetal journey to Jerusalem at the end of time in order to learn about Yahweh

and his ways. Hitherto, most of missiological interpretations did not relate the centripetal mission with Christian community. But centripetal mission is possible as a present incident. The early church community is an exact reality of centripetal mission through Christian community. Centripetal mission occurs through Christian community, which attracts people through love and deeds. Centripetal mission through Christian community is an authentic expression of centripetal mission as the Bible pursues it.

8. Hitherto mission has usually been confined to centrifugal mission that emphasizes preaching the gospel to the overseas regions. It is a phenomenon of an unbalanced mission. Centripetal mission is the basis and starting point of centrifugal mission. Without the contents of centripetal mission, centrifugal mission cannot have a desirable result. At the same time, the direction of centripetal mission is centrifugal mission. There should be a balance in mission, which includes both centripetal and centrifugal mission. Centripetal mission and centrifugal mission should be exerted together in balance.

9. Up to now, the Great Commission in Mat. 28:16-20 has been regarded a golden rule of mission. But when we consider Jesus' New Commandment in John 13:34-35 and his Highpriestly prayer in John 17:21-24: "A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another", "... all of them may be one... so that the world may believe that you have sent me," the Bible passages are also obvious missionary mandates. From the viewpoint of the necessity of the balanced mission of centripetal and centrifugal mission, the New Commandment and Highpriesstly prayer of Jesus, which contain 'witness in community', should be regarded as a relevant missionary mandate, just like the Great Commission.

10. Mission is not only a problem of the 'scope' of preaching gospel to the ends of earth, but also a problem of 'contents.' The contents of mission should contain living a holy life, doing justice to the poor and needy, practicing the Sermon on the Mount as a radical discipleship, living in a Christian community, and pursuing the kingdom of God on earth. Discipleship, the Sermon on the Mount, the power of the Spirit, Christian community life, world mission, and the kingdom of God are inter-relative qualities of the gospel. The whole gospel is a balanced gospel. It contains centripetal mission and centrifugal mission, Christian presence and Christian proclamation, and the New Commandment and the Great Commission.

11. The purpose of mission is community. Up to the present, the subject of Christian community and mission was not linked. Through the biblical research on community and mission in this chapter, we notice that God's plan for creation and establishing community and the purpose of God's mission is same. The purpose of mission is also the restoration of Christian community. The purpose of mission has mainly been focused on saving souls. As a next step of salvation, the purpose of saving souls is to let them participate God's community of Father, Son, and the Spirit, and live in complete and eternal joy in God's family.

12. Mission through Christian community is one of the most effective ways of mission. The reason why the Apostles in early church could preach the gospel with great power was because of the witness of sharing community life among Christians. The community's presence and witness are infectious. The life as a community is a visible part of the witness and essential quality for an effective witness. In the case of this earliest community, the believers' preaching was matched by their community, making a powerful testimony for their mission. The church's mission should not be carried out as an individualistic enterprise. The mission should rather be undergirded by the corporate life of the community, as believers reflect God's love and unity. The more indirect approach of providing an example of loving, unified relationships can provide the needed corroboration for mission to succeed. Conversion to Christ necessarily involves incorporation into a Christian community. The method of mission should be practiced through Christian community. A unity and oneness as a body of Christ is the way to effective mission. Christian community and mission are in an inseparable relationship. Christian community is the essential dimension of mission.

CHAPTER 3 THE MEANING AND NATURE OF THE PROTESTANT COMMUNITY IN CHURCH HISTORY

3. 1 Introduction

There have been many manifestations of Christian communities throughout church history. However, the Christian community movement within the Protestant tradition was misunderstood in many cases and was not considered an appropriate part of church history for many centuries. This chapter will investigate Protestant communities from the Reformation to the present and will examine the Protestant community movement in relation to recovering the essence of church as *koinonia.* The period of study is divided into the time stretching from the Reformation to the French Revolution, and then from the French Revolution to the Second World War.

The investigation will focus on four major community groups. The first group is the Protestant monastic communities during the Reformation. This part of the research will look into how the monastic communities were rejected by the Reformation, manifested within the Protestant realm. The second group that will be considered are the Anabaptist communities. They will be discussed in three branches: Hutterite, Mennonite, and Amish. The third group identified provides insight into how the community movement developed with the specific aimed of recovering the essence of church within the setting of the institutional church. Pietist communities will be discussed in order to illustrate this tendency. As a fourth group, mission communities and present communities will be introduced.

This chapter will search for the meaning and nature of the Protestant community movement by looking at the resulting Protestant communities. Furthermore, the chapter will also look into the influence that the Christian community movement exerted on the institutional church, as well as the relationship between community movements outside of the church and the communities within the institutional church.

3. 2 An overview of the Christian community movement in church history

In church history there have been various Christian community movements. According to Scripture the early church community in Jerusalem was the origin of Christian community (Durnbaugh, 1972:218). When the Holy Spirit came down during Pentecost (Ac. 2), the early Christian church was started. It was an entire community of love in the Spirit. They shared all things and became a real body of Christ (Ac. 2:42-47, 4:32-37).

A closer look at history reveals that there are three kinds of Christian communities: monastic communities, intentional Christian communities, and cell group communities (Clark, 1972: 32). The Christian community movement intends to recover the essence of the church as

koinonia. Throughout history, whenever the church was forced to secularize and lost its essence, the Christian community movement evolved.

The early church resisted the pressures and persecution of the Roman Empire for nearly three centuries. However, when tolerance was finally granted, Christians gradually compromised and accepted society's values as their own. The church adapted to the values of the society around it and came to lose its essence as a community of love and radical discipleship. The change has been called Constantinianism. Throughout the church's history sensitive Christians have considered the Constantinian effect to be fall of the church. Christian community movements developed against this background. The movement is a stream of resistance to the secularization and institutionalization of the church, and it is an attempt to restore the essence of the church as a community of love and radical discipleship (Driver, 1981:65-66)

The earliest clericalization and formalization of the church did not go uncriticized, especially in rural areas. Already in the second century groups reacted against this trend. Prompted by prophetic experiences and apocalyptic beliefs, small groups of close-knit believers banded together into churches, modeling themselves on the first Christian community in Jerusalem. This movement, called Montanism – a morally rigorous, doctrinally inventive charismatic movement during the second and third centuries – encouraged spontaneous contributions in their gatherings, endorsed the role of women in leadership, and held each other accountable to live obediently under Christ. They believed that the Holy Spirit was as alive and well in their midst as it was among the earliest believers (Banks, 1998:50).

From the fourth century onwards protests against the formalizing tendencies within the church arose in the form of monastic movements that developed a deeply communal life. These fraternities operated as extended Christian families in which each person was valued as a channel of God's grace and in which each member had a distinctive contribution to make. Both men and women were attracted to the idea of members' personal holiness. People who sought this personal holiness and a communal life, found a place in this movement. Even though set at a distance from urban centers and towns, monasteries increasingly developed a missionary attitude towards them.

A different combination of community and mission arose with the orders that emerged in the Catholic Church from the twelfth century onward, beginning with the Franciscans and Dominicans. These were the vanguard of a second wave of monasticism throughout the ancient world. At their heart was a strong communal life, based on regular worship and genuine fellowship. These groups also focused on mission to the wider community and church, and sometimes adopted an itinerant lifestyle. Dean Kelly (1972:114) suggests that these be viewed as intentional little churches within the wider church, "These movements typify the *ecclesiole in ecclesia*… which have infused new vigor and resilience into the churches throughout the centuries. It was one of these groups, called the Brethren of the

Common Life, that Luther's quest for a new understanding of divine grace and Christian lifestyle" (Banks, 1998:52).

Prior to the Reformation certain anti-Catholic groups also reclaimed aspects of the communal and participatory nature of early church life. In France the persecuted Waldensians met on farms and at houses as a community throughout the countryside, supporting each other in strongly familial ways and encouraging the contribution of lay as well as ordained members. In England, partly as a result of Wycliffe's influence, groups of lay people called "Lollards" met informally in cities and towns to study Scripture, pray, and encourage one another (Banks, 1998:52).

During the Reformation, the Anabaptist movement was the strongest type of community movement. Anabaptism wanted radical Reformation. Their intention was the restoration of the true church by practicing radical discipleship on a communal life basis. In the eighteenth century, the Pietists formed a kind of community movement within the institutional church. Pietism intended to restore the essence of the church through devoted structure. The structure was *collegia pietatis* of Jacob Spener, *collegia philobiblicum* of Herman Francke, the Herrnhut community of Nicolaus Zinzendorf, and band system of John Wesley. All these movement intended '*eccesiola in eccesia.*' They did not establish their communities outside of the church, but rather tried to build the true church within the established church. The *ecclesiolae in ecclesia* in Pietism communities became the basis of the cell group church movement today (Snyder, 1997:210).

The surprising growth of Protestant communities since World War II must be viewed against the background of the increasing secularization of the institutions of Western culture, including Protestant Christianity. The Protestant communities were not widely known, but they provided a promising and effective approach to the need for renewal within the church. Protestant communities affected the renewal of the secularized church through their highly devoted and sanctified life. These communities are signs of renewal within the church and pose a reminder to the church of what the church itself should be (Bloesch, 1974:17).

The twenty-first century bore witness to new types of community movements. The cell group church movement is a phenomenon on the rise within the Protestant tradition. A cell group church pursues the character of the early church community and wants to restore the essence of church by forming small group communities within established churches. Such churches in other words strive for *ecclesiolae in ecclesia* as derived from the Pietist community movement. This cell church movement appears over all continents. In South America there is a striking basic community movement within the Roman Catholic Church that resembles the cell church movement of the Protestant realm.

Throughout church history, Christian community movements had arisen outside of the established church to protest secularization of the church and restore the essence of church.

Montanists, early Monasticism, Waldensians, the Brethren of Common Life, and Anabaptists illustrate this point. However, Christian community movements had also arisen inside of established church. Examples include the Renewal movement of Monasteries in the Middle Ages, including the formation of the Benedictine monastery, Cluny monastery, Franciscan order, Dominican order, and Pietist movement.

About every century or so during church history, a Christian community movement arose to restore the communal essence of the church, both inside and outside of the established church. Such efforts of renewal usually pursued '*Communio Sanctorum'* as *koinonia*.

3.3 History of Protestant communities

3.3.1 From the Reformation to the French Revolution

3.3.1.1 Monastic communities in Protestantism

Despite the censure of monastic life by the Reformers, many attempts have been made within Protestant history to establish Christian communities. The Mollenbeck monastery near Rinteln in northwest Germany is one of the first monastic communities to appear within Protestantism. It was originally Augustinian, but in 1558, under the direction of its prior, Father Hermann Wenig, it transferred its allegiance to the Reformation. The faith and practice of the convent were modified in accordance with evangelical Lutheran theology. Anything in the liturgy that smacked of the cult of the saints was suppressed, and the idea of the mass as a sacrifice was abandoned. The monastery actually began to prosper as an evangelical community, and the number of novices increased quite notably. The monastery had few novices in the year preceding its reform, and exercised only a moderate influence in its area. After its reform it became, in contrast, very powerfully influential. The Mollenbeck monastery survived until later seventeenth century (Biot, 1963:66).

There were two other survivals of Catholic monasticism within Lutheranism (Weiser, 1966). The cloister at Loccum had originally been a Cistercian monastery (founded in 1163), but in 1593 it was reformed in the light of Lutheran theology. Vows were no longer required, but celibacy remained an obligation. Gradually the number of St. Benedict continued to be observed. A seminary for pastors was instituted in 1792, but the convent remained a separate entity until the later nineteenth century (Bloesch, 1974:37).

At the convent of Marienberg in Helmstedt, formerly an Augustinian cloister for nuns, the Lutheran doctrine came to be accepted in 1569, though not without some opposition. The convent was gradually transformed into an evangelical community for single women. One of the local clergy was designated as the dean of the cloister. Partly through its contacts with the deaconesses of Neuendettelsau, the convent appropriated the piety and concerns of the Inner

Mission movement. In this same period a hospital, a school for girls, and a public school for the surrounding community were established in the cloister. Six sisters still remain at Marienberg and conducted daily worship as well as religious retreats (Bloesch, 1974:37).

During the seventeenth-century Protestantism various community movements emerged that were often of a monastic nature. Jean de Labadie, a convert from Catholicism to Calvinism, established communities for single men and women in Holland and America. A Frenchman from near Bordeaux, he spent almost his whole life searching for the true way of serving God in the church. He began life as a Jesuit, but left their order in 1639. Feeling that no true renewal was possible in the Roman Church, Labadie became a Calvinist in 1650. In the French church in Holland, he sought to bring new life into the Reformed church through practical discipleship, Bible study, and house meetings. He saw the need for the true church to be a body of regenerate believers who share a new life together - spiritually and materially - in separation from the world (Saxby, 1987:124).

In 1669, Labadie broke away from all established denominations and began a Christian community at Amsterdam. He was 59 years of age. In three adjoining houses lived a core of some sixty believers, sharing all things. Children were tutored in the home, a printing press was set up, and one of the men operated as a bookseller. Women practiced needlework and performed domestic duties. Persecution forced them to leave after only a year, and they moved to Herford in Germany. Here the community became more firmly established. Certain miraculous events such as healings and spiritual songs are also ascribed to this period (Bloesch, 1974:37).

War forced them to move to Denmark, where Labadie died in 1674. His followers returned to Holland, where they set up a community in a stately home - Walta Castle - at Wieuwerd in Friesland. Here printing and many other occupations continued, including farming and milling. Visitors came from England, Italy, Poland, and elsewhere, but not all approved of the strict discipline. Those of arrogant dispositions were given of the most menial of jobs. Fussiness in matters of food was overcome since all were expected to eat what was put in front of them. Many joined the community. Reformed pastors left their parishes to live in community numbered around 600 with thousands of adherents further afield. Daughter communities were set up in America and Surinam. The settlement on Bohemia Manor in Maryland, which rapidly grew to some 200 members, was successful (Bloesch, 1974:125-126) .

William Penn, the Quaker leader, records in his journal a meeting with the Labadists in 1677 in America, which provides insight into the reasons why these people chose to live a communal lifestyle. Labadie's widow, Lucia, was convinced to join in community living with her fellow believers.

> I resolved, by the grace of God, to abandon all the glory and pride of this world, to be one of

> those that should sit down with him in a separation from the vain and dead worships of this world. I count myself blessed that ever I met with him, and these pastors, who seek not themselves but the Lord. And we are a family that live together in love - of one soul, and one spirit, entirely given up to serve the Lord; and this is the greatest joy in the world (Penn, 1835:100)

A gradual decline set in during the 1690s, and finally the practice of communal sharing was suspended. From that moment on, the Labadists dwindled, both in Friesland and Maryland, until by 1730 both settlements died out. In her heyday, however, the Labadists had moved in spiritual vigor and love, which kept the community strong. Labadie's spirituality was well-known to the Pietist movement in Germany. Many of its leaders, such as Schutz, Spener and von Merlau, approved Labadie's stance. Jakop Spener was affected by the preaching and primitivism of Labadie.

Jean Gennuvit, of Vennigen on the Ruhr (d. 1699), also attempted to restore the cloistered life. In the same century Johann Kelpius founded the Wissahickon hermitage near the present site of Fairmount Park, Philadelphia, in Pennsylvania. The piety of these communities was more mystical than evangelical, and the accent was placed on withdrawal from the world into the silence of meditation and contemplation. These experiments can be associated with radical Pietism rather than the biblical Pietism of Spener and Francke (Bloesch, 1974:39).

3.3.1.2 The Evangelical communities

In seventeenth-century England the community of Little Gidding arose, founded by the Anglican mystic, Nicholas Ferrar, who retired from public life to bury himself in the country in 1625. This community comprised of members of the Ferrar family and relatives. Altogether the household numbered more than thirty persons. This community, which desired to work within the Anglican Church, saw itself as a middle way between Romanism and Puritanism. The community placed a particular emphasis on the rhythm of work and worship. Nicholas Ferrar instituted a rule of daily devotion, but there were no monastic vows. Matins and evening song were said in the nearby church; the other canonical hours were said in the house. There was also a continuous prayer watch throughout the night. The piety of the community has been described by A. L. Maycock, recent biographer of Nicholas Ferrar, as 'biblical rather than sacramental'(Maycock, 1954).

The members covenanted between themselves to live in a strict way, according to the Gospel of Christ. Nicholas' view of the Lord's Day was essentially Puritan; he desired it to be a day of rest rather than of pleasure. As he expressed it, the Lord's Day "frees us from bodily labours, but it should the more intended to the exercises of mind. God blessed the day and sanctified it; they must go together. If we would have it happy we must make it holy" (Wakefield, 1957:58). The community of Little Gidding functioned not only as a house of prayer and retreat, but also as a school, dispensary, and infirmary for the surrounding district. In 1972 another family started a new community at Little Gidding (Hodgson, 1956:8).

Community life became more prominent in Protestantism during the eighteenth century. The community of the Pilgerhütte was founded under the influence of the German Reformed mystic and well-known hymn writer, Gerhard Tersteegen (1697-1769). He acquired a group of admiring followers who subscribed sufficient money to buy a house at Mulheim called 'Pilgerhutte,' (Pilgrim's Cottage) where the 'awakened souls' could go into a spiritual retreat under the direction of Tersteegen. In addition to labors for the poor and the sick, he traveled extensively, returning each year for a visit with his followers in Holland. He also carried on a tremendous volume of correspondence. Its members, who were all unmarried, bound themselves together in prayer, meditation, and labor in silence. From this community has come a rule that is regarded as a classic in evangelical monasticism (Bloesch, 1974:40).

Also worthy of mention is the Ephrata cloisters between Reading and Lancaster, Pennsylvania, founded by Johann Conrad Beissal, a German Pietist who had immigrated to America. He searched for Christian reality. By all accounts a man of lively intelligence, great energy, and inspiring eloquence, he went to Germantown, Pennsylvania, and worked as a weaver. Discontented with this, he tried the life of a hermit. Then he pastored a Baptist-style church. Yet his longing was for a true sharing in brotherly love. Finally, in 1732, Beissal founded a community in Lancaster County, Pennsylvania, and called it Ephrata, after the ancient name for Bethlehem (Saxby, 1987:134).

Log huts were erected and brothers and sisters lived segregated, sharing all things. Like the Labadist and Kelpian groups, the members of this commune were millennia list and celibate. The colony was divided into three groups: the solitary brethren (unmarried men), the order of spiritual virgins, and married couples, who, on joining the community, pledged themselves to continence. Numbers grew to some 300. The members refused to take oaths and bear arms, and for the most part eschewed all social and political involvement (Saxby, 1987:135).

As trade brought fresh funds, the huts were demolished and houses built in the German style, with high, steep roofs and many little rooms of about six to nine feet. A paper mill, a flour mill, an oil press, a bakery, a school, and a printing office were also built in an almost monastic way. They shaved a part of their head as a sign. Worship was conducted in a large hall and involved much music. Ephrata became noted for its music, which has an ethereal, mystical ring; several singing schools were established. It has been claimed that America's first singing school was at Ephrata, and indeed, many visitors' accounts testify to the beauty and artistry of the singing (Saxby, 1987:135) .

The story is told of how some envoys from the English government were so struck by the music that they sent some of the community's sheet music to the royal family, who replied by sending a gift in a box. Only Beissel and the estate manager ever saw the gift, however, for the box was promptly buried in a secret place, lest it would foster pride in the community. Beissel was adamant that riches should not be a part of community life, so profits from the

businesses were used to repair the residential premises. When Governor Penn offered him 5,000 more acres, Beissel declined, believing that it would be injurious to their spiritual life to accumulate property (Saxby, 1987:135). Visitors came in droves to Ephrata, not least to gape at its massive buildings, unique in the United States. Some also joined the community, its numbers in highest were three hundred. By 1920 it had effectively ended, after nearly 200 years. Perhaps the best known tribute to the community's life was that given by soldiers of the American army in the War of Independence, who took over one of the community's buildings as a hospital and were full of admiration for the patient and sacrificial service of the sisters (Saxby, 1987:135).

Mention should be also be made of the Trevecka community of Howell Harris in Wales, which was a product of the evangelical awakening in that country. England at this time was fertile ground for community. The age of Walpole knew corruption of Justice, press-gangs, an epidemic of gin drinking, and misery among the poor. Howall Harris, one of the other leaders of the revival, was an inspired orator and gifted evangelist. It was he who led George Whitefield into open-air preaching (Saxby, 1987:132).

In 1751 he experienced a physical and possibly a nervous breakdown. He withdrew to his family village of Trevecka in Brecknockshire, Wales, sorely afflicted within and without. He was effectively confined to his bedroom for two years. To his surprise, many families of believers loyal to him traveled to him, and to handle the new influx, the old house was pulled down and a new one started. The new house came to be the home of a Christian community known as 'The Trevecka Family.' Harris's vision is clearly portrayed in the following letter:

> God always gathered His followers together in little Companies where He reveals His glory and manifests Himself. These congregated Societies are ye City on a hill, ye Garden, ye Vineyard, ye Churches (Roberts, 1956:63).

This he sought to establish at Trevecka. He corresponded with Zinzendorf and his followers and paid a visit to the Moravians at Fulneck to learn from their experience. The new House and outbuildings were constructed around gardens where members could walk and pray. There were barns, coach houses, a woolen mill, a tucking mill, a printing press, a chapel. The great house itself had many dormitories and rooms. Its exterior was ornately decorated. The great hymn writer, William Williams, sang the beauty of this 'castellated monastery.' John Wesley wrote in 1763:

> Howell Harris' house is one of the most elegant little places which I have seen in Wales. The little chapel, and all things round about it, are finished in uncommon taste, and the gardens, orchards, fishponds, and the mount adjoining, make the place a little paradise. He thanks God for these things and sees through them. About six score people are now in the Family, all diligent, all constantly employed, all fearing God and working righteousness (Jones, 1932:196).

Goods and income were shared at Trevecka and all members worked for the 'Family.' Each

woman had clearly defined domestic duties, spun flax, or wove cloth. The men practiced various trades: pottery, printing, bookbinding, cobbing, tailoring, carpentry, and gardening. Farming was the main occupation. The community owned or rented several farms. Livestock was raised for meat and dairy products. Trevecka was one of the first farms in Wales to practice crop rotation in the modern sense, and to grow turnips for fodder. Life was disciplined in the Family. Members rose around 5:00 a.m. for a brief sermon from one of several brothers called exhorters. After breakfast they worked until lunch at noon. In the afternoon while work continued, visitors were received for a special address. At the evening meal Harris would examine the elders as to their life and growth, after which there was a sermon and time for informal fellowship before bed (Saxby, 1987:133-134).

Between 1770 and 1805 more than 100 books were printed at Trevecka. The trades and crafts practiced led Harris to claim that they corresponded to 70 trades in London. Blind and crippled people were taken in and cared for. The community functioned somewhat like a Protestant monastery, with celibacy and poverty. In this experiment, which attracted about 120 people, the life of piety was integrated with remaining within the Church of England, and its members went to the parish church in Talgarth for Communion. After Harris' death in 1773 the leadership passed to Evan Moses. A gradual dwindling in members ensued. By 1830 the community had largely dispersed. In its heyday (c. 1759-1775), the Trevecka Family was a force to be reckoned with. The Wesleys praised it, locals overcame their suspicions and valued its presence, and its workers were much sought after because of their diligence and honesty. One employer wrote to Harris: "Their conduct does credit to the religious principles you have taken so much pains to instill in them" (Owen, 1957:177).

3.3.1.3 The Anabaptist communities

During the time of the sixteenth century Reformation led by Luther, Zwingli, and Calvin, there was another stream of Reformation in the Protestant realm, called Anabaptists. Their efforts to reform Christianity were broader and more radical. As the origin of the Anabaptism, the root of the Anabaptist movement was diverse: the Swiss Brethren in northern Switzerland originating from Zwingli's reformation in Zurich (Snyder, 1995:62-63), the South German-Austrian Anabaptist movement rooted in medieval mysticism (Snyder, 1995:79), and the Melchiorite Anabaptism originating from the sacramentarian reformation activities of Melchoir Hoffman in the northern part of Germany and in the Netherlands (Snyder, 1995:201). The Swiss Brethren, the Hutterites, the Mennonites, and the Amish are included as major communities within the Anabaptist movement.

The Anabaptist movement was begun by intellectuals trained in the humanist tradition of Erasmus, and by those who had worked closely with Zwingli's reformation attempt. The greatest influence on Anabaptism was probably the humanist emphasis on biblical studies. It was a time of hope sparked by the new humanism of the Renaissance. Conrad Grebel (1498-1526) is regarded as the founder of the 'Swiss Brethren', which is the name of the first

Anabaptist group. He was born to an influential patrician family and received a good education at the universities of Vienna. After his conversion in 1522, he worked closely with Zwingli until Zwingli broke with him in 1525. An initial point of contention between them was infant baptism. Although Zwingli had at first opposed infant baptism, Grebel soon realized that this view was not compatible with the maintenance of a church establishment. At the end of the second Zurich disputation in October 1523, Zwingli maintained that no reform should be instituted without the approval of the magistracy (Estep, 1963:90). This was cause for much disappointment among Zwingli's more radical followers and led to a split with his reformation (Snyder, 1995:79). By the end of 1524, groups were meeting in homes in Zurich for Bible study and discussion. Shortly thereafter they decided not to have their infants baptized.

On the evening of January 21, 1525, three days after the town council had declared that all who refused to have their infants baptized would be exiled, the first adult baptism was performed. After prayer and discussion, George Blaurock, a former priest, declared he wanted to be baptized. After he was baptized by Conrad Grebel, he baptized Grebel and several others in the room. This was the beginning of the first Anabaptist congregation (Snyder, 1995:120). This dedicated group began preaching everywhere they went, proclaiming their new vision. The movement spread rapidly to South Germany, North Germany, the Netherlands, and into Austria and Moravia. The time was ripe for their message.

Although there was an enthusiastic response to their preaching, they were soon met with persecution. Zwingli realized the threat the Anabaptists posed to his reformation and urged stern measures against them. On November 19, 1526, the Zurich Council passed a law making it punishable by death not only to rebaptize, but also even to attend Anabaptist preaching (Snyder, 1995:144). Soon afterward, Felix Manz was drowned in the river. He became the first 'Protestant martyr' to die at the hands of the Protestants (Snyder, 1995:146). Persecution soon became intense. In Swabia (South Germany), four hundred policemen were hired to find the Anabaptists and were ordered to execute them without trial. This group proved to be too small and was strengthened to one thousand (Littell, 1964:71).

There were general doctrines that all Anabaptists held in common. They insisted on the authority of the Bible as a final and infallible rule for faith and practice. Many of them interpreted it literally, and they lived what the Bible teaches. They practiced the baptism of believers. They opposed infant baptism because infants do not make personal faith decisions, nor are they regenerated after choosing to live new lives. They insisted on the adult baptism of believers because for them baptism is a sign that an individual is in fact consciously 'yielded' inwardly to the working of God - something no infant can possibly do (Snyder, 1995:45-46). Their insistence on rebaptism gave them the name of ‘Anabaptists' (Wiedertäufer). The name Anabaptist was a stigma that was attached by the mainstream of the Reformation. Rebaptism was only one of their beliefs, but it was not the essence of the Anabaptist movement. They also believed that the pure church was a free association of the

regenerated rather than a state church with some unsaved in it. Most of them insisted on the complete separation of church and state and would have nothing to do with state churches (Cairns, 1981:307).

The Anabaptists who desired a restoration of the true church often thought that the institutionalized church was an enemy of true Christianity (Littell, 1964:63). The most obvious factor was that Anabaptists began to take the Christian teaching seriously and soon saw that the Catholic Church and the Reformation were not meeting the standards of biblical faith. They thought the established church was anti-Christian. Reformation was seen as a true possibility. They were convinced that the Christian message was relevant and that it should be lived according to what their Bible study had forced them to conclude, and thus began to put their faith into action (Gish, 1970:54). But for many, these hopes were short-lived.

Franklin Littell sees the central concern of the Anabaptists as an attempt to reinstitute the 'true church,' patterned after the lifestyle of the early church. The reinstitution of New Testament Christianity could thus be seen as the center of the movement (Littell, 1964:151-152). Harold S. Bender, the Mennonite historian, sees the central thrust as 'discipleship and obedience to Christ,' which results in a church that is a brotherhood living in an ethic of love and non-resistance (Bender, 1957:42). The attempt to recover primitive Christianity is a result of discipleship. While orthodoxy implied that the Bible is ambiguous, the Anabaptists taught that it is clear in regard to both the content of Christian faith and the demands on a Christian community. They believed the biblical vision to be worth living, and they proceeded to live it (Gish, 1970:55).

The Anabaptists sought the reinstitution of New Testament Christianity. New Testament Christianity needs a true church and the true church cannot be realized without radical discipleship. The essence of radical discipleship is the Sermon on the Mount that the disciples as a new Israel should keep and follow. The Anabaptists thought that the way to practice the life of the Sermon on the Mount is through Christian community life described in Acts chapters two and four. The community life is an expression of a 'brotherhood.' The Anabaptist vision can never be lived individually, but must be lived within the context of a group. Robert Friedmann, an Anabaptist scholar, sees this as being most important.

> Now then, the central idea of Anabaptism, the real dynamite in the age of Reformation, as I see it, was this, that one cannot find salvation without earning for his brother, that this 'brother' actually matters in the personal life... This interdependence of men gives life and salvation a new meaning. It is not 'faith alone,' which matters... but it is brotherhood, this intimate caring for each other, as it was commanded to the disciples of Christ as the way to God's kingdom (Friedmann, 1944:121).

Thus, the Anabaptists saw the essence of the church to be found within a community of believers. Zschäbitz sees the important fact of Anabaptism in its 'coming together in

communities' outside of the established church (Zschäbitz, 1958:76). Therefore the basic lifestyle of the Anabaptists is community life. Whereas the Hutterite and Amish strictly practiced the community of goods, the Swiss Brethren and the Mennonites lived a voluntary communal life.

3.3.1.3.1 The Hutterian Brethren

The Hutterian Brethren is one of the Anabaptist communities living on a Christian communal basis that has a common source of origin with the Mennonites. This brotherhood descended from the Swiss Brethren and differed from them principally by their practice of "having all things common." The Hutterian Brethren is named after Jakob Hutter, who suffered martyrdom at the stake in the Tyrol (Horsch, 1942:149).

The violent suppression of Anabaptists increased in intensity across Europe at the close of the 1520s. As persecution was unusually fierce in the Tyrolean Alps, hundreds of adherents of the Anabaptist movement sought a new home in Moravia. In the early years of the movement, Nikolsburg in Moravia became the center of the Anabaptist influx (Arnold, 1970:276).

There were two groups of Anabaptists in Nikolsberg. One was Dr. Balthasar Hubmaier's group that maintained a defensive war against the Turks, and the other was Jakob Widermann's group that held out for complete non-resistance. Wiedermann's group of about two hundred adults decided in favour of unconditional non-violence and for a community of goods in accordance with the spirit and example of the early Christians. To realize their ideals they left Nikolsberg and found a place in the neighboring town of Austerlitz. In 1529 a community was founded on a Christian communal basis that has outlived all persecutions. Their Hutterite settlement in Austerlitz in 1529 became the first *Brüderhof* or colony of brothers, a distinguishing mark ever since (Arnold, 1970:276).

They agreed on a twelve point confession of faith, of which the key affirmation was: "Every brother and sister should utterly devote himself to the community, body and soul in God, receive all gifts from God and hold them in common, according to the practice of the first apostolic church and community of Christ in order that the needy in the community might be sustained like the Christians in the time of the apostles" (Williams, 1962:230). Jakob Hutter became the leading figure in Austrian Anabaptism after the execution of Blaurock and other Swiss Brethren missioners. He repeatedly came to this newborn community in Austerlitz, whose way of life attracted him strongly, and in 1533 settled there himself with a large number of adherents. Jakob Widermann found himself unable to cope with the leadership of a community that had grown so enormously. The new arrivals from the Tyrol had more confidence in Jakob Hutter than in all the other leaders and entrusted him with the chief responsibility of leadership. The strict community of Hutter grew ever stronger. This community movement, one branch of Anabaptism, later came to be called Hutterian Brethren by Hutter's name, although he was not the original leader (Arnold, 1970:275-276). Jakob

Hutter was a leader of the communal life for only three years. On a missionary journey to the Tyrol at the end of 1535 he fell into in the hands of the persecutors at Klausen on the Eisack. After the most cruel torture, which failed to move him from his faith, he suffered martyrdom at Innsbruck on March 3rd, 1536, being burned at the stake. From the beginning the communities in Moravia and Hungary were called 'Hutterian Brothers' after him (Arnold, 1970:284-285).

In the first seven years of their existence their teachings were almost exactly the same, with few exceptions. Whereas the Swiss Brethren allowed believers to hold private property as stewards, always in readiness to share what they had with needy saints, the Hutterites took as their model the community of goods portrayed in the second chapter of the Acts of the Apostles (Durnbaugh, 1970:83). To the Hutterian communities the teaching of community of goods remained the highest norm. They built their whole religious and social life on this.

As in the first epistles of Jakob Hutter, Hans Ammon and Peter Ridemann, and especially in the teaching of Ulrich Stadler, they emphasize especially the working of the Spirit in the church of complete community as an effect of the indissoluble unity between the Creator and Father, the Redeemer and Son and the Holy Spirit. To them the church of complete community was considered as the ark of the last days (Arnold, 1970:275-276). Christian love for the brother finds its true communion, they affirmed, only if unhindered by possessions. "It means having everything in common out of sheer love for the neighbor." As expressed in their authoritative statement of faith: "Thus all those who have fellowship with Him likewise have nothing for themselves, but have all this with their Master and with all those who have fellowship with them, that might be one in the Son as the Son in the Father" (Riedemann, 1962:433).

From the 1565 until the end of the century after persecution in Moravia, the Hutterites enjoyed a period of peace and prosperity. Under the able leadership of Peter Walpot (1518-1578) and Peter Riedemann (1506-1566), they founded at least one hundred *Brüderhofs,* with a total membership estimated at thirty thousand. In more than eighty places in Moravia common households, known as *Haushaben,* were formed, which soon took an outstanding place in the economic life of the land. Some Hutterian households had more than a thousand inhabitants, and nearly all had over five hundred.

The brotherhood was organized under one bishop (*Vorstheher*) living at the Neum hill near Nikolsburg. Under him in each colony were the ministers of the word (*Diener des Wortes*) and the ministers of service (*Diener des Notdurft*); the former were responsible for the spiritual health of the group, the latter for the economic progress. Each Brüderhof was largely self-sufficient under its efficient management. Some of the Brüderhof buildings were still standing by the twentieth century. Two-story buildings of substantial sun-cured brick housed common rooms and shops on the ground floor, and individual sleeping rooms for married couples above. One Brüderhof had forty-seven different buildings. Storehouses, mills, and

shops completed the community. Many different shops and mills provided not only for their own colony, but also goods to be sold to others. Certain products, including pottery and cutlery were noted for their perfection. They developed an industrial activity that in its far-sighted organization can almost be compared to a factory today, rationally worked on the endless belt system (Arnold, 1970:275-278).

Both men and women were assigned work in the community according to their abilities; children were cared for in nurseries. An excellent school system was organized. The Hutterites are said to have been completely literate, a remarkable achievement for that day and place. Early school regulations demonstrate advanced understanding of child psychology, merging firmness with freedom, and enjoying strict sanitation. Hutterite medicine was so esteemed that even the heretic-hating Emperor Rudolf II called a Hutterite physician to Prague in 1582 to cure a painful malady (Durnbaugh, 1970:87).

Hans Jakob Grimmelshausen, Roman Catholic author, described the life Hutterites as follows:

> In the first place they had large treasure and an abundance of provisions which however were by no means used extravagantly or unnecessarily. No profanity, no dissatisfaction, no impatience was observed among them, yea, one heard no necessary word. There I saw the craftsmen working in their shops as though they were under contract. Their school teachers taught the youth as though they were their own children. Nowhere did I see men and women together but everywhere each sex was performing its own work apart from the other... There was no anger, no jealousy, no vengeful pride, no vanity, no gambling, no remorse; in a word, there was throughout and altogether a lovely harmony (Horsh, 1931:67-68).

The Hutterites were very concerned with mission. Their messengers, who carried on an extensive missionary activity in the German-speaking lands, were exposed to the same, and even more heathen people outside Europe. They went to the Tyrol, Upper Austria, Bohemia, Styria, Silesia, Bavaria, Swabia, Hesse, Switzerland, the lower Rhine and the Palatinate 'to gather the zealous for the Lord' as they said, and in so doing shrunk from neither torture nor imprisonment. Only a few Hutterian missionaries in the sixteenth century died a natural death; most of their lives ended in prison or at the place of execution (Von Beck, 1883:39). Carefully planned, administered, and persistent, the Hutterite program sent missionaries from what has been called "perhaps the greatest missionary center of sixteenth century" (Littell, 1964:120).

The literature of the Hutterites in the first fifty years, and also to a great extent later, originated in prisons - especially numerous epistles, confessions of faith and letters of encouragement in endurance. All their writings, including the great concordances of the first fifty years, were copied by hand, and are all still currently used by the Hutterian Brethren. Next to the Bible, of decisive importance for their religious and moral faith and conduct was Peter Riedemann's *Account of Our Religion, Doctrine and Faith* of 1540. This was adopted by the Hutterites as a definitive statement of faith, their most important writing. The *Account*

consists largely of a compilation and harmony of more than eighteen hundred biblical references. The first part is arranged on the pattern of the Apostles' Creed; a shorter second section describes and defends Hutterite beliefs. The book is a classic of religious expression (Arnold, 1970:275-278). The *Great Chronicle* written by Casper Braitmichel (d. 1573) is an important historiography. It is a chronicle including the important events in the life of the brotherhood, Hutterite history, and all branches of the Anabaptist movement.[1]

The Great Chronicle lists 2,175 Hutterite martyrdoms. Suppression came down upon them in full force during the Counter-Reformation at the close of the sixteenth century. Because of the Hutterite reputation of wealth, they were a favorite target for taxation. Their refusal to pay war levies led to seizure of their goods. In 1605 the Turks invaded Moravia, destroying sixteen communities and devastating the rest. After 1620 all non-Catholics were persecuted. The chronicler reported, "The year 1621 began with much tribulation. The ribbing, plundering, and burning of houses were carried on by the soldiers continued throughout this and the following year" (Horsch, 1942:149). In 1622 all Protestants in Moravia had been killed, driven out, or forcibly Catholicized. The Hutterite survivors, perhaps one thousand, flocked to daughter colonies in Slovakia and Transylvania, founded in 1621.

With the 1683 defeat of the Turks by Austrian forces near Vienna the terror of invasion was removed, but the Hutterites were again faced with Catholic proselytizing. The Catholic Church confiscated Hutterite books, took children from their parents to be raised in Catholic homes and orphanages, imprisoned leaders in monasteries, and coerced attendance at Catholic mass. By 1767 the pressure of Catholicization reached Transylvania, and the Hutterites were forced to flee once more, just before all of their children were seized. They went over the mountains to Wallenchia (Romania), pushing on despite exhaustion, in their anxiety to stay ahead of their pursuers. Some Hutterites also stayed in Russia. When they appealed to the Tsar, they were given crown lands and they lived in the Russia until 1873. When the Russian government decided to extend the military conscription to the Hutterites, they chose the New World for the place of living in peace in 1873. In the United States of America, after experiencing much trouble and chicanery, the Hutterites finally settled near Yanton, South Dakota. In 1963 the Hutterites numbered fourteen thousand in 142 communities in the New World.

By far the most successful and oldest form of communitarian life in Church history, the Hutterites are still marching to the step of the distant drummer heard by Jakob Hutter and his co-religionists in 1533. By all indications, they will be successful in perpetuating their communities. The life of the communal body established on this basis in 1528-1529 stretches across four centuries to the present despite internal conflicts, wars and plagues, concerted and cruel persecution, and repeated exile and migration. There is no more astonishing chapter in

[1] See the comprehensive article by Robert Friedmann, *"Hutterite Chronicles*," in Harold Bender, *Hutterite Studies*, pp. 151-156. The *Great Chronicles* was published by Rudolf Wolkan in modern German in 1923.

the long history of the Christian church than the saga of the Hutterites (Durnbaugh, 1970:83).

3.3.1.3.2 Mennonite

The Mennonites are a major branch of the Anabaptists of sixteenth-century Europe. The Anabaptists in the house church movement spread among the common people to other German-speaking areas, and to the Netherlands. Ten years after the break in Zurich in 1525, a priest in the Netherlands by the name of Menno Simons (1496-1561) began doubting the Catholic doctrine of the mass. He studied the Bible, embraced Anabaptist views, renounced his Roman Catholic priesthood and joined the Anabaptist movement in 1536. He assumed leadership of the 'Brethren', the name that the Anabaptists of the Netherlands adopted in order to get rid of the stigma attached to the name 'Anabaptist'(Cairns, 1981:307).

Menno Simons became an ardent organizer of underground house-church groups. He preached, admonished, debated, and wrote long explanations of the new reforms for the rest of his life. The learned doctors of the state, he said, were blinded to the simplicity of the teaching of the Bible. The common people were, in his words, nourished on "legends, fables, holy days, images, holy water, confessionals, pilgrimages, vespers, and offerings." Menno Simons was a dynamic teacher and organizer of Anabaptism in the Netherlands. After his death, his fellow 'Brethren' became known as Mennonites (Hostetler, 1983:6).

The goal of Swiss and Dutch Mennonites was to revive original New Testament Christianity. The New Testament pattern of Christianity required more than the experience of forgiveness of sins through justification by faith in Christ. It required a genuine change of life, a newness of living, which was true holiness in full obedience to Christ. This demand for 'holiness of life' that is, for real 'life,' was the great central foundation stone in the house of the Mennonites. Among the Mennonites the goal was that the inward experience of repentance and conversion should be *in evidence* by a newness of life in Christ (Bender, 1945:36). There are four foundation stones of faith:

First, there is the concept of the nature of the church as the fellowship of true believers. The church had to be composed of believers only, who voluntarily assumed the Christian life and pledged their lives to Christ in deed and in truth. Voluntarily church membership, based on conversion, and involving a commitment to holy living, was at the heart of their concept of the church. A second foundation stone was the concept of non-conformity of the church to the world. Since Christians were to live in newness of life, there would of necessity be a radical difference between them and the world, and separation of the two ways of life was inevitable. In 1528 a spokesman of the Swiss Brethren said: "The true church is separated from the world and is conformed to the nature of Christ. If the church is yet at one with the world, we cannot recognize it as the true church" (Bender, 1945:36-38). A third foundation stone was the insistence on the practice of true brotherhood and love among the members of the church. This principle was understood to mean not just the expression of pious sentiment, but the

actual practice of sharing possessions to meet the needs of others in the spirit of true mutual aid. The fourth great foundation stone was the principle of peace, love, and non-resistance as applied to all human relationships. The Mennonites understood this to mean complete abandonment of the principle of war and violence, and of the taking of human life. Their life challenged the world of their day to the utmost, not only the pagan world, but the Christian world of their time and of all times (Bender, 1945:38-40).

The large Anabaptists-Mennonite martyr book called *Martyrs Mirror,* contains accounts of more than 4,000 burnings of individuals, numerous stonings, crucifixions, imprisonments, brandings, live burials, suffocations, severing of limbs, and other atrocities. They were finally granted freedom of religion in 1676. The early Anabaptists were confronted not only with the strong ecclesiastical order but with fanatical fringe groups among their sympathizers. Some of these zealous individuals plundered churches, advocated violence, and were intolerant of persons who would not aid in social reforms; others depended on dreams and revelations to support their extreme behavior. Notwithstanding, the Mennonites emerged as the 'peaceful' Anabaptists who advocated love and non-resistance. Deploring the tragic events of violent revolution, Menno Simons taught his followers that prophecy, visions, and reason had to be checked against the Bible and understood from the examples of the life of Jesus (Bender, 1945:36-8).

During the Reformation period Mennonite beliefs differed from those of Martin Luther and John Calvin in two respects: regarding the meaning of being Christian, and in the definition of the church. The Mennonites reasoned that being Christian meant 'following Christ in life.' This included generously sharing with those in need, practicing love and Christian non-resistance, and maintaining a Christian brotherhood. While Luther and Calvin stressed 'the preaching of the Word,' the Mennonites emphasized the necessity of 'living in a community of love' separate from the war-waging and political functions of society (Bender, 1945:11).

The Mennonite ideal is a Christian community of persons who have individually and collectively committed their loyalties to God and to each other, and who attempt to practice the ethics of Jesus within a specific community. Their communities emphasize reconciliation and peace. Maintaining a community, caring and sharing, and consistency of these practices varies. Community is for them not only a human support system, but a redemptive process. Living as a corporate body in trusting relationships is seen as a love-response to God. The consequences of conversion, for Mennonites, include participation in a believing community, a way of life, having the qualities of quiet composure, peace, and willingness to suffer for the faith (Bender, 1945:4).

Whereas the Anabaptist minority of Hutterian Brethren practiced the community of goods, the Mennonites developed a different view of property, although it too rejected the concept of strictly private property. Instead, property was regarded as a sacred trust, existing not only for the possessor, but also for the benefit of his fellow-men. Conrad Grebel, the founder of the

Swiss Brethren, rejected all community of goods except the voluntary sharing that was motivated by love (Bender, 1950:159). Felix Manz insisted that a Christian had no right to use his possessions without regard for the needs of others (Muralt and Schmid, 1952:16). Regarding community of goods, in 1526 Balthasar Hubmaier said:

> Concerning community of goods, I have always said that everyone should be concerned about the needs of others, so that the hungry might be fed, the thirsty given to drink, and the naked clothed. For we are not lords of our possessions, but stewards and distributors. There is certainly no one who says that another's goods may be seized and made common; rather, he would gladly give the coat in addition to the shirt (von Beck, 1883:72).

Menno Simons declared that the voluntary sharing of goods was an integral part of the communion of saints (Simons, 1956:558-559). He said the following about the sharing of the Mennonites at that time:

> They piously love and one another, and the one member is solicitous for the welfare of the other... The Anabaptists are prepared before God and men with all our hearts to share our possessions, gold, and all that we have, however little it may be; and to sweat and labor to meet the need of the poor, as the Spirit and Word of the Lord, and true brotherly love teach and imply (Simons, 1956:558, 200).

The Mennonites rejected the idea of an entire community of goods of the Hutterites, and rather practiced mutual aid with a sense of love-motivated responsibility. The Mennonites lived a voluntary communal life (Klassen, 1970:557). The major concern of sixteenth century Anabaptism was the quality of their spiritual devotion to Christ, and their expression of the helpfulness and good will to all men. The characteristic of Mennonite life was 'brotherhood,' whereas the Hutterites practiced a community of goods. The Mennonites tended to draw close together and live in compact communities, but complete ownership of goods and living together in a single house was never the practice (Fretz, 1962:197). The early Anabaptists achieved a measure of brotherhood and there was an absence of class distinction among its members. A careful study of the occupations from which the early Anabaptists came indicates a rather wide range in the occupational strata of the time. There were peasants, craftsmen, merchants, engineers, and learned professors among them. All of them seem to have been bound together by their common faith and an intense devotion to their new concept of discipleship under Christ's love (Kreider, 1953:38-42).

One of early Anabaptists, Peter Rideman, ruled out the making and selling of implements of warfare, of fashionable clothing, and of alcoholic beverages. That which could legitimately be produced could also be sold for a price, but merchandizing, that is, the purchase of goods that one did not produce and its resale at a higher price, was looked upon as endangering the law of love (Rideman, 1950).

Van Benthem, a non-Mennonite Dutch author, wrote this on the life of Dutch Mennonites in 1698:

> We may learn much that is good from these people, namely, humility, contentment, moderation, and especially mercy toward the needy. For although the people of the Reformed Church of Holland deserve to be commended for their benevolence toward the poor, yet this virtue is particularly true of these people. Also they are very careful to dress unassumingly (Horsch, 1934:133).

George Thormann, a minister of high rank in the Reformed state church published a book in 1693 on the life of the Anabaptists of Switzerland in the 17th century. It is entitled *Probierstein des Taüferthums* (Touchstone of Anabaptism). The author bears strong testimony to the fact that the membership of the national church were deeply impressed by their earnestness and piety. He writes:

> Among our country people the opinion prevails in general that whoever sees an Anabaptist, sees a saint, a person who is dead to the world, having experienced true conversion, and that there are no more earnest and consecrated people than they... Many look upon them as saints, as the salt of the earth and the very kernel of Christendom... Observe how they are continually mistreated, insulted, sought, and persecuted, and how cheerfully and steadfastly they endure it all. Is not God showing His almighty power and the sustaining grace of His Spirit in these people?.. The Anabaptists abstain from glib talking and do not talk much of worldly thing. They do not indulge much in worldly enjoyments and in vain pleasures of the flesh. They shun the public inns and drink-houses, except in cases of emergency, and that they strictly guard themselves against taking much wine... Is it praiseworthy in them that one does not hear them use profane language or swear? Do again the same, for this is the will of God toward you, as well as toward them (Horsch, 1942:396-398).

The Mennonite Church was pre-eminently a missionary church at the beginning. This was one of the reasons for its rapid spread. In that period there were no special mission organizations, yet the Mennonite Church was engaged in aggressive evangelistic work. In the earliest years of its history its congregations consisted of men and women who were noted for their zeal for propagating the Gospel. They all considered it their duty to spread the good news of salvation through Jesus Christ. The early Mennonite Brethren insisted that the life of the membership of the church should in all its aspects be of a distinctly Christian character and influence; their whole life should be a distinct testimony for Christ (Horsch, 1942:314).

Menno Simons was in a real sense a missionary. He was engaged in the work of spreading the Gospel through preaching, teaching, and personal work, as well as printed pages. On the point of the missionary calling of the church, Menno Simons' views differed from those of Luther, Zwingli and Calvin. These reformers held that Christ's commission to preach the gospel to all nations concerned only the apostles. Menno, as is clear from his writings, recognized that the

great commission is binding for the Christian church of all periods (Horsch, 1942:315). On the subject of missionary work Menno commented:

> To this end we preach as much as opportunity and possibility affords, both in day time and by night, in houses and in fields, in forests and wilderness, in this land and aboard, in prison and bonds, in the water, the fire and on the scaffold, on the gallows and upon the wheel, before lords and princes, orally and by writing, at the risk of possessions and life, as we have done these many years without ceasing (Simons, 2005:10).

His co-worker Leonard Bouwens, who had the oversight of the congregations in a large part of Holland and North Germany, kept a list of persons baptized by him. It shows that from 1551 to 1582 Leonard Bouwens baptized 10,252 persons. Obviously the greater numbers of these were not of Mennonite parentage, but were won through the special effort put forth by local congregations (Horsch, 1942:315). The Lutheran church historian Paul Tschackert speaks of the evangelical Anabaptists as 'a voluntary Christian fellowship for manifesting the Christian spirit in the practice of brotherly love (Horsch, 1942:318).

Despite the concerted Protestant and Catholic programs against the Anabaptists, remnants did survive until the seventeenth century when Europeans, sickened by wars of religion, stopped killing those who believed differently. Nevertheless, survival was purchased at a price. In Switzerland and in Germany, some accepted a tenuous toleration as the 'quiet ones in the land' in isolated mountain valleys and rural areas, although they were still subject to repeated waves of persecution until the eighteenth century. Others gave up their homes and went from the Low Countries and northern Germany eastward to Prussia and Poland where they were promised freedom from military service and their own religious exercise. The first migrants to North America arrived in the seventeenth century, with many more following in the eighteenth century from Switzerland and the Palatinate.

The Mennonites excelled as farmers in all countries where they have settled. The prevailing intolerance for their religion drove them to submarginal, mountainous, and swamplands, where they exercised diligence, thrift, and creativity. In the Emmental Valley and the Jura Mountains of Switzerland they developed new breeds of dairy cattle and horses, new varieties of clover crops, made fine cheeses, and wove good quality linens (Hostetler, 1983:14)

In Germany, Mennonites developed new farming practices and were cited as master farmers by agricultural associations and by government departments. On the opposite side of the Rhine in France it was the same. The orderly farm fields and the improved economic standing of the Mennonite farms stood in sharp contrast to those of the native populations. Their success gave rise to a popular belief that the Mennonites were endowed with supernatural farming secrets. In Poland, where the Dutch Mennonites settled as refugees, they transformed swamps and lowlands into highly productive territory. On a forty-mile front, they managed to drain lands that lay below sea level. They constructed windmills and cleared the land of brush

and undergrowth. Permanently protecting the productive fields against the danger of the rising Baltic waters, the rainy seasons, the north winds, and the snow thaws, was a gigantic undertaking requiring communal effort and a sense of the common good. In addition to grain production, they maintained high quality dairy herds and developed the arts of gardening and cheese-making (Hostetler, 1983:14).

Rural living, backed by a solid agricultural economy, has for centuries been considered the norm among some Mennonites. This belief has at times been so strong among some groups that persons were required to farm in order to be church members. Living in isolation, especially in colonies and villages, guaranteed separation and protection from 'the world.' But such isolation frequently resulted in strong group-centered attitudes where members came to think of themselves as a special people, with a distinct language and dress code (Hostetler, 1983:14).

Because of religious persecution and intolerance the Mennonites have migrated often in their history. Many of the German-speaking groups who left their European homelands came to North America, founding their first surviving community in Pennsylvania as early as 1683. The Mennonites of the Netherlands and North Germany migrated to the Vistula Delta (Poland), later to South Russia, and finally to the Great Plains of the United States and Canada in several different periods. During two of these periods many also located in Mexico, Brazil, and Paraguay. Many Mennonites, however, remained in Europe (Hostetler, 1983:13-14). Modern missionary activities in the nineteenth and twentieth centuries emanating from the Netherlands and North America created Mennonite congregations on the continents of Africa, Asia, and in the Pacific. The latest census of Mennonites shows a total of 1,203,995 in 63 countries. More than half of whom are in North America (*Canadian Mennonite*, 2001:15).

3.3.1.3.3 Amish

The Amish originated from the only major division among the Swiss Brethren in Europe. Taking their name from their leader Jakob Amman, the Amish are the descendents of a division that occurred among the Swiss Brethren from 1693 to 1697. The Amish are direct descendents of the Swiss Brethren. The division that separated them from the parental group did not concern fundamental Anabaptist beliefs, but conformity to specific norms of practice (Hostetler, 1968).

Jakop Ammann was a young minister of decided opinions and evidently of an aggressive personality with conservative tendencies. He conceived the notion that not all was well with the Mennonites of Switzerland, and proposed, according to one of the chroniclers of this controversy, to 'restore the temple of God upon the old foundation.' The main charge against the church seemingly was laxness of discipline - and especially the failure to apply the *Meidung* (Avoidance) to excommunicated members. The *Meidung* was no doubt well-known also in Switzerland, but it and several other practices were not followed by the Swiss

Brethren of that day (Smith, 1941).

An elder, Ammann, and his group believed that the existing group had slipped in areas of discipline. Several hundreds broke away under the leadership of Jakob Ammann and sought to return to the foundational creed of the Swiss Brethren. In general, the Ammann party held out for a stricter enforcement of discipline (Horsch, 1942:265). In fact the whole movement was one towards a strict observance of the older customs, or a crystallization of the customs and practices then current; an ever present fear of the danger of worldliness (Smith, 1941:141).

They were numerous at first in Alsace, France, but gradually migrated to the New World over a period of a century. There are now some 20,000 Amish in the United States and Canada. The Amish have become something of a sociologist's dream nowadays, since they practice rigorous separation from the world and mistrust all modern inventions, which they see as potentially dangerous to spirituality. Consequently, dress is simple, old-fashioned and often black - the men with beards, hats, and bracs, the women with head coverings. Electric lighting is generally not tolerated. In some groups mechanized agricultural machines are now allowed, but their bishop still does not allow them to own automobiles. The Amish use horses and travel in horse drawn carriages. Education is kept to a minimum, for labor on the land is considered a better and purer way to live.

The important distinctives of Amish life may be summed up as follows: 1) separation from the world; 2) the vow of obedience, following baptism; 3) an ordered and disciplined lifestyle, with an authority structure and a code of practice; and 4) a strict church discipline to cope with backsliders and rebels. In theory there is no doctrine of sharing goods and possession in common - they hold to the stewardship pattern. In reality however, the fact that settlements are utterly exclusive means that sharing occurs. And it works. There is a written rule known as the 'Aid Plan' whereby all members undertake to compensate anyone who loses property by fire or storm. Whenever a member needs to build a house or barn, the whole local community contributes liberally with the finance and labor required to build it.

Michael Novak notes similarities between the inspiration of the Anabaptist conception of the church and the inspiration of the Roman Catholic conception of the special religious community. He comments, “Relationship between evangelical Anabaptist piety and Franciscan piety seems striking” (Novak, 1966:91, 96). Novak goes on to explain the Anabaptist community, “Such a life is a free voluntary commitment; it forms a band of the ‘more perfect’; it had discipline; it encourages the piety of abandonment to God’s will; it is undertaken as a living martyrdom, founded on renunciation of the world and on the doctrine of the cross” (Novak, 1966:101).

3.3.1.4 The Pietist communities

Pietism arose as a reaction to the institutional Protestantism during the seventeenth century to the eighteenth century. In those days the theological dogmatism and philosophical rationalism prevailed in Christianity. Pietism was a movement to recover the essence of Christianity and the church. Pietism stressed the spiritual experience, the new birth, and the importance of Scripture as the source of life and not just of doctrine; a generally more organic and less institutional understanding of church and Christian life. Pietism was usually considered as a movement to seek personal piety and holiness among church members, but the underlying stream of the pietism sought a renewal of the church by recovering the communal spirit of church. The community movement in a pietism was linked by Jakob Spener, Hermann Francke, Nikolaus Zinzendorf, and John Wesley.

3.3.1.4.1 The Collegia Pietatis of Spener

Philipp Jakob Spener (1635-1705) was born in Upper Alsace. He was educated at the University of Strassburg and ordained as a Lutheran pastor. He was concerned with the renewal of the Lutheran church throughout his whole ministry. His pietism was influenced by *True Christianity* of Johann Arndt (1555-83). He studied Waldensian and was also infatuated with the preaching of Jean de Labadie (1610-74), a convert from Catholicism to Calvinism, who established communities for single men and women in Holland and America in his young days. Spener was aware of Labadie's primitivism, his concern for intensive pastoral work, and possibly his use of cell groups or conventicles (Tholuck, 1862:69). Spener was concerned with matters of 'lay' ministry, discipleship training, cell groups, and equipping believers for ministry in the renewal of the Lutheran church. In Spener's day, however, these views were considered radical and potentially subversive (Snyder, 1997).

Spener's concern was to renew the institutionalized Lutheran Church of his days. He noted in the *Pia Desideria*, "Although our Evangelical Lutheran Church is a true church and is pure in its teaching, it is in such a condition, unfortunately, that we behold its outward from with sorrowful eyes" (Spener, 1977:7). Yet Spener was convinced that "God promised his church here on earth a better state than this" (Spener, 1977:76). Spener notes that by 'church':

> Church does not mean the building that is dedicated to the worship of God and is used for that purpose. Such churches of which we speak are ‘meeting houses.’ One understands by the word 'church' however, the gatherings of Christians, in general as well as in certain special groups. The former is the universal; the latter are the singular churches (Spener, 1688:2).

Again, the church is "society or assembly of people who in a certain manner are bound together with one another; she is people and flock…(Spener, 1688:9). Believers become one church or community (gemeine) of God...Through the new birth we enter the fellowship of the true church" (Spener, 1688:10).

A significant note in Spener's thinking was his sense of the corporate nature of Christian faith and experience. Spener here de-emphasizes the church's institutional side and stresses her essential character as people, community, and body. Spener's discussion abounds with organic images. He mentions 'inner church' as a true church:

> The inner church consists of the righteous believers who have the true, divine, living faith, and therefore find themselves not only on the outer assembly, and confess themselves to Christ, but who through such faith in him, cleave to the true head, and out of him, as the branches out of the vine (Jn. 15:4, 5), receive living sap and spirit, and bring forth fruit out of same... (Spener, 1688:9). All spiritual life and power to do good, yes, even the Holy Spirit,... must flow in and out of one member into another when he from one to another builds up the bodily member (Spener, 1688:5).

Such an ideal, though biblical, was clearly far from the common experience of the church in Spener's day. Recognizing this, Spener resorted to using the visible/invisible distinction, or more characteristically to distinguishing between the 'inner' and 'outer' church (Spener, 1688:10). He said, "True believers are the salt which preserves the rest from universal rottenness" (Spener, 1688).

Spener saw himself as attempting to build New Testament church patterns and was accused of a 'ridiculous aping' of the early church (Deeter, 1963:12). He saw the period of church history before Constantine as "the brilliant age of Christendom, when the church had not yet fallen into secularization" (Deeter, 1963:12). Spener viewed himself as a reformer striving to complete the reformation begun by Luther in the area of life, morality, and the corporate experience of the church. The church had so far failed to carry the Reformation through to its logical conclusion (Deeter, 1963:10).

While this was Spener's general understanding of the church, three key themes made his ecclesiology more distinctive: he emphasized the new birth, the universal priesthood, and the importance of small group (*ecclesiole* or *collegia pietatis*). Spener's proposal for *ecclesiole* structure, the *collegia pietatis* was the essence in his fundamental ecclesiology. In the Pia Desideria, Spener (1977:89) with an appeal to the early church, proposing "to reintroduce the ancient and apostolic kind of church meeting." 1 Corinthians 14:26-40 had to serve as the model.

The following generally were common features of *collegia pietatis*: (1) a relatively small number of people, such that they could conveniently meet in a private home: (2) a combination of the three ingredients of Bible study, and discussion of spiritual matters with a view toward mutual edification; (3) a more informal atmosphere than the normal worship services; (4) some degree of mixing of the social classes; (5) an apprehension of the theoretical and practical meaning of the priesthood of believers; and, often but not exclusively,

(6) lay leadership (Snyder, 1997:109).

Spener's *collegia pietatis* was begun in his parish at Frankfurt am Main in 1670. He soon began twice-weekly in formal meetings for discussion and prayer in his home. The *collegia pietatis* continued for some twelve years (1670-82). At first people of the humbler classes predominated, but as the meetings grew in number and popularity, the more learned and cultured began to dominate the discussion. Wüttemberg Pietism employed the *collegium* pattern extensively following Spener's example. There the groups were tied closely to the worship life of the church (Deeter, 1963:151).

Such home meetings spread quickly across Germany. Eventually the *collegia pietatis* came to be accepted and were widely copied across Germany and in Scandinavia and among New World Lutherans. In Spener's day, however, they were revolutionary(Snyder, 1997:109). Kohl notes,

> These group sessions might be considered a combination of Bible study and a form of spiritual group therapy. Revival was expected not so much as a result of a church service in these simple meetings, most often held in individual homes. Here everyone was challenged to perform spiritual priestly acts. Here all could admonish, chastise, and comfort each other (Kohl, 1975:9).

In Pietism the stress was on equality. Tappert argues,

> Not only did the inherited differences between clergy and laity lose some of their significance as a result of the emphasis on the spiritual priesthood of believers, but other class distinctions became less sharp in the intimate fellowship of masters and the rich and poor, which was sometimes cultivated in Pietistic conventicles such as *collegia pietatis* (Tappert, 1957:72).

Ecclesiologically Spener stressed *koinonia* and corporate life and discipleship. The profusion and informal networking of the *collegia pietatis* were *ecclesiola* as a small community movement in Lutheran Church. Stoeffler comments, "the *collegia pietatis* were to instrumentalities which the Church was to be brought again to reflect the image of the early Christian community" (Stoeffler, 1965:238). The *collegia pietatis* had pastors and dedicated laymen work in concert to add to the reformation of doctrine the reformation life. In ecclesiology, the *collegia pietatis* was a passage to practice lay ministry, discipleship training, *koinonia* life with cell groups for the renewal of the Lutheran Church. Though the *collegia pietatis* was not an intentional communal living, it was a devoted body as a cell community for the renewal of the church.

3.3.1.4.2 The education community of Francke

The Pietist Movement entered a rather distinct second phase with August Hermann Francke (1663-1727) and the development of a Pietist center in the city of Halle. He was born at Lubeck, forty miles northeast of Hamburg, in 1663. As the spiritual son of Spener, Francke

espoused a theology that was essentially that of his mentor. Francke strived to practice the pietistic ideal of Spener in actual life (Snyder, 1997:100-101).

He studied at Leipzig University, a recognized center of Lutheran Orthodoxy. After the study, In 1691, at the instigation of Spener, Francke became professor of Greek and Oriental languages at University of Halle for thirty-six years. In 1687 he experienced a conversion through a kind of *collegia pietatis* at his university and he lead Bible study meetings by the influence of Spener. According to Stoeffler "There was a common bond uniting the two men and they were animated by the common purpose of furthering the pietistic understanding of Protestant Christianity. In his letters Francke referred to Spener usually as 'my dear father' and he signed himself as 'your dutiful son'" (Stoeffler, 1965:4). Francke lectured at Leibniz and his exegetical lecture became immensely popular, and several *collegia philobiblicum* (Bible study meeting) were formed. Soon a spiritual awakening was underway among the students. While lecturing at the University of Halle, he entered earnestly into the pastoral work, and under his influence the rather worldly town of Glaucha began to change. He visited homes regularly, and opened his home for meetings of prayer, singing, and spiritual conversation. He conducted his pastoral work with considerable success and growing influence at Glaucha until 1715, and then at St. Ulich's Church in Halle. Meanwhile, Fancke was at the center of the growth and rising influence of the University of Halle. He was joined by other scholars of Pietist leanings, so that Halle soon became the leading Pietist center. Eventually, from 800 to 1200 divinity students were enrolled at Halle annually, more than in any other German university at the time (Snyder, 1997:86-87).

Francke's influence spread especially through a series of institutions (*Stiftungen*) that he founded and guided. He tells the story of these in his *Pietatis Hallensis,* written in 1702 and subsequently widely circulated. Most of these institutions were started partly in response to needs in Glaucha and the surrounding area after the plague of 1682-83, which reportedly reduced the population of the town by two-thirds (Beyreuther, 1978:147). Francke was so moved by the ignorance and poverty of the children of Glaucha that in 1696 he began a school for the poor that soon grew to over fifty students. This led to the founding of an orphanage in 1696, and eventually to a whole series of interrelated and mutually supportive institutions. These included a *paedagogium* for the sins of the nobility (which the young Count Zinzendorf attended for six years), a Latin school to prepare students for the university, and German schools designed to provide a practical secondary education for boys and girls of ordinary citizens (Beyreuther, 1978:147).

In addition to the orphanage and schools, Francke founded a home for poor widows (1698), a bookstore, a chemical laboratory, a library, a museum of natural science, a laundry, a farm, a bakery, a brewery, a hospital, and other enterprises. He was instrumental also in founding the Canstein Bible House that was lodged in the new orphanage building, completed in 1698. By 1800 the Bible house had distributed nearly three million Bible and Scripture portions in several languages (Beyreuther, 1978:147).

Although some of Francke's institutions were self-supporting, many depended on voluntary contributions and the faith of Francke and his associates. Francke staffed his schools largely with university students, using divinity students as teachers, both to assist with their financial support and to give them practical experience. "By the time of his death in 1727 Francke was maintaining and employing almost four thousand persons in his institutions" (Tappert, 1957:73).

Two things, especially, are worth noting about these institutions. First, they were part of a very intentional reform vision. Francke hoped to transform German society and influence the world through a reform of the educational system as well as of the church. Francke wanted to use education to further the life of piety. He saw his schools as means for infiltrating all levels of society with Pietist influence. His educational methods and ideas were in fact applied very widely due to the success of the Halle schools. Second, the development at Halle became well-known throughout Germany and in many other countries (Snyder, 1997:86-88).

In his roles as pastor, educator, institutional innovator, administrator, publicist, and reformer, Francke channeled the energies of Pietist fervor in many practical directions, strongly affecting German society. He was, as Soeffler says, the "originator, founder, and lifelong head of a charitable enterprise which has caught the imagination... of people the world over. Nothing like it could be found in the long history of the Christian church" (Stoeffler, 1965:31). Francke's Pietism was marked especially by three emphases: (1) Particular stress on the conversion experience, and more generally what would be called today the psychology of Christian experience; (2) Christian nurture, especially in terms of discipline, training, and rules for living; and (3) the duty to do good to one's neighbor and to the poor and needy (Snyder, 1997:101).

Francke put particular stress on discipline, education, and rules for living. As Pietism gained ground and Halle increasingly became a Pietist bastion, Francke became more a propagandist and educational reformer. He intended nothing less than raising up a new generation of youth based on Pietist principles, and for this he developed a theology, educational theories, actual model institutions, and a very effective propaganda network. Kohl notes,

> Francke hoped that through the provision of prolonged, in-depth Christian influence... a better generation would be forthcoming. Francke and his staff worked toward this ultimate goal, demanding strict discipline in all sphere of life... The tightly knit system of education as demonstrated at Halle was Francke's way of forming, ordering, and protecting the life of man (Kohl, 1974:21-22).

Francke founded schools in which he introduced innovative programs bathed in the atmosphere of Pietism. It was from this center that Protestantism embarked purposefully on the cross-cultural missionary task. Two of Francke's young protégés, Bartholomew Ziegenbalg and Henry Plutschau, sailed for India in 1705. The problems these pioneers faced

were phenomenal. And the statistical results of their mission were modest. Nevertheless, they blazed a trail and developed some methodological criteria for those who would follow (Neil, 1964:228-231). Count Zinzendorf met Plutschau when he visited Halle in 1713; in 1715 Ziegenbalg came from India to Halle where he married the sister of one of the Count's friends (Danker, 1971:18).

Francke was a lifelong educator, and his initial and formative experience of *ecclesiola* was in the form of a university *collegia philobiblicum*. Spener saw renewal as coming through church reform while Francke saw it coming through 'educational reform'. Francke stressed the new birth with spiritual experience and a more communal and less institutional understanding of church and Christian life. Life within the Halle schools and orphanage was in effect a close-knit, controlled Christian community exiting for educational and missionary purpose. Spener tried to reform church by *collegia pietatis*, but Francke tried to reform Christianity by his 'education community.'

3.3.1.4.3 The Herrnhut community of Zinzendorf

Nikolaus Ludwig von Zinzendorf (1700-1760) had been influenced by Spenerian Pietism. He was born in Dresden, Saxony into a Luteran family. His father had been much attached to Spener. He was sent to Fancke's *Paedagogium regium* in Halle at age of ten. After studying law at Wittenberg University, he worked as legal counsel of the court at Dresden. While employed at Dresden, Zinzendorf bought the estate of Berthelsdorf. He built a house on the estate where he hoped eventually to settle. He resigned from the government service in 1732.

Thereafter Zinzendorf devoted all his attention to the renewal of the church and the spread of the Gospel. Zinzendorf appears to have purchased the Berthelsdorf estate in part for the purpose of turning it into a center of religious renewal. Zinzendorf resolved "Faithfully to take charge of poor souls, for whom Christ has shed his Blood, and especially to collect together and protect those that were oppressed those that were oppressed and persecuted" (Spanenberg, 1838:1-2). When he was in Dresden, he met the Moravians, who changed his life. The Moravians were John Hus' descendants who escaped form the persecution and left their homeland Moravia. There was a spiritual awakening and the stirring of a more general revival in Moravia at that time. Zinzendorf offered them his estate and made them settle down on the land. As the Moravians came to live in the estate of Zinzendorf in 1722 by the guidance of Johann Anderas Rothe (1688-1758) and Christian David (1690-1751), there was a rise of the vision for the church renewal of Zinzendorf and the Moravian church.

They gave the settlement the name Herrnhut, "Watched by the Lord." Christian David made several more trips to Moravia and led additional families to Herrnhut. Others came on their own. Within two years some 150 people had settled at Herrnhut. By 1727 the community numbered about 200 Moravian émigrés plus an assortment of other people who wished to join the community (Langton, 1956:55-62). This was the beginning of the Herrnhut community,

soon to become both model and nerve center for a far-flung missionary and renewal movement under Zinzendorf's leadership. Because of his position as the lord of the Berthelsdorf estate and his vision for renewal, Zinzendorf considered himself responsible for the new community at Herrnhut. He and his wife soon moved to their newly built home on the Berthelsdorf estate, and the count began to take an active role in affairs both at Herrnhut and in the village church.

Word spread that Herrnhut provided both haven from persecution and freedom to pursue the New Testament ideal of the church. An assortment of refugees and others from Moravia and Bohemia, of Lutheran, Reformed, Separatist, Anabaptist, and even Roman Catholic backgrounds, arrived at Herrnhut. In 1725, the document, 'Brotherly Union and Compact' was formulated. The Brotherly Union was the creation of a voluntary society of persons who, as individuals, added an agreed mode of communal life to their loyalty to the Lutheran Landeskirche (Addison, 1932:41). Stoeffler said, "Thus count Zinzendorf had joined the company of those people of his day who meant to transform Spener's *ecclesiloae in ecclesia* into communal settlement, the whole life of which was dominated by a given religious ideal (Spanenberg, 1838:83).

There was a significant spiritual awakening that swept through the Herrnhut community in 1727. The Herrnhut community experienced a Pentecostal outpouring of the Holy Spirit at the celebration of the Lord's Supper on August 13. Spangenberg said, "Then were we baptized by the Holy Spirit Himself to one love." Christian David commented, "It is truly a miracle of God that out of so many kinds and sects as Catholics, Lutheran, Reformed, Separatist, Gichtelian and the like, we could have been melted together into one" (Lewis, 1962).

Under the guidance of the twelve elders or pastors, and of Baron de Watteville and Zinzendorf (when the latter was present), various leaders and helpers functioned. These included 'monitor' charges with administering advice and reproof with firmness but compassion; 'inspectors' or 'overseers' who had 'the duty of church' and reported secretly to the monitors any thing attendants on the sick; almoners to help the poor; and 'serving brethren' to provide for the love feasts and other meetings (Bost, 1838:237).

The organization of 'bands' and other small groups within the Herrnhut community was significant. Other innovations included night watches and prayer vigils. Soon a continuous volume of prayer was being offered up around the clock, seven days a week, either in groups or in private prayer vigils arranged in a continuous chain. This prayer vigil continued uninterrupted for over a century - the famous 'one-hundred-year prayer meeting.' The bands (*Banden* or *Kleine Gesellschaften*) were first organized at Herrnhut in July of 1727. They were small groups, usually of only two or three persons. Segregated by gender and marital status, they met once or twice weekly, usually in the evening. While these were an innovation at Herrnhut and were considerably smaller and more intense than typical Pietist *collegia pietatis,* they were actually the renewal of an ancient Moravian tradition (Schmidt, 1966:267).

The band system was soon operating throughout the Herrnhut community and was instituted wherever the Moravians went. The pattern spread to some neighboring towns and villages and was instituted to some degree by professors and students at the universities of Jena and Tübingen (Addison, 1932:61-62). In 1732, when the Herrnhut community had grown to about 500 persons, the number of bands was reportedly about eighty (Schmidt, 1966:232-233). These figures would indicate that the great majority of the adult members of the community were probably meeting in bands. When John Wesley visited Herrnhut in 1738 he found "about ninety bands, each of which meets twice at least, but most of them three times a week, to 'confess their faults one to another, and pray for one another, that they may be healed'" (Wesley, 1909-16:50).The cell groups formed at Herrnhut in 1727, called bands or classes, developed over a period of about ten years into the 'choir' system, which was used extensively throughout Moravian settlements. Although these bands constituted an important antecedent of the choirs, they were not synonymous with them. The degree of stratification was less rigid; moreover, membership in these bands was voluntary, whereas membership in the choir organization became obligatory for every member of the community (Gollin, 1967:68).

Over a period of time from 1728 to 1736 the community was gradually organized into divisions called 'choirs' (Chore) according age, sex, and marital status. The bands then became subdivisions of the larger choir groupings. Most of these choirs were in effect separate households with their own internal organization (with the exception of the choirs of small children). The ten groups were (1) the married choir, (2) the widowers, (3) the widows, (4) the single brothers, (5) the single sisters, (6) the big boys, (7) the big girls, (8) the little boys, (9) the little girls, and (10) the infants in arms. Due to the sensitivity and oversight of Zinzendorf and the elders, this rather elaborate organization seems initially to have worked with considerable success (Snyder, 1997:135).

Essentially this same structure of community continued for many years with only minor modifications. While women were fully involved in many of the responsibilities at Herrnhut, the functions of the community were strictly divided by sex, with general oversight solely in the hands of men. This intense community life and extensive structure of the Herrnhut community and the movement that grew from it, were something much more radical than Spenerian Pietism or even the institutionalized Pietism of Halle. Here was a total community organized as a Christian fellowship and household where the personal, economic, social, and religious dimensions of life were integrated into one common system. Although there was no general community of goods, the level of shared life was very intense. Zinzendorf himself had a genius for creating and sustaining community; he said, "I acknowledge no Christianity without fellowship (*koinonia*)" (The Moravian Magazine, 1854: 337).

The whole community met for singing and praise at 5:00 a.m. in winter, 4:00 a.m. in summer. General meetings for praise, worship, and instruction were usually held three times daily during the week. Special meetings were held for children, the aged, and the infirm. Several

services were held on Sunday, beginning at 5:00 a.m. and ending about 9:00 p.m., including the worship service at Berthelsdorf and a visitors' service at 3:00 p.m. Whenever he was at Herrnhut, Zinzendorf set aside four hours on Saturdays to counsel with individuals. He also set up a system of visitation whereby every member of the community was visited at least once every two weeks (Snyder, 1997:136).

A number of trades and businesses were started and were strictly regulated by a board of arbitrators. As Lewis notes:

> The wool-spinning of the Single Brethren prospered; the weaving and delicate embroidery of the Single Sisters came to be renowned in the courts of Europe; the firm of Durninger achieved an international reputation; the Congregation's farm and bakery became models for the whole area, and all the profits were put into a common fund-the Treasury of the Lamb (Lewis, 1962).

All work at Herrnhut was considered as service for the Lamb, whether farm labor or missionary work. "It is very important," said Zinzendorf, "that the Brethren should labour everywhere in the true spirit of community, not seeking their own advantage, but that of the whole Church. To consult our own ease at the very time that we are sending hundreds of brethren into all parts of the world, in the midst of poverty and distress, and while the Church altogether is so poor, would be an affront to the Cross of Jesus" (Lewis, 1962).

The choir system was admirably suited to the dual purpose of intimate community and missionary outreach. For married couples it provided flexibility, freedom, and mobility akin to that of married person; and for widows and the elderly it provided community and economic security. At Herrnhut the formation of the Single Brethren's Choir in 1728 was followed by that of the Single Sisters' Choir in the spring of 1730. The Single Brethren's Choir initially consisted of twenty-six men, comprising about 8 percent of the Herrnhut population. By 1733 it had grown to ninety, constituting about 15 percent of the community. The Single Sisters' Choir began with eighteen in 1730 and by 1734 totaled sixty-two (about 10 percent of the total population). By 1742 Herrnhut had approximately 120 Single Sisters, but about one-third were still living with their families rather than in the Single Sisters' Choir, as a separate Single Sisters' choir house had not yet been built. Understandably, the choir system was extended more slowly to married persons and children, but apparently by the late 1740s it included nearly all the people in the community (Gollin, 1967:76).

John Sessler, commenting on the beginning of the Choir system first in Herrhut community and then the community at Bethlehem in America, notes:

> At first the system was used only with respect to the single men and single women, but later applied to all classes. Large houses were erected for them in Herrnhut, where the young men and the young women lived, segregated and under strict supervision. Each house had sleeping quarters, a place for worship, a kitchen, and a dining room. In connection with these institutions there were workshops where the men, who were mostly mechanics, carried on their trade, and the

> women their weaving and needle-work (Sessler, 1933:93).

The community was arranged so that the physical needs made the least possible demand on their time and money, which were the Lord's. The economic advantages of an efficient economy were regarded as secondary. The fact remained that both their religion and their physical environment demanded and efficient community organization. The Choir arrangement adequately served this end. Under this system food and clothing could be bought in large quantities; and one roof over many heads simplified the lodging problem (Sessler, 1933:93).

A 1754 description of the Single Brethren's house at Bethlehem in America shows how the choirs became social and economic units in the Moravian communities:

> It is similar to a castle; is built of sandstone, has five stories and contains over 70 large and small rooms. In the basement there are several carpenter's shops. On the first and second floors there are two dining halls, five tables in each at which twenty people can be seated per table. The whole of the third floor is taken up by sleeping quarters with its 200 beds. On the fourth floor is the silkworm industry, and on the fifth hang the clothes of the Brethren (Gollin, 1967:7).

During his banishment Zinzendorf supervised the expanding Moravian missionary work while maintaining close contact with the Herrnhut community. Leonard Dober had been sent as a Moravian missionary to the slaves in Danish possession in the West Indies in 1732. In January of 1733, Christian David and two other brethren went as missionaries to Greenland. By this time the Brethren had extensive contacts in England and several places on the continent. In 1734 several Brethren, including August Spangenberg, were sent to Georgia in North America to establish a community and to seek to convert the Indians. A larger group, including several families, went to Georgia via England in 1735, and it was this contingent that John and Charles Wesley encountered on their voyage to America (Snyder, 1997:139-140).

The Moravian missionaries sent by Herrnhut community of Zinzendorf were trained in community life, and they were sent as small mission communities. They lived a community life in the mission field. Moravianism under Zinzendorf had a considerable impact beyond Germany. The Herrnhut community became the model for many similar Moravian communities established elsewhere on the Continent, in England, and at places such as Bethlehem and Nazareth, Pennsylvania, in the New World. These settlements became the bases for extensive preaching and other missionary activity. In this and several other respects the Moravians of this period exhibited many similarities to such modern groups as Youth With a Mission, said now to be the largest missionary organization in the world. As Addison notes, the typical Moravian settlement

> was a disciplinary system at once economic, social and religious. In a manner not unlike the medieval monastic settlements, groups of Brethren congregated at such quiet solitudes, remote

> from the greater centres of population as Niesky, Herrnhaag, Pilgerruh, and Marienborn. There, as a few years later in England, a township would arise wherein the civil regulations, the economic occupations and the round of religious observances might subserve the Moravian devotional ideal. Social life and public amusements were so regulated as to promote fellowship and innocence. Suitable business enterprises and occupations were fostered, the sick and aged cared for by the community, hostels provided for the various 'Choirs' (Addison, 1932:59).

Zinzendorf viewed the church as the congregation of God in the Spirit. Like Spener and Francke, Zinzendorf accepted the orthodox Lutheran creeds, but stressed the living, organic nature of the church rather than its institutional side. Zinzendorf said the term Christian Church "properly imports no other than the general Assembly of such Men, who are true Believers, and Saints" (Zinzendorf, 1753:246).

One of the most characteristic and remarkable features of Zinzendorf's ecclesiology was the way in which he combined a persistent emphasis on the church as a close-knit community (the 'little flock') with a strong emphasis on the universal church. On this point, as on several others, Zinzendorf's ecclesiology shows some affinity with the Anabaptist or Radical Protestant tradition (Snyder, 1997:142).

Zinzendorf's ecclesiology was both highly Christological (the flock of the wounded Savior) and highly pneumatological (the community of the Spirit). Both aspects reinforced the conceptions of the church as a community. With regard to his sense of the church as community, Zinzendorf was building on Spener's organic image of the church, but took it much further. The experience of community at Herrnhut shows what Zinzendorf had in mind (Snyder, 1997:149). He clearly was thinking of Herrnhut when he spoke of Jesus at times appearing to "a Congregation, or little Flock of his. A particular Breath from Him moves amongst them at times; and whenever this happens in Congregations of God, they advance and become quite alter'd, from that very Date" (Zinzendorf, 1751:73).

Like Spener, Zinzendorf saw confession as essential to Christian growth, and the communal life of the church as its proper place. It was for this purpose, especially, that bands were useful. The band and choir system was actually the proliferation of the *ecclesiola* pattern into several different levels. The Brethren themselves were, in Zinzendorf's mind, an *ecclesiola* within the universal church. Each Moravian settlement was in turn a congregation subdivided into sex-and-age differentiated choirs, constituting an *ecclesiola* system within the local community of believers (Snyder, 1997:162). Bands and choirs were all restatements at different levels of the idea of special-function subgroups within the larger *ecclesia*. Zinzendorf in fact used the Pietist *ecclesiola* idea to elaborate a broad ecumenical theology of the church that was unique at that time (Snyder, 1997:171).

In comparison with Spener and Francke specifically, the following points may be noted: (Snyder, 1997:156-157):

1. Zinzendorf stressed community more intensely than did either Francke or Spener.
2. For Zinzendorf, Christian faith centered less in *Wiedergeburt* (though that was important) than in a social experience of the faith in close community.
3. In his more intense conception of community, Zinzendorf put greater stress than did Spener and Francke on reaching and incorporating the poor.
4. Zinzendorf's ecclesiology was generally more irenic and ecumenical than Spener or Francke's, with more openness to Roman Catholicism.
5. Theologically, Zinzendorf's whole ecclesiology was built on the *ecclesiola* pattern.
6. The Herrnhut community was basically a missionary order and his church was mission community.
7. Zinzendorf had a very lofty ideal of Christian community and pushed this ideal as far as he could. While he did not advocate a total community of goods for all Christians, a high level of economic sharing was often present among the Moravians, and Zinzendorf exhausted his own personal fortune on behalf of the movement.

3.3.1.4.4 The devoted community of Wesley: Methodist Church

John Wesley (1703-1791) who raised church renewal movement in the Anglican Church had been affected by Continental Pietism and the religious society movement that was begun in England some decades earlier by Moravians. Wesley, who was sent to the American Indians in Georgia as a missionary, encountered Moravians on board a ship in 1736. Moravians' piety, good works and their calm assurance of faith during storms at sea deeply impressed him at that time. During his two years in Georgia he stayed in close contact with the Moravians, including the missionary leader, August Spangenberg.

Through the meeting with Moravians Wesley experienced have 'a burning desire to revitalize the church' and to build 'a model Christian community in one Anglican parish' (Baker, 1970:52). At heart his experiments simply sprang from his desire to recover the spirit and form of early Christianity (Baker, 1970:44). Wesley thought he saw in the Moravians some genuine elements, at least, of early Christian community, and he tried some of their methods. As Baker notes,

> Wesley organized 'societies for religious fellowship' quite apart from ordered public worship. In these gatherings the members spent about an hour in prayer, singing and mutual exhortation.... Wesley even divided these societies into the more intimate union of 'band' after the Moravian pattern (Baker, 1970:51-52).

Back in London in 1738, Wesley soon encountered the Moravian missionary, Peter Böhler. Böhler was an effective *Bandhalter* (band organizer) for the Moravians. Wesley was impressed deeply with Böhler on two counts: his convincing presentation of instantaneous conversion by faith alone, and his practical organizing skills. Wesley talked frequently with

Böhler. Wesley was moved by Böhler's views regarding conversion and justification by faith. Böhler wrote to Zinzendorf, "I travelled with the two brothers, John and Charles Wesley, from London to Oxford. The elder, John, is a good-natured man; he knew he did not properly believe on the Saviour, and was willing to be taught" (Telford, 1899:95-96). In March in 1738, Wesley recorded, "I was, on *Sunday* the 5th, clearly convinced of unbelief, of the want of that faith whereby alone we are saved" (Wesley, 1909-16: 1:442).

From that time Wesley began to seek a true understanding and experience of salvation through faith. He reread the New Testament in Greek, discovering that instantaneous conversions did indeed take place in the New Testament church. He walked with Böhler again on April 26, and Böhler later recorded, "He wept bitterly and asked me to pray with him. I can freely affirm, that he is a poor, broken-hearted sinner, hungering after a better righteousness than that which he had thus far had, even the righteousness of Christ" (Addison, 1932:62). Böhler reported that Wesley was one among several who were seeking a closer fellowship "and want therefore to begin a Band" (Addison, 1932:62).

On May 1 Wesley records, "This evening our little Society began, which afterwards met in Fetter-lane" (Wesley, 1909-16:1:458). This was the beginning of the Fetter Lane Society, organized by Wesley and Böhler. The Fetter Lane Society was an important structural link between Wesley and the Moravians. The Fetter Lane Society's rules included weekly meetings for prayer and confession, division into bands of from five to ten persons each, the right and duty of each person to speak freely, procedures for admitting new members, and provision for a love feast from 7:00 to 10:00 P. M. one night per month. An agreed-to financial contribution was collected monthly. Though Wesley could not have foreseen it, the Fetter Lane Society became the "seed-plot of the British Moravian Church, an *ecclesiola* which became an *ecclesia*" (Addison, 1932:82).

About three weeks later after Wesley started the Fetter Lane Society, Wesley "broke the faith barrier" on Wednesday, May 24, 1738 (Wood, 1967:67). This was his famous heart-warming experience during meeting in Aldersgate Street, an experience that Wesley himself saw as the critical turning point in his spiritual quest. "I felt I did trust in Christ, Christ alone, for my salvation; and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death" (Wesley, 1909-16: 1:476).

Wesley now had a newfound assurance of faith, a supportive group to share his life with, and an expanding preaching ministry. Now, finally, he felt his long-standing dream of a restoration of primitive Christianity within the Church of England was possible. He wanted to learn more, however, from the Moravians and other German Pietists, and so on June 7 he "determined, if God should permit, to retire for a short time into Germany," as he had decided to do even before leaving Georgia (Wesley, 1909-16: 1:482). The Moravian community gave Wesley confidence in salvation.

Wesley went to the Continent in June 1738, in company with several others. He met Zinzendorf at Marienborn, then went on to Herrnhut, where he spent two weeks (August 1-14). He visited other Moravian and Pietist centers, going twice to Halle, where he talked with Professor Gotthilf August Francke (1696-1769), August Francke's son and successor. Wesley also visited Jena, where Böhler, Spangenberg, and other Moravian and Pietist leaders had studied (Wesley, 1909-16: 2:16-17, 57-61). In his Journal Wesley described the Herrnhut community and summarized interviews he had with Christian David and other Moravian leaders (Wesley, 1909-16: 2:19-56).

Wesley returned to London on September 16 and on the next day recorded, "I began again to declare in my own country the glad tidings of salvation" (Wesley, 1909-16: 2:70). In October he wrote a letter to the Herrnhut community that reveals both his appreciation for the Moravians and his own growing ministry through 'bands':

> We are endeavouring here also, by the grace which is given us, to be followers of you, as ye are of Christ. Fourteen were added to us, since our return, so that we have now eight bands of men, consisting of fifty-six persons; all of whom seek for salvation only in the blood of Christ. As yet we have only two small bands of women; the one of three the other of five persons... Though my brother and I are not permitted to preach in most of the churches in London, yet there are others left... We publish the word of reconciliation, sometimes to twenty or thirty, sometimes to fifty or sixty, sometimes to three or four hundred persons, met together to hear it (Wesley, 1829-31: 13:55).

Soon barred from London pulpits, Wesley went to Bristol. There on February 17, 1739, he preached for the first time in the open air to about two hundred colliers at Kingswood. Within three weeks the crowds had mushroomed to 10,000. Wesley immediately began to organize. He formed a number of societies and bands. Within a few months Wesley had set up the basic structure that marked Methodism for over a century. The basic structures were 'the society', 'the class', 'the band', and (a little later) Wesley's corps of traveling preachers. The societies were the sum total of class and band members. The primary point of belonging was really the more intimate level of community of the small cell. The society, the class, the band are another expression of Christian community. They reveal something of Wesley's own understanding of the church as a community and his sense of priorities (Vullianmy, 1931:90).

'The classes' were in effect house churches meeting in various neighborhoods where people lived. The class leaders (men and women) were the pastors and disciples. After the fortuitous organization of classes at Bristol, the class system was introduced in London in 1742 and become the established Methodist pattern throughout England by 1746. (Bebb, 1950:127). The classes met one evening each week for an hour or so, and the class members were normally 12-15. Each person reported on his or her spiritual progress or on particular concerns and received the support and prayer in fellowship (Wesley, 1829-31: 8:253). The first class meeting began in Bristol in 1742. 'The society' members there were over 1,100 and the society was divided into 'classes' of a dozen each. In fact the name *Methodist church of*

Wesley comes from the method to divide into a society, class and band.

Wesley noted, "There is something not easily explained in the fellowship which we enjoy in a society of living Christian" (Wesley, 1829-31: 5:84). The class meeting became the primary means of grace for thousands of Methodists. "It was in these meetings, rather than in the preaching services, where the great majority of conversions occurred" (Lewis, 1958:25). Wesley reflects the spirit of *koinonia* of class,

> Many now happily experienced that 'Christian fellowship' of which they had not so much as an idea before. They began to "bear one another's burdens," and naturally to "care for each other." As they had daily a more intimate acquaintance with, so they had a more endeared affection for, each other. And "speaking the truth in love, they grew up into Him in all things, who is the Head, even Christ..." (Wesley, 1829-31: 8:254).

The classes were buttressed by 'the bands' which, like choirs in Herrnhut community, were smaller and generally divided by age, sex, and martial status. The bands were small cells of either men or women gathering once a week for pastoral care. Normally they averaged between five and ten persons in size. The bands trace most directly to Moravian influence. Wesley had found numerous bands functioning at Herrnhut community, and on his return he "enthusiastically advocated the system of 'bands' for all the religious societies in London, including that in Fetter Lane" (Baker, 1970:141).The band was designed to obey that command of God, "Confess your faults one to another, and pray for one another, that ye may be healed (James 5:16)." Unlike the classes, the bands were not merely disciplinary, but had to aid the spiritual progress of those who were clearly converted (Wesley, 1829-31: 8:272).

That Wesley saw community of goods as an ideal is also suggested by his sermon 'Mystery of Iniquity'. Wesley comments:

> Nothing that the early believers in Acts "had all things in common." How came they to act thus all things in common, seeing we do not read of any positive command to do this?' I answer, There needed no outward command: the command was written on their heart. It naturally and necessarily resulted from the degree of love which they enjoyed... And wheresoever the same cause shall prevail, the same effect will naturally follow (Wesley, 1829-31: 6:240).

Wesley's comment on Acts 2:42 shows that he understood New Testament *koinonia* as meaning community of goods: "So their daily church communion consisted in these four particulars: (1) hearing the word; (2) having all thing in common; (3) receiving the Lord's Supper; (4) prayer." (Wesley, 1958:401). This was the pattern Wesley sought to reproduce. He also opened a free school for sixty children, an almshouse for widows, and the first free dispensary in London since the dissolution of the monasteries (Harmon, 1974).

The major sources of Wesley's ecclesiology were the Anglicanism and the Believers' Church tradition mediated mainly through the Moravian Brethren. Wesley gives the descriptions of

the church; it is 'the believers in Christ', 'the whole body of true believers' (Wesley, 1958:680, 430, 850). He also describes the New Testament Church as 'a company of men, called by the Gospel, grafted into Christ by baptism, animated by love, united by all kind of fellowship' (Wesley, 1958:411).

In his sermon 'Of the Church' Wesley said the church is, in the proper sense, 'a congregation, or body of people, united together in the service of God.' Even two or three united in Christ's name, or a Christian family, may therefore be called a church (Wesley, 1829-31: 6:371). Wesley thought that the unity of the church is based on the Christian *koinonia* in the Holy Spirit (Kirkpatrick, 1964:19). Wesley is saying, in other words, that the visibility of the true church consists essentially in its coming together as the Christian community. Wesley viewed the church as the community of God's people (Snyder, 1997:210).

Wesley considered the Church of England (and the whole Christian church generally) to be in a largely fallen state. In some formal sense the Church of England with its structures and liturgy was still a true church, but in fact and spirit the true church was really the small groups of faithful believers scattered throughout the Anglican and other communions. Wesley seems to have seen the Methodist societies as comprising, to a large degree, the true visible church within Anglicanism (Snyder, 1997:211). Wesley saw his innovation as a return to New Testament practice. Wesley wanted the Methodist movement to remain within the Church of England rather than becoming a separate sect (Wesley, 1829-31: 6:217).

Grounded in the Anglican rather than the Lutheran tradition, Wesley's ecclesiology was similar to that of Spener, Francke, and Zinzendorf. Wesley, like Spener, Francke, and Zinzendorf, stressed that the essence of the church is persons in direct relationship with God and each other, rather than primarily an institutional reality. Wesley saw the church as the community or fellowship of the Spirit in which the key dynamic was "faith working by love." Though his terminology was not that of Spener, he had a similar organic-charismatic concept of the church while still stressing the validity of the church's institutional dimension. He was attracted to the Moravian experiments in community, but was closer to Spener and Francke in the way he saw community manifested in practice (Wesley, 1829-31: 6:221).

Though Wesley did not use the *ecclesiola* terminology or explicitly draw on the Pietist ecclesiola model, he in fact viewed Methodism as an *ecclesiola.* His view of 'extraordinary' ministers and gifts seems to presuppose some kind of *ecclesiola* concept (Wesley, 1829-31:6:221). Wesley did view Methodism as, in effect, an *ecclesiola* within the *ecclesia,* and used *ecclesiola* structures within Methodism. The *ecclesia/eccesiola* tension frequently manifests itself in Wesley's eccesiology. Frank Baker notes, "Wesley had two views of the church. The first view saw the church in essence as an ancient institution to be preserved, the second as a faithful few with a mission to the world: the first was a traditional rule, the second a living relationship (Baker, 1970:157). David Watson also notes, "Wesley's concept of the church underwent a number of change, but the underlying principle was always that of

ecclesiola in *ecclesia"* (Watson, 1978:175).

F. Ernst Stoeffler believes that Wesley's view of ministry is best explained against the background of his contact with Moravianism and the *collegia pietatis* of Continental Pietism. Stoeffler notes, "Wesley's view of the ministry is related to a conscious adaptation on his part of the *collegia pietatis* arrangement of the church-related Pietists on the Continent, especially as it was observed among the Moravians" (Stoeffler, 1976:310).

Wesley actually saw the Moravian Brethren as an adequate model for renewal within the larger established church, as an *ecclesiola* in *ecclesia.* Wesley knew the Moravians had in fact become a separate church, despite Zinzendorf's vision. The Pietist institutions at Halle appealed more to him as models of what could happen within the established church. Wesley's spirituality was to a large degree the spirituality of Arndt, Spener, and Francke, but in attempting to build renewed Christian communities within the Anglican faith and structure, he was prepared to form more radically distinct and committed groups than were the Lutheran Pietists. And here, at the level of actual Christian community life, Wesley was clearly more impressed by the Herrnhuterian Moravians than by the Lutheran Pietists (Snyder, 1997:209). Methodist societies were not total, closed communities like Moravian settlements, yet they were more distinct and separately organized than were most Pietist *collegia*. The Methodist experience of community falls roughly midway between the fellowship of the Pietist *collegia* and the Moravian settlements (Snyder, 1997:234-235).

3.3.2 From the French Revolution to the Second World War

3.3.2.1 The mission communities

The nineteenth century witnessed the proliferation of religious communities and missionary fellowships of a pietistic nature. Among the most notable missionary enterprises were the Basel Mission, the Leipzig Evangelical Lutheran Mission, the China Inland Mission, the Wesleyan Methodist Mission Society, and the Sudan Interior Mission. What is significant about these missions is that they gave single people, particularly single women, the opportunity to serve full time in the life of the church. At the same time they give potent testimony to the fact that a married couple too, though not always having the mobility of their single colleague, can be totally dedicated to the work of the Lord (Bloesch, 1974:42-43).

A mission station that came to function as a religious community was the Dohnavur Fellowship in South India, founded by Amy Carmichael, who set out to India in 1895 sponsored by the Church of England Zenana Missionary Society and the Keswick Mission Committee. Amy Carmichael was what we call a missionary to India in the early 1900s. However, she was not a typical missionary. When she saw 5 and 6 year old girls being sold to pagan temples for prostitution, she began to purchase these girls that she might raise them and show them the redemption of the Lord. This conflicted with the policies of her denomination

but did not stop her from obeying God and rescuing these children. Thus did Amy Carmichael, Irish Missionary, begin the Dohnavur Fellowship in southern India in 1901 (Bloesch, 1974:43).

Amy adopted Indian clothing, a sari. Those who joined her walked from village to village, proclaiming a Gospel of the love of Jesus to unknowing and often angry villagers. She soon found many such children; one by one she began to gather them in, nurturing them, giving them a home. It became a spontaneous community of love. Thousands of children were rescued by her (Wiser, 1992:13). Earnest Christians from various countries and denominations joined in her work of evangelism and social service, the latter consisting mainly in reclaiming girls. Due to the increasingly interdenominational character of the fellowship, it severed ties with the CEZMS and became a faith mission in which the members had "all things in common." Foreign and Indian personnel were truly "all one in Christ"; there were no distinctions based on rank, seniority or national background. Most of the members were single women, but there were also several married couples. A spirit of love and openness permeated the community, which caused E. Stanley Jones to remark: "If the kingdom of God has appeared anywhere on earth, it is here in Dohnavur" (Bloesch, 1974:45).

One hundred years later, 200 girls are still being cared for at the Dohnavur Fellowship, from babies one or two days old to 18-year-olds. The temple prostitution from which the girls were rescued one hundred years ago is no longer practiced. Now girls are brought mainly because of a high dowry expected at marriage that many village farmers simply cannot afford. The women in their seventies and eighties who had grown up under Amy's care returned later to serve the community. They are not retired. Dohnavur Fellowship is still going on actively (Wiser, 1992:13). Even though the Mission Committee in England sponsored Amy Carmichael's mission work, the Dohnavur Fellowship was established in mission field and the community of love became the powerful center of mission.

An example of a community devoted mainly but not exclusively to the inner mission, that is, the evangelization of western Christendom, is the St. Chrischona Pilgrim Mission in Basel, which is still a vital enterprise. This lighthouse originally had as its aim the training of laymen or brothers who would serve as pastors in evangelical conventicles and mission stations primarily throughout Europe. In addition many Chrischona brothers have gone as missionaries to foreign lands. In 1909 a Bible school for girls was added, and in 1925 a deaconess house was founded. The girl applies for admission to the diaconate must make two affirmations - that she has been served and that she has a call. There are no promises to celibacy and poverty, although it is understood that girls called to diaconal work will remain single. The few girls who go out as missionaries from the Bible school are known as mission sisters. St. Chrischona draws from Lutheran and Reformed as well as free churches (Bloesch, 1974:45-46).

Inner-mission work is likewise the main purpose of the Church Army, a communal-type

evangelical order in the Anglican Church. This fellowship, founded in 1882, is solidly evangelical and comprises of single and married men called 'captains', as well as single women called 'sisters'. Married women may also have a part in the Church Army, but they are not known as sisters. The fellowship seeks to hold in balance between evangelism and social service. Captains and sisters promise to serve for three years in the single state, after which they can get married or leave the order. Those who work in parishes assume the role more of a curate than of a deacon or deaconess. Their work is often of a practical nature, but evangelism is always their main concern. None of the officers is ordained except the working head, the Chief Secretary. Members of the Church Army was started in the Church of Denmark in order to reclaim the urban masses for Christ. Church Armies have also been established in Australia, New Zealand, Canada, and the United States (Bloesch, 1974:46).

3.3.2.2 The deaconess communities

The deaconess communities that emerged during the nineteenth century are another product of the Pietistic awakenings, although a few of them have also been influenced by the high-church of catholic movements within Lutheranism and Reformed Christianity. The emphasis in these communities has been primarily on *diakonia* or service rather than *latria* (worship) and evangelism, yet the later is not wholly disregarded. Pastor Vermeil, one of the founders of the deaconess movement in the Reformed Church in France, has put it the way: "What has called for were souls entirely consecrated to the Lord, detached from themselves, and at God's disposal-souls whose solitary ambition would be to live completely by the Gospel, putting it into practice in the sight of men, and to preach by example and activity rather than by word" (Biot, 1963:75).In 1862 the Kaiserswerth Alliance was formed, which embraced the majority of deaconess institutions in western Europe; the most famous of these are Bethel in Bielefeld, Germany; Kaiserswerth in Dusseldorf; and Neuendettelsau in Bavaria. The deaconess movement penetrated not only Lutheran, Reformed, and Anglican churches, but also Methodist, Evangelical United Brethren (Evangelische Gemeinschaft), Baptist, and other free churches (Bloesch, 1974:46).

In England, among the Anglicans, Methodists, and Presbyterians the deaconess vocation is generally understood as an ordination to church service rather than as a consecration to community life. Even so, the deaconess community of St. Andrew in London provides the opportunity for young women in the Church of England to serve as deaconesses in a community setting. In the Lutheran Church in Finland community life in a Mother House is still available for young women, but most of the younger deaconesses choose to work in a parish (Bloesch, 1974:46-47).

Communities of deacons have been organized, although most of the deacons marry. Johann Heinrich Wichern, founder of the Inner Mission, was a guiding spirit behind the deacons. Pastor Friedrich von Bodelschwingh was instrumental in founding communities of deaconesses and deacons at Bethel in Bielefeld, Germany. The brothers of Bethel promise

only obedience, not celibacy and poverty (Bradfield, 1961).

The nineteenth century also witnessed a catholic revival within the Anglican Church, and to a lesser extent within the Lutheran churches and the German Reformed Church in America. In the Church of England religious communities arose bent on the restoration of catholic ideals and practices. Among these orders with an Anglo-catholic orientation are the Society of the Sacred Mission at Kelham, the Society of St. John the Evangelist at Oxford, the Community of St. Mary the Virginia at Mirfield, and the Community of St. Mary the Virgin at Wantage. Their goal has generally been concerned with equipping young men or women for Christian mission. The Cowley Fathers (Society of St. John the Evangelist) see as their vocation "to seek that sanctification to which God in His Mercy calls us, and in so doing to seek, as far as God may partakers of the same sanctification" (Anson, 1956:79). For the most part the spirituality of these communities is mystical and even Platonic rather than biblical and evangelical. The Protestant Reformation is viewed as a divergence from the catholic tradition rather than the recovery of this tradition. At the same time there is in these communities an emphasis on mission and social service that is not found in a purely otherworldly spirituality, and the New Testament evangel can still be discerned amid their ceremonialism and rigorism (Bloesch, 1974:46).

One notable community is Bruderhof in the early twentieth century. The Bruderhof is an international movement of Christian communities. In 1920, the Bruderhof was founded in Germany by Eberhard Arnold(1883-1935) and a handful of likeminded friends. Bruderhof means 'dwelling place of brothers' in German. The Bruderhof is a twentieth-century attempt to practice radical Christianity in a communal context. Christ's spirit and teachings in the Sermon on the Mount and the practice of the early church community recorded in Acts 2 and 4 form the foundation of the Bruderhof life. The Bruderhof models after the Jerusalem community in Acts 2:42-47. They live together in community houses, eat together in a community dining room, work together in a community shop, and share all things. The Bruderhof is an intentional Christian community as a community of goods in this day. The Bruderhof draws many people and witnesses the presence of Christ in the midst of community of love.

Another community that is worthy of mention is the Jesus Family in China. The Jesus Family was started in the small village of Mazhuang in Shandong province in China in 1921. Brother Zhing Tienying (1890-1949) was the leader of the Jesus Family (Rees, 1956:32). The Jesus Family held common property and organized members into 'families.' They donated all their private property to the 'Family,' worked together to produce their own food, and sold their produce for income (Rees, 1956:32).

The Jesus Family in China is an example of Christian community like the early church and an indigenous Christian movement. The beginning of the Jesus Family was a small community of brotherly love and it grew about 500 members in the mother community in Mazhuang. The Family spread all over China with 127 daughter mission communities. About thirty years

later the Jesus Family was severely persecuted by the Communist party and was scattered like the early church community. The Jesus Family again spread as house churches all over China and its numbers are now multiplied. The Communist persecution of the Jesus Family was a catalytic action for mission like the persecution of the early church community.

After the communization of China the mother Jesus Family community was closed by the Communists, but the Jesus Family survived actively as a house church. The Jesus Family house church influenced the spread of house churches throughout China. The Jesus Family is communal type of house church and a fine model of an indigenous Christian community movement.

3.3.3 After the Second World War

After the Second World War Protestantism experienced a remarkable revival in community life. Most of new communities have been inspired by the vision of Christian unity and church renewal.

3.3.3.1 Protestant communities in Europe

One of the best known of all the new ventures is Taizé community in Burgundy, France, that seeks to instill new life into the churches of the Reformation. It also is pioneering in the area of ecumenism; places of worship are provided for both Roman Catholics and Eastern Orthodox in the community's Church of Reconciliation. Taizé now numbers over seventy brothers, who come from Reformed, Lutheran, and free churches. Some of the brothers live outside the community and work in parishes or have secular jobs, thereby carrying the presence of Christ into the world (Bloesch, 1974:52-53).

Taizé attracts visitors from all over the world, including many young people, outside as well as inside the church. Taizé sees its overriding purpose as the reconciliation of separated Christians and indeed of all people who are now at enmity with one another. Members of the community are often sent to live among the very poor in various countries of the world, where they bring the spirit of reconciliation to bear on social conflicts.

Near Neuchâtel, Switzerland, is the sisterhood of Grandchamp, which is closely associated with Taizé. Altogether there are fifty sisters drawn mainly from the Reformed church. Their purpose is the service of God in worship and fellowship. While conducting retreats for individuals and groups, they do not see their role so much as the saving of souls as in helping people on their spiritual pilgrimage. Like the brothers of Taizé they seek to witness by vicarious identification with the needs and sufferings of others. Celibacy is defended on the basis of the availability that it gives for service. The members of this sisterhood wear simple blue dresses, and a ring on their left hand symbolizes their spiritual commitment (Bloesch, 1974:58).

Another new sisterhood worthy of mention is the Casteller Ring near Wurzburg, founded in 1950. The original impetus came from the Nazi-outlawed Bavarian Christian Girl Scouts, who dedicated themselves to bringing Christ to young women. Its base of operations is a castle on the Schwanberg, a mountain overlooking the Main river valley. The community is composed of thirty-five sisters who live a common life under a monastic rule. Being mainly teachers by profession, they seek to prepare young girls for work in social service. Though they wear ordinary clothes in their daily work, they put on simple black robes with white collars and caps for four prayer offices in the community chapel. Observers can detect a spirit of happiness and openness among the sisters.

The Casteller Ring has been greatly influenced by the liturgical revival in the Bavarian Lutheran Church, beginning in the nineteenth century under Wilhelm Lohe. Communion is celebrated every Sunday; private confession and absolution are also practiced. The community life is directed by the prioress, Maria Pfister, and Pastor Johann Halkenhauser, a resident chaplain. Adhering to the Benedictine motto 'pray and work' (*ora et labora*), they see the Christian life as a joy and adventure rather than a 'vale of tears' (Bloesch, 1974:46).

Communities that have similarly been influenced by the liturgical awakening are Imshausen and the Order of Peace, both in West Germany. The former originated as a hostel for refugee children. It is now a monastic community of renewal, composed of both men and women who are endeavoring to overcome the barriers that separate Christians not only from one another, but also from Jews and Moslems. The community recites the Divine Office seven times a day, starting with matins at 6 a.m. and ending with compline in the community chapel, which was once the cellar of one of their houses. The members of the Order of Peace, a communal fellowship of single women in Hamburg, Germany, seek to bear witness to Christ in their respective professions. Retaining some of the liturgical offices, they have a warm fraternal relationship with both Imshausen and Grandchamp (Bloesch, 1974:59).

The Brotherhood of Christ (*Christus Bruderschaft*) was founded by Pastor Walter Hummer and his wife in Selbitz, Germany, as a center for spiritual growth and renewal. Having its roots in a spiritual awakening among young people in a parish that the Hummers had served, the brotherhood is avowedly evangelistic without being sectarian. It functions as a double cloister with an equal emphasis on worship, evangelism, and service. Besides the motherhouse there is a well-furnished guest house where the needs of the spirit receive special attention; a third house is now under construction for the infirm and old. The Brotherhood of Christ is composed of a hundred sisters and fourteen brothers who live in simplicity and celibacy, though there are no formal vows. Some of the members are engaged in nursing and parish and missionary work. The community works closely with the Lutheran Church in Bavaria and holds its Sunday worship with the parish church in Selbitz. With the death of Walter Hummer in 1972 his wife Hanna has assumed the burden of leadership in the community (Bloesch, 1974:61).

In Darmstadt, Germany, is the Evangelical Sisterhood of Mary (*Marienschwestern*), which was founded of Klara Schlink, and Erika Maddaus. The accent in this community is on intercessory prayer, Bible Study, and evangelism. Born out of a revival in a Bible fellowship at the end of the Second World War, a revival characterized by intense conviction of sin and a desire to make reparations for the guilt of their nation against the Jews, the Sisters of Mary stress lifelong repentance as the gateway to eternal salvation. An effort is made to communicate the Gospel not only by tracts and personal witnessing, but also through drama. The sisters provide for over five thousand guests annually, many of whom come for spiritual refreshment and retreat. The Sisterhood of Mary has experienced steady growth and its membership exceeds one hundred. Daughter houses have been established 17 countries of the world as mission branches (Bloesch, 1974:46).

Another evangelical community is L'Abri Fellowship in Huemoz, Switzerland. It was founded by Dr. Francis Schaeffer and his wife as a center for mission and witness to the disenchanted younger generation, particularly youthful intellectuals who have departed from the faith of their fathers. People come to L'Abri from all walks of life. People are confronted with the Gospel both directly by means of worship and personal witnessing and indirectly by means of presentations and discussions exposing modern pagan philosophy, lectures giving the Christian viewpoint on contemporary art and significant books, by prayer, and by lives of sacrificial service. The spirit of love permeates this community as searching questions by students are treated with respect and given honest answers. L'Abri is founded on the belief that life's categories should be integrated and that the Christian view of life and the world is a viable alternative for modern man. Thousands of young people, including many drug addicts, have found a new freedom in Christ through the ministry of this dedicated fellowship (Bloesch, 1974:65).

A quite different orientation characterizes the Iona community, founded by Dr. George F. MacLeod, a Scottish Presbyterian minister, who saw in the depression years that the church was not ministering to the physical and social needs of men and women. Resigning from his parish in the middle 1930's, he gathered together ministers and laymen, craftsmen in stone and wood for the purpose of rebuilding the sixth-century abbey of Celtic monasticism on the isle of Iona off northwestern coast of Scotland. Every summer the group worked and prayed together on the island, thereby demonstrating the integral connection between work and worship, piety and politics, clergy and laity. So the Iona community was born, consisting of clergy and laymen drawn from several denominations who sought to put into practice the historic Christian faith. The Abbey was completed in 1965 and now receives as many as ten thousand guests and retreatants each year. A youth camp on the island, sponsored by the community, attracts five thousand young people every summer. They join the guests of the Abbey and tourists in attending daily morning and evening worship in the Abbey church (Bloesch, 1974:66-68).

A small resident community lives at the Abbey throughout the year, but most of the members

of the fellowship live and work in their own vicinities, though they share a common spiritual discipline and donate 5 percent of their disposable income to a common fund. Among the projects of the community on the mainland is the Community House in Glasgow, which operates an inexpensive eating place for the working people of that district. Conservative Presbyterians in the Scottish church have viewed Iona with reservations mainly because of their fear that a social-ethical philosophy would supplant the biblical Gospel as the focal point of attention. It must be acknowledged that a secular mystical spirituality can be discerned in the life of Iona, but the community also seeks to maintain continuity with the evangelical and Reformed tradition. The Iona community has sought to hold in balance supernatural reality and social relevance and concern (Bloesch, 1974:67).

The Lee Abbey community in Devonshire, England, which includes both married and single people, seeks to reach the lost for Jesus Christ by means of 'house parties,' a form of fellowship evangelism. The house party consists of a week or more of scheduled fun grounded in Christian fellowship and worship. Begun in 1945, the community now has over seventy members. Like many of the other lighthouses described in this chapter, it does not view itself as a self-sustaining organization separate from the church, but rather as a 'hand-maid of the church.' Among the theologians of the community is Jack Winslow, an Anglican clergyman, who had formerly worked in a Christian ashram in India (Winslow, 1962:19-27).

A somewhat different emphasis is found in the Agape community, located on a lofty mountainside in the historic Waldensian valleys in northwestern Italy. Agape originally functioned as a work camp for young Christians after the Second World War, but in addition it now includes a community that was formally organized in 1954. Its purpose is to bear witness to the reconciling love of Christ in a world torn by dissension and hatred. It sees itself as an integral part of the Waldensian Church in Italy, and also maintains cordial relations with the World Council of Churches. Unlike monastic orders it has no vows and a very free form of life. Its members support themselves and give generously to the upkeep of the community. In addition to sponsoring conferences and retreats, it also functions as a house of hospitality where strangers and derelicts are made to feel genuinely welcome (Bloesch, 1964:69-82).

Tullio Vinay, a Waldensian pastor, was the first presiding officer or director of Agape and also one of the main theologians of the community. In the early 1960's, seeking to put into practice the ideals of Agape, he and his wife and several co-workers moved to Sicily to serve in Riesi, a small forgotten town located in a desolate section of that country. Out of what was originally a social service project, sprung the community of Riesi, which has brought new life to a dying town. Besides the preaching of the Gospel and the example of Christian living, the community sponsors a kindergarten, a school for mechanics, an embroidery workshop, and an agricultural school. They eat simple communal meals, work long hours, and worship together twice daily. Riesi, like its mother community, Agape, receives solid support from the Waldensian Church in Italy (Bloesch, 1964:69-82).

Other new communities in Europe that see themselves as fellowships of concern and witness within the wider church are the Christ-Bearers in Auerbach, Germany; the Farncombe community in Surrey, England; the Sisters of Pomeyrol in southern France; and the reorganized Brethren of the Common Life in Switzerland and Germany. The latter includes a brotherhood, a sisterhood, and an order for families. An independent branch of the Brethren of the Common Life has recently been established in Portsmouth, New Hampshire Bloesch, 1964:69-82)..

Just as new communities take form, many of the older communities re-examine their mode of faith and practice in the light of Scripture and the new ecumenical climate. This is particularly true of the deaconess communities, which have been challenged to some degree by the new sisterhoods. The deaconess communities were originally founded for the purpose of prayer and service, but the pressures of church and culture have led many of then to minimize prayer and devotion. They are again seeing the need for spiritual life as well as social service. The deaconess sisterhood at Kaiserswerth, West Germany, is completing a house of stillness that can serve as a place of prayer and retreat. The Sisters of Reuilly in Paris are seeking to strengthen their community life and now have what corresponds to the three life vows. In 1956 the promise of celibacy was first introduced in that community. These sisters are also presently running missions in Algiers, Israel, and Cameroon. The Sisters of Riehen near Basel are introducing evening prayers before bedtime in addition to the morning and evening worship services. There are also recommendations that married women be given a greater role in deaconess work. A diaconal year has been started in Germany and America in which girls give one year of serve to some deaconess institution. Surely this period of re-examination is very welcome, for it shows that the deaconess sisterhoods of our day are open to the renewing work of the Spirit of God (Bloesch, 1974:74-75).

3.3.3.2 Protestant communities in America

Though the community revival was much more evident in Europe than in America immediately following the Second World War, there has recently been a notable upsurge of community life in American Protestantism. Yet because of denominational rivalry and the lingering suspicion of Romanism in our churches, many of these new groups have been compelled to organize separate from the church.

Koinonia Farm in Americus, Georgia, is a community whose spiritual roots lie in Anabaptist evangelicalism. Koinonia Farm was founded in 1950 by Clarence Jordan and Martin England as an experimental center of interracial brotherhood. Clarence Jordan, who received his doctoral degree in the area of New Testament studies at Southern Baptist Seminary in Louisville, Kentucky, has become known for his 'cotton patch' versions of the Gospels. Shortly before his untimely death in 1969, the community changed its direction and reorganized as Koinonia Partners' dedicated to alleviating the plight of the poor by providing low-income housing. Koinonia supports itself by selling peanuts, pecans, grapes, fruit cakes,

and candy. The community also raises pigs, cattle, and other farm animals, which makes it more or less self-sufficient. Through its Fund for Humanity it has enabled poor families, both black and white, to live in homes built by its members on a twenty-year no-interest-payment basis. There were many visitors and volunteers and the vigorous house-building project for displaced rural families. From its inception Koinonia Farm has tried to see the spiritual and secular in organic relationship (Bloesch, 1974:78-81).

Adhering somewhat more closely to the Anabaptist tradition is the Reba Place Fellowship in Evanston, Illinois. The Fellowship includes both married and single people. Reba Place sees itself not as a religious order but as a local church, yet independent of any denominational affiliation. Reba Place strives to be a concrete embodiment of discipleship in the modern world. It seeks to unite worship, fellowship, and social action. The fellowship has also become involved in Evanston politics, taking a stand in a local school-board election as well as on the issue of low-income housing. Members have participated in civil rights and peace demonstrations, as well as in draft counseling. Reba Place sees the Bible as its final norm for faith and practice and affirms not only the Lordship of Christ, but also His resurrection and second coming (Bloesch, 1974:69-82).

The evangelically-oriented Bethany Fellowship in Minneapolis, Minnesota, started a training center for lay missionaries. Though it was founded as a congregation of concerned Christians dedicated to mission, it developed into a religious community with both single and married members. The purpose of Bethany Fellowship is to train, send, and support its missionaries throughout the world. As a means of self-support the community operates a printing press. The theological background of Bethany Fellowship is the evangelicalism associated with the Holiness movement (Bloesch, 1974:83).

The charismatic renewal is also reflected in the Jesus people, though their emphasis is not on the spiritual gifts as such, but on open-air preaching and evangelism. Healings, tongues, and exorcisms are also common, however, as earnest young Christians seek to re-create New Testament Christianity in a secular world. The crusades of the Jesus people often take them into ghetto neighborhoods laden with crime and poverty. Many new communal experiments are arising out of this movement, with such names as Abraham House, Shiloh House, the House of Acts, Virgil House, Beth Nimrah House, God's Love in Action, and Love Inn. Though not all 'Jesus freaks' live in communes or 'Christian houses,' as they prefer to call them, community life is upheld by many of them as a potent means to recharge their spiritual batteries for work on the outside. As one of their leaders expressed it, "community living is just a means to conquer the world for Jesus" (Bloesch, 1974:87).

3.3.3.3 Protestant communities in Asia

A word should also be said about the Christian ashrams in India, many of which are related to the Protestant churches. The ashrams are small communal fellowships comprised of single

and /or married people, often gathered about a guru or teacher who gives instruction in the Christian life. The supreme guru of the Christian ashrams is, of course, Jesus Christ, but many of them (although not all) see the need for a spiritual father of superior as well. The Christian ashrams generally hold to the traditional Indian ideals of ahimsa (non-killing), non-violence, yoga, vegetarianism, poverty, and renunciation, but they see these ideals in the light of salvation through the grace of Christ. They are not viewed as means of salvation, but rather as aids in strengthening our relationship with Christ. The majority of the ashrams seek to combine the contemplative and active life, with a place given to evangelism and practical service as well as worship and prayer. Ashrams have sponsored not only Bible schools and retreats but also model farms, hospitals, orphanages, and cooperative stores. There are more than fifty Christian ashrams in India, Ceylon, and Nepal (Bloesch, 1974:96-97).

The United Christian Ashrams, long under the direction of the late Dr. E. Stanley Jones, veteran Methodist missionary and evangelist, signify a marked divergence from the ashram principle in that the emphasis is no longer on living in a permanent community, but on people coming together for a short period of concentrated spiritual fellowship. The Sat Tal Ashram in India, founded by Dr. Jones, consists of a permanent group as well as a one-month fellowship-retreat in the summer. There are also plans for a permanent community in Israel, but for the most part the ashrams of 'Brother Stanley' as he is called, are oriented about a one-week or weekend program of spiritual renewal that combines aspects of the Indian ashrams and the old Methodist camp meetings. The only guru is said to be Jesus Christ; a committee of twelve runs the local ashrams, and a committee of seven oversees the entire movement. The ashram is viewed as a foreshadowing of anticipation of the kingdom of God; the emphasis is on mutual sharing, rededication, and spiritual conversion. Although the United Christian Ashrams are located throughout the world, they have had their greatest success in the United States and Finland (Bloesch, 1974:96-97).

Jesus Abbey in northeastern Korea was founded in 1965 by the Fr Archer Torrey, Anglican priest-theologian. Jesus Abbey is a house primarily dedicated to intercessory prayer for revival in the church of Korea. It comprises both married and single people and includes Anglicans, other Protestants, and Roman Catholics. An attempt is made to combine liturgical and charismatic types of worship. Other activities that are expected to grow out of the primary one are evangelism, retreats, conferences, and rural development. As in other evangelical fellowships, community life is seen not as an end in itself but as a means to a higher end - the advancement of the kingdom of God. Jesus Abbey has been somewhat influenced by the charismatic revival, but it eschews all sectarianism and seeks to relate to the established Korean churches (Bloesch, 1974:97).

In the twenty-first century the cell church movement is a phenomenon on this rise in the Protestant church. Cell group churches pursue the early church community and want to restore the essence of church by having a small group community within the established church. The Cell group church movement derives from the Pietist community movement.

Cell group church pursues *ecclesiolae in ecclesia* within an established church and denomination.

3.3.3.4 Protestant communities in Africa

In the mid-1940s a group of fishermen in Ondo Province, Nigeria, began to look for an alternative lifestyle. Weary of scraping their living from the sea and the marshland, and disillusioned with the idol worship of their tribes, they looked at the Jerusalem community of the Acts and saw in it a model. When an experience of the Holy Spirit came to them, they founded a communal village on the coast at the mouth of the Eruna Creek and called it Aiyetoro, which in the Yoruba language means 'the world at peace.' The church itself was named 'the Church of the Holy Apostles.' Its pastors, whom they named bishops, were Philip Eretan and Peter Jagbo. All members worked for the community - the men by fishing from dug - out canoes, the women by needlework and domestic duties. Many from the neighboring mission churches joined and within three years there were some 2,000 members (Saxby, 1987:156).

Aiyetoro was carefully planned, with wooden causeways and platforms to guard against mud in the wet season, and painted brightly in African fashion. It grew to the size of a small town. The community's industry brought sufficient income to province: hurricane lamps, bicycles, a three-phase generating station, motor vehicles and sewing machines. A canal almost seven miles long was dug to aid transportation. The community did the work itself - the men digging, the women carrying away the earth in baskets on their heads. The whole enterprise took three dry seasons (Saxby, 1987:157).

Members of Aiyetoro shave their heads as a sign of being different from the society around them. They wear a simple khakiuniform for work, produced in the community. But after the day's work (7:00 a.m. to 4:00 p.m.) each dresses in African fashion, the women with brightly colored head ties. Children are brought up communally and parents are urged not to be possessive. Once old enough, each is assigned to a craft or trade. These are fishing and net repairing, tailoring, carpentry, laundry, pattern-dying, and broadloom weaving. There are a doctor, a barber, and several nurses. Many who were formerly rejects in society are now well integrated in the community. One cripple was given work in the laundry and told a visitor that he was now happy for the first time in his life (Saxby, 1987:157).

Services are frequently held in the chapel. They last two in the spiritual gifts. Everyday life is governed by a committee of sixteen elders. One of the elders is affectionately known as manager. Each trade and craft has its overseer who takes does not use itself is sold. The aim is to be as self-supporting as possible. Members bring their individual or family needs to an appointed steward, and they are usually met. Meals are eaten together, since they constitute an important part of fellowship. Levels of health and literacy have been so improved in the community that they far outstrip those of the society around them (Saxby, 1987:157).

In the early days, a few less laudable practices seem to have been retained from tribal custom. The senior bishop, known as Oba, was revered like a tribal king. Several older members kept two wives. Absence of more recent information prevents us knowing how Aiyetoro has dealt with this, but one visitor in 1957 stated that monogamy was being increasingly favored among the younger generation. And Oba, unlike so many of the semi-deified cult leaders of the day, did not live in luxury but joined in with the boatbuilding. The spirit of the community was expressed to a visitor by one of the elders, who spoke of the early days (Saxby, 1987:158) :

> The buildings you see are not of our own making but come from our God. We did not plan but were led by the Holy One of God who did it for us. Therefore those who did not give up their property for the common purpose have departed from us.

The fruits of the community's existence are such that in the whole area round about, Aiyetoro has become a proverb for excellence.

3.4 The meaning and nature of Protestant communities

3.4.1 The meaning of Protestant communities

The Protestant community that appeared after the Reformation had three meanings. The first meaning of Protestant communities involves 'balance'. The reason that Protestant communities appeared in Reformation Churches was to give a balance to faith. The biblical reform of Protestantism was right, but Protestantism went to the extreme in some ways in reaction to Catholicism. By doing so Protestantism refused the valuable heritage that was accumulated in the Catholic Church through the centuries. One of the losses in Reformation is community life. Adolf Harnack (1957:238) lamented the virtual disappearance of the ascetic community life in the Evangelical churches of his day:

> Every community stands in the need of personalities living exclusively for its ends. The Church, for instance, needs volunteers who will abandon every other pursuit, renounce 'the world,' and devote themselves entirely to the service of their neighbor; not because such a vocation is 'higher one,' but because it is a necessary one, and because no Church can live without also giving rise to this desire. But in the evangelical Churches the desire has been checked by the decided attitude which they have been compelled to adopt towards Catholicism. It is a high price that we have paid; nor can the price be reduced by considering, on the other hand, how much simpler and unaffected religious fervor has been kindled in home and family life.

Protestantism did not accept the lifestyle of the Christian community that has been preserved and maintained from the Early Church through the medieval Catholic Church.

The reason why the Reformers did not have favor on Christian community life was because of the monastic community of the Catholic Church. The Reformers saw the life of the monastic community as something held up to be more meritorious than ordinary Christian living. Monastic spirituality was actually a type of work-righteousness that stood in contradiction to the evangelical message of justification by free grace. The Reformers criticized the fact that in monastic communities, the sacrament was awarded more significance than the Word. Another criticism was that nowhere does the Bible require men to place themselves under vows of perpetual celibacy and poverty (Bloesch, 1974:29).

In fact, the monastic community is a form of Christian community life. The origin of Christian community life is the early church community. The Protestant Church refused community life because of antipathy against Roman Catholic heritage. The reformation rose as a resistance to the non-biblical faith of the Roman Catholic Church. The reformation was inevitable in that period.

The problem of the Protestant Church is its individual tendency. Richard Lovelace (1979:168-169) points out this problem:

> The spiritual individualism of congregational life in medieval Christianity was not really overcome by the Reformation... Protestant doctrine defined 'the means of grace' as the Word, prayer and the sacraments, and these were usually understood as channels leading directly to the individual Christian, not as streams of grace which necessarily linked him to others.

Unlike the Catholic view of collective salvation in the middle ages, the Protestant Church rather pursued salvation through the pure faith of the individual himself. As a reaction to collectivistic Catholicism, the Protestant Church gradually came to have a tendency of individualism.

Within this context did Protestant communities begin to appear in the Protestant tradition. The intent of such Protestant communities within the Protestant tradition was to bring balance in biblical faith. Protestant communities could not follow the tradition of the monastic communities within Roman Catholic tradition in order to overcome the individualistic tendency within Protestantism, but rather pursued the model of the early church community. Protestant communities pursued the essence of the church, the realization of *koinonia*, the radical discipleship.

Therefore, the first meaning of Protestant communities is 'balance'. The Protestant Church tried to restore the essence of the gospel. The Protestant community movement then tried to bring balance to the Protestant Church. During the Reformation period the Protestant Church refused most of the Roman Catholic traditions and was extremely opposed to the Catholic monastery tradition. As a result, the principle of community life could not survive in the Protestant Church. As an entire refusal of the Catholic tradition, the Protestant Church went

to extremes in some ways. As a reaction to the Catholic tradition, the Protestant Church came to have the problem of individualistic and schismatic tendencies. The Protestant tradition needed to not only be a reaction to the Catholic Church, but to also have the balance to practice the whole gospel.

The second meaning of Protestant communities is 'renewal'. One of the problems within the Protestant tradition after the Reformation was the institutionalization of the church. The Reformed tradition protested against the visible organization of Roman Catholicism and tried to restore the invisible organism of the true church. However, after a century the Protestant Church began to loose touch with the church as an organism and it became an organization. The pietists pursued renewal of the church. For instance, P. Jakob Spener (1635-1705) said in the *Pia Desidria*, "Although our Evangelical Lutheran Church is a true church and is pure in its teaching, it is in such a condition, unfortunately, that we build its outward form with sorrowful eyes... Yet God promised his church here on earth better state than this"(Spener, trans. 1977:67, 76). Spener de-emphasized the church's institutional side and stressed her essential character as a community, an organism (Snyder, 1997:91). Stoeffler (1965:238-239) comments; "*collegia pietatis* were to be instrumentalities through which the Church was to be brought again to reflect the image of the early Christian community...".

The pietist communities in the seventeenth to eighteenth century tried to renew the institutionalized church by *ecclesiola in ecclesia. Ecclesiola in ecclesia* means a small community within an institutional church resembling the early church community. It was the spring key of the renewal movement for pietist communities such as Jakop Spener's *collegia pietatis*, Hermann Francke's Halle university, Nikolaus Zinzendorf's Herrnhut community, and John Wesley's Methodist church. Wesley thought that the visible reality of the true church consists essentially of its coming together as the Christian community (Snyder, 1997:210).

The community movements used the early church community as a model or direction for its renewal efforts. It is 'restitution' of the early church community. According to Franklin H. Littell, the early church community was the key to the Anabaptist view of the church. The Anabaptists wished to restore the early church of Jerusalem as a community of saints (Durnbaugh, 1968:218). A powerful motivation for Wesley's labors was also the desire to restore the forms of early Christian community (Durnbaugh, 1968:218). The early church community was always the model for church renewal for Protestant communities. The content of renewal was radical discipleship. Harold S. Bender (1957:42), Anabaptist historian, saw the central thrust of Anabaptist community as discipleship. Robert Friedmann (1955:132-151) indicated that the main issue between Anabaptists and Classical Protestantism was whether such a life of discipleship could in fact be realized or not. The Sermon on the Mount is the content of discipleship. The Sermon on the Mount was practiced by the early church community. A Christian community is a radical lifestyle intent on realizing the discipleship.

Another reason that believers yearned for community life like the early church was the increasing secularization of modern Protestantism. The surprising growth of Protestant communities since World War II must be viewed against the background of the increasing secularization of the institutions of Western culture, including the Protestant Christianity (Bloesch, 1964:17). The Protestant communities are a sign of church renewal and reminder to the church of what the church itself should be (Bloesch, 1974:17). Whenever the Protestant Church was corrupted and secularized, the Protestant communities appeared for the renewal of the church every century and showed the essence of the church and gospel. The Protestant communities are not widely known but they provided a most promising and effective approach to the need for renewal within the church. Protestant communities affected the renewal of the secularized church through their highly devoted life and sanctified life. Donald Bloesch (1964:14) remarked:

> A Protestant community is a group of persons who are concerned with the renewal of Protestant Christianity and who seek to contribute towards this renewal by living the common life under a common discipline.

Protestant communities have been the wellsprings of renewal in Protestantism.

Another meaning of Protestant communities is 'witness'. Community life does not mean separation in a ghetto, in religious self-satisfaction or isolation. It is a witnessing life. The early church was a powerful witnessing community. They witnessed Christ through their sincere life of community. John Howard Yoder (1961:14-15) commented:

> The community of Christians is not only the result of the proclamation of the gospel. It is also part of the content of the Christian message... It was one of the most appealing factors in the witness of the early church.

Protestant communities witnessed gospel through their presence. The role of those communities was to reflect the light of Christ before the church and world. The Protestant communities functioned as a lighthouse of the kingdom of God (Bloesch, 1964:151-152). At the same time they were very active in preaching the Gospel and sending missionaries to the pagan countries. The goal of renewal is witnessing the Gospel. Protestant communities were eager to witness the Gospel, while the Protestant tradition was passive in mission. Charles Ranson (1953:65) points out:

> The paradox of the Reformation era is that while it called the church back to its apostolic faith, it was largely content to leave the fulfillment of the apostolic mission to the church of Rome. The leaders of the Protestant Reformation were engaged in a titanic struggle for the soul of the church. They were seeking a recovery of apostolic Christianity. But this very fact only renders more puzzling their blindness to a universal missionary obligation. The Reformers, seen as a return to apostolic Christianity, was at this point seriously incomplete.

In contradiction to this tendency, Protestant communities were very active in mission. The

Anabaptists were the first to make the Great Commission the responsibility of every church member. Most members felt the call to convince and convert others, relatives, neighbors, strangers. The rapid spread of the movement was unequaled. The Hutterites later organized systematic missions throughout Europe from their communitarian bases in Moravia (Littell, 1964:109-137). Donald Bloesch (1974:117) also mentioned that Pietist communities were strongly involved in mission:

> It can be said that Protestant missions began with Pietism. The Reformers did not generally concern themselves with the missionary mandate and some of the more rigid Calvinists argued against missions on the basis that only a few belong to the elect. Zinzendorf reflected this missionary concern in his motto: "My joy until I die: to win souls for the Lamb.

One of the mission communities that arose in the eighteenth century is Herrnhut community under the leadership of Count Nicolaus Zinzendorf. The Moravians of the Herrnhut community was responsible for the most extensive missionary activity of the eighteenth century. Gustav Warneck (1906:14) mentions: "In two decades the little community of the Moravian Brethren called more missions to life than did the whole of Protestantism in two centuries."

By the nineteenth century many mission groups had a form of community: St. Chrishona Pilgrim Mission in Switzerland, the Basel Mission, the Leipzig Evangelical Lutheran Mission, the China Inland Mission, the Wesleyan Methodist Mission Society and the Sudan Interior Mission. In the present century the Bethany Fellowship, the Evangelical Sisterhood of Mary, Mission Kwasizabantu in South Africa and the Dohnavur Fellowship in India function as mission stations (Bloesch, 1974:42). These mission groups have taken on a communal character. They pursue communal life based missions.

The Protestant community is a witnessing community. The essence of the church lies in its communal character. Essentially, the church as an entire community radiates the light of Christ to the world. The characteristics of Protestant communities are 'balance', 'renewal' and 'witness'.

3.4.2 The nature of Protestant communities

As mentioned above, there are four types of communities throughout the history of Protestant communities: monastic communities, intentional Christian communities (community of goods, community churches, and cell group communities. The nature of these Protestant communities can be set out as follows.

Protestant monastic community: **Protestant monastic community is one of the forms of Protestant community**.

In Protestantism various community movements emerged that showed a monastic nature.

Catholic monasteries were reformed within Lutheranism in the light of Lutheran theology. Vows were no longer required, but celibacy remained an obligation. The faith and practice of the Protestant monastic communities were modified in accordance with evangelical Lutheran and Reformed theology. The convents gradually transformed into evangelical communities for single women. Members of Protestant monastic communities included single men, single women, and married families. Some monastic community members adhered to celibacy.

Daily devotions and a continuous prayer watches were conducted throughout day and night. The Protestant monastic community emphasized worship and work: the members were bound in prayer, meditation, and labor. The communities included mystic and evangelical spirituality. Protestant monastic communities had a tendency of independence from the established church, but some communities desired to work within the established Church. The monastic community functioned not only as a house of prayer and labor, but also as a school, dispensary and hospital for the surrounding district. Some communities appropriated the piety and concerns of the Inner Mission.

Intentional Protestant communities: **Intentional Protestant community is an expression of a deep level of real community**.

Most of Protestant communities are intentional Christian communities. The Intentional Christian community is based on the early church community in Jerusalem (Ac. 2:42-27; 4:32-35). Intentional Christian communities include common life, extended family households, common ownership of the possessions, and a simple lifestyle. The model of community is the early church community in Jerusalem as a loving community where believers witnessed the Gospel through the way they lived their lives. Christian community as an expression of *koinonia* becomes the essential quality of the church.

Intentional Protestant communities sought the reinstitution of New Testament Christianity. New Testament Christianity needs a true church, and it cannot be realized without radical discipleship. The essence of radical discipleship is contained it the Sermon on the Mount, which the disciples, as a new Israel, should keep and follow. The way to practice the life of the Sermon on the Mount is through Christian community life described in Acts chapters two and four. The community life is an expression of a brotherhood. Community is not only a human support system, but a redemptive process. Living as a corporate body in trusting relationships is seen as a love-response to God.

The intentional community normally consisted of married families and single men and women. Children were tutored in the school within the community. The members refused to take oaths and bear arms and for the most part eschewed all social and political involvement. Intentional Protestant communities strictly practiced the community of goods. All goods and income were shared and all members worked for the community. The members were usually involved in farming, milling, dairying, printing, and carpentry work. Livestock was usually raised for meat and dairy products.

Regarding their relationship with the established church, most of the intentional Protestant communities were independent, free churches, usually called 'believers' church.' The intentional community shares all things in genuine brotherhood as a visible body of Christ. They witness the gospel very specifically through the way they live their lives.

***Church community*: Protestant community can be also realized in an ordinary chuch that has a deep communal spirit.**

There are many established churches that attained radical discipleship and a deep communal spirit even though they do not practice the community of goods. Whereas intentional Protestant communities practiced the community of goods, the church community with a deep communal spirit developed a different view of property. Instead, property should be regarded as a sacred trust, existing not only for the possessor, but also for the benefit of his fellow-men.

This view maintains that Christians are not lords of their possessions, but stewards and distributors. The voluntary sharing of goods was an integral part of the communion of saints. For the church community, the idea of an entire community of goods of the intentional community was rejected, but the mutual aid with a sense of love-motivated responsibility was practiced. The church community lived a voluntary communal life.

The major concern of such church communities was the quality of their spiritual devotion to Christ, and their expression of the helpfulness and good will to all men. The characteristics of these church communities included brotherhood, whereas the intentional community practiced a community of goods. Church communities tended to draw close together and live in compact communities, but complete communal ownership of goods and cohabitation was never the practice. Such communities seem to be bound together by their common faith and an intense devotion to their new concept of discipleship under Christ's love.

***Cell group community:* Protestant community can be practiced through small group communities within an established church.**

Cell group community means a small group community within an established church. It originated from the principle of a small group community movement as *ecclesiola in ecclesia*. The purpose of the small group community is to reflect the image of the early Christian community within the established church. Wesley's band and class system was a small group community movement as *ecclesiola in ecclesia.* The primary point of belonging was really the more intimate level of community of the small cell. The society, the class, the band are all expressions of Christian community.

What the cell group community intends is not to establish an intentional Christian community outside of the established church, but to restore the communal spirit of the church within the

established church through small group communities. The early church community in Acts 2 includes a cell group community (Ac. 2:46). The early church used their homes as cell venues, breaking the communion bread house by house. The cell system corresponds to the early church's house group meeting.

Cell group communities are normally made up of cell groups and the larger congregation. Cells are smaller groups of people meeting weekly in order to build fellowship, to pray for the local neighborhood and to seek to reach out to people to bless them and bring the good news. A modern cell group meets once a week and share their joys and sorrows, and also seeking to serve their area together. Normally, cell group sizes average between five and ten persons. Cell members share their lives together in openness and trust. A cell group is the most intense level of shared life. A cell group itself expresses the first line of community.

The congregation becomes the place where families can express their faith as all ages worship together on Sunday mornings and are instructed in the Word. Congregations have more opportunities to impact their local communities with the gospel through social action and local community projects.

Cell group community movements seek to bring new life into the established church through practical discipleship, Bible study, and house meetings. The condition for the true church is to be a body of regenerate believers who share a new life together - spiritually and materially. Cell group community movement is a Christian community movement within established church.

Protestant community includes Protestant monastic community, intentional Christian community, community church, and cell group community. The nature of Protestant community can be expressed in diverse dimension, but the value as a community is equal.

3.5 Conclusion

After the Reformation there have been many attempts throughout the centuries to renew the essence of the church through community life. Christian community movements within the Protestant tradition aimed to restore *koinonia* as the essence of church, church renewal, and Christian witnessing. Chapter 3 discussed four manifestations of Protestant communities, namely Protestant monastic communities, Anabaptist communities, Pietist communities, and mission communities.

Protestant communities tended to be monastic in nature during the sixteenth century, except for the Anabaptist communities. Some were mystic and contemplative, some were biblical and evangelical. The monastic communities during the Reformation period attempted to bring balance to Christianity. During this period the Protestant Church rejected most of the Roman

Catholic traditions and was extremely opposed to the Catholic monastic tradition. As an entire refusal of the Catholic tradition, the Protestant Church went to extremes in some ways. The Protestant Church rejected community life because of antipathy against Roman Catholic monasteries. As a reaction to collectivistic Catholicism, the Protestant Church abolished the monastic system and tended to become too individualistic and schismatic as a result.

The Protestant monastic community appeared during the Reformation period to overcome the individualistic tendency and to restore the communal spirit as the essence of the church. Protestant monastic communities adapted the form of celibacy and contemplation life of Catholic monastery, they did not just follow the tradition of the Catholic monastery. Protestant monastic communities tried to pursue the balance and integrity of the true Christianity.

The Anabaptist movement was the representative community movement during the sixteenth century. The central concern of the Anabaptists was to reinstate the true church, patterned after the lifestyle of the early church. They believed that the true church can be realized through the radical discipleship and community life as a way of practice of discipleship. The Anabaptist ideal is a Christian community of people who have committed their loyalties to God and to each other. Living as a corporate body in a trusting relationship is seen as a love-response to God. The Anabaptists saw the essence of the church as something to be found within a community of believers. The Hutterites strictly practiced community of goods, but the Mennonites and Amish lived a voluntary communal life of brotherhood and mutual aid. The voluntary sharing of goods was an integral part of the communion of saints. While the Reformers stressed the preaching of the Word, the Anabaptists emphasized the necessity of living in a community of love.

The Anabaptists had much concern for mission. The Hutterites carried on extensive missionary activity. The Hutterites formed the greatest missionary center of the sixteenth century. Whereas the Reformers held that Christ's commission to preach the gospel to all nations concerned only the apostles, the Anabaptists recognized that the Great Commission is binding for the Christian church of all time. The Mennonite Church was pre-eminently a missionary church. The Mennonite Church was engaged in aggressive evangelistic work. They all considered it their duty to spread the gospel, and their whole life became a distinct testimony for Christ. The radical community life of the Anabaptists was a life of witnessing true Christianity and the gospel. The Anabaptist communities were the strongest community movements in history. It is the Protestant counterpart of the Catholic monastic movement.

Pietism arose as a reaction to institutional Protestantism during the seventeenth and eighteenth centuries when theological dogmatism and philosophical rationalism prevailed in Christianity. Pietism was a movement that aimed to recover the essence of Christianity and the church. Pietism generally stressed a more organic and less institutional understanding of church and Christian life. It was considered a movement to seek personal piety and holiness

among church members, but the underlying movement within pietism sought a renewal of the church by recovering the communal spirit of church. The community movements within pietism manifested as Jakob Spener's *collegia pietatis*, Hermann Franke's education community, Nikolaus Zinzendorf's Herrnhut community, and John Wesley's Methodist church with band system.

Most Pietist communities pursued voluntary communal life, for example the Mennonites. However, they stayed within the established church rather than building a commune outside of the established church. Even though the Herrnhut community of Zinzendorf lived in a Christian commune like the Hutterite community, the Herrnhut community remained within the constraints of the Lutheran church. Pietist communities tried to renew the established church that had become too institutionalized by forming small community movements as an expression of *ecclesiolae in ecclesia*. The *ecclesiolae in ecclesia* in Pietist communities became the basis of the cell group church movement today. The Herrnhut community of Zinzendorf was also an active mission community. The Moravian missionaries of Herrnhut community were responsible for the most extensive missionary activity of the eighteenth century. It shows that a close community life is greatly important in powerful witness and mission.

Because the Protestant communities were forced to exist separate from the Protestant mainstream, the latter neglected the missionary mandate for two centuries. In the nineteenth century, however, the Protestant mainstream started taking part in the mission actively, and mission continued to take this community form. In nineteenth century witnessed the proliferation of missionary communities of a pietistic nature. Basel Mission, Dohnavur Fellowship, St. Chrischona Pilgrim Mission, and the China Inland Mission etc. are all mission groups that formed a kind of community. What is significant about these missions is that they have given single women the opportunity to serve full-time. The missionary communities were involved in both inner mission and overseas mission, and this contributed the nineteenth century coming to be called 'The Great Century'.

The deaconess communities also emerged in the nineteenth century. The deaconess communities are single women's communities for social service in Christ’s love. It can be seen as a movement similar to the movements of Catholic nuns, but it is rooted in the influence of the Pietistic awakenings. The Kaiserswerth Alliance was formed to embrace the majority of deaconess institutions in Western Europe. The deaconess movements penetrated Lutheran, Reformed, Methodist, Anglican, Baptist, and other free churches in the Protestant tradition. The emphasis in these communities falls primarily on *diakonia* and evangelism. They tried to preach the gospel through their actions and social service rather than by ministering the Word.

After the Second World War, Protestantism experienced a revival in its community life. Most of the new communities were inspired by the vision of Christian unity and church renewal.

The representative communities in Europe are Taizé community, the Evangelical Sisterhood of Mary, the Sisterhood of Grandchamp, the Sisterhood of Casteller Ring, the Brotherhood of Christ, L'Abri Fellowship, Iona community, Lee Abbey, and Agaphe community etc,. Deaconess communities are still at work actively and are renewing their vision and ministry in the light of Scripture and the new ecumenical climate. There has been a notable upsurge of community life in American Protestantism, including the Koinonia Partners, Reba Place Fellowship, Bethany Fellowship, and Jesus People USA. The Hutterite and the Amish communities still work actively in the Northern part of America and Canada. There has been several enterprises of Protestant community formation in Asia and Africa.

The twenty-first century bares witness to new ventures of community movement. Cell group church movements are phenomena on the rise in Protestant churches. Cell group churches pursue the early church community and want to restore the essence of church by having small group communities within the established church. Cell group churches pursue *ecclesiolae in ecclesia*, which had been derived from the Pietist community movement. This cell church movement appears on all continents. In South America a basic community movement is evident within the Catholic Church. It is similar to the cell church movement of the Protestant tradition.

The purpose of Protestant communities is to bring balance and renewal and to witness. The first purpose of Protestant communities is to bring 'balance'. Reformation Protestantism did not accept the community lifestyle of the Catholic Church. This antipathy was maintained throughout the middle ages because Protestantism.

The Protestant tradition tried to restore the essence of the gospel. Following that, the Protestant community movement, which appeared after the Reformation, attempted to provide some balance to the Protestant tradition. During the Reformation period, the Protestant tradition refused most of the Roman Catholic traditions, and as a result community life could not remain part of the Protestant movement. The Protestant tradition became extreme in many ways with its entire refusal of the Catholic tradition. As a result of its reaction to the collectivism of Catholic Church and monastic community, the Protestant tradition came to have the problem of individualism and schismatic tendencies.

The role of the Protestant community was to provide balance to the reaction of the Protestant tradition, not just to its reaction to the Catholic Church, but to the practice of the whole Gospel. In this context, the Protestant community pursued the essence of church as a true community. The catch phrase of the Protestant church was justification by faith. The Protestant community emphasized radical discipleship, brotherly love, communal fellowship, reconciliation and unity, sanctification, and the witnessing life in order to balance its understanding of the whole gospel.

The second purpose of Protestant communities is 'renewal'. In modern times the reason for

the appearance of the Protestant communities was to renew the institutionalized church and secularized Christianity. The problem of the Protestant Church after the Reformation was the institutionalization of the church. The Reformation protested against the visible organization of Roman Catholicism and tried to restore the invisible organism of the true church. However, after a century the Protestant Church began to loose sight of the church as an organism and became an organization. Protestant communities arose in reaction to the institutionalization of the church and tried to restore the organism of the church.

Another reason why believers yearned for community life similar to the early church was the increasing secularization of modern Protestantism. The early church community is the model for church renewal. Throughout the centuries, whenever Christianity was corrupted and secularized, Christian communities arose as an attempt to renew the church. Protestant communities influenced the renewal of the secularized church through their highly devoted and sanctified life. Protestant community life has been the wellsprings of renewal in Protestantism.

The third purpose of Protestant community is to 'witness'. The Bible represents two approaches to mission; a centripetal mission and a centrifugal mission. Protestant communities are usually misunderstood and known as an exclusive ghetto group. However, Protestant communities were involved in mission in various ways.

Protestant communities found expression as Protestant monastic communities, Intentional Protestant communities, church communities, and cell group communities. Intentional Protestant community is an expression of a deep level of real community. Protestant community can be also realized within the ordinary church that has a deep communal spirit. The cell group community movement is a Protestant community movement within the established church.

After the Reformation, community movements formed every century or so within Protestantism. Chapter 3 researched various community movements. In the early period after the Reformation, Protestant community movements arose outside of the established church, but later it arose inside of the established church as well. Most of the community movements within the Protestant tradition pursue the essence of church, church renewal, radical discipleship, liturgical renewal, spiritual renewal, social service, evangelism and world mission. The appearance of the Protestant communities that have pursued renewal of the church contributed to balance within the Protestant tradition with regard to true Christianity. Most Christian communities meet each other in their focus on church renewal, even though their focuses are different and their lifestyles are unique. Christian communities are the mediators of reconciliation among churches and denominations. It is vital that the church should be renewed through a recovery of the communal spirit in order to witness to the gospel and to expand the kingdom of God on earth.

CHAPTER 4 THE MISSIONARY SIGNIFICANCE OF THE PROTESTANT COMMUNITY MOVEMENT IN CHURCH HISTORY

4.1 Introduction

This chapter investigates the missionary significance of the Protestant community movement in church history. Chapter three already dealt with most of the Protestant communities. This chapter continues to intensively research the three major Protestant communities with regard to missionary outreach. The major Protestant communities include the Anabaptist communities, Herrnhut community of Moravians, and William Carey's mission. The chapter will also consider the Reformed, Anabaptist and Pietist views of mission in order to have a balanced view of the missionary significance of the Protestant communities.

4.2 The missionary outreach of the major mission communities

4.2.1 The Reformed view of mission

It has often been pointed out that the Reformers were indifferent to mission. Gustav Warneck, the father of missiology as a theological discipline, was one of the first Protestant scholars to promote this view. We miss in the Reformers not only the missionary action, he said, "but even the idea of missions in the sense in which we understand them today." This is so "because fundamental theological views hinder them from giving their activity and their thoughts a missionary direction" (Warneck, 1906:9). Luther, for instance, never entered into a polemic against foreign mission: he simply did not speak of it (Warneck, 1906:11). What Warneck found particularly sad was that no lament has been made by Reformers about their inability to go out into the World, neither a word of sorrow or excuse that circumstances hindered their discharge of missionary duty (Warneck, 1906:8f). Schick (1943:14) believes that a fundamental affirmation of the missionary duty of the church was simply absent in the Reformers.

More recently, however, several scholars have argued that a judgment such as Warneck's implies summonsing the Reformers before the tribunal of the modern missionary movement and finding them guilty for not having subscribed to a definition of mission that did not exist in their own time. The assumption here is that 'the great missionary century' (the nineteenth) had a correct understanding of mission. This definition is imposed on the Reformers, who then have to be judged guilty for not having subscribed to it (Holl 1928: Holsten 1953: cf also Gensichen 1960 and 1961, and Scherer 1987). Holsten (1953:2, 6, 8) mentioned, "After all, mission does not only begin when somebody goes overseas: it is not an 'operational theory', nor is it dependent upon the existence of separate 'mission agencies.' "

4.2.1.1 Martin Luther

To argue that the Reformers had no missionary vision is to misunderstand the basic thrust of their theology and ministry. Luther, in particular, should be regarded as 'a creative and

original missionary thinker,' and we should allow ourselves to read the Bible 'through the eyes of Martin Luther the missiologist' (Scherer, 1987:65, 66). In fact, he provided the church's missionary enterprise with clear ad important guidelines and principles (Holl, 1928:237, 239). The starting point of the Reformers' theology was not what people could or should do for the salvation of the world, but what God has already done in Christ. He visits the people of the earth with his light; he furthers his word so that it may 'run' and 'increase' till the last day dawns (Bosch, 1991:244).

The church was created by the God's word from outside humanity, and this word has been entrusted to the church. One might even say that it is the Gospel itself that 'missionizes' and in this process enlists human beings (Holsten, 1953:11). In this respect scholars often quote Luther's metaphor of the Gospel being like a stone thrown into the water – it produces a series of circular waves that move out from the center until they reach the furthest shore. In similar way the proclaimed word of God moves out to the ends of the earth (cf. Warneck, 1906:14; Gensichen, 1960:122). Throughout, then, the emphasis is on mission not being dependent on human efforts. No preacher, no missionary, should ever dare to attribute to his or her own zeal to what is, in fact, God's own work (Gensichen, 1960:120-122; 1961:5f).

This does not, however, suggest passivity and quietism. For Luther, faith was a living, restless thing that could not remain inoperative. We are not saved by works, he said, yet added, "But if there be no works, there must be something amiss with faith" (Gensichen, 1960:123). Elsewhere he wrote that if a Christian should find himself or herself in a place where there no other Christians, "he would be under the obligation to preach of the duty and teach the Gospel to the erring pagans or non – Christians because of the duty of brotherly love, even if no human being had called him to do this" (Holsten, 1961:145). Other Lutheran theologians of the Reformation period were less clear on the missionary nature of theology.

4.2.1.2 John Calvin

Calvin, on the other hand, was more explicit, particularly since his theology took the believers' responsibility in the world more seriously than Luther's (Oberman, 1986:235-239). There are many negative assessments of Calvin's view of mission. For instance, W. R. Hogg laments: "one searches John Calvin's Institutes and commentaries without finding any positive recognition of a theology of missions" (Hogg, 1961:96) Rupert Davies comments that Calvin's exegesis of Matthew 28 "says nothing one way or the other on the applicability of the Great Commission to the Church of his own day," whereas Calvin's interpretation of the text in the *Institutes* "definitely limits the Great Commission to the apostles", whose office was 'temporary' (Davies, 1996:383-387).

However, Richard Muller primarily insists that an assessment of Calvin's view of mission should take the issue of social and political context into consideration. For the greater part of the sixteenth century, voyages of discovery and efforts at colonization were undertaken by European nations that had the requisite naval capability, primarily Spain and Portugal. There is, then, a bit of an anachronism in the assumption of modern missiologists that Reformers like Luther, Bucer, Calvin, all of whom had no connection to naval power or colonization of the non-European world, ought to have taken from texts like Matthew 28 the mandate to spread the gospel to distant places with which they had virtually no possible contact and, quite frankly, of which they had very little knowledge. Neither Electoral Saxony, nor

Strasbourg, nor Geneva ever became world powers. For the duration of the sixteenth century there was no free Dutch Republic, and there was no united German state until the nineteenth century. Why this information has not been considered in discussion of Calvin and mission remains a mystery – and constitutes a clear instance of failure to come to grips with the historical context on the part of Calvin's modern missiological critics (Muller, 2006:215-216).

Secondly, the problem encountered by those who have criticized Calvin for not embodying a 'theology of mission' in his writings is, in part, a matter of anachronism, confusion of genres, and of simply looking in the wrong place. On the one hand, no one in the sixteenth century obliged the modern notion of genitive theologies. They rather wrote out theology in the form of meditations on a series of theological, soteriological, and eccesiological topics and disputations, both biblical and traditional. One will not find a 'theology of mission' in Calvin's writings: but one can look for themes and directives that bear on the task of the propagation of the gospel. This is a matter of literary genre and of Calvin's authorial sense of the purpose and function of his work (Muller, 2006:217-218).

Calvin assumed that the prophetic text of Matthew 24:14 – "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" – indicated that the gospel would in fact be spread "to the farthest bounds of the world" before Christ's second coming (Calvin, 1949:129). Calvin lamented barriers to the preaching of the gospel throughout the world, barriers set by political circumstances and, indeed, what Calvin identified as the work of Satan (Calvin, 1945:465). He wrote to other Reformers concerning the importance of 'the propagation of the Kingdom of Christ' (Muller, 2006:219). Thus, evidence of Calvin's interest in missionary activity, evangelicalism, and propagation of the gospel will need to be found elsewhere than in his discussion of the apostolic office in the *Institions,* or in his exegesis of Matthew 28:19 (Muller, 2006:218-219).

Thirdly, Calvin's comments on the temporary nature of the apostolic office regarding the 'Great Commission' stood on a twofold ground – one textual and the other contextual. With regard to the contextual point, Calvin's own contemporary interest in the historically temporary nature of the office of apostle was related to the issue of false Roman claims to apostolicity. This argument was not related to a debate over the right to engage in mission – it was related to the Roman claims of apostolic authority, Petrine succession, and the authenticity of unwritten 'apostolic traditions' (Calvin, 1977:1196-1201). As the documents from the era indicate, the concept of 'apostolicity' was not the locus for discussion of the mission of Christ to the world, any more than terms like 'mission' or 'missiology' were then current in works on theology, preaching, and Church. Nor, indeed, was the term 'Great Commission,' in usage current in the sixteenth-century (Muller, 2006:221).

With regard to the textual point, Calvin's comments on the apostles and their commission to preach to all nations do not claim that the 'Great Commission' was limited to the apostles (Calvin, 4-7). In fact, Calvin elsewhere comments, quite clearly that "the Kingdom of God was only begun in the world, when God commanded the Gospel to be everywhere proclaimed… at this day its course is not as yet completed" (Calvin, 1977:1056-1060). Regarding the 'Great Commission,' Calvin's exegesis focuses on the nature of the command or commission to the apostles, and that the fulfillment of the apostolic mission is his primary interest. He explains the meaning of Christ's command to the eleven as that they "preach the gospel" as follows:

> By proclaiming the gospel everywhere, they should bring all nations to the obedience of the faith, and next, that they should seal and ratify their doctrine by the sign of the gospel. In Matthew, they are first taught simply to teach; but Mark expresses the kind of doctrine, that they should preach the gospel; and shortly afterwards Matthew himself adds this limitation, to teach them to observe all things whatsoever the Lord hath commanded (Calvin, 1949: 383).

Thus, Calvin's theology holds significant resources regarding mission theology.

On the whole, then, there can be little doubt that at least Luther and Calvin, as well as some of their younger colleagues, propounded an essentially missionary theology. Bosch (1991:245) mentions, "We may indeed accept the validity of the arguments concerning the fundamentally missionary nature of the theology of the Reformers."

Still, in spite of what Holl, Holsten, Gensichen, Scherer, and others have identified as the fundamentally missionary thrust of the Reformers theology, very little happened by way of a missionary outreach during the first two centuries after Reformation. There were, undoubtedly, seriously practical obstacles in this regard. To begin with, Protestants saw their principle task as that of reforming the church of their time; this consumed all their energy. Secondly, Protestants had no immediate contact with non-Christian peoples, whereas Spain and Portugal, both Catholic nations, already had existing colonial empires at the time. The only remaining pagan people in Europe were the Lapps, and they were indeed evangelized by Swedish Lutherans in the sixteenth century. Thirdly, the churches of the Reformation were involved in a battle for sheer survival; only after the Peace of Westphalia (1648) were they able to organize themselves properly. Fourthly, in abandoning monasticism the Reformers had denied themselves a very important missionary agency; it would take centuries before anything remotely as competent and effective as the monastic missionary movement would develop in Protestantism. Fifthly, Protestants were themselves torn by internal strife and dissipated their strength in reckless zeal and endless dissensions and disputes; little energy was left for turning to those outside the Christian fold (Bosch, 1991:245).

Still, the Reformation era knew of at least one champion of the idea that the 'Great Commission' continued to be binding on the church and had to be understood in the sense of going out to those beyond the boundaries of Christendom: the Dutch theologian Adrian Saravia (1531-1613), a young contemporary of Calvin (Schick, 1943:24-29). In 1590 Saravia published a tract in which he argued in favor of the abiding validity of the 'Great Commission'. He maintained that we could only appropriate the promise of Jesus in Matthew 28:20 if we also obeyed the commission of Matthew 28:19. Saravia's views were, however, fiercely opposed by Theodore Beza, Calvin's successor in Geneva, as well as by the Lutheran Johann Gerhard (Bosch, 1991:247).

4.2.2 Anabaptist mission

4.2.2.1 Anabaptist view of mission

The Anabaptists were involved in a remarkable program of missionary outreach during the Reformation period. The Anabaptists accepted and at the same time radicalized Luther's idea of the universal priesthood of all believers. Whereas Luther still adhered to the concept of

territorially circumscribed parishes and of the ecclesiastical office restricted to such a geographically delineated area, the Anabaptists jettisoned both the idea of any special and exclusive office and of any Christian limited for his or her ministry to a given area. This enabled them to regard all of Germany as well as the surrounding countries as mission fields, without any consideration for boundaries of parishes and dioceses. Preachers were in fact, selected and systematically sent to many parts of Europe (Schäufele, 1966:74, 141-182; Littell, 1972:119-123).

This wandering of Anabaptist evangelists infuriated the Reformers. Orderly ordination and calling into the ministry were vigorously championed against Anabaptists. Whoever preached without an appointment was considered an enthusiast (Littell, 1972:115). Likewise, whereas the Reformers no longer considered the 'Great Commission' as binding (cf. Warneck, 1906:14,17f; Littell, 1972:114-116), no Biblical texts appear more frequently in the Anabaptist confessions of faith and court of testimonies than the Matthean and Markan versions of the Great Commission, along with Psalm 24:1 (Littell, 1972:109). They were among the first to make the Commission mandatory for all believers.

Perhaps the most important difference between the Reformed and the Anabaptist movements, if we look at them from the perspective of their views of missions, lay in their conflicting attitudes towards civil authorities. Anabaptists insisted on absolute separation between Church and State and on no participation in the activities of government. This naturally meant that church and state could under no circumstances whatsoever cooperate in mission. The Reformers on the other hand could not conceive of a missionary outreach into countries in which there was no Protestant (Lutheran, Reformed etc) government. It is therefore significant that the only two missionary enterprises embarked upon by 'mainline' Protestants during the Reformation era were both undertaken in collaboration with civil authorities (Bosch, 1991:246).

One reason why the Anabaptists subscribed to the mandate of the 'Great Commission' and the Reformers did not may be found in their contradictory readings of the realities of their time. The Reformers, on the whole, did not deny that the Catholic Church still displayed vestiges of the true church. This becomes evident, for instance, in the fact that they accepted the validity of baptism by a Catholic priest. Their concern was the reformation of the church, not its replacement. The Anabaptists, by comparison, pushed aside with consistent logic every other manifestation of Christianity to date. The entire world, including Catholic and Protestant church leaders and rulers, consisted exclusively of pagans (Schäufele, 1966:97). All of Christianity was apostate; rejected God's truth. In addition, Catholics and Protestants alike had seduced humanity and introduced a false religion. Europe was once again a mission field. As at the time of the Apostles, the Christian faith had to be introduced anew into a pagan environment (Schäufele, 1966:55f). The Anabaptists' project was not the reformation of the existing church, but the restoration of the original early Christian community of true believers (Schäufele, 1966:57-59, 71-73). In their understanding, there was no difference between mission in 'Christian' Europe and mission among non-Christians (Bosch, 1991:247).

4.2.2.2 The characteristics of Anabaptist mission

The Anabaptist annals record several characteristics of those who were committed to present the claims of Christ to the lost in the world. First of all, the Anabaptists had serious

discipleship, radical obedience, and living witness through their community life. With these contents, they exerted missionary work.

Committed to a high view of discipleship

The missionaries sent out from the main centers in South Germany, Switzerland, and Moravia were all of noble character. Since they were committed to the concept of the believers' church as a visible structure within society, they insisted that their converts live exemplary lives. "No one can truly know Christ," they said, "unless he follows Him in life." This was precisely one point of tension between the Church of the Restitution and the *corpus christianum* of the Reformation. The emphasis in the latter was on faith, but the Anabaptists stressed faith plus *holy* living. That is why all missionaries had to undergo rigorous tests as to ethical character before they were sent out by the church. The Moravian churches (after 1565) had a special mission committee, a kind of sodality, whose members were well informed about both the missionary's character and the needs and opportunities for mission work. The task of this committee was to screen each of the candidates on the basis of call, gifts, and moral and spiritual qualifications. Their concept of discipleship under the lordship of Christ covered all these areas (Kasdorf, 1984:64).

Radical obedience

The Anabaptists' uncompromising obedience to the Great Commission is best understood in the light of their concept of discipleship on the one hand, and their view of Christ's lordship on the other. Robert Friedmann (1891-1970) points out that the Anabaptists lived by an implicit, relational theology - rather than by an explicit, creedal theology. Such a theology of *being* and *doing* finds its clearest expression in discipleship and obedience, yet not without a verbal witness. Obedience, however, does not emanate from a servile or legalistic attitude, but from an attitude of freedom of the will that is in harmony with the Lord's will. "If God gives commands in His Scriptures, they are meant to be obeyed and not only to be looked at as something unattainable and paradoxical" (Friedmann, 1973:44).

Living witnesses

The Anabaptists looked to the mission of the apostolic era as the golden age of evangelism. All believers have the power of the Holy Spirit in their lives and are, therefore, living witnesses who express the divine life within in relationships with others. The success that the ordinary members of the Anabaptist congregations, as well as the *Vorsteher* and missioners, continued to achieve in the spread of their faith were aided by the Anabaptist way of life, and can scarcely be comprehended except against this background. Countless testimonies by contemporaries, especially by theologians, confirm that the Anabaptists on the whole led a blameless and exemplary life. Amidst the general corruption of morals of the sixteenth century, a group of convinced Christians were living the ethical principles of the Gospel in daily life. There is no doubt that the exemplary behavior of many Anabaptists provided a strong emphasis to their word-of-mouth appeals, and preached more loudly than the exegetically and theologically correct sermons of many a pastor who could not point to any ‘saints’ in his church (Schäufele, 1962:80). Christians are to do as Christ did and keep his word by loving one another, which is the sign of discipleship. For a cultural enclave such as the Hutterites, this was one method of showing love to the peoples of an unregenerate world.

In 1582 in Lörrach , Baden, a citizen who was close to being an Anabaptist declared to the local pastor at his court examination that he believed that there was no group of people who

lived a better life than the Anabaptists. They were pious, God-fearing, prayed diligently, did not curse, and harmed no one. “He would wish that he could be a true Anabaptist like some he had learned to know, such as his late brother-in-law.” As believers witness by *telling, being,* and *doing,* and even by dying for their faith, unbelievers become believers (Schäufele, 1962:80).

Compelled by the Great Commission

The great Anabaptist missionary Hans Hut often preached to large crowds. Upon baptizing large numbers of those who repented of their sins and confessed Christ as Lord, Hut would challenge each one to obey the Great Commission and tell others the good news. Those who obeyed always went under the shadow of the cross, "where the representatives of the state churches dared not go, and for the Gospel's sake were made pilgrims and martyrs throughout the known world." When asked what compelled them to go, they answered without hesitation: the Great Commission (Littell, 1972:112).

Priority of mission

"As the Father has sent me, even so I send you" (Jn. 20:21). As Christ maintained a consciousness of being sent by the Father, so the members of the Anabaptist church in the New Testament tradition maintained their deep awareness of *sentness* for *witness.* Their sense of priority of mission found expression not only in a conviction of *being sent* by the Lord, but also in a recognition of responsibility *to send* missionaries into all the world across social, cultural, linguistic, economic, religious, and geographical frontiers. Mission always implies the crossing of frontiers from faith to unfaith (Kasdorf, 1984:69).

Convicted by a deep sense of calling

The Anabaptists called it *Berufungsbewusstsein*. Nothing is more apparent amongst the Anabaptist missionaries than their deep sense of calling to the task. This call, as they understood it, always had two dimensions: One is internal, the other external. They explained this experience as a direct call from God, inwardly perceived, and a call from the church, outwardly confirmed (Schäufele, 1962:117).

In the first place, the Anabaptists placed great emphasis on a specific spiritual gift for the missionary task. "It is God who sends us, but the Holy Spirit who gives to us the apostolic gift for the preaching of the Gospel of Christ." Again they said, "The Spirit of God tells our spirit that we are called and must go and preach... for it is for that purpose that He has given us to possess the gift of the Holy Spirit" (Wiswedel, 1943:196)

Secondly, the call contained an external dimension. Schäufele states that in addition to the inward charismatic call, the Anabaptists followed Luther's principle of the authority of the local congregation to discern the inner call and then to commission people to the ministry to which they felt called (Schäufele, 1964:117). In the early Anabaptist document known as *The Schleitheim Confession* (February 24, 1527), we find the instruction that the local church has the responsibility to choose the right person for the right task, whom the Lord has thus appointed. Once the persons had been discerned, the congregation publically confirmed their calling and sent them on their way as missionaries (Kasdorf, 1984:62).

Commissioned by a supporting church

The Graner Codes, found in the so-called Brunner Archives, describe in some detail an

Anabaptist commissioning service. First, the candidates reported to the congregation how God had called them into mission work and to preach the Gospel in other lands. This was followed by a session of admonition and encouragement. The missionaries asked the congregation to remain faithful in their local tasks, visiting the sick and imprisoned, and providing for the poor and unemployed. In conclusion the missionaries asked that they themselves be remembered with prayers and material provisions. In response the people of the congregation pledged their support, wished them well, and prayed for God's mercies upon their ministry. Thus the commissioning service was actually a kind of covenant between the commissioning body and the commissioned team (Kasdorf, 1984:63).

Called to carry out the apostolic task

We find a close correlation between the call of the missionary to the apostolic task and the responsibility felt by the sending church to help individuals carry out the task. Whenever possible, the area of service was clearly defined by the church, taking into account such important matters as education, trade, social status, culture, and language of the candidates (Schäufele, 1964:167f). As already noted, the missionaries were sent in apostolic teams to carry out their task. Since persecution was almost inevitable, the missionaries were usually sent in teams of three: First was the *Diener des Wortes*, or minister of the Word. That person was the preacher and the teacher. Second came the *Diener der Notdurft*, the servant to the needs of others, a type of deacon. Finally was the *gewöhnliche Bruder*, or common lay brother. They were supported by the sending church together with their families. Professionals (such as architects or engineers) sometimes worked as tent making missionaries, supporting themselves (Schäufele, 1964:185). In the event that one of the team members was apprehended, the church was immediately notified so that reinforcement could be sent. Those in prison usually had to serve as liaison between the church and the missionaries (Kasdorf, 1984:65).

Name of Missionary	Known Number of Converts Baptized	Time of Baptism	Estimated Total	Time of Service
Jakob Gross	35	1 day		1525
JÖrg Sehad	40	March 12		1525
Wilhelm Roubli	60	1 day		1525
Balthasar Hubmaier	360	Easter	6,000	1525-28
Conrad Grebel	"a whole procession of men and women"			1525-26
Johannes BrÖtli	"nearly a whole village"			1525
Hans Bichter	30	March 8-15		1529
Martin Zehentmaier	40			1527
Leonard Dorfbrunner	100 (about)	few months	3,000	1525-29
George Blaurock	1,000		4,000	1525-29
Hans Hut	100 (about)	2 weeks	12,000	1527-29
Georg Nespitzer	22	2 years	4,000	1527-29
Leonard Schiemer	200 (over)	6 months		1527
Michael Kurschner	100 (about)	11 months		1528-29
Jacob Hutber	19	August ‘35		1533-35
Leenaert Bouwens	10,378	31 years		1551-82
Hans Mändl	400 (about)		4,000	1561

As one looks at the missionary effort of the Anabaptist movement, one is naturally interested

in measurable results, in terms of both quantity and quality.

Quantitative results

Unfortunately, sixteenth-century church records are unavailable or incomplete. Many records are inconsistent. Furthermore, no statistics are available concerning some of the best-known leaders of the Anabaptist movement. Yet from the fragmentary records that have been preserved one can measure, at least in part, the Anabaptists' fruitful mission work (Kasdorf, 1984:66). Most of these missionaries died a martyr's death, and their short time of service was interrupted by days, weeks, and even months of persecution and imprisonment. Nevertheless, congregations of believers sprang up almost overnight in many parts of Europe, especially after the 1527 mission conference. By 1528 Austria was dotted with Anabaptist churches. From 1532 to 1539 the Tirol area was literally permeated with missionaries and young congregations, the number of which grew daily (Schäufele, 1964:245).

The social philosopher-theologian Ernst Troeltsch (1865-1923) wrote extensively on the impact of the Anabaptists, whom he calls "an early premature triumph of the sectarian principles of the Free Church." Troeltsch (1950:704) underscores their drive for missionary expansion in these words: "The whole of Central Europe was soon covered with a network of Anabaptist communities, loosely connected with each other, who all practiced a strictly Scriptural form of worship. The chief centers were Augsburg, Moravia, and Strassburg, and later on, in Friesland and the Netherlands" (Troeltsch, 1950:704).

The historians Wiswedel, Littell, and Schäufele record similar achievements of the Anabaptist mission movement as Troeltsch, these scholars point out the growth of the church in Europe and add that scores of missionaries were sent from these centers in all directions. By the middle of the sixteenth century Anabaptist missionaries were preaching in every state of Germany, Austria, Switzerland, Holland, France, Poland, Galicia, Hungary, and Italy. Several even went as far as Denmark and Sweden in the north and Greece and Constantinople in the south. The record of a conversation among early Swiss Anabaptists states that on one occasion they talked about going "to the red Indians across the sea" (Moore, 1955:29).

Qualitative result

The cost of obedience to the Great Commission, however, was high. Over 2,000 Anabaptist martyrs are known by name. One authority estimates that 4,000 to 5,000 "men, women, and children fell prey to water, fire and sword" (Schäufele, 1964:34). Roland Bainton (1970:101-102) adds:

> Those who thus held themselves as sheep for the slaughter were dreaded and exterminated as if they had been wolves. They challenged whole way of life of the community. Had they become too numerous, Protestants would have been unable to take up arms against Catholics and the Germans could not have resisted the Turks. And the Anabaptists did become numerous. They despaired of society at large, but they did not despair of winning converts to their way. Every member of the group was regarded as a missionary. Men and women left their homes to go on evangelistic tours. The established churches, whether Catholic or Protestant, were aghast at these ministers of both sexes insinuating themselves into town and farm. In some of the communities of Switzerland and the Rhine valley Anabaptists began to outnumber Catholics and Protestants alike.

4.2.2.3 Hutterian mission

Among the Anabaptists, the Hutterite was very concerned with mission. Their messengers, who carried on an extensive missionary activity in the German-speaking lands, were exposed to the same, and even more heathen people outside Europe. They went to the Tyrol, Upper Austria, Bohemia, Styria, Silesia, Bavaria, Swabia, Hesse, Switzerland, the lower Rhine, the Palatinate, and even as far as Denmark 'to gather the zealous for the Lord' as they said, and in so doing shrunk from neither torture nor imprisonment. Only a few Hutterian missionaries in the sixteenth century died a natural death; most of their lives ended in prison or at the place of execution. Carefully planned, administered, and persistent, the Hutterite program sent missionaries from what has been called ′perhaps the greatest missionary center of sixteenth century′ (Littell, 1964:120).

Mission was the natural Hutterian response throughout the sixteenth century, extending into the far reaches of many European lands and beyond. The Hutterian concept of the brotherhood-church as found during the Hutterian Golden Era (1560 to 1590) would be inconceivable without a highly developed mission program. Mission, the concomitant of brotherhood, was a necessary corollary of the command to love God. For a cultural enclave such as the Hutterites, it was one method of showing love to the peoples of an unregenerate world.

Hutterian mission strategy took many forms. Personal encounter was the usual method used, but group evangelism also occurred, usually held in secret in the open, in barns, and in homes. Missionaries were sent out into the world around Easter and again in the autumn. They met with seekers whenever and wherever possible, sometimes in cellar recesses, sometimes in forests, and at times, at night (Gross, 1984:100-102).

As a result of the mission of the Hutterites, the majority of those thousands of recruits finding their way to Hutterian communities adopted the new way of life. The Hutterian way was a way to eternal salvation, but for many also a way out of material poverty. Many types of immigrants converted to Hutterianism. During the late sixteenth century, come complaints surfaced about the lack of drive among some converts. They were nevertheless accepted in the expectation that both spiritual growth and physical dexterity would gradually become manifest. The continuing strength of the brotherhood suggests that the Hutterian hopes were realized (Gross, 1984:109).

The Brotherhood's capacity for receiving total strangers into its close communal system is also substantiated by no less a figure than the bold Catholic, Christoph Andreas Fischer. Fischer's compliment, obviously intended as an attack, witnesses to the continuing success of the mission program into the seventeenth century:

> Just as doves fly out and continually bring strange doves back with them, the Anabaptists also send out their false apostles annually to seduce the people, both women and men and bring them into their dove-cotes ─ as I have been told that in 1604 they enticed more than two hundred persons out of the empire, leading them into their dove-cotes. And just as newly captured doves are pampered with wheat, honey, and things during the first days until they become accustomed [to their new environment], the Anabaptists also give their new accomplices rich foods and roasts, and very sweet hypocritical words. But afterwards comes

the time to "go and work, and be satisfied with cabbage and beets (Gross, 1984:110).

It was incomprehensible to populace and magistrate alike that well-to-do farmers would voluntarily forsake productive farms by night for no apparent reason but to join with the distant Hutterites. A passion for private riches and prestige was transformed into a desire for total surrender to God and a life of complete sharing within a brotherhood. On the other hand, economic reasons led some poverty-stricken families also to make their way to the 'promised land' of the Hutterites (Clasen, 1965:61).

Mission consequently meant searching out those who desired to live among God's gathered people in his kingdom, bringing them to the Hutterite community, and sharing with them the good news that God's kingdom indeed existed. But Hutterian mission included a more subtle witness as well. God's people, as the body of Christ, emanated something of Christ's Spirit simply by living in brotherhood. All members reflected this same Spirit wherever their paths led. Part of this witness lay in the concept of truthfulness and genuineness (Gross, 1984:112).

4.2.3 Pietist view of mission

Philipp Jakob Spener broke radically with the negative view of history that had characterized late orthodoxy by publishing his tract 'Affirming the Hope for Better Times' in 1693 (Beyreuther, 1960:38). For orthodoxy the proclamation of the Gospel to all nations was, at best, only a 'desired aim'; for Pietism it became an 'aim of the will'. Pietism combined the joy of a personal experience of salvation with an eagerness to proclaim the Gospel of redemption to all. This was frequently associated with an almost unbearable impatience to go to the ends of the earth.

Already at the early age of fifteen Nikolaus von Zinzendorf (1700-1760), the later founder of Moravianism who had been nurtured in the pietistic circles of Spener and Francke in Halle, together with his childhood friend, Friedrich von Watteville, pioneered a 'Compact for the Conversion of Pagans.' The two boys mused that not all pagans would be converted before they had grown up; the remaining pagans they would then bring to the Savior.

In Pietism the formerly correct, cold and cerebral faith of orthodoxy gave way to a warm and devout union with Christ. Concepts such as repentance, conversion, the new birth and sanctification received new meaning. A disciplined life rather than sound doctrine, subjective experience of the individual rather than ecclesiastical authority, practice rather than theory – these were the hallmarks of the new movement. It set itself against orthodoxy in virtually every respect.

In mission, Zinzendorf opposed the idea of 'group conversions' and emphasized individual decisions (Beyreuther, 1960:40). Likewise, he was not interested in the formation of 'Churches' on the mission fields. To him, 'church' by definition meant formality, lifelessness, lack of commitment. Mission was, for him, not an activity of the church but of Christ Himself through the Spirit (Beyreuther, 1960:74). In this, however, Christ made use of people of extra-ordinary faith and courage, of daring energy and persistent endurance. Pietism thus introduced the principle of 'voluntarism' in mission (cf. Warneck, 1906:55). It was not the church (ecclesia) that was the bearer of mission, but the small, revived community inside the church, the *ecclesiola in ecclesiae* (Bosch, 1991:253).

Zinzendorf had clearer purpose in mind for his small bands of Moravian missionaries, sent out to the ends of the earth. Following the example of the apostles, they had to bring in only 'first fruits', who were not to be organized into national churches as had happened in Europe. The missionaries should rather gather the small flocks of new believers into pioneer 'pilgrim houses', or 'emergency residence.' Typical of Zinzendorf's thinking was the idea of improvising, of remaining open to the guidance of the Spirit and being willing to try something novel or to move on to new challenges. Everything the Brethren did stood in the sign of being provisional, of only inaugurating what was to come (Beyreuther, 1960:102 - 113).

Orthodox's insistence on a structural link between state and church meant that everybody in a given territory would, at least nominally, have to be regarded as Christians. Pietists and Moravians broke with this and emphasized personal decisions. Mission work could under no circumstances be regarded as the obligation of the ruler, a view that was axiomatic in orthodoxy. This was an important breakthrough, determinative for all subsequent understanding of mission, and another point of similarity between Pietists and Anabaptists. Heralds of the Gospel should go out under the direction of Christ and the Spirit and non-Christians should be won to faith in Christ irrespective of any colonial or political interest (Bosch, 1991:254).

Early Pietists were not only interested in people's souls. In 1701 Francke defined the goal of the renewal movement as the 'concrete improvement of all walks of life, in Germany, Europe, in all parts of the world' (Gensichen, 1975a:156). The first Pietist missionary, Ziegenbalg, declared that the 'service of souls' and the 'service of the body' were interdependent and that no ministry to souls could remain without an 'exterior' side (Gensichen, 1975a:163). Neither did this remain at the level of talking. In Germany, Francke and other Pietists were involved extensively in 'home missions', ministering the destitute and deprived people of Halle and environs and founding a school for the poor, an orphanage, a hospital, a widow's home and other institutions (Bosch, 1991:254).

It was this dynamic and comprehensive understanding of the reign of God in which salvation and well-being, soul and body, conversion and development, could not be divorced one from the other, that the first two Pietist missionaries, Ziegenbalg and Plutschau, took with them to India. To give one example, before their arrival schools were the prerogative only of Brahmins, and even then only for boys. The missionaries founded schools for members of the other castes, and for girls as well. Equally important, in these schools no pressure to become a Christian was brought to bear on anybody, and in some instance non-Christian teachers were even appointed (Gensichen 1975a:164-170).

Pietism had abiding significance for the development of the Protestant missionary idea. Firstly, mission could no longer be simply regarded as the duty of colonial governments. In addition, it was transformed from being a concern of rulers and church hierarchies to being an enterprise with which ordinary Christians could not only identify, but in which they could actively participate. Secondly, Pietism ushered in the age of ecumenism in mission in that it aimed at a Christian fellowship that transcended the boundaries of nations and confessions. The Moravian brethren, in particular, were ecumenical through and through (Rosenkranz, 1977:168f, 173). Thirdly, for the entire eighteenth century, Pietism caused Germany to be

Protestantism's leading missionary country. This was due in small part to the leadership provided by people like Francke and Zinzendorf. Lastly, Pietism demonstrated in a remarkable way what total dedication meant (Bosch, 1991:255).

Previously, such total commitment was assumed to be found only in the Roman Catholic monastic movement, and even there only occasionally. Now ordinary men and women, most of them simply artisans, literally went to the ends of the earth, devoted themselves for life to people often living in the most degrading circumstances, identified with them, and lived the Gospel in their midst. Once again it was the Moravians who set the example. During the first three decades of the Brotherhood's existence missionaries went to twenty-eight territories. In addition, these places were often selected because their inhabitants were, more than those of other countries, deprived of privileges and opportunities. Surely this was Protestantism's 'answer' to the very best there was in Catholic monasticism (Bosch, 1991:255).

Missiologist Ralph Winter introduced the concept of 'modality' and 'sodality' in mission structure. Modality means the general church structure that includes whole generations from old men to children. Sodality means a devoted structure with the second vow of commitment for the specific purpose like, monastery and intentional Christian community (Winter, 1999:220-229).

Through the course of the centuries Roman Catholics have founded various types of monastic movements, while Protestants largely avoided such structures. Martin Luther left his monastery, emphasizing the need to be a Christian in society. The Protestant movement started out by attempting to do without any kind of sodality (a devoted community) structure. Martin Luther had been discontented with the apparent polarization between the vitality he eventually discovered in his own order and the very nominal parish life of his time. Being dissatisfied with this contrast, he abandoned the sodality and took advantage of the political forces of his time to launch a full-scale renewal movement on the general level of church life. At first, he even tried to do without the characteristically Roman diocesan structure, but eventually the Lutheran movement produced a Lutheran diocesan structure which to a considerable extent represented the re-adoption of the Roman diocesan tradition. But, the Lutheran movement did not in a comparable sense re-adopt the sodalities, the Catholic orders, that had been so prominent in the Roman tradition (Winter, 1999:226).

This omission of sodalities represents the greatest error of the Reformation and the greatest weakness of the resulting Protestant tradition. Had it not been for the so-called Pietist movement, the Protestants would have been totally devoid of any organized renewing structures within their tradition. The Pietist tradition, in every new emergence of its force, was very definitely a sodality, in as much as it was a case of adults meeting and committing themselves to new beginnings and higher goals as Christians without conflicting with the stated meetings of the existing church (Winter, 1999:226).

4.2.3.1 Moravian mission of the Herrnhut community

We had already seen the historical background of the rise of the Herrnhut community of Zinzendorf in Chapter 3. The Herrnhut community dates their commitment to world mission from 21th August 1732. Over the next 150 years, this movement, centered on the original Moravian community at Herrnhut in Saxony, Germany, sent out a total of 2,158 missionaries.

These missionaries displayed a distinct form of spirituality and community, which provided a model for the emerging Protestant mission movement of the early-nineteenth century (Tiplady, 1996:503).

The Moravian community was formed in 1722, when Count Nicolas von Zinzendorf, who had been nurtured in Pietistic circles, allowed a group of persecuted religious refugees from Moravia to settle on the family estate in Saxony. The new community was named Herrnhut ('The Lord's Watch'), from Isaiah. 62:6-7. Herrnhut developed its own form of Pietism, with a deep devotion to the crucified Christ, and an absolute unconditional surrender to his will.

The community's missionary interest was stirred by a number of factors. Some members of the community, while in Denmark, met a slave from the West Indies. Zinzendorf himself, while in Copenhagen in 1732, heard that the Lutheran mission to Greenland was in danger of being abandoned. This information was in fact wrong, but it spurred Zinzendorf to call on the Herrnhut community to support this mission. Thus was the decision made, and it mobilized a new missionary movement, almost unparalleled in passion and commitment, which would in turn have a significant impact on the later Protestant missionary movement (Tiplady, 1996:504).

Zinzendorf supervised the expanding Moravian missionary work while maintaining close contact with the Herrnhut community. Leonard Dober had been sent as a Moravian missionary to the slaves in the Danish possession in the West Indies in 1732. In January of 1733, Christian David and two other brethren went as missionaries to Greenland. David Schattschneider (1975:1) notes that when the first Moravian missionaries went to the West Indies in 1732, "it was the first time in Protestantism that missionaries had gone forth with the full support of the entire community which was sending them, their journey marked the introduction into Protestantism of the concept of the whole church as mission."

The Moravians didn't confine their work to the West Indies. In 1733, Christian David led a band of Moravians to Greenland in order to help out Danish missionary Hans Egede. In 1737, George Schmidt went to South Africa to evangelize the Hottentots. Other Moravian missions in the 18th century included Jamaica, Barbados, Guyana, the Carolinas, Georgia, Pennsylvania, and London. By the 19th century, the Moravians had expanded to East Africa, Alaska, Canada, Honduras, Nicaragua, California, Australia, Tibet (now moved to India), and Jerusalem. From the humble beginnings at Herrnhut, the Holy Spirit prompted the Moravian church to encircle the globe (Tucker, 1983:80).

By this time the Brethren had extensive contacts in England and several places on the continent. In 1734 several Brethren, including August Spangenberg, were sent to Georgia in North America to establish a community and to seek to convert the Indians. A larger group, including several families, went to Georgia via England in 1735, and it was this contingent that John and Charles Wesley encountered on their voyage to America (Snyder, 1997:139-140).

By 1760 the Moravians had sent out 226 foreign missionaries. In that year the Brethren reported a total of thirteen mission stations in Greenland, Jamaica, Danish West Indies, Antigua, Surinam and Barbados, and among the North American Indians, with 3,507 baptized, 900 communicants, and 6,125 under Moravian care (Schattschneider, 1975:50-52). This was

in addition to the Moravian Diaspora societies and the Moravian settlements in England, North America, and on the continent. In 1800 the Brethren had 161 missionaries active and some 24,000 people connected with their mission posts (Schattschneider, 1975:56-58).

The Moravian missionary enterprise was remarkable for the breadth and extent of its initial pioneering missionary work. The initial missionary outreach was sparked largely by Zinzendorf`s own vision, the precedents of the mission work of Halle pietism, and the spiritual energy released by the renewal in the Herrnhut community in the 1720s. It was made possible by a relative unconcern with training, finances, or structure (Snyder, 1997:168-169)

A large part of the Moravian missionary impart was its catalytic role in sparking missionary vision in other groups through its example and Diaspora witness. Moravian influence may be seen in the founding of the Basel and Leipzig missionary societies in Europe and the London and Baptist missionary societies in England (Lewis, 1962:94). Moravian Diaspora societies spread a flame of renewal and enlivened thousands of formerly nominal Christians throughout Europe through the work of itinerant Moravians sent out from the Herrnhut community in twos and threes beginning in late 1727. "Within three years the Diaspora seed had been sown over a wide area of Europe-in Sweden, the Baltic Provinces, Austria, Berlin, Wüttemberg, Pomerania, the Palatinate, and Switzerland" (Lewis, 1962:120). A significant awakening was kindled in the Baltic Provinces especially, where within a few years some 45,000 persons were meeting in the Moravian-sponsored Diaspora societies (Mezezers, 1975:61-75).

The Moravians' experience and their distinctive take on spirituality and community contributed to aspects of their missionary methodology. The characteristic of the method of Moravian mission is as follows:

Mission as communal action

The Herrnhut community was a total mission community. The community was a training field of missionaries through community life of brotherly love. The Herrnhut community functioned as a sending agency. The missionaries were not sent as individuals, but as a community, and they lived a community life in their mission fields. Moravians did not go to the foreign countries by their own accord, the Herrnhut community sent them. The Moravians was a large part of the Herrnhut community, and they were usually dedicated to world mission. Therefore, the mission was of a whole Herrnhut community, not of the Moravian alone. The Herrnhut community is a modern model for 'community mission.'

Zinzendorf (1973:43) saw an intense, visible expression of community as especially important for evangelism and witness. He said,

> that the happy, fruitful, and almost irresistible calling in of many thousand of souls, supposes a little flock in the house, cleaving to our saviour with body and soul, souls who are already there, united to our saviour, in such a manner, that we may as it were point to such people with the finger, when we are inviting others; that it is an advantage, a blessing, a preaching of the gospel to purpose, if we can say, come, all Things are ready, I can show you the persons, who are already there, do but come and see… then a preaching of the gospel from this little flock must be done, in this manner, *Come, for all things are ready… This is simply that thing which is called preaching the gospel.*

The Herrnhut community was self-supporting, and it was expected that their missionaries would follow this model wherever they worked. “In the days of Zinzendorf the missionary received from the Church just sufficient money to take him to the port and then worked his passage across the ocean. On the mission field he took up whatever occupation would provide him with the bare amount of food and clothing" (Lewis, 1962:92). This approach produced many heroic and dramatic stories of pioneer mission work and of Moravian faith and zeal.

The tension inherent in such a dual role, namely that missionaries might be diverted from their core calling, was recognized. One check on this was that each Moravian mission community lived ‘as one family’, with a common cash account, so as to restrain any member who might be tempted, out of self-interest, to abandon their missionary calling. The Baptist Missionary Society drew on this model in its early days, and recommended it to Carey, Marshman and Ward in Serampore; “...you will find it necessary to form what you proposed, a kind of Moravian settlement; as otherwise we do not see how (you) can be supported” (Tiplady, 1996:504).

Strict discipline was another characteristic of the Moravian community, and the London Missionary Society lamented in 1796 that “we have not, like the Moravians, disciplined troops, but a hasty levy of irregulars .... and we are not to expect the subordination kept up in their missions” (Tiplady, 1996:505). The Herrnhut community is a modern model of communal mission.

Mission as a popular movement

The Moravian missionaries exemplified a popular way of thinking in that the Hernnhut community was largely composed of uneducated peasants and artisans. Not that they disdained reparation for mission, but they saw their settlements as ‘proved seminaries’ for missionaries, and even as late as 1818 they rejected a proposal to form a separate training school for missionaries. In 1793, the Moravians informed the newly-created Baptist Missionary Society that “learning, and what the world calls accomplishments, we have not experienced to be of much use”, and in 1795 the London Missionary Society were advised that, among non-Europeans, a craft was more appropriate than theological learning, as the Moravian missionaries already knew the Bible, and they prayed for the constant guidance of the Holy Spirit (Tiplady, 1996:504).

A martyr mentality

The Moravian missionaries seemed to specialize in going to remote, difficult and dangerous regions. In the first 20 years of the movement, they could be found working in Greenland, the West Indies, the Arctic Circle, North America (among the Native Americans), Surinam, South Africa, Algiers, Ceylon, China, Persia, Ethiopia, and Labrador. Perhaps Moravians’ early experience of persecution and migration gave them a special sensitivity and empathy towards those who were marginalized, and who might otherwise be overlooked (Tiplady, 1996:505).

“Christ crucified, and nothing else”

The above quote, taken from 1Cor. 2:2, might be the most significant and lasting contribution of Moravian spirituality to missionary practice. This was a hallmark of the Herrnhut community, and, after an initial false start, it became their distinctive message, and one that influenced the whole of the later Protestant missionary movement (Tiplady, 1996:505).

In 1740, they reported their first convert, who had been "solidly awakened by the doctrine of Jesus' sufferings". They believed that the Holy Spirit had revealed this emphasis to them, and thereafter it became their approved method and message. It led to some interesting experiments in contextualization. Zinzendorf advised his missionaries in Greenland not to speak of Christ as a sacrifice, since the autochthonous shamanism knew no such concepts. He also is reputed to have said "if the greatest need of the heathen is a needle, then we should call our Savior a needle"! Such attempts were vital if the focus of Christ was to be maintained, but also be meaningful at the same time (Tiplady, 1996:505).

The 5th clause of Carey, Marshman and Ward's "Form of Agreement" (composed in 1805 to outline their methods in detail) refers to the Moravians specifically in this regard: "It is a well-known fact that the most successful missionaries in the world at the present day make the atonement of Christ their continued theme. We mean the Moravians. They attributed all their success to the preaching of the death of our Savior ..." (Tiplady, 1996:505)

The Moravians established a model for missionary work through their communal lifestyle and their spirituality. It was not just successful in itself, but had a profound influence on the emerging Protestant missionary movement of their century and the next. The Herrnhut community was basically a missionary community.

Herrnhut communities existed primarily for mission, and especially for foreign missionary outreach. The rapid deployment of many young missionaries around the world in the space of a few short years is one of the most remarkable Moravian achievements. Lewis comments, "Certainly no Protestant Church has ever directed her efforts to so many different races; never had one Protestant Church possessed so varied, so mobile and itinerant a band of missionaries and ministers; and moved from one field of service to another with often an almost bewildering rapidity" (Lewis, 1962:91).

4.2.3.2 William Carey's mission: the influence of the Moravian mission community on William Carey′s mission

George Smith refers to Carey as 'the Founder and Father of Modem Missions' in his exuberant biography of William Carey (Smith, 1909:315). However, William Carey was not the beginning of modern missions, not even the beginning of Protestant missions (Neill, 1985:503). The contribution of the Moravian mission community, beginning half a century before Carey, produced a shift in emphasis of missionary awareness within Protestantism. As Kenneth Latourette (1939:47) suggests:

> Here was a new phenomenon in the expansion of Christianity, an entire community, of families as well as of the unmarried, devoted to the propagation of the faith. In its singleness of aim it resembled some of the monastic orders of earlier centuries... a fellowship of Christians, of laity and clergy, of men and women, marrying and rearing families ... but with the spread of the Christian message as a major objective, not of a minority of the membership, but of the group as a whole.

Carey and the Moravians brought together strands of the English Evangelical Revival and German Pietism in their contact, providing points of contact between these two movements so essential to the beginnings of Protestant missions (Schattschneider, 1998:9).

William Carey was born in the village of Paulerspury, Northamptonshire, in 1761. He lived in England for thirty-two years and traveled little. In 1793, after a five-month voyage, he arrived in India, where he lived the remaining forty years of his life. Never returning home, he died in Serampore in 1834. Despite only a very modest formal education, Carey was driven by a thirst for knowledge throughout his life. His uncle was a gardener, and Carey developed a lifelong interest in botany. He taught himself first the classical languages, then several modern European languages. He eventually undertook Bible translations in twenty-five Indian languages and dialects, and served as a professor of Indian languages for thirty years at Fort William College in Calcutta.

His first employment was as an apprentice shoemaker. However, in 1779 this nominal Anglican experienced an evangelical conversion and four years later joined the Baptists. His remaining time in England was spent cobbling, teaching school, and serving as pastor of small Baptist congregations. His first years in India, until 1800, were difficult. In addition to preaching, he worked as superintendent of an indigo factory and translated the New Testament into Bengali. In 1800, with the arrival of additional missionaries and the establishment of mission headquarters in Serampore, the Baptist work was set on a firm foundation (Schattschneider, 1998:9).

Three events, all occurring just before Carey left England, are of extreme importance in his story. Thoroughly convinced of the need for foreign missionary work, and after study of what both Roman Catholics and Protestants had already done, Carey published a small book in 1792 (Leicester, England). The contents are summarized in its full title: *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens, in which the Religious State of the Different Nations of the World, the Success of Former Undertakings, and the Practicability of Further Undertakings, are Considered.*

In May 1792 Carey was the preacher for a meeting of Baptist ministers at Nottingham. His sermon was a stirring challenge to accept Christ's commission to preach the Gospel to all nations. At their next meeting, in October in Kettering, the ministers responded by creating the Particular Baptist Society for Propagating the Gospel Among the Heathen. It was this society that accepted Carey's offer of himself as a missionary and that sponsored him in his work In India (Neil, 1985:186-88).

Carey's first written mention of the Moravians occurs in his 1792 Enquiry. He begins by arguing that Christ's command to preach to all is still valid and that only the impossibility of doing it would excuse us. But it is not impossible to do. "Have not the popish missionaries surmounted all those difficulties that we have generally thought to be insuperable? Have not the missionaries of the Moravian Brethren, encountered the scorching heat of Abyssinia, and the frozen climes of Greenland, and Labrador, their difficult languages, and savage manners?" (Carey, 1961:11). He concludes by noting that English traders have already proved how it is possible to get around in the world.

Next comes a survey of the efforts to expand the church, beginning with Pentecost and continuing up to his own time. "But none of the modems have equaled the Moravian Brethren in this good work; they have sent missions to Greenland, Labrador, and several of the West-Indian Islands, which have been blessed for good. They have likewise sent to Abyssinia, in Africa, but what success they have had I cannot tell" (Carey, 1961:37).

When Carey and the other missionaries (six families in all) established themselves in the Danish colonial port of Serampore, India in 1800, the Moravian's community influence was once again evident in Carey's plan:

> The group was organized into an intentional community at Carey's direction. Though each family had modest quarters, meals were taken together, everyone's earnings were put into a common treasury, decisions were decided by majority vote, and responsibilities ranging from housekeeping duties to leading devotional exercises were rotated on a monthly basis. A weekly meeting, on Saturday evening, was held to allow any member of this extended family to air grievances that might have arisen against another during the week (Carey, 1924:185-77).

This arrangement, though not eliminating all interpersonal frictions, would effectively serve the needs of the original missionary group. They lived as a close community and, from the very beginning, entered into a voluntary agreement whereby all were equal. The wishes of the majority established the rule of the mission and all abided by the rule. Work for private benefit was forbidden. All put into the common stock whatever they earned and withdrew only sufficient for their family needs; any surplus – and over the years the surplus was considerable – went towards the expansion of the work of the mission (Drewery, 1978:111). After living this community life of missionaries, they informed the Baptist Mission Society in 1800 as follows:

> We have therefore on mature deliberation determined to purchase a house. Accordingly, we have purchased a large one with nearly 2 Acres of Land for 6,000 rupees, the Hall of which is large enough for a commodious Chapel. Here with very little additional Expense, there will be Room for all our Families and from hence may the Gospel [illegible] pervade all India! (BMS Archives, 1792-1914).

Soon afterward Carey described this arrangement to a friend in another letter. "I have also laid down a Plan for the future management of the Temporal Concerns of the Mission which I strongly recommend as the most Eligible way that I can think of and similar to that of the Moravians" (BMS Archives). This is the last word to William Carey, as expressed in a letter to a friend:

> I rejoice much at the missionary spirit which has lately gone forth: surely it is a prelude to a universal spread of the Gospel! Your account of the German Moravian Brethren's affectionate regards towards me is very pleasing. I am not much moved by what men in general say of me; yet I cannot be insensible to the regards of men eminent for godliness (BMS Archives).

William Carey and the Moravians thus worked as part of a single network. They all labored at crucial turning points in the development of Protestant missions, and their stories qualify as great moments in missionary history.

4.2.3.3 Mission societies as communities

As we have seen in chapter three, the nineteenth century witnessed the proliferation of Christian communities and missionary fellowships of a pietistic nature. Among the most notable missionary enterprises were the Baptist Missionary Society, the Basel Mission, the Leipzig Evangelical Lutheran Mission, the China Inland Mission, the Wesleyan Methodist Mission Society, the Sudan Interior Mission, the Church of England Zenana Missionary Society.

Especially the Baptist Missionary Society (BFM) of William Carey (1761-1834) and the China Inland Mission (CIM, later known as the Overseas Missionary Fellowship and now simply as OMF International) of Hudson Taylor (1832-1905) have, each in its specific way, paradigmatic significance for linking mission and community. BFM was the first missionary society and is often viewed as the mother of all Protestant missionary societies. The English missionary Hudson Taylor established quite another type of missionary society. CIM was a society wholly independent of denominational ties; CIM became the prototype of the so-called *'faith missions.'* BFM and CIM added a parachurch communal and missionary dimension to the paradigms of missionary churches and missionary congregations (Jongeneel, 2007: 26).

There is a strong sense of committed brotherhood among the overseas missionaries of mission societies. For instance, the five young men sailed for India in 1812 as the first missionaries of the newly-formed American Board of Commissioners for Foreign Missions (ABCFM). These men already had a strong bond between them as members of a student prayer group that had its roots in the famous haystack prayer meeting. They signed the petition that brought this interdenominational 'American Board' to birth. They sailed simultaneously for India, along with their young brides, who shared their deep commitment (Mellis, 1983:49).

At mid-century we find Rufus Anderson, senior secretary of the ABCFM and towering missionary strategist of his time, including in one of his annual reports the crucial need for such community within each mission of the Board (that is, the Board`s missionary staff in each foreign country).

> As soon as a mission contains three or more missionaries, it is expected to organize itself as a self-governing community...Mutual watchfulness thus becomes the official duty of each member. it`s also in a high sense the interest of each one to exercise a fraternal watchfulness over his brethren (Beaver 1967:135).

Thus, Mission societies through communal form played a significant role in the relationship between mission and community, and the form of communal mission has endured up to the day of modern mission societies.

4. 3 Conclusion: The missionary significance of the Protestant community movement

Through the study on the Reformers' view of mission, one notices that Luther and Calvin, as well as some of their younger colleagues, propounded an essentially missionary theology.

There is a fundamental missionary nature in the theology of the Reformers. In spite of what Reformed theologians have identified as the fundamentally missionary thrust of the Reformers theology, very little happened by way of a missionary outreach during the first two centuries after Reformation.

The Anabaptists were involved in a remarkable program of missionary outreach in the Reformation period. They were among the first to make the Commission mandatory for all believers in Protestantism. From the sixteenth century the Anabaptist saw the church as a missionary community, though not particularly in the sense of foreign missions. Through the Anabaptist drive for missionary expansion, the whole of Central Europe was soon covered with a network of Anabaptist communities in sixteenth century. The Hutterites, one of the Anabaptist branches, has especially been called perhaps the greatest missionary center of sixteenth century. When no other Protestant denomination associated with mission, the Anabaptists were the only missionary church that exerted mission actively.

The Anabaptist annals record several characteristics of those who were committed to present the claims of Christ to the lost in the world. First of all, the Anabaptists had a high view of discipleship, radical obedience, witnessing by their community life. They were compelled by the Great Commission, convicted by a deep sense of calling, commissioned by a supporting church, and called to carry out the apostolic task. With these contents, they exerted missionary work.

Mission, the concomitant of brotherhood, was a necessary corollary of the command to love God. The underlying method of the Anabaptists' mission was showing love to the peoples of an unregenerate world. It is a way of centripetal mission by community of love.

Pietism had an abiding significance for the development of the Protestant missionary idea. Firstly, mission could no longer be simply regarded as the duty of colonial governments. In addition, it was transformed from being a concern of rulers and church hierarchies to being an enterprise with which ordinary Christians could not only identify, but in which they could actively participate. For one entire century, the eighteenth, Pietism was Protestantism's leading missionary group throughout the whole of Protestantism. This was due in small part to the leadership provided by Zinzendorf. Pietism demonstrated world mission in a remarkable way through total obedience and dedication.

Over a period of 150 years, the Moravian community sent out a total of 2,158 missionaries. These missionaries displayed a distinct form of spirituality and community, which provided a model for the emerging Protestant mission movement of the early-nineteenth century. The characteristics of the Moravian mission was mission as communal action, mission as a 'popular' movement, a martyr mentality, "Christ crucified, and nothing else."

The Herrnhut community was a total mission community. The community was a training field for missionaries through community life of brotherly love. The Herrnhut community functioned as a sending agency. The missionaries were not sent as individuals, but as a community, and they lived a community life in mission fields. Moravians did not go to the foreign countries by themselves, the Herrnhut community sent them. Moravians was a large part of the Herrnhut community and they were usually dedicated to world mission. Therefore, the mission was the ministry of whole Herrnhut community, not of the Moravian alone. The

Herrnhut community is a modern model for ‘community mission.’

The Herrnhut community’s Moravian mission was a new phenomenon in the expansion of Christianity, an entire community of families as well as of the unmarried, devoted to the preaching Gospel. The contribution of the Moravian mission community, beginning half a century before Carey, brought a shift in emphasis of missionary awareness within Protestantism. William Carey and the Moravians worked as part of a single network. They all labored at crucial turning points in the development of Protestant mission, and their stories qualify as great moments in missionary history.

The missionary significance of Protestant communities in church history can be summarized as follows:

1. **The main mission force in Reformation period was the Anabaptists.**
   The Reformers fundamentally had a missionary theology, but very little happened with regard to missionary outreach during the first two centuries after Reformation. The Anabaptists were involved in a remarkable program of missionary outreach in the Reformation period. They were among the first to make the Commission mandatory for all believers in Protestantism. Through the Anabaptist drive for missionary expansion, the whole of Central Europe was soon covered with a network of Anabaptist communities in sixteenth century.

2. **The main stream of the Protestant mission was community mission.**
   The main stream of Protestant mission in church history was largely exerted by the Anabaptism and Pietists. There are many commonalties of belief, community and mission between the Anabaptists and Pietists. Especially regarding mission, both of them took the method of community mission. Most of the significant mission was exerted through community mission. In addition to Anabaptists, Pietism was also one of the the main missionary streams in the eighteenth century. The Pietists’ mission enterprise greatly influenced the modern mission movement.

3. **Pietism had an abiding significance for the development of the Protestant mission.**
   Mission could no longer be simply regarded as the duty of governments. Mission was transformed from being a concern of rulers and church hierarchies to being an enterprise with which ordinary Christians could not only identify, but in which they could actively participate. Pietism ushered in the age of ecumenism in mission in that it aimed at a Christian fellowship that transcended the boundaries of nations and confessions. Pietism demonstrated in a remarkable way what total obedience and total dedication meant in mission. Such total commitment stands in comparison with the Roman Catholic monastic movement.

4. **The Herrnhut community shows a model of community mission.**
   The Herrnhut community was a total mission community. The community was a training field for missionaries through community life of brotherly love. The Herrnhut community functioned as a sending agency. The missionaries were not sent as individuals, but as a community, and they established a communal life in the mission fields. The Moravians did not go to the foreign countries by

themselves, but the Herrnhut community sent them. The Moravians was largest part of the Herrnhut community, and they were usually dedicated to world mission. Therefore, the mission was the ministry of whole Herrnhut community, not of the Moravians alone. The Herrnhut community is a modern model for ‘community mission.’

5. **Moravian community mission brought a paradigm shift to modern mission.**
   The contribution of the Moravian missionaries of the Herrnhut community, beginning half a century before William Carey, brought a shift in emphasis in missionary awareness within Protestantism. The Herrnhut community included the centripetal mission and centrifugal mission by living an intentional community and sending Moravian missionaries. Moravians' community mission influenced William Carey and brought a paradigm shift in modern mission. It is obvious that Moravian’s community mission had influenced William Carey’s mission. This shows how the integration of two ways of mission is powerful in mission.

6. **This chapter testifies to the result of the biblical research on community and mission.**
   God’s underlying design for mankind is the restoration of community, and the purpose of mission is also the restoration of community. Likewise, the history of mission proves that mission is able to be exerted best through community.

7. **After all, the main stream of mission movement in church history was proved as community movement.**
   The main stream of mission such as Anabaptists, Moravians, William Carey, and modern mission societies had exerted a powerful mission on a communal basis. However, most of contemporary missions have lost the communal nature of mission. In this sense, mission should be exerted in a community dimension, not at an individual level. The history of Protestant mission testifies that Christian community is the most effective and powerful method of mission. An intense, visible expression of community is especially important for evangelism and witness.

CHAPTER 5 MISSIONARY SIGNIFICANCE OF TEN SELECTED PROTESTANT COMMUNITIES TODAY

5.1 Introduction

This chapter will investigate ten contemporary Protestant communities that attempt to restore the essence of church and apply both centripetal and centrifugal mission. As was mentioned above, the ten Christian communities try to create a reality of community life. They are surviving at present and are doing vital work.

Up to the present, research on Protestant community has mainly been confined to the specific types of communal life. This study will include and reconsider various forms of Christian community.

The selection criteria of the ten Christian communities in this chapter are as follows:

1) ***Retaining of the reality of Christian community as a present model.***
The model cases of Christian community in this study will be those communities that maintain community life. Such communities still survive at present and work actively. Some have lasted for 30 or 80 years. The characteristics of the communities include a specific form of communal life, voluntary sharing of goods, deep brotherly love, and active participation in mission.

2) *Uniqueness of the community type of each community.*
The types of the selected communities vary. The study includes examples of intentional Christian communities (Bruderhof, Bethany Fellowship, Jesus Family, Jesus Abbey, KwaSizabantu Mission), monastic communities (Taizé Community, Evangelical Sisterhood of Mary), cell group churches (Ichthus Christian Fellowship), some that can be classified as unusual and unique (L'Abri Fellowship), and a complex type of community and congregation (Reba Place Fellowship).

3) *Diversity of theological traditions within the Protestant church.*
There is a diversity of theological traditions amongst the communities: one Reformed (L'Abri Fellowship), two Anabaptists (Bruderhof, Reba Place Fellowship), two Ecumenicals (Taizé and Jesus Abbey), two Evangelicals (Evangelical Sisterhood of Mary and Kwasizabantu Mission), two Free Churches (Bethany Fellowship, Ichthus Christian Fellowship), and one indigenous church (Jesus Family).

4) *Diverse distribution over different continents.*
The communities are dispersed over different continents: five in Europe (Bruderhof- England, Taizé Community-France, Evangelical Sisterhood of Mary-Germany, Ichthus Christian Fellowship-England, L'Abri Fellowship-Switzerland), two in the USA (Reba Place Fellowship, Bethany Fellowship), two in Asia (the Jesus Family-China, Jesus Abbey- South

Korea), and one in Africa (Kwasizabantu Mission -South Africa).

These ten Protestant communities were frequently visited for the purpose of this research over a period of ten years. This study deals with existing Christian communities, and the information used for this study primarily come from visiting those communities.

This chapter will comprehensively research five aspects of ten selected communities: history, community life, spirituality, relationship with church, and missionary outreach. The history part will trace the beginning of the communities and process of growing, and indicate the present result of the communities. In the section on community life, the location of the communities, formation of community members, condition of members, membership procedure, leadership structure, forms of sharing goods, finance of the communities, and education of children will be included. The part on spirituality will describe daily devotion, the spiritual thought, theological background, and spiritual practice. The part on relationship with the church will search the denominational background of the ten communities and how each of the ten communities are associated and interact with the established church. The part on missionary outreach will inquire how centripetal mission and centrifugal mission are practiced in the ten communities.

This chapter will conclude with a general assessment of ten selected communities today and their ecclesiastical and missionary significance.

5.2 Bruderhof in Robertbridge (UK)

5.2.1 History

The Bruderhof is an international movement of Christian communities.[2] Bruderhof means 'dwelling place of brothers' in German. It claims that its spiritual roots go back to the time of the early church of the first century and the Radical Reformation of the early 16th century Europe, when thousands of Anabaptists left the institutional church to seek a life of simplicity, brotherhood, and non-violence.

In 1920, the Bruderhof was founded in Germany by Eberhard Arnold (1883-1935) and a handful of likeminded friends. Arnold came from an upper middle class academic background. Arnold's father held the chair of theology and church history at the University of Breslau in Silesia. Arnold was raised in a traditional church background and once he participated in Salvation Army activities in his youth (Arnold, 1984:2-4). Arnold studied theology, philosophy and educational method in Breslau, Halle, and Erlangen. In 1909, after receiving his doctorate in philosophy in Erlangen University, he became General Secretary of the Student Christian Movement (SCM) in Germany. As a result of this he was exposed to a variety of social movements and embarked on a mission in search of religious expression that lasted several years (Bruderhof, 2004:2). Arnold's own spiritual roots were in the SCM, a mission arm of D.L. Moody's revivalism, and in the nineteenth-century 'religious-social' movement, a Pentecostal renewal combining personal piety with social concern (Hutterian Society & Yoder, 1984:13-15).

He married Emmy von Hollander (1885-1980). From the beginning of their relationship, they were determined that their life together would be ruled by God alone. For the ensuing years, Arnold was active publishing articles for various Christian magazines and lecturing throughout Germany. At the end of World War I, Germany suffered extreme hunger. Young men returned from the war, destroyed in body and spirit. Young people began to question the values they had been taught. They sought for natural, genuine relationships. The young Arnold family was swept up in this ferment. Together with a handful of others, they decided to start a Christian community, impelled by the disillusionment after World War I, the failure of the churches, the consequent longing for positive alternative deeds and the search for the Sermon on the Mount put into practice (Bruderhof, 2000:web).

Eberhard Arnold, his wife Emmy, and Emmy's sister Else von Hollander left middle class Berlin and founded a rural settlement. Arnold rented a house at Sannerz in June 1920 where he together with his wife and her sister founded a Christian community. Eberhard and Emmy Arnold turned their backs on the comforts of suburban Berlin and moved to Sannerz, a tiny

[2] The name 'Bruderhof' has been changed as 'Church Communities'. In this thesis the name of community will be expressed as Bruderhof.

village in central Germany. The intensity of spiritual search drove the Arnolds to cut ties for good with middle-class Christianity (Bruderhof, 2000:web).

The original membership consisted of only three adults, but eventually grew to more than forty members by 1926, and ultimately outgrew the Sannerz house. By mutual agreement, members of Arnold's new community held all property in common, dressed modestly, upheld the sanctity of marriage and family life, educated their own children, and followed the example of the early Christians by refusing to participate in military service. They tried their hand at agriculture. Financial support for the community came from small-scale publishing and farming, and from donation. They took in several orphan children and cared for them along with Eberhard and Emmy's five children. Eberhard Arnold edited a magazine *The New Venture*. In spite of the extreme poverty, their life radiated joy and enthusiasm. The small community grew and developed over the next 15 years. By 1927, the house in Sannerz was too small.

A nearby farm was purchased, and this became the Rhon Bruderhof. Eberhard Arnold was thrilled when he learned that a remnant of the Anabaptists from the Reformation was still living in community after 400 years. He discovered that the Hutterites, a group that he had studied intensely and knew a great deal about, were still practicing and living in North America. In 1930 Arnold traveled to America and spent a year with the Hutterites. They accepted the Bruderhof into their movement and ordained him as a minister.[3]

At the end of 1933, Hitler revoked the Bruderhof's permission to run a private school. In January 1934, the children were secretly taken out of the country. A summer hotel was found in the principality of Liechtenstein. The Bruderhof rented it and it became the Alm Bruderhof. When a military draft was instituted in Germany, the draft-age men traveled to the Alm Bruderhof, believing their calling was to witness for peace and brotherhood rather than die in a concentration camp. Eberhard Arnold died on November 22, 1935, following surgery on a fractured leg. The Bruderhof continued to struggle, facing internal problems as well as persecution from outside. It was clear that they would not be able to remain in Germany and that Liechtenstein would not be able to protect them indefinitely. Continuing pressure from the Nazi government caused others to move to England and establish the Cotswold Bruderhof in 1936 (Bruderhof, 2000:web).

On April 14, 1937, the Rhon Bruderhof in Germany was surrounded by Gestapo. Three brothers were taken to prison and miraculously released three months later. The rest were given 48 hours to leave the country with whatever they could carry on their backs. They

[3] See *Brothers Unite: An Account of the Uniting of Eberhard Arnold and the Rhon Bruderhof with the Hutterian Church,* (Ulster Park, N.Y.,: Plough Publishing House, 1988).

traveled to Holland, and from there to England. In spite of the threat of war, the four years at the Cotswold Bruderhof were joyful years. There was the amazing story of how, on a lonely farm in the Cotswolds, a band of refugees was solving the problems of exile by living as the early Christians lived. In England, three new Bruderhofs were built up under the name 'Society of Brothers' (Bruderhof, 2000:web).

There was a widespread peace movement in England, and many young English people joined the Bruderhof. However, when war was declared, the Bruderhof was again suspect, this time because of its German members who were considered spies. Once again, brothers and sisters had to flee the country. If they stayed, the German members would be interned. To prevent the division of the community by the possible internment of German members the Bruderhof's members decided to emigrate. The British government gave its blessing to this, but the Bruderhof were refused entry to the U.S. and Canada. They went to Paraguay in South America. Paraguay was the only country that was willing to take them (Bruderhof, 2000:web).

During the first years in the Paraguayan wilderness, Bruderhof members founded three settlements as well as a hospital for community members and local Paraguayans. The first year in Paraguay was very difficult as a home and livelihood had to be established in an unfamiliar jungle and 'camp' land. In that first year seven infants died from fever and disease. The Bruderhof spent 20 years in Paraguay. During that time, a hospital was set up to serve the needs of natives as well as Bruderhof members. The only clinic in the area, it served tens of thousands for the next two decades. By the early 1960s, the community in Paraguay had grown to about 700 members (Bruderhof, 2000:web).

From 1949 to 1954 Bruderhof members traveled to the United States to try to raise funds for the hospital in Paraguay and for the needs of the Bruderhof. They found great interest in a communal way of life among the intentional community groups in America that had formed after the Second World War. In 1954, in response to a dramatic increase in the number of American guests, the community founded a branch in upstate New York. The Woodcrest Bruderhof was started in New York State, about 100 miles north of New York City in 1954. By 1962, all members had relocated from Paraguay to the northeastern United States, or to Europe. In the 1960s, the entire movement, which had meanwhile spread over five countries, regrouped in the north-eastern United States. The Bruderhof continued to grow and change during the 50 years following the 60's (Bruderhof, 2000:web).

As of August 2006, Bruderhof lives in more than twenties communities: five in New York, two in Pennsylvania, one in New Jersey, two in England, two in Germany, two in New South Wales (Australia), and in about a dozen outposts – in London, Sydney, Harlem (New York

City), Ban Nam Kehm in Thailand, and in several small towns. Having recently celebrated the 50th anniversary of their move to the United States (1954-2004), their eyes are on the future. New horizons are opening up (Bruderhof now has members from Korea, Mexico, and Iraq) and so are new forms. The community is exploring the possibility of opening more household outposts elsewhere (Bruderhof, 2000:web).

The Bruderhof community continues to fight for peace and justice and to seek contact with like-minded people throughout the world. Outwardly the Bruderhof continues to change, as members seek God's answers in a changing world, but their basis as a Christian community remains unchanged.

5.2.2 Community life

The Bruderhof community consists of an extended family of men and women of all ages, single or married. The total population of the community numbers about 3,500 men, women and children. Each of the larger communities has 100 to 350 souls, including children. They live together in apartments in community houses, eat together in a community dining room, work together in a community shop, and share all goods and property in common. The larger Bruderhof communities are situated in rural areas.

Daily life varies from place to place, but most establishments have the same basic schedule and departments, including a nursery, kindergarten, and elementary school, a communal kitchen and laundry, and various workshops and offices. Families eat breakfast in their apartments. Other meals are shared communally in a central dining room. Dinner is typically followed by a meeting for prayer, sharing, and decision making, or simply for singing. There are plenty of other occasions for gathering as well: birthdays, weddings, anniversaries, funerals, and holidays such as Easter and Christmas (Bruderhof, 2000:web).

Members of the Bruderhof do not hold assets privately, but share everything, as did the first Christians in Jerusalem. No Bruderhof member receives a salary or has a bank account. Dress is modest. They hold on to their own clothes and toothbrushes. No one has their own car - or pocket money. Housing is provided in a large building with individual family units. Income from all businesses is pooled and used for the care for all members, and for various communal outreach efforts (Bruderhof, 2000:web). Bruderhof is a community of goods. The basis for communal sharing of goods is Jesus' command. One of Bruderhof member comments:

> Jesus made it clear that only those who renounce all that they possess can be his disciples (Luke 14:38), and a community of goods was the outcome of the Spirit's movement at Pentecost. There is also compelling historical evidence that the church persisted in this communal pattern on into the third century… Sharing everything in common is a tangible way of saying that we have belongs no personal possessions; all that we have belongs to God… The love of things and property can destroy souls; by giving up private property, we are helped

> a great deal in resisting the competition, and the fads and fashions of the time (Thompson, 1985:25-26).

Membership in the Bruderhof is similar to membership in a traditional religious order. A voluntary commitment, it is also binding for life, and can be made only by adults who feel called to make such a commitment - and are willing to test it over time. The first level of membership in Bruderhof, which is shared by children and guests, is the household. The second is the novitiate, a period of testing which varies in length from person to person. Full membership is concluded with adult baptism. The followings questions are directed at someone who asks to become a Bruderhof novice:

1. Are you certain that this way of brotherly community, based on a firm faith in God and Christ, is the way to which God has called you?
2. Are you ready to put yourself completely at the disposal of the church community of Christ to the end of your life – all your faculties, the whole strength of your body and soul, and your entire property, both that which you now possess and that which you may later inherit or earn?
3. Are you ready to accept every admonition (where this is justified) and the other way around, to admonish others if you should sense within our community life something that should be clearer or would more fittingly bespeak the will of God, or if you should feel that something ought to be corrected or abolished?
4. Are you firmly determined to remain loyal and true, bound with us in mutual service as brothers and sisters, so that our love may be more burning and complete in the building of the church community, in the outreach to others, and in the proclamation of the gospel?
5. Are you ready then to surrender yourself completely and to bind yourself unreservedly to God, to Jesus Christ, and to the community? (Mow, 1990:321)

Children of Bruderhof families do not automatically become members, but are encouraged to leave the community, usually after high school, and live elsewhere before deciding on their own whether or not to join the community. Christiana Wareham remarks on membership:

> If you are born into the community, it does not mean you become a member. It has to be voluntary. Because if I just go and join and was not into it, it just would not work because you can not physically live with so many people unless you have an inner basis for it. This is the thing that you are supposed to be doing (Bruderhof video, 2000).

Bruderhof does not try to educate their children to become Bruderhof members (Bruderhof Video, 2000). Christine Fischli mentions, "We are not trying to educate our children to become Bruderhof members, we are trying to educate them to contribute something to the world" (Bruderhof video, 2000).

Bruderhof members promise to live and work wherever they are needed, and to be ready to submit in matters of personal wishes and opinions for the sake of the common good.

Membership does not imply the relinquishment of the individual conscience, however. Thus each member promises to speak up whenever he or she ever feels conflicted or uneasy about the course the community is taking, whether in practical or spiritual matters (Bruderhof, 2000:web).

Members come from a wide spectrum of backgrounds—large cities and family farms, various religious (and non-religious) traditions, the working class and the Ivy League, and more than a dozen different nationalities.

Bruderhof practices the leadership structure of the Hutterian Brethren. Every community has its leader who is called a servant of the Word. He is the brother chosen by unanimous approval to serve the members of a Bruderhof by caring for their inner and outer well-being. He is responsible for meeting the spiritual needs of the people. The term reflects the Hutterian belief that authentic leadership in Christian community means service. The 'elder' is one leading servant of the Word, carrying the main responsibility for the whole movement of communities (Arnold, 1994:108).

The Steward (Treasurer) and Work Distributor (the work manager) are also given special authority and can speak for the Brotherhood. The Steward is in charge of all the temporal needs of the people. He handles all the money of the community corporation. His responsibility is to care for everyone. He meets the demands of production and consumption. He is also able to distinguish values so that the community's money is spent wisely. The Work Distributor is responsible for directing all the working men, assigning each man to his job, and is responsible for his supervision. The entire producing operation of a community is under his administration (Correspondence with a Bruderhof member, Art Wiser).

The servants have a daily conference phone call in each continent where Bruderhof communities operate - Europe (England and Germany); Australia; and the United States. Once a week or twice a month, there is an international conference phone call of all the larger communities and many of the outposts. In these conference calls, any suggestion (or criticism) that a member has raised is discussed and is then brought before the brotherhoods. Most of the brotherhood meetings are also joint, by conference call, with the other communities in the same country, and periodically the Brotherhood meetings are also joint, so that any brother or sister who speaks is heard in all the communities. They feel the need to be aware that each time one of the members speak, he is taking the time of many hundreds of brothers and sisters (Correspondence with Art Wiser).

Life in Bruderhof communities is built around the family, which in turn is built around a vow of lifelong faithfulness between one man and one woman. The Bruderhof lives in a collective settlement, but it considers family life a very important basis for this:

> We see marriage as the only place for sexual intimacy. To us, no other stance is consistent with

> true love and respect. Every new baby is welcomed as a God-given gift, regardless of family size. We are grateful for a life in which children can truly be our first priority - and where parents can both work and fulfill their obligations as fathers and mothers (Bruderhof, 2000:web).

The community creates an atmosphere where everyone is considered precious. There are single, separated, and divorced adults among them, but they are integrated into family households. Children are an important part of each community and participate in most communal gatherings. Disabled and elderly members are loved and cared for within the community and participate in daily life and work as much as they are able. They believe that every human being was created in the image of God. Everyone has something to give, and the contributions of a disabled, elderly or dying person may often mean more than those of a 'capable' person in his or her prime. They express this view by saying, "Our goal is to allow every person to blossom as God intended" (Bruderhof, 2000:web).

Each community has its own elementary school system. Children are generally educated in their own schools. On the face of it, their upbringing looks fairly traditional: after being cared for in their nurseries and preschools, they attend Bruderhof schools from kindergarten to the 9th or 10th grade. Bruderhof parents are primarily responsible for their children, but they work with the teachers in the school and the rest of the community. Together they provide support and guidance for the children (Bruderhof, 2000:web).

Education in the Bruderhof is more than book-learning; it is helping each child to become the person God intended him or her to be. Education is a joy - children are not only taught how to read and write, but also to explore nature, to sing, and to reach out to those around them. Their self-discipline and love of life is apparent even to the casual visitor. “The children of the Bruderhof give special delight.” said Malcolm Muggeridge, a neighbor of the Darvell Bruderhof in England. “Their eyes express the wonder of life rather than the fantasies of a TV screen, and their voices, when they sing, harmonize with the birds. In our village we rejoice that they should be with us” (Arnold, 1984:3).

In contrast to most schools, Bruderhof schools reject the idea that a child's intellectual capabilities are the main indicator of his or her progress. Every child is expected to do his best in the classroom; yet the fact remains that one child is gifted at writing, and the next at woodworking; one blossoms on her own; the other feels most comfortable in a group. Heinrich Arnold (1994: 221) explains on children education course:

> We have our own school, we teach our children from preschool level though 10th grade. I think it is important that we offer our children our own education during their younger and more formative years so that we can really educate the whole child and give them our values and what we think is important, the tools that they can use later in life. By the time they have reached eighth grade, they really should have received the tools to use their minds. And after that time we feel it is important for them to be exposed to the rest of the world and see what else is out there. So our children go to public high school after eighth grade.

Teenagers attend a public high school before moving on to further training, whether at a trade or technical school, university, or with a volunteer service organization. Most return from their time away with valuable knowledge and experience, and choose to put what they have learned to work in one of their communities (Bruderhof pamphlet:2000). Dan Keiderling recalls:

> When I left I threw out every moral value that I had been taught growing up, and, at least I tried to throw them all out and I succeeded for a time. But then eventually they started bothering me and finally, I couldn't handle it so I had to look into, look deeper and then I experienced a call to come back and stay (Bruderhof video:2000).

The Bruderhof supports itself through a communal industry - the manufacture and sale of high quality wooden toys and furniture (most of which are bought by schools) and equipment for disabled children and adults. Community playthings (toys, blocks, lofts, climbing equipment, and furniture for schools and day-cares centers), and Rifton Equipment for children with special needs, provide for the community's main income. The Rifton Equipment is an industry-leading line of therapeutic equipment (chairs, standers, mats, rolls, etc.) for people with disabilities. Community Playthings, their oldest business, is a line of wooden classroom furniture, equipment, and wheeled toys for nurseries, kindergartens, and elementary schools. Danthonia Designs, Bruderhof's newest line, provides fine handcrafted signs for driveways, marquees, and other venues (Bruderhof, 2000:web).

Aside from the design, manufacture, and marketing of these products, there are plenty of other tasks to do at each Bruderhof: cooking, gardening, plumbing, washing clothes, teaching, accounting, and providing healthcare. Bruderhof has its own clinics, though they use hospitals as well (Bruderhof, 2000:web).

Members of Bruderhof generally work within the Bruderhof, though a small minority (mostly in their newest branches) is employed in the workforce at large. The majority of Bruderhof work together, and for the same pay - nothing - whether young or old, highly capable or disabled. Most of them work in one of the three firms that form the backbone of their livelihood. Here is Bruderhof's philosophy of work:

> Our goal is for every individual to find a purpose in his or her work, regardless of age, education, or ability. When performed with love, the most menial task can be fulfilling. To us, someone who mops floors is no less important than someone who practices medicine. To the extent that both are serving others, they are doing more than a 'job,' and that is what gives their work value and meaning (Bruderhof, 2000:web).

The Bruderhof community models the Jerusalem community in Acts 2:42-47. They live together in community houses, eat together in a community dining room, work together in a community shop, and share all things in common. Bruderhof is an intentional Christian

community as a community of goods in this day. Bruderhof is one of the models of community of goods. The Bruderhof community shows that the lifestyle of the early church community is also possible in the present age.

5.2.3 Spirituality

A common basis of the Bruderhof is the teachings of Jesus and the example of his life. Bruderhof reminds itself of the true source of strength, which is Jesus. J. Heinrich Arnold (1994:104-105) wrote:

> It is not to a community or a church that we have given our lives, even though we vow to be faithful to our brothers and sisters. It is to Jesus that we have surrendered ourselves... Our witness to a life of complete community - to the fact that Jesus gathers and unites men - is fully in keeping with his words and his nature.[4]

The foundation of the faith of Bruderhof is Jesus and his command, "Love your neighbor as yourself," and his teachings concerning non-violence and compassion for the downtrodden are central to their communal life, and to the life of each individual member. Bruderhof is held together by its faith in Jesus - a radical, fundamental Christianity.

Bruderhof attains a strong conviction and deep spirituality on community life itself. Eberhard Arnold, the founder mentions on community:

> Life in community is no less than a necessity for us - it is an inescapable 'must' that determines everything we do and think. Yet it is not our good intentions or efforts that have been decisive in our choosing this way of life. Rather, we have been overwhelmed by a certainty - a certainty that has its origin and power in the Source of everything that exists. We acknowledge God as this Source. We must live in community because all life created by God exists in a communal order and works toward community (Arnold, 1995:1).

Arnold also comments that community is the work of the Holy Spirit. "We must live in community because we are compelled by the same Spirit that led to community time and again since the days of Biblical prophecy and early Christianity" (Arnold, 1995:9). He therefore maintains that community life is God's will in the Spirit, and their inescapable responsibility is to build community in any way they can. Because the construction of community is God's will, building community is possible by faith in God's will. He continues:

> It becomes abundantly clear that the realization of true community, the actual building up of communal life, is impossible without faith in a higher Power... The only power that can build true community is faith in the ultimate mystery of the God, faith in God. Community

[4] J. Heinrich Arnold was the son of Eberhard Arnold. He had been elder of Bruderhof communities at the second generation.

is an adventure of faith (Arnold, 1995:4).

In other words, Bruderhof regards some form of brotherly life not as a separate calling, but something available for every Christian. Charles Moore, one of Bruderhof members remarks, "The invitation to the gospel, to new life, to life in community is for every seeking person" (Bruderhof video, 2000). Jerry Voll, one of Bruderhof members explains the motivation for community:

> We are just a bunch of ordinary people who have come together from all sorts of backgrounds, some religious, some not, but all seeking an alternative to the selfish life of the world and the direction for our seeking is the Bible especially the New Testament. And this is what then draws us together in Christian community" (Bruderhof videio, 2000).

Bruderhof strongly emphasizes the Sermon on the Mount, and regards Christ's spirit and teachings in the Sermon on the Mount and throughout the Bible as both the goal and foundation of their communal life. They believe that the Sermon on the Mount is central to their beliefs. Emmy Arnold, the wife of the founder of the Bruderhof recalls their beginning stage:

> It all began with discussions at our house in Berlin. Often as many as 80 or 100 people came - workers, artists, students, atheists, evangelicals, anarchists, and Quakers. Our discussions centered around the Sermon on the Mount, and the question burning in all of us was, "What shall we do?" Everyone knew their lives had to be changed. But there had to be action. We were tired of words (Arnold, 1984:28).

Eberhard Arnold urges that the Sermon on the Mount is for practice:

> As with every building, the foundation is decisive for the structure of life in the Church. Only on the words of Jesus can community life be built; and then only if we carry out and act upon His words. Most important of all is to act on His words in the Sermon on the Mount (Arnold, 1976:1-2).

Bruderhof asserts, "The Sermon on the Mount tells us what that means in practice. To anyone who is sincere about it, the way is plain" (The Plough, 1998:19). Bruderhof confirms the possibility of the life of the Sermon on the Mount through community life and they explain the concrete ways of practicing the Sermon on the Mount:

> Christian community is as old as Acts 2:44-45, 4:32-35. What does it mean? It means living by the Sermon on the Mount (Mt. 5-7). It means being poor in spirit, reconciling with your brother, not divorcing your wife (or husband), not swearing oaths, giving away your cloak, going the second mile, loving your neighbor and your enemy, and not laying up treasure on earth. It is possible to live in Christian community today as the early Christians did because the Spirit of Christ creates community (Bruderhof pamphlet).

There is much advocacy and discussion regarding the practice of the Sermon on the Mount in seminars and periodicals. Bruderhof shows the possibility of practicing the Sermon on the Mount through Christian community life. They wipe out the controversy about the practice of the Sermon on the Mount by considering it in relation to Christian community life.

A surrendered will is important for everyone trying to live a brotherly life. J. Heinrich Arnold remarks on the surrender of human life to God in the Bruderhof community:

> What is the Bruderhof? If we had made up our minds to be a Christian community of this or that particular mold serving only people with backgrounds similar to ours, we would have been in danger of drying up even before we began. We want to surrender our lives completely and allow ourselves to be used wherever God gives us. Otherwise we are in danger of limiting the truth. We are only a weak circle of human beings-often all too human. But our task can never be limited. God is limitless (The Plough).

A Bruderhof member, Stephen Hinkey, says, "It is certainly not our special ability that is keeping us together. If it was for me, this place would have fallen apart long ago, it is really something that we have to keep trying for again and again each day" (Bruderhof video, 2000). Through their experience, Bruderhof realizes that community cannot be built on sentimental ideals of human goodness, or on the fulfillment of personal agendas. Their goal is to create a new society where self-interest is yielded for the sake of the kingdom of God.

J. Heinrich Arnold describes how community life requires volunteer sacrifice, surrender and commitment:

> Community life is like martyrdom by fire: it means the daily sacrifice of all our strength, of all our rights, all the claims we commonly make on life and assume to be justified...A life of full community can take shape as an organism only where there is heroic sacrifice. Because it is an educational fellowship of mutual help and correction, of shared resources, and of work, a true community is a covenant made in free willing surrender and sacrifice (Arnold, 1994:105).

One of the Bruderhof members, John Rhodes, says, "Our community is about commitment, faithfulness to one another. We make a lifetime commitment. Our commitment to the children is to provide goods that will last not only for their lifetime, but for the lifetime of their children, and possibly also their grandchildren. And so that is one way in which our own attitude and values are reflected in the products we make" (Bruderhof video, 2000).

Jutta Manke, one of Bruderhof members, also speaks about commitment in the community:

> At some of our Bruderhofs, more than 300 people live together, and that means 300 personalities with their own feelings, characters, and backgrounds. We have our innovators and our old hands, not to mention more than 20 nationalities and several differences of

> opinion. But they need not lead to tensions and conflicts if we are ready to open the door to one another in love and commitment. Voluntary commitment is the foundation of every relationship, and we must dare to begin anew every day (Bruderhof pamphlet, 2000).

Thus, the spirit of surrender to God and commitment to the brothers and sisters prevails throughout the whole of the Bruderhof communities.

Brotherhood is also central to the Bruderhof. Heinrich Arnold comments:

> Community itself is not decisive; the decisive thing is love. Community of work, community of goods, and the community of the common table are only fruits of love (Arnold 1994:105).

Working together and having a common purse make the brotherly relationship concrete. They testify to brotherhood through work:

> Work is love made visible. From washing clothes in the communal laundry or teaching in the school, to weighing a baby in the community clinic or fixing a water main, we see our communal work as a practical expression of our love for one another, In seeing the needs of others as more important than our own, we will find not only deep personal fulfillment but a true brother and sister in every person we work with (Bruderhof pamphlet, 2000).

Milton Zimmerman, another Bruderhof member, comments, "The outer community by its self is nothing, it will not last, it is going to blow up and explode, it is only a question of when. But if there is an inner community behind the outer community, then there is contact, maybe love and forgiveness. If all that is there, then it can go and then it is fun" (Bruderhof video, 2000).

Therefore love is a basis of talking in community life. The thought is shown in the first and only law in Burderhof, 'Straight taking in love'.

> There is no law but love. Love is joy in others (2 Jn. 5-6). What, then, is anger at them? Words of love convey the joy we have in the presence of our brothers and sisters. It is out of the question to speak about another person in a spirit of irritation or vexation. There must never be talk, either in open remarks or by insinuation, against any brother or sister, or against their individual characteristics and under no circumstances behind their back. Gossiping in one's family is no exception. Without this rule of silence there can be no loyalty and thus no community. Direct speaking is the only way possible; it is the spontaneous brotherly or sisterly service we owe anyone whose weakness causes a negative reaction in us. An open word spoken directly to another person deepens friendship and will not be resented. Only when two people do not come to an agreement quickly is it necessary to draw in a third person whom both of them trust. In this way they can be led to a solution that unites them on the highest and deepest levels (Mt. 18:15-16) (Bruderhof pamphlet, 2000).

Written by Eberhard Arnold five years after the founding of the Bruderhof in 1925, this rule has proved easier to post than to practice. Yet without it, Bruderhof would have collapsed long ago. For as Arnold writes, without openness and honesty there can be no loyalty, and thus no real community.

Cordell Bowman, a member of Bruderhof, witnesses to the love and unity of the community:

> The movement of which we are a part is only 3,500 people, but we have experienced that God still gives unity, real deep love if we want that above all else. If we want only God's will, if we want only His kingdom, if we are ready to give up our ideas, our visions, our dreams, our ambitions, and just seek together God's will, yes, He does unite us (Interview with Cordell Bowman).

The brotherhood and love in Bruderhof is not a conceptual one. It is really practiced in community life.

In Bruderhof the spirituality of 'practice' is dominant in their entire life. Bob Boucher, one of the Bruderhof members, remarks, "We might call community a battle ground, place where we can prove that we mean what we say" (Bruderhof video, 2000). The members of Bruderhof regard work as a filtering process of true spirituality. They do not regard it as enough to gather for worship on certain days or hours. They are not interested in religion, but in the deeper community that results when people share joys and frustrations, laughter and tears - seven days a week. Bruderhof realizes that unless their love for each other - the true test of community - can be proven in the mundane activities of daily life, it is fruitless to gather for a 'spiritual' activity such as worshipping. To quote Eberhard Arnold:

> Prayer can never supplant practice. For when we pray for God's will to be done on earth, we ask for his nature to be revealed in deed, and for his rule to bring unity, justice, and love in action. Faith without action is dead. Prayer without practice is hypocrisy (Bruderhof, 2000:web).

One of Bruderhof members, Rueben Ayala, says, "There is not enough action in established Christianity. Talk is good, but when are we going to start putting into practice what we talk about? And this is why I joined to Bruderhof because I believe this is a start, I think it is not perfect, but it is a true start" (Bruderhof video, 2000). Another member, Charles Moore, comments, "We speak the living word and a word that really points to something that is actually happening here on earth" (Bruderhof video, 2000).

Even though the spirituality of practice is stressed, the practice of prayer is not despised. Everybody in Bruderhof is encouraged to pray in various ways in their life. Christoph Arnold comments on prayer life in Bruderhof:

> Prayer reflects spirit in which we should always turn to God: we are always in the depths, in

> need of his help and guidance, and he is always above us, firm and secure and strong... Prayer need not be formal. For my wife and me, it is the natural way to begin and end our day together; we pray every morning when we get up, and every evening before we go to bed. Some may pray more often than that, others less. Some people pray on their knees; others use a prayer book. Some speak; some do not use words at all... As long as our prayer is genuine, and not just in empty rite, it does not matter how we go about it. The important thing is to make a room for it, somewhere (Arnold, 2003:97-98).

The kingdom of God is also an important mandate of Bruderhof. Eberhard Arnold defines, "Kingdom of God is community in God, community in God's justice, the social justice that is part of brotherly community (Arnold, 1984:51)." Bruderhof seeks to live the life of God's kingdom, and they consider the kingdom life as possible through life together. One of the members comments:

> What we long for is that God's kingdom breaks in somewhere on this earth. It is our task as Christians to work and pray for this coming, and that is why we live together. We want to witness to the kingdom in every relationship... We believe, and have experienced that God's kingdom has to do with the unity of hearts and the love with which Christ loved his disciples. As ambassadors, we are called to witness by our daily life together that it is possible for human beings here in Earth to follow completely the way of Jesus... We are commissioned to dwell in peace with one another, to love our neighbors as ourselves, to love our enemies, and to pray for those who spitefully use us (Thompson, 1985:24).

Bruderhof regards Christian community as a channel for God's kingdom life on earth. They consider that the reality of the kingdom of God is visible and partly realized through the community of love in Bruderhof.

Pacifism in relation to the kingdom of God is also an important feature of the Bruderhof spirituality. The Bruderhof tries to create a new society where self-interest is yielded for the sake of the common good. They seek peace and justice and model a way of life that removes the social and economic divisions that bring about war. Bruderhof clarifies:

> We acknowledge God's working in all who strive for justice and peace, no matter their religion or creed. All the same, we take Christ's commands seriously. Because of this, we cannot serve in the armed forces of any country. Rather, we seek to live a life that takes away the occasion for war - and the social and economic divisions that bring about war. We may never 'solve' anything on grand scale. But we can still live for peace in an unpeaceful time. We can still try to live justly and honestly in an unjust and corrupt world. And we can, in a society marked by greed, deceit, hatred, and dissension, still love and care for one another (Bruderhof, 2000:web).

Bruderhof members do not serve in the armed forces of any country. The Bruderhof has deliberately sought to reach beyond themselves in ministries of social justice that witness against capital punishment, abortion, and participation in war.

The spirituality of Bruderhof is based on the early Christians of the first centuries and the radical Christian communities of the sixteenth-century Anabaptists. The Bruderhof is serious about communal living in the context of the Christian faith. Jesus' Sermon on the Mount forms the basis for their communal life. They testify that the Sermon on the Mount is not just a conceptual truth, but a command from Jesus that can be practiced through Christian community life. A life commitment to Jesus, love and unity with one another, living kingdom life through community of love, and pacifism, are also some of the underlying bases of Bruderhof's spirituality. The Bruderhof is near evangelicalism in the sense of their sound belief in the Bible. They do not just believe in the Word of God, but also try to practice the Word as it is. In this sense the Bruderhof community might be called radical evangelicalism.

5.2.4 Relationship with the church

The Bruderhof is categorized as one of Anabaptist communities. It has links to the Anabaptists and also has independence of its own. The Bruderhof was inspired by the life and witness of the early Anabaptists, but it does not have direct ties to sixteenth-century Anabaptism. The Bruderhof was especially inspired by the zeal of the original Hutterites, and over the years it has had various affiliations with Hutterite groups.

As stated in the discussion of the group's history, Bruderhof was originally founded by Eberhard Arnold, and he developed similar Christian communal ideas to the ones of the 16th century Hutterites that he had read about. In 1930 Arnold traveled to America and spent a year with the Hutterites, and he experienced community life. The Hutterites accepted the Bruderhof into their movement and ordained Arnold as a minister.

After returning home, he set about the process of Hutterization in his own group. Since his first encounter with them in 1930, communication between the two groups has remained open. However, acceptance of the Bruderhof has been inconsistent among the various Hutterite groups. Irreconcilable differences occurred throughout the years between 1950 and 1990 between the Hutterites and the Bruderhof (Mow, 1990:21-33), because of practices that did not conform to standard Hutterite order, including sending children to public schools, the use of musical instruments, and opposition to the death penalty (Janzen, 2005:505-544). Currently, the Bruderhof is no longer joined with the Hutterites.

Unlike the Hutterites, the Bruderhof movement draws inspiration and guidance from a number of historical streams. It accepted the teachings of the 19th century German theologians Johann Christoph Blumhardt and his son Christoph Blumhardt and the German Youth Movement, plus various other ideas (Janzen, 2005:505-544). The Bruderhof is now an independent Christian community, not belonging to any denomination, but it still has spiritual ties to the Anabaptist heritage.

Bruderhof is a Christian community and act as an independent church. Heinrich Arnold expresses his view on the church, "The church exists in the Holy Spirit. Christ sends the church wherever two or three meet together in his name" (Arnold, 1994:89). The group does not have a church building in community. The Bruderhof community itself is church and they call themselves a church. Arnold mentions that the church in a real sense comes down wherever they give up all rights, power, property, and self for Christ:

> The church comes down from heaven to those who are spiritually poor. It comes to those who give up all things for Christ's sake, including their own ideas and rights. When we are asked whether the church comes to us, we have to testify that it does, especially if we are broken and poor before God. The poorer a group is spiritually, the closer the church can come to it (Arnold, 1994:89).

On the true church he comments, "If we speak of the true church, we certainly do not mean the Bruderhof. We simply mean all those who live their lives in full unity with Christ. Only the fruits can show where the true church is" (Arnold, 1994:90). The Bruderhof tries to realize *Communio Sanctorum* as the essence of church through entire community life. They consider the Bruderhof community that practices *Communio Sanctorum* as a church.

The Bruderhof communities have attracted members from a variety of backgrounds, including some from the Church of the Brethren as well as Mennonite groups. They have received well-educated members with professional careers from both Anabaptist and non-Anabaptist, backgrounds including Roman Catholics (Kraybill & Hostetter, 2001:102). In this sense Bruderhof has an ecumenical characteristic as an open church.

Bruderhof has relationships with other Christian communities. They have a brotherhood relationship with the Jesus Family community in China. They have similar approaches to understanding community as a community of shared goods, and they both started in early 1920's. The Bruderhof is very interested in the Jesus Family life and has a deep affection for the Jesus Family. E. C. H. Arnold, one of sons of Eberhard Arnold, once wrote an article on the Jesus Family: "The Jesus Homes in China" (Arnold, 1953). Bruderhof has tried to have a fellowship with the Jesus Family, and some of them have visited the Jesus Family. Bruderhof also provided a strong inspiration for the formation of the Reba Place Fellowship in its early days, and similarly inspired many Christian communities of the world (Jackson, 1987:33, 71).

Even though the Bruderhof is an independent community as a church, it is open to any denomination. The Bruderhof receives thousands of visitors from various backgrounds each year: Protestants, Roman Catholics, Christians and non-Christians. At the same time they sometimes visit local churches around Bruderhof and have discussions about the renewal of the church. The Bruderhof tries to work with several local churches in various ways. They have a wide fellowship with different churches outside.

John Perkins, founder of Voice of Calvary ministries (Perkins, 1976), points out the individualistic and superficial Christianity and comments on the significance of the Bruderhof:

> Through the Bruderhof, God is showing us a model of what we need in our days, especially what we need in our nation's growing ghettos. We as God's people have got to go beyond individual conversion... What difference do church growth and conversion make when the Christianity of today is little more than a shameless exhibitions of selfishness and greed, an extension of individualism?.. What we need to do is re-create community. A strange idea in our individualistic church today, but it wasn't so strange in earlier days. So we have to... something more than make individual converts. We have to rebuild community wherever we happen to be... I consider the Bruderhof to be one of the greatest expression of God's love on earth, certainly an expression far greater than most of ours. I think of the Bruderhof as the highest form of community. Maybe it can be the salvation of a lot of people, because of the need everywhere for community (Mow, 1990:11-15).

Tom Sine, one of Evangelical leaders comments on the Kingdom value of Bruderhof, "As you join them on their journey, you will see them set aside personal autonomy, materialism, and ambitions. You will see them seek to faithfully and courageously live out the right-up values of the Kingdom in an upside-down world" (Mow, 1990:11-15).

The Bruderhof is an independent Christian community that is based on the early church community, and especially the Hutterite heritage. They are open to any denomination. It shows a sound form of Christian community and it makes an established church aware of the essence of church as entire community of believers.

5.2.5 Missionary outreach

Mission is a significant part of Bruderhof. It considers mission as this:

> Mission in sense of reaching out beyond ourselves is a vital part of our life. Our primary concern is not to make new Bruderhof members, but to create supportive relationships with other people and groups who serve a cause greater than themselves. Our intent is to listen to the heartbeat of our time and witness to the possibility of living in unity, regardless of color or culture (Bruderhof pamphlet, 2000).

The Bruderhof draws many visitors from all of world. Numerous guests visit them and all communities are open to guests. The hospitality of the Bruderhof is warm and genuine. Each year they welcome a diverse ensemble of guests: religious seekers, people from the margin, curious neighbors, reporters, and persons from a broad spectrum of religious beliefs and spiritual politics from the left to the right. In case of the Darvell Bruderhof in England, there were 1,754 day visitors from 1 April 1999 to 31 March 2000. The nationalities of the visitors are from twenty countries such as Palestine, Sweden, South Korea, U.S.A., Kosovo, France,

Tibet, Spain, Ireland, Russia, Czech Republic, Australia, Germany, Algeria, Iran, Iraq, Romania, Zimbabwe, Italy, and Kenya.[5] The new Bruderhof community that was established on a small scale of 80 members in Australia in 1999 has hosted over 80 visitors from the United States, the United Kingdom, South Korea, Hungary and Switzerland in 2004. They also welcomed ministers and priests from regional Protestant and Catholic churches.

There have been thousands visitors at the twenty Bruderhof communities every year. This shows that their life itself is a life of witness. Bruderhof sees their calling to mission as centripetal mission. Heinrich Arnold asserts:

> What do you mean by the gospel? What is it if it is not the news that men can live together as brothers in peace, in full trust and love to one another, and as children of one Father? The gospel is not only words; it stands for deed and truth, for the whole way of life Christ has brought. It is the expression of a living experience. Our challenge is to live in brotherhood... The fruits of a life based on Christ are not just preaching or speaking. It is our deeds that are important. Christ said all men would know we are his disciples by our love for one another – not by our talk about loving one another. His last prayer was for the unity of his disciples: "May they all be one, even as thou, Father, art in me, and I'm in thee; may they also be in us, so the world may believe that thou hast sent me." In this prayer, mission consists in the unity of the discipleship. So the church should be visible in the world. The light from the united body of believers must shine into the darkness of the world to the glory of God (Arnold, 1994:98-100).

In 1998, two Korean girls visited Bruderhof as part of their trip to England without any understanding of it. The two girls were so amazed at the community life of love and unity in Bruderhof, and they were curious about Christianity. They made a long distance call to South Korea and asked their parents to send them the Korean Bible. They said, "We want to read the Bible and know who Jesus is. What makes these people love one another like this?" (Interview with Cordell Bowman, 2000).

During the Second World War, an English woman, Maureen Burns, already had four children and had to abort her fifth child because of hard living conditions during war time. Until that stage she had been a rationalist, and did not consider an abortion something terrible. After the abortion she visited Bruderhof to recuperate for a short time, and there she discovered that abortion was sin against God. She recalls:

> I do not cry easily, but at that point I could do nothing but weep and weep. I deeply regretted what I have done, and longed that it could be undone. I was only a visitor to the community, but I was taken to one of the ministers, and I told him all. He invited me to a member's meeting, where a prayer was said for me. Immediately I knew I was forgiven. It

[5] This Data is from the Darvell Bruderhof in England.

> was a miracle, a gift; I was full of joy and peace, and make a new start in life (Arnold, 2003:28).

Through warm acceptance and hospitality of Bruderhof's community members, her guilt and hurt were healed and she became a Christian. Later she became a Bruderhof member.

Josef Ben-Eliezer was a Jewish man who has searched for the reality of true unity and brotherhood for a long time. He testifies about his experience of encountering Christ in the midst of the unified life of the Bruderhof community:

> I felt the reality of the power of Christ who through the centuries has wanted to gather a people into unity, into brotherhood. It was this same vision that the Jewish nation was called to represent, to be an example of a completely new way of life in this world. At that moment this power completely overwhelmed me and changed my life… This is the only answer to mankind's need, to open themselves to the spirit of God who wants to gather a people to live out his will … Yes, I have experienced that it is possible for men, women, and children, for Jews, Arabs, Germans, Africans, Americans, and Asians to live together in peace and brotherhood (Ben-Eliezer, 2004:92-93).

Josef's testimony proves that a community of love in unity represents the presence of Christ there.The Bruderhof notion of mission implies mission through united body of love as community. That means, authentic mission comes from one body of love. The body of love draws people so that they can face Christ in the united and visible body of Christ. It is a centripetal mission. Real community witnesses the presence of Christ there. The community itself is a very effective mission field. Bruderhof is an actual field of centripetal mission.

However, the Bruderhof community does not exist for itself. They also include and reach the poor and oppressed as a dimension of centrifugal mission. Eberhard Arnold remarks:

> We do feel drawn, with them, to all people who suffer need and distress, to those who lack food and shelter and whose very mental development is stunted through exploitation. With them, we stand side by side with the 'have-nots,' with the underprivileged, and with the degraded and oppressed. We must live in community because we take our stand in the spiritual fight on the side of all those who fight for freedom, unity, peace, and social justice (Arnold, 1984:51).

Though life at the Bruderhof demands the concentrated energies of each individual, they are not interested in building a community just for themselves. As Annemarie Wachter, a member who joined Bruderhof in the 1930s, also puts it:

> Our life in community cannot be a hermit's life that rejects 'the world' and other people so that we can pursue our own goals undisturbed. No! We must take an active interest in current events, national and international, so that we may be led together to action and to a clear stand. We cannot be afraid to express our convictions clearly and openly, and to

> live them out so all can see. That is what counts—not secluding ourselves within monastery walls to live the life we have chosen in peace and quiet. The world has enough little villages as it is (Bruderhof, 2000:web).

The Bruderhof community does not only draw people to their community by living a community of love, but also reaches out to society. The Bruderhof has deliberately sought to reach beyond themselves in ministries of social justice that witness against capital punishment, abortion, and participation in war. The Bruderhof has participated over many years in movements for justice and peace. In the 1930s-40s they took in war refugees; in the 1950s, 60s, and 70s they marched against war overseas and racism in their own backyard (Bruderhof, 2000:web).

In recent decades, among other things, the Bruderhof has participated in the growing movement to abolish the death penalty, supported community renewal projects in inner-city slums, and led humanitarian aid missions to Central America, the Middle East, India, and elsewhere. This mission extends beyond the community to countries abroad where involvement in social issues is a vital part of the community experience.

Current projects include outreach to prison inmates through letters and visits, the ongoing promotion of non-violent conflict resolution in public schools, and making place (in Bruderhof schools) for local children who have been shunted from one program to another, often because of disabilities. The Bruderhof has a deep concern to the neighboring relationship:

> Neighborhood involvement belongs to our communal life. We have never seen ourselves as a separate entity, but as part of the wider community. At varying times we have been involved in volunteer work with the local fire department or ambulance crew, food bank, and we often offer informal referral services. Other points of interaction include the local high school, area churches, and an active prison ministry (Bruderhof pamphlet, 2000).

Wilbur Daniels, township police officer, comments on the social concern of Bruderhof:

> When we have a fire, the Bruderhof brothers are on the scene to help with offers of clothes and shelter. When the blood Mobile needs donors they come by the dozens. When we have auto accidents, they are the first ones there. When people are snowed in, they help shovel them out. If I find someone hungry I take him there. There is almost nothing they wouldn't do to help a neighbor. If everyone in this country behaved like these folks, police officers like me would be out of a job (Bruderhof pamphlet).

The New Meadow Run Bruderhof in P.A. in the U.S.A., which is located in a poor area, the brothers and sisters visit homes where some do not have enough to eat. Bruderhof members visit them and support them with food, clothes, wood, coal, and gas to make sure the neighbors have what they need, especially in winter time (Interviews with Cordell and

Marlene Bowman, 2000).

As a mission outreach they visit prisons and reach out to prisoners. In 1984, November 30, the New Meadow Run Bruderhof invited the inmates of federal prisons from at least six states for an evening of fellowship. The prisoners were participants in a two-week Prison Fellowship seminar and visited the Bruderhof from their retreat center. The Bruderhof welcomed them and had a moving time of fellowship (The Plough, 1984:12-14). This was the result of the Bruderhof's consistent visits to prisoners.

Members are also sent to the cities for mission outreach activities. This is a case of the mission trip of the Bruderhof:

> On January 17, 1995, we sent 33 brothers and sisters out to a dozen or so major cities in the USA and Europe. Their task was mission - but not only in the sense of sharing the gospel. Our members went out just as much to listen to the hearts of others who are seeking and living for the truth, regardless of their name or label. Setting out with very little money and a short list of potential contacts, they were met with rich experiences (The Plough, 1995:20).

They visit various churches as contact points with the society and social organizations for the poor, inner city slum areas, and the drug addicts. Some Bruderhof members serve various social work organizations in cities as temporary volunteers. At the same time the Bruderhof members are asked to speak about their community life in churches and other groups, and share with others regarding their community life, and encourage other seeking discipleship (The Plough, 1995:20-22). When the Bruderhof members serve them and their minds are open, they preach the gospel to them.

The Bruderhof has contact with Chiapas, Mexico. Chiapas is Mexico's southern-most state. It is also its poorest. For over five hundred years, white invaders have systematically abused, degraded, and dispossessed its native peoples. On January 1, 1994, a small army of Mayans revolted, reclaimed their lands, and demanded democracy and justice for all Mexicans. They did not demand political power. They simply asked for land, shelter, food, health care, and education. They asked to be allowed to live in peace together, free from foreign influence. But the government wanted to develop the area, so they had their homes burned and destroyed. On December 22, 1997 a paramilitary death squad armed with machine guns and machetes slaughtered forty-five Mayan Indians. The murderers mowed down nine men, twenty-one women and fifteen children, hacked them with machetes, disrobed the dead, cut open the wombs of pregnant women, and passed the fetuses around on their blades. It was Mexico's worst crime in the last thirty years.

Samuel Hine, one of the Bruderhof members, visited the Chiapas area to see the reality of the tragedy and he said:

> We had come to Chiapas not to alleviate the people's suffering, but to suffer with them; to share their hope for a peaceful future and a just social order - the vision of Christ's kingdom on earth. Christ was born in a shed, and died a criminal's death. He told us that whatever we do to the least among us we do to him. Today we still find him among his poor. So Bruderhof sent them aid teams to rebuild houses (The Plough, 1998:7-14).

In May 1997 the children in Woodcrest Bruderhof in N.Y. worked for long time to earn money to buy a school bus and supplies for Cuban children. The 13 children from the seventh and eighth grades and their chaperones went to Cuba on May for two weeks. They went to Canada, and from Canada they flew to Cuba. So they helped Cuban children with school and medical supplies that they earned. Cuban people suffer due to the embargo that the US government instated. Of course it was illegal for Americans to go to Cuba.

One little girl of twelve years old said: "If it is against law to love, I must break the law. The children sent a message to the United States government by using what the girl said: "If there is a law against love, we want to be the first to break it." Such a statement will seem naive to those who associate Cuba with revolution and a repressive communist dictatorship. But its childlike simplicity is central to understanding the children's mission. It was an experience of heart-to-heart foreign policy. The day before the Bruderhof children left Cuba, two thousand Cuban children gathered with Bruderhof children, and Fidel Castro also attended the occasion. And they returned home safely. Everything went fine (The Plough, 1997:17-19).

In 1996 and 1998 some members of the Bruderhof went to Iraq. The first time they visited Iraq was especially a very dangerous time right when America was planning to attack again. In 1996 Debora Swinger from Woodcrest Bruderhof visited Iraq to report on the reality of the Iraqi situation. She experienced the serious reality of the Iraqi people's life through meeting many women and children. She reported what the ordinary people said, "Why don't they stop the embargo? It's the government, not the people. It's a matter of oil, of political power." According to her, the Gulf War is not over and hundreds of thousands of innocent Iraqis have died in the last five years as victims of political embargos. After five years of embargo the achievements have been destroyed, and there are few prospects for hope. The blockade affected every aspect of daily life. There was poverty and desperation throughout the nation.

She visited hospitals. The need for medicine was critical. Hospitals lacked the most basic equipment and supplies. She also visited children's classroom and said that the Bruderhof children want to be friends with them - that God wants all children of the world to be friends. She gave them the pictures of Bruderhof children, the pencils that were purchased with the money from Bruderhof school children's arbiter. Debora Swinger mentioned, "We must give our lives in the service of justice and love" (The Plough, 1996: 2-4).

Caroll King is an old brother in the Bruderhof community who was actually a bomber navigator in World War II. Ever since the War finished, he felt burdened about what he had

done during the War. And so he wanted to go to Iraq to stand with the people of Iraq and protest what America was about to do. He knew his small effort would not be a deterrent to an air attack, but he felt that his offer to stand with the Iraqis, even to die with them, might assure them of his genuine love. It was very dangerous situation, but the Bruderhof sent his wife and him with other people for two weeks. Caroll King witnesses:

> We wanted to see the conditions in which the people of Iraq live, and to express - face to face - our love and concern for them, regardless of political and religious differences... We met one mother who had left her nine children in the shelter to do some laundry at home. The inferno left her childless. I told her that I felt a special need to ask her forgiveness for myself and my country for what had happened there to her family... She very lovingly gave her forgiveness - to me personally and to the American people (The Plough,1998:6-7).

Since then other groups from the Bruderhof have also gone to Iraq to help in hospitals and to bring medicines. These visits and activities are all examples of mission outreaches by the Bruderhof.

The Bruderhof held the Children's Crusade 2000. Children from forty-four countries came together and had a wonderful time for four days in August 2000 at the New Meadow Run Bruderhof. Even though many of the children could not speak English and they spoke in different languages, they were able to communicate with songs, games, and dancing, and different cultures were presented. The Bruderhof invited children from all over the world through previous contacts. They could be together as one. There was no difference because of color and nationality. Nothing could separate their joy. They gathered to demonstrate love. On the last day of the Children's Crusade, they went to a local prison in Pennsylvania to sing for the men on Death Row. Children from forty-four countries sang and prayed for the men on Death Row. It was a powerful witness for the prisoners. The Bruderhof cannot support the death penalty. The children sang a song for the death sentenced prisoners and to plead for the abolition of death penalty system (The Plough,1998:6-7).

The Bruderhof publishes many books on community life and various Christian issues. Most Plough books are written by Bruderhof members. They also publish *The Plough* Magazine to communicate among members and with the world. *The Plough* Magazine explains its purpose:

> The purpose of *The Plough* is to challenge the assumptions of institutional Christendom, to encourage self-examination, discussion, and non-violent action, to share hope, and to build community. *The Plough* is dedicated to all who work for a personal transformation in Christ and for a radical turn away from materialism, militarism, racism, and impurity of this world and toward the coming of God's kingdom (The Plough,2000:2).

They consider the publications as a witness to the world. Through the active publications ministries they try to reach out to the world. Since the 1990s, Heinrich Arnold's son Johann

Christoph Arnold has brought Bruderhof values into the mainstream through public speaking, websites, and a number of popular books on forgiveness, community, marriage, sexuality, parenting, prayer, dying with dignity and peacemaking.

One of the Bruderhof members, Ron Landsel expresses, "For me Bruderhof community life is an expression of mission, an expression of hope and compassion for the world" (Bruderhof video, 2000). This mission extends beyond the community to countries abroad where involvement in social issues is a vital part of the community experience.

The Bruderhof carries out various outreach ministries to the wider world, but they have never sent a traditional missionary to unreached area to preach gospel. They hope to send a missionary someday, but their mission focus is always in the united body of love, as an expression of centripetal mission. Heinrich Arnold asserts:

> I long for apostolic mission - to go the roadsides and fences and invite men to the great festival of the kingdom of God. But every day lived in unity is mission too. Read John 17, where Jesus says that by the unity and love of the disciples the world will recognize that the Father sent him. There is no greater vision than that. If only we fight our way through to this unity, God will give us the strength to carry out both forms of mission, and every member will take part. Our mission consists in the unity of the disciples... We must long for more and more love to stream out from our circle so that we can send people out on mission from united church (Arnold, 1994:230-231).

John Howard Yoder, one of the representative Mennonite scholars, concludes on the way and significance of Bruderhof mission:

> The basis of evangelism is the brotherhood, the *koinonia* of those who together seek the will of Christ... The Bruderhofs do not live as they do in order to evangelize effectively; rather, they live and witness as they do because they are convinced that it is the only way to answer the Lord's call to obedience, and this commitment is in itself the only sound foundation for evangelism... It is undeniably the most effective mission strategy to be observed in our century in any of the churches of the Anabaptist tradition (Yoder, 1955:27, 29).

The Bruderhof's primary calling to mission is centripetal. The way of Bruderhof's mission is not a traditional evangelistic approach, but a witness by unity and love. The Bruderhof community is a living and actual field of centripetal mission. Bruderhof's centripetal mission through the community of love is a sound basis of its centrifugal mission. The Bruderhof's mission is naturally extended beyond the community to the wider world, that is, to the dimension of centrifugal mission. The Bruderhof testifies that authentic mission is possible through centripetal mission.

5.2.6 Conclusion

The Bruderhof is a twentieth-century attempt to practice radical Christianity in a communal context. Christ's spirit and teachings in the Sermon on the Mount and the practice of the early church community recorded in Acts 2 and 4 form the foundation of the Bruderh of life.

The Bruderhof attains a deep conviction on community life itself. The Bruderhof maintains that community life is God's purpose and it is an inescapable responsibility to live a community life and that the building community is also possible by faith in God's will.

The Bruderhof models the Jerusalem community in Acts 2:42-47. They live together in community houses, eat together in a community dining room, work together in a community shop, and share all things in common. The Bruderhof is an intentional Christian community as a modern community of goods. There has been a stubborn assertion that it is impossible to represent the early church community of Jerusalem in this age. However, the Bruderhof community demonstrates that an early church community like the one described in Acts 2 is possible even in today's world. The Bruderhof community testifies a continuity of the early church community to the present age. The Bruderhof verifies the fact that if modern Christians try to live early church community this day by obedience of the Word of God, it is possible. The Bruderhof sees the community life of the Bruderhof as something available to every Christian.

The Bruderhof longs to practice the Sermon on the Mount through community life and it is the goal and foundation of their community life. Bruderhof testifies that the Sermon on the Mount is not just a conceptual truth, but Jesus' command that can be practiced through Christian community life. They believe that the way to practice the Sermon on the Mount is plain to anyone who is sincere about it. The Bruderhof shows the possibility of the practice of the Sermon on the Mount through community life of love. The Bruderhof wipes out the controversy about the Sermon on the Mount by considering it in relation to Christian community life.

A life commitment to Jesus, love and unity with one another, and pacifism underlie the Bruderhof's spirituality. The Bruderhof pursues radical, fundamental Christianity. They are patterned after the radical Christian communities of the sixteenth-century Anabaptists and the early Christians of the first centuries. The Bruderhof is near evangelicalism in the sense of their sound belief in the Bible. They do not just believe in the Word of God, but also try to practice the Word as it is. In this sense the Bruderhof can be regarded as radical evangelicalism.

The Bruderhof tries to realize the essence of church as *Communio Sanctorum* through entire community life. They consider a Bruderhof community that practices *Communio Sanctorum* as a church. The Bruderhof does not belong to any denomination. It is an independent

Christian community which functions as a church of itself. As an independent community, the Bruderhof is open to any denomination and they have fellowship with different churches outside.

The Bruderhof's mission consists in one body of love. The body of love draws people so that they can meet unseen Christ in the united and visible body of Christ. Real community witnesses the presence of Christ there. It is a centripetal mission. The Bruderhof's primary calling to mission is always centripetal. The community itself like the Bruderhof is a very effective mission field. It is an actual field and a model of centripetal mission.

The way of the Bruderhof's mission is not a traditional evangelistic approach, but a witness by unity and love. The Bruderhof's centripetal mission through community of love is a sound basis of its centrifugal mission. Their mission is naturally extended beyond the community to the wider world as a dimension of centrifugal mission. The Bruderhof testifies that authentic mission is possible through the community of love. The Bruderhof shows the reality of the gospel through community life and the community of love as a visible reality of an invisible gospel. The community of love is a field of living communication of invisible gospel.

The Bruderhof carries out various outreach ministries to the wider world, but they have never sent a traditional missionary to unreached area to preach gospel. They hope to send a missionary someday, but their missionary focus is always on the united body of love, as an expression of centripetal mission. Even though Bruderhof concentrates on the centripetal mission that witnesses gospel through their community of love and various compassionate ministries, the Bruderhof should also preach the gospel in an evangelistic way and send missionaries to the unreached area according to the command of Christ.

All the larger Bruderhof communities are located in rural areas. If community is the essence of gospel and church, a Christian community should also be established in urban areas. There is a need for Bruderhof to run communities in urban areas too.

The Bruderhof verifies that the early church community is something that can be persued in this day, and that Christian community is the essence of church and it is a sound basis of authentic mission. Mature community is the basis of mature mission.

5.3 The Jesus Family in Taian (China)

5.3.1 History

The Jesus Family is a kind of Chinese indigenous church movement. The House church movement in China has its roots both in the 'independent church movement' that developed during the period of 1912 to 1919 in the 'Chinese indigenous church movement,' which emerged during 1919-1927. The spirit of independence brought about by the Revolution of 1911, and the rise of the anti-Christian movement led by the Chinese Communists, contributed to the respective rise of these two movements (Chao, 1989:45).

Several types of house church movements have developed in China. The Jesus Family as one of them is a communal type of the movement. This group held common property and organized members into 'families.' They donated all their private property to the 'Family,' worked together to produce their own food, and sold their produce for income (Chao, 1989:45).

The Jesus Family (*Yesu Chiating* in Chinese) was started in the small village of Mazhuang (now renamed Bei Xinzhuang) in Shandong province in China in 1921. Brother Zhing Tienying (1890-1949) was the leader of the Jesus Family (Rees, 1956:32). [6] He was born in the province of Shandong, County of Taian, District of Linwen, Mazhuang village, in the family street of Zhing. When he was a boy of eight or nine years old, he made a vow to Shangti (Chinese god) that he was determined to know him better. He always had a definite inclination to 'seek the way.' Years later, about the first year of the Chinese Republic (1911), he went to a Methodist school in Taian because there was no better school in the district. He and his father were opposed to Christianity. Since he was the oldest in his class, one day the teacher suggested that he be their representative. He accepted. The day then came when someone suggested that since he was the leader, he ought to be baptized. His Confucian principles of rectitude accepted this, and although he was still strongly opposed to Christianity he agreed (Rees, 1956:32).

Young Zhing, having been baptized, was in an ambiguous position, which had to be clarified. The test was not long in coming, for workers were needed in a Methodist church function and only Christians were eligible. Those in the class who were Christians were asked to stand. Young Zhing stood. The die was cast. He saw that he must believe in Jesus, or he was not treading the path of rectitude, a phrase constantly used in the Confucian classics. Thus Confucius become his schoolmaster to lead him to Christ, that he might be justified by faith (Gal. 3:24). He began to study the Bible closely, and in his testimony to the communists he said that as he read he saw that Jesus was greater than Confucius, and the only Savior of the world, "for He died on the cross for my sins" (Rees, 1956:33). Brother Zhing confesses:

> During my study in the Middle School in Taian, I read the Bible… In this way several years

[6] The life of the early Jesus Family from 1921 to 1952 is from Vaughan Rees' records and the reality from 1985 to the present is from the writer's two visits to the Jesus Family in 1999. Here we refer to the former as the 'Jesus Family' and the latter as the 'present day Jesus Family'.

> passed and eventually I came to know that Christianity was the complete and true doctrine; that Jesus was in truth the Savior, who out of love to man surrendered his life, and with all my heart I believed and received him (The Plaugh, 1954:705).[7]

A further crisis in his life then emerged, for when he thought to know more of this Jesus and to follow Him, his conscience troubled him, because he was divorced. Several years before he had sent his wife back to her mother's home. "She had bound feet, and was not my equal, so I thought," he said, "and I didn't love her." All this he told Vaughan Rees once when he was giving an account of his early life. The next step in his eventful history was to find out what the Bible had to say about divorce. He turned to Ephesians 5:25, and found, "Husbands love your wives." He expected that the passage would add, "if they are pretty or clever or good." But no, there was the bald statement, and nothing more. He shut the Book, for it did not answer his difficulty in the way he wanted it to (Rees, 1956:32).

The next day he did the same thing, still half hoping and expecting to find the words he wanted. On several occasions he did this and finally gave in. He dropped on his knees and prayed, "God, if you have commanded me to love my wife, I must be able to and I will." On his knees he promised that he would go to her village and bring her home the next day. Since she had bound feet, she could not walk the fifteen miles to his home. It was necessary that he find a conveyance. None was to be found, not even a barrow. When he told Rees this, he added that in later life he has always been surprised that he did not think to himself, "O God, now that I have made such a sacrifice, and done such a big thing for You, You might have made it easy for me and prepared a barrow." But all he thought of was that he must keep his promise (Rees, 1956:33-34).

After explaining the situation to his wife he did an impossible thing for a Chinese to do. He put his wife on his back and carried her home. As soon as they together entered the door of his home, the Holy Spirit descended on them both as in Acts 2. This was in 1920. Until her death in 1940 she was the backbone of the Jesus Family and proved his equal and beloved companion for twenty years.

In 1921, Brother Zhing and his wife sold all their possessions and gave them to the poor. With a few other likeminded individuals, he and his wife began a consumers' co-operative store and called it 'The Disciples' Co-operative Faith Store' or for short, 'The Disciples' Store'. This formed the nucleus of the Jesus Family, They did silk-weaving and farming began. Brother Zhing recalls:

> In the eighth year of the Republic (1919), I saw the darkness which surrounded civic life. The lust and violence of man made co-operation and mutual help impossible. It resulted in immeasurable loss to my country in men and materials. Therefore I promoted and led a few fellow believers to share in the management of a store on trustworthy lines, in order to show

[7] "Zhing Tienying's Account of the Jesus Family," (*Plough*: 1954), Vol. 2, No.3, Autumn, p. 705. This statement was written by Brother Zhing himself for the Communists and at their command in answer to specific questions from them. It is from a copy of this. Dr. D. Vaughan Rees who had lived in the Jesus Family for two year. It was translated from the original and sent to Bruderhof in 1953, which was interested in the Jesus Family life.

> the true light of Christ (The Plough, 1954:706).

Brother Zhing and his most intimate friends became more and more convinced that this was not enough. They felt that the followers of Christ should become completely united, sharing all their possessions, and producing as well as consuming goods in common. In the sixth year after the founding of the Disciples' Store, a small group of ten or twelve members of the original co-operative enterprise started on the venture of community life by renting a building and a plot of land of a third of an acre at Mazhuang near Taian. They produced silk, and started weaving cotton (Arnold, 1953:217). Afterwards the name of this place was changed to its present form of the Jesus Family. Brother Zhing continues to recall:

> When we began we had not 'an inch of land nor one tile'. The land was loaned by Hsia Chuanchu and, in addition to the house, we rented from him two acres of land. We also bought three second-hand wooden weaving machines and thus about twenty brothers and sisters began community life on the principle of 'men ploughing, women spinning'. I have no need to enlarge on our biting poverty (The Plaugh, 1954:807).

In 1930 they removed to Mazhuang north hill. First they built rooms of wattle and daub and two years later a chapel of the same size as all the other rooms together. Their example was emulated by many other Chinese co-operators, and the community grew. Other settlements were established in quick succession in different rural areas of the Shandong province, and soon the movement spread all over northern China and Manchuria (Arnold, 1953:217-218).

In its height of the Community growth, the combined area of tilled land near Mazhuang was forty-three acres, and there were nearly five hundred souls who were part of this Christian community. This means that there was less than one-tenth acre per person. The Jesus Family has two large community centers within twenty miles on either side of Mazhuang. Only the greatest efficiency could enable each to live adequately. Initially, the land owned by the Jesus Family was in numerous small pieces, scattered in various places over the countryside. These pieces were exchanged and arranged until they were all concentrated around the community centers and were large enough for farm machinery to be used. In China, it is humanly impossible to concentrate many small land holdings into one large piece. However, if farming is to be modernized and machinery used, then these tiny land parcels must be converted into large ones, or the use of machinery is impossible (Rees, 1956:61-62).

The Jesus Family accomplished this work by patience and love. They set about collecting their holdings into one large farm and dealt with their neighbors to change the lands over twenty years. In most cases, temperance and love won the day (Rees, 1956:63-64).

The formative years of Jesus Family were in the 1920's. Its regular community began to take shape in the 1930's. There were four leaders in Jesus Family: Brother Zhing, Brother Tung Hengshin, Dr. Chen Bixy, and Miss Zou Shunzhen. They were likeminded with Brother Zhing and they formed the nucleus of the Jesus Family (Rees, 1956:63-64).

Brother Tung Hengshin was a talented musician. Opium smuggling was once his occupation while he was a constant traveler between Nanking and Shansi. To smuggle opium, he

substituted a smaller thermos for the usual large container. It was easy for him to fill this large cavity with opium. He went back and forth with impunity, and was never caught. If he had been caught it would have meant his death - such was the penalty in Governor Yen Shishan's government. He had repeatedly reproached himself for thus risking his life, but had never succeeded in stopping until he became a Christian. Christ stopped it in Brother Tung. The secret of the great change in his life was the filling of the Holy Spirit (Rees, 1956:36). He entered the Baptist seminary in Kaifeng where he became song leader. There he met Brother Zhing and became a member of the Jesus Family. He gave his life to the evangelization of China. He was a choir director of Jesus Family and composed hundreds of hymns which contributed to making the Jesus Family a praising community (Rees, 1956:37).

The two ladies lead the women's work. They were both working in the Beijing School of Midwifery when the Lord called them. Dr. Chen Bixy was in the department of Obstetrics and Gynecology, and Miss Zou Shunzhen was a teacher in the school. They are both accomplished young ladies, and were noted in the social life of Beijing, especially in its dancing salons. They both were foremost in skating and athletics (Rees, 1956:39).

Dr. Chen came from a wealthy Hankow family, both her mother's and father's families were Christians for two generations. When she decided that she was going to study medicine, she was by no means a committed Christian; in fact, she doubted if she was converted. Although she had passed the entrance examination her application for entry into the Beijing Union Medical College, she was rejected on health grounds. Hong Kong was her next thought, but for this she not only had to do her medical course in English, but also had to undergo the stiffest of competitive examinations. Of the several hundred candidates in Hankow she took first place, the only one who was admitted to the Hong Kong University from that city. Her mother's great hope was that she should do postgraduate work in Obstetrics and Gynecology in England. But Dr. Chen, according to the call of the Lord, joined the life of the Jesus Family and her medical work became a sideline to the women's evangelistic work that she and Miss Zou had conducted in many parts of China (Rees, 1956:39-40).

Miss Zou Shunzhen came from an official family. Her ancestors, on both sides, had been officials in the Manchu dynasty. Her family was all strict Confucianists and her grandfather had warned them that should any of them become Christians, their names would be erased from the family register, and they themselves would be outcasts from the family clan. This notwithstanding, Miss Zou was sent to a Presbyterian ladies' school, the most exclusive in Beijing. It shows what value was placed on missionary schools. There she received Christian training, the influence of which has never left her. For some years she remained outwardly the same, and antagonistic, until one night she was invited to a little mission hall in Beijing. She and Dr. Chen went together. There they were both converted, and baptized in the Holy Spirit amid floods of tears, which at the time surprised her and for which she could give no adequate explanation (Rees, 1956:40-41).

A revival spread through the School of Midwifery, and a group of young Chinese ladies, of whom Dr. Chen and Miss Zou were the leaders, banded themselves together to preach the Gospel, and heal the sick in Mongolia. That young ladies of the caliber of this group should

desire to give up everything at the call of Christ was something new in Beijing social and educational circles. Every obstacle that craft could devise was used to obstruct their evangelistic journey. A telegram from the Minister of Education in Nanking was sent to reinforce the pleading of their college superintendent (Rees, 1956:41-42).

Their relatives began to arrive with pleas for their return. Nothing could exceed the horror with which these relatives viewed the surroundings in which these girls lived and worked for Christ's sake. The most difficult one to meet of all those who came was her father. This proud Confucian official, her father, was so impressed by what he saw, that there and then began the work that in the end led him to give his heart to Christ who is greater than Confucius. It was in that region that Dr. Chen and Miss Zou met Brother Zhing and his companion who were traveling up to the northwest to preach. From then on, these young ladies became a member of the Jesus Family and gave their lives for the cause of the evangelization of China (Rees, 1956:41-42). Dr. Chen's time was fully occupied with medical duties among the mothers and children at the Jesus Family. Miss Zou's great ability and energy took her into every department of the Jesus Family (Rees, 1956:43). Thus these people comprised the first dedicated community alongside Brother Zhing.

For thirty years they lived in community in Mazhuang, Shandong province, with the purpose of evangelizing China. The main community there contained about 500 members. The Jesus Family movement spread all over China and developed 127 branch communities with 20,000 members. The Jesus Family also sent many missionaries all over China with significant influence witnessing also to the Communists. The Jesus Family was perceived to be a menace to the Communists because when the Communist Party gained power in 1949, they dealt with the Jesus Family first among other Christian groups.

During 1951-1952 the Jesus Family was scattered and killed by the Communist government. The mother community of the Jesus Family was completely under the Communist control, and most of the Christian leaders were liquidated or imprisoned. The leader of the Jesus Family, Brother Zhing, was also killed after a mock trial. He had one of his eyes put out and was then stoned to death.

Even though the Jesus Family was scattered, about 100 dedicated members did not give up their belief and continued in the spirit of the Jesus Family. Currently, the number of Jesus Family house churches has multiplied. Some exist as underground house churches, some exist as established churches, some exist as mission hospitals, and some exist as individual homes. When the time of freedom comes, they want to restore the original main community in Taian and live in community. The Jesus Family is still alive in various forms and very active in mission.[8]

[8] From the interview with one of the early members of the Jesus Family. The history of the Jesus Family for 50 years after it was abolished by Communist party is rarely known. This thesis is one of the newest reports of the history.

5.3.2 Community life

The mother community of the Jesus Family in Mazhuang was enclosed by a dense hedge of trees to protect themselves from the Communists. Big Trees were planted close together in a broad belt all around. The community grew unnoticed and the belt formed an impenetrable wall, with some of the trees a foot thick. Community houses and buildings were situated in the wall of trees (Rees, 1956:14).

The community of the Jesus Family during 1921-1952 was a united body of ordinary families. It was not a monastic community. It comprised about five hundred souls, men, women and children.

Anyone who wished to be a member first had to sell his land and give it to the poor, together with his belongings. Only then could he enter the community. When a landlord entered the Jesus Family, he gave his land to his tenants. In case of the penniless, if he swore that he would serve the Lord for his whole life, he could enter the community. The new members renounced all personal possessions and the incentive of the profit motive for the rest of their life. The healthy man should serve the community by his health. If the new members increased, the old members let the new members live in their houses and they began to build a new house in the community (Zhao, 1999:Interview).[9]

Regardless of social status, physical health, age or gender, people were welcomed and valued. Everyone had a place in Jesus Family. It is no wonder that such a community held so much appeal to those who were poor and from humble backgrounds (Guang, 1992:17).

Members of the Jesus Family embraced a community life, in which all things were held in common. No one owned private property. Everyone lived simply and frugally. Family life was maintained, although in most cases no provision is made for separate family dwelling, the few rooms available as sleeping quarters for married people being reserved for the newly wed. A large building in the center of the community serves as a dining room and as a meeting hall for the religious meetings and business gatherings of the community. There are a number of dwellings and other buildings for the education of the children, such as a baby house, a nursery and a school (Arnold, 1953:221). Pigs in a modern pigsty, a big Hereford bull and milk cows were raised. In Chinese villages glass was a rarity but in the Jesus Family it was used in all the chicken barns. Electricity which was produced by oil was unknown except in the big towns but 250 rooms had electric light, and the big central well had an electric pump. Originally two acres of the Jesus Family land had grown to forty-three acres, supporting whole family (Rees, 1956:25).

All members of the group did practical work, for the most part farming, and lived a most frugal and simple life. All of the Jesus Family communities had an industrial, farming self-sufficient basis. But industrial incentive was not the point at issue; no incentive is needed but service. Labor is a sacred trust and is done unto God. Since the chief end of man is to glorify

[9] He is one of original members of Jesus Family in Mazhuang who is still alive in 1999.

God and enjoy Him forever, it seemed that the production of food should be his main occupation (Rees, 1956:22).

Hard work, responsibility and suffering were considered the hallmarks of the Christian walk. The Jesus Family adopted the slogan of sacrifice, abandonment, poverty, suffering, death to express their goal of leaving behind worldly enticements and offering themselves wholly to God. In principle and practice, the Jesus Family strove to reproduce the early Christian community described in Acts 4:32 (Bridge, 1987:5).

The Jesus Family did not depend on one charismatic leader. Their leadership was shared. Brother Zhing was the founder and one of leaders and brothers Zou Shinmin and Chuin Hsiang were his assistants. There were also four other leaders in mother community: two men (Zhing Tienying and Tung Hengshin) and two women (Chen Bixi and Zou Shunzhen). One of their hymns has something to say about leadership:

> Love is the organizing principle of the Jesus Family.
> A heavenly conception, man had small part in its growth.
> Being fathers and sons of grace and brothers in the Spirit,
> leadership is weak therefore, and body life how strong! (Rees, 1956:31)

All the activities were harmonized and controlled at the Friday evening leaders' meeting. Anyone was free to attend although it was held especially for leader's discussions (Rees, 1956:31). Jesus Family had divided certain work according to gender. Men till and women weave. Women wear head coverings; men do not. Like certain conservative groups, the Jesus Family did not use any musical instruments to accompany their singing (Siukwan, 1993:12).

The harmony that the Jesus Family ultimately envisioned would draw together "people from the east, west, south and north"; "the yellow, the white, the red and the black form a single community of love just as an undergarment is woven in one piece" and "the Cross has wrought harmony."[10] Many farmers, miners, peasants, artisans, lawyers, university graduates, pastors and even a former missionary also participated in this community. Miss Nora Dillenbeck, a single Methodist who lived and worked at the Taian Methodist mission compound, is the person who first gave Brother Zhing a Bible. Later, she was so impressed by the Jesus Family that she left her mission job and joined the community in Mazhuang and she lived there till she died. Her tomb is now in Mazhuang.[11]

The center of the Jesus Family was the chapel time with its elders, pastors, and deacons. This was the apex of the community. The base was agriculture upon which the following departments were added: carpentry, bookmaking, bakery, smithy, machine shop, and electrical department, financial department, printing, and bookbinding. Their livestock

[10] The words are excerpted from a hymn that Zhing wrote, as quoted in Tung, "More about the Jesus Family", p. 12.

[11] This information is from the Bruderhof community. Miss Nora Dillenbeck was Doris King's aunt who is one of the Bruderhof's members. Bruderhof has a deep affinity with the Jesus Family as a contemporary counterpart in Christian community.

consisted of horses, mules, cattle, pigs, geese, fowls, ducks, and rabbits. The kitchens were large and well arranged, and all the utensils were made and cast in the blacksmith's department, even the large steam pressure cooker (Rees, 1956:22).

The small Mazhuang hospital consists of two buildings surrounded by mulberry bushes and flower beds. There, a small, efficient staff of doctors and nurses, using the best modern medical and pharmaceutical methods, look after the medical needs not only of the members of the Jesus Family but also of a large local community (Arnold, 1953:221).

Members would rise at 4:00 a. m. and convene for group prayer at the chapel, which consisted of an hour and a half on their knees, praying, wailing, and speaking in tongues. After praying together, they sang, shared testimonies and listened to a leader of the Jesus Family preach. At 7:30 a.m. the early morning service concluded with a congregational prayer and a recitation of the Lord's Prayer. Only afterwards did the community eat breakfast together. The leaders prayed again at 9:00 a. m. The rest of the day, everyone would divide into their work units and re-convene for worship and meals. "No work, no food" became the members' motto (Chitong, 1992:11). In Jesus Family the balance between a Spirit-filled worship and a Spirit-led life led to the development of a strong work ethic accompanied by free-flowing worship.

The center of all this activity was the chapel which was capable of seating a thousand people. The chapel had been used all day as a workhouse, and so the rope making and weaving commenced there in the morning might continue right on through the evening meeting. After the day's work, everyone gathered in the chapel, and began the day's recreation and entertainment (Rees, 1956:23-24).

Mealtimes were a time of delight. Everybody was so happy and enthusiastic. Children and patients were served nutritious meals and ordinary members had a less nutritious meal. Mealtime was also a time of social intercourse, and the time for taking stock of growth. It was at these that they met many of the leaders of outlying churches and communities of Jesus Family. The visitors were invited to eat together and learn of a new group that had been formed or a new district opened up. There one also learned of the trials and sufferings of those undergoing persecution (Rees, 1956:29).

In the mother community there had been always a bustle of many comings and goings - conferences, study circles, new believers arriving and introducing themselves, and being attended to, choir practices, etc. Classes were continuous, including Bible study, and all branches of technical work from horticulture to construction. In the midst of all this activity was the constant sound of singing, for choir gatherings are frequent, and spontaneous singing was heard everywhere (Rees, 1956:87).

To them work done in the name of the Lord was worship. Their chapels were therefore used as workshops, where weaving, spinning, sewing of shoes, and knitting were carried on. As soon as the service began all noisy work was stopped. Sunday was used by the Jesus Family churches as a day on which work for others was done. Rosters were posted on Saturday of

work parties and their duties for the next day. These rosters were arranged by the departmental heads at their business meeting on Friday evening of each week. The villages around were surveyed and lists of poor and needy families were made as well as those without farm implements and animals, and widows and orphans. A party was then allotted to the particular task, and that party took the implements and animals needed. Lists were also made of roads, bridge, and other public utilities in the district in need of repair (Rees, 1956:52).

The life of the Jesus Family was very orderly. Every room was given a number. When the members did not keep the rule of the community, the community persuaded him to obey the rule. Obedience to the Lord and community was one of the important goals of the community. When there was struggle among members, each considered the problem as their own fault, not the others (Zhao, 1999:Interview).

Expectant mothers were given very effective prenatal care. Mothers who had duties in the large community center put their children into the kindergarten and tended to them until they were weaned. Some parents lived permanently in the mother community. The children were kept in the nursery and kindergarten. Later they went to school, and then to one of the departments to learn a trade (Rees, 1956:57).

The children's nurseries were important in the Jesus Family. The purpose of education was to have strict discipline, responsive obedience and happy children. At mealtimes each little child waited in order. As each plate was filled, each little one began to pray, and continued with her head bowed and eyes closed until the last was served. Then chopsticks or spoons were raised and the meal began. The children were regarded as belonging to the whole group, and were cared for in communal educational establishments (Rees, 1956:17-18).

Christian schools became illegal as soon as the communist regime took control, but the Jesus Family was able to carry on their particular schools. The children all went out to work in the fields in the early morning. They did weeding or picking grubs, or gleaning; and always with a diligence and joy. Since there were no games to call them away they made a game of their work. Competitions and hurrying thither and yon were their playtime. Suddenly in the midst of the children's activities the teacher appeared. All then gathered in the shade of a tree, and school began in earnest. If necessary a blackboard and textbooks were brought which were all made by the teachers themselves. On rainy days they carded and spun wool and thread, or husked corn. Spinning was particularly the work of the boys, while the girls spun cotton thread for weaving into club. The teachers supervised during these sessions. It was all a continuation of school. The schoolroom did not end their student days, nor their study of literary forms. All the visitors saw was a room full of children doing manual work (Rees, 1956:53-54).

Local Communist officials had the power to force any girl to be married, and thus any girl over fifteen was in danger. In the Jesus Family every young woman was either engaged or married to a Christian. There was among them no thought of marriage with a non-Christian; no such thing as a mixed marriage (Rees, 1956:56).

In the early 1940's the mother community of the Jesus Family contained 560 members. The other communities of medium size contained about 100 members. The smaller communities had about 60 to 70 members. The smallest unit had about 10 members (Zhao, 1999a: Interview). By 1952 with the early Jesus Family remaining in Mazhuang and a proliferation of 127 branch communities, the total membership of the Jesus Family was estimated over 20,000 (Guang, 1992:17). The Jesus Family held a conference every January and June. The entire membership from all over China participated in the inter-group conference. It was the most significant event for the Jesus Family, deeply motivating and strengthening all the members in all branches. It was a time of great rejoicing, profound spiritual experience, and important decision (Zhao, 1999a:Interview).

This was the reality of early community life in the Jesus Family from 1921-1952. The form of community life of the early Jesus Family is not practiced now because of Communist prohibition, but the spirit of communal sharing is still alive in their lives. Presently the communal sharing is practiced voluntarily among present day Jesus Family members and house churches. One current Jesus Family member's comment shows their communal spirit:

> My possessions are not mine, they are the Lord's. We share possessions when in need. We are one body. If somebody is in economic trouble, we help him together. Because Jesus gave us his whole life, we should live like Him (Zhao, 1999:Interview).

The Jesus Family in China is an example of Christian community like the early church. The Jesus Family strove to reproduce the early Christian community described in Acts 2 and 4. Some insist that the early church community life is impossible to achieve and that it was a passing phenomenon. Even though the early church community can not be regarded as the only form of church to follow but the life of Jesus Family proves that the early church community is possible life style to live today. The Jesus Family is the contemporary reality of the early church community.

5.3.3 Spirituality

The purpose of the Jesus Family is to do what Jesus did. The headmaster of the Jesus Family is Jesus. The primary spirit of the Jesus Family is oneness in Christ and brotherly love. They sing in their hymns:

> All are 'one in Christ,' old, young, male and female, dull or gifted.
> All worldly differences are ignored, tribe and nation, rich or poor,
> Honorable or lowly. Truly our aim is,
> Thy kingdom come, thy will be done on earth (Rees, 1956:31).

The people who joined the Jesus Family could find a keen sense of belonging and a new home. Weary with war and struggling to subsist, people craved a refuge from their misery. The Jesus Family responded by offering material relief and proclaiming a love fellowship deeper than one's blood relation (Guang, 1992:17). The Jesus Family even created a new written Chinese character to distinguish itself from all other families outside. Instead of using

the normal character for house, the Jesus Family devised a new character composed of the radical roof, people and God. The new character captured the salient characteristic of the Jesus Family: people living together with God (Wong, 1950:13). Brother Zhing described the Jesus Family in his songs as:

> Full of love, in which the young are cared for, the old are in peace; widows, orphans, those left on their own and invalids are provided for, full of faith, which never runs into debt nor raises money... the able work more, the weaker less... The big kitchen sisters, although we are awkward in speech... can only sing our thankfulness with one accord. Joy, joy, boundless joy, how wonderful! (Tung, 1948:11)

When the Jesus Family was started in 1920, the key Bible verses of the Jesus Family were Matthew 19:29 and Mark 3:35: "And everyone who has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life," and "Whoever does God's will is my brother and sister and mother." They sold all their possessions and shared them with the poor and lived as a family in community. To accomplish the commandment of Jesus, living a new family of Jesus was their purpose. Jesus Family was an entire one body and loving community.

Zou Shinmin, a Jesus Family pastor, explained that since they were all equal, he the leader had the privilege of doing the worst job. He pushed the manure cart. Anyone who wished to be a leader among them must first have sold his land and given it to the poor, together with his belongings (Rees, 1956:47-48). Zou Shinmin was originally an ordained Presbyterian minister but later became a member of the Jesus Family. He was also the leader of the young people's groups as they went out evangelizing, for his chief task was to build up bodies of believers in isolated and distant regions. When the pastor's work of preaching and teaching was finished, he frequently went to the cotton field and planted and picked the cotton alone. It was his time and place for meditation (Rees, 1956:86).

There were many university graduates among them. A quiet noted lawyer often said, "If any man desire to be first, the same shall be last of all, and servant of all" (Mk. 9:35). This is not just a passage of Scripture with them, but something to be obeyed, a command and a stimulus (Rees, 1956:47-87). In the Jesus Family, to be a leader of the community meant to be the first martyr. The following story shows the character of leadership in the Jesus Family:

> One of leaders of the Jesus Family, Mr. Hwang, founded a house church in his village. Mr. Liu, the scholar, joined the church. Their church offended the Communists in some way. All the members were marched out and Mr. Liu was chosen to be shot. At that time Mr. Hwang said, "but he is not the leader, I am. Therefore I am the one to be shot." And he continued to claim his rights as he followed the group to the place of execution. The Communist officer laughed at Mr. Hwang's *patois*. The result was that Mr. Liu came back from the jaws of death and was freed (Rees, 1956:27-28).

Prayer was considered a very important spiritual practice. Every need and problem was placed before God. They spent many hours of the day in prayer. Dawn prayer meetings began daily at 4:00 a.m. It is difficult to overemphasize the place that prayer held in their communal

life and activities. Everything seemed to be by prayer. In the Jesus Family, prayer covered whole day. A continuous hour on one's knees began the day. At about 4:00 a. m., the morning watch began, but even then prayer might continue and press everything else aside until 7:30 a. m. breakfast, and then the day's work. The leaders prayed again at 9:00 a. m. The meals were often seasons of prayer. Grace might take a quarter of an hour. Each department began its particular session with prayer. In their meetings together everyone prayed aloud in unison, and thus there was no one who could not pray in public. Usually someone in the audience, or perhaps a leader, summed up by praying alone, and that ended the prayer session (Rees, 1956:47-23-24).

The prayer style of the Jesus Family was a united praying aloud of all the individuals in a congregation. To people's ears the noise was tremendous and most distracting. But this was just what the Chinese like. They had it in their schools and it had advantages. It was not distracting to God, they said, and it encouraged the timid ones who suddenly burst out into prayer when they never prayed before (Rees, 1956:47-120). This pattern of prayer style continues at present in the Jesus Family church.

Many hymns and songs were sung in the Jesus Family. Most had tunes composed by themselves. Their daily thoughts, their aphorisms, and their struggles, all had place in these hymns. Nearly all they had sung they knew by heart. These songs were written on the blackboard in each department. These were modified or added to, until at last the completed product was printed in preparation for the hymnbook. The farm workers, the carpenters, the blacksmiths, the bookbinders all have their theme songs, each of which was being constantly modified and improved. On the blackboards one could see a statement of each day's plans, often summed up with a jingle rhyme, and these were kept. In the Jesus Family about 9,000 hymns were composed and sung. Such a volume of praise, aspiration, and prayer was initiated and maintained. They had been enthused from on high, singing hymns of praise to Him who died for them. One of the members of Jesus Family said, "Music is the language of Heaven. When I have Jesus, my heart bursts into song. How can we keep from singing?" (Rees, 1956:23)

To join a service in which most of the congregation knew the hymnbook and the Psalms by heart was a delight. "Let us sing Psalm 84, or 100, or 38." Then voices were immediately raised with very few in the congregation looking at a book. Frequently the song leader did not even announce the number of a hymn, and it was sung as we sing a chorus, although there might be many verses in it. "Let us sing First Corinthians, chapter 13," said the preacher, and without hesitation the congregation sang (Rees, 1956:121). Some special services lasted from 6:00 p. m. until at 5:00 a. m. the next morning. Almost the entire meeting was taken up with testimonies and comments by the chairman or pastor. No one who testified was limited and no one was bored. The congregation finished these long services refreshed and full of enthusiasm (Rees, 1956:121).

From the start, the Jesus Family insisted on a strong accent on the work of the Holy Spirit as expressed through charismatic gifts. Wailing, speaking in tongues, dreams and trances were commonplace events during worship. The Jesus Family also experienced a lot of miracles and

sign and wonders (Wong, 1950:8). The following story is an example of the miracles. Zao Bingseng, one of the members of the mother community testifies:

> When the Jesus Family sent missionaries to Meonggu, Dr. Liang Xingzhou also went as a missionary there. Once, he was caught by the Communists and interrogated. The Communists asked him to name the leaders of the Jesus Family and the mission team. They tortured him but he never complied. For a moment it was quiet and there were no questions. So he turned around and saw that the interrogators were hanging on the wall! They begged him to let them down from the wall. So Dr. Liang prayed for them, and they were able to get down from the wall. The interrogators said that Jesus appeared to them and said, "Do not persecute me and do not ask him any more questions." After this Dr. Liang was released from prison (Zhao, 1999:Interview).

In the Jesus Family, when the members prayed for sick children, the children experienced healing and sometimes spoke and prayed in tongues (Zhao, 1999:Interview). Thus, the Jesus Family experienced many miracles by the work of the Holy Spirit. But they are never proud of these miracles.[12] The Jesus Family demonstrates a discernible Pentecostal influence. This is the contemporary evidence of the work of the Holy Spirit as experienced in the Early Church.

Friday night meetings had a spirit of contrition and confession. If faults were to be confessed, it was in the presence of one another that it was done. When they met great anxiety, they set apart days for fasting and prayer. Sometimes they tasted neither food nor water for three days and three nights. Brother Zhing said, "It is not power that we need, but a deeper death. Oh, that the purpose of Calvary might be seen in me" (Rees, 1956:93). He mentioned on suffering;

> The further one travels on the way of life, and the nearer one approaches Him who is life, the more one knows that miracles and outward manifestations are dangerous. Enter into the heart of our Lord's suffering. The way there is not the way of freedom from bodily infirmity and pain... Do you know that power can be a dangerous thing, even power from God? It can fill one with spiritual pride. Oh, that the power of Calvary might be seen in me! (Rees, 1956:111, 113)

Thus, suffering is a dominant spirit of the Jesus Family. The Family adopted the slogan of sacrifice, abandonment, poverty, suffering, and dearth to express their goal of leaving behind worldly enticements and offering themselves wholly to God. The Family has been persecuted severely by the Communist. When the Communists gained power, they abolished the Jesus Family first and all the communities of the Family were dissolved and scattered. Essentially the Jesus Family developed a theology of cross and suffering that enabled them to deal with the problem of persecution. Through suffering, they could experience the lowliness of Christ and a deeper relationship with Christ. The suffering enabled them to experience what it means to have fellowship with the sufferings of Christ, and to know the power of his resurrection. But out of persecution and suffering, the new Jesus Family groups were started and multiplied.

[12] Miraculous healings also occur in the present day Jesus Family. See 5.3.5: Missionary outreach.

The Jesus Family loved Jesus and pledged allegiance to Him to the death (Rees, 1956:95). They honored, feared and loved God. They honored the Son even as they honored the Father. They believed, with the Nicene Creed, that the Holy Spirit is the Lord and giver of life, who with the Father and the Son together, is to be worshiped and glorified. The Scriptures were their final court of appeal, and they took them literally. They glorified God through their life (Rees, 1956:121).

Voluntary poverty was also an aspect of spirituality of the Jesus Family. Voluntary poverty was a practice which the members about readily. At the beginning of the movement there were some difficulties. The groups had become prosperous through economic co-operation, thrift, the joining of well-to-do members, and substantial gifts from sympathizers. It appears that their general economic level was higher that that of the surrounding peasant population. As a consequence they were regarded as belonging to the upper classes, and under the influence of Western Imperialism. The antagonism was overcome by extending the principles of voluntary poverty, and by disposal into smaller communal units, of about thirty to fifty members each. The existing groups disposed of all communal property in excess of minimum needs by distributing funds to the poor, the community accepting only as much additional property as was needed at the moment for further expansion of existing group farms, or for the establishment of new settlement (Arnold, 1953:221). Brother Zhing confessed:

> Even before I found refuge in Jesus I was much inclined to pursue a life of poverty. Deep in my heart I knew that private ownership was the prison of spiritual life. Therefore, from the beginning of my faith in Jesus, I sold all my goods and gave them to the poor, preached the gospel and begged for a livelihood... The more we were afflicted with poverty the more our members grew and our pattern and method took shape. Those who wished to join us must first have sold their goods to give them to the poor, otherwise they were not full members... Christianity from ancient times to the present has been by the power and prestige of money. It was therefore necessary for us to have the baptism of poverty of money so that the true face of Christianity could be seen (The Plough, 1954:706-707).

The spiritual discipline of the Jesus Family also continues in the present day Jesus Family church in Linchy, Shandong province.[13] Sunday worship begins at 8:30 a. m. and lasts for three hours. About 450 people participate in this service. During the worship service believers pray for an hour and sing praise hymns for half an hour. Their hymns use very Chinese traditional tunes. The sermon time features two preachers. There are also many testimonies during the worship and prayer also takes an important part. The prayer style of the old Jesus Family is continued in the present day Jesus Family worship also.[14]

The present day Jesus Family church has a daily dawn prayer meeting from 4:30-6:00 a. m. They pray earnestly for an hour on their bended knees. Their prayer is not just for personal requests but prayer of thanksgiving and praise for God's love and prayer for deeper intimacy with the Lord. They pray to be with the Lord whatever suffering may come upon them. When they finish the dawn prayer meeting, they all stand up and sing the following hymn together:

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[13] This is an account of the present day Jesus Family in Linchy which the writer visited in 1999.

[14] From the writer's experience on his visit to the present day Jesus Family in 1999.

"If we died with him, we will also live with him (2 Tim. 2:11)." This is the hymn that best expresses the Jesus Family spirit. Walking with Jesus, singing hymns that express the desire to follow Christ willingly, lively spiritual prayer, and powerful worship remind us of the worship of the early church. The Jesus Family also has a daily evening prayer meeting from 7:30-8:30 p. m.

The Jesus Family is basically part of the evangelical stream of Christianity. The spirituality of the Jesus Family comprises solid oneness in brotherly love, a fervent prayer, radical discipleship by practicing the Sermon on the Mount, a theology of suffering, and various Charismatic works of the Holy Spirit.

5.3.4 Relationship with the church

To grasp the relationships between the Jesus Family and the Church in China, to survey briefly the history of Christianity in China is needed. After Nestorian and early Catholic mission effort (635-1807), 19th century Protestant mission expansion was followed (1807-1911). Western colonial pressure forced China to open her doors to the West and hence to the gospel. The opium war became the beginning of modern mission. China opened five ports to foreign residence and missionaries and granted foreign missionaries the right to propagate the Christian faith in China and the right for the Chinese people to believe in the Christian religion. The expansion of Christian mission (1860-1895) was mainly operated through China Inland Mission founded by Hudson Taylor. Many missionary advanced to the interior territory of China (Chao, 1989:17-21).

But there were numerous anti-missionary riots as missionaries sought to establish themselves in the interior. The anti-foreign and anti-Manchu Boxer Uprising resulted in the deaths of nearly 200 missionaries and over 2,000 Chinese Christian in North China (1895-1911). The anti-Christianity movement, on the contrary, contributed to the rise of an independence Chinese church movement in north, east, and southern China, and the beginning of a later Chinese indigenous church movement (1912-1919) (Chao, 1989:21). An anti-Christian movement broke out in 1922 under background of New Culture Movement which pursued democracy, science and cultural reform. An anti-Christian movement was later revived and spread throughout China with great intensity. Christianity was attacked as the cultural arm of Western imperialism. The church also came under severe attack. In response, many churches separated themselves from foreign missions, and began to establish independent churches. Chinese church leaders engaged in long debate on how to create Chinese indigenous churches (1920-1927) (Chao, 1989:22).

The time when the Jesus Family appeared was right during the period of the Chinese indigenous church movement. The Jesus Family is a branch of Chinese indigenous church movement. Several types of indigenous house church movement have developed in China. The first type of independent church developed in Zhejiang and Jiangsu provinces in east China. It was first organized in Shanghai in 1906 by Chinese Christian lay leaders who wanted to free themselves from the stigma of following a ‘foreign religion.’ They organized churches that were totally separated from foreign Missions (Chao, 1989:45).

A second type of independent church developed in northern cities such as Tianjin, Beijing, and Qingdao during 1910-1921. They called themselves 'Chinese Christian Churches,' of such and such city or town. These churches were made up of believes from various denominations who wanted to free themselves from denominations of the West and to establish self-governing, self-supporting and self-propagating churches.

The third type is the True Jesus Church which was organized by Paul Wei, Ling-Sheng Zhang, Peter Wang and others in Beijing in 1917. It was spread to various provinces. This is a charismatic type of Chinese independent church. The early founders believed, through the revelation of the Holy Spirit, that they were establishing a reformed true church which was to correct all the mistakes in doctrines and interpretations made by other denominations. The True Jesus Church was also later established in Taiwan (Chao, 1989:45).

The Jesus Family, which may be called a forth type, was organized in Shandong Province, north China. This group held common property and organized members into 'families.' They donated all their private property to the 'Family,' worked together to produce their own food, and sold their produce for income.

A fifth type is the 'local church' founded by Watchman Nee in 1928. His followers called themselves 'Assembly Hall,' but they are better known to outsiders as 'Little Flock' (Chao, 1989:45). The 1930s also witnessed the rise of Chinese indigenous evangelists such as Wang Mingdo, John Sung, Watchman Nee and the Jesus Family evangelists who all contributed significantly to the revival movement of the decade (Chao, 1989:23).

The influence of the Jesus Family in the indigenous house church movement was remarkable. Dr. Vaughan Lees testifies:

> The Jesus Family is at the center of the indigenous Christian movement in China...(Rees, 1956:11) The Jesus Family and the Little Flock Movement of Watchman Nee were both leading movements in China. Because the movement and the attraction of the Jesus Family were so great, big denominational churches were envious of the Jesus Family. When the Communists gained power, they abolished the Jesus Family first, and then they scattered the Little Flock Movement of Watchman Nee (Rees, 1956:11).

Since the Jesus Family is an indigenous and non-denominational Christian community, it follows that there is no foreign flavor in their Christianity. It is theirs and completely Chinese in every way. The Christianity of the Jesus Family is wonderful in that it thus adapts itself (Rees, 1956:11).

In the early to mid twentieth century, individual Chinese churches often severed relationships with foreign missions. Even though the Jesus Family had nothing to do with the foreign missions, they practiced brotherly love in Christ thereby transcending nationality and race. They had a very close spiritual relationship. The Jesus Family loved them and they loved the Jesus Family (Rees, 1956:38).

In 1945, the province of Shandong passed through a very severe famine. Relief money came

in from abroad, especially from the U. S. A., but the Jesus Family would not touch any of this money. The wisdom of this did not appear until the communists had full power in 1949. Then they minutely went through all accounts, and found what funds had been received from abroad. Any church in receipt of foreign funds was liquidated. It mattered not at what time nor for what purpose those funds had been given. Brother Zhing, had just received a letter from a group of churches in America. If the Jesus Family would take the name of this foreign group, then this group of churches would assume all the Jesus Family financial responsibilities. It was a kind offer. However, Brother Zhing's attitude was different. He stated:

> They do not share our spirit. Those foreign churches would rob us of one of our anchors. It is our financial need which drives us to our knees, and forces us to cry unto Him (Rees, 1956:114).

In July, 1949, there was a meeting of more than 120 leaders of these churches. One of the subjects on the agenda was the financial need due to recently opened churches of Jesus Family. This caused much discussion and prayer. They reviewed their history and the great question at issue was: Would they rob these churches of spiritual experience by giving them another supply which might not be direct from God? The New Testament attitude and the Apostle Paul's statement were fully brought under review. A body of believers are tested and proved by their relation to finance, and in this matter these churches constantly sought God's face. "There is a reason," they said, "why finance is so little mentioned in the Acts. The apostle Paul must have needed much money on his travels. Who can uncover the mighty acts of God so peculiar and so individually precious?" (Rees, 1956:115) Thus the Jesus Family was remained as a pure Chinese indigenous church.

During the first nine years after the Chinese Communist take-over (1949-1958), the Protestant church was brought under the full control of the Three-Self Patriotic Movement (TSPM), a ‘patriotic religious organization’ created under the directives of the ruling Chinese Communist Party (CCP) to implement the Party’s religious policy among the Protestants. The Party’s policy then was to cut off the churches in China from their Western mother churches on the grounds that Christianity had been used by the capitalist imperialists to conduct cultural aggression. To do this the Party used a few Protestant liberal leaders to establish a Three-Self (self-supporting, self-governing, and self-propagating) Reform Movement, the earlier name of TSPM, to do its bidding. In 1954 the Three-Self Patriotic Movement was formally organized, and churches were told to join it as a declaration of their support for the Party’s leadership. Those who refused to join were put into prison during 1955 and again in 1958. Under such pressures the majority of Protestant church leaders submitted themselves to the leadership of the Party as implemented by the TSPM (Chao, 1989:24). The Jesus Family communities were persecuted and dissolved in this period. Especially the main community of the Jesus Family was severely oppressed by the Communist. From 1952 to 1958 all the churches of the Jesus Family were also stopped by the Communists.

After 1958, Christianity in China existed on two levels; on the upper level, a few ‘TSPM churches’ open for public worship and closely supervised by the state through the Religious Affairs Bureau and the TSPM; on the lower level, small ‘underground house groups meeting (house church)’ clandestinely. The open TSPM churches could not do things according to the

demands of Scripture, and the believers in the underground house churches could engage in activities that were considered illegal, and violators were prosecuted, which often resulted in long years of imprisonment, or back-breaking hard labor. They were forbidden to have visitors, deprived of the privilege of Bible reading, and isolated from their friends and relatives. Pastor's families were often driven out of their parish houses when their churches were taken over by the state. Without pastors, believers began to meet secretly in their homes to comfort each other and to uphold each other in the faith. This was the beginning of the house church movement (Chao, 1989:25).

In August 1966 the Great Proletarian Cultural Revolution broke out at Mao Tse-tung's instigation. Young radical Red Guards sprang up and went on a rampage all over China. They set out to destroy old ideologists, old customs, old morals and old habits. They searched the believers' homes, looking for Bibles, hymnals, and Christian Literature to confiscate or to burn. Not a few house church leaders who propagated the gospel were arrested and sent to labor camps. All traces of visible Christian activity were removed from the face of Chinese society. For a while even clandestine house church activities were suspended (Chao, 1989:26-27).

All of the branches of the Jesus family were scattered and they nearly vanished from 1966 to 1976 during the Cultural Revolution of Communist China. Until the mid 1970's, however, the members of the Jesus Family secretly met in their houses (Bingseng, 1999:Interview). But a few began to pray for a revival. Small groups of five and ten began to meet secretly to pray and to encourage each other by recalling God's word and by sharing God's grace in their lives. Gradually these small groups grew into many house churches. Lay leaders rose up to lead prayer meetings and to minister to a growing number. Silently but surely the house churches sprang up in town and villages. Out of persecution and suffering house church type of new Jesus Family was started. House church was a normal phenomenon of that period in Chinese Christianity.

Before the Chinese Communist take-over, the Jesus Family existed as a form of Christian community. But after Communist Party gained power and its severe persecution began, the Jesus Family communities were dissolved and took a form of house church.

As mentioned above, there are two kinds of churches in China today. One is TSPM churches as open churches, the other is house churches. These non-aligned house churches constitute the majority of believers in China, and are in the mainstream of Christianity in China. As far as the number of house churches are concerned, there are probably at least ten times as many as in 1949 - 200,000 or more. The number of believers of in China might now reach 75 million and the number of house church meetings could reach a half million (Chao, 1989:44).

The Jesus Family is obviously the independent, non-registered house churches. But a few churches of Jesus Family registered their churches as TSPM related churches to be classified as full church so that they could preserve the Jesus Family's heritage and their own church properties. Outwardly it is TSPM church, but inwardly it is a branch of the Jesus Family.

The present day Jesus Family continues to be an indigenous, non-denominational house church. The Jesus Family shows archetype of suffering Chinese Church and also demonstrates the powerful church accompanying abundant sign and miracles through the work of the Holy Spirit. The Jesus Family has been a significant model of the house church movement and has exercised great influence over the movement in China.

5.3.5 Missionary outreach

The mission of the Jesus Family is primarily centripetal. The life of the Jesus Family as a loving community is an uplifting force and salt and light and salt to the surrounding district (Rees, 1956:20). Their life witnesses what real Christianity is. Brother Zhing said, "Little did I think how the Lord would lead, and what He had in store for us. How foolish and ignorant I was. Now see what He has done. He raised us up for this purpose that the Communist might see what Christianity is" (Rees, 1956:46). The following incidents show how the Jesus Family witnessed Christianity through life:

> On one visit to the Jesus Family farm, the Communists were walking under the trellised vines and they became very interested in the hanging bunches of grapes. Suddenly one of them said to Brother Tung, one of the Jesus Family leaders, "How do you prevent your people from stealing the grapes?" They had made stealing on their communal farms punishable by death and yet stealing went on. The question was pressed, "How do you stop it?" Obviously stealing was a thing of the past for there were the luscious bunches hanging as evidence. Brother Tung answered simply that if they had the Lord Jesus in their hearts then they would not steal (Rees, 1956:16).

The children's nurseries were also a never-ending source of wonder to the Communists. To these they gave their greatest interest and closest attention. They evidently knew the importance of child indoctrination. What amazed them was the strictness of the discipline, responsive obedience and happiness of the children. Astonishment softened the most radical Communist when he saw these little ones at mealtime. In place of his own greed and disorder, each waited for the other. As each plate was filled, each little one began to pray, and continued with its head bowed and eyes closed until the last was served. Then chopsticks or spoons were raised and the meal began. A hundred children at prayer and there was no wondering eye. The children were a joy to behold, and a testimony to the Communists above everything else to these God-honoring communities (Rees, 1956:17-18).

In China the ordinary people were usually filthy and wore patched clothing. One travels through scores of villages with dirty, unkempt inhabitants and children, and houses people in which they would not bed an animal. The surprise with which the Communists first saw Mazhuang was a stark contrast with its scores of healthy people in clean garments. But the children struck them with nothing else but awe, and they gazed at them in unstinted admiration. A new group of Communists always asked to see the children first, and they marveled at very much the same things - their housing, their knowledge, and the wisdom of their nurses and attendants, the meat of their tables, their manners and grace before meat, and above all, their dress (Rees, 1956:58).

In a special evening meeting, there was a prize-giving ceremony in the Jesus Family. During the summer months the blowflies had been very bad. Each of the older brethren had been given a fly swatter, and asked to keep a record of the number he had killed. Prizes were to be given to the first three. The old man stood and gave out their numbers. There were the Communists in the meeting. Suddenly a Communist got up and said, "Surely I cannot believe what they said. How can I know that they are telling the truth?" Obviously the people believed the numbers were true, for none took advantage of the other. And what amazed the Communist was that everyone seemed to believe what they said. The Communists further expressed their amazement, and admitted that such a scene was impossible in their meetings (Rees, 1956:26).

All around the Jesus Family in Mazhuang, the roads, the bridge, the public utilities were good. They were constantly kept in repair without any sign of government upkeep. All around the Jesus Family settlements roads were improved, bridges were built and kept in repair, the breeding of cattle was studied, and crops improved. There was an eagerness to learn, an enterprising spirit (Rees, 1956:17-18, 124-125). The Jesus Family in Taishan transplanted about 20,000 trees a year onto the bare mountain. The seedlings were taken from their own nurseries in the late winter and transported about thirty miles. No wonder their orchards on Taishan were such a picture, and that by them the whole of Taishan was being transformed (Rees, 1956:90).

To the Communists, Sunday as a day of rest was illegal. But the Jesus Family carried on their services as usual. They did it by means of sending out working parties to help anyone who was in need in the district. The services were held when they were off duty and the Communists knew this. Their crops were the best in the district. It needed no one to tell you which were Jesus Family fields, as a smiling, healthy Jesus Family face could be distinguished in a crowd. And all this flowed from a Source, God (Rees, 1956:125).

The Communists boasted of their philanthropy, but it was a poor thing compared with Christian giving. The Communists had philanthropic schemes too. A Communist boasted of these one year, and asked these Christians how much they gave away. "Nine-tenths of our produce," was the astounding reply. This was too much for the Communist and too much for ordinary Christians. Brother Tung explained:

> In 1930 we began to tithe; in this way we continued for over ten years. In 1942 there was a great famine, and there were so many starving people that we felt we should add tenth. The Lord so blessed us that we felt the next year since we have added a tenth; thus this year we are giving away nine-tenths (Rees, 1956:49).

Then, how did one make a living in the Jesus Family? Tung continued to explain, "Just what the Lord sends you. You pray the Lord's Prayer, don't you? 'Give us this day our daily bread.'" It was obvious that they lived by faith. The Communists could not do anything with devotion such as this. Devotion like this will conquer the world. No more need for conferences on how to combat Communism (Rees, 1956:50).

During the summer of 1949 a measles epidemic raged throughout the Mazhuang area, and the

mortality, so the Communists said, was up to 80 percent. The children of Jesus Family were involved through a Communist child who was inadvertently admitted to the clinic. Sixty-three of the little children caught the measles. Two died, one with the dreaded broncho-pneumonia. A mortality of 3 percent was astounding news to the Communists. So impressed were they that they held a meeting in the chapel, and several hundred of them came with pencil and paper to find out how it was done. The questions asked were most revealing. For example: "How do you make the nurses take an interest in their work and love the children?" and "How do you stop the nurses from stealing the drugs?" (Rees, 1956:105-106)

To every question practically the same answer was given: "If they have the Lord Jesus in their hearts, then all these questions are solved," said the members of Jesus Family. There were medical questions also but it was easy to see that the chairman had sensed something deeper. For at the end of the meeting, which lasted about three hours, he summed up by saying, "Comrades, I see that unless we believe this religious superstition, we will not be able to manage a children's crèche" (Rees, 1956:106).

The Jesus Family dealt with their land issues as follows. Anyone who wished to be a leader among them must first have sold his land and given it to the poor, together with his belongings. The Communists never did this, but this was something that had been forced on the landowners of China on pain of torture and death. The Jesus Family had done this even before the Communists arrived. One official inferred that they ate well and therefore had large holdings of land. He asked, "How many acres have you? What is your food?" Brother Tung replied, "We have forty-three acres among five hundred people." The Communist was amazed, "Less than one-tenth of an acre per person." How could it be! He knew that only good land management and frugality of the highest order could get away with this (Rees, 1956:47).

The Communists allowed only one acre per person in Shandong province as the minimum. They divided land into five categories for taxing, grading land according to the average yield over several years. The Jesus Family paid no taxes, or did not up to 1950; their land is therefore of the lowest grade. This was an anomaly and may have been adjusted since. Their area was an area of low-grade land, but their yearly yield far exceeds the average. So the agricultural department of China sent their officers and tried to learn the secret. Then the Jesus Family replied simply that if they had the Lord Jesus in their hearts then they would have better yields. But the food of the Jesus Family, though adequate, was greatly despised. "Copy the Jesus Family in everything but their food," was the local byword (Rees, 1956:48).

Here is another testimony told by a sister from the Jesus Family:

> I had a dream and told it to my husband on awakening. In my dream I was in a village about 23 km away. I saw a man and his wife preparing breakfast. All they had in the big pot was grass and leaves. "I said to my husband: 'Meomeo village has turned to the Lord and started a Jesus Family community. You must take them some grain.' "How do you know?" he asked. "I told him my dream." He started out immediately with two sacks of grain on each side of his wheelbarrow, and some bean-curd to sell for incidental expenses. Money was not used along the road he took and so he bartered the bean-cured for rice bowls and chopsticks. "On

> arrival he found just as I had dreamed. The Holy Spirit had fallen on the man and his wife, and they had given all they had to the poor. My husband gave them the grain for their breakfast, and bowls and chopsticks as well. There was a feast of joy in which the neighbors joined and many immediately turned to the Lord when they saw the grace that was given" (Rees, 1956:85-86).

This is the power of the early church. This is the salt and light of Christianity in operation. The life of the Jesus Family is the current evidence of the practice of the Sermon on the Mount. One Communist who has seen the life of the Jesus Family said, "I have seen which I did not know existed in the world. This is what Communists want to do; we will not do it in a hundred years" (Rees, 1956:20)! And so the Jesus Family is thus being a witnessing to true community to the Communist's community.

The Jesus Family also exerts centrifugal mission. Children in the Jesus Family are dedicated to God from the beginning of their young lives. They have adopted a real responsibility for mission that is not easily cast aside. The mission mind of the Jesus Family is evident even in the following conversation with the children there:

> "What are you going to be when you grow up?" A visitor asked Chiaan, a little girl of four. "I'm going to found a Jesus Family, and be the head of the community" "Where?," the visitor asked. "In the U.S.A.!" Next, the same question was given to a six-year-old boy, "And what are you going to be, Taochyen?" "I'm going to be a preacher and preach Jesus." "But how will you earn your living?" "I will be a stone man" (Rees, 1956:20).

Not one of these children had any other object in life than to preach Jesus, not only throughout China but into all the world. If ever there was a single eye to God's glory, it was here. "This one thing I do" was their watchword (Rees, 1956:20).

Some parents lived permanently in the main community. Conditions and situations varied. Some parents were sent out into village churches where they had homes of their own, or their home became the nucleus of the village church, if there was no previous one (Rees, 1956:57). This was the way the Jesus Family start new bases for mission. Later the Jesus Family planted 127 bases.

During the early 1930's, Brother Zhing and his companions took evangelistic journeys all over North China. He often said, "The China Inland Mission is our mother and father (as he expressed it in his Chinese idiom). It is from Mr. Hudson Taylor (*His life*, by Mrs. Howard Taylor, translated into Chinese) that I received my first stimulus to preach the gospel to my fellow Chinese. Here I caught a glimpse of what self-sacrifice is" (Rees, 1956:35).

The main ministry of Jesus Family was evangelism. They usually did evangelism in rural areas. A team of three or four went on evangelistic trips. Wherever they went, they affected many people through their persuasive preaching often establishing a new Jesus Family community. When they departed on their evangelism trips, they did not take anything with them as Jesus ordered His disciples: "Take nothing for the journey except a staff - no bread, no bag, no money in your belt. Wear sandals but not an extra tunic."(Mk. 6:8). Because the

government did not allow them to travel outside China, the mission of the Jesus Family was confined to domestic mission. The evangelism trips covered very extensive areas including Shanxi, Hebei, Henan? and also reached Tungbay province in the north and the Yangtze river in the south (Shihpeng, 1950:17).

In 1934, brother Zhing and his companions were traveling up to the northwest to preach the gospel. Some of the young ladies traveling with him then parted company, half went on with Brother Zhing, and half stayed to carry on the work in Inner Mongolia. Part of this journey took them through the Gobi Desert. In Ninghxia, the hand of one of the young ladies was sought by the brutal Moslem governor, Mapufang. Her refusal incurred his wrath, and she suffered imprisonment at his hands. From these sufferings she never recovered, for she contracted tuberculosis and eventually died. She was buried not far from the place she had sought to evangelize (Rees, 1956:42-43).

Chuin Hhsiang, one of the members of the Jesus Family evangelistic team, and his wife, explained how they conducted domestic mission. As a newly married couple, they assisted in the work of newly opened villages in Hankow. Only newly married couples were sent on mission trips. This young man was a Beijing University Science graduate. He and his wife proposed to start the work in Hankow by peddling bean-curd from door to door. Their missionary equipment consisted of what they could carry in their hands (Rees, 1956:88).

According to the report of Theodore Romig, missionary to China, in the spring of 1949 he visited a rural village in the southern part of Nanking. The village had not been visited by a pastor for several decades, but there were very earnest Christians who lived together in eight small communities. T. F. Romig was amazed at knowing that all these communities were established by an evangelistic team from the Jesus Family. The members of the small communities there got up early in the morning and prayed for an hour and began the day's ministry by singing hymns. The hymns were sung in traditional Chinese tune. The members of the Jesus Family there did not treat T. F. Romig as a foreign missionary, but received him as a brother in Christ. When the Communist China military entered Zinan (the capital of Shandong province where the Jesus Family is situated) amid an atmosphere of anti-Americanism and anti-imperialism, the members of the Jesus Family invited the American missionaries to visit them and received them hospitably as though they were family. All of the members tried to let the missionaries feel that they were brothers and sisters in Christ, a basic spirit of the Jesus Family (Romig, 1950:1-8).

The Jesus Family sent about fifty domestic missionaries to Sinziang, Sizang, Meonggu, and Tungpei provinces in the 1940's. The missionaries took root in the mission fields and planted house churches, and their descendants are still living in those places. They dedicated their whole life to mission, preaching the gospel and establishing churches. The church in Tungbei currently has about 200 attendees. The Jesus Family prayed and planned to preach gospel up to Jerusalem. The Jesus Family is the originator of Back to Jerusalem Movement which is now actively spreading in China and other country.[15]

[15] Interview with pastor Zhao, Y. of the present day Jesus Family.

The reason why the Jesus Family sent missionaries was that many people came to them because they heard about the loving life of the Jesus Family and they also wanted to live a community life like the Jesus Family. They asked the Jesus Family to send some members to start communities in their towns. So the Jesus Family sent some members as missionaries to several provinces. The Jesus Family sent members who were able to teach the Bible, praise, and lead in community life. In other cases, the Jesus Family made the applicants come, be trained and then sent them as missionaries back to their home towns. The missionaries that were sent from Jesus Family did not just preach gospel but also established small Christian communities and impacted (Zhao, 1999b:Interview). It was mission through community building.

In the case of the Meonggu mission field, thirty members of the Jesus Family were sent there to cultivate the wasteland and eventually established a 150 member community there. Pre sently the Jesus Family church of Meonggu has about 100 attendees. In the Shanxi mission field, Jesus Family missionaries had a similar result. They cleared the wasteland and formed small community there. Later this small community grew to include about 100 members. Their descendants still live there in a house church (Zhao, 1999:Interview).

How could the Jesus Family have survived under Communist control? The Roman Catholic Church in China had been almost completely swept away by the Communists. Their vows, obedience, and submission bound them with iron chains, not to God the Father and the Lord Jesus Christ, but to a centralized hierarchy, which was their final standard and court of appeal (Rees, 1956:117). A Roman Catholic, non-indigenous church was the antithesis of true apostolic work. The groups of house churches, on the other hand, carried on all over Manchuria during the Japanese occupation, wholly untouched by attempts at Japanese control. However, churches much larger in number, but with a centralized control, were controlled from the outset by a Japanese oligarchy (Rees, 1956:119).

It is very easy for the Communists to get control of anything that is organized on human lines, an organization, not an organism. It is very remarkable that the very weakness of Protestantism is its strength. A subversive power cannot undermine its local autonomy or its individuality. And this is so with the indigenous churches in China. The Communist commissar in Tatian asked Brother Tung to provide him with a statement of Jesus Family's numbers, distribution, and organization. Brother Tung gave him a completely evasive but quite truthful reply. When the center of control of a number of churches is in Heaven, what can the Communists do? But when it is on earth what can they not do? The Communists cannot put a subverter in every tiny village church, but they only need one for a centralized organization - and how easily the churches are controlled, and that through their own machinery! (Rees, 1956:117)

It was very difficult for the Communists to find a solution to the problem of controlling the numbers of hidden, small and scattered Jesus Family house churches. The Jesus Family had no central organization; their only bond was the love and fear of God, and their worship of the Trinity. Frequently there were no church buildings, and there was no doubt that in the

present circumstances, fewer and fewer special buildings would be put up. Many groups the Jesus Family met only in Chinese houses. The only officials in the house churches were elders and deacons. They officiated a communion service. The communicants came singly, in order, but not in a pre-arranged order, simply by watching and going after the last had left. Thus three were present each time; they prayed and wept together, and then partook of the elements (Rees, 1956:117).

That the chapels of the Jesus Family branch communities had been preserved was truly a cause of astonishment, when one sees the destruction and destitution in village after village. In 1949 a Roman Catholic priest said that Christianity in North China was finished. Chapels and cathedrals were in ruins, and congregations disbanded. But Christianity had not been wiped out. There were more than 70 house churches of the Jesus Family in Shandong province alone. The reason the Jesus Family chapels stood was first of all because they had been used by the communists for their meetings. In country districts there were no other buildings for their propaganda meetings so by using them the communists had tacitly admitted the right of the Christians to use them also. A second reason is that so many of the Jesus Family chapels were nothing more than enlarged rooms in private houses. This reminds one of Apostle Paul's words in I Corinthians 16:19: "Aquila and Priscilla salute you ... with the church that is in their house." So frequently a Chinese family, on becoming Christians, adapted or altered a room in their house and gathered in the neighbors. This could be the nucleus and beginning of the church in that village. The Communists could not destroy the church without destroying the home (Rees, 1956:51).

The Jesus Family themselves do not know the exact numbers of their members and branch communities. In 1949 Brother Tung said, "Our numbers we do not know. We are growing like the seed planted in the earth, we know not how. Our beliefs and organization are all in this book," and he drew a Bible out of his pocket. "As to our distribution we stretch all across North China" (Rees, 1956:74).

Challenges from within and without, however, eventually contributed to the Jesus Family's collapse. The persecution and political upheaval of the Cultural Revolution, the ghetto-like existence of the group and the rise of a younger generation who rejected the austere communal lifestyle caused the demise of the Jesus Family. The Jesus Family's appeal to the working class earned it the title of the proletariat church. It was also a perceived threat to the government that in the early 1950's was implementing new land reforms and economic policies; consequently, the Communists officially dissolved the Jesus Family in 1952. Of all the independent Chinese churches, the Jesus Family was probably the most successful in realizing a social platform. Ironically, it was the Family's ability to engage the economic problems of their day that led to the government's fierce opposition (Bridge, 1987:5).

During 1951-1952 the Jesus Family had been scattered and killed. The main community of Jesus Family was completely under the Communist control, and most of the Christian leaders had been liquidated or were in prison. When the communist gained power, the communist government dealt with the Jesus Family first. The government considered it impossible to rule

over the Chinese people without abolishing the Jesus Family. At that time, the Jesus Family was the most powerful nationwide Christian movement having 127 branches all over China. So the Communists detained Brother Zhing on the charge of extorting labor. Brother Tung, the second leader of the Jesus Family was also detained by the Communists and he died under interrogation in jail. Miss Zou Shunzhen also died of disease in jail (Zhao, 1999: Interview).[16]

The mother community of the Jesus Family in Taian was disbanded and the 560 members of mother community were returned to their homes. The learned men were hired by the government, the blacksmiths were sent to factories, and the rest were sent to work on the railroad. Some were permitted to live in the site of the mother community. The mother community was severely oppressed by the Communist. From 1952 to 1958 all the churches of the Jesus Family were stopped by the Communists. All of the branches of the Jesus family were scattered and they nearly vanished from 1966 to 1976 during the Cultural Revolution of Communist China. Until the mid 1970's, however, the members of the Jesus Family secretly met in their houses (Zhao, 1999:Interview).

One of the surviving communities of the Jesus Family is now in Linchy, Shandong province. This present day Jesus Family is well known as a Christian hospital. It was founded by Zhao Bingchang, an original member of the Jesus Family. When he lived in the main Jesus Family community, Brother Zhing asked Zhao Bingchang to move to Linchy where starvation was prevalent. The gospel was needed by people dying both physically and spiritually. Zhao Bingchang followed Brother Zhing's request and moved to Linchy and brought the wasteland under cultivation. At first, he and his family lived only on grass and vegetables. At last he founded a hospital in 1985. Even though he did not have enough money to build a hospital, he raised the hospital through faith and hard work. The reason why he built the hospital was to preserve the Jesus Family form of community life by operating a hospital. When he served the poor in the village with sacrificial love and charity, the village people came to believe in Jesus and they experienced revival. He established the hospital through the work of the Holy Spirit and with the help of the village people (Zhao, 1999b:Interview).

Before he died in 1989, he brought up all 4 of his sons and daughters to be medical doctors. They called the hospital as *Aideo*' (love and charity in Chinese) hospital. His first son Zhao Yabueo became a dentist and director of the hospital. His wife and son are also dentists. The second son became an opthalmologist. The daughter became an internist and her husband is an opthalmologist. And the youngest daughter is now studying medicine (Zhao, 1999b: Interview).

The Chinese government prohibits people from living a community life. After the Jesus Family disbanded, Zhao's family continued the community lifestyle of the Jesus Family through *Aideo* general hospital, which has Zhao's family as a nucleus. It is a very secure community. Zhao Yabueo the head of the family says, "Even though community life is prohibited in China, we live together very peacefully as a big family. This is a community life." The primary purpose of *Aideo* hospital is to maintain the community life of the Jesus

[16] He was 83 years old when the writer interviewed him in China in 1999.

Family and another purpose is to preach the gospel through medical service. Although the Jesus Family was scattered in the 1950's, a stream of the Jesus Family has been preserved through the *Aideo* hospital (Zhao, 1999b:Interview). This is a case of many remained Jesus Family communities.

Everyday about 50 patients come to the hospital. Because this hospital is situated in a rural area, most patients are very poor and they cannot pay the full medical fee and so the hospital only charges them half. The hospital treats the poorest patients free of charge. The doctors treat the patients like one of their family. The doctors are supposed to receive their monthly salary of 500 Wian, but only receive about 200 Wian (about US$23) in reality in order to offset the free medical services given to patients. Because the main idea of running the hospital is to preach the gospel, the doctors willingly share their salaries. The doctors live on a laborer's standard of living. Because of their sacrificial service, the *Aideo* hospital receives praise from the Communist officers. The Communist office allowed the *Aideo* hospital to put a cross on the gate of their hospital. Director Zhao said that it is the only case in China. The Communist party never allows hospitals to display crosses on them (Zhao, 1999b:Interview). As with the early Jesus Family, the present day Jesus Family also moves the Communists.

Many patients rush to this hospital not just because of its charity but also because of the miracle of prayer at this hospital. Before treatment and surgery, doctors pray for the patient and in many cases the patients experience healing. Dentistry and ophthalmology are well known at this hospital. Its medical staff consists of eight medical specialists and 25 interns (Zhao, 1999b:Interview). Many have visited the Jesus Family *Aideo* hospital from 20 foreign countries for the last fifteen years (Zhao, 1999b:Interview). The *Aideo* hospital and community are very effective channels to preach the gospel.

The village where the *Aideo* hospital is situated is a very small village of 100 houses. About 80 percent of the people attend the Jesus Family church. In Linchy, there are about 10,000 Christians and director Zhao is their spiritual leader. After the opening of the Jesus Family *Aideo* hospital, the influence of the Jesus Family has continued to spread and forty-two Jesus Family churches were newly planted in North China. In 1996, director Zhao was ordained as a pastor after studying theology at Shandong Seminary. In 1998, these forty-two Jesus Family house churches built a big central church building which seats 500. Every January, the Jesus Family church conducts a discipleship training school and trains 100 Christian leaders in a community setting. Already about 10,000 leaders have been trained at the Jesus Family discipleship training school and there is always a waiting list for new attendees. One Jesus Family church leader says, "The Jesus Family also serves spiritual leadership to non-Christian society." Thus, the Jesus Family plays a role of salt and light (Zhao, 1999: Interview).

Presently in Bei Xinzhuang (present name of the old Mazhuang), about twenty people with ties to the old Jesus Family live at the site of the main community. There is still an old chapel in the center of the houses. To live there, they registered the church as a Three Self Patriotic Movement (TSPM) church. It is the church that the Communist government officially recognizes in order to control the Chinese church effectively. Outwardly it is TSPM church, but inwardly it is the present day Jesus Family. They still hold daily morning vigils from

5:30-6:00 a. m., a Sunday worship service and Wednesday and Friday evening meetings following the early Jesus Family tradition. Their secret hope is to restore the early mother community of the Jesus Family in that place. The surrounding walls of the old community have fallen into disrepair, and the Jesus Family no longer holds communal meals due to the normalization of homes in the 1950s.[17]

Nevertheless old traditions do not die easily. Annually during Christmas, Easter and Thanksgiving (after the autumn harvest), Christians gather to worship and eat together. The celebrations hark back to a time when the Jesus Family daily shared their meals in common. And one must ask if the Jesus Family has not actually recovered the deeper sense of communication that was present in the New Testament communal meals, whereby people ate a meal with a gathering of brothers and sisters (Zhao, 1999b:Interview).

There is another present day Jesus Family in a city near Bei Xinzhuang (old Mazhuang). It is a typical house church. About a hundred of members continue to meet secretly in their homes and to evangelize their neighbors. Sunday worship is full of love and an earnest atmosphere like that of the early church. Because of the Communist's prohibition, they are not able to live a community life, but they live near each other. Mazhuang is the place where the mother Jesus Family community is located. So they live near Mazhuang, longing for the old mother Jesus Family community. The elderly of this house church are original members of the early Jesus Family. One of the young church members has a relatively big house with ten rooms. This house is used as a secret community house. They can have meetings and members of Jesus Family churches from other places can stay in that house. They have a very strong desire to restore their mother community and live the community life.[18] Thus, the present day Jesus Family continues to spread all over China.

The Jesus Family still wields an enormous influence among numerous Christian groups in central Shandong and the Shanxi region of Gansu province. Healings, new stirrings of the Holy Spirit, hearing the audible voice of God, personal testimonies, answered prayers, preaching and ministries of compassion continue to attract many new converts. The Jesus Family, particularly its leadership, was not spared persecution, but even the difficulties endured at the hands of the government could not keep the faith from spreading. Although today the direct connection to the original Jesus Family may be increasingly tenuous, *Bridge* magazine[19] reports that evangelists throughout southern Shanxi owe their training to Zhao Dianchen and Gao Zhuanxin, leaders of the Jesus Family in Houma, Shanxi. Thus, although the Family as a formal organization remains only in one village, the spirit of the Family thrives in various rural parts of China (Tung, 1950:12-14).

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[17] The writer visited the Jesus Family at Bei Xinzhuang in 1999 and had interviewed them secretly. The government officers still closely watch people who come to the site of the old community.

[18] In this group, the writer was able to meet many early Jesus Family members who were still alive in 1999 and they shared their experiences of early community life and mission.

[19] *Bridge* magazine is published by the Christian Study Center on Chinese Religion and Culture at 6F, Kiu Kin Mansion, 566 Nathan Rd, Kowloon, Hong Kong. Interesting firsthand accounts of church life in different areas in China, some articles by TSPM leaders. Basically supportive of TSPM.

The Jesus Family is still under strict surveillance by the Communist party. Public comment on the Jesus Family is not allowed by the Communist officers. But the spirit of community and the mission focus of the Jesus Family has not been cut off. It has passed on to the next generation. The Jesus Family still draws many people to their hospital community and thereby many Jesus Family house churches have multiplied. They continue to radiate the light of real Christianity (salt and light) everywhere. The Jesus Family is still alive and very active in preaching the gospel.

5.3.6 Conclusion

The Jesus Family in China is an example of Christian community like the early church and an indigenous Christian movement. The beginning of the Jesus Family was a small community of brotherly love and it grew about 500 members in the mother community in Mazhuang. The Family spread all over China with 127 daughter mission communities. About thirty years later the Jesus Family was severely persecuted by the Communist party and was scattered like the early church community. The Jesus Family again spread as house churches all over China and its numbers are now multiplied. The Communist persecution to the Jesus Family was a catalytic action for mission like the persecution of the early church community.

The Jesus Family is very similar to the early church community in its development and Biblical origins. The Jesus Family strove to reproduce the early Christian community described in Acts 2 and 4. Some insist that the early church community life is impossible to achieve and that it was a passing phenomenon. Even though the early church community can not be regarded as the only form of church to follow but the life of Jesus Family proves that the early church community is also possible life style to live today. The Jesus Family is the contemporary reality of the early church community.

The Sermon on the Mount is a direction for a committed Christian community with radical discipleship. Committed Christian community life is a kind of pathway to practice the Sermon on the Mount. The Sermon on the Mount is the core value of the Jesus Family. The Family tried to practice the Sermon on the Mount in their life. It was the salt and light of Christianity. The life of the Jesus Family life which practices the Sermon on the Mount through community life demonstrates the alternative living of Christians and witnesses visible Christianity to the Chinese people. The life of the Jesus Family testifies the co-relationship among the Sermon on the Mount, committed community, and Christian witness as a mission. The life of the Jesus Family is the current evidence of solid practice of the Sermon on the Mount.

Suffering is a dominant spirit of the Jesus Family. The Family adopted the slogan of sacrifice, abandonment, poverty, suffering, and dearth to express their goal of leaving behind worldly enticements and offering themselves wholly to God. The Family has been persecuted severely from the Communist. When the Communists gained power, they abolished the Jesus Family first and all the communities of the Family were dissolved and scattered. But out of persecution and suffering, the new Jesus Family groups were started and multiplied. The suffering and persecution of the Jesus Family runs on the same track with suffering Chinese

Christianity. The suffering of the Jesus Family shows a phase of suffering Chinese church.

Sign and miracles is a characteristic of the Jesus Family. There is a discernible Pentecostal influence in Jesus Family. From the start, the Jesus Family placed a strong accent on the work of the Holy Spirit as expressed through charismatic gifts. The Jesus Family has experienced Pentecostal miracles of the Holy Spirit such as speaking in tongues, healings, dreams, and trances were common. The Jesus Family shows that the Pentecostal phenomenon of Acts 2 is still possible nowadays. It is the contemporary evidence of the works of the Holy Spirit as experienced in the early church.

After the communization of China the mother Jesus Family community was closed by the Communists, but the Jesus Family survived actively as a house church. The Jesus Family house churches are small in scale, but one of the most powerful house churches movement in China. The Jesus Family house church influenced the spread of house churches throughout China. The Jesus Family is communal type of house church and a fine model of an indigenous Christian community movement. There is no foreign flavor in their Christianity, it is very Chinese in every way. The Christianity in the Jesus Family is wonderful in the way that it adapts itself.

The Jesus Family is also a model of community mission. Community mission is both centripetal and centrifugal. Jesus Family formed a firm community of love and drew so many people to their community. They witnessed to the gospel by their sincere and loving community life. The Jesus Family is a powerful mission base to impact all of China. The Jesus Family demonstrated the salt and light of Christianity in operation and showed a current expression of the practice of the Sermon on the Mount. The Jesus Family showed Communists what true Christianity is and it moved them. The Jesus Family proves that radical Christian community life significantly contributes to mission.

The Jesus Family also exerted centrifugal mission from the beginning since they had a real desire for mission. The Jesus Family's sole purpose is to preach Jesus, not only throughout China, but in all the world. Because the government did not allow them to go abroad, the mission of the Jesus Family was confined to domestic mission. The Jesus Family sent evangelistic teams all over North China. Wherever they went, they influenced people through the stimulating witness. The Jesus Family did not only preach the gospel but also established small Christian communities and served the surrounding community affecting many people. The evangelistic trips covered very extensive areas all over China. The Jesus Family is a thus a Christian community in mission.

The Jesus Family has survived under severe Communist persecution. Christian community is a credible alternative to surmount Communism. The Jesus Family witnesses true Christianity to the Communists. The fact that the Jesus Family has survived and multiplied despite the severe persecution shows the living power of the Jesus Family. It continues to grow like a seed planted in the earth and it stretches all across China. Its growth and spread has influenced all of China as well as other countries. The community of goods with brotherly love, practicing the Sermon on the Mount, healing and miracles, social service for the poor

and needy, active evangelism all over China, and planting house churches - all these are characteristic of the living witness of the early church community and contemporary mission.

5.4 The Bethany Fellowship in Minneapolis (USA)[20]

5.4. 1 History

The Bethany Fellowship in Minneapolis was started in 1945 by five young couples who joined together to form an organization to train, send and support missionaries. They were challenged by the vision of one of their members, Ted A. Hegre (1908-1984). He was their leader. The group gathered around him and his vision. Bethany really began as a small Bible study group that met in Hegre's home in 1940 (Strand, 1993a:Diary).

Born in western Wisconsin in 1908, of Norwegian immigrants, Ted Hegre grew up on the family dairy farm. He attended the local Norwegian Lutheran Church, but young Ted was not very interested in church. He worked as an able department manager in large scale grocery store (Strand, 1993b;10).[21] Gradually, through the gospel preaching of the pastor and the witness of church members, he became convicted about some of his practices and started reading the Bible regularly. He tried to live according to the standard he was learning from his personal Bible reading, thinking that this was source of inner peace and joy. He confesses:

> I soon found that even with the changes I had made in my life, I was hopelessly lost. For the first time in my life, I got God's estimate of sin and the sinner. But, thanks be to God, Jesus Christ was revealed as the Savior of sinners! I accepted him as my personal Savior and am living in fellowship with Him. Later I began to see that Christ did not die to save us but also to sanctify us, and I also accepted Him as my sanctification (Strand, 1993b:10).

As he studied the Bible, everything he learned was like a new discovery about the reality of living in a personal relationship with Jesus Christ. Sharing his new discoveries with his friends led to weekly Bible study in his home where he could share his discoveries with several at one time and pray together. Most of those who came were fellow choir members from the Lutheran church they attended. The more Ted Hegre and the young people who gathered with him searched the Bible together, the more they became convinced that God had more for His children than the mundane, distant relationship with God, and the generally defeated life they observed in the more mature Christians they knew. Even though there was some hindrance of the church pastor, they developed a strong desire to live totally for the Lord (Strand, 1993b:11).

Hegre's Bible study and prayer group grew. Ted Hegre began sharing with the group what he was learning in his study of the New Testament letter to the Roman believers about living in conscious victory over sin. He passed on to the group what he was discovering about the fact

[20] This research is on the basis of the reality of Bethany Fellowship from 1945 to 2001. The name Bethany Fellowship has been changed as Bethany International.

[21] Paul Strand is the son of Halvard Strand, one of founding members. Paul Strand was a former president of Bethany Fellowship. Most of Bethany history is from his thesis and his father's personal diary.

that by Christ's death on the cross and resurrection, He broke the power of sin. Hegre was learning that the presence and power of the Holy Spirit could be experienced by every believer (Strand, 1993b:12). At that time Hegre became aware of the truth about the power of the cross, something he had not heard in the Lutheran church. He became convinced that the new life in Christ made it possible for every Christian to be set free from the power of sin. As he taught this truth he saw many enter into it and begin a new life of personal victory over besetting sin (Strand, 1993b:13).

At one of the Bible conferences Ted Hegre heard a powerful message on missions and the biblical responsibility of every Christian to be involved in the spread of the gospel to the ends of the earth. It was a life-changing moment for him. He prayed, making an agreement with the Lord to do whatever he could to further the cause of world evangelization. Hegre went back to his Bible study group and spoke to them of their personal responsibility to spread the gospel to every creature over the earth (Strand, 1993b:13).

About that time mission leader, Norman Grubb, General Secretary of the Worldwide Evanglization Crusade (WEC), came to Minneapolis to speak. Ted Hegre, along with several from the Bible study group attended that meeting. Grubb's message had a powerful impact on all of them. Not only did he speak on the need for evangelizing the world, but also on living in union with Christ. Those who heard were hungry to learn all they could about living lives that were pleasing to the Lord in every way. Norman Grubb became a life-long friend and advisor of Hegre and the Bethany Fellowship (Strand, 1993b:13).

The Bible study grew in number and notoriety. Young people began coming from several churches around Minneapolis. As it grew it became a joy and a problem. Gradually Hegre was becoming dissatisfied with the level of commitment and Christian living that was being preached in their local Lutheran church. His Bible study group did not attempt to create controversy, but concern was growing. As much as they tried to avoid it, the young people were beginning to pray about finding a new church home (Strand, 1993b:14).

About that same time Hegre received a letter from somebody who had heard about their growing Bible study and prayer group in Minneapolis. This letter brought the news that a small church building that would seat about one hundred worshippers was available for sale. The group of young couples and singles had been asking God to lead them in tangible ways. It was not many weeks before they began to have a collective assurance that this amazing and radical opportunity to start a new church was from the Lord. They believed that God was personally leading them. They purchased the small church building and the first service was held on Palm Sunday, April 25, 1943, with sixteen adult charter members. Bethany Chapel was born (Strand, 1993c:14). The reason Bethany's founders used the name 'Bethany' is that according to Scripture, Bethany was a place Jesus loved to be (Brokke, 1996a:Interview).

The first step was the formality of calling Ted Hegre as their pastor. He accepted the

pastorship and the church constitution was filed and chartered with the state of Minnesota as an independent Lutheran congregation. Hegre was ordained to the Christian ministry by the elders of the newly formed church. Pastor Hegre was for the most part self-educated. After he graduated high school, he did not attend any Bible school or seminary, but he did extensive reading in biblical and doctrinal theology. Ted Hegre continued working at his secular employment while ministering as a lay-pastor for about one year. As his responsibilities in the church grew, it was agreed that he would be a full-time pastor (Strand, 1993a:Diary).

Prayer became one of the primary elements in the life of the new congregation. They brought every need and every decision to the Lord in prayer to request his leading and guidance. One day when Hegre was alone in prayer, he began to feel strongly convinced that the tiny new church should be involved in sending out missionaries. In fact, the number 'one hundred missionaries' came to him as a target goal for the number of missionaries they should believe God as a target goal to send out from their congregation. The very idea seemed outrageous. Their total Sunday attendance was only around fifty. One hundred missionaries from their tiny church was absolutely impossible. However, prompted by the Holy Spirit, but with a degree of temerity, he shared the idea with the congregation. To his amazement they agreed that it was a challenge for them from the Lord. They had no idea how it would happen, but they believed that God was asking them to seriously take up this impossible goal (Strand, 1993b:17).

The new church members grew in learning to be obedient to the Word and to the Holy Spirit. They began to ask God what plan He wanted them to follow to move forward to reach their goal of one hundred missionaries. As they got together to pray and discuss what practical things they could do to further the cause of world evangelization, many ideas came up. What finally began to take shape was that God seemed to be indicating that several of the young families would probably be going out as missionaries themselves and that the new, still relatively small church would be supporting them prayerfully and financially. They were greatly challenged by Bible passages in Haggai 1:3-6 and Luke 14:33: "In the same way, any of you who do not give up everything he cannot be my disciple." As they allowed the Holy Spirit to speak to them through these and other Scriptures, the fear of sacrifice lost its sharp stabbing pain. It was not a feeling of being forced into a way of life that would be hard and deprived. Rather, joy was found in the anticipation of obedience and the inner peace of heart that the God who was in control could be trusted to provide for all their needs (Strand, 1993b:25).

None of these five couples were graduates of any Bible School, seminary or college, and most had little or no formal religious training. The occupations of the five men were: dairy supermarket manager, inventory control manager of a manufacture of industrial equipment, owner and operator of a retail meat market, vice president of a vegetable canning company, office manager of a welding equipment company. The average age of the men was 33 years and of the women was 30 years and they had 17 children between the age of one and nine

years. The five families were: Ted and Lucile Hegre, Richard and Carol Dahlen, Morris and Elizabeth Johnson, Duane and Virginia Lovestrand, Halvard and Helen Strand and their children (Strand, 1993b:Diary).

As the idea began to solidify, five young families felt led by God to commit themselves to be part of this missionary team. Then one day a friend suggested that while they were preparing to go to the mission field they might consider the cost-saving measure of living together in one large house. In many ways it would be cheaper than maintaining five homes. They could share all the expenses. As they prayed and discussed, they began to see that this was, indeed, a wise plan (Strand, 1993b: 26).

But how would it work? What would be the best way to divide up the costs? Who would pay for what? Some families were larger than the others. What would be classified as corporate expenses and what would be personal expenses? How would all these and other decisions be made? Fortunately in the few years that the group had been meeting together, praying together, and studying the Word together, a deep bond of trust and love had been growing among them. The friendships were real and they were in all same age group of their early thirty's, with a Scandinavian root. They would pray and discuss until they had come to a consensus. This would be a corporate test of the reality of their embracing of the doctrine of 'dying to self' to allow what was best for the group to further the cause of world evangelization to prevail' (Strand, 1993b:26-27).

But, what about finances? How would expenses be shared? Some were receiving larger salaries than others. Some had slightly larger and more expensive homes that they would be selling than others. Some had newer cars than others. Again they prayed that the Holy Spirit would guide them and they discussed various options. What soon emerged as the best and right solution for this group was lifted right out of the pages of the New Testament. Immediately following Pentecost when the Holy Spirit had been poured out on the one hundred twenty and the gospel of the resurrected Christ began to spread, Luke reports, "All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need" (Ac. 2:44-45). The Holy Spirit made these phrases the key to the living arrangement for this, soon to be emerging, mission community. They concluded that they would all sell their individual homes, pool their resources and purchase one place large enough to accommodate all of them (Strand, 1993b:28).

In fact, the decision to sell their individual homes, though it was an individual decision that each couple had to make, was not an agonizing decision for any of them. It seemed that the Holy Spirit was one step ahead of them and was preparing them in advance for the next step of obedience God would lead them to take (Strand, 1993b:28).

It was decided that they would be a team and their goal would be the country of Rio Muni (Equatorial Guinea) on the west coast of Africa, which was a small country of about 400,000

Spanish speaking people. An instructor who could teach Spanish came to the Bethany Chapel once a week to give Spanish lessons. The group started studying Spanish to prepare them for missionary service and it was after the meetings that Ted Hegre began talking about their moving together into one house (Strand, 1993a: Diary).

There was much prayer and many questions, but once the decision was made, a search was made for a large older house to accommodate the five families who then had 14 children, age 1 to 9. It was decided that $ 21,000 would be the maximum amount that should be paid. This was in the spring of 1945. A real estate agent suggested an old three-story mansion with thirty rooms located at 2302 Blaisdell Avenue South in the outskirts of the main business district of Minneapolis. It was adequate to live in for the five families and the house was one of the finest houses in the neighborhood. When the agent informed that the price was $30,000, Ted Hegre told him the most that they were able to pay was $21,000. The contract was called off, but the five families had claimed the house for the Lord and prayer was continued for the Lord's help (Strand, 1993a: Diary).

About six weeks later the agent informed Ted Hegre that the owner of the house had decided to sell for $21,000. This was their first request of God as a community and God had granted their prayer. On October 1, 1945 the five families moved to the new house. From that time on, all of their possessions such as automobiles, furniture, sewing machines, lamps, dishes, dinnerware, pots, pans and house wares became common property. The house became known as Bethany House and functioned as a deeper life and missionary center from October 1, 1945 to June 15, 1948. The spacious living room was used for meetings of various kinds. Norman Grubb of World Evangelization Crusade (WEC) and many other WEC missionaries were invited and spoke on the vision and the reality of world mission. Special ladies meetings were held on Thursday afternoons and many women found their way to Bethany House for inspiration and fellowship. Bethany House became Bethany Layman Missionary Training Center (Strand, 1993a: Diary).

The families had separate living quarters, but ate and had fellowship together. During the day the women cared for their children, worked together to establish methods of running a large household, and devoted time to evangelization efforts. Ted Hegre served as pastor of Bethany Chapel and director of the Bethany House, but the other four men initially continued to work at their jobs. At that time, the fellowship was momentarily supported by four men who held jobs away from the missionary center. Feeding and housing up to fifty people at any given time strained resources and ingenuity. Lucile Hegre, the wife of Ted Hegre concedes, "We were getting so crowed. Families were growing, and people were just knocking on our door constantly. We had no place to put them" (Strand, 1993a: Diary).

Almost immediately others began to join the missionary community. Several young singles came, as well as families. Within three years the number of adults had almost doubled. Most were coming because they were preparing to become cross-cultural missionaries. Evening

classes were started that addressed mission topics as well as Bible knowledge. More veteran missionaries from WEC and a few other agencies came to visit and teach for a few weeks in an intensive but unstructured curriculum. Among those who joined Bethany, Marie Pessoa sensed a strong calling to go to Portuguese Guinea on the west coast of Africa. WEC accepted the young single woman as a missionary and Bethany sent her as the first Bethany missionary in 1946. It was a victorious day for both Bethany Chapel and the group who moved in together. The first one of the goal of one hundred had been sent. Within a year three more single women had been accepted by WEC and were sent. A fifth departed a few months later. Before the first three years were finished, seven missionaries had been sent. The joy and encouragement that this brought to the Chapel and the community were exhilarating. However, the responsibility was also growing, because they had agreed to provide full financial backing for all seven (Strand, 1993b:33).

Within a year it became obvious that the thirty-room house with seventy people was two small and they began to pray about a solution. Again, they went to the Lord in prayer and met to discuss the options. God made it clear to the five original couples that rather than go to the mission field themselves, it was to be their task to provide the training and support for their missionaries. They were to be the senders, dispatching missionaries out to many places across the world. It was not a disappointing revelation, even though they were looking forward to 'going to the front lines'. They realized again their covenant with God meant that they had subordinated their future plans to His will. It was at this time that the phrase, "Train, send and support missionaries for world evangelization" became their mission and their theme. The members knew that God would have to lead them to the right place and provide the right terms so that they could make the payments and meet the terms (Strand, 1993b:34).

In 1946, after visiting several small farms that were for sale, God's collective peace again indicated that one located sixteen miles south in the township of Bloomington was to be the new home of the Bethany Fellowship. The price of $16,300 included fifty-seven acres and a house, barn, a flock of cattle, several farm implements (Strand, 1993b:35). Immediately the men of the community began to build a residence with the purpose of moving the entire community to the new property and selling their large house downtown. By June of 1948 sufficient room had been constructed for the entire group to move to the farm. Again, it was exciting to experience the progress and to exercise collective faith as another visible step was taken in the life of a young missionary organization. God's hand of blessing and guidance was real to them (Strand, 1993b:35-36).

In the fall of 1948, with the move to the farm and the new facilities, the missionary training program took a major step forward. Up to this time there had been night classes. Now the program shifted to all morning classes. It was a great encouragement to the new community that by September twelve students were accepted into two-year Bible and missionary training program. Ted Hegre and Harold Brokke served as a teacher. The curriculum included an intensive study of the scripture and practical ministry skills (Strand, 1993b:36-37).

In the afternoon students are to work as a practical training. At that time income of the community was coming from four sources: the wages of one or two staff men who were still employed outside the community, the assets being turned in by new people who were joining the fellowship, sweet corn that was being grown on the farm land and sold to grocery stores and contributions from friends who believed in the new faith venture, none of which were providing enough to meet the needs. To train the students of mission with good work skills and attitudes was also designed to produce income for the community. They would attend academic classes in the morning and work during the afternoons to manufacture products that could be sold at a profit (Strand, 1993b:38).

Many forms of industry were used over the years to support the community. Initially, the founders built sand boxes, rocking horses, and other children's toys and sold them to local retailers. Another outstanding product for community profit was a small travel trailer designed to sleep two. The first attempt was not a rousing success. The second attempt was a full-sized travel trailer. Twenty-three of trailers were made and all of them were sold. Eventually they began building the Bethany camping trailer, which they marketed throughout a 22 state area. God richly blessed the manufacture and sales of Bethany trailers. Over 23,500 trailers were sold in a twenty-four year period. The folding trailers became Bethany's trademark and their financial mainstay for many years. "They were our version of Paul's tents." Lucile Hegre noted. They also added the production and marketing of Lefse grills to their industry (Strand, 1993a: Diary).

In the mid 1950's, they started Bethany House Publishers, which has grown to be one of the largest Christian publishers in America today. In 1981 they sold the trailer business, which was followed by the sale of the Lefse grill division in 1986. Those two sales left Bethany House Publishers (BHP) as the main financial provider for the whole Fellowship. Since that time, over seven hundred titles have been produced. BHP publishes over 80 new titles each year and prints over 5,000,000 editions of both the new titles and reprints of old titles. It has risen, by God's blessing and careful adherence to sound business management principles, to become one of the top five Christian publishers in the world (Strand, 1993b:44).

The Bethany Fellowship never did a great deal of outside fund raising but tried to be as self-supporting as possible. The different industries were started and operated for the purpose of providing funds to train, to send and to support missionaries. In 1948 the Bethany Fellowship Missionary Training Center was founded, which is now known as Bethany College of Missions (BCOM). In 1963 Bethany Fellowship Missions (BFM) began when a work was started in Brazil by a small group of alumni who desired to be connected with the Bethany Fellowship. Today, over 130 Bethany missionaries are serving with BFM in nearly 30 countries throughout the world.

They learned to take steps of faith and that personal obedience meant investing personally

and financially in the vision for world evangelization that God was gradually revealing to them. God honored those first steps of faithfulness and in twenty-eight years (1974) the one hundredth missionary was sent with financial backing coming from this dedicated group.

5.4.2 Community life

The Bethany Fellowship is a Christian community with both single and married members. The resident community members now numbers 55; there are about 200 students in Bethany College of Missions (Brokke, 1996a:Interview). It is located at the suburban area of Minneapolis. Bethany Fellowship looks like a college campus, with more than twenty-five major buildings, including multiunit dwellings, administrative and office buildings, as well as large printing shops on the grounds of fifty-seven acres. Several serve as dormitories for students and staff members. One of the buildings functions as a chapel where the students gather daily for worship. The printing factory provides the major part of the income of this community. Many of the buildings were built by Bethany Fellowship members and the students of Bethany College of Missions.

In the Bethany Fellowship, common meal, common work, and common worship are practiced. Community members take most of their meals in the big dining hall with staff members and students. But they have small kitchens in their apartments and often eat breakfast or other meals at home. The dining hall also serves students, returned missionaries, and guests. The members of the community are incessantly busy, if not in manual labor, then in study and prayer. The training of the students occupies most of the attention of the community, since the great commission is given priority over everything else.

Much of the time at the community is given to worship and prayer. Intercessory prayer for world mission is especially stressed. In addition to daily meditations in the community chapel, there are Sunday worship services at Bethany Missionary Church that the members of the community with ordinary congregation attend. The community believes that evangelism must be grounded in worship, just as worship must give rise to evangelism.

All the students of Bethany College of Missions reside in dormitories in community. The students of Bethany College of Missions earn their way by working in the factory or in the community kitchen or by doing various types of odd jobs. The courses include biblical theology and missions. Most of the staff had had some training at Bethany College of Missions. The students live under a relatively rigid discipline. There is no television in the student quarters. A puritanical emphasis can be noted in that smoking, drinking, and dancing are disallowed. The students are expected to respect and submit to authority (Bethany College of Missions' catalog of 2000).

The Bethany Fellowship is directed by a board of trustees. Previously Bethany always had an inside board, but now has outside board members. The board is made up of outside people

plus two resident community members. There are seven board members who meet quarterly. This board elects its own president and other staffs. All voting members participate in the business meetings where the power and authority of the corporation are exercised. The Bethany Fellowship has several stages of membership. There are regular members, associate members, and sustaining members. Only the regular members have the right to vote. To become a regular member one must be willing to commit his life to the fulfillment of Christ's command to make disciples of all nations. There is a process of application, recommendations, consideration and processing by the community life team and approval by the board (Brokke, 1996a:Interview).

While it never solicited membership, the fellowship has grown from its original 16 members to 120. Anyone interested in joining must go through at least a year of the Bethany College of Missions. One of members says, "Going through our training program gives people an opportunity - before they burn all their bridges - to get to know the people here, to learn who we are and what we are doing, and to share our common vision (Hegre, 1996: Interview)."

In the early days of the community, the founding members made a lifetime commitment. All of whom are still in community except for those who have died. And many of those who came in shortly afterward are still in community as well. They came in with a clear understanding that they were committed, and that gives stability to the community. Herold Brokke, one of the Bethany members says, "We want to be faithful to the vision that God has given us and yet we want to be faithful to our history. But we realize that we have to be faithful to what God is saying to us today, not just what He said 50 years ago" (Brokke, 1996b:Interview).

The cost of operating Bethany Fellowship is carried by the resident members who work with their hands and give all of the their earnings to the community, and the rest by the Lord's people who see in his work an opportunity to give their contributions either to the training of missionary candidates or to the support of missionaries on the field. All gifts given to missions are used 100% for foreign missionary work with nothing taken out for administrative and overhead costs. Gifts should be designated as follows: general missionary support, specific mission field support, specific mission support. Most of staff members and students work at printing factory that is called Bethany House Publishers. A great quantity of books including the bimonthly community magazines *The Message of the Cross* had been published by Bethany Publishing House.[22]

Each member receives a monthly allowance in addition to the food, lodging and furnishings that were provided. When the Bethany Fellowship began, the monthly stipend was $10 per person. And there was even a long period of time when they did not get that. The Bethany Fellowship is confident that members would be willing to sacrifice their own standard of

[22] *The Message of the Cross* is no longer published since 2002.

living if it became necessary because they know that cutbacks will affect everyone the same way. One of members said, "It does not matter whether you are a new member or have been a member for 40 years, whether you are the president or the plumber. Everyone receives the same stipend. The idea of having to live sacrificially would not be troubling to us, and we do not doubt that our people are still willing to do it" (Brokke, 1996b:Interview).

There are five groupings in the Bethany Fellowship (Hardford, 1994:125-126).
1. Resident community members: This group is based on commitment to the ideals of the Fellowship, that is, the Message of the Cross, and the training, sending, and supporting of missionaries. In order to do this, a further commitment to accept the standards of community living also forms the ideology. This group is not aligned with any one division, rather, members work throughout all divisions, though now less so in publishing. All of those included in the strategic apex of the organization as a whole, and many of the in the strategic apexes of the divisions are also members of the home staff.

2. Missionaries: Like the resident community members, this group is based in commitment to the ideology. However, the ideology of the mission is not identical with that of the home community, whose purpose is to "glorify God by sending missionaries to evangelize, make disciples and plant churches in strategic places around the world" (Bethany Fellowship Mission, 1993:1). Generally the boundaries of missionaries follow that of the mission structure, with some exceptions. For instance, certain positions within the staff of the mission are held by resident members who maintain status in both groups. Also, some Missionaries hold temporary assignments that require them to live in the community where they function as community members while retaining the status of Missionary.

3. Students: In the early days of the Fellowship, the first five families moved together, not because of the ideal of community, but in order to prepare for missionary service. The missionary training at Bethany College of Missions includes practical assignments within the various divisions and departments of the Fellowship; they also fulfill roles within the support staff and operate core components of both the organization as whole, and of its divisions.

4. Employees: This group fulfills many of the tasks of the organization, but does not live in the community. Generally, but not necessary, the employees seem to be committed to the ideology of the organization. Employees work in Publishing and Printing, in the staff and faculty positions of the College, and in the various support services.

5. Bethany Missionary Church: Church members seek the vision of the Bethany Fellowship. Not all church members are community members. Today church attendance is around 400 and the church building is located on the campus of the Bethany Fellowship.

5.4.3 Spirituality

The Bethany Fellowship is evangelically oriented on the background of Lutheranism. The theological background of the Bethany Fellowship is the evangelicalism associated with the Holiness Movement; its spiritual guides are Martin Luther, John Wesley, and Charles Finney. In Bethany's statement of faith they confess sanctification as a significant point:

> We believe that for the salvation of lost and sinful man, faith in Jesus Christ and regeneration by the Holy Spirit is essential. We believe that the believer is called to sanctification through identification with Jesus Christ in His death and resurrection (Bethany Fellowship Mission, 1997).

The spirituality of the Bethany Fellowship is primarily based on Ted Hegre's unique understanding of the cross of Christ. Ted Hegre's personal study of scripture had convinced him that a full understanding of the gospel included more than just the forgiveness of sins. Christians do not see their need to give themselves fully to Christ and to surrender all further claims to themselves to Him. When Christians' primary aim is to please themselves, they will soon confront temptation, because temptation to sin is based on self pleasing. The theme of cross of the Lord is 'death to man's own way.' There was a central theme to Ted Hegre's ministry. He called it 'The Message of the Cross'. There are three aspects of the Cross. Hegre wrote it like this:

> The message of the cross regarding our justification has been quite clearly presented, but there is much confusion regarding the deeper meaning of the cross. We will never understand the deeper truths of God's Word until we come to the end of ourselves and make a full surrender to Jesus. "For those who really want a deeper life with God, we are setting forth the work of the cross, in three aspects: Christ, our substitute, crucified for us. Christ, our representative, crucified as us. Christ, our indweller, crucified in us (Hegre, 1995:4).[23]

Hegre explained that the first aspect of the cross dealt with the unregenerate man, dead in trespasses and sins. The Holy Spirit convicts man of this sin, shows him he is lost and subject to eternal death. Therefore he must repent of and forsake his sin and believe that God forgives, justifies and regenerates him through the power of the cross, where Christ died for him (Hegre, 1995:4).

At the second aspect of cross, the man who was saved discovers that Christ not only died for him; Christ died as him. He died with Christ. Just as the Bible verse of 2 Cor. 5:15: "One died for all, therefore, all died... that they who live should no longer live unto themselves, but unto Him." Christ, his representative, took him to Calvary. He was crucified and buried. The old man came to an end. If he fully surrenders to Christ, He will make this real in his experience. Then he considers himself dead to sin and alive to God through Christ (Hegre, 1995:4).

At the third aspect of cross, the new man must continually present his body to God as

[23] In admiration for the book, a California College bestowed upon T. A. Hegre the honorary Doctor of Theology degree.

instruments of righteousness. He must take up his cross daily and follow Jesus. This deeper life results in overflow and outflow. The body remains submitted to the control of the Holy Spirit, so that out of his death, life might flow to others (Hegre, 1995:4).

Hegre believed and taught that there is power to live a victorious life available to all redeemed believers who were willing to reckon themselves "dead indeed unto sin, but alive unto God." He taught that the keys were found both in Christian's willingness to die to self once and for all and in his willingness to die daily or whenever the temptation came along. There is a phrase that Hegre often repeated that capsulized this discovery and underscores his theology of Christian victory: "There is surrender to God that is so complete and so irrevocable that the only word that can properly describe it is death - death to self and death to 'my-own-way'" (Strand, 1993b:24).

As the new congregation embraced these truths they were, in fact, giving God the right to direct their future. They were saying in effect, "Lord, we will go wherever you want us to go and we will do anything you ask us to do." God took them at their word. He found in Ted Hegre and the group of people who were with him a willingness to personally adopt the totality of the truth they were learning. There was no selective obedience on their part. There were none among them who were saying, I will go only this far, but no farther (Strand, 1993b:24). Likewise the Bethany Fellowship strongly emphasized sanctification.

The Bethany Fellowship accepts the charismatic renewal and acknowledges the gifts of Holy Spirit. In Bethany's statement of faith they confess,

> We believe in the present ministry of the Holy Spirit by whose indwelling, empowering and gifts the Christian is enabled to live a life of godliness and effective service (Bethany Fellowship Mission, 2000).

It is Hegre's belief that man receives pardon and cleansing in a conscious and deeply emotional experience, which can be denoted as his conversion. However, Hegre points out that conversion is only the beginning. Because man's carnal nature is still with him, he is powerless to witness to Christ unless he is sanctified or completely of a definite crisis experience. Just as justification is associated with Calvary, so sanctification is linked with Pentecost. Just as Calvary was followed by Pentecost, so repentance under the cross must be followed but the experience of Pentecost. This experience is similar to what John Wesley called the experience of 'full assurance' and 'entire sanctification.' At Bethany Fellowship this experience is often referred to as 'baptism with the Holy Spirit.' While there has always been an openness to the leading of the Holy Spirit at Bethany Fellowship, there is less emphasis on the working of the Holy Spirit using the charismatic gifts to equip His people for service. Speaking in tongues is treated with caution by the fellowship, but it is accepted as a possible special gift of God. Harold Brokke mentioned on the Charismatic renewal:

> There has always been openness to the leading of the Spirit at Bethany. Our desire is to use the gifts to equip people for service. Speaking in tongues has been a blessing to many of us and has mainly been used in our personal prayer time. We believe that speaking in tongues is a gift of the Spirit for edification and service (Brokke, 1996b:Interview).

Bethany's interest with regard to the Charismatic renewal has been on how it will affect world evangelization. "If it is going to bring people to a deeper sense of obedience and desire for holiness, if it is going to motivate people to a deeper concern to reach the unreached, then we could see it as a very valid thing." concludes Harold Brokke (1996b:Interview). Therefore the power of Holy Spirit has been properly used for the world evangelization in the Bethany Fellowship. Esther Chilson, one of the Bethany members recalled, "We experienced a lot of divine healings and miracles in an early stage of community. It was a hard time in every stage for us to live on but God always supplied our need with His miracles"(Chilson, 1993: Interview). In the Bethany Fellowship the gifts of Holy Spirit have been used as a tool chest, not gems to be displayed.

Recently Bethany has changed in the sense that it has more warmly embraced the Charismatic renewal and allowing the gifts of the Spirit to operate and is teaching their students at Bethany College of Missions more about the baptism in the Spirit and how to operate in the gifts of the Spirit. All of this is in the context of equipping young people to reach and serve the nations effectively and without burning out. Also, Bethany focuses on waiting on the Lord to get direction through prayer (Steiner, 1996:Interview).

The strand of theology that has made the greatest impact on the Bethany Fellowship is revivalist evangelism. Among the great evangelicals whom the Fellowship highly regards are John Wesley, Charles Finney, William Booth, and C. T. Studd. The Bethany Fellowship upholds the Wesleyan doctrine of holiness. Charles Finney's influence can be seen in the attention given to his books *Revival Lectures*, *Systematic Theology*, and *Lectures to Professing Christians.* Andrew Murray, a South African Dutch Reformed pastor who wrote on the meaning of holiness is also very much appreciated. The typical theology of the Bethany Fellowship is a theology of sanctification.

The base of the spirituality of the Bethany Fellowship is the message of the cross and the power of Holy Spirit, committed community life, and fundamentalist evangelism with missionary zeal.

5.4.4 Relationship with the church

The Bethany Fellowship is an evangelical free church with the background of Lutheranism. In early days nearly most of the members of the Bethany Fellowship come out of Lutheran churches. The Bethany Fellowship is evangelical and interdenominational. The Bethany Fellowship is a member of the National Association of Evangelicals (NAE). The Bethany Fellowship Missions is a member of the Evangelical Foreign Missions Association (EFMA),

World Evangelical Alliance (WEA), and Evangelical Council of Financial Accountability (ECFA) (Bethany Fellowship Mission, 2000).

Many of the members of the Fellowship hold their church membership in the Bethany Missionary Church. The Bethany Missionary Church is also not part of any denomination. It is an independent, non-denominational church that is quite common in the United States of America now. Bethany has close relationships with other churches such as Trinity Church in Omaha, Nebraska. Bethany's president and pastor have talked about strengthening those relationships so that there is an accountability structure. In the beginning days it was an independent Lutheran church, but soon the non-Lutherans outnumbered the Lutherans and now it definitely is not Lutheran (Brokke, 1996a:Interview).

Bethany's relation to the church is mainly as a service organization for missionary training. The church sends its young missionary candidates to Bethany to be trained before they are sent overseas. Bethany College of Missions graduates serve as missionaries under many organizations and denominations in many countries of the world. It is in evangelical publications that Bethany places advertisements for its missionary training school, so that Bethany will be known for this service among that segment of churches. Paul Strand (1996: Interview), the former president comments:

> Bethany's position as a servant to the evangelical church worldwide in the area of Missionary training has been significantly increased by the fact that we are now being asked by the WEA-MC (World Evangelical Alliance-Missions Commission) to go overseas to where the Christian church has grown and they now want to train and send missionaries to help them to understand and set up missionary training schools. For example, Bethany has received invitations from Christian organizations, schools, and denominations in 24 sub-Sahara African nations to come and consult with them about the process of developing a missionary training program.

Thus, Bethany Felloship is recognized as part of the evangelical world. Because of this recognition, several of the Bethany leaders serve on the Boards of several evangelical and mission organizations.

5.4.5 Missionary outreach

The primary purpose of the Bethany Fellowship is worldwide missions. Their bimonthly mission magazine, *The Message of the Cross* clearly states its purpose and identity:

> The Bethany Fellowship is a company of God's people in search for the answer to the question. "How can I give myself and all that I have wholly to God?" Having seen a vision of Christ and the world for which He died yet but a little more than half evangelized, and realizing the emergency of the hour, they sold their possessions, pooled their resources, purchased a headquarters, and united to form a fellowship for deeper-life teaching and the recruiting and training of missionary candidates... The practical and visible results of this Fellowship include Bethany College of Missions which offers a training course for those commissioned by Christ to preach the gospel to those who have never heard it. It also includes a missionary society, Bethany Fellowship Mission, and Bethany centers in foreign countries (the Message of the Cross, 1989: 2).

Today, the Bethany Fellowship is fulfilling its commission through the three main divisions of its ministry. The Bethany College of Missions continues to train students for missionary service. Its graduates are serving with a number of mission agencies throughout the world. Bethany Press International produces various Christian literatures. The funds generated through the sale of these books help support the worldwide ministry of Bethany Fellowship Missions. The three-fold purpose, of training, sending, and supporting, corresponds neatly with the three major divisions of the Bethany Fellowship: its training division, Bethany College of Missions (BCOM), its sending division, Bethany Fellowship Missions (BFM), and its supporting divisions, Bethany Press International (BPI) (Hardford, 1994:122).

The Bethany Fellowship has functioned as a station of centripetal mission. The base and start of the Bethany Fellowship was a 'committed community' to accomplish the Great Commission. At Bethany Fellowship, there are community houses for resident community members, chapel, mission college, printing shop, and mission office. The Bethany Fellowship comprises a very intensive community. In the early days of the community, the founding members made a lifetime commitment. All of whom are still in community except for those who have died. They not only committed to the vision of Bethany, but also committed to one another. And many of those who came in shortly afterward are still in community as well. This committed community impressed and attracted many people to community and also returned another commitment for the vision of the Bethany Fellowship.

In early days, the community life of founding members and mission training center was one. Bethany's first community house was also a missionary training center. This committed community of the early period already attracted many people and missionary candidates. Today, Bethany also attracts many visitors and missionary candidates from all the world: Azerbaijan, Brazil, Cambodia, Canada, China, Ethiopia, Ghana, Germany, India, Indonesia, Malaysia, Myanmar, Mexico, the Netherlands, Kenya, South Korea, Japan, the Philippines, Fiji, Romania, Russia, Singapore, and Uganda. As a result of the commitment, the Bethany Fellowship became a powerful 'sending body' for world mission.

The community life at the Bethany Fellowship is a training field of loving one another and a center of missionary training. Before being sent as a missionary to foreign country, it is very important to be trained as a mature man who is able to serve others and to live with others with sacrificial life. As the early church functioned as a sending body in a community setting, so the Bethany Fellowship does the same. There is a serious problem in contemporary mission that usually focuses on sending missionary without sufficient training of loving one another in community setting. In this respect, the missions of the Bethany Fellowship as missionary training centers in the surroundings of community life are centripetal.

The Bethany Fellowship has four steps of missions through community. First, Bethany draws people to Christ through devoted community life that dies for them and lives for Jesus.

Secondly, Bethany trains people through loving community life and enable them to become mature Christians. Thirdly, these well-trained missionaries are sent to unreached area. In this step, missionaries are not sent as individuals, but as small community units. In mission field they live in a small community life and they witness Christ and preach gospel. Lastly, Bethany missionaries come back to their home base community when they finish their ministry, and cultivate the students of the Bethany College of Missions with their practical experience as missionaries. The Bethany Fellowship has a very significant meaning in a sense that the Bethany Fellowship shows a typical model of community mission.

In this sense, BCOM is not merely a mission college. It is a training field of committed community life for missions. Bethany College of Missions is especially significant centripetal basis of Bethany's mission. Bethany College of Missions prepares students to tell the world the Good News. The goal of Bethany College of Missions is to prepare men and women in effective cross-cultural ministry to carry the gospel to the world. In both formal and informal settings, the programs and activities at Bethany College of Missions are intended to help each student develop practical insights and life-long ministry skills. Community life of Bethany and BCOM is not separable. Students of BCOM live with resident community members as a family in a same boundary. Everyday student meets the resident community members in dining room, various working shops, and chapel and is able to feel and learn the committed life of community members. The resident community members hold respect from the students and the members take care of each student. Students are also able to make easy contact with retired missionaries and visiting missionaries in the Fellowship and have an indirect experience for missionary life. Each professor as BCOM’s alumni has had significant missionary experience. Training comes through this real-life understanding (Bethany College of Missions: web).

Developed as a result of more than 50 years of experience, Bethany College of Missions has a balanced curriculum and has a unique structure that makes it possible for students to be trained in three specific areas: academic, vocational and evangelistic. They also participate in the life of the community and in foreign missions program. Morning classes from 8:00 to 12:00 are intensive studies in the Scriptures and related subjects selected to prepare the student for missionary service. The curriculum is designed to lead the student into the Word of God as a basis for his future life and ministry. The courses include biblical theology, Christian doctrine, church history, missions, evangelism, and practical theology. Every student is assigned to evangelistic activities, which include personal evangelism, Gospel and drama teams, home Bible studies and visitation. Every week some of the students go into the city and hold street meetings, distribute evangelistic tracts. Some of the members also do pastoral work among the many college students in the Minneapolis area. These provide students with opportunities to share their faith and lead people to Christ (Bethany Fellowship Mission, 2001).

Afternoon is devoted to the vocational training program, which is considered essential by

numerous missionary leaders. Many graduates have found their area of service through their vocational experience. All students attending Bethany College of Missions spend half days, five days a week, in vocational assignments, which are part of their overall training for foreign services. Assignments include printing, construction, maintenance, cooking, cleaning, secretarial work, and manufacturing - all supervised by community staff members. The vocational training is given in the afternoons during the school year and all day during the summer. Student gain on-the-job experience and learn to live and work in harmony with others. All of this proves to be valuable missionary training (Bethany Fellowship Mission, 2001).

In the early days of Bethany College of Mission, the faculty and administration really did not have any practical experience in living and working on the mission field. Fully realizing this, however, they asked those who did have experience. "A missionary field leader, upon being asked if the missionaries that arrived on his field were adequately trained, answered, "No, they are usually overtrained in some subjects and undertrained in others. A missionary candidate needs training along three kinds: First of all, through training in the Bible; second, practical training in Christian work, and third, and this is usually overlooked, they need practical training in learning how to work with their hands" (Bethany College of Missions, 1953). Former president of the Bethany Fellowship Paul Strand (1996: Interview) comments,

> We see missionary training as a total program, a total life way. Consequently, all students live and work at the community and attend Bethany Missionary Church or minister in surrounding churches as another aspect of their schooling. Because a lot of missions work is work - working with people, working on teams, getting a project done with a group of people rather than on your own - students learn an awful lot of intangibles through the vocational program here.

Whether it is in the publishing house or in food services, on the grounds or working with the vehicles, the students learn about getting to work on time, taking instruction, organizing a job and getting it done. A number of mission organizations have said they would rather have Bethany graduates than anybody else because when there is work to be done they do it. George Verwer, the president of Operation Mobilization mentioned, "We in Operation Mobilization have had the privilege of partnership with Bethany College of Missions for more than 35 years, and have seen the effectiveness of missionaries that have been sent out from them in a number of countries." Loren Cunningham, the founder of Youth With a Mission also said, "I have seen the fruits of Bethany College of Missions in many parts of the world" (Bethany College of Missions, 1999: web).

The school year is 12 rather than 9 months in length, and the summer months are considered as vital to the program as the academic year because of Treck (short term mission trips). After the Christmas break, there is a two week mission conference when guest speakers offer compact courses in specialized areas of instruction. The length of the course is four years

with the opportunity for an internship field assignment. Interns are placed in churches or Christian organizations where they are guided in the application of their knowledge to specific needs and ministries.

Bethany College of Missions students are all over the world on Treks every summer. Bethany students make a global impact through 'Trek'. This three-week cross-cultural experience allows students the opportunity to encounter another culture and to witness firsthand the needs of the world outside their own environment. 'Trekkers' join one of approximately 10 BCOM teams, led mainly by BCOM staff and faculty. Teams disperse all over the world throughout the summer months, mainly to fields where a BCOM graduate is working as a missionary. The type of ministry observed and participated in depends on the country and circumstances of the team, and varies greatly. In 2002 Trekkers took off for 11 countries: Belize, Brazil, Canada, China, Dominican Republic, France, Ghana, Haiti, Pakistan, the Philippines, Puerto Rico, and Russia (Bethany College of Missions, 1999: web).

A critical aspect of Bethany College of Missions training is a nine-month Internship, which occupies the student's junior year. From September to May, students work with churches or missions organizations in a cross-cultural setting. These months provide students with many opportunities to work alongside veteran missionaries and to put into practice many of the lessons learned in the classroom. Over the years, students have testified to the dramatic impact Internship has had on their lives (Bethany College of Missions, 1999:web). Committed community of Bethany fellowship and Bethany College of Missions has exerted significant centripetal functions for missionary training.

Bethany Fellowship is more active in centrifugal mission. Bethany's supporting division for world mission, Bethany House Publishers and Printing (BHP) has played an important part in the Bethany's world mission, and thousands of pieces of literature were distributed each year through the printing and publishing divisions. Cassette tapes were recorded and distributed as well as tracts and booklets, which have been used to transform lives. Another effective ministry has been that of the bimonthly magazine, *The Message of the Cross*, which had been sent at no charge to all who request it. Out of those small beginnings has come one of the nation's top Christian book publishing companies with books being distributed worldwide. With an output of more than 300,000 books a year, the publishing arm of Bethany Fellowship financed 95 percent of the organization's operating costs and pumps thousands of dollars into missions. Now Bethany House Publishers has been sold to Baker Books, but Bethany Press International (BPI) continues to be a major contributor of support.

Always the goal has been to fund the local staff, the missionary training school and a growing army of missionaries around the world. To date Bethany Fellowship has trained over 400 overseas missionaries and provides full or partial support for 120 of them, as well as

financing several Bible schools and special projects in countries such as Brazil, the Philippines, Puerto Rico and Singapore. In addition, 130 local adult staff members and approximately 200 students who enroll in the missions program each year are supported through profits from Bethany's endeavors (Bethany College of Missions, 1999:web).

The exact aim of the ministries of Bethany College of Missions and Bethany Press International is eventually for Bethany Fellowship Missions (BFM). Bethany Fellowship Missions states its objectives as follow (Bethany Fellowship Mission, 2001):
1. Send missionary teams to evangelize and to plant churches among unreached people and urban centers. Existing teams are already involved in church planting, and BFM is planning to expand into new areas and people groups.
2. Train nationals for life and ministry. The development of mature national leaders is vital to the success of Bethany's church planting effort. Lay persons, pastors, and missionaries receive training designed to fulfill Paul's commission: "And the things you have heard me say in the presence of many witnesses entrust to reliable to teach others"(2 Tim. 2:23).
3. Publish and distribute Christian literature. Those who would never open a Bible might examine a tract or book that may help them begin their spiritual journey. Christian literature is invaluable in nurturing believers and training pastors. BFM is committed to using this tool wherever it is effective.
4. Assist in the development of national ministries. The missionary vision that motivates BFM is also to be born in the hearts of national Christians. As the Holy Spirit inspires, BFM cooperate with nationals who desire to reach out to their own and other people.
5. Reach out in mercy to the suffering. BFM ministry to a lost and suffering world includes providing medical care, food, shelter and other forms of benevolence.

When Bethany Fellowship reached and surpassed its goal of sending and supporting 100 missionaries, a newer, larger goal was needed. The fulfillment of their goal was fulfilled in 1974. Their new goal is an expression of the challenge and commission. The goals of Bethany Fellowship Missions are to plant 300 new churches, to send 200 new missionaries, and to penetrate 10 unreached people groups (Bethany Fellowship Mission, 2001).

The missionary teams that are sent to mission fields are sub-communities. These communities follow the home community pattern of combining a Bible school with a publishing arm (Mellis, 1983:103).

There are roughly six divisions within the Mission: Africa, Europe, Central Asia, East and Southeast Asia, Central America, and South America. Each is overseen by a regional director whose chief tasks are communication and coordination. The operating core of missionaries operates in various ways in various parts of the world. The Mission holds as its ideal a team-field structure, whereby missionaries in a single geographic area work together under the coordination of a field leader or team leader, who reports directly to the regional director (Hardford, 1994:124). Bethany Fellowship missionaries work now in Albania, Brazil, Chile,

China, Dominican Republic, Indonesia, France, Ghana, Germany, Indonesia, Japan, Mexico, The Philippines, Puerto Rico, Singapore, Spain, and Thailand. The regional ministries are as follow (Bethany Fellowship Mission, 2001):

South America

Bethany Fellowship Missions had its beginning in the interior of southern Brazil in 1963. Brazil was Bethany's first mission field. Six Bethany College of Missions graduates went to the Brazilian state of Parana to establish a Bible school and community. Their goal was to train Brazilians to reach their own country for Christ through the 'message of cross'. The team began carving out a campus from the jungle near the town of Altonia. After cultivating the land and building classrooms and residences, Bible school classes began in 1967. There are currently three Bible institutes, more than 40 congregations, publishing and bookstore ministries, and a variety of evangelistic outreaches.

In Santiago, Chile Bethany mission teams plant churches and do evangelism. Bethany mission team in Paraguay is composed of Brazilian and Paraguayan missionaries. Located in Asuncion, the nation's capital, they teach in a missionary training center and give assistance to local churches and evangelistic efforts (Bethany Fellowship Mission, 2001).

Central America

Young people from all over Mexico receive Bible and cross-cultural missions training at the School of Missions in Mexico City, which previously began in Matehuala in 1979. Now it moved to Mexico City. Bethany is also doing church planting among several unreached people groups. The ministries are church planting, an elementary school teaching for missionary children, evangelism, and pioneer ministries among unreached people groups. School of Missions teaches Bible and missions, vocational training, church planting, evangelism. Other ministries in Mexico City are Christian bookstore and wholesale literature distribution, mission mobilization. In Queretaro Bethany missionaries plant churches and in Ixmiquipan they outreach to the Otomi Queretaro people group. In Zacatecas they plant churches and do base ministries for outreach to the Huichole and Cora people groups. The ministries in Mexico have now undergone several changes.

When Bethany began its literature outreach in San Juan in 1965, the island of Puerto Rico was 5% evangelical. By the early 1980's that figure had increased to 30%. Clearly the ministry needed to expand to encourage world missions among the growing Christian population. In 1984 a school of missions was established. Working with the Puerto Rico Center for World Missions, the school trains cross-cultural workers and mobilizes churches for world evangelization (Bethany Fellowship Mission, 2001).

In Dominican Republic literature distribution and evangelism began in 1978. Today, community development projects work alongside church planting ministries. Bethany Lifewater is a well-drilling and community resource ministry that builds credibility for the

church planting efforts. The technical maintenance work and evangelism is well proceeded here. Santo Domingo is a base of operations for Bethany Lifewater (Bethany Fellowship Mission, 2001).

Europe

In France Bethany's missionary training center in Vorey offers a non-residential program of study in missions, church planting and local church ministry. A church planting work in the suburbs of Paris has a strong ministry to children and a successful Bible stand at the local subway station. There is also a ministry center in Le Puy, which is being used for children's ministries and as a church planting meeting place.

In Spain a church plating ministry that began in 1990 in the village of Limpias is looking to expand into other towns in the province. In Colindres the ministries of church planting, leadership training and evangelism are being operated.

In Germany house groups in Cologne are springing up for Bible study and prayer. In July, 1992, the former directors of Bethany's work in Germany moved to the city of Ljubljana, which hosts a student population of 30,000. The University of Ljubljana has the highest suicide rate of any university in Europe. The team hopes to make an impact through evangelism, training, church planting, and the development of Christian literature.

Bethany's team in the Balkans began their work in Albania in November of 1993. Following language study in the capital city of Tirane, they moved to an isolated village in the north called Bajaram Curri, which hosts an immediate population of about 9,000 and an additional 35,000 in the surrounding villages. It is the team's goal to build relationships and eventually see a church established (Bethany Fellowship Mission, 2001).

Africa

Bethany has been in Ghana in West Africa since the beginning of 1994. The team is currently working in the area of health care and with a discipleship training institute. In the Muslim part of Africa, north of the Sahara, missionary work is severely restricted. Other methods of access must be used. Workers enter this area to do specific and legally authorized tasks, maintaining high levels of responsibility to the local government and agencies they work for. They contract with local residents (Bethany Fellowship Mission, 2001).

East and Southeast Asia

Bethany's first outreach in Asia began in 1971. Now in four locations throughout Indonesia, the team seeks to reach this many-faceted culture through teaching, publishing, and distributing literature through bookstores and their wholesale division. Recently Bethany began a health and literacy work in Irian Jaya. The miniseries of bookstore running, literature distribution, seminars, leadership training and local church work are being operated in Semarang, Surabaya and Yogyakarta area.

The Bethany Philippines Team began in 1981 with a church planting ministry. Currently they are involved in leadership training, literature production, and the coordination of evangelism efforts among evangelicals. Working in rural villages in the province of Isabela, the team is looking for church planters, evangelists, Bible teachers and a teacher for missionary children. In Cauayan Bethany's ministries such as church planting, evangelism, leadership training, mercy ministries, and academy are being operated.

In Japan Bethany began its mission in 1980. Since then the Bethany team has used teaching and visitation to build relationships in an effort to plant churches in the growing suburban communities that surround the city of Osaka. In Osaka the ministries of church planting, evangelism and teaching English are being operated.

Bethany School of Missions began in Singapore in 1988 and is now under the direction of Asia Pacific Mission, Ltd. of Singapore in partnership with Bethany Fellowship Missions. The program provides training in three areas: Training missionary trainers to start Bible schools, training cross-cultural missionaries to make disciples in closed countries.

In China presentation of the gospel message is restricted. All enter the country in other capacities and demonstrate true Christianity in the daily workplace as language instructors, relief and development workers, or in international business. In 1997 ministry was also started in Thailand.

Bethany Fellowship Missions is mobilizing international missionaries into the world harvest by GlobeServe. GlobeServe is a partnership of mission sending agencies from many nations that seeks to glorify God by mobilizing international teams to minister across cultures and reach the least evangelized peoples of the world. The six GlobeServe partnering agencies are: Brazil: Junta de Missoes Betania; Mexico: Alas Naciones; Philippines: Bethany Fellowship Philippines; Puerto Rico: Betania / El Shaddai; Singapore: Asia Pacific Missions; U.S.A.: Bethany Fellowship Missions (Bethany Fellowship Mission, 2001).

Bethany Fellowship Missions have sent 425 missionaries with BFM and have 123 on the fields now. Of course, many alumni of Bethany College of Missions have gone into missions other than BFM (Brokke, 1996a:Interview).

From the first, Bethany Fellowship was committed community for world missions. The committed community became centripetal field of missionary training center. As far as centrifugal mission concerns, Bethany Fellowship with an obvious vision for the Great Commission made most remarkable result in centrifugal mission than any other Christian community. Because Bethany’s original emphasis was on centrifugal mission from the early stage, centripetal mission is relatively weaker than centrifugal mission. However, the

committed community life of Bethany became a powerful channel to accomplish the Great Commission.

5.4.6 Conclusion

Bethany Fellowship is one of the few Christian communities that concern themselves with the sending forth of missionaries to other countries. Bethany Fellowship has a heritage that literally germinated in the study of the Bible. It grew out of the soil of obedience to biblical precepts and values. It was formed in response to the mandate of scripture to preach the gospel to every creature. They had given their full allegiance to Christ and had voluntarily placed themselves under his command.

A profound spirituality - centered on the cross of Christ and the power of the Holy Spirit - has characterized Bethany Fellowship through all its years. For them the community life means not just living together but denying themselves and living for Christ. This spirituality, and the call to world missions, lived in a common life of daily fellowship and complete sharing of all material resources, has been a fruitful combination. The history of Bethany Fellowship is simply a chronicle of a united journey of obedience. The life of dying for themselves and living for God is the firm foundation of Bethany Fellowship. At the same time it is the story of a group of people who committed themselves to working together as a community to fulfill the vision of world mission. One of the successful reasons of Bethany Fellowship is that the five charter members of Bethany Fellowship committed to one another and to community forever.

Bethany Fellowship has been carried out world mission through committed community. Bethany Fellowship is a field of community mission. Bethany Fellowship has four steps of community mission. First, Bethany draws people to Christ through devoted community life which dies for them and lives for Jesus. Secondly, Bethany trains people through loving community life and enable them to become mature Christians. Thirdly, these well-trained missionaries are sent to unreached area. In this step, missionaries are not sent as individuals, but as small community units. In mission field they live in a small community life and they witness Christ and preach gospel. Lastly, Bethany missionaries come back to their home base community when they finished their ministries, and cultivate the students of Bethany College of Missions with their practical experience as missionaries. Bethany Fellowship has a significant meaning in a sense that Bethany Fellowship shows a typical model of community mission.

Bethany Fellowship testifies that Christian community can be an effective missionary training center and that community and mission are in an inseparable relationship. Bethany Fellowship is a training field of mission that trains people to love one another, and a mission center to send missionaries to the world. Bethany Fellowship is a powerful station of mission.

Bethany Fellowship did not enter into community to have a community or to be a model for something. The community to Bethany Fellowship was a means by which they could fulfill the vision of world mission God has given them, of in some way reaching the unreached world for Christ.

The basis of Bethany's community life is the early church community in Acts in the Bible. They live together in a community houses, eat together in a community dining room, and work together in the community shop. Bethany Fellowship shows one of models of community in these days. Bethany Fellowship shows that the power of Holy Spirit of the early church and the early church's community, and explosive evangelism and mission is also possible in this day.

Bethany Fellowship is a center of centripetal mission and centrifugal mission through their community life. Bethany Fellowship shows how much community life is effective in training, supporting, and sending missionaries. Their mission extends to 38 countries abroad especially to unreached world. Most of Christian communities are focused on witnessing Christ by living devoted community life. Like Bruderhof community, Bethany Fellowship lives community life, but Bethany Fellowship participates in an active centrifugal mission with community life setting. The strong point of Bethany Fellowship is its centrifugal mission. Bethany Fellowship in many things, all centered around a common objective - the fulfilling of the Great Commission through committed community to go into all the world and preach the gospel to all peoples.

5.5 Jesus Abbey in Taebaek (South Korea)

5.5.1 History

Jesus Abbey was started in 1965 by Fr. and Mrs. Torrey. The founder, Fr. Reuben Archer Torrey III (1918-2002) was born in Jinan, China, a city in the Shandong province, in 1918. His father, R.A. Torrey Jr had been a Presbyterian missionary there. After the Communists took over China in 1949, Torrey's father came to Korea and ministered to the disabled. R.A. Torrey, the grandfather of Fr. Torrey was a well-known theologian, evangelist, and preacher who ministered with D.L. Moody as the first president of the Moody Bible Institute in Chicago and first dean of the Bible Institute of Los Angeles (Jesus Abbey, 2005:web).

Home-schooled until the eighth grade, Fr. Torrey went to North China American School, and then finished his high school training in North Korea at Pyung Yang Foreign School. Little did he know then that some twenty years later he would return to Korea to live and minister there for the remainder of his life. After a year at Yenching University (now Beijing University) in Beijing, he enrolled at Davidson College in North Carolina. College was followed by seminary, alternating with sea duty as a merchant seaman during World War II (Jesus Abbey, 2005:web).

He had various social careers such as seaman, pastor, theologian, and participant in political activities. He studied theology at Princeton Theological Seminary, then transferred to the University of the South, Sewanee, Tennessee. Following his graduation from seminary, he was ordained into the Episcopal priesthood, taking his first parish in the small town of Darien, Georgia. Beginning a new marriage as well as a new ministry in a county was a life filled with racial, political and economic tension. Fr. Torrey and his wife settled in St. Simon's Island with no salary. This situation certainly threw them together in trusting God to provide. Fr. Torrey continued to pastor an African-American congregation that could not afford to pay him. The Torreys experienced miraculous provision from God many times (Jesus Abbey, 2005: web).

From Georgia, he moved on to pastor St. John's Episcopal Church in Athol, Massachusetts. The eight years spent there were a rich time of blessing for Torrey's family and for the little parish in the New England manufacturing town. Meanwhile, Fr. Torrey's father was then in Korea as director of an amputee rehabilitation project under the auspices of Church World Service. He had lost his right arm in an automobile accident in China during the war and consequently went home to the States and retired from active ministry. Called out of retirement, he took on the challenge of training Korean War amputees to lead productive lives, just as he had to learn. He later called his work in Korea his most important. While there, he became friends with Bp John Daly, bishop of the Anglican Church in Korea, who was looking for a man to re-establish the Anglican Seminary following the war. Bishop Daly, visiting Fr. Torrey's parents, accidentally found out that their son was a priest in the Episcopal Church part of the Anglican Communion, an education major in college and someone who knew the Orient deeply from birth (Jesus Abbey, 2005:web).

In November of 1957, Fr. Torrey started work at St. Michael's Seminary (the Anglican Theological Seminary) in Korea. He was called to Korea as a missionary and served the seminary as a dean for seven years. He re-organized the Anglican Theological Seminary after

it had been wiped out during the Korean War. During the seven years at St. Michael's Seminary he spent a year studying in England at St. Augustine's College in Canterbury, where he wrote a thesis on theological education. In this thesis he took the position that since theology is the queen of the sciences, it should be taught in a laboratory setting. He defined three laboratories: the laboratory of the individual student's relationship to God; the laboratory of the students' relationships to one another; and the laboratory of the students' relationships to the outside world.[24]

Seven years later, the seminary graduated its first class of students since before the Korean War. Having completed that commission, Fr. Torrey felt God's call to establish a place for training lay men and women, not just men preparing for the ordained ministry. He also knew that it had to be a laboratory of Christian living, a house of prayer and a place where all dependence had to be on God alone, not denominations or mission boards (Torrey, 1999).

The students at St. Michael's took the position that theology is an academic discipline to be learned from books and written down on examination papers, and not requiring any 'laboratories.' The Torreys, accordingly, resigned from the seminary and resolved to find another location in Korea where they could have the 'three laboratories.' After a year in the U. S. A., Fr. Torrey returned first to Korea and looked for a location for what they had decided to call 'Jesus Abbey,' following the precedent of the well-known conference center and Christian community, Lee Abbey, in Great Britain (Torrey, 1999).

Various people made recommendations and Fr. Torrey studied maps, especially of the area near Hwangji where his bishop, John Daly, had begun work among coal miners. Fr. Torrey felt drawn to the area because it reminded him strongly of the Appalachian Mountain areas of the United States, where he and Mrs. Torrey had spent many meaningful times in summer camp and conference work. However, in order to make an objective evaluation and to be certain of getting God's guidance and of obeying it, he included many of the other locations that had been suggested to him in his list as he went from one end of the country to the other looking at possible locations, from the DMZ (demilitarized zone) to Cheju Island. In the end his objective list of factors (water, agricultural land, building materials, transportation, etc.) coincided with his inner feeling that 'Lone Tree Cove (Wae Namu Gol)' in the village of Hasami was home. It is located in a remote valley of Taeback city on the east coast of Korea (Torrey, 1999). .

As Fr. Torrey considered theology as the queen of the sciences, and felt that it should be taught in a laboratory setting, he started the laboratory in the small village. He intended to build a Christian community as the laboratory in a place where there was no church at all. So he established his community in the wilderness. Jane Torrey, the founder's wife, recalls:

> Archer's idea was more imaginative and inspired and I realized that God was talking to him. We should go out into the wilderness, far from the cities, and develop a farm and a community of Christians and have the laboratory we had only talked about at the seminary (Torrey, 2002:8-9).

With the help of one of his former students he negotiated the purchase of 15 acres and pitched a large army tent. Living together in the tent for six months of 1965, Fr. Torrey, his son and

[24] Fr. Torrey's personal documents given to the writer in 1999.

ten Korean men, cleared the land and began erecting the buildings of Jesus Abbey, high in the mountains of Kangwondo. Fr. Torrey originally planned to have not over twelve people for the first year - one family of four, four young men and four young women, all Anglican Christians of long standing. For various reasons only half of the original team could stay on, but volunteers offered themselves from all over the country and the Torreys had as many as forty at one time (mostly young men) before the original house (for twelve) was even half built. Of these, more than half were new Christians, and they included Roman Catholics and Protestants as well as Anglicans, men and women, all ages (Torrey, 2002:8-9). It was an interdenominational launch.

In May 1965, Jesus Abbey was founded on the day of Pentecost. The original purpose of the Abbey was to be a house of intercessory prayer for the nations, renewal of the church in Korea and world mission on the basis of radical community life of first century Christianity. The Torreys called the community 'Jesus Abbey' because they wanted no questions raised about who was the head of the house (Torrey, 2002:15).

Jesus Abbey had morning prayer each morning, intercessory prayers at noon, and evening prayer with Bible study. Ever since, these services each day have continued as the basic pattern, although the content has changed from time to time. In this way they tithe their time, spending two and half hours a day with God, as a community, growing closer to Him and being directed by Him (Torrey, 2002:37).

The basic crew consisted of seven brothers and four sisters, the Torreys including their children Ben and Yancy, plus a carpenter, who was the only hired person. One year later some of them left the community. For the Torreys, it was sad to see the men and women with whom they had experienced hardship and God's blessings, leave. This was especially hard for Fr. Torrey, who had shared so much from his heart with them (Torrey, 2002:36). But the Torreys experienced God's guidance for the Abbey many times. Torrey (2002:48-49) recalls:

> One day one sister left, but the same day, a young woman got off and found her way up to the Abbey. She did not realize that God had just sent her to fill the gap. Not long after, one of the brothers left and someone came the same day to take his place. Indeed, God was showing us that He intended to finish what He had begun.

One day in 1966, as Ben, Fr. Torrey's son, walked through the village he was spotted by a group of strangers. They wondered, "What is that blond-haired teenager doing in this tiny mountain village?" There was a cave just a few miles from Jesus Abbey that was of great scientific interest, but to the Korean reporters who came to the village with the scientists, the American teenager seemed to be of more interest. "There is a whole family of Americans up the mountain," the village people said. So, up the mountain came the reporters. The house emerging out of a pile of rocks looked like a funny sight to the reporters. It was something unusual. They asked questions about the Abbey's purpose and plan. Fr. Torrey's voice was recorded on tape. The tapes were later aired on the radio and Fr. Torrey's explanation of God's plan for a Christian community and a house of prayer were heard throughout the country. In a Seoul newspaper there was an article with pictures of the Torrey family and of the Abbey (Torrey, 2002:49).

Almost immediately letters started to come from people wanting to join to Jesus Abbey. The ranks multiplied, and once more the Torreys sang God's grace with hope for the community.

Jane prayed, "Who but God, who is a great creator, and whose ways are past finding out could think up such a way as this to solve the problem of lack of manpower" (Torrey, 2002:51). Experiencing a series of God's mercies, she testifies:

> The fire in the fireplace in the Abbey had never gone out. The wind whistling through our valley as through a wind tunnel had never stopped. There had been many times the place could have collapsed, but it never did. There were many times it might have blown up but it never did. God always solved our problems however impossible they seemed, and this was a surprise and thrill to us (Torrey, 2002:53).

One day in the spring time of 1967, a brother burst into the Torreys' room. In his hand was a knife and there was blood on his fingers. A few minutes later another brother came in with murder in his eyes. These two faced each other and they were perfectly helpless. They were leaders of rival gangs in the same city, and had been sent to the Abbey by two different missionaries. The missionaries hoped that the Torreys, living with them in the same house, could exert more influence on them than was possible through their own occasional visits. One of the brothers had actually been sent by the police, as an alternative to going to jail. He had stabbed someone 13 times. It all came out when they had begun drinking, which was against the rules. The brother with the knife and bloody hands had crushed a mirror in his anger towards the other brother (Torrey, 2002:63-64).

The Torreys took one each, put their hands on the brothers' shoulders, forcing them down to their knees, and with all might the Torreys started to pray out loud, asking God to heal their hearts of bitterness, to forgive them, to change them into true sons of God. They had known each other before they came to Jesus Abbey. When the Torreys prayed for them, one brother broke down and cried, confessing and asking for forgiveness and a chance to start over. And the two men eventually became ‘brothers’ (Torrey, 2002:63-64).

Later, after leaving Jesus Abbey, these two met on the street in their hometown and embraced as brothers. The onlookers were amazed. "What has happened to these two enemies?" they asked. "Ah, so they have been to Jesus Abbey! Well, we must send some more" (Torrey, 2002:65)! Jesus Abbey became known as a place where Jesus really resides. It became a house of reconciliation. The family of Jesus Abbey also experienced the wonder and grace of God through the accident. It was a mark of God's presence in the Abbey.

During the summer and fall of 1967 the Torreys and the Abbey members continually experienced God's presence. Rev. John Hurston, a well-known evangelist of the Assembly of God, visited Jesus Abbey and stayed a week. He preached to the members of the Abbey on the subject of the Holy Spirit. He continued to share about the transforming work of the Holy Spirit and he gave examples of how the Holy Spirit had filled a person and changed him into something God could use. One by one, the brothers and sisters knelt in submission to Jesus, the baptizer in the Holy Spirit. The evangelist laid his hands on them and, almost without exception the brothers and sisters started praying in the Spirit and speaking in tongues. One person was so enthralled that he continued praying for an hour. Another dissolved into tears and, with more struggle than most, surrendered himself to the Holy Spirit. There was a great and spontaneous rejoicing. Torrey (2002:75, 77-78) recalls:

> The Holy Spirit had touched our lives in a very real way in 1967. Life took on new meaning and purpose. God's will become our will. We began to see people and situations and events

> with spiritual eyes instead of fearful human eyes. While we still had within us the habits of the 'old man', we had been given spiritual weapons to fight the 'old man'... However, in the first three years here of surviving the difficulties through the power of the Holy Spirit... Finally sisters were singing at their work and brothers were being more responsible in their work.

Jesus Abbey had been elevated to a new level of life by the baptism of the Holy Spirit. Receiving the baptism of the Holy Spirit was a turning point.

In 1971 Fr. Torrey was invited to a Pentecost weekend retreat for Roman Catholic friends through Miriam Knutas, a World Outreach Mission nurse. It was an opportunity to share freely the blessings of the Spirit with other missionaries to Korea. In Korea, this was a welcome chance for Fr. Torrey, who was asked over and over to teach and to preach, but so often with a word of caution, "Go easy on the Holy Spirit!" They gathered at a Roman Catholic Convent. There were fifteen monks, nuns, priests, and Catholic lay workers, all new to Korea. After many hours of questions and answers on the work of the Holy Spirit, they scattered in the chapel and began to pray and seek to surrender totally to God, the Holy Spirit. The Torreys and Miriam helped them with spiritual advice and testimony on the work of the Holy Spirit (Torrey, 2002:148-149). Torrey (2002:149-150) recalls:

> They were eager, open and expectant. God was there to fill His children with the Holy Spirit. One by one they welcomed Him into their hearts and began praying with the Spirit (speaking tongues). They could pray to God the Father and there hearts of love were opening up to Him by the Holy Spirit in joyful response.

That little assembly came to be instrumental in opening up the Catholic Church in Korea to a mighty movement of the Holy Spirit as they continued in prayer groups, sharing and teaching. Each year the momentum built up until in 1977 hundreds met with Fr. Francis MacNutt (One of well-known leaders of the Catholic Charismatic Renewal Movement) at the U.S. Army Retreat Center in Seoul, and then ministered with him the Holy Spirit and healing in the Myungdong Cathedral (a center of the Catholic Church in Korea). These were Protestants and Catholics together. Eventually, the Catholics, through one monk in the little group, Brother DePorres, would minister the Holy Spirit to the Anglicans (Torrey, 2002:151).

Many new spiritual friends visited Jesus Abbey after these Charismatic Renewal meetings and there was joyful sharing of the Spirit's work in their lives. Jesus Abbey became a place of interdenominational fellowship in the Spirit. In time the ministry of the monk to the Anglicans gave birth to the Service Committee of Korean Anglican Priests, who have now been to Jesus Abbey many times to conduct 'Life in the Spirit Seminars' for new groups of postulants (Torrey, 2002:151).

In 1972 Jesus Abbey formed a new policy. Anyone was welcomed to come if he or she would keep the rules and help with the work for a period of just three months. Then he would have to go out and try out the muscle of his new faith in the world. After a month, if there is God's guidance to come back, he can sign on for a year at a time (Torrey, 2002:151).

Jesus Abbey opened its first branch house, 'The Priory' in 1972. It is located down the river from the Abbey about 14 miles, in the village of Kaljon. Aspirants who wish to join the community spend at least a month at the Priory before coming to the Abbey. At the end of the

3 months, they return home to reconsider their vocation. If both parties believe God is calling them to a life at Jesus Abbey, they return for two periods of one year each as novices before being admitted as full members of the Community. The permanent team at Kaljon also conduct retreats and Bible study, as well as evangelistic outreach throughout the nation.[25]

In 1976, Jesus Abbey leased from the Korean government 150 acres of mountain land and began a grange in a scenic location.[26] The Abbey raised cows, goats and sheep there with the hope of attaining economic self-support (Torrey, 2002:250). The Abbey found out that the land was the only watershed point in Korea from which three water-streams flowed to the three seas; East, South, West. The Torreys hoped that the grace and power of God would flow as the water from that place to the rest of Korea, as well as places beyond the three seas. They gave this place a name, Boon-Soo-Ryong (meaning 'watershed'). Then the Abbey began to dream about establishing a youth training center at which the Abbey could train young people through retreats and other life-giving programs (Torrey, 1998:220).

In 1980's Jesus Abbey began a conference for pastors in Korea. Many pastors and priests came to the interdenominational conference and pursued church renewal. By the 1990's there were various conferences such as a Christian community conference, a conference for Biblical economics, and a conference for the establishment of a Christian university under the influence of Jesus Abbey.

There was also missionary progress at Jesus Abbey. In 1997, Literacy Mission, an organization for the illiterate was started in Korea sponsored by Jesus Abbey. In 2001 the Abbey sent missionaries to Mongolia and established a branch community there. In 2003 the Abbey began the Fourth River Project, which is a mission project focused on North Korea. This project held its first North Korean School in 2004.

Jesus Abbey was established in 1965, and the founder, Fr. Torrey, died of a cerebral hemorrhage in 2002. However, Jesus Abbey still continues with its vocation. There is no sense that the Abbey has arrived, but it is still in the process of progressing to a mature community with a mission to the world.

5.5.2 Community life

One has to travel many miles over a winding mountain road and then up a steep path to find, nestled in a wooded cove, in the mountains of Korea, Jesus Abbey. The Abbey is located in a remote mountain valley near the East Coast of Korea.

Jesus Abbey is a Christian community with both single and married members. The Abbey has seven major buildings, including chapels, dwellings, prayer rooms and office buildings on the hill of 15 acres. One of the buildings functions as a chapel where the members and visitors gather daily for worship and prayer. At Jesus Abbey common dining, common work, and common worship are practiced. Community members and visitors take most of their meals in the dining hall. The members of the community are quite busy with prayer, labor, training, and worship. Prayer occupies most of the attention of the community, since intercessory

[25] There is no longer any Abbey related work in Kaljon.

[26] 'Grange' is an old word in English for a farm connected to a monastic community.

prayer is given priority over everything else.

Labor is also regarded important as St. Benedict wrote, "Prayer is work, and work is prayer." It is an important motto here. The Abbey regards manual work as a form of prayer. Jesus Abbey is a community of labor, caring for orchards, cattle raising and general farming. There are various work departments at the Abbey: education department, publishing department, wood carving department, job department, and mechanical department (Jesus Abbey, 2005: pamphlet).

Jesus Abbey has morning prayer each morning, intercessory prayers at noon, and evening prayer with Bible study. These daily services have continued as the basic liturgical pattern. Emphasis on life together is seen throughout the daily routine: rise at 5:30 a.m.; morning devotion at 6:00; breakfast at 7:20; work at 8:00 a.m.; intercessory prayer from 12:00-12:30; lunch at 12:30-1:00; silent time from 1:00-2:00 p.m.; afternoon work from 2:00-5:00; dinner at 6:00 (Jesus Abbey, 2005: pamphlet).

The evening program begins at 7:30 p.m. and varies from day to day. The evening worship has a different form and content each evening. Monday evenings are devoted to a full two hours of intercession. Tuesday evenings are devoted to an hour of musical praise. A formal teaching service is convened on Wednesday. Thursday evening's gathering may continue into an all-night prayer session or charismatic meeting, or some other unplanned session. These meetings often go on until 2 a.m. or later. Friday evenings are usually for family or dormitory small group prayers. Saturdays are for thanksgivings, reviewing the work of the Lord during the week, with songs of praise after each word of thanks. This includes a time for brief testimonies and a variety of singing; it is often the happiest hour of the week. Bedtime is not rigidly scheduled. Members are encouraged to have private prayers in the chapel and by 9:00 p.m. all must be either in their own quarters or in the chapel (Jesus Abbey, 2005: pamphlet).

Sunday mornings the thanksgiving continues in the celebration of the ‘Eucharist’, a rich and inclusive form for the Lord's Supper, following the Korean Anglican tradition. This includes various short prayers, scripture readings, a sermon, confessions of sin, the ‘passing of the peace.’ At this time everyone stands up and walks around the room greeting one another with ‘Shalom’ or with “The Peace of the Lord be with you.” After everyone has returned to his or her place, there is a hymn and time for free praise and a time of silence to wait on the Lord for a message. There are usually from one to four messages. After the time of free worship they then take the Lord's Supper. The service sometimes runs over two hours, but normally less. It is the hinge for a week. Sunday evenings may be times of seeing a worth while film or tape or they may be times of socializing over cups of tea. Visiting with one another is a manifestation or symbol of the *koinonia* (Jesus Abbey, 2005: pamphlet).

The administrative council meets 4 mornings a week from 8:00 a.m. to 9:00 a.m. This council meeting combines the planning and lab-evaluation sessions. At noon, the community gathers for thirty minutes of intercession. Then, following lunch, the work schedules resume at 2:00 p.m. with occasional afternoon lectures for the brothers and sisters, depending on the pressures of their work. A free hour for most of the community is scheduled following the supper hour and is known as the children's hour (Jesus Abbey, 2005: pamphlet).

There are four different types of participation at Jesus Abbey: as a visitor, a postulant, a

novice, and a permanent member. Visitors are allowed to stay three days. Postulants are allowed to stay on as three months volunteers. Anyone is welcomed to come if he or she would keep the rules and help with the work for a period of just three months. At the end of the three months, they return home to reconsider their vocation. The new postulant then has to go out and try out the muscle of his new faith in the world. After a month, if there is God's guidance to come back, he can sign on for a year at a time. Then, he is called as novice. Novice refers to new potential members. After the novice finishes a course of training for one year, he can enter another year of novice training. Novices stay a year in the hope that some will be found qualified to become permanent members of the community to carry on the vision of the Jesus Abbey. Novices can qualify as permanent members through self-determination and approval of members of the Abbey (The rules of Jesus Abbey, 1995).

Although the Abbey is not yet fully self-supporting, it is sustained by the gifts of interested persons and groups, while working at increasing the productivity of the soil. Donations of money have kept the Abbey afloat, although various projects have produced self-support income in larger and larger quantities year by year. The Abbey people produce various things - wood craft products, flower cards, wool-filled quilts, publishing and they work beef and sheep products. At present the self-support level is about 60%, and the remainder comes from donations. About 80% of the donations are from Korean sources and 20% from overseas. The Abbey practices a common ownership in finance.

Jesus Abbey has a financial policy called 'faith mission', according to which the Abbey has its needs known only to God and not to men. Inspired by R. A. Torrey, who in turn had been inspired by George Muller, Fr. Torrey held fast to the rule of making his needs known to the King of the Universe and letting Him provide in whatever way He chose.

Jesus Abbey never asks support from the people who live outside. They just pray and trust God with the financial problem. The Abbey did not feel that they could ask for a salary from anyone for such an untested project and had resolved simply to trust God to supply their needs (Php. 4:19). Over the years at the Abbey, Fr. Torrey would pray and teach others to pray for specific needs. If money was required for several different projects, he would determine what each project required and pray for those amounts. As gifts were given to the Abbey, the amount given would determine which project got done first. Not only did he make his needs known to God only, he let the Lord set the priorities by prompting others to give in certain amounts. Sometimes, the priorities did not seem to make sense from a worldly perspective, but later experience proved the rightness of the Kingdom perspective (Deberniere Torrey, 1998: Jesus Abbey web). Deberniere Torrey (Jesus Abbey, 2000:web), the daughter of Fr. Torrey, testifies of the faith mission:

> God's provision has been the other remarkable thing about the Abbey. Many visitors assume that the community is supported by regular funds from a mission headquarters, or by some other secure source of income. But as independent missionaries, my parents have never had the luxury of such support, and from the beginning, have trusted God to meet the needs of the work inspired by his Spirit. It is a policy at the Abbey that financial needs are never advertised; instead, they are brought before the Lord in prayer. Without fail, and by various unexpected means, God has provided throughout the years.

The stories are numerous: a stranger trudging up the mountain with a sack of rice for the Abbey soon after the kitchen cupboards had become barren of food; a mysterious check from

an American university coming just in time to meet expenses for a wedding, and some months later being recalled as a mistake, by which time the Abbey was able to repay the amount; a tithe gift from an army officer on a few hours visit being the exact amount needed for an upcoming event- an amount which had just been determined at a separate planning meeting moments before the officer's departure; and so on. God has also provided the right people when they were most needed, such as the excellent carpenter who turned up to join the small group of men who were building the Abbey, or the group of teenagers on a building mission who labored in the mud during the monsoon season to construct a badly needed building (Deberniere Torrey, 1998:Jesus Abbey web).

The Abbey is slowly progressing toward its long-term goal of becoming completely self-sufficient financially through farming and the sale of books, audio tapes, woolen quilts, and crafts, and through provision of services to the community. However, the fact that a place such as Jesus Abbey is possible at all will always be a testimony to the power of the Holy Spirit. The Abbey experienced God's provision for all its needs in a wonderful way for 40 years. It is a faith mission. At the same time, Jesus Abbey follows the tent-making ministry style according to the Apostle Paul's self-supporting philosophy. The Abbey runs a ranch and manufactures many items for the finance.

Over the years there have been changes in leadership and administration, and at present the administration is entirely in the hands of the members, the council, and the elders. There are nearly 40 full members. Over the years the number of people coming to Jesus Abbey to stay and work has increased steadily. They now come out to about 90 persons. Besides these, there are many 2-day guests, usually numbering as many as 10,000 in one year. Many have come to Jesus Abbey lost and confused and have found their bearings, others have come with routine faith and have had their faith deepened and strengthened, and others have been inspired to go to the foreign mission field, many as tent making missionaries, and others have entered full-time Christian service within the country.

There is a grange at Jesus Abbey. At the grange cattle and live-stock are raised. It is a kind of the second branch of Jesus Abbey. The grange covers a 160 acre tract of land. One major long-term goal is the establishment of a conference center at the grange, which will be able to accommodate large numbers of people who can be lodged and fed in the city of Taebaek.

5.5.3 Spirituality

The spirituality of Jesus Abbey is based on the teaching of R. A. Torrey (1856-1928), the grandfather of Fr. Torrey. R. A. Torrey, along with D. L. Moody, taught the baptism with the Holy Spirit before the turn of the 20th century, and continued for three decades. His teaching affected the entire English-speaking world as he went on evangelical campaigns around the world, lecturing in the mornings or afternoons to church workers on 'the Power of Prayer' and 'The Person and Work of the Holy Spirit,' while giving evangelical appeals and winning many thousands of people to Christ for the first time in the evening meetings (Torrey, 1999).

R. A. Torrey's teaching came down in the Torrey family and was built on by R. A. Torrey, Jr. and by R. A. Torrey III. R. A. Torrey III's teaching on the 'Three Laboratories of Theology' eventually led him out of the academic world and into the real life world of pioneering Jesus Abbey as a house of intercessory prayer for the nation, for the church, and for the world, and

as a place where the three laboratories could operate.

The emphasis on knowing God, on experiencing a relationship with God, relationships with other Christians in a community setting, and relationship with the outside world in social action and compassionate ministry is derived from the very practical down-to-earth approach of Reuben Torrey, the father of R. A. Torrey III. Fr. Torrey launched a program of experiments involving what he calls his three laboratory steps. They are described by the following question:

> 1. The individual and God
> Can you pray? Does God hear your prayers? Can you get guidance? Have you the power to obey your guidance? Do you know God personally? Jesus Christ? The Holy Spirit?
>
> 2. The individual and the fellowship
> Do you love the brethren? Can you live with them twenty four hours a day? Seven days a week? Can you submit your guidance to the group? Do you know Christ in his body, the Church? Can you discern the Lord's body? Do you know the Holy Spirit as the giver of gifts for the common good? Do you know how to exercise your gifts within the Body? Can you accept correction? Can you confess your sins one to another? Can you submit to one another?
>
> 3. The fellowship and the world
> Do you care about the world? Do you love those outside Christ? Do you have anything to share with them? Are they impressed? Do they come to Christ on your account? Can you meet people where they are: e.g. through community development work, moral rehabilitation? Can you communicate with the humanist - the Confucian and the Marxist? With the Idealist, Buddhist, artist, musician and the ontologically oriented person? With the sinner and the superstitious, the Shamanist, guilt-ridden, fear-ridden, sacrifice-oriented, unseen-world oriented and the demon-possessed? Can you introduce these to Christ as the King, Christ as the Way, the Truth and the Life - Christ as the Lamb of God that takes away the sins of the world? Can you introduce them to the Gospel, not as a theory or a doctrine but as the power of God to salvation? (Torrey, 1999).

The first of three laboratory steps is the relationship between the individual and God as the vertical dimension. The second step is the relationship between the individual and God as the horizontal dimension. The third step is the relationship between the fellowship and world as the social dimension.

The three laboratories are still continued at Jesus Abbey. Ben Torrey, the son of Fr Torrey, comments as follows on the continuity of the laboratory:

> The three laboratories of the Christian life are still going on at Jesus Abbey and we are all continuing to learn from them. The Jesus Abbey will continue to be the laboratories while we will be the place to share the knowledge learned in the laboratory. Part of the vision for the Three Seas Center is to be a place to share the things learned in the laboratory of Jesus Abbey itself (Torrey, 2005).

The first step includes prayer, the work of the Holy Spirit, and the Word of God. One of the primary purposes of Jesus Abbey was, and still is, prayer. The Abbey strongly emphasizes prayer. Fr. Torrey preached the importance of prayer and practiced it as supremely important. He comments on prayer:

> Jesus Abbey is a house of prayer. Our work is our prayer and our prayer is our work. It can be tiring and we find that it is a struggle to keep the right balance between corporate prayer, corporate work, private prayer and private work. We trust the Holy Spirit not only to give power and effectiveness to our prayers but also to give us wisdom to know how to manage our lives (Torrey, 1999).

The monastic pattern of prayer life is one of stopping to pray 7 times a day. This is an old Benedictine tradition, but the pattern of Jesus Abbey differs considerably from the way it is done in the Benedictine monasteries. 3 of the times of prayer are when the 'Angelus' bell is rung, and then only the last 5 minutes. The 'Angelus' is a bell that is rung 18 times, slowly-3 and 3 and 3 and 9 times. During this time people stop, wherever they are, and pray. Traditionally, the Angelus is a reminder of the Incarnation, the fact that God became man.[27] Traditionally, other prayers follow while the nine bells are being rung, but Jesus Abbey encourages people to pray freely, asking God to fulfill the Incarnation in them through the Holy Spirit (Torrey, 1999).

These three brief moments of prayer, at 6 a.m., 12 noon, and 6 p.m., frame a day. The longer times of prayer are Morning Prayer, Noonday Intercessions, and the evening programs. The seventh time of prayer is private prayer by each individual. Jesus Abbey encourages this to be a time of intercession, too, but leaves each person free to lift up to the Lord whatever burden may be on his heart. If he has no special burden, then he would follow the pattern of the corporate intercessions at noon (Torrey, 1999).

'Morning Prayer' follows an ancient tradition, going back to Benedictine times, as does the 'Evening Prayer' on Wednesday nights. This form includes hymns and short prayers (called 'collects,' in English, because they collect together a series of requests in a very condensed form), Psalms, Old Testament Readings, and New Testament readings. After the Scripture readings time is allowed for comments or questions, but the service is timed to end promptly after one hour. Anyone is free to ask questions or to make comments and they are often blessed by the contributions made by guests (Torrey, 1999).

Noonday Intercession is referred to in Korean as 'taedo,' meaning that they are praying on behalf of someone else. Jesus Abbey has many requests for prayer from all over the world. The form is to start with certain basic prayers that should be done regularly, such as prayers for the nation and for the church. These are different on different days of the week, as they pray for various government and church leaders by name (Torrey, 1999).

The leader states the intention of the prayer and the congregation responds, "O Lord, hear our prayer." Some prayers are offered daily and some weekly. The list is divided into two sections. The first section consists of prayers that the Abbey offers continuously through the year. The second section consists of prayers which the Abbey offers for one month only. The office staff collects the requests for prayers that come in the mail, as well as those from guests or from members of the Abbey. They are made into a list that can be completed in half an hour and

[27] The traditional Scripture verses are Luke 1:26-28, 42: The angel... said to Mary... "Hail, favored one! The Lord is with you."... "Blessed among women are you, and blessed is the fruit of your womb [Jesus]!" (Three bells) [Luke 1:38] And Mary said, "Behold, the bond slave of the Lord; be it done to me according to your word." (Three bells) [John 1:14] "And the Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten from the Father, full of grace and truth." (Three bells)

passed on to the people who lead the services during the week. Usually, a few minutes remain at the end for prayers from the congregation. In this way the Abbey covers a lot of ground - the whole world, in fact (Torrey, 1999).

There are two kinds of intercessory prayer in the Abbey. One is called 'extensive intercessory prayer.' All members pray for the church, pastors, various problems of the nations, political leaders, and prayer requests at noon every day. The other is called 'intensive intercessory prayer.' In this prayer all members pray intentionally for specific subjects according to the guiding of the Holy Spirit. Because of the limitations of the ‘taedo’ method, the Abbey also sets aside two hours on Monday night each week for an intensive kind of intercession that is called ‘choongbo kido’ in Korean. On Monday nights the Abbey takes only 2 or 3 needs and prays for them more thoroughly (Torrey, 1999).

The Monday night meeting begins with a few minutes of preparation. They then ask the Holy Spirit to bring to mind what he wants them to pray for. There is a time of silent prayer until someone makes a suggestion. The person making the suggestion usually gives a scripture reference and then enters into a detailed explanation of what it is he or she understands that the Spirit is saying. Others add to the explanation and one person is assigned to summarize it on the whiteboard. After a time of free prayer several people, in turn, pray specifically for the matter that they have discussed (Torrey’s personal documents, 1997).

When the leader indicates that they have spent enough time on this subject an opportunity is given for another subject to be brought up after another a period of waiting on the Lord for guidance. Usually they only deal with three subjects in the two hours, but there is a sense of deep satisfaction in knowing that they have worked hard at something very worthwhile (Torrey, 1999).

Usually, at the very beginning, the leader reviews what they prayed about the week before and asks if anyone knows of any specific answer to their prayers. At the end, he reminds those present that they should not discuss the details of what they prayed for on the outside, reminding them of what the Scripture says of the transfiguration of Jesus. There is a time, of course, when the Holy Spirit may guide them to give a testimony to answered prayer, but most of the time they assume that they want the details kept confidential. Brad Long, the former novice witnesses on the prayer life of the Abbey:

> Each noon we gathered as a community to do the work of intercessory prayer. Not only would there be requests for prayer from around the world that came in the post, but the Holy Spirit would often directly lead the prayer. Sometimes a letter would come later telling us of things that we had already been directed by the Holy Spirit to pray for. Often these corporate times of intercession became times of spiritual battle for the advancement of the Gospel. In addition to this corporate time of intercession, there was the hidden work of intercession that Fr. Torrey did alone. In this work of prayer, the Abbey fulfilled its primary purpose of being a prayer support base for fulfilling the Great Commission. In ways obscured from the world with its own sources of power, a greater power moved in the prayers at Jesus Abbey, prayers that shaped God's future (Long, 2003:44-45).

Jesus Abbey is a house dedicated to intercessory prayer for revival in the church of Korea, the nation, world peace, and world evangelism. Jesus Abbey is a place to raise the warrior of intercessory prayer. Fr. Torrey explains the purpose of intercessory prayer:

> The real work has to be intercession. Praying for our own needs could be done in a moment and then put into God's hands. The real 'work of prayer' is praying for others. We pray for the nation, the Church, the sick, the missionaries, and so on... Our intercessory prayer is just one of our necessary forms of work... Our prayer for peace in the world, for the church in Korea, for personal needs for ourselves and for others are more likely to be heard and answered as we make a bigger channel for God to come through (Long, 2003:37).

The work of intercessory prayer began, of course, as soon as the first few people gathered in a tent on a tiny level patch high in a Kangwondo valley in 1965. Fr. Torrey recalls that Jesus Abbey was established through prayer: "A few of us gathered here in the name of Jesus and started praying. I would have to say that Jesus built it all" (Long, 2003:52). Prayer underlies the spirituality of the Abbey.

Jesus Abbey believes in the power of the Holy Spirit. Many fundamental and conservative Reformed circles have a tendency not to admit the gifts of the Holy Spirit, such as speaking in tongues, prophecy, healing power, and miraculous powers. However, Jesus Abbey admits the gifts of the Holy Spirit. The Abbey's members have experienced the baptism of the Holy Spirit and speaking in tongues, healings, and prophecy in reality. In Jesus Abbey, Thursday evenings are set aside for Charismatic meetings. There is no set form and no set time limit. People ask the Holy Spirit to guide them according to his plans for that particular day. Anyone may speak up, as the Spirit leads, with a word from God, a suggestion for a hymn, a request for prayer, or whatever. Jesus Abbey has had an important role in the Charismatic Renewal in Korea. Torrey (2002:83) writes about the first experience of the baptism of the Holy Spirit in Jesus Abbey:

> With the coming of the Holy Spirit to baptize our brothers and sisters, the glory of God had entered our house. The chief concern seemed to be communing with God and getting orders from Him. A spirit of prayer prevailed in the house and on the mountain as individuals or little groups called out to God and then listened to Him. He led them to be repentant, loving, and forgiving, and to delight in their work. The hardest and lowliest tasks were accompanied by song, and helpfulness was the order of the day.

The charismatic atmosphere of the Abbey is from the influence of R. A. Torrey. After the death of D.L. Moody, R. A. Torrey succeeded Moody in conducting evangelistic campaigns. Later he wrote "Why God Used D. L. Moody," explaining that it was the baptism of the Holy Spirit that was the source of Moody's power. While carrying out the work of the Bible Institute, which has become known as 'Moody Bible Institute,' he conducted evangelistic campaigns all over the world. When he conducted campaigns, the evening services were always evangelistic, directed toward winning sinners to the Savior. However, the mid-day meetings (morning or afternoon) were directed to Christian workers to introduce them to the 'Power of Prayer and the Prayer of Power,' or the 'Baptism with the Holy Spirit' (Torrey, 1999).

No one saw anything wrong with Torrey's approach until the Azusa Street Revival (1907) in Los Angeles, when God poured out the Holy Spirit on a very mixed group of hungry seekers of different races and colors, but all of poor working class backgrounds with no formal theological training. After that, many of Torrey's associates (who became, in time the 'evangelical movement') pled with him not to use the terminology of 'Baptism with the Holy

Spirit,' but only to talk about 'being filled with the Spirit'. Torrey replied, "The Bible talks about the baptism with the Holy Spirit and I will talk about the baptism of the Holy Spirit." He became the only one of the evangelical movement to use that terminology (Torrey, 1999).

Fr. Torrey built on his grandfather's theory on the baptism with the Holy Spirit and developed it more fully. The teaching on the fullness of the Holy Spirit is one of important parts of the spirituality of Jesus Abbey. Fr. Torrey found out that there are two kinds of fullness of the Holy Spirit through the study of Greek Bible. The terminology 'the fullness of the Holy Spirit' is expressed in two ways in Greek Bible: *πλήθης πνεύματος άγιου* and *πλήρης πνεύματος άγιου*. The terminology that the fullness of the Holy Spirit marked as 'plethes' (*πλήθης*) refers to the baptism in the Holy Spirit, which expresses the power of the Holy Spirit. The 'pleres' (*πλήρης*) of the Holy Spirit refers to something quite different, the infilling of the Holy Spirit in order to bear fruit with no reference to power for ministry.[28] The 'plethes' of the Holy Spirit is used consistently for the outer work of the Holy Spirit and usually refers to a brief, temporary filling. The 'pleres' of the Holy Spirit is used consistently for the inner work of the Holy Spirit and usually refers to something that gets fuller and fuller over time until it is saturated. Fr. Torrey calls the fruit as inner work of the Spirit and power as outer work of the Spirit.

The conflict regarding pneumatology between the Evangelicals and Pentecostals comes from different understandings of the baptism of the Holy Spirit. The Evangelicals understands the baptism of the Holy Spirit as the infilling of the Spirit that starts the process of regeneration and sanctification,[29] whereas the Pentecostals regard it as an initial experience of the power of the Spirit.[30] According to Fr Torrey's explanation, Evangelical theology usually emphasizes the inner work of the Spirit, whereas Pentecostal theology usually emphasizes on the outer work of the Spirit. As a result of different definition of the baptism of the Holy Spirit, too many Charismatics identified receiving 'the power of the Spirit' as the full gospel. Tongue or power ministry was evident that people had received the Holy Spirit. Evangelicals, on the other hand, tended to focus almost exclusively on 'the Spirit within' for salvation and Christian character, to the neglect of the empowering work of the Spirit.

Fr Torrey tries to limit the field of a problem between the two parties through the understanding of two kinds of the fullness of the Holy Spirit.[31] Because the baptism of the Holy Spirit is also one aspect of the two kinds of fullness of the Holy Spirit, Fr Torrey tries to

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[28] The examples of 'plethes' (*πλήθης*) are Ac. 2:4, 3:10, 4:8, 9: 17, 13:9. Rom. 15:24. The examples of 'pleres' (*πλήρης*) are Ac. 5:3, 5:28, 6:3, 6:8, 7:55, 11:24, 13:52. Rom. 1:29, 15:4.

[29] The Evangelical scholars such as John Stott, John Walvoord, and Donald Bridge insist that the baptism of the Holy Spirit is the first indwelling of the Holy Spirit at the moment of regeneration. See Stott (1964:2); Walvood (1954:139-140); Bridge & Phyper (1973:115).

[30] Pentecostal scholars such as Rodman Williams, Don Basham, and Thomas Smail insist that the Baptism of the Holy Spirit is the first impartation of the supernatural power and gifts for the service of God's work after regeneration. See Williams (1996:181-208); Basham (1969:4); Smail (1976:143).

[31] As an Evangelicals Martyn Lloyd-Jones who opposes the theory of John Stott on the baptism of the Holy Spirit has the similar understanding like Fr Torrey. Martyn Lloyd Jones defines the baptism of the Holy Spirit as the baptism of power of the Holy Spirit for the special service. See Lloyd-Jones (1996:135). Long and Mcmurry as the Evangelicals, also support Fr Torrey's pneumatology. See Long & Mcmurry (1996:79-106).

solve the problem of different definitions of the baptism of the Holy Spirit through balanced understanding of the two kinds of the fullness of the Holy Spirit. As explained above, the expression 'the fullness of the Holy Spirit' in the Bible includes both temporary filling of the Holy Spirit as outer work for power and long-term filling of the Holy Spirit as inner work for regeneration and sanctification. He defines the baptism of the Holy Spirit as 'the first experience of the fullness of the Holy Spirit as outer work' (Torrey, 1981:84). Because the result of the baptism of the Holy Spirit is related to the testimony of the Gospel and service with the power of the Holy Spirit throughout the Bible, the baptism of the Holy Spirit is outer work of the Holy Spirit.[32] The second filling of the Holy Spirit is called refilling of the Holy Spirit. The fullness of the Holy Spirit contains continual filling of the Holy Spirit. Fr. Torrey adds on, "The baptism of the Holy Spirit is to be empowered with power of God and to practice it. The baptism of the Holy Spirit is the baptism of power" (Torrey, 1989:22). At the same time he points out the problem of the Pentecostals that they has a tendency of neglecting the fruit of the Holy Spirit and Christian character by focusing only on the power because they understand the fullness of the Holy Spirit as outer work of the Holy Spirit.

Fr. Torrey's teaching on the baptism of the Holy Spirit helps to understand with balance both the pneumatology of Evangelicals and Pentecostals. Actually visitors to Jesus Abbey come from every denomination; Evangelicals, Pentecostals, Anglicans, and Catholics. They come because the pneumatology of Jesus Abbey is a balanced theology of unity in the Spirit. Fr. Torrey first introduced this teaching on the Holy Spirit to the church of Korea. Fr. Torrey has been one of the leaders of the Charismatic movement as his grandfather had been a spiritual leader of the last century.

The Abbey also emphasizes the gift of wisdom as a special and charismatic gift (Jas. 1:5-8). Everything at Jesus Abbey is intended to be under the guidance of the Holy Spirit, not of some human leader and regulations. Some guidelines and basic principles have been published, but it is the living guidance of the Holy Spirit, his gift of wisdom from day to day, by which the Abbey's Council, Board of Elders, or Members' Meetings are expected to be governed. For many Christians, especially those who have extensive experience in old-line churches, this way of doing things leaves them feeling insecure, but it is having an impact on the visitors to the Abbey, who, in recent times, include a considerable number of clergy (Torrey, 1999).

Among these works of the Holy Spirit, using either the Abbey or the visitors, are: conversion (being born again by the Spirit), the Baptism in the Holy Spirit (Life in the Spirit seminars are held at least twice a year, but many receive the Baptism apart from the seminars), teaching, counseling, and special conferences (Torrey, 1999). Fr. Torrey learned how to relate to the Holy Spirit in daily personal quiet times and in family quiet times in an atmosphere where there was never any contrast between 'spiritual' and 'practical.' The practical must be done in obedience to God and under the guidance of the Holy Spirit, and the spiritual must be manifested in practical ways both in producing the fruit of the Spirit and in relationships to other people. The strong faith that the Holy Spirit works practically in every aspect of life is also an aspect of the spirituality of Jesus Abbey (Torrey, 1999). Jesus Abbey pursues radical discipleship. That means that they believe in what the Bible says and that it will be accomplished in right faith.

[32] See Lk. 24:49, Ac. 1:5-8, 10:45, 19:2-6. See also Torrey (1898:272).

The Abbey strongly emphasizes *koinonia* of the Spirit. According to the Apostle Paul, the most important work of the Holy Spirit is not gifts or wisdom but *koinonia*. This is an important concept, but because the Greek word has been translated by 17 or more English words, the concept gets lost in the reading of the Bible. Fr. Torrey has researched this word in its standard Greek usages and found that it is an important word used in every period of Greek literature. Each of the ordinary Greek usages is reflected in the LXX and the Gospels except for one (Torrey, 1999). In practice, *koinonia* is intended to be the work of the Holy Spirit and, according to 2 Cor. 13:13-14, it is the most important work of the Holy Spirit. The kind of *koinonia* described in the New Testament includes oneness, sharing material goods, sharing ideas, sharing in Christ, not sharing in demonic or worldly things, accepting responsibility for one another, and having the intention for this to be a lifetime relationship. It is no wonder that the church at large has long since given up on such an impossible assignment. It is possible only through a long process of growing in grace, another way of saying a long process of developing the fruit of the Spirit (Torrey, 1999).

The essence of the works of the flesh is individualism, but the essence of the works of the Holy Spirit is community. *Koinonia* refers to the body of Christ. The desire at Jesus Abbey is to provide a laboratory for testing *koinonia* in real life and to provide a demonstration of its workability and its beauty, as well as its practicality. The Abbey is working at it. *Koinonia* is the biblical base of Christian community. It is an essence of church. Fr. Torrey defines community, "Christian Community means *koinonia*. In other word, it is to be a supernatural family in Jesus Christ who are not relatives" (Torrey, 2002:271). Here are Fr. Torrey's comments on community:

> If we live together with people of like minds, sharing our work, our goods, and our prayers, we can make a great big fire for the Lord... The key to all this is living in community on a long-term basis, committing ourselves and our possessions to the Lord, his work, and to one another (Torrey, 2002:11, 271).

Jane Torrey witnesses about the fruit of 40 years of community, "Through living in community His love in us can expand and we can do something for Him that we could not do if we were alone" (Torrey, 2002:281).

The characteristic of the pneumatology of Jesus Abbey is that it is well-balanced. It includes the power of the Spirit, the fruit of the Spirit, and the community of the Spirit. Until now pneumatology has been confined to the individual dimension only. Jesus Abbey first introduced the communal aspect of the Holy Spirit to the church of Korea (Kim, 1994:75).

Jesus Abbey believes that Christian community life is a life of realizing the Sermon on the Mount. Fr Torrey teaches that the Sermon on the Mount can be practiced by living Christian community life. Jane Torrey comments, “Christian Community is impossible without putting the Sermon on the Mount into practice.” She comments the relationship between the Sermon on the Mount and Christian community life by check through Matthew 5-7:

> In Christian community our intention is to share everything thus making us poor in goods and in spirit and our intention is to be meek like servants to one another. Again, we must make peace with one another, repenting and forgiving, to continue to live together. Going the 'second mile' as

> in the Sermon on the Mount can bring change, repentance, and reconciliation so that it is possible to continue in Christian community. In Christian community people are different one from another (different background, race, education etc.). Therefore the love is not natural as in an ordinary family. The love has to be supernatural. When this happens the world can see the love of Jesus. This is a good reason to promote intentional Christian community. We welcome differences. Christian community is the perfect place to practice giving forgiveness and receiving forgiveness. In Christian community we must put love in the place of judging. The Golden Rule must prevail in Christian community. In a sense Christian community may be considered the ′straight gate′ or the ′narrow way′ because some of the worldly influence is left outside of it.[33]

Practicing the Sermon on the Mount through living community life is a radical spirituality of Jesus Abbey.

Jesus Abbey takes social justice seriously. Fr. Torrey grew up in China with an acute consciousness of the social problems there. After college and a year and half of theological study he went to sea as a merchant seaman serving mainly in the Atlantic and Mediterranean war zones. He was active in the National Maritime Union, and began studying economics while on board ship. He also participated in political activities. Fr. Torrey also ministered to an African-American congregation in his first parish. Likewise, he is very conscious of the poor and his career shows his concern for social justice.

Fr. Torrey believes that if there is no 'right to land', there is no social justice. That is, land is the basis of social justice. This teaching is based on the ‘jubilee’ of the Bible (Lev. 25). The principle on land in the Bible is summed up in three points; 1) Land is God's property, not man's. Only God possesses land and man has only a right to use it. Land can not be sold and it should be inherited by the descendants. 2) If the land owner is under the necessity of selling it, he can always redeem his land by paying appropriate price. 3) If the person who sold his land is so poor that he cannot afford to restore his land, his land is to be restored automatically in the year of jubilee. In the year of jubilee, land is freely restored to the original owners, slaves are liberated, and all debts are canceled out (Lev. 25:8-34). This law and principle on land is God's economics to prevent a permanent social system when the rich get richer and the poor get poorer. Fr. Torrey considers that the practice of jubilee is the basis of social justice.

As far as the jubilee is concerned, Henry George's study was very important to Fr. Torrey. The American economist Henry George (1839-1897) wrote a book 'Progress and Poverty' (George, 1997). In this book George explained the reason for poverty and its solution. Even though a nation makes higher economic progress, many more people come into being poor state. The reason is that not every person possesses his own land. Land is the base of economics. Without land people cannot farm, nor run a factory, nor enter economic activity. If people own land equally, the problem of poverty can be solved. One of the Bible's basic concerns is to prevent exploitation of the poor (Torrey, 1999b:83).

Henry George has dealt with how the issue of land and the Biblical ‘jubilee’ work out in today's world. His book has sold more copies than all of Karl Marx' and Adam Smith's writings combined, yet is systematically ignored in almost all university schools of economics.

[33] Personal correspondence with Jane Torrey.

The ruling class in almost every country holds power through land ownership, and tries to do everything in their power through land ownership, and everything in their power to keep the Biblical system or any variation of it from being put into practice or even being discussed. The present dominant land system is the one that has built the great empires - and the great slums (Torrey, 1999b:90).

Henry George theorized that the jubilee system that enables everyone to possess his own land is the solution to poverty. But, in the modern context, it is impossible to practice this type of common ownership. So Henry George's proposal was for the government to tax land at its full market value and not to tax anything else. It is called 'Land Value Tax' based on the concept that the land is to be rented, not sold, an effort to modernize the jubilee concept. This 'Land Value Tax' has been applied with varying degrees of thoroughness in many places. Australia and New Zealand were directly affected by Henry George and those areas in those countries that have Land Value Taxation have less unemployment and more progress than those areas where Land Value Taxation has been discontinued or watered down (Torrey, 1999b:90). Taiwan, Hong Kong and Singapore applied Henry George's principle with the result that those countries are the only countries in the world that are owed more than they owe to others. The same Biblical principles have been applied in Alaska, British Columbia, and in various cities in Alabama, Delaware and Pennsylvania, with notable success. The Pittsburgh, Pennsylvania, 'experiment' is the least thorough of all, yet even so it has brought an urban renewal that was featured in The National Geographic Magazine (Torrey, 1999b:92) [34]. Fr. Torrey agrees that Henry George is closest to the Bible and that his is the most workable system in the modern world for social justice. Fr Torrey also wrote *Land and Freedom* (Torrey, 1988).

Jesus Abbey pursues a whole gospel. Fr. Torrey thought that God gave the Christian 'the whole counsel of God', but the greatest tragedy of many centuries of church history is the failure of the church to proclaim the whole counsel of God (Torrey, 1992:1). To Fr. Torrey 'The whole counsel of God' means a whole gospel. He wrote:

> At the end of 19th century, all the ingredients were there for a whole gospel that might have swept the world for missions, for the baptism in the Holy Spirit, for economic justice based squarely on the Bible, for the unity of the Spirit in the church. But Georgists went on with their fragment, Liberals switched to socialism, Evangelicals went their way with their fragment, the Catholics ('Universal!') hugged their fragment and the Anglicans, claiming to be the bridge, bridged nothing! A fragmented gospel was all the poor people heard and in despair they turned to Lenin. Jesus had said, "If they are one, the world will believe." If the social gospel and the full gospel had only joined hands, the world might have believed and not only would the greatest missionary movement of history have swept the globe, but also a biblical system of justice.
>
> Instead, Lenin's godless Marxism swept the globe and the 20th century has been a century of bloodshed and violence with growing desperation, incredible poverty, ugly immorality parading openly as 'freedom,' hideous new diseases, and mass starvation in countries with plenty of agricultural land and three growing seasons (Torrey, 1992:3).

[34] Scholars such as Walter Brueggemann, Charles Avila, Robert V. Andelson & James M. Dawsey, Mason Gaffney, Fred Harrison, Nicolaus Tideman, and Kenneth C. Wenzer support the Henry Georgism. See Andelson & Dawsey (1992); Brueggemann (1977); Avila (1983); Gaffney & Harrison (1994); Harrison (1993); Tideman (1994); Wenzer (1997). The scholars who oppose the Henry Georgism are Alfred Marshall, John Bates Clark, Francis A. Walker, Edwin Cannan, Murray Rothbard and Mark Blaug. On the significant critics of Henry Georgism, See Andelson (2004).

Fr. Torrey thinks that the missionary movement is reaching out today to peoples and tribes that no one even knew existed 100 years ago, but it still does not preach the whole gospel, because church leaders are too busy arguing among themselves instead of listening to and learning from one another and joining hands to proclaim the whole counsel of God. Fr. Torrey calls it 'the disaster of the fragmented gospel'. The Bible provides a whole gospel, but the Church wrestles a fragmented gospel (Torrey, 1992:3). Jesus Abbey tries to practice the whole gospel through their radical community life.

Jesus Abbey strongly emphasizes prayer and the charismatic work of the Holy Spirit. Jesus Abbey's ministry also includes laborers, miners and people from villages. Jesus Abbey has asked the government to accept biblical social justice by sending an open letter to the president of South Korea.

The spirituality of Jesus Abbey includes intercessory prayer, a balanced pneumatology, community life as *koinonia*, practicing the Sermon on the Mount, and biblical social justice for the poor. Jesus Abbey pursues the spirituality of a whole gospel.

5.5.4 Relationship with the church

Jesus Abbey was started with the permission of Bishop John Daly of the Anglican Church in Korea and has been recognized by Bishop Mark Pae, Bishop of Taejon, and by the next bishop of Taejon, Paul Yoon and Andrew Shin the New bishop now. None of the bishops have ever interfered in any way or placed any requirements on Jesus Abbey.[35] Each has left the Abbey free to follow the guidance of the Holy Spirit. On the other hand, they have ordained certain of the Abbey's elders as Anglican priests in order to provide for the sacraments when priests of the Abbey go on furlough out of the country (Torrey, 1999).

Although the Abbey is independent in relationship to any denomination, it manages to maintain ties with the Anglican, Presbyterian, and Assemblies of God churches - and with two interdenominational missionary societies. No other denomination has any formal connection with the Abbey, but Abbey people are frequently invited to speak or lead seminars in churches of different denominations. Of the guests who come to the Abbey, the overwhelming majorities are not Anglicans, but represent every other denomination in Korea. Through the Charismatic Renewal, the Abbey became a field of dialogue among Protestants, Anglicans, and Roman Catholics. Not just Charismatic Renewal but also through community movement and Biblical social justice movement coming from Jesus Abbey, the Abbey has been a channel of reconciliation for the church. The basis of Jesus Abbey is evangelical, but the scope of the ministry is very ecumenical. Thus, the Abbey seeks to express the unity of the Church at the local level (Kim, 2002:29).

Jesus Abbey has a good relationship with the Pentecostal church. Fr. Torrey wrote a monthly column for a Full Gospel magazine of Pentecostal church, *Shinanggye* (Life of Faith) for 20 years, and recently received a special award in recognition of this fact. Articles by Jane Torrey and by other members of the community appear in various Christian publications.

[35] Four of the Anglican Bishops were students of Fr. Torrey at the seminary.

The influence of Jesus Abbey has affected the development of many new Christian communities in Korea. One of fruits of Jesus Abbey is the Seminary Community Association in Korea and the Korea Christian Community Association. The two associations have co-sponsored Christian community conferences in relation with Jesus Abbey. Fr. Torrey has been the main speaker of the conference and the adviser of the Associations. Jesus Abbey has been an important model for Christian communities in Korea, and became a type of fountain place for community (Kim, 2002:29).

The Abbey is also supportive to the mission organization, Youth With A Mission in Korea. The two make an united effort for the evangelism and overseas mission. Jesus Abbey has an international connection with other Christian communities such as Jesus Family in China, Bethany Fellowship in the U.S.A, the Evangelical Sisterhood of Mary in Germany, and Lee Abbey in England.

Jesus Abbey contributed significantly to the renewal of the church in Korea. To the Evangelicals, the Abbey taught the power of the Holy Spirit. To the Pentecostals, the Abbey stressed the fruit of the Holy Spirit. To the progressives, Jesus Abbey emphasized Biblical social justice. The Abbey strengthened every denomination in view of establishing whole gospel. Above all the Abbey contributed to the church of Korea to restore the Church as a living community of Christ. Jesus Abbey is well-known throughout Korea, and the influence has spread to many churches and denominations. This radical community life of Jesus Abbey and the fresh teaching of Fr. Torrey in the setting of laboratory of the Gospel have been the most influential in renewing the church of Korea (Won, 2000:115). Jesus Abbey has been a center of church renewal in Korea.

5.5.5 Missionary outreach

Jesus Abbey has been a very mission oriented community from the start. The leaflet of the Abbey states, "Jesus Abbey is a base of evangelism, a training center, a sending agency, a supporting agency, and a supply base" (Torrey, 2002:271). Jesus Abbey originally had the goal becoming a training center for missionaries and a sending body for missionary outreach. Jesus Abbey is a community with a mission vision for Korea and for the world.

It seeks the conversion of its neighbors; it constitutes a model Christian village and seeks to develop ecologically sound industrial and agricultural practices, based on Christian concepts, throughout the valley, which includes about eight villages. In addition it sends teams to start self-supporting missionary projects in other countries, to develop truly indigenous forms of Christian life, to demonstrate Pauline missionary methods. The Abbey is eager to train Asian missionaries. It is a vision of Jesus Abbey to train Asian missionaries in a community setting.

Although the Abbey has an obvious vision for Asian Mission, the Abbey has become a field of centripetal mission. Over the years the number of people coming to Jesus Abbey to stay and work has increased steadily. There are thousands and thousands of visitors. Many have come to Jesus Abbey lost and confused and have found their bearings, others have come with routine faith and have had their faith deepened and strengthened, and others have been inspired to go to the foreign mission field, many as tent making missionaries, and others have entered full-time Christian service within the country (Torrey, 1999).

The work of the Abbey has far exceeded the founder's initial hopes and expectations. Jesus Abbey has remained true to its original purpose of being a house of prayer, and the prayers offered from within and without its solid walls work in mysterious ways for healing, reconciliation, spiritual awakening and provision in the lives of many. Jesus Abbey became a place for the multitudes, and the thousands and ten-thousands of people who have participated in the life of the community in some way, large or small, now quietly influence the life of the world around them with what they have witnessed of the love and power of God at Jesus Abbey (Jesus Abbey, 2000:web).

Fr. Torrey discusses the function of missions through community life, "Jesus Abbey is a visible demonstration of what and who God is. People come to us, and, as they share our life, they discover God "(Torrey, 1989:16). He writes:

> While we are doing the work of intercession and all the practical support tasks which accompany it, God has sent the 'mission field' directly to us! Suddenly, we are missionaries in a very strategic field, for the thousands of guests who come to Jesus Abbey seeking healing, comfort, guidance, faith, or to discover if God is real. There is a mission field at our doorstep. They obviously are not coming for fine food or luxurious accommodations. They come to meet the Lord Jesus. From countries other than Korea they come, poor and rich, business people and students, manual laborers, and even church workers! God is creating teachers, counselors, and tremendous intercessors out of our Abbey brothers and sisters.

Thus, Jesus Abbey itself is a mission field. People come to Jesus Abbey to see what God can do there. People come from all different denominations, social classes, personal and family situations, to become part of the Abbey household, something unheard of in the hierarchical and respectively exclusive framework of Korean society. At the Abbey, the wealthy businessman and the homeless alcoholic, the seminarian and the skeptic, the pampered college student and the factory worker all have to share rooms and meals, and work and worship together. One guest once remarked that it was the first time he had even had a meaningful conversation with someone from another denomination (Jesus Abbey, 2000:web).

Fr. Torrey witnesses, “Here people are meeting God personally and having their lives radically changed by Him. Eighty-five of our delinquents and gangsters returned to make a healthy living in ordinary society in the first few years” (Torrey, 1998:211). Jesus Abbey is always crowded with many different brothers, sisters and guests. Once, a number of Taiwanese Christians found new life, new joy, and new power to witness while they were at Jesus Abbey. Several, even, had their prayers to become pregnant answered at Jesus Abbey (Torrey, 1989:15). Jane Torrey says, “While the Abbey family members are busy with practical housework, God is at work in the hands of the guests.” Fr Torrey (1999:Interview) continues:

> We have seen people completely re-oriented in their thinking and understanding of the church and of their role in the Body. We have seen marriages restored, and we have seen people resolve to go to the mission field as self-supporting (tent-maker) missionaries. The impact of the Abbey upon its guests appears to be inexplicable. Most of the guests do not have any idea, when they come, what programs they will be able to attend. In all these ways, Jesus Abbey has been given a mission to the many people who find their way to this remote mountain valley. In recent years the number has run to over 10,000 a year. In January, 1997, there were over 1,300 in the one month.

News spread about the Abbey, this unusual place where people of divergent backgrounds and personalities live and work together, where people have changed, where overlooked Biblical teachings were taught and practiced, and where the beauty of the mountains, trees, and streams also communicated God's love. Jesus Abbey began to attract people to the Abbey. This was not planned or expected.

Jesus Abbey became a field of centripetal mission. The number of people who made the long trip out to the remote valley by train, bus, and - for the final mile - on foot, grew steadily over the years until the average number of visitors reached eight to ten thousand per year from the late '80s. Some came out of curiosity or to enjoy a vacation, but most sought spiritual encouragement, prayer, and whatever God might have in store for them.

There was also the occasional drug-addicted teenager or the mentally unstable person who was sent to the Abbey against his or her will by a desperate parent, and though outcomes varied in such cases, life at the Abbey was such that few left without being touched by hope. Many of the individual visitors and even some of the groups would show up unannounced, and the Abbey family housed, fed, and ministered to them through whatever means were available. As the Abbey blessed these visitors, they in turn blessed the community, providing practical assistance or spiritual encouragement to members and to fellow visitors. One of visitors, Sunnahm Kim, gives his testimony:

> In October 1982 I tried to commit suicide in a remote valley near Jesus Abbey because I was totally broken down economically, physically, and mentally. When I tried to commit a suicide by bearing poison there, I listened to a voice of God, "I came to you." As a non-Christian, I could not discern whose voice it was at that time. Later I could know that it was the Lord's voice. Eventually the voice led me to Jesus Abbey near there and through the encounter of Jesus Abbey I came to believe Jesus. The Jesus Abbey is a place where Jesus lives and works. He resides amongst the unity and love of brothers and sisters in Jesus Abbey. The Lord who resides in Jesus Abbey attracted me to Him (2003:Interview).

Chanwoo Kim, one of the neighbors of Jesus Abbey, recalls:

> I have watched the life of Jesus Abbey as a neighbor for many years. I participated to the construction of Jesus Abbey's buildings as a worker in the beginning period. During the work, I could feel that Fr Torrey and these people are real Christians. So one day I asked my wife to go Jesus Abbey for Sunday service and she agreed with my suggestion without raising any question because she also experienced the people of the Jesus Abbey. So I was baptized and became a Christian in Jesus Abbey. Jesus Abbey community is the cradle of my faith (2003:Interview).

One of Jesus Abbey members, Jungsook Kang, testifies of her transformed life in Jesus Abbey:

> I was born in Christian family and attended church, but I did not have a firm belief on Christianity for long time and I eventually denied my belief. I could not have an experience of conversion in established church for many years. To know the meaning of life I came to Jesus Abbey through the article on the Abbey of some magazine. During my time as a novice, I could observe the sacrificial life of Fr Torrey and brothers and sisters in community. I experienced the presence of God here through the life of brothers and sisters' love and forgiveness one another. How can people from various backgrounds live in a community?

> Without Jesus who lives in the midst of community of love and forgiveness, this kind of life is impossible. The community of love in Jesus Abbey made me experience the personal God (2003:Interview).

Seohee Lee explains how he was attracted to Jesus Abbey and experienced conversion:

> I came to know about Jesus Abbey through my friend and visited Jesus Abbey by his consistent urge in 1987. At that time I was a non-Christian. When I visited Jesus Abbey at first time, I could not believe my eyes, "How can these people live together like this?" Actually I did not like the Christians and I considered them as bad people because they are so talkative and theoretical. But the people in Jesus Abbey were different. Their life was a life of practice without asking any compensation. They did not just pray for themselves but also pray for others as an intercessory prayer. They gave their life to Jesus and sacrifice themselves for the Kingdom value. It was a Spirit driven life. Of course there can be some problems in the life of Jesus Abbey. But I was so moved at that kind of life. Through their community life I could realize the Gospel and believe it, and I became a member of Jesus Abbey later. The life of Jesus Abbey exerts an influence on many people regardless of Christians or non Christians. If you once come and see the life of Jesus Abbey, I think, someday you will also be a Christian like me (2003:Interview).

A Jesus Abbey member, Sumee Kim comments on the Abbey's openness and tender atmosphere:

> I was a non-Christian before I live in Jesus Abbey. When my life was in crisis, I came to visit Jesus Abbey by the exhortation of my friend. The Jesus Abbey is even opened to the Buddhists and Confucians. So I could be accepted as a novice. The openness and adaptability of Jesus Abbey could eventually lead me to God. Also Jesus Abbey does not direct or interfere new believers and Jesus Abbey commits the new believer to the Holy Spirit until he or she has a confirmation on the gospel. Jesus Abbey has a very free atmosphere. Jesus Abbey does not compel to admit Christianity. In that free atmosphere, I came to believe the gospel with the help and love of the brothers and sisters of Jesus Abbey. So I think Jesus Abbey is really an open community that even non-Christians and pagans can pursue the truth of gospel without being imposed any religious burden (2003:Interview).

Thus, the Jesus Abbey, which lives a sincere life and offers a loving atmosphere with openness, became a field of centripetal mission and a base of outreach.

In the sense that the purpose of mission is an enlargement of the kingdom of God through the Gospel of Jesus Christ, the Abbey's mission activity is not only confined to preaching the Gospel to save souls, but also includes missions through 'social justice'. It is an attempt that God's kingdom may come on earth. It is another dimension of the mission of Jesus Abbey. Fr. Torrey raises a question about today's church and missions:

> Most nations have many different churches and many of those have no social teaching at all, just teaching about the Next World. The mission is seen simply as persuading people to 'believe in Jesus'. This almost always means that Jesus provides us our passport to get to heaven and has nothing to say about our social, economic, or political problems... An increasing number of Christians are coming to the conclusion that God is concerned with the real present world... As such people begin to examine what they can use for this leverage, they discover that land is the basis of all power. Man cannot live without land. Man cannot work without land (Torrey, 1999b:66-67).

He theorized that the origin of Islam, like the origin of Communism, is in the failure of the church to have good news for the poor. After the church was taken over by the big landlords, the politicians and the clergy and theologians talked about abstract matters and carefully avoided practical issues. After several centuries, the disinherited people, the landless masses, rebelled and took up Islam, or Communism. The expansion of Islam and Communism is the responsibility of secularized Christianity (Torrey III, 1999:69). The Bible teaches that the good news is for the poor, for the oppressed, for the lame, for the blind, for the homeless, for the orphans, for the widows, and the landless. Christians need to teach that this will be fulfilled when God's will is done and his kingdom comes on earth.

As was mentioned in the previous chapter, Fr. Torrey introduces the outstanding American economist Henry George as a solution for economic justice. He recommends that every clergyman and every missionary should read 'Progress and Poverty,' because it is one of the great literary classics of the world. It is like the prophets of the Bible, who constantly demand justice (Torrey III, 1999:92). He considers the American economist Henry George's teachings the closest to the Bible and that his is the most workable system to solve the problem of poverty in the modern world, so that God's kingdom may come on earth by the realization of land justice.

In this sense, the issue of land tenure relates to the work of the church and the missionary. Knowing that the application of Biblical principles would wipe out the slums and the poverty of the world, Christians cannot be silent to the reality of poverty in the Third world. Fr. Torrey continues, "If the missionary keeps silent on this matter, he is giving his consent to the ruthless exploitation of the landless that has filled the slums of the great cities sending little boys to carpet factories and their little girls to brothels just to keep alive" (Torrey III, 1999:93). Thousands of people live on the garbage dumps of the great cities. Missionaries should not allow the Gospel to be identified with ruling powers in these horrible situations. They must have 'good news for the poor'. At the very least, the poor should know that God has another plan, that God is the God of justice. Fr. Torrey advises on modern mission as follows:

> I believe that we have the duty to point out, as we teach the Bible, that God is not the God of the big landlords, but that God revealed 3,500 years ago that it was his intention for every family to have their own land, and that the most basic human right is the right to land. It is obvious that if every family on earth had their own land there would be no more starvation and the millions of slums-dwellers would be able to return to a healthy life. I do not see how missionaries can act as if poverty were inevitable and content themselves with hopelessly inadequate works of mercy. The Bible puts doing justice first, loving mercy second, and walking humbly with your God third (Mic. 6:8). I am afraid the missionary community has stood God's priorities on their head, putting "walk humbly with your God" first, "love mercy" second and not even mentioning "do justice." Missionaries are seen throughout the world as allies of the ruthless exploiters of the poor, preaching only pie in the sky (Torrey, 1999b:94).

Thus, Fr. Torrey indicates that there is a certain solution to the poverty problem, and modern missions should deal with it through land justice. If Christians have no power to bring that justice about, like the early Christians, they should practice *koinonia*, which is another form of justice, not mercy (Torrey III, 1999:93). That is, Christians need to testify that right now the kingdom can be experienced in the *koinonia* of the Holy Spirit in which Christians become one family to one another and accept full responsibility for the poor on a lifetime basis (Torrey,

1999:74).

To be a society of sharing and living together without poverty is the effective basis of preaching the Gospel. Accomplishing social justice is the necessary condition for world missions. From of this point of view, Fr. Torrey related justice with mission. Fr. Torrey contributed to introduce the land issue to Korea with regard to social justice. He wrote many articles and books and delivered lectures on the issue. He had also written an open letters to the presidents of South Korea to improve the land problem and spoke on the land issue in the National Assembly of Korea. He is one of the spiritual leaders who laid a basis of Biblical justice for missions in Korea (Jeon, 2002:31). The Biblical justice he pursued is different from the one of liberation theology.

Through his teaching, 'the Henry George Association of Korea' was started in 1984 and 'Land Schools' are held periodically at Jesus Abbey and other places in Korea. Many come to the Abbey for the specific purpose of attending the land schools. 'The Habitat for Humanity movement' that builds houses for the homeless was also introduced into Korea by Fr. Torrey (Jang, 1999:49). The movement that was started in 1992 is now seeing very successful results in Korea. He helped to establish 'the Global Literacy Mission' (GLM) that was founded by his friend Dr Robert Rice in 1997. This Mission seeks to eliminate illiteracy by educating the illiterate. The Mission now has several training centers in Korea and actively participates in overseas literacy ministries in the Asia region. All those ministries that Fr. Torrey intended through Jesus Abbey have been practiced as a dimension of 'the gospel for the poor'.

The centrifugal mission of Jesus Abbey has two aspects: one is the number of people who have been partially trained, oriented, or re-oriented at Jesus Abbey and are now serving on the foreign mission field; the other is the extensive vision for foreign missions that affects many people, both stirring up enthusiasm for foreign missions and providing vision for those already committed to foreign mission.

The vision of Jesus Abbey includes sending Korean missionaries to Mongolia, Manchuria (The Abbey is in touch with the newly organized Korean university in Yenbien near the border of North Korea and Russia), North Korea, and the entire Ural Altaic Window, which includes Japan, Korea, parts of Siberia, Mongolia, Chinese Turkestan (Sinkiang), Turkmenistan, Uzbekistan, Kazakhstan, Kyrgyzstan and Turkey. Korean people, since they speak one of the Ural-Altaic languages, can easily learn such related languages as Mongolian and Turkish. It is said that Koreans can learn Mongolian in 3 months and Turkish in 6 months. In addition to the natural linguistic affinity with the people of this area, there are many ethnic Koreans who still maintain their own culture and language in each of these countries. During the time that Joseph Stalin was the ruler of the Soviet Union, Stalin deported tens of thousands of Koreans from Eastern Siberia to each of the Turkic republics in Russia. Today, those countries are independent nations in their own right, but the large Korean populations remain.

Jesus Abbey sees the mission of Christian Koreans from South Korea as two-fold. First, to go to each of these countries and stimulate revival and renewal in the Korean churches that already exists. Second, to work with those churches to bring about the total evangelization of the Korean ethnic groups and, through them (or in cooperation with them), to evangelize the other Ural Altaic populations (Torrey, 1999).

Mongol missions have been pursued by people related to Jesus Abbey in Mongolia. In March 2001, Jesus Abbey sent two missionaries to Mongolia, and the Abbey's branch community named The Koinonia Community was established in June 2002. The goal is to establish the kingdom of God in Mongolia. The ministries of the mission are a house for unmarried mothers, education of illiterate people, helping the poor, and prisoners. The Koinonia Community was the first in Mongolia that established a house for unmarried mothers. Unmarried mothers in Mongolia came to the community usually through the pregnant women's mother, the child hospital or churches. The community provides facilities for the pregnant women with no support, and started a pro-life movement by financing and facilitating contraceptives that do not harm humans. Many women came to the house for unmarried mothers from local districts and they became messengers of the Gospel to the local districts. The unmarried mothers can get job training if they want. This house helps them get jobs (Jesus Abbey, 2003: Mission report on Mongolia).

The Koinonia Community seeks to eliminate illiteracy by helping the illiterate and those who dropped out of school, but are willing to study further. The education of the illiterate is being carried out in Hungher Prison in Ulan Bator, Mongolia. The community also started educating illiterate people in Darhang. The community holds seminars to train literacy teachers. Mongolia has a network for educating illiterate people. Asked for help, workers visit the districts and hold seminars for training teachers for illiterate, and give out stationery. The community has a ministry to help the poor. The community provides the poor with flour, rice and clothes. It helps the poor regardless of whether they are foreigners or native Mongolians. The community cooperates with churches. The community connects the teachers who were trained in the local districts with the churches so that they may grow spiritually (Jesus Abbey, 2003: Mission report on Mongolia).

Jesus Abbey is promoting the development of a mission center called 'The Three Seas Training Center'. The place where the center is situated is at the Abbey's Grange about 12 miles away from Jesus Abbey. The name comes from the fact that this tract of land is right on the one and only 3-way watershed on the peninsula of Korea: the rain that falls on that land flows in three directions: into the East Sea, the West Sea, on the South Sea. The Abbey considers that is God's sign to them that grace is going to flow from that mountain to every part of Korea and across the seas (Torrey, 1998:220). The purpose of the Center is to provide a place, strategically located, to equip members of the body of Christ for service to God in South Korea, North Korea and the ends of the earth through study, training, labor, prayer and a common life and to provide a home for the Fourth River Project (Jesus Abbey, 2004:web).

One of the important targets of the Abbey's mission is North Korea. North Korea is one of the last communist nations and the most unreached area for the Gospel on earth. Preparing for the opening of North Korea, the Abbey started 'the Fourth River Project'. The 'fourth river' is the river of life – the Gospel of Christ flowing north from The Three Seas Training Center to North Korea. Over the months following the death of Fr. Torrey in August 2002, his son Ben Torrey has responded to God's call to take on the responsibility for directing the Three Seas Center. The Abbey has found itself with a new burden for North Korea that will be fulfilled through the Three Seas Center. However, it is not for the Abbey but for others, especially for North Korea (Jesus Abbey, 2004:web). Ben Torrey, the executive director of the project specifies its mission and vision:

> The mission of 'The Fourth River Project' is to prepare for the opening of North Korea to the Gospel and to equip servant worker in all walks of life available to respond in any way needed for rebuilding the nation on the foundation of Jesus Christ. The vision of The Fourth River Project is that there be teams of men and women from all walks of life prepared to enter North Korea, express the love of Jesus Christ, seek reconciliation, proclaim the whole Gospel of Christ, build the Church of Jesus Christ and, with a deep understanding of the value of Biblical principles, assist in rebuilding North Korean society (Jesus Abbey, 2004: web).

The Fourth River Project, the building of the training center, conferences, and research are all in progress. These projects explore the theories, techniques and strategies that will serve to rebuild North Korea as a righteous nation with a Biblical worldview - this includes economics, social norms, culture, legal institutions, governmental structures, schools, etc. At the same time, there is an intent to explore theories, techniques and strategies for propagating the Gospel throughout North Korea so as to bring about genuine conversion of individuals, families, communities and the nation as a whole and the establishment of the Church of Jesus Christ throughout the land (Jesus Abbey, 2004:Web). In August 2004, the first North Korea School was held at Jesus Abbey. The second North Korea School was held in February 2005 and The Fourth River Project also sponsored a North Korea School in the U.S.A (Jesus Abbey, 2004:web).

Jesus Abbey-influenced people can serve as a bridge between the different groups based on their experience of ecumenical life at the Abbey. Abbey-related people are involved in Uzbekistan, working at the Peace University (organized by Koreans) in Tashkent and at a nursery-school project in Nukos. Jesus Abbey-influenced Koreans are also working in Japan. This includes some members of the present Abbey community as well as others trained at the Abbey some years ago. One of the projects is an all-Japanese church of 150 members, aiming for 200, pastored by a Korean couple. Most Korean pastors are ministering to ethnic Koreans, not to Japanese. Most Japanese churches are very tiny by Korean standards. 150 are unusually large (Torrey, 1999).

Other contacts and short-term ministries have included India, Indonesia, Singapore, Taiwan, Philippines, Bangladesh, Mainland China. People re-oriented at Jesus Abbey have also had long-term ministries in Taiwan. In addition to Asian ministries, Abbey contacts include people with ministries in the Middle East, Israel, the Palestinian Christians, construction workers in Saudi Arabia and other countries as well as in South Africa, Southern Africa, Central Africa, and in Brazil. Recently an invitation has come from Brazil for one of the members of Jesus Abbey to come there for ministry to second- and third-generation ethnic Koreans. There are also a great many Koreans in the United States and there is a constant interchange between the Jesus Abbey and various churches in the U.S.A. A youth pastor from a large Korean church in the Washington, D.C. area spent two years at the Jesus Abbey, and people whose basic orientation was formed at the Jesus Abbey are ministering in several churches in the D.C. area as well as in New York, Los Angeles, San Francisco, Seattle and other cities in the U.S.A. (Torrey, 1999).

The mission of Jesus Abbey starts from intercessory prayer, the power of the Holy Spirit, and community life of brotherly love. The Abbey's community life attracts many people and the Abbey itself becomes a kind of mission field. Jesus Abbey has a function of centripetal

missions. Missions originating from the Abbey also reach out overseas, especially to the Ural Altaic tribes of Asia. It is part of the centrifugal mission of the Abbey.

This characteristic of the Abbey's mission is 'the gospel for the poor'. The focus of Abbey's mission includes agricultural and industrial work, illiterate people, the homeless, and North Korea. The mission of Jesus Abbey is a holistic mission that is not confined only to saving souls but also includes social justice and is seeking the establishment of the kingdom of God on earth.

5.5.6 Conclusion

Jesus Abbey was started as a house of intercessory prayer for the church, for the nation of Korea, and for the world with a small community of people to engage in the work of prayer and to support it by their labor on a small track of land in the Taeback Mountains. Anglican priest, Father Archer Torrey started this community with his wife Jane Torrey in 1965. Starting out as just a quiet little group of people gathered for intercessory prayer, it has become a haven for Christians of different nationalities and denominations who come for two days or for a lifetime, to engage in the work of prayer. High in the remote mountains of South Korea, Jesus Abbey has answered the call that has come down throughout the ages, to spread the gospel of Jesus to all nations.

Jesus Abbey is a laboratory of Christian truth. Fr. Torrey considered theology as the queen of the sciences, and felt that it should be practiced in a laboratory setting. He consequently established a Christian community as the laboratory where there was no church at all in the small village. He defined the laboratory as three steps: the laboratory of the individual's relationship to God; the laboratory of the individual and the fellowship; and the laboratory of the fellowship and the outside world.

Jesus Abbey is a laboratory of prayer, community life, and mission. It is a place where all dependence was to be on God alone by prayer and the work of the Holy Spirit, rather than denominations or mission boards. The laboratory of faith was practiced on the basis of prayer. The establishing of Jesus Abbey is the result of prayer and the guiding of the Holy Spirit. At Jesus Abbey prayer is a channel to prove the work of God in the life of the community. Jesus Abbey has experienced God's provision by various means throughout the years. Community life is the workshop of the Jesus Abbey laboratory. Jesus Abbey believes in what the Bible says and that it will be accomplished by right faith. Jesus Abbey is a community of believers that shows that the first century teachings of Jesus Christ and his body life are kept alive in the present. Jesus Abbey testifies that the community life of the early church is possible in this present day. It is the radical community life of the early church that practices the teachings of the Sermon on the Mount. The laboratory work still continues. The laboratory work is expressed as a mission.

Jesus Abbey is a community with a holistic spirituality. An important aspect of the Abbey's spirituality is pneumatology. Jesus Abbey admits the gift of the Holy Spirit and baptism of the Spirit. Fr. Torrey was one of the leaders of Charismatic Renewal as his grandfather was a spiritual leader of the last century. Jesus Abbey has been elevated to a new level of life by the baptism of the Holy Spirit. Receiving the baptism of the Holy Spirit was a turning point for the Jesus Abbey. However, Jesus Abbey does not emphasize Charismatic power only. The

former pneumatology was usually individualistic pneumatology that attached importance to power and growth of individual, but the pneumatology of Jesus Abbey is communal pneumatology that builds up the body of Christ as *koinonia*.

The characteristic of the pneumatology of the Jesus Abbey is a balanced pneumatology. It includes the power of the Holy Spirit, the fruit of the Holy Spirit, the community of the Holy Spirit, and the social dimension of the Holy Spirit. The theology of Jesus Abbey plays a role of bridging between the Charismatic Renewal and the social justice movement on an Evangelical basis. Therefore the spirituality of Jesus Abbey is a holistic spirituality, which unites the Evangelical, the Charismatic, and the Progressive.

Jesus Abbey has been a place of reconciliation and unity for the church in Korea and a center for church renewal. Even though Jesus Abbey stands on the background of traditional Presbyterian and Anglican Church members, but it became a place of interdenominational fellowship in the Spirit. The Abbey is a field of reconciliation and unity for the divided churches of Korea. The Abbey is basically evangelical but also ecumenical as it seeks to proclaim the whole gospel. Jesus Abbey is an agent of reconciliation among divided churches and denominations.

Community life of Jesus Abbey as a united body of Christ and the fresh teaching of Fr. Torrey in the setting of laboratory of the Gospel were very influential in renewing the church of Korea. Jesus Abbey is known throughout Korea, and the influence of this Christian community has spread to many new Christian communities. The Abbey strengthened every denomination in view of establishing the whole gospel. Jesus Abbey contributed to balance the spirituality of the church of Korea and to suggest the essence of church and reality as community. Jesus Abbey is a significant center for church renewal in Korea.

The mission of Jesus Abbey starts from intercessory prayer, the power of the Holy Spirit, and community life of brotherly love. The Abbey's community life attracts many people and the Abbey itself is a mission field. Jesus Abbey exerts the function of centripetal mission. The Abbey's mission is also reaching out to overseas, especially to the Ural Altaic tribes in Asia. It is a development of centrifugal mission of the Abbey.

The Abbey's mission professes 'the gospel for the poor'. The Abbey's mission includes agricultural and industrial work, illiterate people, the homeless, and North Korea. The mission of Jesus Abbey is a holistic mission that is not confined only to saving souls but also includes social justice and seeking the establishment of the kingdom of God on earth.

It should be pointed out that the width of Christian thoughts of the Jesus Abbey is so wide but the practical application of them is not noticeable. Jesus Abbey has been promoting several ministries according to the thoughts of the founder of the Abbey, but there is a necessity to integrate all those ministries in a close connection with one another and at same time develop the specialty of each ministry.

The mission of Jesus Abbey is carried forward by the witness of a holistic gospel. It is not just sending missionaries to foreign countries, but establishing the foundation of true Christianity through Christian community that stirs up compromised Christianity to influence significantly the individual, the church, and society.

5.6 Kwasizabantu Mission in Kranskop (South Africa)

5.6.1 History

The story of Kwasizabantu Mission begins in Germany, in the year 1808. Then Ludwig Harms (1808-1865), a minister's son was born in Northern Germany, who, less than four decades later, became the key figure in a revival. From this revival runs the winding path to Kwasizabantu (du Toit, 1988:3).

After his theological education, Ludwig Harms became a Lutheran minister. As a result of his sincere ministry, a revival broke out in 1848 in Hermannsburg. Many conversions and dedicated lives were the fruits of this genuine revival. The fruit of this revival was the formation of the Hermannsburg Mission Society with a Lutheran foundation in 1849 (du Toit, 1988:5). The first eight missionaries were ordained in 1853. The Hermannsburg Mission Society built a ship to bring the missionaries to Africa. It was originally planned to send them to Ethiopia in North-East Africa. In 1854, the ship reached Zanzibar, but they could not obtain permission from the ruler of North-East Africa to travel to Ethiopia. Aware of the need among the heathens in and around Natal in South Africa, they decided to do missionary work in Natal and Transvaal. They arrived in Durban on August 2, 1854. (du Toit, 1988:6)

They named their first mission station New Hermannsburg. The work of the mission station spread quickly through Natal. In 1857 their work was extended to the Transvaal. In 1858 the missionary work among the Zulus had already been spread to 23 mission stations with 82 outposts and 133 preaching points. The Hermannsburg community had already been established in 1854 when the 16 unmarried missionaries, who lived and worked together, formed a house-community. Through the work in Natal, the Lilienthal community was formed from the New Hermannsburg community (du Toit, 1988:7).

The Stegen family was members of the Lilienthal community. Thus, the deepest roots of Kwasizabantu lie in the Hermannsburg Mission Society. Karl Stegen the father of Erlo Stegen, leader of Kwasizabantu, was a member of one of the congregations founded by the Hermannsburg Mission Society, namely Lilienthal. which was part of the Evangelical - Lutheran church of the Hermannsburg Synod in Perserverance (du Toit, 1988:3).

Kwasizabantu, the South African mission is situated in Kranskop, KwaZulu/Natal, South Africa. The name Kwasizabantu means in Zulu 'the place where people are helped'. The Mission, which is led by Erlo Stegen, a South African of German descent, is denominationally of Lutheran background and terms itself a revival movement.

Erlo H. Stegen (1935 -) came to conversion in 1950 as a boy of fifteen. He testifies:

> One Sunday while I was in church, I became conscious of the fact that I was a great sinner and

> that I needed Jesus... I had contradicted my parents time and time again and wanted to have things my own way. But now God showed me that, in His eyes, this was sin... I had grown all the more conscious of the fact that I needed Jesus to free me from my sins... I cried to God, "Lord Jesus, I need you!" Change my life and save me from my sins (Stegen, 1998:9).

When Erlo Stegen was converted as a teenager he felt a call to become a missionary, but he resisted it. From 1950 to 1952 he went through terrible torments. He had, after all, deliberately decided against God's call. One day Erlo was kneeling in his bedroom and reading a text about the love of God. The resistance in his heart crumbled away in the presence of the thought, that God still loved him in spite of his disobedience and defiance. He was so overwhelmed by the love of God that he burst into tears. Shortly afterwards he again went into his room and asked the Lord for direction. He opened the Bible and read the words in John 21 verse 15-17: "Feed my sheep!" Erlo stood up, and went to his parents and declared: "God has called me." Since this experience there was no further doubt (Koch, 1981:42).

He went and studied at Bible House in Pretoria and there he received his training as a preacher and evangelist. Pastor Erlo Stegen felt his heart drawn to the black brothers. After missionary training, he acquired a tent and preached the gospel among the spiritually starved Zulus. That was the beginning of Erlo's tent missions (Koch, 1981:42).

On the green hills of the province of KwaZulu-Natal, the eastern part of the Republic of South Africa, live the Zulus. The word 'Zulu' means heaven. With a population of 6 million, the Zulus were the largest of many nations of South Africa. The Zulu nation had a long, proud history. Their dignity came from a long tradition as a warrior people. The countryside seemed beautiful and peaceful, but that was only on the surface. Often superstition, fear and violence fully dominated the lives of the Zulus. Medicine men and witches had an iron grip on the people. Tribal warfare and feuding among each other claimed their victims daily. All the many attempts of the government to end this fighting between the tribes failed (Koch, 1981:16).

The first evangelical activity of Erlo Stegen to the Zulus extended over about twelve years from 1954-1966. He would prolong his tent mission in a particular place for twelve or even fourteen months, thinking that he could thus force a breakthrough. It worried Erlo very much that in these long evangelizing meeting fewer and fewer people turned up as time went by. Erlo said, "The longer I preach, the less people are attracted to it" (Koch, 1981:44-45).

One day a Zulu mother came to Erlo after a service and asked: "Is Jesus, the white man's God, really alive, just as you said?" Erlo confirmed the truth of this. The mother was very glad and said: "I have a grown-up daughter who is completely mad. Could you please ask your God to heal her?" (Stegen, 1998:13) So Erlo accompanied the woman to her home. There he saw her daughter tied to a pole with wire because she was violently mad. Erlo took the girl back to his

house and there prayed continually for her together with three of his co-workers. While the girl was not tied up things quickly became chaotic. The demented girl attacked the furniture, smashing tables, chairs, the windows - even the bed and the bedding. Eventually she had to be locked up in an empty room to prevent the total destruction of everything in the house (Koch, 1981:45).

Four people prayed for her practically night and day for three weeks. At length Erlo's physical strength was virtually at an end and he was practically a wreck. Moreover, he was spiritually exhausted too. Erlo cried with his whole heart, "O Lord, why are we so completely powerless today?" That was the state of affairs after twelve years of service (Koch, 1981:45).

During the autumn of 1966 Erlo was in Mapumulo. After the bitter experiences of the previous years he started a Bible study among the Christians to see if their spiritual lives matched up with the Holy Scriptures. At that time there were only forty Christians at Mapumulo. Together they read the Book of Acts. The place where they came together was an old stable which they had re-plastered with cow dung and white-washed. These times of Bible study became hours of self examination in the light of the Word and correction for all those present - and also for Erlo himself (Koch, 1981:46-47).

A process of purification was initiated among the members of Bible study group. The prayer times became more and more hours of repentance and lamentation over their impure lives. They became so intense that virtually all other things were forgotten. Those in the little group hardly asked for time to eat and sleep. The group of twenty to thirty people was charged with a spirit of penitence and prayer (Koch, 1981:48).

The more they studied Acts, the more their hearts were broken. One day during a Bible study, suddenly a young woman of the Zulu congregation, who had been converted just three months before, stood up. Tears were streaming down her face as she said, "Oh pastor, please stop." This young woman interrupted Erlo in the middle of a sentence. "May I pray?" She was allowed to pray and prayed a simple prayer, "O Lord Jesus, we have heard what the early church was like in Acts. Couldn't you come down and be in our midst as You came down two thousand years ago? Couldn't our church be the same as the one in Jerusalem?" (Stegen, 1998:34-35) Stegen (1998:35) was completely arrested by this prayer. He testified:

> My heart burned as did those of the two Emmaus disciples when Jesus talked to them. I believed that that prayer was through the Holy Spirit, and if it was, then we would soon experience what happened in the early community of Christians. Is this what they felt? O Lord, grant that your children and our church in the world today may be like the early church. Can't You do it once again? Revive your work, O God. Can't the Christians today be like the first Christians again?

They placed themselves in the light of God's Word and sought His face. After a time of God's

intense dealing and refining, where they were cleansed from things that were a barrier between God and man, between man and his fellowman, the Lord opened the heavens and began working in His sovereign power (Stegen, 1998:46, 48).

At last, at a prayer meeting early in 1967, there was a sound like the rushing of wind. A few weeks after the prayer of that young woman, those who were praying together had an indescribable experience. The Spirit of God came over them. They felt a strong draught of air and at the same time heard a sound. A great awareness of sin came over them as they prayed and at the same time an inexpressible certainty of the presence of God. Everyone felt the mighty presence of God and knelt in awe and worship. Revival had begun. The Holy Spirit had filled the small group in the old stable where they gathered. It was the turning point. All the privation and concern they had thus far undergone was pushed into the background by the power of the Holy Spirit. A new era in the ministry of Erlo and his team had been ushered in (Koch, 1981:49).

The great spiritual experience in Mapumulo immediately began to bring forth a rich harvest of blessings. A threefold authority and power became apparent: proclamation, healing, and deliverance. The wonder-working power of the gospel became so widely known that people from near and far streamed in to hear the Word. Sometimes when Erlo came out of the house two hundred people were already waiting, without any invitation, simply out of an inward compulsion to hear the Bible message. After every meeting many people would stay behind for spiritual counseling, to confess and to make their lives right before God. This conviction to confession and make right continues up to the present time (Koch, 1981:52).

From far and wide God brought people under conviction who were in need to the Christians at Mapumulo, people who were bound by sin and satanic bondages - witches, witchdoctors, the possessed, to mention just a few. Some of them, without anyone having spoken to them, were conscious of their lost condition, and were desperate to find the Lord and His liberating power. Within the first week after the revival began, more happened than in the previous 12 years of determined and uninterrupted hard work. Streams of living water had begun to flow (Koch, 1981:55).

One mother had sold her last possession to seek hospital treatment for her paralyzed daughter - in vain. Now the girl was brought to a revival meeting and was instantly healed. At the same meeting a leper, so disfigured that nobody could bear to be near him, was healed and walked home with normal skin. Blind eyes were opened. The lame walked. Some, sensing God's presence, were healed even before they reached the tent (Koch, 1981:53-54).

The small Mission station at Mapumulo became too small. In 1970, the Mission was moved to a farm 20 km away called Kwasizabantu, situated between Kranskop and Mapumulo. In 1970, building began at Kwasizabantu, which today is the center of the revival. People stream to Kwasizabantu daily from different nations, races, languages and backgrounds and with a

great variety of problems and needs: some seeking help for spiritual and psychological problems (eg. depression, broken marriages and homes, alcoholism, drug-addiction, etc.). Criminals and murderers come to get right with God. And many others come for spiritual enrichment, for a meeting with God. There are doors wide open to the gospel in schools. Kwasizabantu has become a venue for church leaders seeking reconciliation and wanting to pray for their strife-torn land. And Erlo Stegen regularly says: "If God can send revival among the Zulus, He can do it anywhere" (Kwasizabantu, 1997).

Nearly four decades years have passed since the beginning of the revival at Mapumulo and the rivers of living water still flowed. The Gospel continues to spread and is going forth in power locally and internationally. The little Zulu congregation has become a large mission with headquarters at Kwasizabantu - not far from Mapumulo (Stegen, 1998:64).

The Mission continues to grow. The auditorium can seat up to 10,000 people. On the average thousands attend Sunday services for morning worship. Youth conferences attract up to 7,000 young people at a time. Over 1,000 delegates gather for each Ministers Conference. Domino Servite School at Kwasizabantu Mission has made headlines with some of the best matriculation results and highest distinctions in the province. The Cedar College of Education trains teachers. Christians for Truth mobilizes tens of thousands of Christians countrywide to stand for the right to life of preborn babies, and to oppose pornography, prostitution and other social evils. Khanya Press prints world class quality publications, including books, for international distribution. The Kwasizabantu Choir conducts ministry outreaches throughout Africa and Europe. Radio Khwezi is the largest, independent Christian radio station in the country, reaching to KwaZulu-Natal (Stegen, 1998:65). It is a wonderful thing that there are vibrant ministries with many facilities in hilly mountainside and a remote country.

Since that time when the Holy Spirit's fire and wind blew through that little cleaned out stable in Mapumulo, God's blessings have continued to flow, even to other parts of the world and many thousands of people have found real freedom and lasting peace in Christ. The revival which began in 1967 has not weakened so far. The river has become stronger and deeper and has reached out into their homeland and many foreign lands.

5.6.2 Community life

Kwasizabantu is located 20km from the village Kranskop of KwaZulu-Natal province in South Africa. It is situated in the hilly landscape. The main building complex is on the top of a hill and includes a grass covered runaway. On both sides of the hill there are streams which flow all year round.

Kwasizabantu is internationally recognized as a non-profit mission community seeking to help the needy. The mission work of Kwasizabantu began a few years before the present mission property was obtained in 1970. The mission center was moved to a piece of ground at

present place. The property had been sought because of the many people who were coming for help, sometimes traveling or walking very long distances. The need for accommodating those coming for spiritual help has been at the core of all the building programs since that time (du Toit, 1988:34). Erlo Stegen explains on the rise of community:

> Through the revival, people came from near and far. There were hundred people. We couldn't take so many people in our living house. So we went to the neighbors and asked, "Could you take some people?" Because some came from far away, we had to put them somewhere. And we had to counsel them, pray with them, and led them on. Then we realized that we needed the place where they could stay for two or three days. That's why we looked for a place. The sick came as well and they couldn't go back immediately. We started building. Before the building was finished, the people were coming in. Soon the place was too small. And it grew and grew. Some said, "We feel that we are called to do Lord's work here." They also asked to be trained as well. Then we also needed their food. So we started planting. And we built more houses. That's how the community started (Stegen, 2003: Interview).

The community of Kwasizabantu is a spontaneous outcome of revival. Kjell Olsen, one of co-workers comments on the community life:

> The moment the Lord came down among his people, the spirit of unity and love among God's people molded together. Then we could understand the Acts of the apostle. They shared everything as community. They lived one for the other and they brought their things and shared together. We are able to live together in peace. There is a true harmony in our community. We are very different people here. We have Zulu people here, and we have got some German extraction. We have got other black nations here as well. And we have different character types. But we all bow at cross. There is an immediate fellowship. There is an understanding of the Afrikaner or of the German, or of the Zulu. So there is no cultural conflict even though we speak many languages here. Its way of fellowship is real and genuine. Fellowship with God and fellowship with others are more important than a structure. Community is something that just must happen (Olesn, 2003: Interview).

Kwasizabantu is a Christian community with both single and married members. There are about 140 full-time co-workers. The co-workers are a regular member of Kwasizabantu. The majority of co-workers are black with whites and a few coloreds. They come from various backgrounds. It varies from civil engineers to a Zulu witch. Some come from overseas, mainly from Europe, and many of them have accepted South African citizenship. Many of the co-workers are out preaching the gospel in mission teams in the district and further afield. Some of the co-workers are involved with the farming, building and mechanical work while others are ministering in the wards in song, prayer and teaching, bringing the Good News to hungry souls and praying for healing. Many of the co-workers use their skills in the service of the community. They are, e.g. a qualified attorney, a trained carpenter who works in the carpentry workshop and an electrician who works in the electrical workshop. There are also about 200 voluntary workers and a continual flow of visitors every week (du Toit, 1988:35). About 1,000 people live together at Kwasizabantu. Today Kwasizabantu is a community

where troubled and needy people from all over South Africa and the world find help.

There are a number of buildings and facilities at Kwasizabantu: a large dining hall which also serves as a service hall that seats 1,000, an auditorium that seats 10,000, a 120-bed hospital, dormitory blocks, 55 rondavels (round huts) for accommodation, several farming enterprises, several school buildings, a radio station, a printing press, and an airstrip on the 340 hectares of land.

At Kwasizabantu worship services are held every day. Each night there is a service in the large hall which serves as a dining hall and meeting place. People stream in and sing hymns about twenty minutes before the start of the service. The language barrier is dealt with without fuss. While the preacher speaks, his words are translated into Zulu, English, Afrikaans, and German for the different language groups who sit together.

Kwasizabantu does not practice a systematic common ownership, but they voluntarily share all things in community life. Kjell Olsen mentions on the common sharing:

> We help financially each other. We share all things together like Act 2. We support each other. Financial gifts are given to the members and they are distributed to the needy in the community. Sometime gifts are not financial, it might be material. We pray for provisions and Lord provides us. We pray for money and we work for money. We use when the Lord provides us and we distribute that (Olesn, 2003: Interview).

None of the co-workers receive a regular salary from community. Accommodation and meals are provided to members for free. Some co-workers run personal business like tent making in their spare time. Five hectare land is free for every co-worker and they plant various vegetables and use for family usage. Kwasizabantu is a voluntary community of goods like Acts 2.

Kwasizabantu does not have any formal membership procedure. Membership requirement is simply having a fellowship with members and living for God in a Biblical way. There are two groups of members: co-workers and voluntary workers. Co-workers are a core group of community. They are under the direction of leadership of community. They have a full time calling to be in community life. It is requirement that they feel permanent calling for Kwasizabantu. Kwasizabantu tests their callings to see whether those are matched by God's will. Voluntary workers come to Kwasizabantu for specific calling, but it is temporary calling. They might stay at the community for few weeks or six months or two years. Voluntary workers range from 150 to 200. They change continually (Olesn, 2003:Interview).

Kwasizabantu believes that Biblical leadership should result from spiritual authority and consensus by that church or organization and spiritual people can choose a spiritual leader. Rev. Erlo Stegen, together with a leadership team, has been director of Kwasizabantu Mission since the beginning (Olesn, 2003:Interview). Kwasizabantu does not set a rule for community

life. They just have basic statement of faith which is Evangelical. One of the members said, "When the Holy Spirit became a regulation, it is the best regulation. Then there can be a great freedom. Let the peace of God guide you in all your decisions" (Pretorius, 2003: Interview).

Kwasizabantu is an interracial community which is composed of blacks and whites. There is a strong emphasis on reconciliation and oneness between them. Erlo Stegen declares:

> To me, this seems to be the greatest miracle of all: unity of the Christians. Normally, they quarrel and slander behind each others backs and kill each other with words. But the death of the Lord Jesus and His resurrection moved them so deeply that they were drawn closely together in prayer and it was possible to say of them: they were one in spirit (Stegen, 1998:27).

Before revival there was a tendency among the Zulus that Christianity is the white man's religion. But after experiencing the revival at Mapumulo in 1967, the Zulus no longer said that Christianity is the white man's religion (Stegen, 1998:55). In South Africa the rift between black and white, between Afrikaner and English is so deep, so often reopened and torn deeper that there seems no way that it can be healed. The memories of injustice that go back for generations - the injustice of white against black, of the British occupier against the Afrikaner, the greed for gold, for land, for power; the fear, despair, hatred, bitterness - these things hold the people of South Africa in a heavy bondage, destroying countless lives. But at Kwasizabantu there is a brotherly unity to heal the land, and black and white, English-speaking South Africans, Afrikaners and Germans mingle in the love that God has shed abroad in their hearts. The barriers of race, culture and history have been destroyed. Politicians and laymen who have visited the mission have constantly expressed their appreciation for the racial and cultural harmony and have called it a 'model for the New South Africa' (Kwasizabantu, 2000:web). Thus Kwasizabantu is a vast field of community practicing reconciliation and oneness.

In that sense, visitors are an important part in the community life. People come to Kwasizabantu everyday from all over the world and from just over the hill - the sick, those who seek an answer, the skeptical, ministers, theologians, black, white and Indian. They are all received with the same unassuming warmth and acceptance and there is always room for more people. Visitors are most welcome to the Mission Kwasizabantu whatever their denominational background may be. Some may not have any church background but are seeking help.

Generally, there is a time limit of two weeks for those visitors who are local (South African); although this depends on the person's needs. The time limit does not apply to overseas visitors since they travel from so far to come here. Youth groups and whole congregations, come on weekends and holidays. Kwasizabantu can accommodate 47,000 and more people during conference. Kwasizabantu built 55 rondavels (round huts) to accommodate visitors. There is no cost for food or accommodation. All visitors, without exception, stay at Kwasizabantu free

of charge. Kwasizabantu does no fund raising and no collections are held in the services.

Most of Kwasizabantu's finances is obtained from their farming ventures. The people at Kwasizabantu do not only pray, they also work very hard. Kwasizabantu aims to be as self sufficient as possible. Kwasizabantu has a principle not to solicit funds or send out letters appealing for donations. There are 25 different projects which continually grow and expand as the need grows to generate funds. The 340 hectares of land are used for intensive farming for use at Kwasizabantu and to sell. Some of the projects are as follows: A green house project of a huge hothouse and plastic tunnels produces vegetables of the highest quality. Kiwi vineyards produce fruit for local and international markets. Besides cattle and chickens, there are also apiaries for honey, a noodle factory, a pottery. A jam factory turns out tens of thousands of homemade jams and pickles for use at the community and for sale. A bakery bakes a minimum of 400 loaves a day and sells bread and confectionery, a dairy and yoghurt production plant (yoghurt is sold to shops, hospitals and airline companies), and a water factory (aQelle) produces bottled water and juice for the South African and international market. A printing press prints pamphlets, newsletters and books (Stegen, 1998:65).

The surplus products which are not needed for the community‘s own use, are sold and with this money products are bought which the community cannot produce itself. The bakery supplies all the bread that is needed and there are several workshops which undertake the electrical, woodwork, plumbing and mechanical work of the community (Stegen, 1998:27).

Kwasizabantu runs its own community schools for people in the community, especially the disadvantaged. Several training institutions have been established. The educational opportunities include a school, a teachers' training college and an adult education school, where sewing classes are also presented. Training facilities are constantly growing according to the need and include the following:

1) Domino Servite School (which means 'Serving the Lord') is a registered private Christian school at Kwasizabantu Mission. It was founded in 1986 and now has over 520 pupils and 35 staff members. The girls' hostel can accommodate about 120 girls - 4 per bedroom. The main aim of DSS is to lead the children to Christ. This non-racial school has been widely recognized by the Education Department and the media as achieving academic excellence year after year. Besides the 100% matric pass rate since the beginning Domino Servite School has had of the country's top matric pupils on a number of occasions. The pupils are mostly from rural black families who are too poor to pay a normal school fee. Accommodation, food and other expenses are largely subsidized by the mission.

2) Thabitha Adult School is an adult literacy center which has taught hundreds of disadvantaged adults how to read and write. The center is registered with ABET (Adult Basic Education and Training) of the Department of Education. Other courses are also offered, for

example learning English, Afrikaans, Zulu, German and other basic skills like sewing, cooking, driving as well as computer literacy. There are several different options for adults who wish to pursue further education. Again, Kwasizabantu Mission is the chief financial sponsor.

3) A Teachers Training College, Cedar College of Education (CCE), was initiated in 1994 and aims at training teachers with a proper Christian foundation. The first students graduated at the end of 1997. The College is affiliated to the North-West University and the North–West University College of Education. The CCE certificate is accredited by the University.

4) Kindergarten is available for children at the community. It is run daily in conjunction with the school term. The mission helps with financial expenses.

5) Sewing courses are offered to women in the local community who wish to learn the skill in order to make some income for their families. The community provides the staff, buildings and finances to run these courses.

6) A number of practical skills are taught year-round. These skills include: farming, building, carpentry, baking, mechanics and electrical. The disadvantaged rural area has been assisted by these courses and apprenticeships. Kwasizabantu sponsors all these courses.

7) Radio education courses are given on a daily basis by means of the Kwasizabantu based community station, Radio Khwezi. These education programmes include: matric courses, adult English literacy, Zulu literacy and household hygiene. Kwasizabantu provides the vast bulk of the considerable resources involved (Stegen, 1998:27).

8) Emseni Care Centre: KwaZulu-Natal province is one of the hardest hit by the Aids pandemic and at the beginning of 2006 Kwasizabantu felt led to start a ministry for the very sick, called Emseni Care Centre (Emseni means ‘The place of grace’). Aids patients normally do not recuperate, they just deteriorate until they die. Many patients are cared and cured in this centre. The matron in charge of state hospitals in KwaZulu-Natal said there is no hospital like this one. Kwasizabantu witnesses that God has mercy and is working in wonderful way.

Just like the early church became an entire community after coming of the Holy Spirit, Kwasizabantu became Christian community after its revival. It is a spontaneous result of revival. Kwasizabantu is not a conceptual community, but it is real community with a form of common life in one place.

5.6.3 Spirituality

Kwasizabantu is an outcome of its revival. The key word of the spirituality of Kwasizabantu is revival. Duncan Campbell, of the Hebrides revival, said, "Revival is not churches filled with people but people filled with God." Jonathan Edwards puts it, "Revival is a special

season of mercy" (Kwasizabantu pamphlet, 1995). Kwasizabantu defines revival according to the Bible and their experience of revival as: "Revival is the special presence of God among His people" (Kwasizabantu pamphlet, 1995). Stegen (1998:36) himself also mentions:

> When I speak of revival, I am not talking about revival meetings. I am talking about when God Himself rends the heaven and comes down into our midst, and every person there is conscious of the presence of the living God.

When Erlo Stegen hungered for revival, he and his congregation began to study the Bible and that became the base of revival. He asserts, "In times of revival the Word of God comes alive. It smites us and pierces our hearts. The Word of God is like a hammer, that breaks a rock into pieces (Stegen, 1998:46). Revival is the result of a life according to the Scripture, which we should be living daily" (Stegen, 1998:54). Stegen (1998:46-47) confesses:

> Then God replied in my heart, "If you want revival, it's going to happen according to My Word, and you must believe as Scripture says. You must love your neighbor as yourself. Do you love the Zulus as yourself?" All I could say was, "No, Lord, I can't do that, it is going too far. To my own people, the whites, yes, but to the Zulus, no, I can't do that!"... He just put on more pressure, and said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."... To let Him be our Lord means that our way of living corresponds with His Word, that we believe as the Scripture says, and that we are obedient to Him.

He considers that the reason why so many people pray for revival but so few experience it is that many Christians are only playing with words when they pray for revival. And when revival comes, they turn against it and become enemies of that which they prayed for (Stegen, 1998:48).

The next step to revival, is a deep conviction of sin. Stegen (1998:45-46) recalls:

> It now became clear to me that it wasn't the heathens who were standing in the way of revival. I could only cry out, "Lord, there is only one person hindering your work, and that is me! Please forgive me!"... I wept incessantly and cried, "God, be merciful to me a sinner." That was the beginning of the revival. God was putting me through His mill, which grinds slowly and minutely... I prayed like the sinner in the temple, who beat his own breast... God was busy dealing with me.

Prayer is also necessary for revival, together with the Word of God and conviction of sin. The Zulu revival started early in 1967 with an outpouring of the Holy Spirit. For many weeks prior to the outpouring of the Holy Spirit about thirty Christians joined Erlo in daily prayer for revival. During that time the process of cleansing and sanctification was experienced (Koch, 1981:319).

Revival begins at the House of God and not with the outsiders. Erlo Stegen says that it was

not the heathens who were standing in the way of revival but him. He and his congregation had prayed that God would work among the heathens, but it became clear to them that God did not want to begin with the heathens, but with them. They looked at their own lives and realized how sinful they were. Erlo realized that he himself was the greatest stumbling block to the working of God. Through the revival of children of God, God spreads the revival to the heathens. After Erlo Stegen and his congregation experienced revival, many Zulus turned back to God (Stegen, 1998:48).

As a result of the work of the Word of God, conviction of sin and constant prayer, revival was given to them after a few months. The phenomenon of the revival is the full presence of God among them. Stegen (1998:50) recalls the first moment of revival:

> The day came when God rent the heavens, as it were, and came down while we were gathered together. Suddenly we heard a noise like a great wind... It was similar to pressurized air escaping from an air pump, and as if that wind were blowing right through every one of us... Everybody was conscious of the presence of God without anybody saying a word. All I could do was to bow down and worship the God of heaven.

The result of the revival was deliverance of demon possessed, healing, mass conversion, and powerful evangelism. The Spirit of God came over the whole area of Mapumulo, and brought the people. The first person to come was a witch who lived seven kilometers away and was in charge of a training school for witches. God began at the very strongholds of Satan. To Erlo's surprised question of what she was looking for, she answered: "I am looking for Jesus. Can He set me free? I am bound with the chains of hell. Can He break these chains?" Stegen (1998:50) could not believe his eyes and ears. For twelve years he had tried to lead witches to Christ, but to no avail and here suddenly one comes and says that she wants to be set free from the chains of Satan.

He asked her: "Who spoke to you?" "No one", was the answer. "Who brought you the message of Jesus?" he asked. Again she answered: "No one." "But who invited you to come here?" he asked with rising amazement. The answer was again "No one." "But", she asked, "Why all these questions? If Jesus does not set me free now, I will die with hell as my destination." Lead by Erlo, she confessed her sins and made known her desire to open her life to Jesus. Then she said, "Please ask this Jesus to set me free from the evil spirits within me." Together with five or six co-workers they formed a circle around her. They sang a song, a song of Christ, the powerful Victor, who triumphs over Satan, demons and sin. When they commanded the foreign power to leave her, in the name of Jesus Christ, she began to speak. But it was not her own voice or her own language. It was the voice of a man, and the language was English - a language which she had never learned. Then the spirits spoke: "Because the Holy Spirit has come, His fire is too hot for us. We have to go." After this, the evil spirits began to leave the woman with a scream that sliced the air. The next moment her face changed. It shone like that of one who had already lived in the presence of God for long

time. She called out: "How wonderful, Jesus has set me free! He broke the chains of hell" (Stegen, 1998:51-52). It was the first reality of revival.

Stegen and his group also experienced that the sick were healed, many of them without even being prayed for, simply by being there. Some of them were healed instantly, even before the service had begun, and others God touched during the service. A blind man, whose eyes had suddenly been opened, walked up and down, shaking his head and crying again and again, "Jesus is my God! He is truly my God!" Sick people would be brought in on stretchers and put on the ground. Sometimes, even before the service started, they would rise and walk around (Stegen, 1998:55-56).

Beside these cases, there were various kinds of healing such as: healing from leprosy, of a kidney disease, of dropsy, of one with heart disease, of a deaf and dumb, of barrenness, of a lame man, of a swelling, of toothache, of an illness of the intestines, and healing from inner haemorrhaging. It is impossible to record all the healings which the living God worked among the Zulus. Kwasizabantu also witnesses rising from death. One dead woman, Lydia Thofozi, experienced such a resurrection in 1973 (Koch, 1981:170-172).

The following document is one of medical reports on the healings in Kwasizabant by Dr. Abu van Eeden as given in du Toit (1988:61-61):

> In the region of August 1984, I was working at Montebello Hospital in the Dalton area. At that stage I would visit Kwasizabantu over weekends. On one occation I was at Kwasizabantu for a weekend with a friend, Dr. M.J. Viljoen, who also worked at Montebello. One of the visitors was very ill. He was a known asthmatic, who had at that stage developed a type of bronchopneumonia (according to a specialist physician from Pietermatizburg who saw him 1 week later). The Saturday afternoon he asked us for help as he was short of breath. On examination he had obviously had an asthma attack of moderate severity which, according to him, had already been going on for more than six hours.
>
> I gave him an intramascular Aminophylin (500mg) plus an ampule of Depo-Medrol. At 17h00 that afternoon we were together with him and he was much better. If I remember correctly, we also treated him with Ampicllin because he had symptoms of flu and we wanted to prevent a secondary infection in the light of his tendency towards asthma.
>
> The next morning, he woke us up at approximately 7h00. He was extremely short of breath and obviously had a severe degree of bronchospasm. Clinically he had both an inspiratory and an expiratory wheeze. He only sat in one spot, so to say, gasping for breath. I did not check for pulcus paradoxis and can't remember whether he was synoptic.
>
> We slowly administered 250mg Aminophyllin intravenously over 10 minutes and, if I remember correctly, 1ampule of Solucortef or even Decadron (a very potent corticostreroid). After about 30 minites, his condition had remained the same. He would discard the tissues and get another handful for the next bout of coughing. We then gave him another 250mg of Aminophyllin slowly, intravenously with virtually no result.
>
> Mr. Smith himself then suggested that we would call Erlo Stegen to come and pray for him. He came, sat down next to Mr. Smith on the bed and began to pray. Meanwhile, Mr. Smith was

> continuously panting for air with a bubbling sound from deep inside his chest (wet crepitations) which was clearly audible without the use of stethoscope. While he was praying for Mr. Smith, over a period of 5-6 seconds the latter suddenly became absolutely quiet. He was so quite that I almost opened my eyes to see what was happening. After the prayer Erlo Stegen stood up, walked out and asked if he could possibly see Mr. Smith later (the same day) before he would leave for overseas. Mr. Smith was virtually normal. He was sitting upright on the bed breathing peacefully. We asked him to cough and he had an absolutely dry cough and could not produce any sputum at all.
>
> Medically speaking, I don't believe there is an explanation for this. Both of the intravenous Aminophyllin should have started to work after about 5 minutes and except for that, one usually sees gradual improvement over a matter of two Aminophyllin (the standard treatment for hospitalized asthma patient with a slight variation from doctor to doctor) and have never seen a patient respond so suddenly, dramatically, an hour or two after the treatment has been given. We couldn't have caused a sudden correction of acid-base disturbance, as we did not have any bicarbonate on hand to give.
>
> We obviously did not correct any possible pnuemothorax. I could maybe just mention that I considered Mr. Smith as virtually too sick to be transferred later, retrospectively diagnosed a bronchopneumonia.
>
> Singed: Dr. A. van Eeden MBChB (BmedSci)

After the outpouring of the Holy Spirit, the various gifts of the Holy Spirit became evident at Kwasizabantu. Erlo explains about the charismatic gifts: "God is the giver. The gifts are not humanly ordained. The gifts are a natural outflow from a life which is in unison with God." He believes that the gifts are still available in these days. He and his co-workers have continual evidence of what God is doing in the present time (Koch, 1981:190, 192). The gifts such as speaking in tongues and the interpretation of tongues, prophecy, a word of wisdom, healing, miracles, discernment of spirits which I Cor. 12 suggests appear at Kwasizabantu today (Koch, 1981:190-205). In the light of such facts it is clear that the endowment of spiritual gifts is not a thing of the past.

The early church, at Pentecost, enjoyed a powerful outpouring of God's Spirit and the revival spread far and wide. Through history God has seen fit to send times of refreshing to His people. Kwasizabantu have experienced a repetition of Acts, chapter two, in a smaller measure. Some theologians insist that the outpouring of the Holy Spirit is no longer applicable in the twentieth century, but Kwasizabantu shows that the revival of the early church is possible today, too. They testify to the fact that God is still the same today (Stegen, 1998:55-56).

Even though Kwasizabantu experiences various kinds of gifts of the Holy Spirit today, they put more emphasis on the Word of God. This is the difference with ordinary charismatic movement. Kwasizabantu considers that the primary work of the Holy Spirit is conviction of sin and making believers die to sin. Stegen (1998:24, 43) explains:

> The first thing that happens when the Holy Spirit comes into a person's life is that He convicts

> that person of sin. There is broken-heartedness, and people weep because of their sin. There are tears and not smiles, because the Spirit of God is at work... When the Comforter comes, He will open our eyes to our sin... By the power of the Holy Spirit Peter was able to die for Jesus. He died for the truth. To die to oneself is extremely difficult. It is only possible through the power of the Holy Spirit.

Kwasizabantu sees the healing of the spirit as more important than healing of the body. Erlo says, "It is a thousand times more valuable to be set free from one's sins than to be healed of one's sickness. The spiritual must always take precedence" (Stegen, 1998:24). Divine healing always begins in the heart. The Bible teaches us in James 5:16, "Confess your trespasses to one another, and pray for one another, that you may be healed." Healing of soul is put first and spiritual illnesses must be treated first. A spiritually ill person might be afflicted with irritation, anger, resentment and many other things. To be liberated from them is a thousand times more valuable than to be healed of physical ailments. In times of revival it is not even necessary to tell people such things. They will come and say, "We are sick, but we will not worry about that! Pray for us that we may be healed spiritually" (Interview with Kjell Olsen, 2003). When people realize their spiritual condition and confess that they are sinners, making right their lives with God and making peace with God, who is the beginning of healing (Stegen, 1998:61-62).

Kwasizabantu's beliefs are based on traditional evangelical doctrines. The first point of the confession of faith is to believe the final authority and infallibility of the Bible (Kwasizabantu pamphlet, 2003). There has also been much misunderstanding on the 'signs and wonders' which appeared at Kwasizabantu. Although Kwasizabantu accepts that God can work through miraculous means, they believe that the Word of God stands supreme as the only measurement of truth and the will of God. They do not identify themselves with extra-Biblical revelation since the Scriptures are complete and nothing can be added to them. They insist, "All dreams, visions, other supernatural phenomena should be checked against the Word of God." Kwasizabantu is generally skeptical about the claims by extreme groups who receive 'special revelations' (Kwasizabantu, 2001: web).

Kwasizabantu believes that the characteristic of Spirit-filled Christians is a Jesus centered life. Jesus is their very life and they live for Him every day of the week. They are Spirit-filled and live for the Lord Jesus. They are not self-centered. They do not live for themselves, but for their neighbors. That is exactly what a Spirit-filled Christians should be like (Stegen, 1998:29).

Even though Kwasizabantu experienced the various gifts of the Holy Spirit and signs and wonders of the early church, the worship services of the Kwasizabantu are very quiet. There is no shouting of 'Hallelujah' and 'Amen' and no loud prayer in worship services. Kwasizabantu believes that when the Spirit of God moves, those are the most silent moments (Stegen, 1998:24). Like the traditional Lutheran church, the services consist of modest praise,

quiet prayer and Spirit-filled sermons. The sermon is interpreted into four languages namely Zulu, Afrikaans, English, and German. The average attendance of the worship service on Sunday is about 2,500.

The spirituality of Kwasizabantu is similar to the spirituality of the Evangelical Sisterhood of Mary in Germany. The Evangelical Sisterhood of Mary puts a strong emphasis on repentance. Both of them consider repentance as the key to spirituality and experienced various gifts of the Holy Spirit. But both of them are on the stream of Evangelicalism more than charismatic movement. The denominational root of the two communities is in the German Lutheran church.

Kwasizabantu considers that personal revival should be the normal state of every believer. Kwasizabantu suggests five resolves for personal revival as follows: 1. Repent of every sin (Rev. 3:19). 2. Forsake all questionable habits and activities (Rom. 14:23b). 3. Make right any wrongs between yourself and others (Mt. 5:23-24). 4. Commune with God through prayer and the Word (Ps. 119:107b). 5. Trust God to use you as His instrument in the lives of others (Jas. 5:19-20) (Kwasizabantu pamphlet, 1995).

Prayer is also important in Kwasizabantu as prayer is necessary for revival. They pray for constant revival and daily provision. They not only work for their material needs, but also ask the needs to God by prayer. Kwasizabantu has experienced several miracles for provision through prayer. The following is one of cases of God's provision through prayer:

> There are considerable problems when large conferences are arranged at Kwasizabantu. One of these conferences, consisting of a few thousand visitors, took place in April 1976. Before such conference, the team always prays that the Lord will provide all that they need to care for all the people. They use all the money that they have to buy the necessary provisions. So many people arrived at the conferences that cooks feared that there was not enough and they prayed: "Lord please repeat the miracle of the fish and bread, that no one should go away hungry." They prayed while they cooked and what they dished out the food they prayed: "You must take the spoons and dish out the food." While they dished out the food, one of the participants in the conference saw the provisions and asked: "Do you think that it is enough?" They answered: "Don't make us scared. We have already prayed." And what happened? There was so much meat, bread and mielies left over, that there was still enough for the following day (du Toit, 1988:39).

Prayer is also a channel of divine healing in Kwasizabantu. There is a prayer hospital in Kwasizabantu. Although there are wards, beds, and patients, there are no doctors, no nurse, no medicines, no operating theaters in the hospital. Most of the patients in the hospital are Zulus. Ninety percent of them have been written off by the medical profession. They have cancer, multiple sclerosis, asthma, encephalitis, polio and many other diseases. In prayer hospital prayer is the only thing offered for the healing of the patients. However Kwasizabantu is not against medicine. When patient needs medical treatment, such a person

is taken to the doctor or hospital. Kwasizabantu has a balanced view of divine healing and the use of medicine (du Toit, 1988:62-62). The emphasis of the prayer hospital is not a physical healing but divine healing. There are 120 beds in the hospital. Many of those patients are healed. Some of them remain a while longer because they realize that they have a deeper need than the healing of their bodies - they need the presence of God in their lives. The hospital is a place of prayer.

Holiness and Sanctification is another feature of the spirituality. The accidental visitor to Kwasizabantu can receive the impression that he has landed in a pietistic community. The people there are so concerned about the safety and sanctity of their own soul. Erlo Stegen says, "As soon as a person falls from the gospel, he is out of our community. Our membership card is spiritual health" (Stegen, 2003:Interview). Kwasizabantu regards sanctified life so important. Kwasizabantu people try to practice what they believe.

One of the members of Kwasizabantu witnesses on the evidence of revival in their life (2010:Interview):

> In this place about every type of people comes together: the different languages, nations, cultures and skin colors, and on top of it, it is not causing problems. We work together in love. Where else in the world, in this time, do you find this? A place of no pub of liquor store. No alcohol or cigarettes are sold here. Literally nobody smokes or drinks. There is no need for adisco, no addiction, no pornography and nobody has television. People are prepared to pay the price a godly life costs. No vandalism or criminality. Security: yes, but no police. This life is not full of laws and tradition, but based on obedience to God and His word.
>
> The youth lives different from most other places. Young people desire to stay pure until marriage. They are not prepared to lose their virginity. They are normal people, but they have decided to wait with sex until marriage. No earrings, jewellery, piersings or tattoos. And through that, there are no puberty problems, broken heartness because of a broken relation, unwanted pregnancies or venereal diseases. Many are aware of a godly calling on their life and are striving for a higher purpose in their lives. Nobody is living together unmarried. Divorse is a rare word. Marriages are good and strong. No depression or suicide under the young or older people.
>
> The members are hardworking people. They live simple and let their light shine. People respect each other. No intimidation or offending each other. No cursing of gossiping, but helping each other. These are the spiritual fruit that the revival at Kwasizabantu produces.Perhaps we can compare us with the life of the Chrsitian in the early church.

The spirituality of Kwasizabantu is base on the revival. One of the members' comment concludes the spirituality of Kwasizabantu. "If revival is finished here, Kwasizabantu will be terminated" (Pretorius, 2003:Interview). Kwasizabantu also recognizes various Charismatic gifts and shows typical elements of evangelical spirituality such as the Word of God, prayer and sanctification. Kwasizabantu is an evangelical revival center.

5.6.4 Relationship with the church

Kwasizabantu is firstly a mission ministry and their first calling is to spread the gospel. They view themselves and identify their ministry as follows:

> Kwasizabantu is not part of any missionary society and is not maintained by the church. Kwasizabantu is an independent evangelical institution aiming to promote the gospel of Jesus Christ (Kwasizabantu, 2001:web).

Kwasizabantu is strictly a non-profit organization. Even though Kwasizabantu identifies themselves as an independent Evangelical mission community, Kwasizabantu is by nature a kind of church. Kwasizabantu expresses:

> Being in existence for three decades has resulted in Kwasizabantu functioning as a church as well. In other words, where the Word is preached, sacraments served and church discipline administered, there is the church. We are Evangelical in doctrine and practice fellowship with all children of God who identify with the basic tenets of the Christian faith.

But Kwasizabantu does not actively plant churches and converts and people who find help through the mission are sent back to their own churches if they have one. If they feel led of God to fellowship with Kwasizabantu, and they are never under pressure to do so, they are welcome to do so if there is a local fellowship in their area.

Kwasizabantu has interdenominational characteristics. Visitors come to Kwasizabantu with various denominational background. Although Kwasizabantu is Evangelical, most visitors are from a great variety of churches. Kwasizabantu does not proselytize but encourages people to stay in their own churches.

Annual Ministers' Conferences sponsored by Kwasizabantu are held at Kwasizabantu, attended by over a thousand pastors, ministers, evangelists, church council members and other Christian workers from all over the world. Local and international speakers are invited to address these conferences. In the Ministers' Conference which was held in 1991, the Conference discussed and unanimously accepted 'The Kwasizabantu Affirmation 1991', which rejects class hatred, violence, intimidation, abortion, evolutionism, humanism, communism and socialism. The Conference also sought unity only in Christ, and upon the clear teachings of the Bible (Hammond, 1991:1).

Besides the Ministers' Conference, Kwasizabantu actively interacts with the evangelical and the wider Christian community through interdenominational organizations and activities such as Christians for Truth, True Love Waits, Radio Khwezi, Kwasizabantu Choir Tours, Bi-Annual Youth Conferences and frequent preaching engagements in other churches.

It is notable that there is more contact with traditional churches, such as the Lutheran Churches and the family of the Dutch Reformed Churches. In the 1960's the Hermannsburg Synod of the Evangelical- Lutheran Church opened its doors to Erlo's group and asked if they wanted to return. However, Erlo Stegen felt that it was not the way of God for them. Although it did not result in an integration with the Evangelical-Lutheran Church, the co-operation is good. Erlo Stegen has spoken at meetings of the Evangelical-Lutheran Churches several times. The doors to this church are wide open today (du Toit, 1988:92).

There is a continuous flow of Dutch Reformed Church members to Kwasizabantu. It takes place through organized tours of congregations, or individual members who visit there. Student groups also visit Kwasizabantu. The preachers at Kwasizabantu often receive invitations to preach in Dutch Reformed communities. There is therefore regular contact between the Dutch Reformed Church and Kwasizabantu in this regard. The first official reaction from the Dutch Reformed Church over the activities of Kwasizabantu, came on 11 October 1979. The Natal Synodal Mission Committee sent an information letter to the church councils of R.S.A., S.W.A. and Rhodesia in which it warned against contact with Kwasizabantu. In the letter, Kwasizabantu was depicted as an organization that is charismatically oriented with many misconceptions in their theology. This letter created the impression that Kwasizabantu is a place that is false and should rather not be visited by Dutch Reformed Church members (du Toit, 1988:93).

However, after the letter there were further investigations of which most based their information on a visit of only a weekend or a few days, but even so, these investigations displayed a more positive image. Following investigations by ds. (Rev) D. Dick, ds. C.J.S. Botha, and Prof. M.C. Kitshoff, the Natal Synod approved the following decision on Kwasizabantu in 1983:

> The Synod recognized the right of the existence of Kwasizabantu and the right of that Church to preach the Gospel of Jesus Christ amongst the heathens in the interest of the Kingdom... The Synod expresses its appreciation of the good disposition which was revealed towards the Dutch Reformed Church (du Toit, 1988:92).

The judgment of Kwasizabantu by the Dutch Reformed Church is therefore presently less negative and there has been a greater recognition of its existence and work. Kwasizabantu has a positive attitude towards the Dutch Reformed Church in spite of the fact that they are aware of all the negative criticism against them from this church. On the contrary, the Dutch Reformed Church in Africa has better relationships with Kwasizabantu than the Dutch Reformed Church. Ministers of the Dutch Reformed Church in Africa often visit Kwasizabantu, take groups from their congregations there, or invite Kwasizabantu for a series of services in their community (du Toit, 1988:92).

Kwasizabantu is not negative towards Charismatic and Pentecostal Churches if they keep to

the Word of God. The leaders are very aware that there are many faithful children of the God among these groups (du Toit, 1988:95).

Likewise, there has been some conflict between Kwasizabantu and the Evangelical church. They have been suspect because of their zeal in witnessing as well as their openness to the gifts of the Spirit. Some of their critics accused them of religious enthusiasm. There is no question that the spiritual affinities of Kwasizabantu lie with revivalistic evangelism. At the same time there has been some opposition to the tendency of exclusiveness of the ministry. On this point of view Kwasizabantu declares:

> We reject categorically the typical sectarian idea that salvation is found in a particular church or through a special doctrine... Not only Kwasizabantu, but no church has the right to claim ownership of the truth. The Lord has His people in a multitude of denominations and church movements. We reject the sectarian claim of salvation being found only in a particular church. We also disassociate with the sectarianism which can even happen within a single denomination.

People in Kwasizabantu are not asked about their denomination and yet it is obvious that various denominations must be present. Kwasizabantu can therefore rightly be called a spiritual ecumenical center where people from various churches visit (du Toit, 1988:95). They regard themselves as part of the body of Christ and that they are indivisibly involved with other churches. They also attempt to share that which God has done for them with others. However, they still maintain the right that they do not accept everything that is preached by other churches, and they speak out sternly against that which they experience as contrary to God's Word. They welcome contact with churches which they experience as pure and well balanced.

Kwasizabantu has a flexible relationship with government. Political matters are not touched upon in the preaching at Kwasizabantu and neither are political leaders criticized. Good relationships between people are emphasized instead. Good relations are sought with all the political leaders for the sake of the gospel (du Toit, 1988:95-96). Kwasizabantu believes that the government is appointed by God and should be obeyed as far as possible. Insurrection and revolution are not part of the church's calling and Christians should neither participate nor endorse movements which seek to violently overthrow the state. On the other hand, the church should not isolate itself and withdraw from all worldly affairs. Christians should be thoroughly involved in all aspects of society without soiling themselves by worldliness and must fulfill their role of being the light of the world and the salt of the earth.

Kwasizabantu is an interdenominational mission community with a root of the Lutheran Church. It pursues church unity without regard of colors and denomination background. Kwasizabantu is a spiritual ecumenical center based on evangelical atmosphere.

5.6.5 Missionary outreach

The mission of Kwasizabantu began with the manifestation of revival. The revival was the starting point of the mission. Kwasizabantu regards the work of the Holy Spirit accompanied by signs and miracles as the driving force of the mission. When the revival began in Mapumulo in 1967, signs and miracles occurred (Stegen, 1998:55). The great spiritual experience in Mapumulo immediately began to bring forth a rich harvest of evangelism. The wonder-working power of the gospel became so widely known that people from near and far streamed in to hear the Word. Stegen (1998:53) witnesses:

> Hundreds of people flocked to where we were in Mapumulo. We could go out the front door of the building at any time of the day, any day of the week and there would be a hundred, maybe two hundred people standing outside. Hardened sinners would be weeping like little children. "What's the matter?" we would ask. "We are sinners!" was the answer. God's Spirit had convicted them of sin, of God's righteousness and their own unrighteousness. It was as if the Day of Judgment had dawned.

Mass conversion and deliverance of the demon possessed also followed. Day and night Erlo and his team were so busy that they sometimes did not even have time to eat. The Spirit of God would literally go into the people's homes to bring them to Erlo and his group. A new era had begun. Many people came to put their lives right with the Lord. Witches, withchdoctors, demoniacs, and people seeking help. Nobody had sent them. They just had the feeling that they should go to Mapumulo. There they make peace with God. "We do not understand it ourselves," they said, "but it can only be God." Others had heard a voice: "Go to Mapumulo, to that house." Others were lead by visions. Often they were in tears when they arrived because they were so convicted of their sins and their lost condition. They came with tears, they left with joy. Those seeking help came day and night and received counseling. Their lives were totally changed. The change in lives was visible. People would walk great distances to attend the services. They turned up in masses. Many people found freedom in Christ (du Toit, 1988:32-33).

The great experience which took place at the beginning of 1967 at Mapumulo was repeated on a smaller scale in other places (Koch, 1981:50). It often happened that a person who was healed or converted would be a blessing to his entire surrounding area. After a few weeks the workers of Kwasizabantu would usually be asked to come to that area to preach the gospel, and every time they would encounter many people who were like fruit ripe for the harvest. All this happened because of one person who had been converted and then many others had been touched through him (Stegen, 1998:56-57). The healing power brought a fruitful result of conversion. This was not restricted to only one place but the whole area near Mapumulo. Stegen (1998:62) also witnesses:

> The news of the event was spread like wildfire throughout the entire area. For a few days it was as if the very air was charged with the presence of God. One must experience such a thing to

> understand what I am talking about. People would come to that place and be convicted of their sins, just by encountering the presence of the living God.

From that time on, the Zulus no longer said that Christianity was the white man's religion. That was the end of that saying. They had experienced that Jesus Christ was their God too (Stegen, 1998:55).

Thus, Kwasizabantu itself became a field of centripetal mission. Kjell Olsen comments on the start of mission:

> At the moment the Lord began to work among us, we began to see the Lord working among the heathen. So to speak, it is divine magnetism. People began to be drawn to the Lord. We often say the difference between evangelism and revival. Evangelism is still important. We go out to the people and we send out missionary team whole time. We have mission stations and we support evangelistic conference. But the difference is that in revival God brings people. In this sense, evangelism must go hand in hand with revival. Until today, we have seen how Lord calls people and draws people. We do not advertise. We do not send brochure out inviting people to come. People just want to come here when they have need. It is only the Holy Spirit that can create their needs (Olsen, 2003:Interview).

Countless people continue to seek and find help for spirit, soul and body. Since the revival began, people have not been convicted of sin, converted and found a living faith in Jesus Christ. Kwasizabantu, though it has buildings enough to house a few thousand people, constantly has the problem of too little accommodation because of the constant flood of people seeking God. Hundreds, often thousands, gather for daily services. Not only locals come for help but also many from all over South Africa and other continents (Stegen, 1998:64).

One of the characteristics of Kwasizabantu is the great variety of visitors. There are two basic types of visitors - those who come for help because of a particular problem, and those who are interested in the God's working and want to see it for themselves. Of those who seek help from God there are: criminals, prostitutes, drug-dealers, tramps etc., who are in desperate need of deliverance. Others may be Christians but are struggling with some particular problem such as marital difficulties, depression, bondage to some sin etc,. Many of them usually come to have spiritual counseling with co-workers of Kwasizabantu. Visitors also come to Kwasizabantu not just for physical healing, but for spiritual healing, deliverance, fellowship or in search of a reality of the Kingdom of God on earth about which they read about in Scripture and can not find in their churches.

While Kwasizabantu has never held a healing service, many hundreds of people have been healed. Kwasizabantu does not hold deliverance services and yet many thousands of people have been freed from occultic bondages and found freedom in Christ there. God has sovereignly intervened and transformed many lives in miraculous ways. During the past four decades many thousands have been set free. Thus Kwasizabantu is a gospel contact point for

the visitors who do not believe the gospel and also a renewal center for nominal Christians.

Through several activities, Kwasizabantu also draws many people. Conferences are held regularly in the auditorium which can seat about 10,000 people. There are, for example, bi-annual conferences for children and teenagers as well as regular conferences for adults and families, and the regular Kwasizabantu Ministers' Conference when over a thousand ministers from various denominations gather around God's Word. Twice a year Youth Conferences are held - during the July and December holidays. These Conferences are usually attended by between 4 and 7 thousand children and young people.

Since 1974 Youth Conferences are held on a bi-annual basis at Kwasizabantu, children and teenagers come from all over Kwa-Zulu/Natal and other parts of South Africa to attend these week long conferences. Many young people's lives have been changed for the good through the past years. Children from townships go back to their communities to be a positive influence. All the meals, accommodation, transport, etc., are sponsored by Kwasizabantu and no donations are solicited from the children. The Youth Conference which was held in December 2002 was attended by about 6,000 young people. An enormous amount of preparation work is needed for such a conference. The accommodation and food are just a part of the many different aspects involved in caring for the needs of such a huge crowd (Kwasizabantu, 2002:web).

During these conferences many young people get converted. Former professional gambler Johnny Magpanga from South Africa confessed, "At Kwasizabantu I learned to talk and walk with God and experience Him and to listen to God's voice. Out of utter darkness and the domain of Satan, Jesus came down and set me free" (Kwasizabantu, 2002:web). Martin van der Merwe testifies, "I went to Kwasizabantu Mission and I saw sins in my life which I had not seen the first time, and openly brought my sins into the light. I can testify with confidence that the Lord Jesus still carries and keeps me every day, and I want to live for Him till the end" (Kwasizabantu, 2001:web).

There are many thousands of testimonies of transformed lives at Kwasizabantu. A tobacco farmer from Mpumalanga in South Africa got converted at Kwasizabantu. As he drove back to his tobacco farm, this man grappled in his heart with what he should do. How could he glorify the Lord by producing tobacco, which was going to ruin the health of so many people? He determined to plough up and destroy his entire crop. The neighboring farmers were astounded. "This will bankrupt you!" they exclaimed. Nevertheless, the farmer persevered, and for the next several years he struggled to make a living out of his new vegetable crops. Then a crop disease hit the entire area and wiped out all the tobacco crops. Now only his vegetables were left standing. His farm has continued to flourish and so has the worship among his workers (Kwasizabantu, 2001:web).

After a supermarket manager was converted at Kwasizabantu, he was convicted that he

should get rid of the immoral magazines, cigarettes and beer. As these were all high volume items, his shop suffered initially. Many customers complained. But after three years of testing, his business picked up - God's blessings were poured out and he has never had to look back (Kwasizabantu, 2001: web).

The following testimony is another case of transformed lives through Kwasizabantu conferences. A certain young man worked in the diamond mines, and over the years had succeeded in stealing a large number of these valuable gems. He had a great house and a very comfortable lifestyle. Then he was converted and learnt from Kwasizabantu about the importance of restitution. Although he had not been caught and no longer worked for the mines, he went and confessed his crimes, and began the painful process of repaying everything he had stolen. This involved a lot of sacrifice - he lost his comfortable standard of living and ended up in a very small rented house. Nevertheless, this brother has continued to rejoice in God and be a dynamic witness of the transforming grace of Jesus Christ (Kwasizabantu, 2001:web). Stegen (2003:Interview) also tells an example:

> There are people whom we do not even know. The people were in prison. Some prisoner was told by other prisoners, "Go to Kwasizabantu." Other prisoners also told him, "What you must do is going to Kwasizabantu." He went to the world like a prodigal son. At the end he became a male prostitute. He was hired by certain man who had prostitution homes. While he was there, somebody said to him," You must go to Kwasizabantu." And eventually he came to Kwasizabantu and he was saved. He gave us a testimony here. Today he works as a school teacher.

Kwasizabantu attracts thousands people and makes them converted. Thus, the community of Kwasizabantu draws many people and it becomes a contact point of the gospel. Kjell Olsen comments on function of centripetal mission:

> Our co-workers are full time missionaries. They stay at here. From here they go out as teams. And they always come back to base community. A lot of the missionary work is done right here. We have people coming for help. We have a counselor. Twenty four hours a day we are available to help whole time. This is a mission field. Traditional method of mission work is to go out. The difference here is that people come to us and then we go out. We do both. But we have people here who can always help the coming people who seek the Lord. The starting point of mission is here. People are drawing here and we make them convert and send them out (Olsen, 2003:Interview).

The people of Kwasizabantu realize that a certain positive influence must go out into the unbelieving world. Through their behavior, the people of Kwasizabantu show the world that they live what they preach. As a result of this, the co-workers of Kwasizabantu often asked to tell more about what they believe and do. Through this they once again find opportunities to share their Christian witness in the world. Kwasizabantu wants to be a blessing to the people, to the Church, but also to the world (Olsen, 2003:Interview).

Kwasizabantu community of love and unity draw people and they witness gospel to them. Therefore Kwasizabantu community itself is a field of centripetal mission. At the same time it is a sending body.

Kwasizabantu also exerts centrifugal mission by various ministries. Kwasizabantu is instinctively mission orientated through going out and reaching out people, whatever method of evangelism is as possible. Kwasizabantu is basically mission oriented community.

Kwasizabantu has approximately 140 branch communities. Some of these have functions as mission centers (mission outposts) for their local areas. Those mission centers have a fellowship with Kwasizabantu. They look for leadership and direction from Kwasizabantu. But each branch is encouraged to have its own leadership. The organization of branch community on a micro scale is similar to Kwasizabantu. They also have deep fellowship and some branch lives a community living. For example one of newer branches which is about 800 km from Kwasizabantu consists of four buildings, chicken farm, grinding mill for locals, and do other little agricultural projects to raise money for the work. At these branches, they might consist of a group of just 30 people or 300 people or sometimes quite a few more. They hold regular services every Sunday morning, sometimes hold Bible study and prayer meeting during the week. Some of them have communities in a sense of being geographically. Some of them do have small properties which might belong to one of Christians where they have some sort of ministry like a school. Domino Servite school at Kwasizabantu has replicated itself at other areas (Olsen, 2003:Interview). Kjell Olsen comments on the communal setting of branches:

> We call them to live like we live. We don't mean that they have to live a geographical community, but they should live as closely, even as God call them to live in city, they should have an intimate fellowship within their local area. We are called to live together, because we are one children of God (Olsen, 2003:Interview).

The branch communities do similar thing of going out, evangelizing and bringing people in for help. The principle in all these communities is that they do not charge any money for those who come for help. Food and accommodation is always free. The most important thing that they offer is prayer and counseling. If a person comes with a problem to the branch mission centers, the members of Kwasizabantu encourage them to talk privately to somebody so that they can open their heart and begin to walk in the light (Olsen, 2003:Interview).

Radio Khwezi (the Zulu word for 'Morning Star') is registered as a community station and is based at Kwasizabantu. The radio station has a profound influence on the area within a hundred and fifty kilometer radius. Radio Khwezi has been broadcasting since September 1995 on 90.5 FM over the biggest part of KwaZulu-Natal. At present they also broadcast on the frequency 107.7 FM in some areas. The broadcasting language is predominantly Zulu, with slots for English, Afrikaans and German. A variety of programmes are aired, including

news, music and actuality programmes. Special programmes for children, young people, women and the elderly are presented. Building the community is one of the aims of Khwezi. This is done through airing programmes that teach basic skills such as agriculture and primary health care. Elementary as well as supplementary educational programmes help improve language skills and equip scholars. The Christian ethos and Biblical values permeate the programmes. Radio Khwezi has approximately three hundred thou-sand listeners.

Kwasizabantu is also involved with teaching rural inhabitants the basics of farming and hygiene. This is done through courses held at Kwasizabantu and through radio programs. Besides making clean water available in the immediate vicinity, another project is underway to provide clean water for the large rural community surrounding Kwasizabantu.

Over the past few years Kwasizabantu has been assisting the many orphans in the local area as well as further afield. About twenty different locations are being visited as often as possible. Some areas have more than two hundred orphans in need of help. The average is about one hundred orphans per area. They are given food parcels and whenever possible, clothing as well. Most of these orphans have lost their parents because of the Aids crisis. Others have simply been abandoned. Many grandmothers are using their pension (R840 per month) to feed the family orphans. Careing for the orpanige is a good channel for menifesting God's love.

Mission teams are constantly invited to preach at schools, youth groups and to many different denominations (Stegen, 1998:64-65). Although Kwasizabantu is not a church planting ministry, (if people are blessed, they are encouraged to return to their own denominations to shine for God,) there are a number of groups in many countries officially associated with the ministry (Stegen, 1998:64). Numerous invitations to proclaim the gospel in different parts of the world are also received to make disciples of all the nations. The team of 140 co-workers based at Kwasizabantu Mission spends much of their time in outreaches and evangelizing. There are almost always teams going out for one or two days to address schools, churches, conferences etc.

South African schools are open for the gospel. Opportunities to preach are far more than we can handle at the moment. In the surrounding areas of the Mission there are hundreds of thousands of children, from Grade 1 through to Grade 12. Principals beg us to visit them more often but we can hardly get through local schools in one year. The KwaSizabantu Choir has, for over three decades, been a great help in bringing the Good News into schools. Usually there are three or four school assemblies which need teams at the same time. The choir breaks up into smaller teams, sometimes eight per team. They sing and bring messages. School authorities are very keen to bring the message of hope and salvation into their schools. With the Aids pandemic, broken families, and other social ills, the need grows ever greater.

There are still many areas which are distant from urban life and all civilization. It is a special

joy to preach in these places. The power of God's Word, preached in all its simplicity, is mighty to save and set free. Many of these rural people are in bondage to occultism in its various forms. Poverty and misery are the result of spiritistic slavery. A great variety of denominations invite KwaSizabantu co-workers to minister in their churches. KwaSizabantu does not seek to proselytize but to bring church members into a closer walk with Christ and to let their light shine in the church where God has placed them.

From the beginning of the Revival Kwasizabantu experienced God using young people to further the gospel. A team of 'Young Preachers' have gone out to different places all over the country, preaching and helping many to find God. Although they are young and still at school, God has used them to reach many a hard heart, and many young people have expressed the desire to be like them and live the way they do.

There are sometimes more than five outreaches happening on any one day. Kwasizabantu considers giving testimony to other Christians as a kind of mission activity. Kjell Olsen comments on this point:

> Mission is orientated not only to unreached people groups, but is also orientated anybody who needs help from the Lord. That might mean a fellow Christian out there and somebody who is not in fellowship or struggling spiritually. It might mean that we go and accept invitations from other churches where they need a message that would bring refreshing of the Holy Spirit and a new obedience to Him, a new dedication to the Lord (Olsen, 2003:Interview).

This is an example of mission outreach: A team from Kwasizabantu and Vereeniging was invited to hold services at Petrus Steyn in the Free State, on Saturday, 26 October 2002. Testimonies were shared in the services and many people were moved. Gert de Vries, one of the members of the team, told how God touched his father who was a farmer in Eastern Cape. One day, his father went to apologize to one of his workers for the way he mistreated him and even shook his hand. This worker could not believe what he experienced that day. He ran around telling the others of what had happened. This testimony moved many hearts for they understood the message very well. The message of true salvation was shared and the people were blessed to hear the truth. A group of young people from Vereening blessed the crowds with their message in song and also telling the teenagers about keeping themselves pure until marriage. Invitations were also extended by other ministers from different denominations. Many people are still longing to hear and receive the gospel (Kwasizabantu, 2002:web).

This is another example of a mission outreach: a 10 Day Tent Outreach in Swayimanei, Wartburg:

> The main theme for the crusade was `Christ on the Cross'. On the first day there were about 50 who attended, the next 150 and after that the tent was full to the end of the campaign. The three pole tent can hold about 450 or more people. Besides the regular evening services there were also many other meetings in different places during the day. Two teams addressed local schools.

> The team in Swayimanei preached to 28 schools and the other team, near Efaya, spoke to 6 local schools... Many stayed behind after the evening meetings to repent and turn their lives over to Christ (Kwasizabantu, 2001:web).

There are sometimes mass crusades for outreach. There was a great response to the invitation to young people to attend the Youth Weekend at the new Kwasizabantu center at Schulzendal near Malelane in the Mpumalanga Province. Approximately 3,000 attended the first service 20 September in 2002. The response of the people was overwhelmingly positive. Erlo Stegen and other co-workers preached gospel. Mpumalanga Province is particularly hard hit by Aids and about 40km from this Kwasizabantu out-post there is an area where many people die every day from the disease. Many funerals are held daily. There are thousands of orphans and the mission is exploring ways to assist in more devastated areas. During this time services had been held in various places especially in local schools. Some co-workers remained at the Malelane mission to continue with the many invitations to preach in surrounding areas and also to arrange assistance for the Aids orphans (Kwasizabantu, 2002:web).

The Aids pandemic in South Africa is causing enormous devastation. Kwasizabantu Mission is faced with the tragedy in very real situations, every day. With the every increasing funeral which Kwasizabantu is asked to conduct all over the country. That is a good opportunity to present the gospel. Kwasizabantu is also involved with helping orphaned children. The estimate is that there are at least 120,000 orphaned children in the province of KwaZulu-Natal from Aids related deaths. 750,000 is the prediction for 10 years from now. Aids is taking its toll and many families are carrying the heavy burden of caring for their sick and looking after their orphaned children. In order to assist them, some of our co-workers were trained to look after terminally ill patients and they are teaching the family members how to care for the patients at home. Hospitals are often unable to cope with the overload and thus sometimes discharge patients who are still very ill leaving the family with the predicament of caring for dying people without the needed nursing skills. Help is received with much gratitude and many patients have used the opportunity to make peace with God and prepare themselves for eternity.

There are also short-term mission outreach to neighborhood countries such as Tanzania, Mozambique, Botswana and Zambia. A recent report reads:

> After the blessed time in Tanzania with a remarkable response the team set out this morning for Mozambique as it travels back to the mission. Two services were held in Arusha today and a Christian film shown in an evening meeting. Co-workers report that the services have been very well attended. The team finally arrived in Arusha on Monday the 11th after their six day trip.... Here they had services with the Masai tribe and the meetings went very well. On the 15th they moved to Arusha. The team says that the meetings are blessed and there are many people responding to the message (Kwasizabantu, 2003:web).

Every year Kwasizabantu holds mission tours in Europe. Europe is an important mission

target for Kwasizabantu. Twice a year evangelistic services are held in several European countries since 1973. In Europe services are held at various churches and Kwasizabantu centers, and other places. In this tour, African preachers preach the gospel to the Europeans (Kwasizabantu, 2002:web). There was an evangelistic conference in Rumania July 20-22 in 2000. A report of the conference reads:

> A team of co-workers together with Erlo Stegen are ministering at the new Kwasizabantu center in Rumania. Besides the 1,500 or so who have arrived, there are more people coming every day. Most of them are between the ages of 18 and 22. Some have to sleep on straw because of the lack of sleeping facilities. 1,600 people are being fed every day. The conference has been around the theme of the Christ's suffering, the Cross, and it is practical outworking (Kwasizabantu, 2001:web).

In 2002 there was also a Russian outreach. From 13 to 23 August a Kwasizabantu team, from France and Germany, was preaching in Russia. Invitations were from areas south of Moscow and in the Northern Caucasus (Kwasizabantu, 2001:web).

Friends of Kwasizabantu are found in countries like Germany, Holland, France, Belgium, Switzerland, Rumania and Australia. Mission centers have been bought or built in Germany, France, Switzerland, the Netherlands and elsewhere and are run in fellowship with Kwasizabantu brethren (Kwasizabantu, 2001:web).

In the case of French centers, they have three centers associated with Kwasizabantu (Olsen, 2003:Interview). An official private primary school has opened in Romans, southern part of France on September 2002. This opening was the consequence of the hard and faithful work of a group of parents who, after being touched by the gospel of the revival in South Africa and the testimonies of these brethren, had decided 10 years ago to give to their children an education with a Christian emphasis (Kwasizabantu, 2002:web).

In September 2002, the Kwasizabantu center in the Netherlands was opened in Middlestum in the northern part of the Netherlands. A huge crowd gathered to celebrate the official dedication (together with the Kwasizabantu team from South Africa and various European countries) of 'Cederborg' (the Dutch name of the center). It is a wonderful building for conferences and services (Kwasizabantu, 2002:web). Sceptics can be challenged to make a visit and experience its community life (Stegen, 1998:66).

In the 1850's Ludwig Harms, the spiritual root of Kwasizabantu remarked that the heathen of Africa would later take the gospel back to Europe. A hundred years later this became true. In 1973, the Kwasizabantu teams were invited to Germany for the first time with Elro Stegen. They proclaimed the gospel through song and services. They visit Europe each year and hold services in Germany, Switzerland, France, Austria, the Netherlands, Belgium. Services have also been held in Australia, North America, India, and South Korea since 1986. And so the

Zulus have taken the gospel back to Europe as well as to other nations (du Toit, 1988:7-8).

Thus Kwasizabantu is mission community. The mission of Kwasizabantu is primarily centripetal and at same time it heads for centrifugal mission. Kjell Olsen comments on the relationship between community and mission:

> In connection to mission, a true fellowship of God is not true if it is not missionary orientated. If it is only in looking and introspective to a certain extent, it becomes dying community. The Spirit's will is to reach out and bring more into the community, more into the kingdom. Because Jesus said, "I have sheep that must still come in." So we want to do two things: we want to continually demonstrate a living organism of God through our community life, that continually miraculous fellowship of God's people. And then we want to reach out to call people. So the Israelite is a case of "Come and see" and also "You come to the Lord." In another word, going out and reaching out people, whatever method of evangelism is as possible" (Olsen, 2003:Interview).

At Kwasizabantu centripetal mission and centrifugal mission is intimately linked. Kwasizabantu exerts a well balanced mission. They cannot be separated as two. Kwasizabantu shows that community and mission is one.

5.6.6 Conclusion

Kwasizabantu originated from the spiritual root of Ludwig Harms and the Hermansburg mission society in Germany. Revival is the basis of Kwasizabantu. Many conversions and dedicated lives were the fruits of a sound revival and the fruit of this revival was the formation of mission community of Kwasizabantu.

The key word of the spirituality of Kwasizabantu is revival. At Kwasizabantu revival is considered as the special presence of God among His people. Kwasizabantu emphasizes that man can not force revival to happen. Obedience to God's Word results in God's blessings and presence.

Kwasizabantu suggests an example on the formation of community. There are two approaches in formation of Christian community. One is a case that people intentionally begins the Christian community with their own certain plan. The other is a case that the Christian community is formed unintentionally. The case of Kwasizabantu comes under the letter one. Kwasizabantu never intended to form Christian community. The community of Kwasizabantu is not man-made but a result of revival. Kwasizabantu suggests a type that Christian community can be formed unintentionally in its origin.

Kwasizabantu members regard their experiences as the repetition of Acts, chapter two, in a smaller measure. Kwasizabantu shows that a powerful outpouring of the Holy Spirit is also applicable in the twentieth century. Some insist that the out pouring of the Holy Spirit is only

confined to the first century. But the revival at Kwasizabantu testifies to the fact that it is still the same today. The outpouring of the Holy Spirit and various gifts of the Holy Spirit became evident at Kwasizabantu, which shows the truth that the gifts are still available in these days. The works which are reported in the Acts of the Apostles were also repeated: signs and miracles, healings, and other supernatural happenings occurred at Kwasizabantu even though these things are not necessarily proof of the genuineness of revival.

This revival resulted in interracial community between black and white. Kwasizabantu is a vast field of community of reconciliation and oneness between black and white. Kwasizabantu testifies that community of love of the early church is possible in the Spirit at present days, too. Kwasizabantu is a community of the Spirit.

Kwasizabantu is an interdenominational mission community with its root out of the Lutheran Church. It pursues church unity without regard of colors and denomination background. Kwasizabantu is a spiritual ecumenical center based on evangelical faith where people from various churches visit. They regard themselves as part of the body of Christ and that they are indivisibly involved with other churches. Kwasizabantu is also a center for renewal to believers. Visitors come to Kwasizabantu not just for physical healing, but for spiritual renewal, fellowship and searching for the reality of the Kingdom of God on earth. Kwasizabantu has contributed to refresh the church through the works of the Holy Spirit and its community.

The mission of Kwasizabantu is also the result of revival. The revival was the starting point of its mission. The revival resulted in deliverance of the demon possessed, healing, conversion, and powerful evangelism. Voluntary mass conversion followed. The great spiritual experience brought forth a rich harvest of evangelism.

Kwasizabantu is a center of centripetal mission. Since the revival began, countless people continue coming to Kwasizabantu to seek and find help for spirit, soul and body. People have been convicted of sin and found a living faith in Jesus Christ. There is a constant flood of people seeking God at Kwasizabantu. Not only locals come from for help but from all over South Africa and other continents. Many thousands have been converted in miraculous way since the foundation of Kwasizabantu. Kwasizabantu is a gospel contact point for the numerous visitors who do not believe the gospel. The mission of Kwasizabantu is primarily centripetal.

Kwasizabantu also exerts centrifugal mission. There are various mission outreaches in homeland. The team of 140 co-workers based at Kwasizabantu Mission spend much of their time in outreaches and evangelizing. There are almost always teams going out to address schools, churches, conferences etc. Kwasizabantu teams are constantly invited to preach at schools, youth groups and to many different denominations. Kwasizabantu has about 140 mission outposts in South Africa. Some of these outposts have become mission centers for

their local areas. Numerous invitations to proclaim the gospel in different parts of the world are also received to make disciples of all the nations. Radio Khwezi has been broadcasting the gospel.

As far as outreaching ministries to foreign countries are concerned, there are invitation outreaches, mass crusades, short-term mission outreaches to neighborhood countries, and mission tours to all the continents. Every year Kwasizabantu holds mission tours in Europe and other countries. Evangelistic conferences are held throughout the European countries. During the tour, African preachers also preach the gospel to the whites. Many people are longing to hear and receive the gospel from Africa. Many are surrendering their lives to Christ. Mission centers have been bought or built in Germany, France, Switzerland, the Netherlands and elsewhere and are run in fellowship with Kwasizabantu brethren. After experiencing revival in 1967, it spread out to many other parts of South Africa. From the 1970's Kwasizabantu influenced European young people with the gospel. The Zulus have taken the gospel back to Europe.

The mission of Kwasizabantu is primarily centripetal. The revival draws so many people to Kwasizabantu and it formed Christian community. The community became a gospel contact point and a field of mission. Kwasizabantu also became an outreach center for mission. From there the gospel was spread to all world in a centrifugal dimension. The original aim of Kwasizanbantu was a regional Zulu mission. Through the community of revival, its mission became international. Kwasizabantu shows that the starting of the mission is primarily centripetal. In Kwasizabantu centripetal mission and centrifugal mission is in inseparable relationship. It cannot be divided. Kwasizabantu exerts a well balanced mission and shows that community and mission is one. It is a sign of healthy and authentic mission.

5.7 Taizé Community in Cluny (France)

5.7.1 History

The foundation of the Taizé community begins with the personal background of Roger Louis Schutz-Marsauche (1915-2005). His father, Charles Schutz, was born into a family from the Swiss Jura, where he and his wife settled after their marriage. He was a Protestant pastor in the Reformed tradition. Roger's mother, Amélie Marsauche, was French, from northern Burgundy. Her family was Protestant, and had produced a line of pastors. Roger Schutz was born on 12 May 1915 in the little village of Provence, Switzerland, where his father was pastor (Balado, 1997:13). Roger's seven sisters (he was the youngest of nine children) chose the name *Roger* for the new baby. Although raised in Switzerland, young Roger always had an affinity for France – no doubt to the credit of his mother (Santos, 2008:55).

At a young age, Brother Roger also developed a love for music through influence on both sides of his family. His mother, Amélie, grew up in a very musical family and, as a consequence, studied singing in Paris prior to her arranged marriage to Charles Schutz, who expressed his musical proclivity through the violin (Spink, 2005:4). Knowing this, it is easy to see why the Taizé prayers center on a sung liturgy.

Brother Roger grew up in a very happy home, full of books and full of charity. His parents shared a love for the poor. When he was thirteen, Roger needed to attend secondary school in another village. His father was faced with two boarding options for Roger: a Protestant family or a poor, Roman Catholic widow with several children. The Swiss pastor eventually chose the Catholic widow because she needed the money more. During the years he lived with Madame Bioley, though, young Roger did struggle with his faith. The dissention between Protestants and Catholics forced him to question his own beliefs. Yet, living in the tension of his own Protestantism and Madame Bioley's Roman Catholicism may also have helped shape Brother Roger's deep longing for reconciliation. No one at that time could have ever guessed that years later, he would eventually lead one of the most significant ecumenical movements of our era (Santos, 2008:55).

Living with his landlady Madame Bioley, was not Roger's first experience with Catholicism. When Brother Roger is asked about the early influences that shaped his life, he often replies by speaking about his grandmother. During World War I, she was a widow, living in the North of France. Her three sons were fighting on the front lines. Even when the bombs were falling nearby, she remained at home in order to welcome refugees - old people, little children, pregnant women. She left only at the very last minute, when everybody had to flee. Her one desire was that no one else would ever have to go through what she had experienced. Christians, divided among themselves, had been killing one another in Europe; at least they should be reconciled, she said, to help prevent another war. She came from a family that had been Protestant for generations. To make reconciliation a reality already within herself, she

attended services in the Catholic church, without that being seen as a repudiation of her own people (Roger, 1995:78).

These two aspirations of his grandmother - taking risks for those most in need at the time, and becoming reconciled with the Catholic faith - marked Brother Roger for life. For several years, in his late teens and early twenties, he had felt the call to create a community which would make real everyday reconciliation between Christians, "where kindness of heart would be lived out very concretely, and where love would be at the heart of everything" (Roger, 1995:78).

In 1931, when he was sixteen, Roger contracted tuberculosis, quite possibly from Madame Bioley's youngest daughter. Although he became very sick, even to the point of death, Roger managed to slowly recover. This period of recovery was marked by his own studies and long periods of isolation in the Swiss mountain air. Spending time alone increased his appreciation for silence and contemplation – significant aspects of the Taizé prayers today. Once fully recovered, Brother Roger began to consider what career he would pursue (Santos, 2008:55-56).

Despite the fact that his father wanted him to study theology, Roger decided that he would pursue a literary career and become a writer and a farmer. During his years in recovery from tuberculosis, he wrote a short novel titled *Evolution of a Puritan Boyhood*. It was accepted for publication in the nationally respected *Nouvelle Revue Française* (The New French Review), provided that he make several changes to the end. Roger, however, felt he could not conscientiously comply with the publisher's request, as the changes would have made his final assertions untrue. Interpreting this experience as a sign that his near-budding literary career was never meant to be, he succumbed to the wishes of his father and enrolled to study theology in 1936, which he did for the next four years at the University of Lausanne and Strasbourg (Santos, 2008:56).

In 1939, on the eve of his final year, a group of classmates approached Roger with a strange request: they wanted him to become the next president of the Student Christian Association. It was a surprising offer considering he had only been to one meeting and had not spent much time with the members of the group. Despite his initial refusal, Roger eventually conceded to their offer and took on the leadership of the association, a decision that would prove far more formative than he could have imagined. That winter, Roger devised a series of Bible studies that focused on the foundations of faith and prayer as a means to search for God (Balado, 1997:28). Slowly the association grew, and before long they were meeting in a large auditorium at the University of Lausanne.

At this student group expanded, a smaller group emerged out of it. Under Roger's leadership, twenty students formed an intentional community called La Grand Communauté. The community became a kind of 'third order' which met every other month for retreats and

discussion. These retreats were characterized by an authentic search for God through prayer, silence, meditation and confession. Eventually, Roger was unable to finish a short thesis – his last requirement for graduation. Furthermore his plans for the future were uncertain, as the war had begun during his final year of study, and already a large part of France was under a German regime (Santos, 2008:57).

Germany's control of France was difficult for Roger, as he still had many relative on his mother's side living there. During the winter of his final year of studies, Roger spent many days praying about La Grand Communauté's role in the growing conflict. They had dreamed about a house in which they would live as a community of reconciliation, but Roger did not know exactly how it would come to fruition. Years later he wrote, "The defeat of France awoke powerful sympathy. If a house could be found there, of the kind we had dreamed of, those deprived of a livelihood; and it could become a place of silence and work" (Balado, 1997:28).

This powerful sympathy eventually moved Roger to pursue his dream of a house in France. He asked a few of his closest friends from the university to join him, but they declined his offer. While disappointed, their disinterest could not deter Roger from responding to this call, so he set out alone in his quest for a house. On only his bicycle Roger traveled to the Brugundy region of France, which was one of the unoccupied areas under the control of Marshal Petain and the Vichy government. War refugee – many of whom were Jews – were fleeting to the free areas of France like Brugundy. Roger had several areas in the region in mind as possibilities. The first house he found was too close to the busyness of the Lyon-Geneva railway; the noise alone would have been problematic. He discovered a second house, which seemed almost perfect, except for its proximity to Geneva; it was too close to home. A third house was located in Bourg-en-Bresse. Roger felt it was too comfortable, though, and feared it would not encourage creatively, so he continued on in his search. While passing through Macon he realized that the ancient Cluny Abbey was nearby and felt that he had to stop and visit the site (Santos, 2008:57-58).

In Cluny, Brother Roger inquired about properties for sale in the area. A local lawyer pointed him to a sizable house in a small village called Taizé. Late in the morning on August 20, 1940, Brother Roger rode his bike to the little village. Upon his arrival, he was struck by how bleak the village appeared – it lacked paved roads and many of the houses were empty. The family who owned the house for sale lived in Lyon, but an old woman who lived in the village was available to show the property to Brother Roger. Although much of the land surrounding the property had already been sold, the house and the building adjacent to it, which appeared to be in good condition, were still available for purchase. The sale price was not more than the price of two cars, making it a viable option (Santos, 2008:59).

It was late in the day when they finished looking at the property, so the woman invited Brother Roger to stay for a meal. While they were eating, Brother Roger explained his dream

for the future. The woman pleaded with him to remain in the village: "Buy the house and stay here… we are all alone." The desperate appeal of the poor woman moved Roger. In his spirit, he knew that Christ speaks through the poor; consequently, he decided to purchase the house. Less than a month later, Roger signed the deed to the house, and plans were already underway for the first gathering of La Grande Communauté. It was December 1940 before the community had its first official meeting, but Roger had already living in the house in attempts to minister to the poor (Santos, 2008:59).

The first generation of brothers was of Protestant background, yet the roots of the community go back before the Reformation as it takes its place within the monastic family. Taizé is ten kilometers from Cluny, which in the Middle Ages was one of the most famous monasteries of Europe. Citeaux, another landmark in monastic history, lies not so far to the north. Later on, Brother Roger gave symbolic significance to the geographical location of the community (Roger, 1998:119).

> Taizé is like a shoot grafted on to the tree of the monastic life. No doubt there is a meaning in the fact that we are placed between Cluny and Citeaux. On the one side, there is Cluny, with its humanity, its sense of moderation and continuity. Cluny, which held such an attraction for so many Christians seeking unity within themselves and with other people. On the other side, Citeaux, renewed by St. Bernard, with his acute sense of urgency in his reforming zeal and refusal of all compromise, of the absolute nature of the gospel. In their footsteps, we would like to blend the sense of urgency and the sense of long continuity.

Brother Roger was convinced that monastic community in the 20th century has much to contribute to the life and growth of the church, both for renewal and mission. He testifies to his conviction (Wyon, 1963:64):

> I was convinced that the strength of monasticism was fundamental; that it was a great force, and that the Church could do great things with bodies of men, united by vows, to a lifelong fidelity... I was convinced of this. So I felt that I must restore to the Church this element which had been rejected.

Taizé was only a few miles from the demarcation line separating the German-occupied region of France from free territory under the control of the Vichy regime. Through covert connections in Lyon, war refugees were sent to live in the house with Roger. In addition to those sent from Lyon, many war victims found their way to Roger's front door. He never turned anyone away. Although he was very poor and food was sparse, Roger made do with whatever he could find, feeding his guests from the vegetables he grew in a small plot of farmed land on his property and from the milk of a cow he owned. Despite the fact that there were times when it seemed they would not survive, God always provided some form of nourishment for them. Brother Roger wrote later on, "The more a believer wants to live something absolute for God, the more is it essential for that absolute to be rooted in situations where people are suffering" (Roger, 1998:118).

From the very beginning, Roger prayed three times a day – sometimes in a chapel he made in a small room in the house, other times in a wooded area adjacent to the village. As many of the guests were Jewish, Roger never asked those who found refuge in Taizé to join him in prayer. During this time, though, Roger wrote a pamphlet that outlined his understanding of the monastic communal life. He wrote, "Every day let your work and rest be quickened by the Word of God; keep inner silence in all things and you will dwell in Christ; be filled with the spirit of the Beatitudes: joy, simplicity, and mercy" (Brico, 1978:14-15).

For a little over two years, Roger offered a safe haven for war refugees, even though the house was occasionally searched and he was warned that the Gestapo was suspicious of his activities. In November of 1942, Roger helped a refugee escape to Switzerland while on a trip to collect funds for his ministry. While he was gone, the Nazis raided the house in Taizé in search of refugees. A friend notified him of the activity in Taizé and strongly encouraged Roger to remain in Switzerland, because the Gestapo was waiting for him to return. He had no choice but to remain in Geneva in a small apartment that was owned by his parents (Santos, 2008:60).

During the following months, Roger finished his uncompleted thesis and published his small pamphlet outlining his understanding of Christian communal living. On April 30, 1943, Roger successfully defended his thesis, 'The Ideal of the Monastic Life Before Saint Benedict and Its Conformity to the Gospels,' and completed his degree. Although his academic work formally summarized most of his thoughts on the monastic life, it was his small pamphlet that gave birth to the first fraternity of brothers that would eventually become the Taizé community (Santos, 2008:60).

First, an agriculture student named Pierre Souvairan, who had read the pamphlet, knocked on Roger's door in Geneva and inquired about Roger's monastic ideals. Subsequently, a young theologian named Max Thurian also inquired about the pamphlet. Max Thurian, who became another founding member, was a young Swiss pastor of considerable intellectual acumen. The three of them formed a small brotherhood in the apartment in which Roger was living. Soon thereafter Daniel de Montmollin, another theology student, joined the three men, and they lived in Christian community together in Geneva for almost two years, dedicating themselves to a common life that included communally shared property, daily work and prayer, a common purse, and a life of celibacy. These provisional vows, however, were to be considered and renewed annually, as Brother Roger did not want to risk entrapment in the possible minutia of static monasticism (Santos, 2008:60-61).

Early in the autumn of 1944, France was finally liberated from Nazi control, so Roger, Max, Pierre and Daniel were finally able to move to the house in Taizé. Life in the village was not easy, though, as the area was torn apart by the war. Towns and villages in the region were in shambles and many people were without homes. Anti-German sentiments grew in the area to

the extent that some of the local women killed a young German Catholic priest in one of the prisoner-of-war camps located near Taizé. Although the war was over, the effects of the conflict remained for some time (Santos, 2008:61).

During the war, Brother Roger had ministered to Jewish refugees; after the war, in the midst of the tension, the four men began visiting the German prisoners-of-war and even gained permission from the authorities to invite them as guests to the house for dinner, though food was sparse. These actions eventually brought about intense criticism toward the brothers, but they remained faithful to their understanding of the gospel: to love their neighbor and to bring reconciliation─especially reconciliation between native inhabitants of the Burgundy region and the German war prisoners─in an area in desperate need of restoration (Santos, 2008:61).

Even in these earliest stages of formation with only four men, the fraternity of brothers at Taizé clearly affected the community through the simplicity of the gospel message they practiced. In addition to visiting prisoners, during this time the brothers cared for a group of boys orphaned by the war. Eventually, Genevieve, Brother Roger's youngest sister, moved to the area and cared for the boys in one of the neighboring villages. She became their mother. On Sundays in the early months after their return, the brothers also welcomed German prisoners-of-war interned in a nearby camp. Since September 1940, the downtrodden, the poor and the marginalized have found peace and sanctuary in Taizé (Santos, 2008:61).

Material resources were limited. There was no running water, so for drinking water they had to go to the village well. Food was simple, in particular soups made from corn flour bought cheaply at the nearby mill. In order not to put any pressure on those he was sheltering, Brother Roger prayed alone; he often went into the woods near the house to sing. So that none of the refugees, in particular those who were Jews or agnostics, would feel ill-at-ease. Genevieve explained to each of them that it was better for those who wished to pray to do so alone in their rooms (Spink, 1986:54).

During this time, the brothers also undertook another venture: agricultural self-sustainability. Brother Pierre, the agriculturist, sought to rejuvenate the barren farmland that surrounded their property. By 1947 their little farm was not only providing nutritional sustenance for the brothers and their frequent guests but also producing enough food to offer financial stability to their community as well. This relative prosperity allowed them to welcome more guests as the years progressed (Santos, 2008:62).

These visitors, many of whom were Roman Catholic priests, took part in the devotional life of the brothers by praying with them three times a day. As the number of visitors grew, the room in which they prayed became overcrowded. All the while the old Romanesque church in the village remained vacant. It had not been used for regular worship in years. Brother Roger requested permission from the local ecclesial authority to use the church for daily prayers. Although permission was granted at first, after a few weeks the permission was retracted, and

the brothers found themselves back in their upper-room chapel. After some time, Brother Roger again requested permission, but this time from the bishop of Autun, who turned the issue over to a higher authority in Paris. It eventually reached the desk of the future Pope John XXIII, Angelo Giuseppe Roncalli, who was the papal nuncio (the permanent diplomatic representative) in Paris at the time, and it was through his authority that the brothers were allowed to worship in the church. At last, on Pentecost 1948, the little village church was restored to a daily place of prayer (Santos, 2008:62).

In the same year, three Frenchmen decided to join the four Swiss brothers in their commitment to a Christ-centered communal life. Provisional vows, it was decided, were no longer sufficient for their community. Consequently, on Easter 1949 in the village church the seven men took the three traditional monastic vows: a life of celibacy, a life of common goods and a life under the authority of a prior, who was, not surprisingly, Brother Roger. At the time, this commitment was only significant for those seven men, despite the fact that "it marked the first time that the centuries-old monastic ideal had become a reality in the Churches of the Reformation" (Brico, 1978:19).

The Easter ceremony in 1949 brought about a key change in the communal life of those seven men that would prove to be of far greater significance in the years to come. In addition to establishing themselves as one of the first Protestant monastic orders in the history of the Judeo-Christian church, they also opened a pivotal door to a new type of monasticism, one which would eventually be characterized by ecumenism (Santos, 2008:63).

By 1951, the community had increased to twelve brothers, and Brother Roger felt they ought to be 'signs of Christ's presence' outside their local area. Consequently, two brothers moved to Moutceau-les-Mines to work in the mines. Although they were only twenty-five miles north of Taizé, the two brothers lived in their new community and continued praying together three times a day. They helped the local mining union struggle for their rights, and before long, testimony of their efforts spread through the countryside. Montceau-les-Mines was only the first of many 'fraternities' that stemmed from the Taizé community. Over the years, the brothers have situated themselves amongst the poor of the world. From Calcutta, Bangladesh and the Philippines to Algeria, Brazil and even Hell's Kitchen in New York City, the Brothers of Taizé have been an example of reconciliation and peace to countless people (Santos, 2008:64).

In the years that followed the emergence of the Rule of Taizé, ecumenism weighed heavily on the hearts of the brothers. Each year the brothers saw an increase in the numbers of people visiting the community, and these visitors were no longer primarily from Protestant backgrounds ─ Taizé had caught the attention of many young Catholics as well (Santos, 2008:65).

In addition to the advancements in ecumenism in the Roman Catholic Church, the early

sixties brought significant changes for the Taizé community as well. The number of young people making pilgrimages to Taizé had reached a tipping point. No longer could they hold prayers in the little village church and accommodate their visitors. Although Brother Roger originally imagined their community to be a fellowship of twelve men living faithfully to the heart of the gospel, he realized that God had other plans in store. They faced the decision of whether or not they should build another church on a piece of land adjacent to the village. Brother Roger lamented the thought of moving out of the Romanesque church, but in the end, the brothers decided that a larger church had to be built (Santos, 2008:66).

The labor and funds to build the edifice appeared surprisingly through a German organization called Aktion Sühnezeichen. *Sühnezeichen*, which literally means 'sign of atonement/reconciliation,' was established in 1958 by Lothar Kreyssing to help rebuild areas that were destroyed during the war. This Christian-based effort enabled young Germans to offer signs of hope and reconciliation to those who suffered at the hands of their parents. They selected Taizé as one of their locations in France, perhaps in part because of the kindness the brothers showed to the German prisoners-of-war after the liberation of France. They organized both the fund-raising and the work-force of young volunteers. When they came to Taizé, they already had a long list of completed projects: hospitals, churches, synagogues and social centers in various parts of the world. Taizé was a place of reconciliation, and *Sühnezeichen* would be prepared to take charge of the building of a church there. The church was named 'the Church of Reconciliation' and was inaugurated by an ecumenical celebration on the Feast of the Transfiguration, 6 August 1962 (Balado, 1997:43).

Gradually, the community has grown through the years. The first Catholic brothers were able to enter the community with their Church's approval in 1969. Today, the Community of Taizé is made up of over a hundred brothers, from various Protestant backgrounds and Catholics, coming from more than twenty-five nations (Roger, 1998:119).

Young people first began visiting the community in the late 1950s. From then until today, every year they have come to Taizé in ever greater numbers. From Portugal or India, from Russia or Kenya, they take part week after week in meetings that now, early in the 21st century, bring together young adults from more than 70 nations. In summer time, there are as many as 6,000 for each of the early weeks in August. Three times a day, everyone gathers for prayer in the Church of Reconciliation, which has been expanded by wooden roofs far beyond its original size. Hundreds of thousands of young people have thus spent time on the hill of Taizé. They are looking for a meaning for their life at the wellsprings of faith: they are preparing themselves to take on responsibilities in the places where they live.

In early September 1966, the first large international youth meeting took place. By 1968, most of the visitors coming to Taizé were between the ages of eighteen and twenty-five and they were coming all the time. From that year onward, the whole summer was given over to a succession of meetings. It was a new stage in Taizé's common journey with the young (Roger,

1998:65).

In 1966 the Sisters of Saint Andrew, an international Catholic community founded seven centuries ago, came to live in the next village and began to take on some of the tasks involved in welcoming people. Much later, a small group of Polish Ursuline Sisters came to help with the welcome of the young (Roger, 1998:122).

In 1982, to support the young in their commitments, Taizé started a 'pilgrimage of trust on earth'. This pilgrimage does not organize young people into a movement around the community but invites them to be creators of peace and reconciliation in their towns and villages and in their local Church, with all the generations, from little children to the elderly. As a stage in the pilgrimage, at the end of every year a six-day-long 'European meeting' brings together tens of thousands of young adults from every part of Europe in one of the major cities of Eastern or Western Europe. The accent of these European meetings lies on sharing the life of the Church in a given city. Participants spend four or five days living, worshipping and reflecting together with the Christians there. There have also been 'Asian meetings' in India and the Philippines. Similar meetings have also takes place in America and Africa. The year's end meeting is an occasion for Brother Roger to address an open letter to the young (Roger, 1995:82-83).

By its very existence, Taizé community has been a concrete sign of 'reconciliation' between divided Christians and separated peoples and it constitutes what Brother Roger calls 'a parable of communion'. If reconciliation is at the heart of Taizé's vocation, that is never seen as an end in itself but rather that Christians be like leaven: leaven of reconciliation among human beings, of trust between the people, and of peace on earth.

5.7.2 Community life

At present just over a hundred brothers live the common life in the Taizé community. There are over twenty-five nations represented in their fellowship, making the Brothers of Taizé not only one of the largest ecumenical orders in the monastic tradition but also the most diverse. The range of the community's national origins is remarkable: out of one hundred brothers there are representatives of more than twenty nations and several come from distant continents. The range of brothers' abilities is no less impressive. There are doctors and engineers, musicians, artists, brothers with expertise in fields ranging from agriculture to ceramics and writing, from computer science to sociology and theology (Spink, 1986:152-153).

Some of them are living among the poor in other countries. One brother estimated that sixty to seventy brothers live in residence at any given point, with that number climbing up to eighty during the busiest periods of the summer. The influx throughout the year is not only due to various brothers living overseas, but also because many brothers are away preparing

for future meetings, visiting families or meeting with other contacts. While there are some brothers who have remained outside the walls of Taizé for the majority of their monastic life, others hardly leave (Santos, 2008:81-82). Four 'fraternities' composed of small numbers of brothers exist today in poor or divided lands: in Senegal, Bangladesh, South Korea, and Brazil.

The houses where the brothers live in Taizé are a restricted area the great crowds of visitors are not allowed to enter. Each brother always has his own room. This provides them each with a little space where they can retreat to pray in private. Many of the brothers live in the original house that Brother Roger purchased in 1940, although they have divided many of the rooms into smaller rooms as numbers grew. Furthermore, they converted many of the buildings directly to accommodate the growing number of brothers (Santos, 2008:82). The meal time there is a kind of love-feast, patterned on the Lord's times with his disciples, a time of expression of fellowship. Wherever they are, the brothers seek to express the love of Christ through their common life.

No stipulations are made as to the kind of person who may enter the community. Often a young man considering entry will live for several months among the young people on the hill, but there are no regulations regarding entry into the community. It is a question, rather, of an intuitive understanding of all that living together implies. There is no formal novitiate period. It is recognized that individuals mature at different rates and that some are ready sooner than others for permanent commitment. It is a matter for the individual brother and for the community to decide when he is ready to be professed. In the meantime he lives a life that is almost indistinguishable from that of the remainder of the community (Balado, 1997:33).

The process of becoming a brother involves careful discernment for both the individual and the community of brothers as a whole. For most of the brothers the process began with a personal pilgrimage to Taizé. Among the 100,000 pilgrims that visit the community each year, there are always young men who feel drawn to remain in Taizé for a longer period. If a young man experiences this desire, he must first approach one of the brothers about staying in Taizé as a volunteer, or what has come to be known as a ‘permanent’. The brother will ask the young man why he wants to stay and for how long he’s hoping to extend his time. Some young men only want to stay for a month to spend more time praying about life decisions, while others may request to stay for a year. In many cases, the young men who are seriously considering a life in the brotherhood end up staying in Taizé for one or two years (Santos, 2008:83).

Although they do not actually live with the brothers, of all the various groups of people in Taizé, the young men shadow the brothers the most closely. They’re able to observe both the blessings and challenges of living as a brother in an ecumenical monastic community. While volunteering, each young permanent gets a ‘contact brother’ with whom he will meet on a regular basis for prayer and discussion. It is through these meetings that the discernment

process begins. The contact brother helps the young man determine what he is searching for in life and understand why he is drawn to communal living. For some new brothers, this discernment process is a clear one; for others it takes much longer. At some point during this process, however, it becomes clear for all-both the young man and the brothers-whether or not his future lies in the community. If both sense it is right, the young man makes the decision to enter the brotherhood. Once the decision is made, the young man is given the white prayer robe and a simple ceremony is considered a brother of Taizé (Santos, 2008:83-84).

Although in appearance the new brothers look just like the other brothers, in reality they are considered 'young brothers'. This designation is not meant to create classes of brothers, but rather to allow for a formational period, which can last anywhere between three to five years. During this time the young brothers undergo training in biblical and theological studies, but the majority of their formation comes through actually living in the community of brothers. The young brothers continue to meet with their original contact brothers, who act as mentors. When the time is right, which is different for each brother, a life commitment is made by the young brother (Santos, 2008:84).

At this point, the brother takes the three traditional monastic vows and receives the life commitment ring. The brothers wear these rings, which are similar to traditional wedding rings, on the ring finger of their left hand as a reminder of their solemn commitment to Christ and to the community of brothers in which they will remain for the rest of their lives. Every brother who intends to remain in Taizé for the remainder of his life must make the life commitment vows before the assembly. The commitments made during this ceremony are not one-sided, however. Each brother who has taken these vows is reminded of his own covenant in the community. In many ways, the process leading up to a life commitment by a young brother of Taizé is very similar to that of traditional marriage commitments (Santos, 2008:84-85). In addition to the ring, the brothers' white prayer robes act as an engagement ring, as a visible symbol of their commitment to the community and to the monastic life.

When a brother is to be received as a regular member of the community, he makes a lifelong commitment as below (Balado, 1997:154):

> Will you, for love of Christ, consecrate yourself to him with all your being?
> - *I will.*
> Will you henceforth fulfill your service of God within our community, in communion with your brothers?
> - *I will.*
> Will you, renouncing all ownership, live with your brothers not only in community of material goods but also in community of spiritual goods, that is all openness of heart?
> - *I will.*
> Will you, in order to be more available to serve with your brothers, and in order to give yourself in undivided love to Christ, remain in celibacy?

- I will.

Will you, so that we may be of one heart and of one mind, and so that the unity of our common service may be fully achieved, adopt the orientations of the community expressed by the prior, bearing in mind that he is a poor servant within the community?

- I will.

Will you, always discerning Christ in your brothers, watch over them in good days and in bad in suffering and in joy?

- I will.

In consequence, because of Christ and the gospel, you are henceforth a brother of our community.

There is no hierarchy between the old and young and no reluctance to give even the youngest considerable responsibility. One of the brothers explains, "We do not think so much of Brother Roger as being at the head of the community, as being at the center of it. We are inspired by his vision and he is very good at expressing what the community is trying to live" (Spink, 1986:135).

That is not to say that no brother has ever left the community. In fact, a small number of life-commitment brothers have left over the years. But more often it is the young brothers who decide to leave before taking their life commitments. Some realize that it is not where they were supposed to be or that it was just a part of their larger journey. Others might have felt that God was moving them on (Santos, 2008:85).

Prayer is given top priority in the community activities. The brothers consider this to be their most personal and intimate participation in the Lord's work. Three times a day, the brothers at Taizé, with the many hundreds of visitors, participate in the common prayer in the 'Church of Reconciliation'. Not only do the brothers formally gather for prayer three times a day, but, according to the Rule, they also seek time outside of common prayer for personal devotion. For some this prayer time is carved out of the early morning hours before anyone is up; for others it is late at night, after they retire to their personal quarters. Some brothers even find time during the day to step away from the masses and seek after God alone. Finding time during the day, however, is a challenge of its own for the brothers as their days are consumed by at least one of three areas that keep the community functioning: household, work and welcome (Santos, 2008:86-87).

The brothers have daily household responsibilities. Clothing must still be washed, meals prepared and their houses cleaned. Most of these tasks are completed by the brothers themselves. There are a few brothers who are responsible for cooking for the community of brothers – both for the common lunch and for dinner. For the brothers, servanthood is a lifestyle. The household duties are one of three areas in which the brothers work each day (Santos, 2008:87).

The second area of their daily life centers on their artisanship, or the way they make money.

In the 1940s, Brother Roger decided that the community would not take donations for the livelihood of the brothers. Even if a brother receives an inheritance from a family member, the money is given to the poor. Every cent that is collected in Taizé either goes toward the room and board and welcome for the pilgrims, or to a charity called Operation Hope, a nonprofit charity that aids those who are poor and afflicted around the world. The brothers live entirely from the sales of the Exposition. What originally began in the hands of Brother Daniel as a potter during the late 1940s has turned into the single greatest source of income for the brothers. The brothers make both the pottery and the enamel pendants in a pottery shop. And then there are the books written by brothers published at *'les Presses de Taizé'* or other publishing houses in many countries. Books of theology, of spirituality, of poetry, of pottery-lore, have been translated and published in many languages (Balado, 1997:33). Some brothers assist with, among other tasks, the preparation of the text for the 'Letter from Taizé ' in its dozens of different languages, and its subsequent distribution to 130 countries, and the Community runs its own publishing.

Although almost every brother has spent time in the pottery shop, there is much work to be done outside of it too, particularly in welcoming and preparing for up to six thousand young people a week. Coordinating the food and accommodations for the visitors is perhaps the most difficult work for the brothers. Many of brothers spend the good part of their day serving in some capacity of welcoming pilgrims. Whether by answering emails, conforming reservations, or coordinating the room and board, the brothers are involved in each step of the process. In addition to these duties, several brothers plan the liturgy for each prayer time. (Santos, 2008:89).

Taizé itself is in a poor region of France; it may look attractive, but the soil is shallow and the farms are mostly too small to offer a real future. In earlier times some of the brothers worked in a nearby farm. The community does not accept any gifts or presents for itself. The brothers do not even accept their own family inheritances (Balado, 1997:33). The brothers, both in Taizé and in the fraternities, live by their own work and share some of what they earn with others. The brothers love the community life of Taizé even with the occasional hardship that accompanies a life together.

5.7.3 Spirituality

Three times of common prayer each day are the center of the 'spirituality' of Taizé: morning prayer at 8:30 a.m., noon prayer at 12:20 p.m., and evening prayer at 8:30 p.m. The common prayer is a key element to grasp the spirituality of Taizé. During the times of common prayer, the brothers are in the center of the church surrounded by all the visitors. They wear white robes, a sign that their whole being has been clothed by Christ, an expression of their identity as a community and a means of praising God others than by words.

In their desire to welcome others, the brothers have always looked for a liturgy that is

accessible to all. The common prayer in Taizé is inspired by the great monastic tradition: the chanting of Psalms, Scripture readings, intercessions, prayers. In Taizé, the fundamental order of the common prayer is as follows: singing, Bible reading, silence, singing, and prayers. The diversity of languages used is inhabitual: English, German, Swedish, Spanish, Italian, Portuguese, French, Polish, Korean, Chinese, Japanese, in the hope that as many as possible will hear something in his or her own language, even if only a single Bible verse. Reading the Gospel in ten different languages is a kind of parable of unity in diversity; it gives one a sense of the universality of the Church (Balado, 1997:55).

In Taizé's common prayer the music is another distinctive feature. The community wanted to allow everyone to participate in singing: how to do this, given the great diversity of language and the fact that many people stay only a few days and have no time to learn complex pieces? The 'songs of Taizé' are easily recognizable: composed in many different languages, they are made up of a simple phrase sung over and over again. Refrains composed of a few words from Scripture are set to music and sung as a canon or *ostinato*. A few words repeated over and over again form an aid to contemplative prayer, building up little by little an inner unity of the person before God. These chants allow basic gospel truths to penetrate people; the melodies remain alive within, long after leaving the church, as a kind of prayer without ceasing. The 'songs of Taizé' have become characteristic of the community's worship. These are made up of a simple phrase that is taken up again and again at some length, in various languages, and they express an essential reality that is interiorized by the whole personality (Balado, 1997:55-56).

A long time of silence after the Bible reading is at the heart of every common prayer at Taizé. The silence is a time to reflect on the words that have just been read and a time of personal prayer in God's presence. But Taizé is equally insistent that prayer not be divorced from the concerns of the world in which people live. The silence is also a time to become aware of the others who are present within each one. The silence is followed by a long litany; intercession for the Church, the world, the persecuted, those forgotten, those who suffer... In the evening, the sung intentions include petitions for people in different countries (Balado, 1997:55-56).

A symbol brought back from Russia is 'the prayer around the cross' every Friday evening. The icon of the cross is laid on the ground, and people place their foreheads on it for a moment, thus laying down their own burdens as well as those of others, and in this way accompanying the Risen Christ who is in agony for all those who are suffering trials. Every Saturday evening, the prayer is like an Easter vigil, a feast of light (Balado, 1997:57).

The ministry of listening is very important in Taizé. As the information sheet given to everyone who arrives in Taizé explains:

> To listen to you, if you want to speak about something that hurts you or which obstructs the paths of a search for the living God, some brothers remain in the church after the evening prayer; being

> listened to is a way for you to break through what is inhibiting you or to discover a path for your life (Balado, 1997:57).

In Taizé, there is a great deal of listening. Rachel from England said, "Here I discovered that prayer is not only saying words to God; it is also listening. It is consenting to remain in God's presence even when nothing seems to be happening" (Balado, 1997:57). Taizé does not profess to hold the answers to this world's problems. It seeks only to be a listening companion to those who seek the one reality, to search with other searchers for the sources of faith. Listening touches one of the great wounds of the present-day relationship between the generations. Listening does not mean either counseling or giving advice, it simply means allowing the lived experience, often tumultuous or conflictual, to be transposed into the first person, to be structured into words, to enter into the space of an interpersonal relationship (Lena, 1993:5).

Taizé has never tired of saying that the vertical dimension of contemplation, of interiorization and of prayer is fundamental. The underlying aim of prayer is to enter together into the mystery of God's presence. Prayer is not a matter of method but of trust. And to open the doors to trust in God, the brothers seek to ground their life and their search for reconciliation in prayer together, prayer which is that serene force which unifies a believer from within. It was clear to them that prayer and commitment were inseparable, for the one who follows Christ wishes to remain close both to God and others (Jean-Marie, 1996:17).

The Rule of Taizé, a text that Brother Roger composed in the earlier days of the community's life and has gone through many transformations of name and contents, used to stress that one cannot serve God effectively in the world unless he makes an attempt to disengage himself from the noise and turmoil of the world in order to draw near to God. This mode of disengagement was then called 'interior silence' but now the brothers refer to 'peace of heart':

> Interior silence requires first self-forgetfulness in order to bring discordant voices to peace and to master one's obsessive care, in the continual beginning again of a man never discouraged because he is always pardoned. This interior silence makes possible our conversation with Jesus Christ (Roger, 1968:53).

But interior silence is only a step in the direction of worship. The fulfillment of worship is in hearing and responding to the Word of God as this is presented in sermon and sacrament. Prayer in the style of Taizé has introduced hundreds of thousands of people to contemplative prayer. It is a form of meditative prayer in community that takes people to a very deep place inside themselves and gives them a taste of inner silence. And in that silence they come to rest in God.

Taizé's primary theme is reconciliation and unity. Taizé sees its overriding purpose as the reconciliation of separated Christians and indeed of all people who are now at enmity with

one another. In the text read when a brother of Taizé makes his life-commitment, there is a phrase that helps us to understand better the community's vocation: "The Lord Christ, in his compassion and his love for you, has chosen you to be in the Church a sign of brotherly love. It is His will that with your brothers you live the parable of community" (Balado, 1997:28).

Taizé had no intention of creating a sect or new, separate Church. From the very beginning Brother Roger wanted the community to be a real parable of communion, a parable of reconciliation open to a future which embraced the concrete and visible unity of all Christians. Brother Roger states as found in Spink (1986:68-69):

> We are here because of Christ and gospel, and Christ has in a sense called us to recapture the image of a reconciled Church. That is the point of the vocation of the Taizé community... We wish to be a small reflection of what that communion is for everyone, a small reflection of the Church that is constantly reconciling itself.

Taizé community wants to be a parable that makes the gospel call to reconciliation a reality, a tiny sign that helps people reflect on their own lives. For many years, in front of the church at Taizé, the following sign was written in several languages: "All who enter here be reconciled: father with son; husband with wife; believer with unbeliever; the Christian with his separated brother (Spink, 1986:68-69).

The community especially strives for Christian unity, seeking to overcome the barriers that have for so long divided the Reformation and Catholic churches. Taizé is a place of meeting, of reflection, between people of different stories, different religious backgrounds, united by the same desire for brotherly love. While so many families are torn apart, so many countries and religions divided, here people are praying and working for the reconciliation of peoples, for a unity that transcends people's differences (Balado, 1997:66).

The reconciliation of Christians is not a goal itself. The objective that is pursued concerns the entire human family: to live as people who are reconciled in order to be a leaven of peace where humanity suffers and where people are in conflict. For this reason, Taizé brothers live among the victims of poverty and division: in Seoul, Bangladesh, Brazil, Senegal... The energy that enables them to live the common life comes from the trust that exists between the brothers and from contemplative expectation. Brother Roger comments as reported in Spink (1986:151),

> Trust comes from the Spirit of the living God, the presence of the risen Christ who accompanies us. We can submit all our worries to God, find rest in him. The most wonderful part of the gospel message is that God loves us unconditionally. God is the fountain of trust.

Large numbers of young people have drawn new confidence from the common prayers. One woman said, "What strikes me about those who return from a stay in Taizé is that they dare to

live."[36] Trust liberates people from the feeling of "what is the use?" and enable people to place their creative gifts at the service of others. Thus trust is another spiritual quality of Taizé. The Orthodox theologian Olivier Clement has summed it up in these words:

> One of the key words at Taizé is 'trust.' The meetings organized by the community in Europe and on the other continents make up part of what is called a 'pilgrimage of trust on earth.' The word 'trust' is perhaps one of the humblest of words, one of the most everyday and simplest words there are, but nevertheless it is one of the most essential... In trust there is the mystery of love, the mystery of communion, and finally there is the mystery of God (Clement, 1997:69).

The theological orientation of Taizé is also decidedly ecumenical. The first brothers came from Reformed and Lutheran churches, but they soon sought to work with the World Council of Churches as well as with Eastern Orthodox Christians and Roman Catholics. Taizé, true to its ecumenical orientation, has also appropriated insights from various Christian mystic traditions.

Taizé does not see itself as a return to ancient forms of Catholic monasticism. The brothers are not interested in restoring an ancient order or bygone mode of life, but rather in pointing the way to the new order which is already present but which will be consummated by the triumphant Christ. Brother Max, one of founding members of the community, comments on the radical nature of this truly Christian enterprise:

> Christians united in a community will not attempt a restoration today of a Medieval monastic life. Whatever admiration we may have for the orders of the Middle Ages, we must be aware that it is our own age which calls for us. The men of our time need Christians and the latter have no right to impose a past and obsolete order on them Christians have to live among men of today... To cultivate a community myth would be to claim to have found in this world a solution for mankind. That solution exists only in the kingdom of God which the church proclaims and for which it waits (Thurian, 1959:120).

The brothers of Taizé are evangelical pioneers who have dared to venture out from under the husks of ecclesiastical tradition in obedience to the Word of God who speaks anew in every age. They have had to struggle against prejudice and suspicion in order to remain true to their calling. Taizé would probably not exist today if the brothers had not accepted to surrender themselves entirely to Christ in faith, to live each new day for God, without expecting anything in return, without demanding to see the results of their self-offering. The spirituality of Taizé can be summed up as common prayer, listening, reconciliation, unity, trust, communion, and being with the poor.

[36] Taizé Video Tape: "Taizé - Trust is at hand," Taizé Community, 1991.

5.7.4 Relationship with the church

In the beginning, Taizé was occasionally asked to found a new Church, but Taizé had no intention of creating some kind of sect or a new, separate Church. Brother Roger comments, "A creation of a new Church would have been contrary to our search for reconciliation" (Spink, 1986:68). From the very beginning he wanted the community to be a real parable of communion, a parable of reconciliation open to a future which embraced the concrete and visible unity of all Christians. Taizé exists because of Christ and the image of a reconciled Church. That is the point of the vocation of the Taizé community. Taizé wishes to be a small reflection of what communion is for everyone, a small reflection of the Church that is constantly reconciling itself. Roger (1998:88), states:

> What are you, little community? An efficient instrument? No, never that. A group of men, gathered together so as to be stronger? Not that either. Are we then living the common life in order to be comfortable together? No, for then the community would become an end in itself. Being happy together - yes indeed - but in the context of the giving of our lives. What are you, little community? A parable of community - a simple reflection of that unique communion which is the body of Christ, his Church, and therefore a leaven in the midst of the human family. What is your calling? We can only move forward by continually rediscovering the miracle of love, in daily forgiveness, in trust of heart and with a peace-filled way of looking on those who are entrusted to us.

From the early stage, Taizé tried to develop Christian unity through the reconciliation of the non-Catholic churches with the Church of Rome. In 1946 Brother Roger first met the Archbishop of Lyon, Cardinal Gerlier, a man who has an open attitude to reconciliation and ecumenism. The World Council of Churches, which had been set up in Amsterdam in 1948, elucidated a form of ecumenism, but the response from the Vatican was far from encouraging. Cardinal Gerlier suggested that Brother Roger should go to Rome to establish direct contact with Pope Pius XII and to talk to him about ecumenism. Brother Roger met Pope Pius XII in 1949 and John XXIII in 1962. Brother Roger's vision of the role of the Roman Catholic Church in unity and ecumenism as given in Spink (1986:74) is as below:

> Recognizing clearly the scandal of the separations existing between us who are all Christians, we are in quest of a visible unity... We know that the Catholic church maintains that she has preserved intact the unity desired by Christ... But it must be said that the manner in which that unity is affirmed is frequently hurtful for those Christians who are not Catholic. When the Catholic church expresses the goal of Christian unity in terms of such as 'returning to the fold' or 'submitting' to her, dialogue at once becomes impossible. Surely it would be possible to employ terms implying a 'common advance towards' or 'together fulfilling' total unity? Otherwise, there can be no real dialogue... Protestantism needs repeated declarations of the kind made by the Pope, "We will not put history on trial. We will not try to establish who was right and who was wrong. Responsibilities lie on both sides. All we shall say is: Let us unite! Let us put an end to disagreements!"

Brother Roger's appeal to Pope Pius XII did not find an active response and the Pope once made use of the dogma of infallibility despite the hopes of many. But the response of Pope John XXIII was remarkable. John XXIII once exclaimed, on greeting Brother Roger at an audience, "Ah Taizé, that little springtime" (Spink, 1986:83)! John XXIII did not hesitate to invite Brother Roger and other non-Catholics to the Second Vatican Council, in defiance of many people's opinions. The appeal for reconciliation did not go unheeded. Before that, in September 1960, and again in September of the following year, Brother Roger had invited a dozen Catholic bishops and approximately fifty Protestant pastors to meet at Taizé for three days. The gathering that ensued was the first of its kind to take place since the Reformation (Spink, 1986:75).

Strong links were also forged with non-Catholics. With the World Council of Churches (WCC), very special relations were established when in 1966 the American Eugene Carson Blake was made its new leader. As soon as he had been nominated and before taking up his appointment he expressed a wish to visit Taizé. The American General Secretary visited Taizé on numerous occasions and was quick to invite one of the brothers to work at the WCC headquarters in Geneva with a view to stimulating the life of prayer at the Council. In 1968 he invited Brother Roger to address WCC Assembly in Uppsala and in the following year he suggested that Taizé community collaborate in the work of SODEPAX, the joint commission for justice and peace of the Vatican and WCC. So it was that one of Taizé brothers came to spend several years cementing the relationship between Rome, Geneva and Taizé (Spink, 1986:92).

Prior to attending a gathering of young people in Taizé at Easter 1972 Carson Blake, the General Secretary of the WCC, spoke of his appreciation of the community's efforts:

> I appreciate your community's search to emerge from the current ecumenical impasses, a search which you are undertaking with tens of thousands of young people from all over the world... I firmly believe that regular personal contacts favor ecumenical exchanges. That is why I have been happy that a brother from Taizé, attached for some years on a full-time basis to SODEPAX has made a permanent exchange possible between Taizé community and the ecumenical center at Geneva (Spink, 1986:92-93).

Pastor Marc Boegner, president of the Federation of Protestant Churches of France early became a regular visitor and friend to Taizé. Many Protestant pastors came to the hill of Taizé; some to spend days in silent retreat, others to take part with their wives in meetings for married couples led by the brothers. Numerous German, Swiss and Dutch pastors also brought their parish groups to Taizé for weekends of prayer and reflection (Spink, 1986:91). Another friendship was formed with the Orthodox Church. Brother Roger visited Constantinople at the Patriarch Athenagoras' invitation. They had a confident dialogue on the unity of Church there. The Patriarch sent an Orthodox monk to live for a while at Taizé (Spink, 1986:90).

The WCC held its next assembly in 1975 in Nairobi (Kenya). Brothers from Taizé were again present. Along with the group of four young people - two Europeans, one boy from Indonesia and another from Cameroon - they lived in a poor district of the city, far from the European style hotels. The brothers were the guests of a young Muslim who invited to visit them for prayer and a simple meal. The next WCC General assembly was in Vancouver (Canada), and Brother Roger and his brothers were present there too (Balado, 1997:44).

Three Archbishops of Canterbury have made visits to Taizé. In 1973 Dr Michael Ramsey came, and in 1984 Dr Robert Runcie. Then in August 1992, the newly chosen Archbishop George Carey led a week-long pilgrimage of one thousand young Anglicans to Taizé. He expressed, "I have come to Taizé on pilgrimage because it is a place of generosity and reconciliation" (Balado, 1997:44). Mother Teresa of Calcutta came to Taizé for days of prayer and retreat in 1976 and 1983. Orthodox metropolitans, the fourteen Lutheran bishops of Sweden, and many Protestant pastors have come to the Taizé from all over the world (Spink, 1986:91). In 1986, Pope John Paul II visited Taizé and announced:

> Taizé can awaken astonishment and encounter incomprehension and suspicion. But because of your passion for the reconciliation of all Christians in a full communion, because of your love for the Church... You will be instrumental in assuring that the effort desired by Christ never slackens to recover the visible unity of his Body, in the full communion of one and the same faith (Balado, 1997:50).

Taizé has become an inter-denominational and ecumenical community. Taizé does not belong to any one separate denomination. Taizé is a Christian community which promotes reconciliation and unity between divided churches. Taizé explains the meaning of its existence as found in Balado (1997:29):

> It is true that we cannot solve, here and now, all the theological and other problems that have separated Christians throughout the centuries. But how can we remain passive when we hear the last words Jesus spoke concerning his disciples in John's Gospel: "... may they be one so the world can believe?(John 17:21)" And when we know that our divisions veil the face of God for so many people thirsting for eternity's love? What we can do is begin with a concrete act, by sharing all we can share, and above all our lives. This concrete sharing of our lives will lead us to other steps.

Taizé community wants to be a 'parable' that makes the gospel call to reconciliation a reality, a tiny sign that helps people reflect on their own lives. Today, in front of the church at Taizé, the following sign is written: "You who enter here, be reconciled and discover in the gospel the spirit of the Beatitudes: joy, simplicity, and mercy" (Balado, 1997:28)

Thus, Taizé community becomes a place of reconciliation and unity for the divided church. Taizé is not trying to capture anyone; it does not claim to be a church. It wants only to be a

sign of the Church and a way into it, in the perspective of reconciliation. People are awakened at Taizé: to silence, to prayer, and to friendship. There they discover that Christianity is a real possibility. Then they go back to their own countries with an irrepressible zest for this awakening and for friendship.

The brothers, who keep their hands empty so as to be filled with God alone, belong to various Christian denominations. They have the sense that in reality there is only one Church, and that this one Church is the secret bedrock of all the churches, and that therefore unity is not something to be built but something to be discovered. They are looking for the re-emergence of the undivided Church which is still, in spite of all kinds of tensions and problems about identity, the crucial phenomenon of our time (Clement, 1997:11-12).

5.7.5 Missionary outreach

Over the years, the number of visitors to Taizé has continued to grow. At the end of the 1950s, young adults between the ages of 17 and 30 began to arrive in ever greater numbers. They come to take part in meetings which last one week and which are centered on the search for the wellsprings of faith. Since 1987, the numbers coming from the countries of Asia, Africa and South America shot up. Mexico, India, Haiti, South Africa, Korea, Japan, Chile... : through the year, well over a hundred countries are represented in the meetings of Taizé (Roger, 1998:121).

At the same time, with the fall of the Iron Curtain, the people from Eastern Europe have become more numerous, especially people from Poland, Hungary and Yugoslavia. Many families with children come to spend a week in Taizé together with young families from other countries. Without counting the thousands of pilgrims who pass through Taizé everyday and spend just a few hours, the weekly meetings bring together every week between 3,000 and 7,000 in the summer, with 500 and 1,000 each week in the spring and autumn. Easter, Pentecost and All Saints are high points in the year (Roger, 1998:121).

Some weeks in the summer months, more than 7,000 young people from 75 different countries thus take part in a common adventure. And this adventure continues when they return home. It is expressed in their concern to deepen an inner life and by their readiness to take on responsibilities in order to make the world a better place to live in.

Thus, the mission approach of Taizé community is primarily a centripetal mission. The community draws thousands upon thousands of young people to Taizé each year through its community life, which shows the united and reconciled body of Christ. It is a flood that always new, making Taizé into an incredible meeting place where the spiritual dimension of young people is being built up. About half of the visitors are perhaps non-Christian. They are searching for meaning in their lives, in communion with Taizé brothers and many others. By going to the wellsprings of trust in God, they set out on an inner pilgrimage. The information

sheet given to every visitor contains these words as found in Balado (1997:58-59):

> As you arrive in Taizé, understand that it is part of the community's vocation to welcome you so that you can approach the living springs of God through prayer, through the silence of contemplation, through searching... You have come to Taizé to find a meaning to your life. One of Christ's secrets is that he loved you first. There lies the meaning of your life: to be loved for ever, to be clothed by God's forgiveness and trust. In this way you will be the risk of giving your life.

Likewise young people can have a chance to contact the gospel at Taizé. In Taizé, the visitors are welcomed by a community of brothers who have committed themselves to follow Christ. During the meetings, three times each day all those present gather in the Church of Reconciliation for prayer, worshipping God together in singing, the Bible reading, and silence.

Every morning at 10 a. m., the program for the visitors proposes a variety of 'Bible introductions' in several different languages that are followed by times of reflection and discussion; participants also help with practical tasks. These Bible introduction draw from the Gospels strong and simple themes which uncover the living springs of faith. These are an hour-long teaching for young people given by a number of the brothers. At the end of the evening prayer, many young people remain in the church. Brothers and priests are there to help those who have something personal they would like to confide. The brothers listen not to give advice but to help those who come to find a way forward, to discover hidden God's gift (Balado, 1997:55-57).

One can also spend the week in silence as a way of letting the gospel illuminate one's life in greater depth. One young man explained, "It was first a time of personal prayer, or simply a time to rest with others in God's presence." Brigitte from Germany said, "I take home with me lots of hope: I don't feel alone any more. I have discovered that there are many signs of hope on this earth" (Balado, 1997:57).

In the afternoon, groups devoted to specific topics allow people to make the connection between the wellsprings of the faith and the pluralistic reality of contemporary society: "Is forgiveness possible?," "How can we respond to God's call?" "What does it mean to live in the Church as members of one body?" "What kind of Europe do we want?" "The challenge of globalization,"... There are also topics related to art and music. Through these small group meetings, young people come in contact with the gospel message (Balado, 1997:59).

A week in Taizé is a way of realizing the intimate relationship between an experience of communion with God in prayer and personal reflection on the one hand, and an experience of communion and solidarity among peoples on the other. By meeting other young people from throughout the world in a climate of openness and listening, participants discover that roads to unity can be opened up amidst the diversity of cultures and Christian traditions. This

provides a solid basis to be creators of trust and peace in a world wounded by divisions, violence and isolation. Brother Roger comments on the young people (Taizé video, 1991):

> The most important thing is to ask ourselves: can the young people be made aware of the gift of God that is in them? Can they realize that every human being is inhabited, even if they are unaware that the Spirit of God dwells within them? I often think: what are living with them is like a birth process, a bring to birth in them of the living Word of God. They become aware of the mystery, of something of the mystery of the human being and, at the same time, they realize that God places them in that unique communion that is the Church where they undergo a birth.

For centuries, it was, above all, from Europe that the gospel was transmitted. Today, these young people, coming from non-European countries where the gospel is sometimes more alive, are able to take part in a new evangelization of Europe and in a springtime of the Church. The community draws thousands upon thousands of young people to Taizé each year. It is a flood that always new, making Taizé into an incredible meeting place where a new spiritual dimension of Europe is being built up. Taizé is one of the outposts of a new European evangelization (Clement, 1997:10).

Olivier Clement, the Russian Orthodox theologian, comments on the aspect of centripetal mission of Taizé for young people:

> Young people today are tired of talk and tired of scoffing: they want authenticity. It is no use talking to them about communion if we cannot show them a place where communion is being worked out -'come and see.' At such a place people are welcomed as they are without being judged; no one is asked for their doctrinal passport; but nevertheless no secret is made of the fact that everyone is gathered around Christ, and that with him - 'I am the way," he said - a way forward begins for those who want it. At Taizé, people can find 'post - ideological Christianity' (Clement, 1997:10).

The reason why so many young people come to Taizé is that there is a real body of Christ which can be seen. As one of the Taizé songs sings: "*Ubi caritas et amor, ubi caritas Deus ibi est* (Where the sharing of love is, God is there)," people are able to feel and touch the reality of God and his love through the brothers' community of love. As far as centripetal mission is concerned, Taizé community is one of the great places of centripetal mission on earth.

The kind of evangelism that Taizé upholds becomes clearer when it is seen in the light of the various tasks by which the brothers fulfill their life-mission. Most of the brothers participate in various kinds of work in community. Several brothers minister to the needs of the guests of the community. Still others help to prepare the European meetings.

In 1982, Brother Roger invited the young and the not-so-young to set out on a ‘Pilgrimage of

Trust on Earth' in Beirut, Lebanon. The pilgrimage is a means of support for young adults returning home from Taizé, and for many others who have never been to Taizé. During years when the young were experiencing discouragement and were moving away from the Church, the pilgrimage wanted to encourages them to become pilgrims of peace and bearers of reconciliation in the Church and of trust, through their involvements in their own cities and neighborhoods, in their parishes and villages, and to do this with people of every generation, from little children to the very old (Roger, 1998:122).

Like the stations of a pilgrimage or the halts on a journey, from time to time Taizé has organized large gatherings in major cities like Montreal, New York, Washington, Madrid, Dublin, Lisbon or Brussels. The participants, who come from far and wide, are welcomed by the parishes of the city and the prayer is held in the cathedrals. Sometimes there have been meetings in Eastern Europe, as in Warsaw, Dresden and (East) Berlin. Each person is invited, after his or her stay, to live out in their own situation what they have understood, with greater awareness of the inner life within them as well as of their bonds with many others who are involved in a similar search for what really matters (Roger, 1998:123).

To support the pilgrimage, each year Brother Roger writes an open letter to young adults that is translated into sixty languages. When he was younger, he prepared this letter in a particular place where he stayed for a time (Letters from Calcutta, Warsaw, Haiti, the desert, Madras, Ethiopia, Russia, Prague...). He made a point of spending time in places which are undergoing some particular difficulty, so as to be close to people who are suffering trial. Each letter serves as a basis for discussion and meditation throughout the following year. In the 1980s, he stayed several times with brothers in 'Hell's Kitchen', a section of New York City where many minorities live. He has also stayed with native people in Chile, in a poor neighborhood of Calcutta, in South Africa, in Lebanon, in Haiti, in drought-stricken sub-Saharan Africa, in Madras, in Ethiopia and in the Philippines (Roger, 1998:123).

At the end of every year, there is a 'European Meeting', attended by 20,000 to 30,000 people in the 1980s and by up to 100,000 in the later 1990s, held in London, Paris, Rome, Cologne, Barcelona or Wroclaw (Poland). Occasionally, there have been Asian meetings, like those held in 1985 and 1988 in Madras and Philippines, and East-West meetings, such as Ljubljana, in Yugoslavia, and Pecs, in Hungary, and in Dayton, Ohio, USA, and in Johannesburg, South Africa. The first meeting of this kind was held in Paris in 1978. Since then, there have been, in 1979: Barcelona, 1980: Rome, 1981: London, 1982: Rome, 1983: Paris, 1984: Cologne, 1985: Barcelona, 1986: London, 1987: Rome, 1988: Paris, 1989, Wroclaw, 1990: Prague, 1991: Budapest, 1992: Vienna, 1993: Munich, 1994: Paris, 1995: Wroclaw, 1996: Stuttgart, 1997: Vienna, 1998: Milan, 1999: Warsaw, 2000: Barcelona, 2001: Budapest, 2002: Paris. The accent of the European meetings lies on sharing the life of the Church in that city. Participants spend four or five days living, worshipping and reflecting together with the Christians there, entering into the life of their neighborhoods and parishes (Balado, 1997:90).

The European meetings, with simple means, a few symbols, encounters on a human scale, a prayer accessible to all, communicate basic values. Each person, in his or her own situation, can become a searcher. In fact, people have seen this - lots of people have discovered in these meeting a key for their life. In this respect, people have been struck by the fact that many young people who discover the faith in these meetings are led to reconsider in a positive way the faith of their parents or grandparents. And so to overcome, at least in part, the generation gap (Balado, 1997:90).

In his concern for the respect of human life, Brother Roger has sometimes become discreetly involved in situations of tension in various parts of the world. In the name of the young, he has also made public gestures for peace, visiting different heads of state. Accompanied by children from different continents, he brought to United Nations Secretary General Perez de Cueller suggestions made by young people about ways in which the UN could create trust among the peoples. Mr. Perez de Cuellar wrote, "The pilgrimage of trust on earth organized by Taizé with young people is bringing us closer to the ideal of peace to which we all aspire." In 1974, Brother Roger received the Templeton Prize for progress in Religion, which Mother Teresa had received the previous year. The prize money went to make it possible for young people from different continents, who lacked the means to do so, to meet together. In 1988, he was awarded the UNESCO Prize for Peace Education and in 1992 the 'Robert Schuman Prize', from Strasbourg, for his contribution to the construction of Europe (Roger, 1995:83-84).

In a statement to the Paris press in 1963 Brother Roger expressed his concern at the poverty of the world's rapidly increasing population. In the years that followed, Taizé organized an ecumenical collection of funds to help finance initiatives taken by Latin Americans themselves, with a view to restoring some hope in life to people who have lost all hope. According to the request of one of Bishops of Latin Catholic Church, Taizé decided to publish the New Testament in Spanish and to distribute them. A commission of theologians worked on the translation and one million free copies in Spanish and 500,000 in Portuguese were distributed in packets of twenty all over South America. Later Taizé was to use this fund provide a home for South Asian refugees from a camp in Thailand, to help victims of flooding in Bangladesh and of the drought in Sahel, to set up small schools in Haiti, and to send provisions to Poland after the *coup d'etat* (Spink, 1986:89).

Taizé community practices Operation Hope, a nonprofit charity that aids those who are poor and afflicted around the world. In 2007, Operation Hope has assisted in various nations, including North Korea (donated 1,000 tons of corn and 1,000 tons of wheat flour), Ethiopia (AIDS relief), Philippines (assisted in rebuilding after typhoons), Burkina Faso (drilled wells for clean drinking water) and China (set up libraries for church parishes) (Santos, 2008:202).

Through all of this, Taizé tries to find gestures and symbols that evoke, beyond present difficulties, a longing for a spring time of the Church, a Church that is a place of sharing and a leaven of reconciliation at the heart of humanity.

Taizé exercises both centripetal and centrifugal mission in the world. To hold those meetings in various cities round the world is a kind of reaching out of the gospel. At the same time, Taizé draws so many people and enables them to contact and experience the living God by their presence in meetings. The pilgrimage does not organize people into a movement centered on Taizé, but makes people be a light of the world and a gospel of reconciliation through the united whole body of Christ.

Taizé community does not exert only centripetal mission on the hill of Taizé, but Taizé actively participate in centrifugal mission. In addition to the brother living at the community's home in France, there are fraternities of Taizé in distant lands. These brothers go out to foreign mission fields: the key to their perseverance is in maintaining constant touch with the community - informing it of their life and work. They go out as a team, as missionaries of reconciliation who are not only concerned with teaching the gospel message but also to share by their presence at a place of the suffering and oppressed.

Very early in its life, Taizé realized how necessary it is that some brothers of the community share the life of the very poor. When the brothers were about twelve in number, in the 1950s, some of them went to live in disadvantaged places to be with people who were suffering from poverty or divisions. In 1951, two went to live and work in the mining area thirty miles north of Taizé, at Montceau-les Mines. They were the first 'fraternity'. Taizé brothers, wherever they went, were called to be 'signs of Christ's presence and bears of joy' (Balado, 1997:71).

After that, Taizé was always partly abroad, with small groups of brothers forming fraternities first in various parts of Europe, then later across the world. The fraternities might last a few months or a few years. Some of them have been at the heart of dramatic tensions, particularly in Algeria during the war for independence. Others lived for five years in one of Chicago's ghetto area, among increasing racial tensions. For several years, brothers lived close to Dom Helder Camara in Recife (Brazil). In past years there have been fraternities of Taizé in such places as Kigali (Rwanda), Santiago (Chile), Shefield (England), Abidjan (Ivory Coast), Utrecht (Holland), Colonge (Germany), San Atonio (Texas), Tokyo (Japan) and Hong Kong (Balado, 1997:34).

Just as in Taizé, the common prayer is the center of life in the fraternities. Three times each day, the brothers and their guests come together for prayer. Guests are often welcomed to a simple meal with a time of silence, and this sharing of food extends the spiritual sharing of the common prayer. They witness to the gospel among the poor there by their community life. Brother Roger stresses that the community must not become a place where life is too easy or comfortable. "If a proportion of our brothers did not share the life of the poorest in this world, we would not be able to live what we live at Taizé" (Spink, 1986:161). One of the brothers explains as found in Spink (1986:160-161):

> The brothers in fraternity try to share their life with people who feel themselves abandoned, to accompany them. The young people who come here are often wounded and in need of companionship, but the wounds encountered in the fraternities, which are often placed in some of the most stricken sectors of large cities, are more visible.

As in the gospel parable of the leaven, their role is to penetrate society in its entirely and there proclaim in communion the joy of the risen Christ.

Today, in small fraternities, there are brothers living in poor neighborhoods of Alagoinhas in Brazil, Mymensingh in Bangladesh, Dakar in Senegal, and in Seoul in South Korea. As far as possible, they share the living conditions of those who surround them, striving to be a presence of love among the very poor, street children, prisoners, the dying, and those who are wounded in their depths by broken relationships, by being abandoned (Spink, 1986:160).

A few brothers have been living in Bangladesh for the last twenty-seven years. They look after the ill and the handicapped. They invite the destitute to share meals with them. They support small schools for children from poor families. From the outset they established a trusting relationship with Muslim believers (A letter from Taizé, 2002). One of the Taizé brothers living in Bangladesh writes:

> We have been living among Moslems for many years... We have always tried to show a great respect for Islam. The handicapped people we serve through our 'Center for the Handicapped' are also almost all Moslems... Through the years of our presence here, a trust has grown up. We have always tried to work together: Moslems, Hindus Buddhists and Christians. A deep respect for one another and a heart that searches for what unites us make it possible to serve the poor... This year, urged on by the happenings in New York and Afghanistan, we added another small step on this road of trust and understanding... During Ramadan, we shared in the fast: some of us every day, others at our home, each Friday. Instead of the noon meal, we spent time in the chapel, praying for peace and harmony. The money we saved by not having the noon meal was given to a poor Moslem neighbor (Taizé, 2002:web).

Taize brothers living in Dakar, Senegal, set up a reception service for refugees and immigrants (P.A.R.I.) in 1995, under the auspices of Caritas-Dakar. From the start, the P.A.R.I. has put the accent on helping these urban refugees to assume their responsibilities. The refugees are Rwandan families who left Central Africa during troubles, young Congolese from Brazzaville, and people from Sierra Leone. The P.A.R.I. asks the refugee by what job he feels able to assure his survival, and the P.A.R.I. help them to start their small jobs (Taizé, 2002:web). Among the most frequent projects, there is haircutting, making and repairing shoes, making doughnuts, setting up a street restaurant, working in the port or in the markets thanks to the provision of a rickshaw, etc... The projects do not exceed 25,000 Fcfa (around 37 Euro). This is a non-returnable gift. The success rate, around 60%, appears fairly satisfactory. This is a means of making people become responsible and a practical way giving them a leg up (Taizé, 2002:web).

Because of the brothers, many relationships have been created between Japan and Bangladesh, giving young people from a rich country like Japan the chance to discover a quite different reality and to begin to share. For the last ten years, a group in Tottory, Japan, has been expressing solidarity in very practical ways. The group was started by mothers whose children had finished kindergarten, with the aim of supporting children's education in Bangladesh (Balado, 1997:35).

One of the brothers who live in Seoul works among prisoners and among people who have AIDS. In South Korea the death penalty still exists. In 1985, a Taizé brother living in Seoul began visiting those who had been condemned to death, every Saturday morning. This ministry in the prisons has continued for seventeen years, together with Korean priests and helpers. The brother visits the prisoners and spends time listening to them. Among the executed prisoners, some had become Christians during their imprisonment through these visits. The brother comments on the ministry:

> I got to know Gregorio, the man I have known longest, when he was jailed in 1988. So we have been meeting once a month for almost 14 years. Now he is baptized and confirmed and he is one of my godsons... We have a time of Bible sharing with about ten of the men every month, and the Taizé 'Johannine Hours' are a big help for this. I give them the text, and they have a whole month to reflect, to write and to pray. The Bible sharing sessions can last a good hour or more. We are inside the prison, seated around a table, with no hindrance at all (Taizé, 2001:web).

He also visits foreign prisoners. There are many foreigners who come to Korea to work. A group of twelve of them meet every month. These men receive no visits at all. Because these prisoners are really very alone and poor, the brother's visit is very useful for them. Some of them are Moslem. Through the meetings with them, a trust is growing and the chance to preach the gospel is opening by degrees.

With the prison ministry, a new venture is an organization to help people who are seropositive or who have AIDS. Religious groups in Seoul started 'the House of the Little Light' for people who are seropositive or who have AIDS; at present there are fifteen people, several of them gravely ill. It is a shelter for the victims of AIDS. Taizé brothers work with others in Seoul to help shine a little light of Jesus for the poor (Taizé, 2001:web).

The fraternities are places of hospitality. Sometimes, as in Alagoinhas, in the North-East of Brazil, the brothers are able to welcome visitors for a few days of retreat, silence and sharing, as in Taizé. More often, the lack of space and the location of the fraternity makes this impossible, and people come instead for simple visits, for prayer or a meal (Taizé, 2001:web).

In Brazil, Taizé brothers also have a ministry for deaf children. In the neighborhood there are twenty-five deaf children. Nobody in the city knew the sign language for the deaf. So Taizé

brothers began the 'Ecole Vendo Vozes' (School of voices that look at each other) in 1995. It started off very small, and today it has thirty-five pupils and eight teachers. The lessons last for eight hours each day, including some professional training courses (Taizé, 2000:web).

In 1996, began a mixed group of deaf and non-deaf young people, 'the talking hands club'. This group organizes extra-curricular activities, celebrations and excursions, a theatre group and a silent choir. They also organize sign language courses for other young people. To date there are sixty young people who have obtained the certificate that attests their proficiency. One of the bothers comments on their ministry:

> The first young people to complete the language course began catechism for the deaf. Today twenty-five children and young people are taking part. Some have asked for baptism and some have made their first communion, and the oldest are now preparing for confirmation... Before going to school some of the deaf take part in the brothers'morning prayer. There is always someone present to ensure the translation... Some help to lead the Sunday Eucharist, with theater presentations or the silent choir. From time to time the worship is in the sign language, and translated for the non-deaf (Taizé, 2000: web).

From 1998, members of the 'talking hands club' started making visits in other cities of Bahia to help those who want to begin schoolwork or catechism. After school, the deaf group organizes a 'deaf academy' for other children of the neighborhood. Other deaf young people help in the 'children's hour' that brings together 100 to 150 children from the neighborhood every day. The role of the Taizé brothers is varied: finding out what is happening elsewhere, getting things started, finding young people motivated enough to take on this work; helping to obtain or defend on an administrative level the rights guaranteed to the deaf; maintaining an active presence; making sure that the daily prayer is always translated (Taizé, 2000:web).

People from other cities have started coming to see how to begin this kind of work. For the moment, the school is the only one in the state with 8 million inhabitants. Since the Taizé brothers began, the deaf are no longer treated as outcasts and fights in the neighborhood have diminished. Taizé brothers become the hands of the deaf children there.

When he was younger, Brother Roger himself also spent periods of time in places that are experiencing particular difficulties, to be close to those who were undergoing trial and sometimes to draw attention to certain specific situations. He made several visits to the violent neighborhood where brothers were living in New York. He spent some time in Chile following the *coup d'etat*, and thereafter, each year saw him among the poor in Calcutta or in South Africa, in the earthquake region of southern Italy or in Lebanon, in Haiti or drought-stricken Mauritania, in a slum in Madras or in Ethiopia. Before the fall of the Iron Curtain, he used to visit Eastern Europe where the community had many friendships with the young and the less young (Roger, 1995:80).

From 1962 on, brothers and young people sent by Taizé came and went continually to the countries of Eastern Europe, always very discreetly, to be close to those who were trapped within their borders. Now that walls have fallen and travel is easier between East and West, contacts with Orthodox Christians, always important, have increased significantly. Already in 1988, on the occasion of the celebrations of 1,000 years of Christianity in Russia, through an appeal, Taizé had one million Russian New Testaments printed and sent off to Christians there (Roger, 1995:83).

Taizé relates the deepest values of the contemplative life and a concern for mission work and evangelism. The community sees its mission in terms of incarnation evangelism, which entails participating with Christ in the suffering of the world so that men may come to know the compassion of Christ. Taizé represents the opposite of withdrawal from the world into a cloister; in fact the world itself is seen as being its monastery, and the brothers go out from the tiny farming village in which the community originated into a wide variety of corporate Christian tasks spread from North Africa to Asia (Boyd, 1959:488).

Incarnational evangelism, as Taizé understanding it, signifies the first and primary fruit of worship. It consists in becoming all things to all men so that some might be saved. It involves entering into the life situations of others as a sign that the Word has become flesh. Persons practicing this kind of evangelism do not necessarily speak or preach, although this is to be done at the proper time. The simple presence of the brothers at Taizé or other places is already a challenge to many. What is demanded is that people embrace their neighbors with love and share in their trials and sufferings. In this way, it is believed, the contemporary witness to the crucifixion and resurrection of Christ will be more meaningfully apprehended (Bloesch, 1964:58). Brother Roger expresses the meaning of 'incarnation evangelism' in his prayer:

> Jesus, Risen Lord, you go down to where we are,
> to the lowest point of our human condition,
> and you take upon yourself our burdens.
> You take care of what hurts us in ourselves.
> You remain alongside every person, and you even visit
> non-believers who died without having known you.
> And so, in our struggles,
> the contemplation of your forgiveness
> becomes a radiant goodness in the humble hearts
> that let themselves be led by your Holy Spirit (Taizé video, 1991).

As mentioned above, the mission of Taizé is primarily a centripetal mission through the brothers' community life, which shows the united, living body of Christ. The brothers' community attracts countless people to them and Taizé introduces them to Christ. At the same time, the mission of Taizé is a centrifugal mission. Taizé practices the two methods of mission simultaneously. It is a holistic mission.

5.7.6 Conclusion

Taizé was founded in a spirit of unity and reconciliation that could not be separated from prayer and love. Taizé community grew like a living organism, or like yeast gradually being worked into the dough of history. It was like a witness to an alternative history, the history of the upside-down world expressed in the Beatitudes, the history of the poor and the neglected.

Taizé is an ecumenical community. Taizé's vocation is the call to be a 'parable of community,' a sign to make visible the gospel's call to reconciliation. By bringing together brothers from different Christian traditions, Taizé is, by its very existence, a sign of reconciliation between Christians separated by old and new divisions.

Taizé is a place of meeting, of reflection, between people of different countries, with different histories, different religious backgrounds, united by the same desire for brotherly love. While so many families are torn apart, so many countries and religions divided, there people are praying and working for the reconciliation of people, for a unity that transcends our differences.

Taizé bears a profound awareness of the unity of whole of humanity: East-West, North-South, black and white, Protestant or Catholic: all these are not the same, but they have to meet and call out to one another. Taizé has become the symbol of the breaking down of barriers between nations and churches. It has become a symbol of common prayer across international boundaries for young people. Thus, Taizé becomes a place of reconciliation between divided denominations by living as a small, brotherly community. Taizé demonstrates that a true unity is possible in the real sense. This unity is not made by written codes but by living as one body in Christ. Taizé brothers believe that visible unity is not a mere aspiration, but obedience to Christ. A Christian community like Taizé is able to be an agent of reconciliation between churches.

Taizé is a channel of church renewal. Churches across the world have been enabled to sense that true renewal of the church is as the one body of Christ. Taizé is one of the wellsprings of renewal. Taizé never sees itself as a church, but the life of the brothers shows the essential nature of the church as *koinonia* and their life as one body is what the true church is. Taizé is a place where the communion of saints for all is truly realized. The community is a sign and reminder to the church of what the church itself should be. Taizé has never been interested in starting a movement centered upon itself, but has always wanted to search together with the whole People of God across the earth. This desire has flowed into the vast communion of the whole church and come to be a vital force for church renewal there. In Taizé meetings, the accent is not placed on starting something new but on creating links with already existing realties, of contributing to a renewal of the church by being leaven in the dough.

As a monastic community, Taizé has also played an important role in bringing a new awareness of contemplative prayer and a sense for liturgy, both to the Reformed churches of Europe and to the thousands of young people from all the churches who have spent time at Taizé. It has also provided the Catholic Church with a fresh stream of liturgical renewal.

Taizé exerts both centripetal and centrifugal mission. Taizé attracts many young people through their small community. Taizé shows people the visible body of Christ which is truly reconciled and united. Taizé is a place of gospel contacts. For many young people who come to Taizé experience reconciliation and communion with God and other Christians from different traditions in a very practical and personal way. For them, this personal experience is far more important than structural and institutional concerns.

At the same time, Taizé exerts centrifugal mission. Taizé brothers reach out to the places where suffering and oppression is intense in the world. The brothers are living among the extremely poor and oppressed to be a witness of gospel through their presence. They do not go to teach the gospel merely in words, but rather to share by their presence in the suffering of the oppressed. They seek to be present in the world by a work of love and suffering.

Taizé is a place of wholistic mission. Taizé shows that a small community of love is much powerful in witnessing to the gospel, as Jesus told, "Be one, so that all may know you are my disciples (John 17:21)." Taizé is a 'parable of community,' a sign at once fragile and powerfully suggestive of what might be.

There has never been such a case in history that a monastic community like Taizé draws so many young people. Taizé as a monastic community is different from the traditional monastic pattern associated with Roman Catholicism. Taizé is a renewed model both of monasticism and of the church. Taizé includes the atmosphere of joy and celebration that usually should reign among Christians. Instead of withdrawal and detachment from the pressing concerns and needs of the world, their emphasis is on solidarity with the world in its travail and misery.

Prayer and contemplation, unity and reconciliation, to be with the poor and oppressed, solidarity and trust, all these factors are united in the Taizé community that lives as one body of Christ to preach and witness to the gospel. Taizé brings about a discovery of the gospel which cannot be separated from the church as the community which proclaims and lives it.

5.8 The Evangelical Sisterhood of Mary in Darmstadt (Germany)

5.8.1 History

Toward the end of the Second World War, a growing number of dedicated Christian women willingly made life-long commitments to Christ and his work, proclaiming the gospel within the sisterhood model of community life. The Evangelical Sisterhood of Mary (Marienschwesten) is an outstanding example of a women's community. As in other orders, the founder's personal life explains much about the establishment and growth of this sisterhood.

Klara Schlink (1904-2001), born in Darmstadt, Germany, was the daughter of a professor of engineering. At the age of eighteen, she was gripped by her assurance of salvation: "In August 1922 came the tremendous moment when I could confess, 'Now I have found the firm foundation - that is Jesus Christ as my personal Savior'" (Schlink, 1994:24). After that, she served as youth worker in Darmstadt. Many incidents in her life story indicate that she was an intensely dedicated Christian ministries. She had a period of study and teaching at Malche Bible College in Germany. In 1933, Schlink served as president of the Women's Division of the Student Christian Movement while she attended the University of Hamburg, where she earned a Ph.D. in philosophy and psychology. At this time, Schlink began to develop a friendship with Erika Madauss, who later became the co-founder of the Sisters of Mary. Schlink (1994:24) recalls:

> While I was studying at Hamburg, it was an inner compulsion that led me to begin a common life with Erika; we shared all our possessions and kept a common purse... I had fellowship with Erika, who shared all my sorrows and joys as well as my interests.

Instead of taking up a professorship, she began a ministry with students among whom she saw a great need. During the years of Nazi pressure, she refused to succumb to the government directive to purge the organization of Jewish Christians. Klara Schlink and Erika Madauss made a brave Christian stand during the Hitler regime. As national president of the Women's Division of the German Student Christian Movement at the national level (1933-35), Klara Schlink refused to comply with Nazi policy, which would bar Jewish Christians from the meetings.

While at Hamburg University, she became keenly interested in the works of Martin Luther and Karl Barth. Later, her study of these theologians gave her many insights that she adapted to the discipleship of the Sisterhood, especially that of necessity for daily repentance. She testified that she began to understand afresh the meaning of the gift of living under justification by faith and writes: "Luther was a new discovery" (Schlink, 1994:87).

In 1935, under another inner compulsion, she and Erika Madauss moved to her parents' home in Darmstadt, not knowing clearly what objective she would yet work for in attaining a more meaningful Christian ministry. By faith, under the Hitler regime, the two future Mothers gave up their professional work, in order to be free to do whatever special task God might send them. She

had envisioned 'a house on a hill' where God would work for His glory. Schlink started a Bible study group with Erika Madauss for young women and for future wives of ministers. Although this Bible study group proved to be the seed of the Sisterhood's later work, this was not seen at the beginning of their commitment. At that moment to do anything of the kind was dangerous; but it seemed the right thing to do and they did it. In spite of the increasing pressure of the political situation and the outbreak of war, they persevered (Schlink, 1994:90).

Growth and maturity did not take place suddenly. She went through a period of no commission, no money, just poverty, meaninglessness, inner conflicts (Schlink, 1973:11). It was a necessary time because the more extensive her future ministry was to be, the stronger the foundation required to be. Then, she accepted a traveling lectureship for a missionary society for Moslems that lasted seven years (1939-45). Her new position involved travel to areas of the society' supporters - individuals, church groups and fellowships where she held gatherings for missionary talks and Bible study courses. While doing this itinerant work, she kept in touch with the group at home, through Erika Madauss (Schlink, 1994:105).

By 1944, the Bible study group in Darmstadt continued to grow with times of considerable testing. The small class of six girls grew into a large body of 150, meeting in small separate sections throughout the week. In this way, they did not attract attention, which would inevitably have stopped this work altogether. Many of them comprised the original members of the Sisterhood that was later formed. During these years, Dr. Klara Schlink and Frl. Erika Madauss were learning to walk in the way of naked faith. Often it seemed to them that nothing but blankness lay ahead; they had to go forward from week to week 'not knowing whither they went'. This Bible study was very encoring, but still they felt something was missing (Schlink, 1994:118).

At 11-12th September in 1944, Darmstadt was bombed and the whole city was reduced to rubble; over 12,000 were dead. The next day, stunned by shock and horror, Erika Madauss picked her way amid the smoldering ruins in search of the members of their flock. To their relief she discovered after a day or two, that most of them were safe. That was all that they could think of for the moment. But when the groups were reformed the two leaders found that during that night of death, something had happened to these girls. Faced with many problems, they longed to pray with Erika Madauss. When they could begin to talk about it, girl after girl confessed that she had seen her sins as never before. The night of death contained the hour of birth. Life was coming out of death (Schlink, 1994:120).

Schlink saw this as a vivid expression of God's judgment upon her people and land of Germany. During this period of air raids and destruction, young women in the Bible study group experienced a spiritual revival, characterized by deep sense of sin and repentance and a desire to give themselves in the work of reconciliation, especially among the Jews. As is reported:

> For years we had been praying for a revival and now the moment had come when God granted

> it. The night of Judgment had become a night of grace for many of the girls in our groups. Faced with death and terrified by the thought of the eternal judgment, pious and self-righteous girls learned to week over their sins and to repent. As a result, many came to confession for the first time. That night had brought the hour of renewal. With the experience of Jesus' forgiveness the joyous song of the redeemed broke out during our Bible studies... A spirit of overflowing joy had gripped these young people, although outwardly they had little reason to be happy (Schlink ,1994:121).

Through this period, they were awakened to the task of intercession for the nation. Repentance was sparkled off by the realization of their sin, as Christians, towards their nation. They did not devote themselves to God in prayer when His judgment fell upon their nation. They had not interceded for their brothers and sisters, who entered His judgment. And they repented not to help the Jews who were so cruelly maltreated. Basilea Schilnk recalls:

> One Sunday in February 1945, suddenly, in the middle of the Bible study a shower of repentance rained down upon everyone present... We were filled with grief over our lukewarmness, our spiritual death, our failure to fulfill our priestly ministry of prayer for the sin and distress of our nation. Out of this repentance God granted us a new prayer life of intercession (Schlink, 1994:122).

Revival, which began with twenty girls, increased as more and more took up the challenge. The revival was marked by the characteristics of repentance with tears and joy. Through the years the Evangelical Sisterhood of Mary has been known for its emphasis on daily repentance as the condition for a joy-filled life of creative, life-giving power (Schlink, 1973:13). Repentance, confession and joy have been outstanding characteristics of each one's daily life and have identified the spirit of the Sisterhood.

It was from the original Bible study group that the vision of a Sisterhood community began. Schlink and Madauss who had created and strengthened the foundations of a communal life for ten years, were convinced that the spiritual laws they were learning should become the guidelines for the Sisterhood of Mary. Schlink specifies:

> Before me I could visualize the future Sisterhood of Mary – a community life based on daily contrition and repentance in the light of God; a fellowship of love rooted in bridal love for Jesus; a type of discipleship involving complete dependence upon God along pathways of faith; a life of prayer, of adoration and of sacrifice. This was the pathway the Lord had shown me for my life and which He had taught me to follow during many long years of spiritual struggles and hardships (1994:136).

As good Lutherans, with strong Evangelical views, they were unaware of the very idea of community life. At that time, Paul Riedinger, a Methodist pastor in Ansbach (Germany), became their spiritual adviser. He encouraged them to go forward, and told them that there have been the brotherhoods of communal life in all ages. At this stage this information was a great help to them

(Schlink, 1994:135).

Finally, the way became clear to them. On 30th March 1947, the small community - seven young women from the Bible study group and two leaders - was constituted, with prayer as their main work, and unity as their message to the Church. So by faith without money or support, they went forward. The Sisterhood was officially registered through the Municipal Youth Council in Darmstadt. It started with seven sisters and two spiritual mothers who are known as Mother Basilea and Mother Martyria. The name of the Sisterhood is derived from the Virgin Mary who is held up as an example of lifelong fidelity to Christ. The allusion to Mary means that they desire to follow in her steps, in love and obedience, making her prayer their own: "Behold, the handmaid of the Lord, be it unto me according to thy word"(Lk. 1:38) (Schlink, 1994:138).

They prayed together about everything, and all that was needed came, often in quite unexpected ways. "Stoves, beds and chairs had to be prayed for and mustered through faith," said Mother Basilea. Two solid weeks of prayer finally brought the housing authority around to granting them a room. Then they set about praying for furniture. "A broom was sent to us for which we had prayed for a week. A note was tied to it: 'The Lord insisted that I send you this. Did you really need it' " ? The father of one of the girls gave them a large piece of land for a site, on the outskirts of Darmstadt, on the main road to Heidelberg. The ground was very suitable, flat, on the edge of a forest, with the hills of the Oldenwald a few miles away on the horizon. Then they had to build: somehow they were allowed to use rubble for building materials and with the help of many gifts of all kinds the Sisters built their own chapel and their own mother house with their own hands (Schlink, 1994:197-198). Through all this time of exhausting labor, their own community life was being forged into something that would last. And so the community grew, in numbers, in order, and in love.

The purpose of the new sisterhood was prayer (adoration and petition) and evangelism. Through basic Biblical teaching, found in the literature published by the Sisterhood and through the medium of religious plays, retreats and tape ministry, many people have found the Lord Jesus Christ as their Savior and have become active members of churches. Through these ministries others have grown spiritually. The Sisterhood of Mary does not persuade people to change their denomination or to leave their church or fellowship but rather to manifest the reality of the Risen Lord in their lives.

After World War II, Basilea Schlink identified with the guilt of her nation by visiting sites of Nazi atrocities in neighboring countries and seeking reconciliation with Czechs, Poles, and others, especially Jews. At various sites plaques of penitence have been put up, expressing sorrow for these crimes.

In 1997, the Sister of Mary celebrated 50 years anniversary and the work was still growing in spite of the rigorous demands. Its establishment as a self-contained community has meant involvement in many occupations, from manual labor to skilled technical job such as printing

and broadcasting. The community that started in a small attic now has twelve buildings erected largely by the sisters themselves.[37]

5.8.2 Community life

The Evangelical Sisterhood of Mary is situated in Darmstadt, on the State Highway 3 between Frankfurt and Heidelberg. The gross area covers 25 acres. There are 18 buildings in this community. As people pass through the main entrance, there is a large Jesus Herald Chapel, which has a seating capacity of over 1000. Across from the Jesus Herald Chapel on the edge of the forest is Jesus' Joy Retreat House with fifty single rooms. There is the Margaretha House as a nursing house for the aged and infirm. The Francis House is the home of the Canaan Franciscan Brotherhood. Next door is a second small guest house, Beth Zion, which often serves as lodging for Jewish friends. There is also the House of God's Faithfulness for Canaan pastor and his wife. The House of Jesus' Comfort is the home of the Sisters of the Crown of Thorns and Sisters of Thorns as well as Canaan Friends who have come to live on Canaan as permanent residents. The House of Jesus' Victory is for Canaan Helpers. They come to Canaan for a number of weeks or months to take part in the life of Canaan and in its commission (Schlink, 1987:130). There are also Mother House Chapel and Jesus workshop that they are using as a printing shop.

The membership of the Sisterhood of Mary exceeds two hundred. In addition to regular members, there is the third order of tertiary, called Sisters of Thorns and Sisters of the Crown of Thorns. They are affiliated with the Sisterhood of Mary. They are women who were unable to join the Sisterhood of Mary because of age, marriage, or job responsibilities. The former live out in the world, where they serve the commission of Canaan in a variety of ways. The latter have come to Canaan for communal life. There are also fourteen members of Canaan Franciscan Brothers who likewise reside in Canaan and participate in the wider mission of the community. Daughter houses have been established in 14 countries with 50 members. Canaan Friends have a somewhat looser relationship with the Sisterhood of Mary, but they too seek to carry out the commission of the Sisterhood and in a number of towns of Germany and abroad they regularly come together for Canaan Friend meetings (Schlink, 1987:130).

The Sisterhood welcomes women of all churches into their membership including Lutherans, Methodists, Reformed, members of the Evangelical church in Germany, and even Pentecostals. The Sisterhood has an open membership.

The Sisterhood follows the common rule of poverty, celibacy and obedience. Those who join devote the first eight years to different stages of commitment in communal living, after which they are at liberty to choose whether to leave the community or commit themselves permanently to it. During this initial period they practice servant's roles in daily life. To become a Sister of

[37] See A Celebration of God's Unfailing Love: Evangelical Sisterhood of Mary 1947-1997 (1997). Hereafter: Unfailing love.

Mary, a member must have reached the age of twenty five years.

The members live on the unsolicited gifts of friends entirely. As an authentic faith mission they do not work to raise income relying almost completely on gifts and donations. Limited income is received from selling of religious articles, books, and pamphlets but this does not cover the needs of the community family. Even the charge for books is not regulated by a set amount (Schlink, 1987:35-39). The Sisterhood has a garden that provides a certain amount of food, yet most of the food has to come from outside. This community lives in a state of near poverty and is from day to day dependent on the grace and miracle of God.

The Sisterhood of Mary considers that the community life is possible by the work of the Holy Spirit. Sister Ruth, one of the members of the Sisterhood explains that the way how they could live the community life is fellowship (*koinonia*) of the Holy Spirit:

> The Holy Spirit according to our experience gives something which is not naturally constructed; He gives us the fellowship of the Spirit (Phil. 2:1; 2 Cor. 13:14) which is followed by affection and sympathy. Over the Hundred of us Sisters of Mary live together in close community - diverse ages, temperaments and characters, from different backgrounds, from different economical, social and cultural traditions, with varying degrees of education and in various widely... If there were no Holy Spirit, such a community life would become unbearable. But He is there! And we have experienced something of the miracle of Pentecost among the early Christians: "They devoted themselves to... fellowship... together" (Ac. 2:42-26). What a gift this fellowship in the Spirit is! It is stronger than anything else that can bind us together, whether blood, conviction or common interest... Whoever is acquainted with community life, not as an imaginary illusion but as a reality, will understand why we are so astonished and thankful. The daily-experienced miracle can only be due to the working of the Holy Spirit (Schlink, 1993:109-110).

Another factor that maintains their community life is 'walking in the light'. Sister Ruth also comments the meaning of the fellowship in the Spirit in community living:

> What hold us together is the grace by which we all live after we have daily received so much forgiveness of sin. To live by forgiveness is the strongest bond of love there is. For this reason our meetings for 'fellowship in the Spirit'; they are derived from the scripture: "If we walk in the light, as he is in the light, we have fellowship with one another"(1John 1:7). Sins and errors which concern the whole fellowship are confessed before the fellowship. We ask one another for forgiveness where we have seen our sin. We admonish one another where the individual cannot perceive her own faults or omissions (Schlink, 1993:109).

One of the members of Sisterhood of Mary also remarks on fellowship life:

> We try to live according to the principle of Philippians 2:3-4 and to be quick about removing the daily grit clogging the wheels. Our time and energy belongs to God and is too precious to waste on those little disagreements that spoil working relationships. In all our tasks we try to

keep our eyes focused on Jesus we serve (Unfailing love, 1997:76).

Living in a large family offers many opportunities for practicing reconciliation, forgiving one another and being forgiven. Comprising several nationalities, differing in background and training, they live and closely together. Given these circumstances, misunderstandings and irritations are expected. But when everyone comes to the foot of the cross, joy prevails - be it among themselves as the Sisters of Mary, or in the larger framework of the Sisters of the Crown of Thorns (women called later in life), or the Canaan Franciscan Brothers. "Be reconciled. Don't be at odds with anyone." These words from their rule are just as binding for the Sisters of Thorns and Canaan Friends, who seek to follow God where He has placed them (Unfailing love, 1997:74).

5.8.3 Spirituality

Repentance is a primary feature of the spirituality of the Sisterhood of Mary. The Sisterhood was established on the experience of realistic repentance. Basilea Schlink says in retrospect:

> When we experienced His judgment in the bombing of our city in September 1944, contrition and repentance broke out in the youth groups and dead hearts became spiritually alive... In the months following the destruction of our city everyone was filled with fear and terror. We were under continuous attack from the low-flying aircraft. The German army was disbanded. The allied forces entered the city. But we experienced that heaven was close to us, especially when we had a retreat with the young people for several days while the battles raged on (Schlink, 1985:21-22).

She clarifies, "The Sisterhood of Mary was born out of this repentance" (Unfailing love, 1997:76). The most important word to the Sisterhood is the following Bible verse: "Repent, for the kingdom of heaven is at hand" (Mt. 3:2). It is the motto for the life of the Sisterhood of Mary. Through the experience, the Sisterhood has practiced 'fellowship in the light' that they regularly hold in the community also each other to serve; on these occasions they help each other to see themselves and their sins in the light of God. They experienced new life and joy break forth from contrition and repentance (Schlink, 1985:22).

Basilea Schlink defines repentance as prostrating before God and man and confessing with a broken and contrite heart that having sinned and being guilty (Schlink, 1985:27). She deals with the matter of sin and repentance very seriously. When she earned Ph. D. degree in the University of Hamburg, the theme of her dissertation was 'The Significance of the Conviction of Sin in the Religious Conflict of Female Adolescents' (Schlink, 1994:81). She asserts, "The struggle with sins is necessarily needed to us. The struggle with sins can be won when we have an attitude of Jesus on sins. The attitude is a definite behavior to avoid sins and to exterminate an interest of sins" (Schlink, 1977:377-378).

According to Basilea Schlink the meaning of repentance is the gateway to the kingdom of God

on earth and repentance brings both joy and love. To experience those results, every day's repentance should be followed. Repentance is needed to restore a living life. Those who repent are truly alive. To be spiritually alive is to live in repentance (Schlink, 1985:25). She asks that the Church needs to repent for disunity of the Church. The way to attain oneness of the Church is by contrition and repentance. The Church should also repent for granting the death-of-God theology. At the same time Christians have declared God dead by their everyday actions, by their unwillingness to admit their mistakes and sins (Schlink, 1985:42-43). Basilea Schlink remarks that repentance is the call for the end times. The end time is a time of judgment. Those who have a contrite heart and repent can escape His wrath and judgment in the end times. Repentance should be started in the Church firstly and this movement of repentance should arise in all nations and in all parts of the World (Schlink, 1985:86-87).

The Sisterhood of Mary has often experienced the result of repentance in its own community life. It is reported:

> When we were building our Mother House and Chapel with our hands, the Sisters had to push a dump cart heavily loaded with sand. It was very hard to steer. They were always afraid that it would jump the tracks, for the Sisters scarcely had the strength to get it back on again. One day it jumped the tracks six times... Should not every problem be a sign that God is speaking to us? God is alive... The sister in charge called before the countenance of God and asked the Lord to show them whether they had grieved Him and what was the cause of their problem. They asked Him to show them why their work had been in vain. The Sisters then began to confess that on this very morning they had been to criticizing each other in their hearts. The Sisters then repented and were reconciled with each other. They forgave each other wholeheartedly and went back to work. And the dump cart no longer jumped the tracks! (Schlink, 1985:67)

In the Sisterhood of Mary, life is impoverished and radiance of joy is missing without repentance. There is no adoration or songs of praise. The sisterhood regularly has held the time of 'fellowship in the light'. On those occasions, the sisters help each other to see themselves and their sins in the light of God. They experience living life and joy from contrition and repentance (Schlink, 1985:22).

Another aspect of repentance is the relationship with the kingdom of God. The Sisterhood of Mary considers that repentance brings the kingdom of God down to earth (Mt. 3:2) (Unfailing love, 1997:76). The kingdom of God does not just mean the kingdom of heaven after corporal death. The Sisterhood of Mary aspires to live the kingdom of God here and now. Today the Church should show the kingdom of heaven on earth. Those who repent experience a foretaste of the kingdom of God here and now. The Sisterhood of Mary clarifies:

> In our dark, godless times we especially need centers and homes where the kingdom of love is manifested. A joy filled life through repentance is the key to this kingdom of love. Our world has fallen away from God. It is threatened by nuclear war. It needs such centers so that destruction can be saved and His own prepared and united for His kingdom (the Canaan rule,

1961).

The Evangelical Sisterhood of Mary considers it own place as 'Canaan'. Canaan, the Promised Land, is a land where God fulfilled His promises. Learning of what God has done, others are putting their trust in Him for whom nothing is impossible. They consider that Canaan has increasingly become an oasis in troubled times despite the evil one's attacks. From the very beginning the founding motivation was: To God be the Glory. All were invited to experience that 'the Lord is merciful and gracious... and abounding in steadfast love'. Basilea Schilnk comments (1994:267):

> The very purpose of Canaan's existence was that on this small land God might be glorified and His fatherly love praised, and that Canaan might be a foreshadowing of the kingdom of heaven - a place of love and joy, since its residents would live in reconciliation.

Thus the Sisterhood of Mary assures that their life has realized a visible reality of the kingdom of God here and now. The Sisterhood of Mary asserts: "God lives and works today" (Schlink, 1994:249).

Prayer is also central in the life of the community. The Sisterhood gathers daily for worship. The offices during the week are centered in prayers of adoration, intercession, and confession as well as in hymns. Liturgical prayer is held in balance with free prayer. On Sundays there is the service of the Word and sacrament presided over by Lutheran pastors in the area. There is also Bible instruction on Sundays as well as religious plays that are open to the public. The offices during the week are open to the public.

The sisters have a prayer watch or prayer chain that is never broken, even at nighttime. The sisters take turns keeping the watch, thus following literally the biblical injunction to pray without ceasing. In addition to the hours of prayer in the chapel and the prayer watch, each sister has her personal periods for private meditation. Since silence is observed all day long (except from one to three in the afternoon), the sisters have ample opportunity to deepen their communion with God. The high value given to prayer in this community can be seen in the following statement by Mother Basilea: "The measure of your service will be according to the measure of your devotion to the hidden service of prayer. According to your prayer will your fruits be" (Schlink, 1969).

In the Sisterhood of Mary, the present passion of God and Christ is regarded significant. The sisters believe that God is suffering on the sins of mankind and that he will judge the sins of mankind in the end. God is wounded for the corrupt and depraved world. God's heart of eternal love is rent asunder when He is forced to be wrathful. Basilea Schlink (1994:333-334) expresses the present passion of God as follows:

> O the immeasurable sorrow of God!.. Who bears the agony of God in his heart and consents to

> the judgment and affliction? God is searching for a soul who can fathom and depths of His anguish today - and a childlike soul who loves the Father would comprehend His grief. The time has come when God is suffering great anguish. It is the Father who is suffering. It is your Father who is in such great agony.

The Sisterhood of Mary follows the Bible and the teachings of Jesus in maintaining that Christ died and suffered once for all for sins of the world. Yet although the suffering on the cross is alone sufficient to procure our salvation, Christ continues to suffer so long as men reject him. So Basilea Schlink calls to suffer with Christ in his present affliction (Schlink, 1975). In the sense of sharing Jesus' sufferings, the Sisterhood has a passion service every afternoon in Mother House Chapel. And there are the Garden of Jesus'Sufferings in Canaan. It is a special part of the grounds reserved for a prayer garden, with sculptured reliefs depicting Jesus' sufferings on His way from Gethsemane to Calvary.

Basilea Schlink puts it in the following way: "Nowhere is the love of God revealed so powerfully as in Jesus' sufferings. When Jesus is portrayed as the man of sorrows, this is no figure of speech. It is reality. Here is someone who actually suffered, endured and emerged as victor over sin and grief" (Schlink, 1975). A sharing Jesus' suffering is shown in this hymn:

> Jesus, Jesus, my beloved,
> Lamb of God, now glorified,
> Once You chose the cross of suffering,
> Willingly for us You died.
> Let me, Lord, with love now follow
> On Your path of pain and death,
> Let me feel the grief and anguish
> Which You felt at every step (Schlink, 1994:249).

The stress by the Sisterhood of Mary upon the passion of Christ can be seen in the fact the crown of thorns is their symbol. The resurrection is by no means disregarded. But the resurrection can only be experienced through cross. One of members of the Sisterhood of Mary comments that the secret of the Sisterhood of Mary is the daily participation of its members in the sufferings of Jesus. She says that the more suffering is endured, the more fruitful Christian service will be. She refers the key Bible verse of Apostle Paul: "I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death" (Phil. 3:10) (Interview with Sister Josefa, 2003).

The Evangelical Sisterhood of Mary has remained true to the Reformation in its stress upon free grace and *sola fide*. It also upholds the universal call to discipleship that was sounded by the Reformers against that strand in Roman Catholicism that limited radical discipleship to the religious professionals. Yet the Sisterhood of Mary has contended that discipleship may be realized in various ways. Motherhood is one possible way to serve Christ, but celibacy is certainly another.

The Sisterhood of Mary is open to the gift of the Holy Spirit and has a good relationship with the Charismatic movement. Basilea Schlink is noted for numerous gifts including wisdom, healing, prophecy, the discerning of spirits, and the working of miracles (Shlink, 1963:158). It is not easy to find Charismatic monastery but the Sisterhood of Mary has a Charismatic tendency with contemplative spirituality.

The Sisterhood of Mary bears a marked resemblance to Roman Catholic orders, but it is certainly not an imitation of these orders. The Sisterhood of Mary is an evangelical and Charismatic women's monastic community. The Sisterhood of Mary contains a spirituality of repentance, suffering, Charismatic renewal, mysticism and evangelicalism. The Sisterhood of Mary is considered to have a balanced spirituality.

5.8.4 Relationship with the church

The Sisterhood is vitally related to the post-Reformation evangelical movement. Germany with her early Protestant history and the tradition of evangelical pietism, provides a natural soil for the growth of such a movement within the existing Church. Basilica Schlink wrote: "Twenty five years ago the Sisterhood of Mary began a new, small branch on the tree of the Church" (Schlink, 1994:144).

Although the Sisterhood represents a number of denominations, it also is a part of a spontaneous, creative, and voluntary movement. In a sense, there are two structures within this movement. It is not so that both are functioning at the same time. It is rather so that the Lutheran church has not been a hindrance in this multi-faceted horizontal structure. The Sisterhood is certainly a renewal movement within the denominations, starting with the Lutheran church. However, the Evangelical Sisterhood of Mary is independent of the ecclesiastical structures to which it is inevitably related because of the sisters' church affiliations. The Sisterhood is a kind of *ecclesiola in ecclesia*. It is a separate mission sodality - a type of faith mission. Now the Evangelical Sisterhood of Mary is an international and interdenominational organization within the framework of the Evangelical Lutheran Church in Germany.

As described in the doctrinal statement of the movement and its commission, this is a renewal movement within the Church. In its ministry it has drawn many lessons from the evangelical awakening in the eighteenth century. It does not intend to break away from the Church but to minister on behalf of the Church.

Basilea Schlink exerts an influence far beyond the confines of her order and even of her church. She has already produced a surprising amount of literature including hymns, poems, meditations, and books, many of which are being used in the community worship. One of her books *Realities of Faith* has now been printed in seventeen languages and has had eleven printings. In her writing, her theology reflects Lutheranism and Free Church revivalism. She highly praises

Luther and his teaching of both justification by faith. Mother Martyria is author of a pamphlet titled *The Shield of Faith* that definitely affirms the Reformation doctrine of *sola fide.* Most of the sisters are Lutheran, and Lutheran pastors preside at the Sunday services (Schlink, 1994:88).

However, there had been some conflict between the Sisterhood and the Lutheran church because it has adopted the model of monasticism that Luther, a monk, discarded in order to preach the gospel of free grace. They had a difficult time in overcoming the fears and reservations of conservative Lutherans regarding monasticism. They have also been suspect because of their zeal in witnessing on the one hand and their openness to the Charismatic gifts of the Spirit on the other hand. Some of their critics have caused them of religious enthusiasm (Schlink, 1994:151). There is no question that the spirituality of the Sisterhood has close ties with revivalistic evangelism and not with confessional orthodoxy, whether this be Lutheran or Reformed. At the same time, there has been some opposition to the experiment on the part of the Pietists and Christian sects, partly motivated by anti-Romanism (Bloesch, 1974:63).

The Sisterhood has maintained fairly good relations with the Charismatic movement, though Basilea Schlink has spoken out against the perfectionism that seems endemic to this movement. While originally very open to the ecumenical movement, the Sisterhood of Mary views it with suspicion because of its alleged liberal tendencies. The sisters think that the official ecumenical movement has become more unbiblical in its development. Interestingly enough, their original name was the Ecumenical Sisterhood of Mary. Mother Basilea, however, soon saw that the term Evangelical was much more appropriate (Bloesch, 1974:63).

Like so many of the Christian communities, the Sisterhood of Mary is working for the visible unity of the church of Christ. The Sisterhood of Mary does not belong to the official ecumenical movement, but pursues voluntary actions of unity in love of Christ (Schlink, 1994:213). Basilea Schlink (1994:212-213), rightly asks how the church can teach the world about the reconciliation of Christ when Christians are not reconciled with each other.

One of the commissions of the Sisterhood of Mary is helping to establish the unity of love among denominations (Schlink, 1994:206). The Sisterhood of Mary had tried to promote reconciliation between members of the Protestant Churches and the Roman Catholic Church. For this reason, Basilea Schlink met Pope Pius XII in Vatican in 1953. She believes that today the true believers from all denominations are coming closer to one another in the love of Jesus. Mutually encouraging each other, they are knit together as an invisible body. The Sisterhood of Mary has published books on the life of reconciliation and unity in the love of Jesus. Not just the Protestant bookstores but also Catholic ones sold their books. These books are being read in many convents and thus bonds of love are being tied between denominations (Schlink, 1994:212-213).

Branches of the Sisterhood of Mary were established abroad: in England, Greece and Italy, they became related with the Anglican, Greek Orthodox and Roman Catholic Churches respectively.

In addition, there is a branch of the Sisterhood in Lutheran Scandinavia and another in U.S.A. with its wide variety of denominations. Their houses have become meeting places for Christians from various churches and religious communities. One of the letters from the house of Sisterhood in Jerusalem reads:

> During the past few days we have had groups and individual guests from SwitzerlFinland, Denmark and Holland, from Japan and New Zealand - Christians and Hebrew Christians, members of the Salvation Army, Arabian Baptists, Catholic religious and Anglican ministers... Often we were quite a mixture, but we were one in the Lord, and many a time we sang and worshipped the Lord Jesus together till late at night (Schlink, 1994:214).

Thus, the Evangelical Sisterhood of Mary itself is seeking to remove the barriers that divide Christians.

The Sisterhood of Mary began a new, small branch on the tree of the Church. The Sisterhood is a renewal movement within the various denominations of the Church. The Sisterhood is a kind of *ecclesiola in ecclesia*. Their community life of love demonstrates the living body of Christ and real church where God works. The Sisterhood brings renewal and reconciliation to the established Church.

5.8.5 Missionary outreach

The commission of the Sisterhood of Mary is portrayed in the following statement:

> The commission of the Sisterhood of Mary is to reach people throughout the world with the love of God, calling them to accept His love and to love Him in return with 'heart and soul and mind'. Realizing that we are living in troubled and explosive times, the Sisterhood recognizes more than ever before that Jesus Christ is the only answer to humanity's needs. Whether people are suffering under the oppression of atheism or religious movements that no longer center around Christ, or under the burden of personal sin, the ministries of Canaan - retreat, literature, praise ministries of Canaan, the tape and radio ministry – all are designed to provide Biblical help, strength and answers (Pamphlet of the Evangelical Sisterhood of Mary, 1973).

The Evangelical Sisterhood of Mary believes that it is their responsibility and commission to do everything possible while there is time, to pass on the message of Jesus Christ: "Repent, for the Kingdom of Heaven is at hand"(Mt. 4:17). The Sisterhood of Mary has a conception of imminent eschatology. This conception does not imply just waiting for the future judgment and the blessing of heaven, but emphasizes that the time for the harvest is ripe and that this work must be done diligently. So the Sisterhood of Mary is involved in world mission very urgently.

The Canaan community of the Sisters of Mary functions as a center of centripetal mission. The Sisters is a community of sharing a life of love rooted in bridal love for Jesus and a center where the kingdom of love and joy are manifested. Encountering and experiencing the presence of God

and brotherly love in the Canaan community is an attractive element to draw people to the Sisters of Mary. A visitor to Canaan has put it in the following: "When I set foot on the grounds at Canaan, I sense this land has been won for God through prayer (Unfailing love, 1997:24)." Since establishment of the community, there has been a steady flow of visitors from all parts of the world.

They regard that their community life itself functions as a tool of evangelism. Every year many thousands of visitors come to the Canaan community. The sisters of Mary serve them according to the special program such as preaching the gospel, showing love and giving testimonies. Through their visit, many decide to believe in the gospel. Basilea Schilnk (1994:367-368) verifies:

> Year after year countless numbers of people have encountered God here, and have experienced the spiritual renewal and joy that come from contrition and repentance. From the farthest corners of the earth, people traveled to Canaan. Most of them returned to their countries filled with joy, since repentance and confession helped them to comprehend more deeply Jesus' forgiveness and to free them from their burden of sin. A greater love for Jesus was kindled in their hearts so that they longed to follow Him and suffer for Him. There was no end to the stream of visitors to Canaan. It had become a gathering-place for people of every Christian background who love Jesus; many others in these last times, including a great number of young people, have come to a personal faith in Jesus and have become His own.

Their community life witnesses the living God who lives and works today. Their life is a life of witness. To see the realities of God among them, so many visitors come to their community.[38] Sister Josefa, one of the members of the Sisterhood of Mary sums up the aspect of the centripetal mission of the Sisterhood of Mary:

> The very life of living in a community life and complete reconciliation is a great witness for the world. This life is also a witness of discipleship. You do not have to talk too much. You live together in community loving the Lord and one another. The community life just radiate to others. People are interested in the community life. A community life itself is mission work. It is a base of preaching gospel to the world (Unfailing love, 1997: 24).

Dr. Chaok Chun comments, "The Sisterhood of Mary strives for unity through community life with the purpose of being effective witnesses to the deeper aspect of the gospel" (Chun, 1977:71).

The sisters' devotion in formal worship and through daily chores, such as publishing, handcraft, gardening and household work, is to witness Christ. There is a strong witnessing note present: the sisters actively seek for the conversion of the lost through prayer, proclamation by the written as well as the spoken word, and spiritual counsel that is given to the many guests and visitors. In

[38] See especially *Realities of Faith.* This book contains numerous miracles which witness the living God working with the Evangelical Sisterhood of Mary.

essence, witness is at the heart of the life of the Sisterhood, since even the intercessor prayer that manifests a concern for the lost can be regarded as a form of witness. Religious plays are also a means of witness to many visitors. Basilea Schlink has written several plays on the stations of the Cross. On the property called Canaan, a theater called Jesus Herald Chapel has been built with the prime purpose of bringing the gospel to the massive number of visitors through the medium of drama.

Through basic Biblical teaching, found in the literature published by the Canaan community, and through the medium of religious plays, retreats and tape ministry, many people have found Jesus Christ as their Lord and Savior and have become active members of churches. Through these ministries others have grown spiritually. The Sisterhood of Mary does not persuade people to leave their churches or fellowships but rather to have the reality of the Risen Lord become manifest in their lives. The mission work of the Sisterhood of Mary is not primarily aiming at church planting but at church renewal and reconciliation of the churches.

Since 1968 young girls from various countries have been called of God into the Sisterhood of Mary. Now 19 different nations are represented in their spiritual family. Some of the sisters from abroad are actively involved in producing foreign editions of their literature and videos. And all intercede for their native land, sharing in the joys and sorrows of their people (Unfailing love, 1997:101).

The leadership is convinced that the strength and control of the community should be maintained from the home base in Germany. Whereas some of the missionary sisters are commissioned to go out to other countries, most of them remain at the center to support this foreign mission work by intercessory prayer. Every sister participates in intercessory prayer for every nation. Each sister takes charge of two or three nations for intercessory prayer. The sisters seek conversion among the lost by prayer, proclamation of the gospel, counseling and writing. The faith mission of the Sisterhood of Mary is a kind of mission strategy (Chun, 1977:70).

The Sisters of Mary is also active in centrifugal mission. Among the missionary outreaches of the Sisterhood's ministry is a branch in Jerusalem, of special significance because of their concern for Jews first in Germany and their belief in the ingathering and restoration of the Jews to Israel (Schlink, 1994:222). The restoration of Israel is a cardinal tenet of this community. Basilea Schlink believes that eventually the whole people of Israel will return to Christ. The fact that the Jews have thus far refused to come to Christ partly accounts for his continuing passion. In 1959 the Sisterhood of Mary have dedicated a special house called Beth Abraham in Israel for the purpose of bearing witness to the Savior among the people who are 'His own' in a special sense (Schlink, 1994:222). Beth Abraham in Jerusalem was the first mission branch of the Sisterhood. Beth Abraham has been used as a place where wounds would be healed and hearts would learn to trust God again for 35 years. One of visitors to Beth Abraham said:

> This week offered us many opportunities to discover miracles of God about which we had known

> nothing. Who could have imagined this during the afflictions of the Nazi era? The Nazis were determined to wipe out anything associated with the word 'Jew'. Who could have guessed that people of integrity, true friends and lovers of Israel would emerge from among the Germans?... We are praying that the scripture will be fulfilled: "And he will come to Zion as Redeemer"(Is. 59:20). All of us are to experience the Messiah coming with haste in our times (Unfailing Love, 1997:116 -117).

The Sisterhood of Mary produces a praise plaque. The plaque is engraved with a Bible verse and a stanza of a hymn and then erected at scenic spots as a means of calling others to praise God. The purpose of the praise plaque is that God be glorified and human souls saved. The praise plaque ministry was also designed for outreach, for next to the praise plaques and monuments the Sisterhood of Mary intended to erect 'outdoor herald boxes' containing short sayings and leaflets for passers-by to take home with them (Schlink, 1994:277).

In 1960's one hundred praise plaques, scattered throughout the Swiss Alps, were put to the highest and loveliest mountains. In 1970's there were about 600 praise places established in Germany and over 120 in Switzerland. In Britain a county borough council permitted a praise plaque to be erected near the edge of a sheer cliff where many had taken their lives so that the plaque would prevent people from committing suicide. Hundreds of praise places with plaques written in many different languages have been imprinted upon the loveliest and most popular scenic spots and historical sites throughout the world - from the Norwegian fjords to the Pauline sites in Greece, from the lonely Himalayas to the Grand Canyon in the United States where 20,000 sightseers come daily during the summer months (Schlink, 1994:284-285). One of the praise plaques on the top of Beachy Head in England's south coast reads like this:

> Mightier than the thunderous of many waters,
> Mightier than the waves of the sea,
> The Lord on high is mighty! - Psalm 93:4 -
> God is always greater than all of our troubles (Unfailing love, 1997:116 -117).

The Sisterhood of Mary sends their sisters to foreign countries as missionaries. The fifty missionaries from Canaan have been sent to seventeen countries such as Israel, England, U. S. A., Greece, Switzerland, Norway, the Netherlands, Brazil, Japan, South Korea, Canada, Australia, Greenland, Paraguay, India, and Kenya. Now the mission branches of the Sisterhood of Mary are in 14 countries with fifty missionary sisters. Those mission branches are all over the World: Israel branch in Jerusalem, Australian Branch in Camden, a branch in New South Wales, American branch in Phoenix Arizona, Norwegian branch in Arneberg Sol, Canadian branch in Millet Alberta, English branch in Herts, the British Isles, Japanese branch in Fukuoka. The mission branches also live in community life like their mother community in Canaan. The sisters in branches are also eager to reach out to the unbelievers through evangelism.

The American branch of the Evangelical Sisterhood of Mary was founded by Basilea Schlink in 1968. It lies in North of the Phoenix Mountain Preserve, Arizona and called as 'Canaan in the

Desert'. Prayer is a way of life for them, whether trusting God to supply their daily needs, celebrating His redemption, or engaging in intercessory prayer for society and the nation at large. Called by God from various countries to serve in Phoenix, they long to help others enter a closer walk with Jesus, to bring encouragement to those who are hurting, to see a return to God's directives for living: the Ten Commandments. They seek, in the spirit of repentance, to work for reconciliation, and over the years bonds of love have been formed with Holocaust survivors and members of ethnic minorities such as Native American Indians. They run a Prayer Garden as a retreat house. As prison populations increase and budgets provide nothing for Christian literature, chaplains are thankful for free, faith-inspiring printed messages to encourage prisoners and their families.

In view of recent natural disasters, books and videos like Nature Out of Control? help those struggling to make sense out of life. Television programs, including the Easter Special No Greater Love have been shown all over America. This is one of the responses on their Television programs:

> I was lost, heading for hell with no hope of salvation and couldn't care less. I was into drugs, alcohol... I sat there in my sofa watching... Then the Lord Jesus touched my heart... Your words reached me... and through you God saved my life from hell. Jesus changed my whole life from that moment on. My bitter heart just melted away... As soon as I gave my life to Christ, my marriage was healed instantly (Unfailing love, 1997:110).

They do their roll of 'Oasis in the Desert' through their ministry of mission.

In 1979, An Australian branch was established. This branch serves as a base for the Sisterhood of Mary's ministry in the South Pacific, South East Asia, and the Indian Subcontinent. The Australian branch is located at Theresa Park, NSW, southwest of Sydney. At present, there are twelve sisters from seven different nations.

In their own print shop they produce leaflets, short texts and small booklets that are available for distribution. Such leaflets are also stationed at strategic places like post offices and hospitals, so that people can help themselves. Written on a variety of topics like reconciliation, faith and prayer, illness, loneliness and growing old, rock music and the occult, they have been a help and encouragement to many. A member of Australian branch gave testimony one of the result or their literature ministry:

> We have found our literature very helpful in the prisons. One young prisoner was on the point of suicide when we sent him a Gospel of John together with several Canaan leaflets. His response was tremendous in that he decided to utterly surrender to Jesus and to renounce all demonic and occult involvement. The girl he was living with at the time of his offence has become a Christian

> since his imprisonment and we recently attended their wedding in the prison (Unfailing love, 1997:105).

They are frequently asked to share with churches and fellowship groups both home and abroad about love for Jesus, living in reconciliation, repentance, spiritual warfare, how to become strong for the time of testing, the dangers of New Age and other topics. Their ministry such as Retreat Program in Prayer Garden, producing literature in other country is similar with USA and Australia.

Hundreds of pamphlets as well as books, mostly the result of the prodigious writing of Basilea Schlink, are mailed weekly from a publishing plant which together with the workshop is located in Jesus Workshop of the Canaan. At present, books and pamphlets from Canaan are available in over 60 languages, and there are approximately 300 radio transmissions weekly in 12 languages. The Canaan message penetrated the previously so-called Iron and Bamboo Curtains, reaching even areas considered inaccessible. Many times couriers in China have taken the five letters of comfort and other literature across the border. They also have brought audio and video cassettes into that country. At night time outreaches, short texts are passed from hand to hand. And for over 25 years 'Call from Canaan' has been reaching China's vast territories through radio. Thus the famous Great Wall of China has been leapt over through their ministry (Unfailing love, 1997:125). Since the Iron Curtain opened and relief convoys have been traveling to the former Eastern-bloc countries requests for Canaan literature in the different languages have increased. Books, leaflets and short texts by the million have now found their way into Russia (even into Siberia and beyond the Arctic Circle) and other former Soviet states, the Baltic states, Albania, Romania, Bulgaria, Mongolia (Unfailing love, 1997:121).

Today the Sisterhood has video programs in 23 languages transmitted on all five continents by hundreds of stations (Unfailing love, 1997:110). A response from Fiji Islands reads:

> We really enjoyed all the telecasts prepared by your ministry. It was really heart-touching and we are hoping that you would telecast more of this sort of programs so that all the people on this earth would repent and accept Jesus as their only Savior, including myself and my friend (Unfailing love, 1997:110).

Thus, the Sisterhood of Mary operates a vital centrifugal mission throughout various continents.

One of the critical points of the mission of the Sisters is an excessive German - culture centered in mission fields. A worship style, clothes, food, and language of mother community in Germany are exactly used in the branch communities in foreign countries. While cross-cultural mission, indigenous mission and acculturation are under active discussion in contemporary mission, persistence in German culture in cross-cultural situation is considered as a problem.

The Sisterhood of Mary is a center of centripetal mission. At the same time they are also eager to centrifugal mission. The Sisterhood of Mary does its mission work by both centripetal mission and centrifugal mission in a balanced dimension.

5.8.6 Conclusion

The Evangelical Sisterhood of Mary was born out of a vision to proclaim God's glory and to magnify His name. An actual opportunity of establishing the Sisterhood was an experience of repentance of the sisters. Out of the prayer of repentance was born a burning love to live together as community and to share a life of love, reconciliation, and service. It was God's work to make them repent and begin a community life. Their community life was a result of prayer of repentance. Prayer and repentance brought God's presence in the Sisterhood and became their basic ministry.

The Sisterhood of Mary is an evangelical and charismatic women's monastic community. The Sisterhood of Mary contains a spirituality of repentance, participation in the suffering of Christ, Charismatic renewal, mysticism and evangelicalism. They pursue radical discipleship by practicing the Sermon on the Mount. The Sisterhood of Mary has a diverse spirituality.

The Sisterhood of Mary began a new, small branch on the tree of the Church. The Sisterhood is a kind of *ecclesiola in ecclesia*. Their community life of love demonstrates the living body of Christ and true church where God works. The Sisterhood brings renewal and reconciliation to the established Church. The power of renewal is from repentance and prayer. The Sisterhood is a renewal movement within the various denominations of the Church. One of commissions of the Sisterhood is reconciliation between divided Christians. The Sisterhood has sought to build bridges to Christians of different traditions and to do everything to remove hindrances, to form bonds of love, and to help heal the rift. They believe that today the true believers from all denominations are coming closer to one another as an invisible body.

The overall aim of the Sisterhood of Mary is evangelism. Two aspects of mission of the Sisterhood of Mary are presence and proclamation. The Sisterhood demonstrates God's presence in reality through repentance, prayer, and the community of love. Since establishment of the Sisterhood of Mary, there has been a steady flow of day visitors from all parts of the world. The Sisterhood demonstrates God's presence who lives and works today and the kingdom of God now and here. The sisters have experienced numerous miracles through authentic faith mission depending on the grace and mercy of God everyday. The life is striking witness of living God among them. Encountering and experiencing the living God in the Sisterhood of Mary is an attractive element to draw people to the Sisterhood of Mary. It means that the Sisterhood is a center of centripetal mission. The Sisterhood of Mary manifests God in their community lives.

The life of God's manifestation in the Sisterhood became a source of powerful proclaiming gospel. The Sisterhood of Mary sends their sisters to foreign countries as missionaries. The fifty

missionaries from the Sisterhood have been sent to all over the world and the mission branches are in 14 countries. Hundreds of pamphlets and books, radio transmissions, and video program for evangelism have been produced for world mission. Their message has been penetrated all the world. All the sisters at their centers support the foreign mission by intercessor prayer everyday. Thus the Sisterhood of Mary is also active in centrifugal mission.

The Sisters of Mary became an appropriate vessel of God's renewal by repentance. This typical community became a center of centripetal mission. A true centripetal mission by renewal community will lead to a powerful centrifugal mission. The Evangelical Sisterhood of Mary exerts balanced mission.

5.9 L'Abri Fellowship in Huemoz (Switzerland)

5.9.1 History

The L'Abri Fellowship began in Switzerland in 1955 when Francis and Edith Schaeffer decided in faith to open their home as a place where people might find satisfying answers to their questions and a practical demonstration of Christian care. It was called L'Abri, the French word for 'shelter,' because they sought to provide a shelter from the pressures of a relentlessly secular 20th century. As time went by, so many people came that others were called to join the Schaeffers in their work, and more branches were established.

L'Abri Fellowship began from the personal background of Francis Schaeffer (1912-1984). Francis August Schaeffer IV was born in Germantown, Pennsylvania in 1912, the son of a laborer of German ancestry and of his wife Bessie. His father was a caretaker and it was very much a working class family. It was a home with no books or cultural refinements. Young Francis helped his father with carpentry. He went to Germantown High School. His poor upbringing gave him a rawness of outlook that enabled him not only to see life directly, but also blank-slate searching mind, an ability to learn about the view world without any of the preconceptions that go with a more privileged background. At 17 he started working part-time on a fish wagon (Catherwood, 1984:111) .

His family was not at all Christian and the only church he knew, a very liberal one, had given him none of the answers for which he had been seeking. So he began to read the classics, and Ovid in particular. But since he had also noticed that the American culture in which he lived was based on Christian thinking, he decided to study the Bible too. He would read passages of Ovid, then of Scripture, starting in the book of Genesis. He discovered that the Bible gave him the answers to all the questions he had been asking, and over a six-month period he became a Christian. On August 19th, 1930 he wandered by mistake into an Evangelical church, where he heard evangelist Anthony Zeoli. He realized that there were other Christians who believed the same truth as he did and by September 3rd, 1930 he was able to write in his diary that "all truth is from the Bible" (Catherwood, 1984:112).

The same year he graduated from high school and went to the Drexel Institute to study engineering. But he was faced with a dilemma. He also felt in himself a strong calling from God to enter the ministry to proclaim to others truth he had found. By December 11th he decided that his true vocation was to be a minister. So in September 1931 Francis Schaeffer enrolled at Hampden-Sydney College in Virginia. Young Schaeffer obtained good grades and managed to pick up valuable experience through helping out at a near-by Sunday School for blacks. He became president of the Student Christian Association and in 1935 graduated magna cum laude (Catherwood, 1984:112).

That summer he was married to Edith Seville whom he had known for four years. Edith was

the daughter of eminent former missionaries in China now returned to the USA. The freshness of insight of Francis' working-class background, merged with the culture and refinement of Edith's, combined to give their marriage the unique power and effectiveness in God's plan that was, twenty years later, to make the work of L'Abri possible (Catherwood, 1984:113).

Francis Schaeffer went to become a graduate student at Westminster Theological Seminary in Philadelphia, then still under the leadership of the great Dr Gresham Machen. But not long after the young couple's arrival in Philadelphia, the dispute on the truth of Scripture broke out. This led to Machen, and others who stood firmly by it, leaving the Northern Presbyterian Church and forming a totally followed Machen's lead. Following the denominational split, he attended the newly formed seminary - Faith Theological Seminary, in Wilmington, under Dr MacRae. Then in 1938 he became the first-ever minister to be ordained into the new Bible Presbyterian Church - the Covenant Presbyterian in Grove City, Pennsylvania, a church which had seceded from its now liberal denomination. In 1941 he moved to another Bible Presbyterian Church, in Chester, Pennsylvania, which had similarly left its previous denomination. Many of his congregation members came from the working class - shipyard workers, truck drivers, shop assistants and farm laborers. With his own working-class background, he found he was able to reach them, and in a straightforward way which they could understand (Catherwood, 1984:115).

In 1943 the Schaeffers were called to the Bible Presbyterian Church in St Louis, Missouri and Schaeffer had been a pastor for ten years. Here they began, in their own church, the Christian outreach organization Children for Christ. As a result of this, Francis Schaeffer developed an interest in seeing the state of youth work and of the Church generally in Europe. His denomination's mission board gave him special leave of absence to go and assess the state of Reformed Christianity in Europe. He had visited thirteen countries in thirteen weeks, and had talked to the leaders of evangelical Christianity in each of those countries (Schaeffer, 1992:27).

He first traveled France and in July 1947 he arrived in Geneva, where he felt aware of the great heritage of the Reformed faith. After visiting pastors in Lausanne, he stayed at the famous Emmaus Bible Institute, where both he and the director, de Benoit, found themselves agreeing clearly on the Evangelicals' need of separation from the growing Ecumenical movement. This conviction of standing fully for Biblical truth was reinforced in Schaeffer's mind when he reached Oslo, in order to attend the Young People's Congress of the World Council of Churches. The Presbyterian groups there struck him as being in a most unhappy state and, after hearing the eminent theologian Niebuhr, he wrote home to his family, "The whole conference makes me desperately lonely for some Christian contact".(Catherwood, 1984:116). In Britain he had a warm meeting with Dr Martyn Lloyd-Jones, who fully shared his concern about the World Council of Churches (WCC), and returned to the USA to continue his usual ministry. But a sense of God's calling him to Europe grew ever stronger in

his mind. By Christmas he was asked to go there again, by his denomination's International Board, to help set up events for the International Council of Christian Churches (ICCC) gathering in Amsterdam in August 1948 (Catherwood, 1984:112).

Among other results of that trip was the Schaeffers' going through struggles of being pulled in two directions, seeking God's guidance, and eventually coming to the conclusion that they were being led to walk away from their secure life - as well as home and possessions - and got to Europe. Edith recalls the serious condition of Europe after World War II:

> It was right after the war, and Europe still bore its scars - war damaged building, and people living under stringent conditions as far as home and food went. But that which had become a deep concern to us was not the result of physical bombs which had torn up and scattered orderly *matter* into rubble, but the philosophical and theological bomb which had torn up and scattered faith and orderly *thinking*. It was not only that theology and philosophy were denying the existence of a personal God such as the Bible sets forth as being really *there* - that has been loudly expressed for many years - but the alarming thing was the generation growing up to be taught that one might as well not even argue about what truth is, because 'absolute' truth is non-exist... all thing are 'relative'. Religious freedom is important, but the word 'Christianity' is frequently a clever mask used to cover up the age-old wrinkles of agnosticism (Schaeffer, 1992:27-28).

This was simply the germ of that which troubled the Schaeffers and gave them a fire within to do something about helping adults who might be confused in the midst of the clamor of voices in that day, and especially about children growing up with no freedom to choose... because they were not aware that any educated person could believe the Bible from a believing viewpoint (Schaeffer, 1992:28).

As a result of this trip, he became deeply concerned about that he found to be a serious drift away from biblical, historical Christian orthodoxy. Francis Schaeffer felt a dense fog ahead when his family set out for Europe in February 1948. Their nomadic life had started. After staying in the Netherlands, where he met his lifelong friend and collaborator Hans Rookmaaker, they traveled to Lausanne in Switzerland where they rented rooms in a small pension at nearby La Rosiaz. The Schaeffers and their three children lived in the two rooms. Their meals were taken with other pension guests - all retired women in their seventies to nineties. They were supported at this time on a modest salary under a missionary appointment by the Independent Board of Presbyterian Missions. Schaeffer used the pension as a base for going around Europe, preaching on the dangers of liberalism. He and Edith continued to help strengthen the churches that were fighting against liberalism, and to establish 'Children for Christ'(Catherwood, 1984:117).

In February 1949, the three small children - Priscilla, Susan and Debby - fell ill in La Rosiaz and it was suggested that the family move to a healthier part of Switzerland. After a trip to the Netherlands and France, they visited Champery in the mountains and liked it so much that

they came back intending to stay there for a short while, but eventually remained there for several years. They located a chalet in the mountain village of Champery in the Canton of Valis and moved there. They set up a 'Children for Christ' work in the area and a parallel, but totally independent.

In 1951 the Schaeffers moved to Chalet Bijou, still in Champery. In its hayloft Francis Schaeffer experienced a major spiritual crisis without which he would never have been able to start the work of L'Abri. He had felt a 'strong burden to stand for the historical Christian position and for the purity of the visible church'. He was suddenly struck with 'the problem of reality' - the fact that so many orthodox Christians exhibited in their lives so few of the fruits that 'the Bible so clearly says should be the result of Christianity'(Catherwood, 1984:118).

It forced him to reflect that his own faith was now less real to him than at his conversion. 'I realized', he has written,' that in honesty I had to go back and rethink my whole position... I told Edith that for the sake of honesty I had gone all the way back to my agnosticism and think through the whole matter'(Schaeffer, 1982:196). He paced around, both in the mountains and in the hayloft of their chalet. He confessed:

> I walked, prayed, and thought through what the Scriptures taught, as well as reviewing my own reasons for becoming a Christian... I saw again that there were totally sufficient reasons to know that the infinite-personal God does exist, and that Christianity is true. In going further I saw something else which made a profound difference in my life. I searched through what the Bible said concerning reality as a Christian. Gradually I saw that the problem was that with all the teaching I had received after I was a Christian, I had heard little of what the Bible says about the meaning of the finished work of Christ for our present lives... This was the real basis of L'Abri. Teaching the historic Christian answers, and giving honest answers to honest questions are crucial, but it was out of those struggles that the reality came, without which a work like L'Abri would not have been possible (Schaeffer, 1982:196).

Once in Champery the Schaeffers' mission work started to take a new direction. They began to develop various contacts with vacationing English students, with some of the village people, with Finishing School area, and with people from skiing groups. In addition to this, word got around that Francis Schaeffer was a Protestant pastor (Valais is a strongly Catholic canton). Soon Schaeffer received a request from English-speaking Protestants in the area to hold a Christian service in English. A seldom-used chapel was made available to the Schaeffer - first for Christmas, and then for regular weekly use. Soon the Schaeffers began having regular visitors in their chalet come: invitations were extended, for example, to the English speaking Finishing School girls to "come our chalet... for an informal evening of conversation and tea. Bring any questions you might have concerning religion, or the Bible, or just anything that trouble you (Schaeffer, 1992:27-28). From early contacts such as these came to the first converts - first a German baroness, then a Norwegian medical student, with others following.

After eighteen month furlough in the U.S.A. - from May 1953 to September 1954 - the Schaeffers came back to Europe. In the furlough Francis Schaeffer spoke 346 times in 515 days. The Schaeffers were going back with an expectation of something rather special, with an excitement to see what "God will do." They had done quite a lot of thinking and self-examining over the previous few years. They asked God to give them something more *real* in their work of the future (Schaeffer, 1992:64-65).

At Chalet Bijou the living room was constantly a scene of teas and evening discussions, as well as of lesson writing. Classes and church services continued. Visitors were coming from as far afield as Asia and Central America. Francis Schaeffer had thought of the name L'Abri (simply French for 'The Shelter') as a name that would be good for his chalet, as they envisaged its work in the future. They looked back over the years in Champery, and realized that although they had not gone there for that reason, they had had a constantly increasing number of young people, and others, coming to them for spiritual help (Schaeffer, 1992:75) .

But in the fall of 1954, the Schaeffer faced the darkest period of their lives. Their two year old son Franky contracted polio, which could not be diagnosed until days later. A few weeks later Susan was found to have rheumatic fever, keeping her in bed for most of the next three years. Finally, on February 14, 1955 the Schaeffers were called to the office of the village *gendarme* concerning their *permis de sejcur* (All foreigners residing in Switzerland are required to have a residence permit.) The *gendarme* handed them two papers. The first ordered the Schaeffers to leave Champery and the Canton of Valais by midnight of March 31. The reason was for exerting a religious influence in the village of Champery. The second, issued by the national government in Berne, similarly ordered the Schaeffers to leave Switzerland by the same date for the same reason (Schaeffer, 1992:77). The influence referred to had to do with the conversions to Protestantism that had taken place in the strictly Roman Catholic canton and village, in particular the conversion of the prominent village official.

This edict set off a remarkable series of events, which the Schaeffers see as definite sign of the intervention and action of God in their lives. For them these events are seen as 'sign' or 'markings'. One of most important signs came to Edith a few weeks before receiving the edict to leave. Edith (Schaeffer, 1992:76) testimonies:

> One day... I was sitting at my typewriter, feeling that 'haunting question mark' along with the heaviness that went with the uncertainties ahead for the two sick children and a combination of problems that seemed to deluge us. I propped my Bible up on the keys of the typewriter, and asked God to give me the help and comfort I needed. My reading took me into the beginning of the Book of Isaiah as I read straight through... Let me tell you what happened that day. I read this: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountain, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk

in his paths"(Is. 2:2).

> My feeling was one of excitement. I read it over again, and then again... then reached for my pencil and wrote in the margin: "Jan. '55, promise... Yes, L'Abri". For I had had the tremendous surge of assurance that although this had another basic meaning, it was being used by God to tell me something... I did feel that it spoke of people from many different nations coming to a house that God would establish for the purpose of making 'His ways' known to them... It seemed to me that God was putting His hand on my shoulder in a very real way and that He was saying that there would be a work which would be His work, not ours, which man could not stop. I felt that this work was going to be L'Abri.

Although it seemed impossible to annul the edict, with this 'sign' in mind, the Schaeffers were convinced they should attempt to do so. There were two courses of action open to the Schaeffers. They could hurry to send telegrams to Christian organizations, their Senator in Washington, trying to get all the human help we could possible get; or they could simply get down on their knees, and ask God to help them. Edith thought, "We are being given an opportunity right now to demonstrate God's power. Do we believe God is able to do something in government offices, in the present as He was able in times past? Do we believe our God is the God of Daniel? If so, we have an opportunity to prove it now." The Schaeffers could have a chance to prove 'the infinite and Personal God' in their life. They choose to pray, rather than telegraph frantically for help, and they knelt down as a family and prayed to God to show them what to do (Schaeffer, 1992:78).

When they got up from their knees, Francis said, "While we were praying it occurred to me that we ought to let at least one Swiss Protestant friend know immediately what has happened. It seems to me that that is imperative" (Schaeffer, 1992:77). The Schaeffers experienced many times that whenever they prayed, God reminded them some thought. It was God's concrete guidance.

Looking back on the events of the next few weeks, the Schaeffers see a number of 'trail markers' or 'signposts' that they believed to be miracles of 'answered prayer, by a Personal God' (Schaeffer, 1992:95). Among these: They met with the Senior U.S. Consul in Berne, who turned out to be a high school chum of Francis' from Philadelphia. Soon after, they found that three of their closest Swiss contacts were all good friends with the Chief of the *Bureau des Etrangers* for the neighboring Canton of Vaud. All three telephoned their friend the chief, with the result that the Chief sent word that there was only one way to make an appeal. Such an appeal could be handled only by a canton other than the one they were presently living in. The Schaeffers would have to move into a house in the canton of Vaud in order for that Canton to make the appeal.

The Schaeffers looked hopelessly until there was only one day left. On the last day, with one half hour before she had planned to give up, Edith ran into a realtor in the tourist town of Villars in the Canton of Vaud. He took her down the mountain to the village of Huemoz, and showed her a large chalet that was vacant and somewhat rundown. When Edith inquired

about the rent, the realtor replied that it was not for rent it was for sale. As she tells in her book, Edith (1992:95) reflected:

> For sale! We have no money, and even if we were millionaires, who would buy a house in a country without having a permit to live there? This seemed the last straw to me for a few moments. I was feeling sick with exhaustion by this time anyway, both from sleeplessness and the emotional struggle. Then as I rode down on the bus, and up on the train, I began to review the last days, and the last hours of that particular day. It seemed to me that the 'markers' or 'signposts' or answered prayer, indicated very definitely that God had been leading up to this point. Surely He would not lead to a dead end, and the next step on this path was to return and look at this place the next day. Before I arrived back in Champery, I was convinced that God had given me a clear sign and that I must go back the next day to that chalet to which He had taken me that afternoon.

That same night Edith prayed: "Please show us Thy will about this house tomorrow, and if we are to buy it, send us a sign that will be clear enough to convince Francis as well as me: send us one thousand dollars before ten o'clock tomorrow morning" (Schaeffer, 1992:97). The next morning among their mail, Edith tells that a letter came which read in part: "Tonight we have come to a definite decision, and both of us feel certain that we are meant to send you this money... to buy a house somewhere that will always be open to young people" (Schaeffer, 1992:98). The letter contained a check for $1,000. The second step involved having enough money for promissory payment of 8,000 Swiss francs. With one day to spare they had 8,011 francs. Almost immediately the money arrived unsolicited through the post. The third step involved asking God for the exact amount to cover the down payment and closing costs of more than $7,000. The amount in hand at closing time turned out to be about three francs more than what was needed.

With the house purchased, a final decision had not yet been made on the Schaeffers' appeal. In mentioning this to two elderly sisters who lived next door in Huemoz, the sisters commented that they would have to speak about this with their brother - who happened to be the current President of Switzerland. The conclusion of the matter was that the President wrote soon after to say that he had checked into the matter, and was able to secure permission for the Schaeffers to stay. Reflecting upon these events, and in particular upon the fact that their chalet in Huemoz was next door to where the President's sisters lived, Edith comments: "Coincidence? Chance? Luck? Again let me tell you we believed it to be a miracle of answered prayer, by a Personal God" (Schaeffer, 1992:115). With this as the background, L'Abri had its beginning in the mountain village of Huemoz in the spring of 1955 (Schaeffer, 1992:124). In the beginning of L'Abri Fellowship, there was only a family of six people, including one man, one woman, three girls and one boy. Shortly thereafter, Francis resigned from the mission board that had been paying their salary previously, confident that God would provide for all their needs through gifts from people interested in the work of L'Abri. The Schaeffers see their work at L'Abri as a direct result of God working in their lives and the lives of others in a very personal way. The work of L'Abri is seen therefore not as their work,

but 'as the Lord's work'.

The work at L'Abri soon started to expend at an ever-increasing rate. By the first month, students were coming from England, the Netherlands, Germany, Canada, Greece, Portugal, USA, South Korea, and Japan as well as from Lausanne University, near which Schaeffer would hold discussions in a cafe. There were existentialists, liberal Protestants, Roman Catholics, Jews and humanists. In June 1956 Hans Rookmaaker came, with the result that he was made L'Abri representative in the Netherlands, and many Dutch students found their way over to Huemoz.

In 1958 the work the Schaeffer had begun in Switzerland began in England. A Jewish girl converted at L'Abri sent Deidre Ducker some money so that the Schaeffer could come over. They met a wide cross-section of people, including a group of Cambridge students. Francis Schaeffer spoke on 'The Supernatural is right here'. Several of the students went to Swiss L'Abri as a result and got Francis Schaeffer back to lecture again in 1959. Ranald and Susan Macaulay set up an English L'Abri, first in Earling in London, and then, in 1971, in an old manor house in Greatham, Hemishire. L'Abri branches have been established in Massachusetts and Minnesota in USA, Sweden, South Korea, and Canada. L'Abri resource centers are in Germany and Australia (L'Abri, 2005: web).

In 2005, a conference was held in St. Louis, Missouri to celebrate the 50th anniversary of the organization, and over 1,000 attendees were present to hear speakers such as Os Guinness, Harold O. J. Brown, and Chuck Colson.

There is continuity in the ministry of Swiss L'Abri. Jim and Gail Ingram live in Chalet les Melezes as Workers with their children (Schaeffer, 1992:251). Francis Schaeffer had malignant cancer of the lymph system and died in 1984. But L'Abri has been expended by several succeeding members and workers of L'Abri Fellowship and still witnesses vigorously the truth of infinite and Personal God to modern society.

5.9.2 Community life

L'Abri Fellowship is situated at Alpine farmland and through the little village of Huemoz in Switzerland. L'Abri Fellowship is a 'community within a village' within this peasant village, scattered among its seventy chalets. At an altitude of 3,300 feet, the village commands a beautiful panoramic view of the Rhone Valley.

Within this village, scattered among the villagers' chalets is L'Abri - comprising seven or eight chalets owned or rented exclusively by L'Abri, with about twenty-five workers and helpers, about fifty students and another twenty-five or guests and visitors. Taking all of these into account with guests coming and going daily and students typically staying for four weeks to three months - about 3,000 people probably come to L'Abri on a yearly basis.

While visitors and guests come and go continually, L'Abri's primary concern is to serve students. Over the years a wide variety of students have come. Considerable emphasis is placed upon providing a family-like atmosphere in which to live and study. Thus students live in chalets, which are really the homes of workers, many whom have small children. They eat together, work together and generally enter into a close family-type relationship. Their studies are directed by the head of the household and they are expected to participate and carry their own weight as part of the family. All students also follow a daily structured schedule of four hours study and four hours practical work, with one day a week plus Sunday off (Dennis, 1980:55-56).

While each chalet exists as a family-like unit with its own special ambience, there is considerable interaction between chalets as units, and between students individually. One chalet family will occasionally invite another entire chalet family over for breakfast. At most meals other than breakfast students are assigned to alternating chalets as outlined on a daily schedule. Similarly, the four hours of daily work is scheduled activities is that both the students' and workers: time is so heavily committed to activities either limited to their own chalet or the larger L'Abri community that there is little opportunity for interaction between L'Abri and the surrounding village community. Thus L'Abri exists as a community within a village - largely separate, with its own activities, and even its own language. The existence of L'Abri has brought some change to the existing peasant culture. L'Abri has also brought some economic stimulation to the local economy and some of the villagers have been pleased to see new life come into Huemoz (Dennis, 1980:56-57).

Each branch is staffed by one or more L'Abri families and single people, called 'workers', who look after those who come and stay - 'students'. In addition to the residential work, L'Abri workers are involved in conferences, public speaking and some are committed to book writing projects. Students may be living in the houses of the workers and/or having many of their meals with them. Although each branch is essentially a study center, life is informal and personal. A typical day is divided into half a day of study and half a day of helping with practical work - cooking, cleaning, gardening etc. Meal times often involve lengthy discussion centered on a topic of concern to a particular student or worker. Some evenings are given over to lectures, films and Bible studies (L'Abri, 2005:web).

Those who come and stay may do so for a few days or a whole term. Terms typically last two or three months. Under the guidance of one of the workers students are guided through study material most helpful to their situation. There are no set courses of study. Most branches have a book and extensive tape library. There are no prerequisites for attending L'Abri. Many students are Christians and some are not. While those who come are most commonly single people there are some accommodations for couples and at some branches room for families. Each branch has its own term dates, daily rate (L'Abri, 2005:web).

There is something different at each branch of L'Abri. This is influenced by the location, culture, individual workers, worker's families and the unique combination of personalities that make each branch what it is. Individual students also add to the variable dynamic of experiencing L'Abri (L'Abri, 2005:web).

There are seven different types of participation to L'Abri: as a visitor, a guest, a student, a helper, a worker, a member, and a trustee. The detail is as follow:

Visitor: The visitor is a person who comes to L'Abri with the intention of staying for a very few days, or even hours, and without planning to become a student. Visitors frequently have heard of L'Abri some time earlier, and while traveling in Europe, include L'Abri as one of the stops on their itinerary. Visitors usually have a favorable impression and they are greeted warmly and invited to have a meal in one of the chalets. With L'Abri as one of the stops on their European itinerary, they are delighted with the reception they receive (Dennis, 1980:86-87).

Guest: A person is the guest usually for one of two reasons: either by choice, or because one is waiting to become a student. One would be a guest because he/she could stay in Huemoz only a few weeks or so. As a guest one lives on the periphery of L'Abri in rented rooms in the area. A guest cannot become a student until someone leaves and an opening comes up in a chalet where the person would appropriately fit. Being a guest becomes for many kind of testing and exposure period that can either weed out the incompatible or uncommitted student, or heighten the resolve and commitment of those who do eventually become students. The guest status gives L'Abri a chance to get to know the person and to see if and where he/she might fit. They have no responsibilities or authority (Dennis, 1980:88-89).

Student: A person becomes a student by passing through the status of guest. The process begins shortly after arriving at L'Abri. The L'Abri worker meets with each person individually. In personal way, the workers tries to discover how well they understand L'Abri, why they have come, what needs they may have, and how urgent these may be. Normally everyone becomes a guest for at least few days. Students are then accepted and assigned to a chalet based on a combination of factors such as where they are from (highest priority is given to Third World people, followed by Asians, Europeans, and American), what needs they have, how serious they are about being a student, compatibility, how space available. Once admitted a person, with few exceptions, may be a student for three months. The student does become quite deeply involved in L'Abri, to a far greater extent than the guest or visitor. The student has a much cleaner understanding of what L'Abri is, while enjoying a wide range of privilege - including place to stay, meals, a study area, access to many of the L'Abri workers. Being a student requires the fulfillment of certain responsibilities such as working daily, observing accepted standards of behavior, and generally carrying one's share of the load.

On the other hand, the student lacks any significant degree of authority. Life in L'Abri is

composed of half a day of study and the other half of practical work. The student at L'Abri is very important since the primary purpose of L'Abri is to serve students (Dennis, 1980:90-91).

Helper: In order to become a helper, a person must first been a student for three months. Then if a person wants to be a helper, he/she must apply in writing, carefully stating his/her reasons. One need not be a Christian to be a helper. If accepted, the helper is assigned to one of the chalets to help out as needed - caring for workers' children, cleaning, cooking, washing, gardening, cutting wood, or doing any of a variety of domestic jobs. In exchange for these services, the helper receives board and room and the privilege of attending most lectures and meetings. But the helper receives no monetary compensation, and normally puts in a very long day - often fourteen or fifteen hours. A helper may stay for a few months or sometimes for a year or two, except that permit restrictions usually necessitate a stay of a year or less. The helper is deeply involved in L'Abri with a corresponding knowledge and level of commitment and is given considerable responsibility and some measure of authority, in particular some authority to direct the work of students and to enforce standard of behavior (Dennis, 1980:91-92). At present L'Abri would have about a dozen helpers.

Worker: In order to become a worker, a person must first have been a helper for six months, and must also be a Christian. Most workers have the responsibility of running a chalet, together with their spouse if they are married, or of running part of a chalet if they are single. This entails wide range of responsibility, including the supervision of all the domestic tasks required for a household of ten to sixteen people, and in most cases also helping with the completion of these takes. This represents an enormous amount of domestic work- daily meals for up to thirty people at a time, food preparation and clean-up, cleaning, laundry, gardening, plus care for the needs of children. On top of this workers also function as tutors for those in their chalets, spend long hours for regular and attentive counseling. Many of the workers have responsibilities for giving lectures and sermon at L'Abri, or speaking in Europe and the U.S., as well as writing articles and books. All living expenses are covered by L'Abri and the pay is modest. Workers are really the backbone of L'Abri. They have almost total involvement, knowledge, commitment and responsibility. They have certain privileges and authority attending their position (Dennis, 1980:91-93). Workers are from a variety of countries and backgrounds. Almost all L'Abri workers met in L'Abri as students and married people of other countries. Workers come from diverse disciplines of study, too, so lectures can be on science, literature, music, art, family, church history, politics, and drugs (Schaeffer, 1992:252). At present L'Abri in Switzerland has about two dozen workers, including those who are also members.

Member: Everyone who is a member is also a worker, although not all workers are members. A person becomes a member by invitation only, and only after having been a worker for at least three years. Since the member is also worker, his/her activities are essentially the same as other workers - with the exception, however, that members generally hold more responsible positions, have more administrative duties, and sometimes have special functions

that remove them from full participation in the intense schedule of the non-member-worker. Compensation and time off is similar to that of the non-member-worker. Additional privileges do accrue to the member, especially to enable the exercise of special abilities and to carry out administrative functions. Members meet yearly in a week-long meeting, and sometimes more frequently as the need may arise (Dennis, 1980:94-95).

Trustee: The final legal and practical authority for L'Abri rests with a small, select group who are the trustees. Thus the trustees carry out the legal duties required of a non- profit corporation; and they are the final source of authority for setting policy, principles and goals, as well as for setting disagreements over these among the members. The trustee's knowledge, commitment, responsibility and particularly authority would all be somewhat greater than for the non-trustee member. Trustees' activities include more administrative duties and they are usually involved in various non-resident L'Abri responsibilities and projects (Dennis, 1980:95-96).

There are about 20 members and 50 workers in ten branches of L'Abri of the world. The president of International L'Abri is Wim Rietkerk who is a director of Dutch L'Abri and a pastor of Nederlands Gereformeerde Kerk (a Dutch reformed denomination).

At L'Abri there are students from every kind of discipline - philosophy, science, medicine, art, architecture, theology, music, engineering, aeronautics, etc. There are undergraduates, postgraduates, Ph. D.'s, and those have been professors, doctors, lawyers, vicars, pastors, engineers, dancers, opera singers, writers, editors, sculptors or violinists. They are Indians, Dutch, English, Scots, Italians, French, South Africans and Rhodesians, Americans, Swiss, New Zealanders, Australians, Koreans, Japanese, and so on. The people are not only an international mixture, but also a mixture in age, and in background and interests (Schaeffer, 1992:13).

If they are guests they are simply listening to some of the lectures or discussions on tapes with earphones or in groups, or they are having personal conversations with some of the workers, or they are taking part in asking questions as they sit around the fireplace on Saturday evening. If they have come to be students, they pursue their course, listening to lectures, discussions, sermons and Bible studies for four hours each morning, each one with an individual tape-recorder. There are two live lectures a week and seminar periods, as well as Sunday services, high tea and Bible study on Sunday evenings. There are occasional musical evening, with wonderful solos by the L'Abri worker who was formerly an opera singer, and other contributing their talents - violin, piano, organ, cello, and so forth (Schaeffer, 1992:14-15).

The really basic thing they have in common in what they are doing is that each one has come with a need - a personal need, or a need to be prepared to help others in the midst of the chaos of the twentieth-century intellectual climate, and they are seeking answers at L'Abri. In

addition to time spent in conversation, tape listening or lectures, half the day is spent entering into the practical work in a family setting (Schaeffer, 1992:14-15).

During work time, a student helps with the necessary activities of the community - cooking meals, cleaning, maintenance etc. This division is based on Schaeffer's constant emphasis that Christianity, and the work of L'Abri, are not only intellectual but had to incorporate all of life, and that a demonstration of 'Christian Community' is as central to L'Abri's work as the intellectual demonstration that he believed could be made of the reasonableness and truthfulness of Christian belief. The importance of Schaeffer's belief in the relevance of Christianity to all of life can be seen in many aspects of L'Abri. The L'Abri day revolves around communal meals, often used as an opportunity for formal open discussion, and students are encouraged to pursue interests in Art, Music and Literature, and to display the results to the community if they wish (Veith, 2005).

L'Abri get students by prayer. The principles of L'Abri Fellowship show the way: "We pray that God would send the people of His choice to us. Only God could choose the right ones to come, as only God can see the hearts" (Schaeffer, 1992:125).

The finance of L'Abri is get by prayer. L'Abri practices faith mission. The principle of L'Abri Fellowship shows the way:

> We pray that God would send, week by week, and month by month, enough money to care for our needs as a family, and for food and so on for those whom He would send us to help. We believe that both the spiritual food, and the physical food, should be freely given, as to any guests in a home (Schaeffer, 1992:124).

Gifts come in from many different places, and are placed in a general fund out of which rents, mortgage payments and electric bills are paid, and the housekeepers are given money for food. No one asks anybody to give money, however. No pleas are made to human beings or organizations, and no pledges are asked for. Guests and helpers at L'Abri do not pay anything, and all expenses for them are met out of the general fund. Students pay $1.50 a day for food, and $0.50 a day for the repair of tape-recorder, heating and other expenses connected with Farell House. Workers get no salary, but give themselves to this work, receiving their basic needs. If there is enough money, a gift of about $30 is received by each Worker each month. The budget is a shoe string one for all the people who come and go, who live at L'Abri, travel to teach classes and so on. Those of us who are Workers at L'Abri believe that this money comes in as an answer to specific prayer for the needs (Schaeffer, 1992:15).

Edith (Schaeffer, 1992:245) also mentions on the finance of L'Abri:

> Our purpose was that... by praying that the week-by-week needs would be met by His putting it into people's minds to give. "Give us this day our daily bread" is a request we have been told

> to make carefully with sincerity and expectation of His diverse ways of answering. There have been times every branch of L'Abri through the years when pasta had to be served with very little sauce, oatmeal, and almost always homemade bread. Gardens have always been a part of His provision, but no one has starved...

Apart from ordinary Christian communities, L'Abri Fellowship permits private possessions in community life and the members of L'Abri share their income voluntarily. L'Abri Fellowship is a family community of members, students, and visitors.

5.9.3 Spirituality

One of dominant features of the spirituality of L'Abri is prayer. The principles of L'Abri Fellowship show the importance of prayer:

1. We pray that God would send the people of His choice to us. Only God could choose the right ones to come, as only God can see the hearts. This is as much asking for a miracle, as the asking for material things.
2. We pray that God would send, week by week, and month by month, enough money to care for our needs as a family, and for food and so on for those whom He would send us to help. (We believe that both the spiritual food, and the physical food, should be freely given, as to any guests in a home.)
3. We do not set a plan, but pray for the direct leading of God, in various ways, to give us His plan for the work.
4. We pray that God would send us the Workers of His choice, rather than our trying to advertise or get people to help us (Schaeffer, 1992:124-125).

When the Schaeffers started L'Abri, they experienced a lot of miracles through prayer. They believe the miracles were not chance or luck, but a definite answer on the part of a personal God (Schaeffer, 1992:49). The Schaeffers thought that so much of Christianity was being spread by advertising designed to put across something, and there was very little genuine recognition of the existence of the supernatural work of the Holy Spirit. Francis Schaeffer commented:

> Supposing we had awakened today to find everything concerning the Holy Spirit and prayer removed everything about prayer and the Holy Spirit from the Bible - that is, not removed the way liberals would remove it, but that God had somehow really removed everything about prayer and the Holy Spirit from the Bible. What difference would it make *practically* between the way we worked yesterday and the way we would work today, and tomorrow? What difference would it make in the majority of Christians' practical work and plans? Aren't most plans laid out ahead of time? Isn't much work done by human talent, energy and clever ideas? Where does the supernatural power of God have a *real* place (Schaeffer, 1992:64-65)?

With this question the Schaeffers pursued and prayed God to give them something more *real* in their work and ministry. When the Schaeffers received the edict to leave their place in six

weeks, they could get human help. But they prayed and asked God to help them. The Schaeffers used the crisis as a given opportunity to demonstrate God's power.

The prayers were answered. Edith Schaeffer met an estate agent in the street who took her to the nearby village of Huemoz, where there was a place for sale: Chalet les Melezes. The deadline for their possible eviction was becoming dangerously close. Then three letters arrived for them, all of which contained unsolicited money. An American couple sent $1,000, but $8,000 was still needed. Almost immediately $8,011 arrived unsolicited through the post (Schaeffer, 1992:100). Then the removal company backed out. Once again, friends came to the rescue. Then the local committee for religion and education, who had to make the final decision for the Vaud permit, had their decision speeded up by a man who bumped into Francis Schaeffer by chance.

As was reported in the history part of L'Abri Fellowship, the Schaeffers had several chances to prove 'the infinite and Personal God' in their life through prayers. At L'Abri Fellowship prayer means a channel to prove 'the infinite and Personal God' in their life. Edith Schaeffer assured that they could establish L'Abri not because they had had wisdom or cleverness, but because God had answered their prayer (Schaeffer, 1992:95). She recalls:

> That night I prayed again, fervently communicating my fears and uncertainties as to my own honesty in wanting God's will, as well as concerning the situation. One can not put an hour of talking to God in a paragraph, but it is important for you to know that it was an hour, not a sentence; there is a two-way communication in prayer, and the reality of the Holy Spirit's work in a Christian during the actual time of praying... It was after a length of time during which I had been inwardly struggling for reality in my sincerity of wanting God's will, when I came to this specific request concerning the chalet. It was then that suddenly I became flooded with a surge of assurance that God can do anything, nothing is impossible to Him... (Schaeffer, 1992:96-97). We believed all this to be an answer to prayer, on the part of a God who exists, and who listens to His children when they pray... It was, to us, a sign that God had heard our prayer and that He had reminded us of His power to work in ways beyond our imaginations (Schaeffer, 1992:84).

As some members of L'Abri go for evangelistic tracks in the mountain area, members who stay in community pray for God's blessing down in the chalets. There are two prayers at meals, and if a crisis occurs, everything stops for prayer. Day to day life at L'Abri is a visible walk with the God through prayer.

'Day of Prayer' is a regular occurrence at L'Abri. Day of Prayer is arranged by placing a chart on the kitchen wall with the hours of the day divided into half-hour periods. There is a place for initials to be written in beside any half-hour spaces each individual wanted to take. A room is assigned as a prayer room. A list with Bible verses for meditation, and specific prayer requests, is placed in that room, to help the person praying to prepare for prayer and remember what all are especially agreeing to ask for that particular day. Each person pray in

his own words, however, as the list is only a reminder, not a prayer to be repeated or read. All the residents of L'Abri feel these days are helpful to them personally, as well as bringing answers to the united requests (Schaeffer, 1992:159).

There is a 'praying family' in L'Abri. A praying family is people who pledged to the Lord to pray for L'Abri for definite periods of time each day (Schaeffer, 1992:192). A praying family joined L'Abri to make serious prayer a work they would promise to do. Such a praying family at the early stage of L'Abri came in the person of a returned missionary from Manchuria Dr. Byrum, a truck driver's wife Jane Mitchel of Chester, Edith Schaeffer's mother, and a farmer's wife in Nova Scotia. The Schaeffer's had twenty-two of them (Schaeffer, 1992:255). Now there are hundreds of praying families who do intercessory prayer for the ministry of L'Abri Fellowship. For this Edith Schaeffer writes a L'Abri Family Letter several times each year.

The whole work of L'Abri began with prayer-urgent prayer (Schaeffer, 1992:254). Deidre Ducker, one of the members of L'Abri mentioned on the prayer of L'Abri as this. "Prayer was seen as absolutely essential, the mainstay of the whole work" (Catherwood, 1984:137). L'Abri families pray for only enough for food and shelter and the bare necessities of life, and our working hours were not according to any union rules. It has not been, nor is it, a life of any kind of ease, but it has been tremendously exciting to see the reality of communication with God, and to see the reality of His replies, His answers, in the realm of material things, and in the realm of the minds and hearts of human beings (Schaeffer, 1992:148). Prayer is the primary spirituality at L'Abri.

L'Abri wants to demonstrate the reality of God in every realm of life. That is the purpose of prayer and L'Abri. L'Abri was established 'to show forth by demonstration, in their life and work, the existence of God.' Edith comments: "We have decided to live on the basis of prayer in several realms, so that we might demonstrate to any who care to look the existence of God" (Schaeffer, 1992:16).

Schaeffer also comments, "Christian life is above all a personal relationship in obedience to God - a moment by moment communion, personal communion, with God himself... letting Christ's truth flow through me through the agency of the Holy Spirit" (Catherwood, 1984:120).

L'Abri especially attempted to show the 'infinite and personal God' as this:

> God is the One with infinite intelligence, infinite wisdom, infinite knowledge, infinite judgment (Schaeffer, 1992:127). Jesus is God. He is infinite. He is not limited. He has perfect love, and perfect understanding-not just for some kinds of people, but for all men. He then was able to die for thousands upon thousands of individuals, not as a mass, but as separate personalities He knows by name. It is in this very real sense, then, that one needs to become conscious of what Jesus did with love for the person who accepts Him as Savior. This is the

> meaning of personal Lord (Schaeffer, 1992:166). Our Creator, who becomes our Heavenly Father through the Lord Jesus Christ, the Lamb of God, is both infinite and personal (Schaeffer, 1992:244).

Another feature of spirituality of L'Abri is witness of truth. The Basic philosophy of L'Abri is that biblical Christianity is not just a religion or a theory but the truth that is true to the way things are. L'Abri believes that, if Christianity is true, it gives honest answers not only to religion but also to the universe, history, religion, psychology, education, politics and every area of human life. Francis Schaeffer comments on truth:

> There is only one reason to be a Christian - not two... and that is because it is true. And I am not talking about religious truth, but the truth of the universe and its form, who man is (Schaeffer, 1992:236).

Christians' lives and work should demonstrate that Christianity is true, but since their lives are so imperfect, they must direct people to the perfect God who is there and to his perfect Word, the Bible (Parkhurst, 1985:21).

Schaeffer taught that Christianity is the truth of all reality. Christianity is not a religion but truth. God in Scripture decisively answered all the major problems, in a way that no other system does. If Christianity really was absolutely true, what Schaeffer called true truth, then it logically followed that there was no area of life which it did not touch, no area whose problems it did not answer. He comments, "Our primary calling is to the truth as it I rooted in God, His acts and revelation" (Catherwood, 1984:137). Schaeffer has demonstrated that in an age of skepticism and doubt, the message of Jesus Christ is still absolutely true. He has translated the eternal Gospel into a language that can be understood by those whose minds have been twisted by humanistic, relativistic thinking.

L'Abri has stressed the importance of the mind. Schaeffer wrote, "The real battle for men is in the world of ideas, rather than in that which is outward." Preaching, which Schaeffer also carried out on Sunday, was about ideas too, "flaming ideas, brought to men as God has revealed them to us in Scripture. It is not a countless experience internally received, but it is contentful ideas internally acted upon that make the difference" (Catherwood, 1984:124). But he has always made clear its true function under the totality of the Lordship of Jesus Christ. Although the place of the mind is emphasized, L'Abri is not a place for intellectuals only.

L'Abri is standing on the side of believing in the inerrancy of the Bible. Francis Schaeffer made clear that the real chasm in the outward church was not between the denomination, but between Bible-believing Christians and everyone else. He asserts that the crucial area of discussion for Evangelicalism is Scripture. At stake is whether Evangelicalism will remain Evangelical. There was no use in Evangelicalism seeming to get larger and larger if at the same time appreciable parts of Evangelicalism are getting soft at that which is the central core,

namely the Scriptures. While it was wrong to be simplistic, there was a danger of compromising the truth, of Evangelicalism not holding to the Bible as being without error in all that it affirms (Catherwood, 1984:144).

Schaeffer reminds Christians should not panic in the face of science, and must reject the notion that scientific truth will always be more true that Biblical truth on such matters. The Bible's teaching about history and the cosmos was as true and inerrant as its teaching about anything else (Catherwood, 1984:145).

The truth that Schaeffer refers eventually deals with a worldview. Francis Schaeffer's complete works are subtitled 'A Christian Worldview,' and the title of each separate volume is 'A Christian View of' some greatly reality - (1) Philosophy and Culture; (2) the Bible as Truth; (3) Spirituality; (4) the Church; (5) the West. All of them offer genetic and homiletic analyses of the relativism, irrationalism, fragmentation, and incipient nihilism of culture and community today, with an equally comprehensive recall to the absolutes of God's revealed truth as the only road to rationality. In these volumes Schaeffer the prophet-pastor is preaching to the post-Christian Protestant West, diagnosing its deep existential questions, detecting its drift from its former creedal moorings, and delineating the desert lands into which today's trends have led us; belief of the biblical system, commitment to the biblical Christ, and the hallowing of all relationships and life-activities by the light of the value-pattern revealed in creation and reinforced by redemption. It is all-compassionate, well-informed, popularly phrased pastoral evangelism, with a remarkably wide range and a very probing thrust (Packer, 1986:11).

There have been perhaps four main emphases in the teaching of L'Abri. First, that Christianity is objectively true and that the Bible is God's written word to mankind. This means that biblical Christianity can be rationally defended and honest questions are welcome. Second, because Christianity is true it speaks to all of life and not to some narrowly religious sphere and much of the material produced by L'Abri has been aimed at helping develop a Christian perspective on the arts, politics and the social sciences etc. Third, in the area of our relationship with God, true spirituality is seen in lives that by grace is free to be fully human rather than in trying to live on some higher spiritual plane or in some grey negative way. Fourth, the reality of the fall is taken seriously. Until Christ returns we and the world we live in will be affected by the disfigurement of sin.

Saturday noon at lunch almost the same thing happens at L'Abri. A discussion commenced, questions poured forth, spontaneously and naturally - questions springing from original religions, from various philosophies, from the philosophies behind modern plays and art... and answers were carefully and thoughtfully given, showing the logical conclusion of various philosophies, and then going into the answers that the system taught in the Bible gives to the problems philosophers have struggled with through the ages (Schaeffer, 1992:116-117). L'Abri is a community to help people who have spiritual need (Schaeffer, 1992:122).

L'Abri keeps a focus on Evangelical spirituality. Francis Schaeffer showed that the historic, Evangelical Christian faith had an integrity of its own that meant one did not have to abandon one's intellect in becoming a Christian (Catherwood, 1984:141). When Evangelical unity became vitally important in the face of the attack on Scripture, and of the infiltration of neo-orthodox views into Evangelicalism at large, someone sympathized greatly with Schaeffer was Martyn Lloyd-Jones. In many ways, Francis Schaeffer and Martyn Lloyd-Jones closely complemented each other. Martyn Lloyd-Jones established the solid doctrinal basis on which Francis Schaeffer was able to lead the way in restoring the importance of God-given creativity into Biblical Christian thinking (Catherwood, 1984:143-144). Francis Schaeffer, who had known Martyn Lloyd-Jones since the 1940s, invited him to Switzerland to conduct the marriage of his eldest daughter in 1957 (Catherwood, 1984:90). One of the important aims of L'Abri is to guard the biblical truth and preserve the genuine Evangelicalism against the danger of Liberalism (Catherwood, 1984:118).

Even though L'Abri's emphasis is on the biblical truth, at the same time L'Abri is active in social responsibility. L'Abri deals with the issue of human life and the attacks that secular humanism was making on its sanctity - especially its promotion of abortion, euthanasia, and even infanticide. Schaeffer asserts:

> Those who have the responsibility as Christians, as they live under Scripture, must not only take the necessary legal and political stands, but must practice all the possible Christian alternatives simultaneously with taking stands politically and legally... Christians must not only speak and fight against these things, but then must show there are Christian alternatives. But it must not only be in regard to abortion, infanticide, and euthanasia that alternatives are practiced. They must be practiced in all areas. This is so, and especially so, even when it is extremely costly in money, time, and energy (Schaeffer, 1987a:494).

Schaeffer also claims that Christian should, if necessary, engage in civil disobedience on issues such as abortion. He said, "The bottom line is that at a certain point there is not only a right but a duty to disobey the unrighteous state... Today the whole structure of our society is being attacked and destroyed (Schaeffer, 1987a:483-485).

Schaeffer's urgent prophetic message to become involved in society applies to all Christians everywhere. He wrote:

> This is our moment of history and our responsibility; not just to write and talk of far-off ideals, but to struggle for Scriptural and practical means of what can be done in a fallen world to see people personally converted and also to see what our salt and light can bring forth in the personal life and the political and cultural life of this moment in history (Catherwood, 1984:160).

Art is also considered as a significant expression of Christianity at L'Abri. Francis Schaeffer

considers: "Art is a reflection of God's creativity, an evidence that we are made in the image of God" (L'Abri, 2005: Web). He also comments on art:

> Each man has the gift of creativity in terms of the way he lives his life. In this sense, the Christian life is to be an art work. The Christian's life is to be a thing of truth and also a thing of beauty in the midst of a lost and despairing world (Schaeffer, 1987b:413).

Edith recalls on the atmosphere of art in L'Abri:

> People have seen something that has changed their lives at L'Abri. This something is more even than the truth of Christianity. They have come to understand the twentieth-century climate. They have come to realize that there is a possibility of seeing relationships in philosophy, art, history, music, literature, plays and television programmers that opens to them an understanding of what 'is' as well as what is being given, and they have come to a new determination to 'think', and then to be creative (Schaeffer, 1992:214-215).

There are occasional musical evening, with wonderful solos by the L'Abri worker who was formerly an opera singer, and others contributing their talents - violin, piano, organ, cello, and so forth (Schaeffer, 1992:15).

Another theme of L'Abri is family. At L'Abri, family is considered important. L'Abri is a kind of open home. Edith Schaeffer really provided the foundation for people to have a Christian family, and she applied Christian faith practically to every part of their home life, including the raising of their children. Her many book covers areas of Christian family concern and tell of ways to develop what she calls ‘common sense Christian living’ (Catherwood, 1984:137). Os Guinness has said, "Mrs. Schaeffer is the secret of Schaeffer" (Catherwood, 1984:139). Sylvester Jacobs who became a well-known photographer through L'Abri wrote, "It didn't seem like an intellectual community; more like a real homey home" (Catherwood, 1984:139).

Every one of Francis Schaeffer's children is in some form of vital Christian endeavor. Schaeffer was concerned about the testimony that Christian parents make to their children, so that their children might not turn away from Christ because of their Christian parents' imbalance in their work. He tried to be a fine father to his biological children, as well as a spiritual father to them and others. The fact that every one of his children is so active and competent in Christian work says something for his commitment to them individually, to his family, and to the idea of the Christian work that L'Abri was and continues to be over years (Parkhurst, 1985:217-218). Each of the daughters of Schaeffer - Priscilla, Susan and Debby, got married in turn, and each to a man fully committed to the work of L'Abri. Priscilla married John Sandi. Susan married Ranald Macaulay, soon to help found English L'Abri and later to become an increasingly important and influential figure among the younger generation of British Evangelical leaders. Debby married a German, Udo Middleman who stayed in Switzerland to help with the work there (Catherwood, 1984:142).

Francis Schaeffer, too, was concerned about the family, especially about the families of pastors, missionaries, and other Christian workers. He would sometimes seek out and talk to leaders of mission groups if he felt their evangelism methods were being destructive to the Christian families in their organization. Over the years of L'Abri, hundreds of young people from pastor's and missionaries' families have come to L'Abri, saying their parents' endeavors had destroyed their family life and this had turned them away from Christianity. Francis Schaeffer said, "They came to L'Abri saying, 'You are our last hope!'" For hundreds, L'Abri was the first true family they had ever experienced, and those close to L'Abri feel a part of the 'larger L'Abri family' or a vital part of the 'praying family.' Those who have gone to L'Abri, who became Christians there or who were Christians before they went, have sensed the reality of what it means to be a members of 'God's family' now (Parkhurst, 1985:14).

5.9.4 Relationship with the church

L'Abri is not church but a community to support church. L'Abri is basically a part of Evangelical circle. Even though L'Abri is not a church, the Schaeffers established a church apart from L'Abri community for the people who have visited L'Abri. The people who came to L'Abri joined the church the Schaeffers had begun in Switzerland. This church now has sister congregations in Milan, Ealing, Gretham, and Wimbledon. These congregations are separate from L'Abri, but work with L'Abri. Many have found that after becoming Christians at L'Abri and they needed a church home until they could find a Bible-believing church wherever they would settle later (Parkhurst, 1985:73). L'Abri named the church as International Presbyterian Reform Church (Schaeffer, 1992:218).

L'Abri has tried to accomplish the purity and unity of the Church. Francis Schaeffer emphasized that concern for the purity of the church should not lead to the hatred, bitterness, and lovelessness that had characterized his experiences in the 1930s, 1940s, and 1950s. Schaeffer had come out of a mixed denomination as long ago as the 1930s. The prevailing view of their churches had turned against the Gospel, so Schaeffer followed Gresham Machen and split off to form the Bible Presbyterian Church, which is a wholly Evangelical group. The purity of the visible church decreed that those who truly believed the Bible could not stay in the same denomination as those who denied the very basis of the faith (Catherwood, 1984:90).

At the same time those who pulled out often developed a very bitter, harsh attitude towards those of their fellow Evangelicals who remained within. So the purity of the visible church decreed that Evangelicals should not unite with those who did not proclaim the Gospel. But the love that all true Christians should show one another, and the unity of the visible church, equally decreed that all Evangelicals should continue to love one another in the Lord and to enjoy fellowship together (Catherwood, 1984:90).

In 1974 Schaeffer was asked to address the International Congress on World Evangelism in Lausanne, which was mainly supported by Billy Graham and John Stott. It was a conference

that changed the face of international Evangelicalism. Through the conference Schaeffer has been able to retain influence over a wide spectrum of Evangelicalism, including those who, while not agreeing with him on whether Evangelicals should pull out of mixed denominations, still warmly support him (Catherwood, 1984:145). Francis Schaeffer pleaded for truth, but as he always endeavored to speak the truth in love, he called for others to make love their aim as they spoke for the truth of God. Schaeffer emphasized that Christians should not separate from one another, but they should support one another in truth and love of the Lord (Parkhurst, 1985:97).

Even though L'Abri pursuits true truth and is in the circle of Evangelicalism, L'Abri also emphasizes the unity of Church. To help Christian learn that in the battles they face, Christians must always speak the truth in love, Francis Schaeffer wrote *The Church before the Watching World* (Schaeffer, 1987c). He was literally moved to tears when he learned that his teachings in that book had helped many Bible-believing Christians maintain fellowship one with another, although they might be in different churches. Schaeffer believed that if Christians hold to the essentials of the Christian faith, then they have a large circle of people who also hold to the essentials, with whom they can cooperate and have fellowship, even though they may be in churches of other denominations (Parkhurst, 1985:97).

Schaeffer points out that the true salvation and Church should be in the context of community:

> As orthodox evangelicals we have often made the mistake of stopping with individual salvation. Historically the word *Christian* has meant two things. First, the word *Christian* defines a person who has accepted Christ as Savior. This is decidedly an individual thing. But there is a second consideration as well. It concerns that which flows from individual salvation. While it is true that there is an individual salvation, and this is the beginning of the Christian life, yet nevertheless individual salvation should show itself also in *corporate* relationships. This is the Bible's clear teaching concerning the Church and what we find, in some measure, as we consider the Church at its strongest through the ages (Schaeffer, 1987d:164).

He also comments on the importance of community as an essence of church in practice:

> There must be communion and community among the people of God: not a false community that is set up as though human community were an end in itself; but in the local church, in a mission, in a school, wherever it might be, true fellowship must be evident as the outcome of original, individual salvation. This is the real Church of the Lord Jesus Christ - not merely organization, but a group of people, individually the people of God, drawn together by the Holy Spirit for a particular task either in a local situation or over a wider area (Schaeffer, 1987d:166).

L'Abri realized the fact that authentic evangelicalism pursuits the truth in love. L'Abri embraces all kinds of people. At L'Abri the Biblical teaching that there are no barriers of color, race or class is fully practiced (Schaeffer, 1987d:140).

5.9.5 Missionary outreach

The ultimate goal of L'Abri is mission. L'Abri wants to give an answer to those who are looking for answers to their lives. Francis Schaeffer explains of his ministry:

> People often say, "What are you?" and I at times have said," Well, basically I am an evangelist."... All the cultural, intellectual or philosophic material is not to be separated from leading people to Christ. I think my talking about metaphysics, morals and epistemology to certain individuals is a part of my evangelism just as much as when I get to the moment to show them that they are morally guilty and tell them that Christ died for them on the cross (Schaeffer, 1987d:185).

To him, his work was essentially missions. He dealt with the specific problems raised by those God had sent to him, and which were mainly intellectual. As Professor Mark Noll of Wheaton College, USA, has written, "Francis Schaeffer has been one of our most effective evangelists and apologists" (Catherwood, 1984:151). Schaeffer tried to accomplish the integration of truth through the Bible, and his purpose was to reach the modern world with the gospel of Jesus Christ. He writes, "To me there is unity of all reality, and we can either say that every field of study is a part of evangelism; or we can say that there is no true evangelism that does not touch all of reality and all of life" (Schaeffer, 1987d:164). He said that the aim of L'Abri is to dedicate for the realization of the Bible verse Acts 1:8: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea, and Samaria, and to the ends of the earth."

L'Abri is a center of centripetal mission. Many visitors come to L'Abri every year. Taking all of these into account with guests coming and going daily and students typically staying for four weeks to three months - about 3,000 people probably come to L'Abri on a yearly basis. The visitors to L'Abri have one main thing in common. Most of them are truly serious in seeking the answers to the basic questions that bother any thinking person. There are atheists, agnostics, existentialists, Hindus, Jews of many types of belief or unbelief, Roman Catholics, Liberal Protestants, Buddhists, and also the products of many shades of twentieth-century thinking all based on relativism that has no absolutes, and no conviction that such a thing as truth even exists. But for the most part, those who come are unsatisfied, and they come with questions, desiring to listen to answers (Schaeffer, 1987d:13-14). Most of the young people were Americans, taking time off from study, and over 70 percent of all the students were non-Christians (Catherwood, 1984:141).

Edith Schaeffer affirmed that God brought a variety of people to L'Abri not just for their own sake but also

> as a training-ground and as a means of developing, in the arena of live conversation, that which Francis is giving in his apologetic today. Rather than studying volumes in an ivory tower separated from life, and developing a theory separated from the thinking and struggle of men

> and women in the very midst of their struggles. He has talked to existentialists, logical positivists, Hindus, Buddhists, liberal Protestants, liberal Roman Catholics, Reformed Jews and atheistic Jews, Muslims, members of occult cults, and people of a wide variety of religious and philosophies, as well as atheists of a variety of types. He has talked to brilliant professors, brilliant student, and brilliant drop-outs! He has talked to beatniks, hippies, drug addicts, homosexuals and psychologically disturbed people. He has talked to Africans, Indians, Chinese, Koreans, Japanese, South Americans, people from the islands of the sea, from Australia and New Zealand and from all the European countries as well as from America and Canada. He has talked to people of many different political colors. He has talked to people of many fields, philosophers, businessmen, newspaperman and actors, famous people and peasants. He has talked to both generation! The answers have been given, not out of academic research but out of this arena of live conversation (Schaeffer, 1992:148).

In L'Abri community, truth and love are combined for effective evangelism. The testimony of for more than forty years is that in the world of L'Abri lives have been transformed as a result. Schaeffer always remembered that Christians living with God are the final proof of Christian truth about God. Here too his sense of wholeness and his refusal to separate what God has joined were in full evidence. Christian credibility, he saw, requires that truth be not merely defended, but practiced; not just debated, but done. The knowledge that God's truth was being done at L'Abri community sustained that same truth to be done elsewhere (Schaeffer, 1992:15). Schaeffer, thus, had done the evangelistic work to the condition of real people in real trouble. He was a sensitive man of God who sought to minister the everlasting gospel to twentieth-century people, showing what it means in this day to believe it, to think it through, and to live it out.

When people were drawn to L'Abri, the Schaeffers tried to help their conversion in the following way. In the early days of L'Abri, the Schaeffers used what they called 'The Four Questions' to help a person measure himself to see where he stood in relation to God in the matter of becoming a Christian. In these four areas he can rethink the claims of the Christian 'good news' regarding salvation (Schaeffer, 1992:164).

1. Do you believe God exists?

"The first one would be, do you believe God exists? A person cannot become a Christian without believing truly in the existence of God, believing that He is there. In this day of terminology being used to mean a variety of different things, often quite opposite from each other, it is important to be certain that a person understands that the Bible states that there is a Personal, Infinite, Holy, Just, Loving God, who is three persons, Father, Son, and Holy Spirit. That these three persons have always existed, without a beginning, have always had communication within the Trinity and have always loved each other-and that this gives us the explanation of personality in the universe. Love and communication was a reality in the Trinity before the creation. Edith has written:

> The Bible teaches that this God created the universe, and that He created man 'in his own

> image'... that is, as a personality who could think, feel, and have valid choice. When we say you must believe in the existence of God, it is the God of the Bible we are talking about, not the God of some human being's definition: whether defined in wood, stone and gold as a material image, or defined in words as an image of the imagination (Schaeffer, 1992:164).

2. Do you acknowledge the fact that you are a sinner, and that you cannot get rid of the guilt by yourself?
The second one would be, do you acknowledge the fact that you are a sinner, and realize that you cannot get rid of the guilt of this sin by yourself? The whole question of what sin is, is involved here; and no one can perfectly feel or realize his own sinfulness in the light of how God would see it. We can only have a measure of understanding of our own guilt. Some feel great heaviness, others are not able even to feel much reality in this realm, but there must be some understanding of the fact that we have not even kept our own standards perfectly, let alone God's perfect standard. We must understand to some degree the fact that we are guilty of sin in the presence of a Holy God, and that it is not just a matter of psychological 'guilt feelings' resulting from our mothers doing the wrong thing to us when we were babies, but that it is true moral guilt. It is coming to understand something of what the Bible means in this area that brings us to a realization of our need of finding a way to get rid of this sin (Schaeffer, 1992:164-165).

3. Do you believe that Jesus came, in the space, in time and in history?
Then the third one would be, do you believe that Jesus came, in the space, time and history, to be born of a virgin, to live the sinless life recounted in the New Testament; that He died on the cross for the sins of men, to take their place as a substitute receiving their deserved punishment; that He rose again on the third day, also in space, time and history; that He then really spoke a command to His followers to tell the world about Him, and then ascended into heaven, from which place we are told He will some day come back again. Do you believe that all this took place in history and that when He died His substitutionary work was completely accomplished? This is the third area (Schaeffer, 1992:165).

4. Will you bow before God, and accept Jesus Christ as your personal Lord and savior?
It's true that a person can believe these first three 'areas' of fact with his intellect, and yet not really be a Christian. The fourth question or area involves bowing to this God, and accepting what Christ did as for you, personally and individually, taking your deserved punishment, for your individual sins, as He died outside Jerusalem.

Jesus is God. He is infinite. He is not limited. He has perfect love, and perfect understanding-not just for some kinds of people, but for all men. He then was able to die for thousands upon thousands of individuals, not as a mass, but as separate personalities He knows by name. It is in this very real sense, then, that one needs to become conscious of what Jesus did with love for the person who accepts Him as Savior. This is the meaning of personal Lord.

It's not a matter of grabbing on to a bunch of slogans, nor of having merely an emotional experience. It is for good and sufficient reasons believing these things are true, and then making a definite decision to accept, and say 'Thank you' to God for it (Schaeffer, 1992:165). Schaeffer also explains true conversion:

> True Christianity is a balanced whole. It is not only intellectual, it is not only our cultural responsibility. Christianity is being born again on the basis of the finished work of Christ, his substitutionary death in space-time history. The only way to be converted is by accepting Christ as Savior. No matter how complicated, educated or sophisticated we may be, or even how simple, we must all come the same way, in so far as becoming a Christian is considered... the most intellectual person must become a Christian in exactly the same way as the simplest person (Catherwood, 1984:119).

Young people were coming to L'Abri in weekend. It never stopped, but increased week by week. These young people were seeking answers to life: "Is there any purpose to life?" "Is there meaning in the universe?" "Where does personality come from?" They were coming from many different backgrounds, but almost without exception they were unbelievers when they came. Most of them either felt there was not any God, or were not sure whether God existed or not. Answers were given to their questions, careful, long, and thorough answers from an intellectual base. Then positive teaching was also given, teaching based on the Bible (Schaeffer, 1992:123).

Widely differing types of people have visited L'Abri since it was opened and received Jesus as their personal Savior. There were several converters from the first year of L'Abri. Edith Schaeffer testimonies:

> ... There was Murray. He once exclaimed, "What a switch, what a switch. Most students come to Europe with some sort of faith, and go back existentialists. Me, I came with no faith and go back a Bible-believing Christian. What a switch!" There was Roger, from the boarding school in Geneva, from a Christian Scientist background, who cried out as excitedly as an explorer finding a new country, "Oh, I understand it all. It fits together like a jigsaw puzzle. Why, it's wonderful!" There was Barbara. She said, "It is a kind of birthday, because I just finished my struggle over believing, and I have accepted Christ as my Savior. I was born again today." There was a Norwegian, Helen, who had been known as the skeptic in her circle. She wondered what would happen when she went back to argue for Christianity instead of against all religion. There was atheistic Justine from Holland, who declared she could never believe, and who later came to an assurance that Christianity was truth (Schaeffer, 1992:147-148).

There was also Jane who was an opera singer. She visited L'Abri and met Jesus and confessed:

> Now I am perfectly certain that I was led to L'Abri by a power quite outside myself, which now I am able to believe was the Holy Spirit, leading me forward in God's plan for my life. Just as it was right that I miss the bus and have the remaining hours necessary for me to

> accept Jesus Christ as my Savior. Indeed, I feel that the power of Christ's Spirit has opened my blinded eyes to the true light (Schaeffer, 1992:150).

Bill, for instance, heard about L'Abri as he talked to a girl in Palestine and came to find out for himself, pack on back. Bill had tried everything, including drugs, and had dropped out of an American university, after having had the best of prep. schools and all that a fine established eastern United States family could offer him, to wander in rebellion and search. Bill was a convinced child of Abraham and of Abraham's Messiah. He talked earnestly and in great detail to his two friends who had come to study in Farel House at Swiss L'Abri too, in their search to see what it was Bill had found so convincing (Schaeffer, 1992:210).

Jack arrived not knowing what L'Abri was. He, a Canadian medical student who was going around the world looking for answers to his life, had come to the right place, he felt, even though he had not known what L'Abri was before he came. He had been given address of L'Abri as the place to meet an old friend. Jack became a Christian so quickly in L'Abri. He stayed on to be a student at Swiss L'Abri, listening to tapes, working early mornings and late nights. The Jack became a helper and later a Worker, in charge of the carpentry shop of L'Abri. He felt certain that Christel (a German girl who had come to L'Abri as a helper) was the right one for his wife (Schaeffer, 1992:211).

One man testimonies on his belief:

> I was at L'Abri staying at Chalet Gentiana. I did not believe God existed at all, and I became deeply depressed. Not wanting to bring disgrace upon the chalet, I went to a village pub, bought a drink, and swallowed a bottle of pills, expecting to die. I passed out there at that table, and it was young Franky Schaeffer and Os Guinness who found me, carried me out to a car, drove me to Aigle Hospital, and had my stomach pumped out. I was later brought back up to the chalet... If what the Schaeffers stressed about Christianity being true had not been taught to me there at L'Abri twenty-five years ago, I would not be alive today. If I had been given teaching concerning Christianity making me happy, or giving a better life, and all that sort of thing... I would have committed suicide again... it would not have answered my questions, or given me a strong base to go on in life. I want you to know I am alive today because L'Abri taught me that there is true truth and that the Bible is really true in what it teaches (Schaeffer, 1992:236-237).

Cynthia's case is continued:

> In June of 1977, I committed myself to search for God's truth to ask questions honestly about Him: whether He is there, how one knows that He is there, what a relationship with God is, etc... L'Abri's attitude toward what faith is has been especially helpful to me - the ability to know God, in a verbal, 'propositional' way. Also L'Abri's general attitude about spirituality, as being something that is human, 'down-to-earth,' is very helpful. Most helpful has been the willingness to take time with each questioning individual, approaching him/her as a person of

> great worth. To see commitment lived in action within a community has given me a picture that biblical Christianity is practical and livable (Dennis, 1980:230-231).

Tim's main reason for coming was to answer questions about the truth of Christianity, and to settle the matter one way or another. He writes:

> Concerning the ways that L'Abri has affected my life: I became a Christian here. The effect of this: Events are the same but God now has an so compulsively, and I don't worry about the future. I came to L'Abri because I still unsatisfied in my search. When I leave L'Abri I hope that I will still have access to intellectual Christians; i.e., people who don't believe in Christ out of necessity, but only because it fits facts (Dennis, 1980:235).

Jerram Barrs was first touched by a Manchester University professor, who then led him out of Marxism into Christianity. This professor had discussed many things with Schaeffer and had tapes of his lectures and discussions. Jerram came to Swiss L'Abri in the sixties, met Vicki, who became his wife, there, and they were workers and members in the Greatham L'Abri in England for many years (Schaeffer, 1992:234).

There are Christian missions and organizations in a number of countries that have people now strong in their work who were not Christians before they came to L'Abri. In addition to this there are thousands of people who had been to L'Abri and have seen something that has changed their lives (Schaeffer, 1992:214).

Edith Schaeffer said, “We prayed for the ones of God's choice to be sent to us. We believe the people who have come, have come for help they themselves needed. However, we believe God can do two things at once. In this case I am certain that He brought people for their own sakes but also brought a variety of people as a training-ground and as a means of developing, in the arena of live conversation, that which Francis is giving in his apologetic today" (Schaeffer, 1992:226-227).

Thus, L'Abri Fellowship is a field of centripetal mission by drawing various people from all over the world to the community of truth and love.

Even though the large part of L'Abri ministry is for intellects, L'Abri has never been an ivory tower through the years. L'Abri is the life of many of people. Their lives lived in the midst of people coming from so many parts of the world, seeking 'answer to basic questions of life' (Schaeffer, 1992:233). The answers have been given, not out of academic research but out of this arena of live conversation (Schaeffer, 1992:227). Edith Schaeffer says, "We ask God that our work, and our lives, be a demonstration that He does exist" (Schaeffer, 1992:124).

The Schaeffers reasoned that since fellowship with God through Jesus Christ is possible, so also true fellowship between human beings is possible. For the Schaeffers fellowship was not

just an abstract concept to be discussed in literature and film. It was something to be demonstrated as a reality in their own daily lives - in the abundant giving of their time (Walford-Dellu, 1986:135).

L'Abri is a kind of open home. There is a lot of variety in visitors. All the various nationalities, color of skin, ways of dressing - and with the hippie movement a variety of hair style, clothes, and colors. Some hippies were heavily addicted to drugs; some could not take care of themselves or their own children. There were couples, and girls on their own, expecting babies: there were girls with two or three children, each one by a different father. Young people who had been rejected - who had no place to go - found a home in L'Abri, where they were loved and cared for (Walford-Dellu, 1986:136).

Maria Walford-Dellu who had lived with the Schaeffers in Swiss L'Abri testifies the fellowship life:

> I saw Francis Schaeffer sitting down on the floor or on the stairs talking to some who could not even stand up, being so heavily drugged. There were even those who were demon-possessed whom the Schaeffers were willing to have in their home and in contact with their children. They were willing to carry the burdens that all these multitude of people came with. Their life was busy indeed - meals to prepare, endless dished to be washed, beds to be made, mountains of washing - and picking up the pieces of broken lives. Fortunately, many caring people became workers in L'Abri and shared the responsibilities for both the practical and spiritual needs... I saw many people being changed at L'Abri. Many became Christians; some did not. But I think that most went away with the knowledge that they had been loved - with a sense of worth and clear idea of the existence of God, and with the reality of fellowship on both a divine and human level (Walford-Dellu, 1986:136-137).

Dick Keyes, the director of L'Abri Fellowship in Southborough in USA also comments on the importance of community life:

> I do certainly believe that community has a great role to play in evangelism and mission. There have certainly been many who have come to Christ, or come back to faith in Christ through the work. There are many sides to this. Especially in the modern world there is great distrust of any authority or institution. Sometimes long periods of time in community seem to be necessary for people to learn to trust again, to dare to take God seriously. My wife and I were drawn to work in a residential L'Abri because we saw the power to influence people's live when they are with you in a living situation - eating meals, washing dishes, doing chores, as well as more formal tutoring and engaging in questions and issues. I think the strength of L'Abri is the combination of things that all come together in community - work, study, informal discussion, seeing families with children, and all that with the frustrations that are part of life in a fallen world. What we struggle with so much is how to make God's truth plausible to people today. We know that it is true, but that truth is not plausible to them. Involvement in the whole of life that is such a defining part of community is an enormous help in helping people see the relevance and truth of Christ (Personal correspondence with Dick Keyes in 2003).

Much of the evangelism at L'Abri was the visible love shown to the seekers. Part of this was the corporate life of the helpers and workers - a community modeling the truth. It was one based on real life, and the powerful witness of real experience of community of love.

L'Abri also involves in centrifugal dimension of mission. L'Abri has become known as a 'Mission to intellectuals' (given by *Time* magazine in an article) (Schaeffer, 1992:223). There is a tape ministry of L'Abri. Tapes of Francis Schaeffers including the Workers of L'Abri are listened to by individuals, and also by groups. Tape listening sessions are taking place in widely scattered parts of the world (Schaeffer, 1992:223). Young Christians at L'Abri are planning to produce a film that they feel will communicate Christianity as truth; an actor at L'Abri at present is planning television productions; a landscape architect, a sculptor, a photographer, an educator are excited about ideas. A whole flood of creativity is being released as if a dam had been removed. They have a burning desire to communicate the truth of the universe and the existence of God in the medium of their own talents (Schaeffer, 1992:224).

More than three million copies of Francis Schaeffers' twenty-two books have been sold, and his complete works in five volumes, first published in 1982, have gone through five printings in three years. The other L'Abri Members and Workers are writing, too. Their books and booklets are already out and not only are Workers writing, but young creative poets, writers and artists are preparing to express what they feel communicate truth to the twentieth-century generation (Schaeffer, 1992:224).

L'Abri produced a film, *How Shall We Then Live,* which contains a major series on Western culture. The aim was for the films to be a study guide for Christians to get a better understanding of the basics, for non-Christians to get a better understanding of what humanism is all about, in contrast to what Biblical teaching gives as a base to understanding the Universe and life. The films became a major topic of conversation among the many Christians who saw them in Britain, the USA, and farther afield. They made a favorable impression on most of the people who saw them (Catherwood, 1984:150). A large number of people became Christians by reading the books that have been published by L'Abri, by attending L'Abri conferences, or by watching films.

The story of Hyman and Rita is a case of conversion by reading L'Abri books. When Hyman and Rita who were on their way to India to become Hindu, someone on the streets of London gave them directions to the vegetarian restaurant they were looking for and then walked blocks to get them *The God Is There* and bring it back to their table as they sat eating. It was a long way around, but they later got to L'Abri in Huemoz, and now years later he is pastor of a church in California. They were Jewish, but were on their way to becoming Hindu, now they are completed Jews (Schaeffer, 1992:244).

James Packer comments that Francis Schaeffer and L'Abri's ministry are a ‘literary mission' to the Western world in the following senses.

> The first task in evangelism, in the modern West or anywhere else, is to persuade the other person that he ought to embrace the Christian view of reality; and the first step in doing this would be to convince him of the non-viability of all other views, including whatever form of non-Christianity is implicit in his own thinking up to this point... Schaeffer perceived the Western mind as a drift on a trackless sea of relativism and irrationalism just because the notion of truth as involving exclusion of untruth, and of value as involving exclusion of disvalue, had perished in both sophisticated and popular thinking... Schaeffer regularly introduced all topics by a genetic historical analysis showing how Western thought about it had reached its current state of delirium... Schaeffer made it his business on every topic he handled to cover the 'either-or' choices that have to be made at the level of first principles and to show that the biblical-Christian options for personal and community life are the only ones that are consistently rational and satisfyingly human (Packer, 1986:11-14).

Francis Schaeffer Foundation is in New York to keep the archives of Francis Schaeffer and make them available for study. Francis Schaeffer's Bible, sermon notes from 1936 on, carbons of 20,000 letters, Bibles with full notes along the edges are all placed on disc made by laser beam copier. Francis Schaeffer Foundation is having regular seminar, as well as looking forward to people, a small number at a time. Also Schaeffer Foundation study and seminar trips take place in Switzerland in the summer time (Schaeffer, 1992:254).

Francis Schaeffer Institute was established in Covenant Theological Seminary in 1989 in St Louis. The Francis A. Schaeffer Institute is dedicated to the Schaeffer's vision of teaching Christians to bring every area of their lives under the liberating Lordship of Christ and to share this gospel message with others. Through its library, classes, Friday night discussions, summer study program, and special lectures, the Schaeffer Institute is equipping the Lord's Church for His service. Covenant Professor Jerram Barrs who worked with the L'Abri Fellowship in England for several years before coming to the United States serves as Resident Scholar and Professor of Christian Studies and Contemporary Culture in this Institute.

L'Abri staff over the last 50 years has written a variety of books on different subjects, relating to their own areas of expertise. Published current and former L'Abri staff includes Francis and Edith Schaeffer, but also Jerram Barrs, Wade Bradshaw, Os Guinness, Dick and Mardi Keyes, Ranald Macaulay, Hans Rookmaaker and Richard Winter.

The L'Abri Fellowship that began in Switzerland in 1955 has since expanded to other countries and locations. Residential branches are in Switzerland, the Netherlands, United Kingdom, Sweden, Massachusetts, U.S.A., Minnesota, U.S.A., South Korea, and Canada. Resource Centers are in Australia, Germany. There is something different at each branch of L'Abri. This is influenced by the location, culture, individual workers, worker's families and the unique combination of personalities that make each branch what it is. Individual students

also add to the variable dynamic of experiencing L'Abri. Over the years the core purpose as mission and sharing in the life of an extended family of L'Abri has remained the same as was the case when L'Abri first began.

The wider L'Abri means that the people who have been L'Abri and the people they have affected, the people who have seen the films or read the books and the people they affected, and the ongoing effect today (Schaeffer, 1992:244). The work of L'Abri has been so substantial and consistent in its work over fifty years. There has been wonderful progress and maturity.

Thus, the Bible verse from Isaiah 2:2 that God gave the Schaeffers as promise in early stage of L'Abri has been come true: "And all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord... and he will teach us of his way..." (Is. 2:2) Many different nations come to L'Abri that God established for the purpose of making His ways known to all over the world.

5.9.6 Conclusion

In 1955 the Schaeffers moved into a chalet on the side of steep Swiss Alps. They did not know exactly why God had brought them there, what He wanted them to do, or even where the money to live on would come from. L'Abri Fellowship began from the life story of the Schaeffers how God led them step by step, as that one small chalet grew into a whole community. Day by day, God faithfully provided for their family, and eventually for the entire community. People with questions about life's meaning began finding the way to their home. The Schaeffers, in establishing their work, had done so in order to prove that God was no illusion but really existed. They struck firmly to their foundation principle that they would have no publicity and no appeals for funds.

L'Abri is a Christian community to demonstrate God's reality over the whole life. The Schaeffers experienced the infinite and personal God through their life and it does demonstrate the reality of God. And the reality itself is the basis of truth that was proved by their life and community. The aim of their life is to demonstrate God who has been in their life.

The procedure of the form of community is the result of the answer of their prayer. At L'Abri prayer is a channel to prove the infinite and personal God in their life. The reality of the answered prayer is L'Abri Fellowship. The Schaeffers never intended to build community but it was a result of God's work, guiding and answer of their prayer.

The primary calling of L'Abri is to the truth. L'Abri tries to prove truth by their life itself, which means that the truth of the Bible is really practiced and realized. Especially the effort to defend and discern the biblical truth resulted in the worldwide literal mission on the Western

world. In a society losing the ability to distinguish between Christian and non-Christian values, truth and untruth, good and evil, L'Abri equipped people to make that distinction and follow the biblical truth. One of the important aims of L'Abri is to guard the biblical truth and preserve the genuine Evangelicalism against the danger of Liberalism.

To prove and witness the infinite and personal God and truth through community life is evangelism and mission of L'Abri Fellowship. The mission of L'Abri Fellowship is, therefore, primarily centripetal mission. L'Abri Fellowship witnesses gospel to the people who are drawn to L'Abri by honest question and honest answer. The community life that was able to live by God's answer and reality has been doing a significant role for the transformation of visitors. Community life is an important fact to the mission of L'Abri. Many have been affected and transformed through community life and teaching of L'Abri. L'Abri believes that truth must be demonstrated as well as debated. L'Abri wants to show the world through the transformed lifestyle of a believing community that the personal-infinite God is really here in this generation.

For more than forty years, people have come to L'Abri from all walks of life and from many countries, searching for truth and reality. There they find someone who cares for them personally, who listens carefully to their questions, and who gives them answers based on an uncompromising commitment to biblical truth. As a result of the centripetal mission, L'Abri Fellowship has reached abroad through literature and books for mission. The mission work of L'Abri Fellowship has been expended to other location and countries. L'Abri now has branches in several other countries and has affected the lives of literally thousands of people around the world. It is centrifugal mission.

L'Abri Fellowship is a Christian community with the background of Presbyterian denomination. In the organizational Presbyterian Church, which is very systematic and structural, the existence of L'Abri community more clarifies what the essence of church and truth are. The community like L'Abri that tries to guard truth, realize the truth in life and preach the gospel is uncommon. Thus, L'Abri is a very unique type of community and there is no counterpart of community like L'Abri.

L'Abri Fellowship is a Christian community for living truth. In L'Abri Fellowship, the reality of God, the truth, community, witness, and mission are all united as one stream. L'Abri Fellowship, which demonstrates God's reality and biblical truth over the whole life and its community life, is a significant channel for world mission.

5.10 Reba Place Fellowship in Evanston (USA)

5.10.1 History

In the early 1950's a group of seminary students and relief workers who had been in Europe were shocked by the ruins in which European civilization lay following World War II. A matter of concern was the seemingly ineffectual European church in resisting the evil that had led to the war. And the church appeared to be incapable of responding to the suffering caused by the war. In situations where the gospel should have brought the most hope, the church was in despair (Jackson, 1987:28).[39]

The seminary students and relief workers who had been in Europe included David Shank, Orley Schwartzentruber, Paul Peachey, Calvin Radekop, John Howard Yoder, Irvin Horst and John Miller had a retreat in Amsterdam in 1951 to discuss their assessment of the situation in Europe. They invited a Dutch Anabaptist scholar. His story of the Dutch experience became a life-changing insight for these men. The history of Dutch Anabaptists in the seventeenth and eighteenth centuries largely paralleled that of the American Mennonites in the nineteenth and twentieth centuries, particularly in the way that their church's prosperity had resulted in cultural accommodation until the characteristic strengths of Anabaptist discipleship were lost (Jackson, 1987:28). The distinctions of Anabaptist discipleship were the church as the body of Christ, the church as a brotherhood, the church as separate from the world, the church as a disciplinary body, and the church as a suffering servant. Some of these strength had been articulated in America by Harold Bender in his book *The Recovery of the Anabaptist Vision* (Jackson, 1987:28-30).

The seven young men were convinced that congregational life and structure remained unrenewed. They agreed with the need for renewal of the Mennonite church in America. They decided to publish pamphlets entitled *Concern.* The *Concern* series was launched with this challenge:

> Are American Mennonites, in spite of their great institutional and even spiritual progress, perhaps after all moving toward respectable denominationalism rather than toward a dynamic and prophetic grass roots movement? (Concern, 1954:6)... While we were in America, we too had been inspired by reading the book *The Recovery of the Anabaptist Vision.* But do we not feel a deep disappointment at the lack in our fulfillment of it?... Where is the disciplined church? We ask (Yoder, 1954:30, 33).

People had been talking a lot about the recovery of the Anabaptist vision, but there had not been much doing of it.

[39] Most of the history of Reba Place Fellowship in this chapter is from this book.

John W. Miller (1926 -), one of the seven young men who returned from Europe to Goshen, Indiana in 1954 assumed a teaching position at the Goshen seminary (Mennonite). He had obtained a doctorate in theology at the University of Basel, Switzerland. He was deeply moved at the exciting model for the church - a concept of the church as a disciplined brotherhood, determined to be radically obedient to Christ whatever the cost, and committed to evangelism through the witness of its life - and wanted it to take shape (Jackson, 1987:31). The exacting models were the Iona Community in Scotland and the House Churches within the Church of England (Jackson, 1987:32).

Led by John Miller and his wife Louise Miller a small group of young couples began to discuss the implications of this vision for their own lives. They longed for deeper meaning than they found in much contemporary church life. They were desirous of closing the gap between the large, impersonal congregational meeting and the intimate gathering suggested by Matthew 18 where one is with others in a more caring, egalitarian, mutually binding, and sharing way. It was a move from individualism to a passion for community. They felt they were operating entirely within the vision that Bender had so powerfully lifted up (Jackson, 1987:34).

The example of the earliest church communities, particularly as recorded in the Book of Acts, stirred a response in their hearts. They noted that throughout church history, others who sought to follow the dynamic way of love taught by Christ were often led to form communities where sharing - both spiritual and material - was carried out to an exceptional degree (A Brief History of Reba Place Church, 1991:2). Especially the Society of Brothers community (now Bruderhof) provided a strong inspiration for the formation of the Fellowship in early days (Jackson, 1987:32, 33, 71).

Members of this Goshen group felt led to become a community in a large city. They believed that the twentieth century needed loving communities of people in the centers of mass population where loneliness and alienation seemed most severe. The way to begin seemed to be through Mennonite Central Committee (MCC) as a Volunteer Service unit. John Miller notes on the communal characteristic of the project:

> Our purpose would be from the beginning to gather together a congregation of believers… We would feel that it is of considerable importance that those who actually participate in the project in an active way be of one heart and mind… This would involve a willingness to act corporately, to share heart, soul, mind, and strength in the common life and the common cause (Jackson, 1987:38-39).

In 1957 a house was bought by financial supporting of MCC at 727 Reba Place in Evanston, Illinois, just north of Chicago, and two families and one single man moved in. It was the beginning of a small community (A Brief History of Reba Place Church, 1991:2). Reba Place Fellowship was born. Reba Place is the name of the street on which the Fellowship bought its

first communal house. Establishing a community, however, was not the normal pattern for a Mennonite Central Committee Volunteer Service unit, and within a few years Reba Place became an independent congregation. It was a radical launching. As new people came, more houses in the neighborhood were purchased. A common treasury was established as a way to handle group and personal finances. The members met together, not only for worship, but to seek God's will and unity with one another concerning important decisions (A Brief History of Reba Place Church, 1991:3).

Two concerns characterized Reba Place Fellowship at the beginning of the sixties: "What is our mission and outreach?" and "How do we minister to those troubled in mind and spirit who are coming to us?" Substantial relationships developed with other Christian communities, such as Koinonia Farm in Georgia, Forest River Colony (Hutterite) in North Dakota, Church of Hope in inner-city Chicago, and others. When Church of Hope dissolved in 1965, a core of members was assimilated at Reba Place Fellowship (A Brief History of Reba Place Church, 1991:3).

A growing interest in the mental health field led several members to seek further training and others to work at Chicago State Hospital. A hospitality apartment was established at Reba as a half-way house for people being released from mental institutions. Other concerns focused around the civil rights and peace movements. Reba members often asked themselves: "How do we bring these concerns home into our lives and our own neighborhood?" (A Brief History of Reba Place Church, 1991:3)

The Fellowship continued to grow and divided into three small groups which met weekly; the Fellowship as a whole met only for Sunday worship and a monthly members meeting. A coffee house was established as an informal gathering for neighbors and friends. And some members pursued the possibility of a rural branch - a retreat from the pressures of city life, and an alternative to raising children on urban streets (A Brief History of Reba Place Church, 1991:3-4).

Changes were in the wind. In 1969 John Miller accepted a teaching position in Biblical studies at Conrad Grebel College in Kitchener, Ontario. Although the Millers' departure was a great loss, the Fellowship affirmed their move. Moreover, within a few years another group of members was sent from Evanston to begin a rural sister community - Plow Creek Fellowship - in central Illinois (A Brief History of Reba Place Church, 1991:4).

After John Miller left Reba, the Charismatic Renewal shook Reba in 1972. An interest in the Charismatic Renewal prompted the Fellowship to invite Graham Pulkingham from the Church of the Redeemer in Houston, Texas, to visit Reba. His message about the power for ministry available through the baptism of the Holy Spirit captured Reba's attention, primarily because of the Church of the Redeemer's validating community experience. Most of Reba's members affirmed this new work of the Holy Spirit in their lives, both personally and

corporately (Jackson, 1987:165-169).

Based on the Church of the Redeemer model, extended-family households were formed at Reba for ministry. In 1978, at the height of household life when there were 152 adult communal members in the Reba Place Fellowship, there were 15 extended-family households at Reba with between 12 to 24 people living in each. All of these households were located within three blocks of each other (Jackson, 1987:178). Most of the people came to the Fellowship from a distance, as far away as New York, California, even Austria. The neighbors, both black and white, generally respected "this religious group that lived all together in big houses and shared their money" (Jackson, 1987:16). New Christians, single-parent families, marriages under stress, and persons with various emotional wounds were enveloped into a daily lifestyle of fellowship, support, and counsel. Leadership was more defined and pastoral elders were confirmed (A Brief History of Reba Place Church, 1991:4).

Drawn by the intense life and support of a Spirit-filled community, more and more people - even whole groups - moved to Evanston to become part of the Fellowship. By the mid-seventies most members and 'intentional neighbors'(as seekers were called) lived in 15 extended households. A rich communal and spiritual life developed. Counseling became the major ministry. A store front meeting house was soon filled and another, much larger meeting house was renovated. Reba "looked more like a church" and more people came (A Brief History of Reba Place Church, 1991:4-5).

While Reba Place was being drawn into fellowship with other Christian groups through the Charismatic Renewal, Reba felt called to affirm its roots in the Anabaptist tradition and became a member of both the Mennonite Church and the Church of the Brethren denominations. But because of the uniqueness of communal life, a close relationship developed with three other like-minded communal churches in the Midwest - a 'community of communities,' called the Shalom Covenant Communities (A Brief History of Reba Place Church, 1991:5).[40]

The intensity of life and ministry brought both redemption in many lives, and also problems. Although many people were helped, the pace was exhausting. An over-zealous desire to fix people resulted in some serious mistakes. A prophetic call to more evangelism raised concerns about the need to balance Reba's ministry (A Brief History of Reba Place Church, 1991:5).

In the late seventies Reba Place Fellowship underwent an extensive internal review of all aspects of life and ministry. Major problem was authority-submission problem. An over-zealous desire to fix people resulted in some serious mistakes. The elders of Reba Place Fellowship had been involved in some incidents of seriously abusing their authority and in

[40] Later the Shalom Covenant Communities was called as the Shalom Mission Communities (SMC).

doing had betrayed not only the trust of the community but also their responsibility to God. Members of Reba Place had been hurt by too heavy use of authority. Using and encouraging more power and/or authority-submission hindered self-determination, dignity, and encouraged fear, weakness, and dependency, and much pain.

Intense counseling was reduced and assigned to those most professionally qualified to perform it. Reba had a counselling ministry for members and the outsiders. But Reba expected too much of their counselling techniques. Reba moved beyond what other Christians were doing in such ministries. Non Professionals attempted a lot of heavy counselling. Generally there was a call to lessen the stress on being 'changed.' Most households disbanded. The closeness and complexity of households demanded more of them than their own love, trust, submission to others allowed. Because of the intensity and complexity of household life, they have had to exercise stronger authority than would be necessary in nuclear family situations. The entire Fellowship, especially the leaders, went through a process of repentance and reconciliation for prior mistakes. The elders repented for their use of excessive authority. The reconciliation was with anyone members thought they may have wronged. Some people left (Jackson, 1987:252).

A historic struggle climaxed at Reba in 1979, when a community review led to greater humility regarding their communal disciplines. Many had joined the community because it was the only way to experience healing and fellowship there. They needed to acknowledge that not all Christians are required to live that way. Not all who live in community for a time are necessarily called to be there for life.

Reba Place Fellowship needed to be more open to new people and to carrying on the work of evangelism. There was a blockage which hinders the free flow of ministry in their area of growth and outreach (Jackson, 1987:251). As evangelism increased, new people came - and not necessarily those who were called to communal living. An identity question arose: "Are we a communal, religious order or are we a local church?" Where did these new people fit? A serious search was launched concerning their future life and ministry. In the end, it was decided - though not without grief and a sense of loss - to broaden their concept of community to include those not called to the discipline of the common treasury. Two forms of membership emerged within the family of one church: communal membership and non-communal membership. Both affirmed the overall vision of discipleship and community, but in different forms (A Brief History of Reba Place Church, 1991:6).

So that each person could find a level of community commitment that was freely given, the option of 'congregational membership' was developed alongside 'communal membership.' Those who remained in a communal covenant experienced a painful loss of morale as many people opted out of the communal life. In order to make communal membership truly voluntary again, communal membership in Reba Place Fellowship was distinguished from membership in Reba Place Church (to which all Fellowship members also belonged) (Janzen,

1996:133).

Several communal leaders were asked to become non-communal in order to give oversight to this new aspect of life. And to more fully express these new entities, their name evolved from Reba Place Fellowship into Reba Place Church. Since that time, growth has continued and outreach ministries have expanded as more and more people have met God and found a place of acceptance and service in their midst. The church was divided into five clusters of three to four small groups each (A Brief History of Reba Place Church, 1991:6).

Most recently, Reba members are finding corporate renewal in God's call to become 'a house of prayer for all nations.' They are especially challenged to make room for the African-American neighbors in their church, community life, and leadership. This struggle is revealing to them new dimensions of the sin of racism in the community and in U. S. A. at large. But they are beginning to see the fruit in new faces of various hues seeking together that reconciliation won for them in Christ (Janzen, 1996:133).

The strong establishment of Reba Place Church was a notable new development in Reba's history. By the early 1990s Reba as a whole had become a large and vigorous congregation with about 25 small groups and about 300 members. More were non-communal than were communal. But the absence of persons of color was conspicuous in this large white congregation meeting in an interracial neighborhood. Reba's problems dealing with diversity were visible in the lack of a common intake and formation process, the drift from a united common life within common expectations, and the simple reality of size (Janzen, 1996:133).

Over the past decade, Reba has been renewed in their hope by having new members as well as connections with radical communities in other lands. Community formed by Jesus' call to "leave all and follow" still stirs them to fellowship and equips them for kingdom service. With Plow Creek Community (a branch community) and other associated groups, they have a variety of mutual support relationships (Janzen, 1996:133).

In 1991 John Bedford, a Charismatic Baptist leader from England, visited Reba and gave Reba a prophetic word (Is. 54:2-3). This word was received and over time became a shaping vision for what God wanted to do in reshaping Reba to become a center of evangelistic outreach (Reba Place Fellowship:web).

At a cluster retreat in 1991, Anne Stewart and Julius Belser expressed their deep conviction that God wanted Reba Place Church to reflect in its life the mix of African-Americans and European-Americans in the neighborhood. The cluster, the church leaders, and the congregation as a whole responded to this call, eventually hiring an experienced African-American pastor to take leadership. Developing common perspectives among blacks and whites proved to be far more challenging than anyone realized (Reba Place Fellowship:web).

By 1997 it was most clear that Reba had embarked on a course which involved profound changes and uncertain outcome. The changes were coming in response to two major developments: the accumulation of some unresolved stresses from internal developments over the years, and the sweeping consequences of the commitment to become an evangelistic and an anti-racist congregation. All of this led to the need for the widespread review undertaken by the Transitional Leadership Council (TLC) in 1997. The TLC process was an explicit attempt to address some of those needed changes in the church's life and to invent a new congregational structure that would facilitate them. But the underlying dynamics proved to be much stronger than the process created to manage them. TLC proved to be cumbersome and unable to cope with the continuing stresses upon the congregation's life and ministry. By 1998 the process had reached an impasse (Reba Place Fellowship:web).

In 1999 a Church Council of seven Reba Place Church members was elected and given a mandate to write a new set of by-laws and appoint new pastoral leadership. In subsequent years the issues of leadership and mission continued to be a challenge. With the retirement of pastor Virgil Vogt[41] under the age limit in 2002 and the appointment of Ric Hudgens as new Lead Pastor, Reba Place Church entered a new chapter in the ongoing process of embracing a strong heritage even while hungering and thirsting for God's new day (Reba Place Fellowship :web).

Reba Place Fellowship also went through extensive changes. Two separate clusters were re-united after functioning quite separately since the 1980 launching of Reba Place Church.[42] Cana Household formed in the large house at 727 Reba where the Fellowship had had its origins. Patterns of weekly and monthly life were established (Monday evening potlucks and seminars, monthly all-member meetings and potlucks). An intern program was initiated under the leadership of David Janzen and plans were underway for a partnership with The Ekklesia Project to establish a new Ekklesia House for area seminary students. The Ekklesia Project is a nation-wide network of church leaders promoting Anabaptist theological perspectives and wholistic ministries (Reba Place Fellowship: web).

In 2003 Allan Howe was selected to serve as leader of Reba Place Fellowship. The Fellowship business office was relocated from 734 Monroe to 737 Reba Place. The Fellowship and the Church developed separate leadership circles and organizational patterns, even while maintaining very close and mutually supportive ties (Reba Place Fellowship: web).

What began in 1957 as three people sharing life together in one house just north of Chicago has spread out like a tree into several communities and many ministries. Today's Reba Place Fellowship is a group of about three dozen people in Evanston, Illinois. They still live as a

[41] Virgil Vogt had been a leader at Reba Place Fellowship for many years since 1964, first as one of the Coordinating Committee, then a senior elder, and he was one of four oversight elders of the church (Jackson, 1987:171).

[42] A cluster means a bunch of small groups in Reba.

close-knit community in two neighborhoods, sharing their daily walk with Christ. They still pool their incomes in a common purse and seek to live simply so that the excess can be used for the purposes of God's kingdom. The Fellowship is also actively involved in community development, affordable housing, and various other forms of service. Reba forms one of the longest-established Christian intentional communities in the United States. Reba is one of distinct models of urban Christian community and it challenges for many churches in the churches of America and many nations.

5.10.2 Community life

Most of the members of Reba Place Fellowship live in South Evanston and Rogers Park, an interracial neighborhood located a mile north of Chicago. Reba Place Fellowship owns a dozen houses and over a hundred apartment units, which it manages for its members, for Reba Place Church members, and for lower-income people. This arrangement makes possible common work on the building, and it puts members within walking distance of each other, creating an intimate village hidden within the urban scene (Janzen, 1996:128).

Reba Place Fellowship includes married and single people. Most of the members work in society at large and the communal members give their earnings to the community. Reba Place Fellowship has had continuity of leadership as well as a history of changing its structures and growing. It was a communal church of over 170 members in the late seventies when it changed to make non-communal membership an option (Janzen, 1996:129).

The communal sector divided into several small groups to create functioning communities of the size where members could know each other well. They can make decisions in a group large enough to absorb emergency needs, but small enough to know each other's lives well. Small groups are the most immediate setting where most Fellowship members have social and spiritual support and accountability. There are currently five small groups: Cana Group, The Clearing, the Fellowship of Rogers Park, L'Hayim, and the Seward Group. The Cana and Clearing groups are centered around active households where many of the small group members share a daily life together. Monthly meetings and potlucks provide frequent opportunities to gather our multi-directional lives together for worship, celebration, teaching, sharing, discernment, and plain old fun. At present there are three dozen communal members and children within a worshiping congregation of about 300 people at Reba Place Church.

The communal group is supported by the earning work of their members. Their jobs range from engineer, artist, and university professor, to carpentry, nursing, office working, counseling, and antiracism training. A number of the communal members also work for the church as pastors and in various outreach ministries in the area. The demands of jobs and urban chaos tug at the community. The communal members struggle to balance their desire for closeness and the call to reach out (Janzen, 1996:129). Marv Nisly, one of the communal members comments:

> We believe the Lord has called us to a simple lifestyle. So we own all our property in common and share our financial resources completely. Those who work at outside jobs (about half of us) turn in their paychecks to the community bookkeeper. Then the community provides for all housing, transportation, phones, food, medical and dental care and a yearly two-week vacation. In addition, we get a monthly allowance to take care of personal needs such as clothing and recreation. Here, a person who earns $30,000 yearly lives on the same level as one who earns $50,000 yearly. This is one way we show our love for one another (Reba Place Fellowship, 1974:14).

Reba's members have no personal control over the money. Their needs are met through common funds. However, each member receives a modest monthly allowance (about $60) for personal needs and for giving away (Reba Place Fellowship: Web).

Since its beginning in 1957, Reba Place Fellowship has revamped its organizational structure several times, flexing to the opportunities for mission and needs of the common life. They have decentralized much of their decision making into two clusters encompassing seven small groups, each with significant authority to use common resources for nurture and outreach (Janzen, 1996:132).

The authority structures at Reba have gone through many changes but always emphasizing a team approach. They have overlapping circles of leadership - coordinators' team, stewards, ministry heads, small-group leaders. Most members in some context of their life are leaders and in other settings, followers. Leaders are generally chosen according to gifts and availability. Even though leaders are encouraged to exercise initiative, the final authority is in the body gathered to seek God's will, sharing and praying together until consensus is given. They are imperfect and have made an impressive number of mistakes over the years. But this just strengthens the Fellowship (Janzen, 1996:129).

People who ask to join the communal life are usually already part of Reba Place Church and a small sharing group. Inquirers are invited to attend a six-week communal membership seminar and then become part of a communal small group to build relationships and for further testing of their calling. During the novice year, they voluntarily live on a communal budget and participate in community meetings. If the novices are led to full sharing of life and the community confirms this, then they turn in any income and receive the monthly member's allowance. Should they have any assets, they are encouraged to give those away to some good cause rather than to the community. After about a year, they are asked to decide whether they are willing to follow a full commitment and to become full members. New members learn the vision and traditions of the community, mostly through personal participation and in dialogue with older members. Membership implies a conviction that "God has called me here, and if this calling ever changes, I will process it with the community in mutual discernment of God's leading" (Janzen, 1996:131).

Recently Reba started an internship program for the people who want to join Reba Place Fellowship. It takes three or four months. Interns work about 32 hours a week providing services in the neighborhood, participate in discipleship classes, and learn about community by sharing the common life of the Fellowship. There is no cost for participating in this internship. The program provides for interns' basic needs and they receive a small allowance for incidental expenses. Interns participate in small groups where they study the Bible and seek God's will together for the decisions in our lives. Interns study how to live out community in the urban world, identifying and resisting powers of racism, violence, isolation and greed within and around us. Bible study focuses especially on the Gospels where Jesus gave practical formation of disciples for community and service (Reba Place Fellowship: web).

The process of leaving membership often begins in discussion with a pastor or small group. Sometimes this reveals personal hurts that find healing and reconciliation. Sometimes the community affirms people to leave on a mission that is regarded as God's call, and those people continue to affiliate as mission partners. Sometimes community needs to respect the wishes of an individual whose heart is no longer with the communal vision. The community wants no one to stay because of economic dependence or social pressure. To preserve the voluntary nature of the membership, they make departures as straightforward as they can, without stigma. They have often provided a used car and a few months' rent - whatever allows the individuals to establish life on their own (Reba Place Fellowship:web).

Communal membership embodies the same commitment but provides a more corporate structure for expressing it. Economic resources are shared by means of a common purse; important life decisions are discerned together with a desire to achieve the most effective use of their lives for God's kingdom. Communal membership provides a special vehicle for those called to the vision and multiplying potential of doing God's work corporately (Jackson, 1987:270-272).

Congregational membership represents a commitment to live the Christian life as taught in God's Word and as expressed in Reba's Vision Paper. It reflects a commitment to small group involvement and an intention to render regular Christian service. It affirms their understanding that all that they are and have belongs to God and, therefore, is liberally surrendered to God, his church, and one another (Jackson, 1987:165-169).

Extended-family households exist primarily for sharing and fellowship, rather than ministry. At present Reba has three extended family households of varying sizes. They are the Clearing household, Cana household, and the Howe household. The Clearing household is home to about a dozen people at any one time-elderly, handicapped people, students, long-time community members, refugees - all are taking care of each other according to their needs and abilities. Sometimes visitors stay in the Clearing, or in some other homes where the guest coordinator assigns them - like the hundreds of other guests who visit there each year. Julius

and Peggy Belser and Hilda Carper lead this long-standing and inspiring ministry (Janzen, 1996:128).

The Cana household hosts a weekly potluck for neighbors, guests and community members. After the supper they gather for an open seminar on the topic related to values and practices of Christian community (Reba Place Fellowship:web). The Howe household is rather smaller size household around Allan Howe's family with other members. Don Lind explains the life of extended family household:

> A household at Reba is a group of people very much put together by the Lord through the guidance of the leadership with the affirmation of the whole body of members and especially those who are to be part of the new venture. A household might consist of families, single parent families and singles. Life becomes a shared experience with common meals, worship, recreation, buying, work, and so forth. Household life is an intense experience and calls for careful structure. Mature leadership is necessary, as well as a number of members who can support the household goals and carry out its ministry (Reba Place Fellowship, 1974: 5).

Households take several forms. The earlier model was a substantial core around which others could gather and which supported other ministries. The earlier model needs to be applied flexibly. Reba now has a group of former Reba Place Fellowship interns who are exploring starting a more transitional household for young, non-married adults. The young people are living a simple, committed life. Julius Belser, one of Reba members comments, "Households are still a useful community experience" (Belser, 2005: Interview). The household is very meaningful because the household life is a channel which shows a visible community life in small scale.

Reba Place both suffers and enjoys the challenge of its urban multiracial setting. The congregation includes sizable groups of African-Americans, Cambodians, and Hispanics, who add and blend their worship traditions with the original Mennonite and Brethren pattern. Reba has had an amazing number of disagreements over the years - women's and men's roles in leadership for example - and yet members keep on loving one another, searching the Scriptures, and seeking consensus through dialogue and prayer (Janzen, 1996:129).

Reba Place Fellowship is a Christian community to follow the witness of the early Church community in the Book of Acts. Reba has been seeking to live a strong common life: practically, economically, socially and spiritually. Reba is an urban community. Reba members share all their earning in community. Reba shows that an entire common life in urban setting is possible. Reba Place Fellowship has a congregational structure of local church in its community. The two structures coexist in Reba. The Fellowship and the church maintain very close and mutually supportive ties. The structure of Reba suggests alternative renewal model of church for congregational local churches. By having dedicated communal life group in congregational structure like Reba, ordinary local church is able to recover the communal spirit as an essence of church. Reba suggests a unique community which includes common life group and congregational group.

5.10.3 Spirituality

The spirituality of Reba Place Fellowship traces its roots back to the sixteenth century Anabaptists. The theologians of the Radical Reformation have been its spiritual guides. Obeying Jesus Christ and shared life of self-sacrificing love is the center of Reba's spirituality. In a culture that finds ultimate meaning in consumption, power, and sex, their common life encourages them to follow the teachings of Jesus instead. Allan Howe, the leader of the Fellowship comments on what keeps the Fellowship mature:

> We see the distinctive convictions and practices of that family reflected quite clearly in the witness of the sixteenth century Anabaptists. Like them we view God's church family as a community of believers baptized only upon individual confession of faith. Like them we hold Jesus' way and words to reveal truly God's direction for his people: unreserved love and sharing, honesty and mutual responsibility in relationships, the renunciation of coercion and violence, active outreach to the world in service and witness. Like the Anabaptists we believe that such living is possible only by the grace of God and the power of his Spirit. He enables, we follow, and what begins with faith in the Lord Jesus leads to growing experience with Him (Reba Place Fellowship:web).

Reba Place Fellowship declares its purpose as 'to make disciples who follow Jesus'. The Sermon on the Mount is a core of discipleship of Reba. John Miller, one of the founders of the Fellowship, comments:

> The Sermon on the Mount is the most extensive single collection of Jesus' teachings available today... The Sermon on the Mount was functioned in the early church as a catechism. The Sermon on the Mount was a prime example of early Christian catechism. Catechism refers to instruction given to converts at the point of their entrance into the Christian church (Miller, 1969:3-5).

The candidates who seek membership in Reba Place Fellowship take the Sermon on the Mount as catechism. Reba considers that the discipleship of the Sermon on the Mount can be kept by living community life. One of Reba's members, David Janzen, asserts, "The Beatitudes and the Sermon on the Mount are our inspiration and, if we are faithful, that is as counter-cultural as we can get." He comments on community life which practices discipleship:

> Our life in community is a response to Jesus' total gift of himself. We have been drawn by the call of Jesus to his disciples who were asked to give up all they had to follow him. We want to live in the same Spirit and power as the believers in the early church in Jerusalem who were moved by love to hold all things in common... Jesus has called us together to support an intimate and daily life of discipleship with him. Those who respond to the call of Jesus to community are choosing a hazardous road, but for a destination that we have found worth it... It is a way of living and loving for a particular purpose (Reba Place Fellowship: web).

Corporate decision making is also important at Reba as a means of giving up selfishness and seeking the will of God together. This happens in many ways - through their small groups, pastoral relationships and spiritual friendships, in their pattern of team leadership, and their commitment to a locally shared life where all their gifts and resources are set free to serve the cause of Christ.

Reba Place Fellowship holds a spirituality of a simple life. They set food allowances on the same level as a family on public aid in Cook County. With mutual aid, their food coop, and More with Less cookbooks, they can stretch dollars farther than people who must live without community. David Janzen expresses:

> We find a great simplification of life through sharing in a common purse and letting God worry about our survival. The simplicity of life that we seek does not, in any case, come from external walls or distance from relationships. It comes, rather, from a manner of life together taught by Jesus and by the presence of the Spirit who goes with us into the world. This gift of simplicity has created a counter-cultural `village in the city' that helps us minimize needs and wants, and that points our eyes toward Kingdom priorities rather than the distractions of the world... Community has provided some protection from the hectic pace of life and the anxious pursuit of mammon that characterize many in the city (Reba Place Fellowship:web).

The members of Reba do not buy health or life insurance. Rather, they feel called to trust God's provision for their future, investing all they can now in the kingdom. They enjoy fixing up and making do rather than buying new. They share income, housing, automobiles, and furniture according to whoever needs it. The simple life is a life style of radical discipleship and a means for sharing life to be with the needy and poor. Reba seeks to live simply so the excess can be used for the purposes of God's kingdom (Reba Place Fellowship:web).

Unlike most Anabaptist communities, Reba Place Fellowship affirms the gifts of the Holy Spirit. The Charismatic Renewal was usually not taken seriously by Mennonites because of its perceived association with a shallow emotionalism that did not lead to a life of committed brotherhood. Since the Fellowship accepted the baptism of the Holy Spirit through Rev. Graham Pulkingham from the Church of the Redeemer in 1972, Reba experienced the gifts of the Holy Spirit in their communal life. Hilda Carper testifies:

> Since the Lord is a giver of the gifts of tongues and prophecy we can receive them joyfully and gratefully. A number of persons in our congregation have the gift of prophecy. Some bring prophetic messages in tongues which are then interpreted... It is a gift to all of us when the Lord speaks so personally and directly. The Lord has opened channels through which He bestows His gifts upon the Body when and how He wills... It is an aid to grow in our personal relationship with the Lord, but it is not a measure of spirituality (Reba Place Fellowship, 1974:15).

The major problem of the Charismatic Renewal is making a strong emphasis on the gifts of the Holy Spirit, but Reba always relates the gifts with the body of Christ. It is a balanced pneumatology. This power of the Spirit is used to heal the body of Christ. There has been a lot of healing experiences at Reba. This, combined with the knowledge of the power of the Holy Spirit in the context of a Christian community - a tightly-knit, supportive lifestyle that both social institutions and most churches lacked - did create an healing environment. And many people were being helped. Reba Place Fellowship became a Spirit baptized community. It declares:

> We are charismatic in practice. The word charismatic refers to the gifts of grace that come through the power of God the Holy Spirit. To be charismatic is to be baptized, filled, and gifted by God for engaged worship, empowered community, and energetic witness. By confessing that we are an Anabaptist church that is charismatic in practice, we are declaring our dependence upon God for our identity, guidance, and effectiveness (Reba Place Fellowship:web).

Virgil Vogt explains the relationship between the baptism of the Holy Spirit and community life as follows:

> If people started community life without the baptism of the Holy Spirit, they would feel inclined to ask for the baptism of the Holy Spirit. In case that they experienced the baptism of the Holy Spirit without community life, they would naturally pursue to live community life by the guidance of the Holy Spirit. The Holy Spirit is the Spirit of community (Vogt, 1991).

Thus, Reba tries to match the power of the Holy Spirit and community life. The baptism of the Spirit is something which God pours out upon the community of believers. The spiritual gifts can only find their proper expression and usefulness when functioning within the covenant community.

Prayer is also considered an important channel of spirituality. Reba's membership commitment includes daily Bible reading and prayer. Some of them get up early to pray together, or alone. All of them are accountable in some way for daily prayer, Bible reading and listening to the Lord. These times of solitude help put their minds in God's presence as God is constantly attentive to them throughout the day. Most of their gatherings end with a time sharing thanksgivings and needs in common prayer (Reba Place Fellowship:web). Many of them keep journals and practice 'listening to the Lord' with pen in hand. From these 'words' they assemble a monthly Shalom Mission Communities Prayer Journal that knits several sister communities and their mission partners together in a common discipline of reflection, Bible reading, and prayer for one another. Most of them have spiritual directors and take periodic retreats. They have a small retreat cabin in the woods at Plow Creek Farm and a lodge in Wisconsin for groups (Janzen, 1996:130).

Reba Place Fellowship and Reba Place Church hold worship service together. The worship services are led by African-Americans in the African-American style. African-American worship service on Sunday evening is so akin to the Pentecostal roots. So many singing groups and interesting visitors come through from around the world. Reba members experience their place like a college campus with a regular diet of cultural enrichment. They have been given a spirit of freedom to express their worship of God in many different forms over the years, including hundreds of dramas, congregational dances, countless new songs, and colorful banners in their meetinghouse (they call their church building a meetinghouse). On Sunday morning, as in all their meetings, congregations sit 'in the round,' facing one another as a reminder that the Holy Spirit moves and speaks through any and every member. Adopting various kinds of worship styles has made them more informal and ecumenical without changing their original Anabaptist understanding of the church as a body of disciples living by the spirit and teachings of Jesus. The congregation including the old, the children, the black, the white, the disabled, and the normal expresses one body of Christ (Janzen, 1996:130).

Reba Place Fellowship strives to be a concrete embodiment of discipleship in the modern world. Its Sunday morning services are centered not in the preaching and hearing of the Word of God but in instruction in the Christian life. The Fellowship has also become involved in Evanston politics, talking stands in a local school-board election as well as on the issue of low-income housing. Members have participated in civil rights and peace demonstrations as well as in draft counseling (Janzen, 1996:130). They believe that evangelism and social justice are inseparable. Recently Reba works against racism and for racial reconciliation. Reba declares:

> We are antiracist in calling. Racism is the vast network of distorted attitudes and societal power which have the effect of oppressing African-American people and other People of Color in the U.S... The word antiracist refers to the necessity to oppose and stand against the demonic power of racial division that is such a stronghold' in US society.... Racial reconciliation is much more than friendly relationships: it is an ongoing process of transformation; it is many processes of change happening at once; it is the fitting human response to God's work of reconciliation in Christ (Reba Place Fellowship:web).

In contrast to the representatives of secular theology, the Fellowship sees the Bible as its final norm for faith and practice and affirms not only the Lordship of Christ but also His resurrection and second coming. Julius Belser comments, "Our basic is in 'total dedication of Word of God'" (Belser, 2005:Interview).

Reba seeks to unite the Word, the power of the Holy Spirit, the fellowship, and social action. It matches the spirituality of the Anabaptist, the Evangelical, the Pentecostal and Social gospel. Thus Reba Place Fellowship pursues the wholistic spirituality.

5.10.4 Relationship with the church

Reba Place Fellowship started as intentional community in 1957, but it was extended as a local community church for the non-communal members and neighborhoods. The Fellowship has a sound relationship with the church. Reba Place Church is an expression of progress and extension of Reba Place Fellowship. The Fellowship is closely connected with Reba Place Church, a congregation affiliated with the Illinois Mennonite Conference. The Fellowship and the Church maintain very close and mutually supportive ties. Reba Place Church grew out of Reba Place Fellowship to be a high commitment church, featuring intentionality of proximity, accountable and intimate relationships, simplicity, and consensus decision-making. Reba Place Church is a congregation living out the way of Jesus. The church has been in south Evanston in the northern suburbs of Chicago. It has evolved into an urban-suburban congregational church with Reba Place Fellowship as one part of our life together (Reba Place Fellowship:web).

The denominations that Reba chose to join were very low key in terms of ecclesiastical oversight. Therefore, as the proposal assured people, bishops and other church officials would not require a major change in the way they conduct their affairs in the Fellowship. In 1976, the Church of the Brethren ratified Reba's request and accepted it into its denominational fold. And the Illinois Mennonite Conference also welcomed Reba (Jackson, 1987:191). Reba Place Fellowship is now affiliated with the Mennonite Church, where some of their members have significant roles of ministry, leadership, and prophetic witness in the wider church.

Reba Place Fellowship is yet independent of any denominational affiliation. The Fellowship is active in the local council of churches, however, and maintains an ecumenical stance. To become a part of the Mennonite Church was their way of acknowledging their debts and commitment to the Anabaptist vision and a way to identify themselves with those who have the same vision. They also wanted to take part in Kingdom activities that are beyond the capacity of individual congregations, such as the Mennonite Central Committee, Brethren Volunteer Service, missionary outreach, Christian education publications, etc. Most of the Reba members do not come from Mennonite or Brethren backgrounds. Some of them were raised Mennonite, Episcopalian, Jewish, Catholic, Methodist, and agnostic. But they came to the Fellowship because they were attracted to the Kingdom of God ways which these denominations have taken seriously: pacifism, the believers' church, social concern, simplicity, community, humility (Reba Place Fellowship, 1974:19). Vera Stoehr, a member of the Fellowship recalls;

> For me personally it's a special experience: I who am ethnically Jewish, together with my brothers and sisters here have become the new Israel; and I, who am not ethnically Mennonite or Brethren, now hold the Anabaptist vision as my heritage! I thank the Lord for it Reba Place Fellowship, 1974:19).

Reba contributes to the church renewal through theological leadership development. Ekklesia Project is a new partnership of Reba Place Fellowship. Heather Clark of Reba Place Fellowship supervises a household of students in Ekklesia House from nearby seminaries who believe that a life together in Christian community will help prepare them for fruitful ministry (Reba Place Fellowship:web).

Reba is affiliated with three other groups in an association called Shalom Mission Communities (SMC) network, each practicing *koinonia* in a unique way. In the adverse climate of this age, Reba is convinced that Christian communities need bonds of giving and receiving with other communities who help Reba celebrate the kingdom life. SMC was formed in 1974. SMC gather twice a year for a camp meeting, and again for a leadership/planning retreat, publishing a newsletter called 'Shalom Connections', visiting each other, providing counsel and praying for each other, and planning occasional joint projects, etc (Reba Place Fellowship:web).

Other members of SMC are Plow Creek Fellowship, Hope Fellowship, and Church of the Sojourners. Plow Creek Fellowship near Tiskilwa, Illinois was pioneered in 1972 by Reba folks who felt led to build community in the country. Like Reba, Plow Creek Fellowship has a common treasury group within a larger congregation. Unlike Reba, they have an organic farm whose strawberries attract hundreds of U-Pickers each spring. Plow Creek is a support base for persons involved in Christian Peacemaker teams. They also have a gift of hospitality for burned out city folks who love their retreat cabin in the woods. Shalom Mission Communities have often gathered for summer camp meetings around a big tent on the Plow Creek meadow (Reba Place Fellowship:web).

Hope Fellowship in Waco is a bi-cultural community with many children, conducting all their meetings and worship services in both Spanish and English. They do not practice a common treasury, but sharing (both formal and informal) is sustained by a membership commitment that "no one says that anything is their own" and "there will not be a needy person among them" like the early church community in Act 2 and 4. Most of their members live within walking distance of their meeting house. The Fellowship is committed to growth in discipleship and in the ministry of all its members. Leadership from within the body has been blessed and ordained in a number of areas. A significant number of Hope Fellowship members serve as regional and local staff for Habitat for Humanity (Reba Place Fellowship:web).

Church of the Sojourners in San Francisco owns a few three-story row houses where members live in various shared living arrangements. Each person or family unit is steward of their own budget, but all income above basic living expenses is given to the church to support the ministries and needs among their members. Its purpose is to be the Church for the world in the vibrant, pagan, jam-packed city of San Francisco. It seeks to be a people who live by God's ways (especially sacrificial love and covenantal faithfulness) in a way that outsiders

notice. Visitors quickly notice a spirit of grace, celebration and generosity in their common life (Reba Place Fellowship:web).

Reba also became fraternally involved with the international Gospel Outreach network; plus the groups connected with the Gulf Coast ministries of Derek Prince, Ern Baxter, Don Basham, Bob Mumford, and Charles Simpson (Jackson, 1987:194).

Reba Place Fellowship has pursued a renewal of the Mennonite Church. At the same time the Fellowship has exerted an influence on Evangelical realms with Protestants and even Roman Catholic. In this regards, Robert Webber an Evangelical scholar, comments on the significance of Reba Place Fellowship:

> Evangelicals had much to learn from Anabaptists and much of what is taught in the Anabaptist vision of the church was at the cutting edge of the future of church renewal… In the years since 1971 the evangelical appreciation for the Anabaptist interpretation of the Christian faith has grown immeasurably and the impact of the Anabaptist witness has spread more widely than any other time in history. Roman Catholics and mainline Protestants, too, are discovering that there is much in the Anabaptist heritage that speaks to the needs of the contemporary church... The life of Reba Place Fellowship is a confrontation with the rampant individualism and privatism of a secularized Christianity, and a call to live by the Biblical vision of the church as a corporate community (Jackson, 1987:194).

Reba is an interdenominational Christian community based on the Anabaptist background. Reba participates in an ecumenical web of associations with communities and congregations, nearby and around the world. Reba Place Fellowship seeks to be a microcosm of the church. Reba seeks to balance a strong life together in community with vigorous support for service in the wider church and world. A large portion of the church today is moving in a very troubling direction. It is being co-opted by political interests, economic prosperity, and a spirit of no risk-taking. It needs an alternative to the secularized Christianity. It needs the vision of community which Reba Place Fellowship upholds.

5.10.5 Missionary outreach

Reba Place Fellowship declares its mission statement: “The calling of Reba Place Fellowship is to extend the mission of Jesus by being a community of love and discipleship and by nurturing such communities as God gives us grace” (Reba Place Fellowship:Web). Reba’s primary goal is mission and it is realized through community. Allan Howe explains the communal characteristic of Reba’s mission:

> We are the mission of Jesus as his love becomes our love, as his word informs the way we serve, enjoy and disciple one another in community. In love, God has called us together at Reba and

> gifted us for a life of fellowship and service, for our own blessing and to be a blessing in mission to the world. Alone, none of us can fulfill this mission, but committed to one another as the body of Christ, we are given His Spirit to do His work (Reba Place Fellowship:web).

The community life of Reba is mission itself and the mission is also practiced through communal way. Reba draws many people to the Fellowship through community of love and active participations to the need of the people around. Reba is internationally well known as urban community which practices the early church community in urban setting. People from many lands and nations pass through every week. Virgil Vogt, One of Reba member explains on the visitor to Reba:

> There are various kinds of visitors. Every Sunday in the worship service there are visitors, sometimes 2 or 3 persons, often 6 or 8, or more. These are local people as well as folks from out of town. In addition, we have many overnight and weekend visitors who stay in our homes or in a guest apartment which we provide. These would average about 15 or 20 per month. Some come for a longer period of a month or two. In addition, several times per year we have large groups of college students who come for a visit of several hours without staying for a meal or overnight. They hear the story of Reba and walk around the neighborhood. Often there may be 20 or 30 students in a group. By the grace of God, there is often an important spiritual impact that happens through all these different kind of visits. Non-believers are drawn to the Lord and to conversion through the witness of the community. This is certainly one of the most important aspects of our community life (Vogt, 2002:Interview).

Reba is actively involves in various social problems near the Fellowship. It is all mission activities. Reba's community life is a field of centripetal mission. Community life is not just for the fellowship of its own members, but it also includes various participations to the needs of the local community. Many ministries have been growing out of the everyday concerns and involvements of many of the members. Since 1966, various urban ministries have been arisen and changed for the needs of the local community:

Reba Early Learning Center (RELC): RELC began in 1967 when Hilda Carper of Reba Place Fellowship was encouraged to pursue her vision for a daily ministry to preschoolers in the neighborhood. Reba's oldest outreach ministry, this nursery school is still going strong. The original name was Reba Place Day Nursery (RPDN). Not a 'church school,' RELC is committed to providing a safe, secure, and happy place for children to learn and grow, and to be a place of support for parents. RELC also take care of black people's children. Lois Shuford, the former director (whose family came to God and Reba through the ministry of the nursery school in 1973), reported in 1985;

> This past year we have served 37 families, which include 11 Reba Place Church families. The

> racial break-down has been: 21 white (includes 10 Reba children), 11 black, and 6 Hispanic, Asian, or mixed. There are 13 federally subsidized families; 12 are single parent families (Jackson, 1987:299).

One immigrant named Soto who left his child in RPDN said, "It was at RELC that I felt comfort and friendship in U.S.A. for the first time (Interview with the author)." RELC employs staff members including an in-house social worker, most of whom are affiliated with Reba Place Church, providing a teacher/student ratio of one to seven (Jackson, 1987:299). RELC offers a full-day, full-week early learning environment for 50 preschoolers ages 2 to 5. Over the years many Fellowship members have provided teaching and administrative support to this ministry. Reba Early Learning Center started in a living room and now cares for 50 preschool children each day (Reba Place Fellowship:web).

Sonshine Group: Several years ago a group of Reba single men and women began going to the Ridgeview Sheltered Care Home a few blocks from Reba to sing on Sunday afternoons. They became acquainted with some of the residents and invited them to a picnic at the lakefront. Soon a small group of mentally handicapped adults, from Ridgeview and elsewhere, began coming to worship on Sunday. How did the gospel of Jesus and participation in his Church apply to 'the least of these' (Jackson, 1987:194)?

The answer was the Sonshine Group, which began meeting in the fall of 1982, led by Ken and Judy Kalina, and Dale and Martha Cooper. Martha is herself handicapped by polio. The group shares meal together, as well as discipleship teaching and social times; they have also attended several spiritual retreats sponsored by L'Arche, a community dedicated to the handicapped (Jackson, 1987:194).

In June, 1986, Reba witnessed a very special celebration: seven men and women from the Sonshine Group expressed their desire to follow Jesus and be members at Reba Place Church. Ron Burtz, born in 1942 with cerebral palsy, summed up many of their sharings on that day:

> Belonging to the Sonshine Group has meant getting to know people. I've learned that the things Jesus Christ did were not for himself; they were for people like me. I love Jesus and I'm willing to follow him to the best of my ability. I believe that Jesus has forgiven my sins. I will help the people at Reba Place Church to the best of my ability, helping them get to know the Lord, and I'm willing to let them help me as I need it. I want to belong to Reba Place very much; I already feel like a member (Jackson, 1987:194).

Charlotte Oda, a part of the leadership team for the Sonshine Group Ministry expressed the blessing of the ministry:

> Sonshine Group also ministers to me, although I'm not visibly disabled. God has opened my

> eyes and heart to see how much He loves each person, including me… It is a blessing when people want to help with the Sonshine Group ministry. I am blessed because there is such a loving, helping spirit in everyone present at our events. Each time we gather is a success, because there is laughter and love, and the brokenhearted are blessed and healed (Shalom Connections, 2004:5).

Sonshine Group now meets at the meeting house of Reba Place Church on the first and third Fridays of every month for dinner, a social time and a sharing and prayer time. It is an ongoing ministry.

Cambodian ministry: In May 1980, Reba Place Church sponsored a Cambodian family - Sovann Chom, his wife Noun, and four girls - who had been in a Thai refugee camp for five years. Soon more and more Cambodian faces appeared on Sunday morning, as the Chom family invited new arrivals in Chicago's Uptown area, where Asian refugees were settling. The numbers swelled until around 80 Cambodian adults and children were attending Reba each week, including special classes and a Cambodian worship. Reba sponsored a total of six families and a single woman over the next few years, but many efforts were made on the behalf of all the families who worshipped at Reba. Reba members, Jeanne Howe, Linas Brown, and Virgil Vogt functioned as the Cambodian Ministry Committee, supported by a host of other Reba volunteers who helped with literacy, visitation, social services, driving, clothing, furniture, household repairs and painting, holiday gifts for the children, and so forth (Jackson, 1987:301).

In 1982 and 1983, nearly 40 Cambodians were baptized. The question was raised, "Why isn't someone from the church living in Uptown to be a liaison between these people and the church?" In June 1983, Ken and Judy Kalina moved to Uptown for that very purpose, and were later joined by Sally Schreiner who started Bible clubs with the children. Many Cambodians came to Reba out of a sense of respect, even obligation, for all that Reba members had done for them. Some moved on to other places in the country to be near relatives; others simply dropped out. About five or six families and several single adults continue to participate faithfully, including the Choms, who moved into the Reba neighborhood and have built close relationships with several Reba members (Unknown, 2004:301). Now Cambodian Ministry moved along with the Urban Ministries Group to the uptown area of Chicago, which has become Living Water Community Church. The Cambodian Ministry is now being led by Cambodian Christians, such as Sophorn Jeffrey Loeung (Oda, 2005:Interview).

Not every ministry that members are involved in is official Reba ministries. Along with other Evanston churches, Reba supported efforts to establish the *Evanston Shelter for the Homeless*, located at the First Baptist Church. Many Reba members volunteer to cook meals and be on the night shift at the Shelter, Hilda Carper was initially on the board, and went off staff at Reba to become the director, working full time (Oda, 2005:Interview).

Reba Apartment: The Fellowship's adept construction and maintenance crew running their apartment buildings on a low-profit basis has made housing more affordable for low-income people and given them a credible witness on behalf of the poor in Evanston since 1977. Reba's mission includes providing low-income housing, living simply in order to identify with the poor and sharing their resources to fuel mission in their area. Reba Apartments now manages about 140 apartment units housing in the Reba neighborhood at the low edge of the market in Evanston and Rogers Park. Reba's not-for-profit approach and economical management allows rents to be at the very bottom of normal market rates (Reba Place Fellowship:web). Reba Apartment is an ongoing ministry.

Evanston Community Development Association(ECDA): The Evanston Community Development Association is a recently formed federation of African-American churches in 2003 who work with Reba and First Presbyterian Church of Evanston to develop affordable housing on the west side of Evanston. Julius Belser and David Janzen have provided much of the volunteer and staff time needed to launch this important effort. *Reba Housing*: Reba Housing as a part of ECDA manages about a dozen houses and small apartment buildings in the Reba neighborhood. Reba Housing and Reba Apartments together employ about a dozen persons (Reba Place Fellowship:web). Reba Housing was started with Reba Apartment in 1977 and is still ongoing.

*Ten Thousand Villages***:** Ten Thousand Villages sells fairly traded Third World products from around the world. Reba Place Fellowship worked with Mennonite Central Committee to establish an Evanston store. Hundreds of artisans and their families have secure livelihoods as a result. TTV was started by Reba Place Fellowship in 1996 but developed into an independent ministry supported by volunteers from many churches.

Other ministry efforts: Other grassroots ministries range from Overeaters Victorious, which had grown to three groups at Reba and had served 26 people, to a burgeoning Urban Ministries Group which explored moving into the uptown area of Chicago for urban ministry (Jackson, 1987:303). It resulted in planting a church called Living Water Community Church.

Reba members also functioned on the boards, as volunteers, and in some cases as directors of the local Crisis Pregnancy Center, Young Life, and the North Suburban Peace Initiative. Many of these ministries, though not part of the church budget, were nonetheless supported through cluster, small group, and individual giving by Reba members (Jackson, 1987:303-304).

There is a support for simple living at Reba. *The Harvest* offers low-cost bulk and packaged health foods to participating families every Saturday morning. Joan and Virgil Vogt and Penny Lukens of Reba Place Fellowship coordinate many volunteer helpers. The Harvest was

stared in the late 1970's. *The Pick* provides free clothing and household items to neighbors who need them. It is open twice a month on Saturday mornings. Val Whitaker of the Reba neighborhood maintains this important basement ministry The Pick was started in 1960's. *House of Manna* brings newly outdated groceries and baked goods from area stores for free distribution on a first-come, first serve basis weekday morning at 10 a.m. It is supported by volunteers and Reba Place Fellowship (Reba Place Fellowship:web). House of Manna was started in 2004.

Reba Place Fellowship has occasionally been politically active on national issues - civil rights, antiwar witness, support for Central American refugees. More frequently they got involved as volunteers and advocated in local issues with the city of Evanston – affordable housing for low income people, shelter for the homeless, recreation for neighborhood youth (Janzen, 1996:130).

Bob Shuford testifies his conversion which was affected by the life of Reba Place Fellowship:

> My first contact with Reba Place Fellowship was as a non-Christian who didn't even want to become a Christian. My wife and I were so moved by the love and peace we felt here - we had been sending our daughter Becky to the Reba Day Nursery which is staffed with Fellowship members - that we were attracted first by that. The spirit of the people here - which I learned late was of the Lord - was so different from anything I had experienced before and so good that I knew then what was the most important thing in my life: to live in that spirit. We were converted by the Lord through this community and became members. I will ever be grateful that the people of Reba Place loved us even when we weren't Christian! (Reba Place Fellowship, 1974: 2)

One of the Fellowship members, Neta Jackson took a meal over to a neighborhood family - members of the Church of Scientology - who had just a baby. She discovered that the family had no food in the house, no job, and the baby was wearing a dishtowel for a diaper. The word went out to all Reba members, and within 24 hours the family had baby clothes, food, and even enough money to pay the rent and other bills for two months. Four months later a double baptism took place as the couple gave their lives to Jesus (Jackson, 1987:22). It shows the style of Reba's mission. David Jenzen comments on Reba's mission:

> Many cooperative projects have sprung up around our community in response to problems like racism, war and refugees, poverty and mental illness. Our focus is on being God's people in this neighborhood with all we are and have, a sign for the world to know Jesus is alive (Reba Place Fellowship:web).

Thus, Reba's community ministries for the local neighbor function centripetal mission. Reba members actively participate to the people's needs in urban setting and share their lives with the people as a dimension of expanded community. Most of their energy goes into creating a

local alternative community based on Jesus' teachings, using their own relationships and resources. Reba's active community ministries have given people a credible Christian witness. Reba's mission is primarily centripetal mission. What Hilda Carper, one of the Reba members, says signifies the centripetal mission of Reba: "Come and see the life of Jesus among us, and come and live the life of Jesus with us" (Carper, 1991:Interview).

Reba has also practiced outreaching ministries in a dimension of centrifugal mission:
Evangelism Team: A small group of between four and six adults have functioned as an evangelism team since 1983, canvassing door to door in the immediate Reba neighborhood, following up on visitors to the Sunday morning worship, sometimes passing out tracts near the 'el' station. But in summer time, the group tried a new outreach: street theater evangelism. Ten adults donned 'white face' and worked up a repertoire of short skits which they then took to the parks, lake front, and street corners of Evanston. The idea was to create discussion starters, then mix with the crowd and share the gospel. One memorable event was the street theater's entry in Evanston's Fourth of July Parade: "The World's People Need Hope." One parade watcher was heard to comment, "How did Jesus get in this parade" (Jackson, 1987:303)?

Evanston Prison After Care (EPAC): EPAC came into being as an official ministry of Reba Place Church in early 1986, having functioned informally up to that point through the efforts of Jeremy Males (himself an ex-offender) to provide jobs and support to ex-offenders and their families. Jeremy, who became a member of Reba Place Church, employed most of the men in the program in his machine shop, K.O.G. Manufacturing Co., and the ministry was supported by a board of Reba members. But the hard part of this ministry was 'taking a guy into your life'; inmates don't trust; the success rate is low. Every positive step was a daily miracle (Jackson, 1987:303). EPAC lasted till… Reba also participated in Prison Fellowship's work release program, especially through the efforts of Jeremy and John Thomson (also an ex-offender), bringing inmates into Reba homes, worship, and a service work project for two weeks. Several of the men who participated in this program returned to Reba upon their release (Jackson, 1987:303). John Thomson is continuing this ministry.

Living Water Community Church: In 1996, Reba sent a few people to the Rogers Park neighborhood of Chicago as an outreaching ministry in that area. The sent people grew and began its own Sunday morning worship with the people in the Rogers Park. The group is now called Living Water Community Church. Currently hundreds of people attend the church in the Rogers Park area. The church also actively participates to the need of the local community like Reba Place Fellowship and witnesses gospel. The church is a multicultural urban church. It is an expansion of the gospel in other area.

*Overground Railroad***:** During the 1980s and early 1990s civil wars in El Salvador and

Nicaragua created many refugees desperate for asylum from the violence and oppression. In 1983, Julius Belser sent out a letter to various churches exploring the idea of an 'Overground Railroad' as a means of helping Central American refugees find a safe haven in Canada, where it was easier to achieve refugee status than it was in the United States. Meant to be a complement to the sanctuary movement, the Overground Railroad was an alternative for churches who supported the spirit of sanctuary without violating U. S. immigration laws (Jackson, 1987:303).

Since that initial letter, around 100 American and Canadian churches had become part of the Overground Railroad, which was coordinated from the Overground Railroad office at Reba Place under the direction of David Janzen. Richard and Ruth Anne (Belser) Friesen were sent by Reba Place to Brownsville, Texas, to help incoming refugees navigate the Immigration and Naturalization Services process and got them started on the Overground Railroad. Working hand in hand with Jubilee Partners in Georgia and Mennonite Central Committee, around 500-600 refugees have been helped who were either in Canada or were in the process of getting there (Jackson, 1987:302). The Overground Railroad eventually involved over a hundred congregations, moving Central American refugees from detention camps on the southern border to hosts groups and eventual asylum in Canada. The Overground Railroad had lasted until 1989.

Missionary efforts: Besides sending Richard and Ruth Anne Friesen to work with Central American refugees in Texas as part of the Overground Railroad in 1983, Reba Place sent Ken and Judy Kalina and daughter Christy to Burgos, Spain, in 1986 to assist in the ministry of an emerging renewal church, working especially with a rehabilitation community in the village of Quintanaduenas. From October 1985 to October 1986, Jane and Wendell Sprague took a leave of absence from responsibilities at Reba to volunteer their services at 'Site 8,' a Khmer Rouge refugee camp on the Thai/Kampuchea border. Wendell did dental work and trained Kampucheans to do basic dentistry, Jane ran the medical pharmacy (Jackson, 1987:302). Since 1992 David Janzen of Reba Place Fellowship has been leading groups from North America to the former refugee village of Valle Nuevo in El Salvador. Reba and Valle Nuevo are now developing an active partnership based on exchange visits and various forms of sharing. The Fellowship has sister community relationships with Christian groups in El Salvador and South Africa (Reba Place Fellowship:web). Reba is helping Valle Nuevo get new housing with Habitat for Humanity. Claude Bambi is helping in the Democratic Republic of the Congo with current issues such as voting and also schools for children.

Reba’s ministries above are corporate expressions of the gospel. The result of these ministries reaches out to the hundreds of people in urban village and foreign countries and witnesses gospel to them. The benefits well spread to Reba Place local community, Evanston, and world. It is an aspect of centrifugal mission of Reba.

John Miller, one of the founders of Reba asserts: "The Christian church has no other purpose

in this world that to extend the mission of Jesus by establishing communities of love" (Reba Place Fellowship:web). The base of Reba's mission is centripetal mission through community of love and it naturally expands to the dimension of centrifugal mission. The mission of Reba is a community mission. Reba tries to live the gospel before preach it. It is a witness of gospel by life. The true witness of gospel has a power reaching out to the world.

5.10.6 Conclusion

Reba Place Fellowship was established with a vision for 'being the true church in the city', a disciplined fellowship which took discipleship seriously, including a common treasury and corporate decision making as a means of giving up selfishness and seeking the will of God together. The Fellowship pursued the true meaning of church by living a community life. The community life is a form to follow discipleship seriously. The vision is based on the account in Acts 4.

It wanted to renew the Mennonite church with radical discipleship. From this beginning developed one of well known Christian communities in urban America. The founders were convinced that congregational life and structure in the Mennonite church remained unrenewed. They agreed with the need for renewal of the Mennonite church in America. For this reason Reba only sustained common life structure in early period, but eventually it included a congregational structure in the process of Reba's development. Reba Place Fellowship has a congregational structure of local church in its community. Consequently, the two structures coexist in Reba. The Fellowship and the church maintain very close and mutually supportive ties. Reba shows a unique model of Christian community that has congregational structure in its community. The structure of Reba also suggests alternative renewal model for congregational local churches. To have dedicated communal life group in congregational structure like Reba can be one of the ways that ordinary local church can recover the communal spirit of the church.

The Fellowship does not only exist for its own sake, but also exerts a significant influence on the Church. Reba Place Fellowship is a renewal model of the Mennonite Church in U.S.A. At same time, the Fellowship has exerted an influence on Evangelical wings in Protestant Churches. The existence of Reba invites secularized Christianity to rethink its own positions and tasks. Reba exists for recovering a vision of the real church of Christ.

Even though the spiritual root of Reba Place Fellowship is the sixteenth century Anabaptism, Reba pursuits wholistic spirituality. Place Fellowship combines communal life, Charismatic renewal, and social involvement for the poor and needy. The community seeks to integrate worship, discipleship, fellowship, and social action. The Sermon on the Mount is a prior spirituality of Reba. Reba tries to keep the discipleship of the Sermon on the Mount in a communal living context. Reba is a very rare Charismatic Anabaptist church. At Reba Anabaptism embraces Charismatic Renewal. Reba unites the spirituality of the Anabaptists,

the Evangelicals, the Pentecostals, and the Social Gospel Movement. Reba is the interracial community which includes the black and the white, the disabled and the healthy, the old and children. Reba is an interdenominational open church. It really expresses the one body of Christ. In that sense, Reba Place Fellowship is a community of well balanced holistic spirituality. Reba also keeps a balance between community and church. Reba has a vision of the whole gospel. Even though the external size of the community is not so big, the internal scale of the ministry has universal significance.

Most Christian communities are located in rural areas, but Reba Place Fellowship is situated in a city setting. It is an urban community which is actively involved in urban ministry. It is convinced that Reba has an urban task because solitude and alienation prevails in the city. Reba is located in South Evanston because that is where they could find the poor and black neighborhood. The ministry of Reba Place Fellowship demonstrates that Christian communal life is also possible in an urban setting. Reba opened the possibility of an urban community and became a model. Reba Place Fellowship is one of largest urban Christian communities in this age.

The life of Reba is not separated from secular society. In fact Reba lives out an alternative life in secular society. Most Christian communities live a collective life geographically isolated from the local society, but Reba is situated in the urban setting and reaches out to save people in society. The ultimate goal of their radical communal life and ministry is mission. Reba's vitality, adaptability, and durability in an urban setting is exceptional. Communities like Reba, which are deeply united and working together can be a useful channel for mission.

The characteristic of Reba's mission is urban mission rather than overseas mission. Reba's ministry is involved in various urban ministries such as day nursery, ministry for the disabled, support for the third world refugees, prison after care, shelter for the homeless, housing for low income people, etc. Reba also works against racism and for racial reconciliation. All these ministries function as a credible gospel witness in action. Reba has both contexts of urban mission and community life. Reba draws many people to Jesus by living the gospel radically through their community life. At the same time, it reaches out actively to the needy people. Reba is a base of community mission. Reba keeps the balance of centripetal mission and centrifugal mission. Overseas mission is important, but ordinary laymen's contact and witness to their neighbors is also of great value in mission. In this way all Reba members intend to be and actually are frontline missionaries. Reba is a model of an urban mission community.

The realization of the kingdom of God here is aimed at by a missionary church in the real sense. The dynamic presence of Reba Place Fellowship in an urban setting testifies that the body of Christ has relevant meaning to today's mission. The witness of Reba Place Fellowship is a sign for the world to know that Jesus is alive.

5.11 Ichthus Christian Fellowship in London (UK)[43]

5.11.1 History

Ichthus Christian Fellowship began in 1974 under the leadership of Roger Forster. Roger Forster attended St. John's College, Cambridge University, where he graduated in Mathematics and Theology. Roger Forster came to Christ through the Christian Union (called IVCF in North America) while studying mathematics at Cambridge. In the liberal Methodist tradition of his childhood, he never heard a clear message of sin, forgiveness, and eternal life, but one night at the Christian Union, an Anglican bishop explained the Gospel in a way that overwhelmed Roger with God's love. On the way home, he quietly gave his life to Christ (Sider, 1994:31).

Soon he was going to every possible meeting in the Christian Union - prayer meetings, lectures, visits to hospitals, and prisons. "I was just hungry to know God." He wandered around Cambridge with a Bible in one pocket and Thomas **á** Kempis in the other (Sider, 1994:31).

One day while reading a book attacking Christianity, he unexpectedly experienced God's loving presence in a most dramatic way. Roger recalls:

> The book quoted Peter's words to the Lord, "Lord, you know that I love you." As I read these words, a river of love suddenly poured through the room, going through the chairs, and through the table legs and through me. I shut my eyes and put my hands out and I touched God. I was just wept. It was sweet, so sweet and intense, that God loved me. I was just talking to God out loud because he was just there." It only lasted for three days, but that was long enough for some (Christian) friends to think he had gone med. And long enough to leave an indelible mark on the rest of his life (Sider, 1994:31).

The person at the Christian Union's book table informed Roger that if he wanted to be a good evangelical he must read the two volumes of Hudson Taylor, the famous missionary to China. He did. Zeal to spread the Gospel everywhere has been a passionate concern ever since (Sider, 1994:31).

Already at Cambridge, the key elements of Roger's lifelong ministry were taking shape. His evangelistic passion was powerful. In spite of his elite Cambridge education, he also was deeply concerned for the poor. He said, "from the very beginning I thought that whatever God calls me to do, I need to be in a place where I can serve the poor and abandon privilege." With increasing longing, Roger also searched for a church that transcended narrow denominationalism and experimental genuine community and body life. All the churches he

[43] This research is on the basis of the reality of Ichthus Christian Fellowship from 1974 to 2003.

saw seemed to be 'lots of individuals trying to do things together rather than enjoying a corporate body experience.' Later, when he studied the Reformation and learned about the Anabaptists, he found the kind of Christian community for which he was searching. Evangelism intertwined with social concern, biblical fidelity, the church as community, and the guiding, empowering presence of the Holy Spirit – these were to be Roger's central, lifelong concerns (Sider, 1994:31-32).

After graduation from Cambridge, Roger served as an officer in the Royal Air Force, but his major preoccupation was evangelizing fellow soldiers. He led a growing congregation on the military base and preached the Gospel everywhere, even over the public-address system. When the chaplain objected, Roger won permission from the commanding officer. Revival stuck. They sold one hundred-sixty big Bibles in one six-week period. The camp's whole atmosphere changed. Roger took many of the new converts to surrounding churches. When he left the Air Force, those churches asked him to help them with preaching and teaching. After military service he had an itinerant ministry until 1974, working with student teams and on missions, leading weekends of Bible teaching and interacting with as many denominations as possible (Sider, 1994:3-32).

Roger married to Faith in 1965. Before marriage, Faith wanted to be a foreign missionary and she prepared for mission abroad working with the Wycliffe Bible Translators. Roger, too, planned to go as a foreign missionary. He, however, had a strange idea. He thought that before he went to evangelize in other lands, he first ought to demonstrate that the church can reach those in need at home. At that time in the mid-sixties, there was very little social concern in evangelical churches. But social passion burned strong in Roger's heart. As they dated and prepared for marriage, Roger and Faith dreamed of ministering to London's tramps, drug addicts, and other social rejects neglected by Christians (Sider, 1994:33).

Right after their marriage, they used the money given them as a wedding present to buy a bog, old, run-down house in Kent near London where they could minister to society's rejects. The homeless, the poor, the mentally disturbed – all came, and they all were welcomed. The Forsters ran a home as a sort of extended family household to people in need for several few years. They lived with people with psychological problems, disturbed people, demonized people who are trying to come out drugs, and also things like these people who were disturbed and broken. So the Forsters ministered to them. It was their first experience of community life. Surrounding churches were more than happy to get rid of their truly problematic people. Gladly, they sent them to Roger and Faith. At 2:00 a. m. one morning, the local policeman knocked. Could the homeless woman he had just arrested and would otherwise lock up in jail stay with them? They agreed. For three and a half years they ministered to all who came – cooking, cleaning, feeding, and nurturing. They saw person saved, demons cast out, and people healed (Sider, 1994:33).

Slowly, however, Faith became exhausted. Roger was often traveling as a successful

evangelist holding missions in churches and universities. Their two little babies demanded time. So they finally sold the house and moved back to southeast London where Roger had grown up. Roger continued his evangelistic work, but his heart was restless. The many conversions delighted him, but he longed to be able to help disciple those new Christians and join a team building a genuine Christian community (Sider, 1994:33).

The opportunity came in 1974. That year the Evangelical Alliance of Britain sponsored a national evangelistic campaign for local churches called Power Project. It was an attempt to motivate churches to think about the lost again. Because at that time the church had been declining since the World War I, lots of churches had lost members. The churches tended to react instead of going out and recruiting. They tended to react by looking inwards by trying to conserve what they have got and that lead to lots of fighting and demoralization generally. So the churches were not growing and there was definitely a need to have a new lease of life in the area of reaching out to those who did not know Jesus. That was the aim and the group on the Evangelical Alliance who were trying to motivate churches through Power Project. The Forsters also tried to motivate the churches with the project and participated to one church for the ministry (Forster, 2001:Tape).

Roger and his full-time evangelistic colleague Roger Mitchell, led the local effort in London's Peckham Distirct and the surrounding area. This area's population was largely working class, although some middle-class folk live there. But many residents lived in drug-infested, crime ridden, government-owned, high-rise apartment buildings. There seemed to be no home for the new converts from the council estates (Sider, 1994:31).

As a result of the Power Project, there was a remarkable fruit of evangelism in the area and eventually it became difficult for the Forsters to function in that church. They decided to go and try and join another church that needs evangelizing ministry. The Forsters did try and see if any of the churches that want to invite them and do their evangelism. But at that time other ministers in the area of Evangelical churches agreed that it would be better if the Forsters just started another church to evangelize the area. In fact, Roger was already in close association with them. So all the ministers blessed the Forsters and they started a new church about fourteen people (Forster, 2001:Tape).

In September 1974, about fourteen people started a fellowship in Forest Hill that was to grow in less then twenty years to more than two thousand people. Forest Hill was a twilight zone between depressed inner-city areas like Peckham and more affluent districts like Bromley. When placed in the context of British church life, this growth is phenomenal. Church attendance started in Britain has been declining since 1916. From the beginning, they wove together evangelism and social ministry. Roger had seen many churches run by pastors and teachers with no evangelistic zeal, so one principle of the new church was that, in Roger's words, "anybody in senior leadership in the church had to have either an evangelistic ministry or an evangelistic heart" (Sider, 1994:31).

The Forsters had the blessing of the local ministers and they started a new church (fellowship) in the little clubroom. When they started, that was the only building that the Forsters could get to meet in. The Fosters began evangelizing right from the beginning. The clubrooms seated a maximum of 50 people. Later the Forsters wanted to have a public presence to reach the community because new people were a bit nervous to come into the clubroom like a home. So they moved into another place. The Forsters were sure that God had asked them to plant a church to evangelize and that the number would grow beyond 50 (Forster, 2001:Tape).

At first time the new church was temporarily called the Inglemere Road Fellowship after the name of the road which the church was in. Because the church members did not expect to be there for very long, they discussed to one another what they call themselves. Faith explains:

> What we wanted to have was the name which contains the spirit of evangelizing the nation and evangelizing London primarily. So we came up with the name 'Ichthus,' a word which meant fish. The first letter in Greek is Jesus Christ, Son of God and Savior. Also we thought as it was used in the early churches as a symbol of the faith. Christians in the early churches would draw a fish to say, "This is who I am. I believe in Jesus Christ, Son of God and Savior." And other people would respond in the same way. It was like a secret sign. That is what we wanted to stand for and we also wanted to be fishers as people, to fish people into the kingdom (Forster, 2001:Tape).

Later they moved to the Friends Meeting House nearby, taking in 80 members. They have moved out into so many different areas in London and in the end 'Ichthus Christian Fellowship' became the overall name to keep. Thus, the name, Ichthus Christian Fellowship was born.

They began by evangelizing and again from the beginning. They sat down and thought, “What do we want to be as a church? What kind of values do we want to hold on to? Where are we going and what are we doing?” They came up with three values that they wanted to characterize their lives. Right from the beginning they wrote those into who they were (Forster, 2001:Tape).

Then there were internal agreements made by the members of the new church with one another. They agreed that theirs should be a genuine fellowship with common concerns, a common life, real personal commitments and relationships, and spiritual activity should be part of their lifestyles. The first, and most basic, is that the individuals who made up the early congregation pledged to love each other. Then they agreed to be involved in mission, which meant seeing their preaching and teaching as having all influence well outside the neighborhood where they lived and worked. It meant sending people for longer or shorter periods to foreign countries and in the end planting congregations abroad. Thirdly there was a recognition of the value of training. The teaching ministry of the church was to be taken seriously so that all kinds of seminars and courses should be organized and run from the

Ichthus base (Kay and Shenton, 1993:75-56). In this respect Ichthus reflects what may be a unique blend. The Fellowship/ training/ mission roles of the church stem from biblical principles.

And then Ichthus Christian Fellowship agreed to have three core values which remain central to the Fellowship: Love for God and each other, Humility and openness to the Holy Spirit, and Evangelism.

From the beginning, Ichthus made a strong emphasis on oversea mission. Ichthus was involved in mission to Turkey. The mission to Turkey was spread to France. Over the years Ichthus has extended its overseas mission with many missionaries overseas and has a lot of congregations over seas as obviously missionaries have gone to work in them or planted in them (Kay and Shenton, 1993:75-56).

Already in 1982, Ichthus was growing rapidly because of extensive work in both evangelism and social outreach. It was both evangelical and charismatic, both politically engaged and a center of intercessory prayer and spiritual warfare. By 1982 Ichthus had grown from 14 people to around 400 and two new congregations were being planted. Since then some 26 congregations have been established right across South East London, reaching into South West, North and Central London, Kent, and a further 130 other churches in the United Kingdom and Europe are linked with Ichthus. Those linked churches are the churches that Ichthus did not plant but which are churches that have come alongside Ichthus and identify with them and have called themselves Ichthus Link. Ichthus keeps in touch with those regularly through conferences and their magazine called Livelink.

Ichthus' zeal for evangelism extends to the world. By 1993, they had seventy-four people serving outside Great Britain in evangelistic work. The Middle East is their area of special focus. Ichthus related missionaries also serve in France, Germany, Albania, Hong Kong, Parkistan, South America, and Central Asia (Sider, 1994:43).

Today Ichthus's impact reaches around the world – through its extensive foreign missionary work, books and speeches by its leaders, the music of Ichthus's worship leader Graham Kendrick, and the Marches for Jesus that started as local events at Ichthus. The Fellowship also has a large and thriving overseas mission movement with around 100 missionaries working in 25 nations, with a special focus on the least evangelized nations of the world (Ichthus, 2003:web).

5.11.2 Community life

The mode of Ichthus Christian Fellowship is different from normal Christian community. Whereas most Christian communities introduced in this dissertation have a form of commune style, Ichthus has a style of cell group community. As a cell group community, Ichthus is

made up of three layers of life and each layer contributes to the overall task. They can be described as Cell, Congregation, and Celebration.

Cells are smaller groups of people meeting weekly in order to build fellowship life together, to pray for the local neighborhood and to seek to reach out to people to bless them and bring the good news. Roger Forster explains a cell community life:

> A cell group meets either twice or three times a month and share their joys and sorrows, laughing and crying together and also seeking to serve their area together. We share out our lives together in openness and trust. The love spills over into our all relationship. Cell is the most intense level of shared life. A cell group itself expresses the first line of community (Forster, 2002: Interview).

Actually the early church community in Acts 2 is not a Christian commune which lives together in a limited boundary, but a cell group community. The early church used their homes as cell, breaking bread house for house. The cell system of Ichthus corresponds the early church's house group meeting. Ichthus is organized to maximize intimate fellowship. Everyone in Ichthus belongs to a cell group. Cell group leaders have a strong pastoral responsibility to nurture and disciple the members of their group.

Congregation is where families can express their faith as all ages worship together on Sunday mornings and are instructed in the Word. Congregations have more opportunities to impact their local communities with the gospel through social action and community projects such as a school serving the needs of inner city families, playgroups, a family centre, unemployment training schemes etc. Ichthus has a number of Ichthus Community Projects being serviced from Ichthus congregations. Ichthus congregations work locally to impact their communities with the love of Jesus and as part of the wider Ichthus movement to make an impact around the world. Ichthus has 26 congregations meeting across south east London, reaching into south west and central London, and Kent. Some of those congregations are Ichthus Beckenham, Ichthus Chislehurst, Ichthus Erith and Belvedere, Ichthus Forest Hill, Havering Christian Fellowship, Ichthus Lee Gree, Ichthus New Life, New Wine Christian Fellowship, Ichthus Quays, Ichthus Sittingbourne, Ichthus Southcroft, South Street Church, St. Helier Community Church, and Ichthus Woolwich Community Church (Ichthus, 2003:web).

Celebrations are held on Sunday evenings to express the life of the whole movement. They are inspirational meetings which incorporate in-depth worship and prophetic preaching. They also give opportunity for personal prayer ministry for healing and other needs. Ichthus Celebrations are open to all, and take place each Sunday evening for worship, teaching and ministry. Celebrations have usually been led by famous worship leader, Graham Kendrick whose songs are sung everywhere. Each Sunday of the month it is held at the South St. Church building, London (Ichthus, 2003: web).

Beside the Cell, Congregation, and Celebration, there is a mini communal living house called Ichthus house. The house group which consists of three families and some single people are living and sharing together. This is another expression of community. Several groups of single people of Ichthus live together as households. There are quite a number of community house for single people. Ichthus has a plan to open an extended household community and a house will be made into a series of flats where there is a certain degree of commonality. There is also Ichthus Prayer House which is set aside for prayer.

Thus, Cell, Congregation, and Celebration are the organism for community life in Ichthus Christian Fellowship. There are very keen relationships as extended families in this organism. Communal sharing is practiced along the basis of watching out for each other's needs. Sometimes this amounts to large financial gifts. Other times it is like one who has just called at one's door with half a tonne of Rhubarb, knowing that he likes Rhubarb. It varies at different levels of intensity. The common purse concept exists in the sense that members all contribute in their tithes and offerings to the work of God (Forster, 2002: Interview).

Ichthus has a sound notion on community. Roger comments on the significance of community:

> It is significant because God is a community, Father, Son and Holy Spirit. Three persons are living in a mode or state of existence which we could call communion or fellowship. Consequently all Christians who reflect the life of the head and therefore the very life of the body itself, should be living in communication and fellowship with his fellow believers, either in the small level of cells or in the interaction of a society group, or as a separate residential entity. All these are genuine vital expressions of community. Life exists within relationships. This is life eternal which is to know God. Similarly, life amongst believers is to know each other, the Spirit of Christ in each of our lives. Community is absolutely essential and is fundamental as the essence of church (Personal correspondence with Roger Forster).

Roger explains on community desire in early Ichthus:

> Nearly every church that came into being in the earliest days was looking for deeper fellowship. We wanted fellowship, we wanted a church style where people shared together and lived together, and we realized the early church had a common life together. We wanted a lifestyle where what God was doing in me was affecting you and was affecting me, because it is one life and one body... From the beginning we determined to commit ourselves to one another and share our lives as fully as we could. Any success we may have had in our history has grown out of a fellowship of love and commitment to one another. To laugh and cry together, to be loyal in word and deed: these are still to our community life (Forster, 1997b:14).

Ichthus had all sorts of interesting ways to try to develop the concepts of fellowship and community. The following case shows communal relationship of Ichthus. Ichthus member, Vince and Claire Turner were expecting their second child. Claire was 5 months pregnant.

But there was something awfully wrong with the heart. It was underdeveloped and the pulmonary artery, the bits of plumbing were also very small. So there was not a hope left. It was a poor prognosis. The only way suggested was through the paperwork, which suggested that in this situation so many people thought that termination was the only suitable thing to do. Vince witnesses how he could manage to the difficult situation:

> The cell members of Ichthus who were overwhelmed by what they have been told by the hospital and they served us with a huge amount of compassion and voluntary sharing, just for having a huge decision on their hands. I was just grateful as in the Christian sense; it made my life easier for me. To tell you the truth, it gave me a sense that God was in control. He had given me this baby to carry and I did not have to do it all by myself (Ichthus, 1998:Video) .

Geff Coles, one of members of Ichthus also gives testimony on communal fellowship life:

> My experience has always been depth of relationship in the Holy Spirit. That is very real and it is not surface Christianity. It is very deep and something very attractive as a Christian. In Ichthus I have found very true Christian fellowship that I read in Acts 2 in the Bible (Coles, 2003:Interview).

There is voluntary care, love and sharing in cell community and it is the base of Ichthus community. Ichthus had a system called the Borrow-it Scheme, which facilitates a simpler lifestyle by allowing people to borrow equipment instead of having to but their own. Ichthus tried buying food in bulk and a number of other ways of trying to be in community together and to share life together at every level-body, soul and spirit (Forster, 1997b:14).

Ichthus has a number of Community Projects being served from its congregations. The Projects give spiritual, practical and financial support to local community to build up communal spirit. Ichthus had tried hard to involve in the community ministry to the Blacks, Asians and others in UK to show that all is one in Christ. In Ichthus Black and White are co-equally leading the people of God.

Ichthus consists of three circles of leaders comprising an Apostolic team, led by Roger Forster, a team of London Leaders led by Graham Geddes, and a team of Prayer Elders led by Faith Forster. Together these oversee the management of the movement, the London congregations and the spiritual growth and development of the whole (Ichthus, 2003:web).

Across the Fellowship there is a wide variety of youth work in 15 of the 26 Ichthus congregations. Ichthus also operates on a Cell, Congregation and Celebration model for Ichthus' young people. A team is responsible for the general oversight of Ichthus youth work across London. The team currently comprises Paul Fletcher and Debbie Forster who meet with the Ichthus team (Ichthus, 2003:web).

Ichthus does not have its own church buildings. The strong emphasis that ‘buildings are not

as important as people' can sometimes become in church members minds simply, 'buildings are not important, full stop.' This notion protects the church from becoming settled and stodgy. The very high cost of land in London also encourages this attitude because it is more cost effective to 'lease and use' than to 'buy and build' (Jones, 1998:2, 4). Ichthus usually meets in the auditorium and gymnasium of school. Knowledge Park, Pimkio School; a Welsh pub in Deptford and a leisure centre in Rotherhitte are all used by the Ichthus Fellowship as places of worship. Once a month, members from all congregations get together at the Amnenity centre. Some building that Ichthus own are an office and prayer house. In Ichthus, community itself is regarded as a church. One of Ichthus members, Nicola Baker says:

> I mean there is a number of reason for that. Partly because if we have a huge auditorium, we have to really be able to use it to make it worth the money and secondly, whenever we have any money, we always want to take on more people because people proclaim God (Ichthus, 1998:Video).

Ichthus is a cell group community which is different from community of communal living. Cell, Congregation, and Celebration are the basic organism of the community. Ichthus is situated in ordinary society and comprises of community as a cell group community. Common purse is practiced by voluntary sharing. There is no compulsory aspect of community. Everything is done in a level of voluntary participation. By doing so, community life can be the life style of every Ichthus' member, not for special expression of belief.

In some way, voluntary level of participation of community can be a weak point of cell group community. There is possibility that cell group community can be broken easily and the cell group church can be the same as established church. If the dedication and communal spirit of cell church is lost, there can be no difference between cell group church and established church.

In spite of the weak point, cell group community testifies the fact that community life can be the life style of every Christian, not for special Christian.

5.11.3 Spirituality

Ichthus Christian Fellowship has three core values which remain central to the Fellowship: Love for God and each other, Humility and openness to the Holy Spirit, and Evangelism. (Ichthus Christian Fellowship pamphlet, 2000). Ichthus states its values:

> A passionate love for Christ is at the heart of all discipleship. But He also commands us as God's people, to love one another, as we share out lives together in openness and trust. That love spills over into our relationships and service to those in the wider body of Christ and into the world that Christ died for. Humility means that we do not have all the answers but we are dependent on the One who does. From the beginning of Ichthus we have recognized that it is the Holy Spirit who is the dynamic of the church. Who causes our evangelism to be effective,

> our ministry to be faithful and our lives to be fulfilled. We reach out for His infilling and empowering through times of worship and prayer, and through the laying on the hands for healing, commissioning and seeking God to baptize in the Holy Spirit. It is because we recognize our utter dependence on the Holy Spirit that we undergird all our fellowship life with prayer, and regularly intercede for our nation and the nations of the world (Ichthus Christian Fellowship pamphlet, 2000).

Ichthus' spirituality is basically based on evangelicalism. Ichthus is a member of the Evangelical Alliance and Roger Forster has been one of the vice presidents of the Evangelical Alliance for several years. Roger Forster has written many papers and booklets which concerns evangelicalism with variety of topics. He also wrote several books that include 'God's Strategy in Human History', 'Reason and Faith', 'Finding the Path', 'The Kingdom of Jesus', 'Prayer', 'Explaining Fasting', and 'Christianity, Evidence and Truth', and 'Trinity, That's a Good Question'.

Even though Ichthus is a part of Evangelical circle, Ichthus puts a strong emphasis on the power of the Holy Spirit and baptism in the Spirit. Roger Forster confesses his experience of baptism in the Holy Spirit:

> My first experience of the Holy Spirit took place about one year after my conversion at Cambridge... I had never heard of a baptism in the Holy Spirit; I had never met a Pentecostal, but I knew I met God, and I wept for the sweetness of his presence and spoke out loud because he was just there - if I had shut my eyes and put my hand out I would have touched him. The experience lasted about three days, and at such time since of further immersions or outpourings I have known the conscious, tangible presence of the living God (Forster, 1994a:44).

Roger Forster explains that baptism in the Spirit should enable the church to be consciously aware of the Spirit coming in on the scene with supernatural effect on the natural (Mt. 3); the Spirit bringing Heaven to earth (Mk. 1); the Spirit's tangible, material presence as in a bodily form (Lk. 3). Some of the tangible and conscious evidence of the Spirit's presence are called signs and wonders; and the Spirit's continuing, visible activity and not just a hidden secret event (Jn.1) (Forster, 1994a:14).

Ichthus does not just need the Holy Spirit as a formal doctrine, as good and necessary as the doctrine of the Spirit must be to instruct themselves and their converts. The work of the Holy Spirit means an encounter with God in Christian's experience, which leads to an understanding and an expectancy of faith that ultimately God's will shall be done by the church in the earth as it is in heaven (Forster, 1994a: 45).

Ichthus is well known for its powerful praise, fervent prayer, and passionate evangelism. Ichthus also recognizes using the gift of the Holy Spirit in ministry. It is a kind of expression of Charismatic tendency in Ichthus. Even though Ichthus is a part of Charismatic Renewal, Ichthus moderately embraces Charismatic renewal on the basis of Evangelicalism. Roger

comments, "We began for Evangelicalism's sake not for Charismatic's but are a wholly committed to the Renewal" (Forster, 2002:Interview).

The gift of healing, tongues, and prophecy are all present in the fellowship. Roger, Faith, and Graham Kendrick (praise leader of Ichthus) are internationally recognized charismatic leaders. But Roger is aware of the weakness of the movement: "It is not too difficult to identify and even to despise some Charismatics' self-indulgence and self-interest. While they are praying, no doubt legitimately, for the removal of their latest bunion or cold, thousands of their fellow humans pass into eternity through lack of nourishment. Thousands more are being exploited by political and economic oppression." Ichthus is a charismatic fellowship that uses the gifts of the Holy Spirit for wholistic evangelism that weaves together preaching, social ministry, and miraculous signs to lead people to Christ (Sider, 1994:31).

Prayer has always been very fundamental to Ichthus. Ichthus asks all members to minister by prayer first and encourages ceaseless intercession prayer. Ichthus also has a prayer house which is totally dedicated for intercession prayer. Supporting all the projects is a house that Ichthus have set for prayer. The prayer house is used by individuals, groups and congregations for days or night of prayer. The aim of the prayer house is to see twenty-four hours of intercession prayer continuously backing all the projects as well as their open air evangelism, prayer/praise marches, mission groups for various parts of the world, the healing ministry, communication through preaching, school work, youth work and other evangelistic ministries. One of significant results of prayer was the arrest of 'The Stockwell Stranger.' Roger testifies:

> One Saturday at the end of July 1986 we had a celebration; during the meeting several people came to the platform with words, or pictures about the Stockwell Stranger. We all prayed together about the situation, and then Roger summed up the prayers and prayed three things: first that there would be more killings, secondly that the man would be apprehended quickly and thirdly that Christian police would remain alert to the Holy Spirit and he would guide them to solve these crimes. Four years later when Roger was telling this story at Spring Harvest the son of one of detective involved with the case heard him and told his father of Ichthus' prayer. The rest of the story is that two days after the meeting where Ichthus prayed the killer was arrested. The Christian detective involved said, "the most breath-taking series of events unfolded, that I have ever witnessed which led to the end of the murderer's reign of terror, and his being apprehended" (Forster, 1994b:7).

Ichthus runs nursery schools and a primary school to serve their inner city neighborhood. Regular evenings of intercessory prayer by the staff are an important part of the work of the schools. One evening the staff of one of the nursery schools prayed especially for one of the little girls in the nursery. They know that the little girls' mother was neglecting the child because of her live-in boyfriend. The child was doing badly at school, but the staff said nothing to the mother. They simply prayed. The next week the mother showed up unannounced and said, "I have thrown my boyfriend out. I have decided from now on that

I'm going to put my daughter first in my life." In fact, she went on to tell them that she had noticed that her little daughter was far happier at nursery school than at home. "Could you teach me to make her happy at home like she is at nursery?" she pleased (Sider, 1994:45). Likewise prayer prevails in all ministries of Ichthus. Prayer is the foundation of all ministries of Ichthus.

Ichthus follows radical discipleship. In many different ways, Ichthus Christian Fellowship reflects Roger's love for the sixteenth-century Anabaptists. They teach non-violence. Community is central to their understanding of the church. A concern for simplicity pervades their personal and church lifestyle at every level. Roger Forster comments on radical discipleship through radical church history:

> Radical churchmanship is that expression of living Christianity which appears over and over again throughout church history. It is, in essence, the attempt to recover Christianity as it was understood at its origins: - it is a discovery of roots. In its varied forms it consequently emphasizes more highly the Bible and the Holy Spirit, where tradition and human activity dominate the mainstream church... What Jesus said about the new people of God as alternative society was fundamental challenge to the established religious group. Jesus said that we are 'the salt of the earth' and 'the light of the world'... We are not of the world: we are distinct from it, different in nature and substance, When the church loses that distinction, it loses its effectiveness and is fit only to be 'trampled underfoot' (Forster, 1997a:5).

Ichthus has an intense training course of the radical discipleship. 'Radical Network' is a one year training course aimed at training radical disciples mentoring Spirit-filled, radical leaders into Christian service and ministry. The course comprises of engagement in the general life of Ichthus and theological education.

Ichthus understands that practicing the Sermon on the Mount is the way to realize the kingdom of God here and church as real community. Roger Forster remarks:

> The Kingdom is the theme of the beatitudes... The Kingdom of Heaven is ours now. So the people who are living in the blessing of the beatitudes are those who are living in the Kingdom of Heaven... We have the Kingdom of Heaven put into our hands because there are so many multitudes out there that the Lord is never going to reach except through us his Body – the church. This is his idea, his instrument and method... The city set on the hill is like an anticipation of the New Jerusalem. People can look at the church, see us together, see our holy order and be amazed, thanking God and saying, "That is how life should have always been!" God's people relate together as a community, sharing life, love and laughter, as well as all the problems and difficulties (Forster, 2002:80-86).

Ichthus tries to practice the Sermon on the Mount and radical discipleship in radical community setting.

Ichthus has always been strongly associated with praise and worship, and has a number of songwriters producing material that is ideal for congregational worship. Vivid praise and worship is a distinctive spirituality of Ichthus. Graham Kendrick, one of praise leaders of Ichthus comments:

> God's great desire for us is that we become worshippers and live lives of devotion to God. Out of that life of praise and worship we will become more like Him, deepen our relationship with Him, desire to follow His commandments and draw people to His kingdom... Worshipping God is not an option. Worship is our response to God who He is and what He has done - and engages the whole person: body, mind and spirit. It is an overflow of the heart (1 Samuel 16:7) and God looks at the heart in worship. In most cases in the Bible worship is described as an outward expression of the heart's worship or inward attitude (Matthew 12:34). Worship is not just singing, it is a lifestyle; a continuous relationship with the Father. Music is only a tool to better help us in worship (Forster, 2002:80-86).

Especially Graham's song 'Shine, Jesus Shine' has been the UK's most popular contemporary worship song and is frequently featured in the BBC's Songs of Praise program. And his recent album 'What Grace' was the UK's number 1 best selling praise and worship album of 2001. Graham is also a co-founder of March for Jesus. This prayer, praise and proclamation event became global on June 25th 1994, with over 12 million people from 177 nations taking to the streets to proclaim their faith in Jesus Christ (Forster, 2002:80-86).

Ichthus opens a worship school which is called 'Worship Life'. It is a five month study course exploring different aspects of worship and a worshipping life style. Ichthus uses contemporary Christian music in their worship service and it made a liturgical renewal. The service utilizes various musical instruments and styles of praise such as clapping, standing, raising hands and dancing. This fascinating service of Ichthus draws many young people to worship God and the service is a channel for evangelism (Forster, 2002:80-86).

Ichthus is actively involved in the ministry for the poor and needy. Ichthus' ministry for the poor and needy is rooted in biblical Christianity and evangelicalism as a base. Ichthus' approach to the ministry for the poor and needy is not just socio-political action, but Jesus' action and spiritual warfare. Roger Forster comments:

> Jesus identified with the poor of this world that gives him a particular empathy with them. Jesus' message always is 'good news to the poor.' (Lk. 4:18-19)... We believe that there are physical and political situations causing poverty which will not be shifted until the Christians tackle them on the supernatural level. So we must deal with the spirit powers behind poverty and then the structural evil represented in the political scene... We hold our possessions in stewardship as to God. Like the early Church demonstrated in Acts, fellowship of being together in God is a solidarity where nobody has any needs (Forster, 1997c:23-24).

Ichthus actively involves in social activities with the poor through the projects such as

Orchard Family Centre, Your Place, PECAN, and Southwark Habitat for Humianity. Ichthus not only meets immediate human need. The leadership also understands the importance of politics. Petitions to government officials, lobbying, personal friendships with politicians, and inersessory prayer on specific political issues – all have been used in their political work (Sider, 1994:47).

On the basis of evangelicalism, Ichthus accepts Charismatic renewal and participates in social action for the poor and needy. Ichthus also follows the radical discipleship. Thus, Ichthus contains a spirituality of wholistic gospel with radical discipleship. Ronald Sider sums up the spirituality of Ichthus:

> Ichthus Christian Fellowship is an amazing body that defines all normal categories. It sees itself as evangelical, charismatic, Anabaptist, and above all, biblical. It combines evangelism and social concern, immersing them both in prayer, fasting, and a fervent, expectant dependence on the awesome presence of the Holy Spirit. And it continues to grow – in numbers, biblical depth, and global impact (Sider, 1994:50).

5.11.4 Relationship with the church

Ichthus Christian Fellowship is a member of the Evangelical Alliance, and other interdenominational groupings. Ichthus has been promoting interdenominational projects. Ichthus' relationships with other churches are a part of its whole objective and mission. Ichthus pursues unity of Church. Ichthus believes in the unity of the body and seeks to serve all of God's people found in all the churches. In order to facilitate this, Ichthus is a member of the Churches Together in England (Personal correspondence with Roger Forster. 2003).

Roger Forster is honorary vice-president of both the Evangelical Alliance and TEAR Fund, and one of the founders and directors of March for Jesus. He is also on the board of the AD 2000 Movement and he was on the council of the Evangelical Missionary Alliance for many years. Faith, Roger's wife was on the International Council of WEF (World Evangelical Fellowship) and for 16 years Roger has served on the Executive Committee of the UK Evangelical Alliance.

Ichthus also seeks to work in ecumenical relationships. Ichthus has an ecumenical office and it functions on various committees. While belonging to the Evangelical Alliance which has a clear statement of faith, Ichthus still tries to offer it on the wider level with the ecumenical meetings as well. Ichthus considers that it has something to contribute to other denominations. Roger is a member of the Presidents of Denominations Consultation representing New Churches in C.T.E. (Forster, 1993:14).

Ichthus has been operating March for Jesus since 1987. It is an open air worship with prayer and praise in street for the gospel. Through March for Jesus, Ichthus has been promoting

unity by moving together with Christians from all denominations and backgrounds, standing together to be counted for Christ. But on the evangelical scene, Ichthus ministries are sometimes viewed as an odd aberration. Conservative evangelicals criticize Ichthus for its Pentecostal tendency and passionate evangelism. After the March for Jesus in 1990 Ichthus was in a serious criticism. The Anglican Church expressed that Ichthus' theology concerning spiritual encounter was unacceptable and dangerous. Consequently, the Anglican Church encouraged the established Church to withdraw from March for Jesus (Forster, 1993:14).

In spite of the criticism, Ichthus actively continues its inter-denominational movement. Roger Forster comments on the inter-denominational spirit of Ichthus:

> One of the fundamental principles of Ichthus has always been that we are here to serve to whole Body of Christ not just ourselves. When I see people constantly selflessly pouring their hearts and lives into other churches and into the development of their ministries, I am so thankful to God that we have been kept from a narrow separatist spirit. In other new churches, in the Church of England, in the Baptist Church, the Methodist, the United Reformed Church, I guess in almost every denomination, there are workers who have had training with us or have touched into the life of Ichthus and have gone on to find spheres of opportunity within other structures (Celebration, 1995a:12).

In 18th century John Wesley set up a community movement through his Methodist church. Wesley's band and class system was a small group community movement as *ecclesiola in ecclesia*. Howard Snyder mentions on the cell community of Wesley:

> The basic structures were 'the society', 'the class', 'the band', and (later) Wesley's corps of traveling preachers. The societies were the sum total of class and band members. The primary point of belonging was really the more intimate level of community of the small cell. The society, the class, the band are another expression of Christian community. They reveal something of Wesley's own understanding of the church as a community and his sense of priorities (Snyder, 1997:203).

John Wesley did not want to establish Christian communes but he wanted to restore communal spirit of church in the established church through the class and band system. Ichthus' cell group system is a contemporary representation of John Wesley's class and band system. Interestingly enough, Ichthus' system of cell, congregation, and celebration corresponds to Wesley's system of band, class, and society.

Ichthus is considered as a birth place of modern cell group church movement in this century. Ichthus is one of the first churches to use cell group as an important element of life together. The leader of worldwide cell group church movement, Ralph Neighbour takes up Ichthus as one of outstanding models of cell group church. He reports about Ichthus as an example of cell group church in his guidebook for cell group church, *Where do we go from here?* :

> Ichthus Christian Fellowship in southeast London has penetrated the residents of that area, deliberately forming cells by using a 'checkerboard pattern.' After cells are planted on the 'red' squares, they are challenged to create a cell in the 'black' space between them. The growth of this movement, under the brilliant direction of the Ministry Team led by Roger Forster, has been rapid... It has also been strengthened by their use of numerous church buildings, many of which have been unused for more than a generation... This ministry has grown so large it can no longer assemble all the cells in one place for a monthly 'Celebration.' They have a great vision and see their church as a *movement*, not just a *parish church* (Neighbour Jr, 1990:32-33).

Cell, Congregation, and Celebration are a core system in cell group churches of the world. Actually these terminologies were originated from Ichthus. Ralph Neighbor Jr, worldwide leader of cell group church movement visited Ichthus in London and he picked up the terminology and reality of Cell, Congregation, and Celebration of Ichthus and adapted them in his cell group church movement. Today the system became basic common system in cell group churches of the world (Forster, 2002:Interview).

Today cell group church movement is worldwide phenomena. Ralph Neighbor Jr. remarks:

> God has launched a new form of church life called 'the cell group church.' At this stage, it is still pure enough to reach the exploring population of our day... The cell group church is based on the scriptural concept of community. The essence of community is a sense of belonging. There is a powerful Christian camaraderie established when people belong to each other in a cell group... As in the days of Wesley's class meetings, people can wrestle with personal sin, longstanding habits, and find release in the intimacy of the cell. Some have adopted the term 'Basic Christian Community' to describe the cells of this new style of church. People look after one another, and they share the ministry of reaching the unconverted as a community task (Neighbour Jr, 1990:38, 40).

Thus, Ichthus contributes to the renewal of the church through cell group church system as an alternative church model.

Ichthus has a worldwide interdenominational network which is called 'Ichthus Link.' It is a network of relationships between Ichthus and like-minded churches, movements and individuals in the UK, Europe and further afield. At the heart of this network of relationships is a desire to serve the body of Christ in making the gospel relevant to the local community, through encouragement, consultation, training and pooling their resources (Ichthus, 2003: web).

In the United Kingdom, teams of people who are training with Ichthus in London congregations can travel to Link Churches to help in evangelism, under the supervision of an Ichthus leader. Or one of Ichthus Link Churches could twin with one of Ichthus London congregations and develop relationships involving prayer and evangelism which will mutually benefit each other. A few of Ichthus link Churches are opening in a closer way with

Ichthus and are identified as Partnership Churches in order to see the gospel impact UK more powerfully and effectively (Ichthus, 2003:web).

In overseas, people from Link Churches can join an Ichthus short term evangelism or prayer team, or in consultation with Ichthus could send their own prayer or mission teams to Ichthus Churches abroad. The Ichthus Missions Partnership is a group of Link Churches working with Ichthus in outreach projects in Lebanon, Turkey, the Silk Route and France (Ichthus, 2003:web).

Ichthus Link comprises more than 130 Link churches and movements, and a similar number of individuals linking with Ichthus. Its ongoing activities serving Links include invitation to annual Leaders' Conference, Restoring Spiritual Vision Conference, Revival Camp, Prayer & Fasting retreats, Prayer & Intercession Schools, Radical Network training course, July Project training course, the Ichthus Bible School, Marriage Development Weekends, Church and Leadership Audits, Social Action Projects, Student Power Prayer Conference, Regional conferences, European Link conference, Link Leaders' Days, Visitors' Days, and Livelink magazine (Ichthus, 2003:web).

Ichthus Link Churches in UK include 14 churches in the East of England, English Midlands, North of England, Scotland, Northern Ireland, North East and West London, South London, and South East England. Ichthus Link Churches in Europe and the rest of the world include 23 churches in Denmark, Germany, India, France, Switzerland, Ireland, Sweden, Austria, Norway, Spain, USA, Finland, Canada, and Greece. Ichthus Link Movements include Harvest Rock Ministries in Los Angeles, Inter-Coop in Seoul, Korea, and Kataf KYCA in Nigeria (Ichthus, 2003:web).

Ichthus is a new interdenominational church for mission based on evangelicalism. Ichthus has revitalized a band system of John Wesley into cell groups. Ichthus is a model of cell group church movement. The communal spirit of Ichthus Christian Fellowship exerts a favorable influence on the unity of church for the common purpose of mission through Ichthus Link.

5.11.5 Missionary outreach

The ultimate vision of Ichthus is mission. The Ichthus vision statement reads:

> Our vision is to contribute to the completion of world evangelization by planting, growing and linking churches in the UK and overseas. We aim, by these means, to make disciples of Jesus through the whole gospel of words, works and wonders. Together we seek to be a people of one heart and soul for Jesus and His Kingdom, as we engage in ongoing mission towards unreached people groups across the world (Ichthus pamphlet, 2000).

Ichthus is a body of people who recognize their responsibility to obey the great commission

by taking the good news throughout the earth. They see church planting as the key to that objective. Their desire has been and remains that all those in leadership at any level in the fellowship shall have an evangelistic heart or evangelistic ministry (Ichthus pamphlet, 2000).

As well as being a local church (or Fellowship) two other elements have been fundamental to the nature of Ichthus - training and mission. Ichthus mission is to participate in the great task of bringing the gospel to all the nations of the world. The emphasis of the training is that every member of the body will be in some way equipped to take part in this challenge. Ichthus offers many courses equipping people in evangelism, discipleship, pastoral care, prayer, youth and children's ministry, and worship. Ichthus is a very mission oriented community from the beginning. Roger Forster explains:

> When we began Ichthus, we placed into the foundations the principle that we are a church fellowship, a missionary society and a training seminary all in one. We believe those three parts constitute the real ethos of what the Church of Christ is about and we feel that the whole business of mission, both at home and abroad, should be rooted on the local church (Celebration, 1995a:13).

The characteristic of Ichthus' mission is wholistic mission. Ichthus exerts three kinds of evangelism. Roger Forster explains three dimensions of evangelism with a view of the wholistic gospel.

> We have evangelism in its three aspects: Proclamation evangelism "Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the Gospel of the kingdom" (Mt. 4:23); Power evangelism "And they brought to him all who were ill, those suffering with various diseases and pains, demoniacs, epileptics, paralytics; and he healed them" (Mt. 4:23); Presence evangelism "The people who were sitting in darkness saw a great light and upon them a light dawned" (Mt. 4:16)… Thus Jesus introduces to us a comprehensive approach to evangelism in all its dimensions... (Forster, 2002:77). Our roots and current experiences altogether give a comprehensive description of mission, or alternatively of 'goodnewsing'. Evangelism and mission are equivalents when seen from Romans 15, embracing word – proclamation, work – social action and wonder – charismatic expression. We can see from this diagram that we are all engaged in mission evangelism even if we are concentrating on only one third of the holistic gospel, which incorporates spirit, soul and body... (Forster, 2002:77).

According to the biblical principle of evangelism, Ichthus exerts wholistic evangelism including proclamation evangelism, presence evangelism, and power evangelism.

Ichthus also puts a strong emphasis on the power of the Holy Spirit in mission. Ichthus assures that if the gift of the Spirit in the New Testament is utterly essential for the church to complete its mission because it is the Spirit's mission, then the baptism in the Spirit is virtually a mission enduement from God to his people for the work to be done. Without it, the church will never evangelize the world (Forster, 1994a:12). Forster believes that the mission

of the church is the mission of the Holy Spirit. There is no possibility that the church can accomplish its God-given mission without the Holy Spirit. And he considers that the work of the Holy Spirit and mission demonstrates that mission cannot be fulfilled without the work of the Holy Spirit (Forster, 1994a:12; O'Sullivan, 1994:247-263).

Under the characteristic of wholistic mission with special emphasis on the work of the Holy Spirit, Ichthus exerts a centripetal and centrifugal mission. As a centripetal dimension of mission, Ichthus attracts people by serving them in real situation of their lives. Ichthus has a number of practical projects reaching out into the local community sharing God's love. Some of these are Ichthus Community Projects, some are outreach projects based in congregations, and others are inter church projects, where a number of local churches are working together to bless the community. In Ichthus, having a relationship with people is important gateway in effective evangelism. A past member of Ichthus, Steve Chalke comments:

> I think we have really asked God to help us to be relevant to people. Not to change the gospel, but to relate to people where they are at. And I think that relationship is a major part of that. We have always majored on relationships because in a way, that is what people have in society (Ichthus, 1998:Video).

In the beginning period, there was the Jesus Action program encouraged all sort of good deeds. Old people were visited and helped with decorating or shopping. Lonely people were seen and loved. Thansport or hospitality was arranged and an effort was made to help the unemployed, those in debt, those in need of pregnancy of AIDS counseling, drug addicts and prostitutes. The whole purpose of this side fellowship life was to reveal Jesus to those who not know him (Kay & Shenton, 1993:77).

Now there are several projects for local community in Ichthus. Ichthus Community Projects includes The XL Project, The Ichthus Primary School, and The Orchard Family Centre.

In case of The XL Project, this Project works with young people in inner city schools in south London. One of Ichthus members, Patrick Regan set up the XL Project. His desire was to communicate the gospel in a fresh and accessible way to London's inner city teenagers. The project has a Christian ethos and is backed by a number of local churches. XL Project also works with churches in south London, around the UK and world-wide, to help them to develop their work with young people and in schools. XL Project provides resources and training for those who are seeking to work with young people. XL Project is committed to showing God's love to young people in a culturally relevant way, through relationships, the arts and multi-media presentation. In July 2003, XL Project was one of the winners of the inaugural Queen's Golden Jubilee Award for voluntary service by groups in the community. The award was granted in recognition of XL Project "working with and supporting schools, families and communities in South London." Alex Miners who participated in XL Project said, "XL Project has managed the balance between talking about the Christian faith and what

is acceptable in the world today" (Ichthus, 2003:web).

The Ichthus Primary School is a one-form entry independent school for children aged four to eleven years old. This school aims to give children a Christ-centered education in the local community of Camberwell and Peckham. About 95% of this area is black people. Staff are committed Christians who seek to develop the potential of each individual child physically, academically, emotionally and spiritually. The school works together to provide a consistent loving setting for every pupil. Fees vary according to the parents' income. Children from all religious backgrounds are welcomed at the school, it does not require that families attend church. One of staff says, "We do it not to serve our own children in Ichthus, but to serve the children in black area." The heart of what the Ichthus Primary School does is the desire to serve the local community with Christ-centered education. A number of parents come to Jesus through this program (Celebration, 1995b:22).

The Orchard Family Centre in Peckham is enabling families to be strong, providing them with the means to reshape their destinies, encouraging them to stop accepting their lot and to start creating the world they would like to belong to. The Centre serves 120 inner-cities families who are under pressure by offering quality care and education for the under-fives, positive parenting programs, and preventive schools programs empowering teenagers to make positive choices about parenthood (Live Link, 2001c:12).

As Outreach Projects, there are Your Place, The City Gates Church Centre, Southwark Habitat for Humanity, and PECAN (Ichthus, 2003:web).

The City Gates Church Centre is a centre for healing, prayer, conversation and books. This shop has opened its doors to bring Christ to the heart of Soho's red light area in London's West End where an Italian restaurant, a sex shop, a jazz music store, a strip club, and prostitutes' flats can be found. The Center has an ongoing public profile in the area and hundreds of people have visited the Centre. Some have received healing, others have opened their hearts to the Jesus and received prayer for all kinds of personal issues. The leader of the City Gates Church Centre, Matt Frost tells,

> Our weekly prayer meeting is on view to the public because we do not have blinds yet. A man came in wanting to talk. One of us took him into the kitchen for a chat. He had done an Alpha course five years ago, but had not felt able to become a Christian. He works in an office in Covent Garden and was in Soho buying pornography, but felt compelled to come in. He prayed to give his life to Christ (Live Link, 2001a:8).

Many people living, working and playing in Soho knew nothing of the church. Now as members of the church stand on the doorstep of the Centre talking to passers by, praying for them and inviting them in, thousands of people have been touched the City Gates Church Centre. A number of people who came into the Centre have since joined the congregation,

which has seen significant growth (Live Link, 2001a:8).

Your Place is a café that everyone could benefit from. A team of Ichthus hired a community centre in Woolwich and Your Place begun. The café opens one day a week and is serving around 50 meals over lunch time. The main meal and dessert only costs the customer £1.60. Your Place is non-profit making, just covering their costs, and relies heavily on volunteers. Mike who leads the Your Place team explains:

> Your Place is an expression of God's love in the community – breaking down the walls between the church and the world. We are aiming to serve good quality food at value for money prices. We want folk to be listened to, just as Jesus did when He sat around food with people. We want Your Place to have open doors to the whole local community, providing refuge and restoration in Jesus for all – irrespective of ethnic origin, age or religious beliefs (Live Link, 2001b:16).

One woman whose daughter was killed in America came into the café during the trial of the person accused. She said she wanted to be there because she found Your Place a place of peace. One man was offered prayer for the twisted knee and walked away healed; another woman said going to the café was the highlight of her week. The need for someone to listen and the desire for good is growing all the time, and the demand for the café is increasing. The vision of Your Place is to open five days a week, gained the meals-on-wheels contract for the local estate which would open more homes to the good news of Jesus (Live Link, 2001b:16).

Ichthus participates to Southwark Habitat for Humanity as outreach project for the purpose of evangelism. Habitat for Humanity may be new to London, but it certainly is not new elsewhere. It was started in 1976 in over 50 countries and it has built about 65 odd thousand houses around the world. The local people and local community get involved together with their local church and local companies to provide low cost housing for people on low incomes. As local Ichthus leader, Simon Thomas takes charge of Southwark Habitat for Humanity as chairman (Ichthus, 1998:Video).

For Noel Ellad, Volunteer coordinator of Southwark Habitat for Humanity this is a personal labor of love for neighborhood. He comments:

> I ended up drinking myself to death, amongst other things, by literally getting into the gutter and almost dying of alcohol poisoning. And someone came along in the street, who cared, and gave me a helping hand up. And this is today what I am offering that same helping hand. Habitat for Humanities doesn't build houses, it changes lives. It is not a handout, it is a helping hand up. We have the home owners work for at least 400 hours to show their willingness to it acts like a deposit as it were. Then at the end of the day, we at Habitat for Humanities give them an interest free mortgage, which is something nobody else wants to do. People may say we are crazy doing that. Of course we are. We are radical. Jesus was radical and we are respecting Christ. This is practical gospel. This is no religion. This is reality, of how Christ will be put at the top as a carpenter (Ichthus, 1998:Video).

Ichthus also serves the unemployed with Peckham Evangelical Churches' Action Network (PECAN) program. PECAN is a Christian charity helping unemployed people get jobs. PECAN is an organization that is won awards for the role it plays in the local community. Above all, in helping people get back to work. PECAN's managing director is Ichthus member Simon Pellew. He witnesses:

> We have been going for 10 years and I have been running this program for people to improve their unemployment. Unemployment has fallen dramatically. It is now below the average… We have prayed because we were really concerned about the whole condition of this area. It is really people working together… The local council has done a lot. Also I think the church has done and what PECAN has done are really big efforts as well. I think clearly it is our Christian faith. It is fundamental to what were doing. We are seeking to express God's love. And all my staff comes from the churches and we are really trying to be special, I think. Everybody at PECAN is paid the same and is trying to reflect how God values people (Ichthus, 1998:Video).

Since beginning in 1989, PECAN has helped over 2500 people and seek to train 600 people each year treating each of them as a unique individual. Beela Jalie who participated in PECAN said, "The workers gave me the care I so badly needed to restore my lost sense of self-confidence and enable me to change for the better" (PECAN pamphlet, 2002). PECAN is one of fine examples of where Ichthus' philosophy of not only words and wonders but also work has been put into operation. The success of PECAN has attracted the attention of social workers and government officials, and has certainly proved that the Church can make a difference in society.

From the very beginning, Ichthus tried to be people who looked out, not just people who tried to look inward at Ichthus' own needs. The other factor that Ichthus looked at in evangelism was that Ichthus believes that evangelism should not only be by word, but also it should be by the works and by the way of showing love for people and into the community. Ichthus began works: community action and social action programs. Faith witnesses the actions:

> We offered practical help to local people in need. We would give out our number and people would ring in and say, "Would I have some help for this and that and the other?" They have rung in perhaps because the fence had fallen down ; an old lady was going into hospital and she had no one to take care of her. We had many, many different situations where people have rung in for all kinds of different needs and we do our best to meet that need. I remember one woman who had contacted me and had asked me to contact her son. She lost touch with her son. We contacted the Salvation Army and we contacted him. He did not want to respond, but in the process I had a lot of talks with her, prayed with her and during that time she opened her heart to the Lord and started coming to meetings (Forster, 2001).

There have been good fruits of these social action programs. In actual fact there are more people in church on Sunday mornings in the U.K. than there are at football games on

Saturdays. There is a terrific attraction for people in the Ichthus Christian Fellowship. One of the members, Nicola Barker witnesses:

> We had a guy once who was standing outside our church. He was watching as people came out. He saw more laughing than talking and he went home to his wife and said that he had been looking at a church to go to as she was a Christian. And he said to her, "You know if you go to church, which he was not sure he wanted her to," I think you should go to one where people come out looking happy, so I have seen one down the road. Could you please go there? So she did. Then he came after a while to find out (Ichthus, 1998:Video).

Thus, Ichthus reaches out to the people in urban area through various community projects and draws them to Ichthus with a sincere serving. It is a dimension of centripetal mission of Ichthus.

In a dimension of centrifugal mission, Ichthus also exerts various evangelism projects. The reason why Ichthus has grown from fourteen members to more than two thousand over twenty years is that Ichthus believes passionately in evangelism. They do it constantly- in almost every imaginable way. Roger explains about Ichthus evangelistic methods, "We use everything. Stand on your head in the middle of the street if necessary to get attention." They sometimes go door-to-door. They hold open-air evangelistic meeting in the streets. They invite people to parties to buy Third World crafts. They perform pantomimes in local theaters. They witness through all the variety of social ministries that have developed (Sider, 1994:39). In a whole variety of ways, Ichthus consciously seeks for ways for Ichthus members to meet non-Christian neighbors in a friendly, relaxed, non-churchy context.

Ichthus offers challenging and equipping 'training courses and conferences' for effective evangelism for all ages. Training is important to the life of Ichthus. These 'training courses' include Ichthus Bible School, July Project, Radical Network, ExPERIENCE, and EXPLORE.

Ichthus Bible School: Continuing through 2001, and taking place monthly on a Saturday morning, the Ichthus Bible School is for serious-minded Bible students wanting to go deeper into God's Word and to develop their understanding and insights (Ichthus, 2003:web).

Radical Network: Radical Network is a one year training course aimed at mentoring Spirit-filled, radical leaders into Christian service and ministry. The original Network training program, established in 1982 was relaunched in September 2000 as Radical Network. As a mentoring program the course is tailored to suit the needs of the individual, but comprises: engagement in the general life of Ichthus, theological education, and mentoring experience (Ichthus, 2003:web).

ExPERIENCE: It is a year out training course in youth and schools work in inner-city London for those aged 18 to 100. Ichthus is committed to giving young people hope, dignity and the

knowledge that there is a loving God who cares for them. Through *ExPERIENCE* , moreover 15,000 young people have been touched last year by the message that God is alive and kicking (Ichthus, 2003:web).

The July Project: The July Project is a life-changing course of one, two or three weeks in teaching and hands-on experience in inner-city evangelism. Applicants are normally 18 years or older and be ready for a challenge (Ichthus, 2003:web).

EXPLORE: It is for young people wanting to take The Great Commission seriously. Each year teams go to different countries. There is a one-week training course prior to departure (Ichthus, 2003:web).

Several Conferences are held around year such as Revive!, God At War Theological Conference, Restoring Spiritual Vision, Student Power Prayer Conference, and Transformed Lives.

God At War: It is a theological conference examining the nature of cosmic warfare, the challenge of evil and the ultimate eschatological triumph (Ichthus, 2003:web).

Restoring Spiritual Vision: Twice a year Ichthus holds small conferences to offer times of personal renewal and refreshing for church leaders, evangelists, missionaries and others in Christian leadership (Ichthus, 2003:web).

Student power prayer conference: It is three day conference at the end of December/beginning of January for students in further education colleges or universities, or those about to enter in the coming year. This conference aims to develop prayer and vision among students for their colleges, communities and the world (Ichthus, 2003:web).

Transformed Lives: This course helps people grow up into Christ in personal wholeness and practical spirituality (Ichthus, 2003:web).

Ichthus' evangelistic activities are not only confined to England but also reach out internationally. Ichthus has been practicing 'March for Jesus' since 1987. When Ichthus practices March for Jesus, Ichthus takes worship out onto streets with prayer and praise. As the body of Christ marches, there is an opportunity for God to be manifested in his people, something to see, feel or know because unbelievers never come inside church building. Roger Forster says, "God inhabits the prayer and praises of his people and the people minister God's presence out into society because he is with his people as they march" (Forster, 1993:15). March for Jesus has a carnival feel. Some people carry balloons and colorful banners, there is lively music and songs - all in celebration of God's extravagant love for the world (Forster, 1993:15). Roger Forster comments on the church in the street:

> We want to see Jesus out on the street, in the market place, where people are because that is what Christ is all about. Jesus never had a building. The early church never had a building. We want to be in life and contact human beings. March for Jesus is an open church in the street with an open gospel (Ichthus, 1998:Video).

In 1987 some 15,000 people marched around London's financial center. Ichthus organizes March for Jesus and many denominational churches and mission societies participate to the march. In 1988 there was another March for Jesus through Westminster, past Downing Street and across into Hyde Park. This time people from all over the nation got behind it and there were about 60,000 who participated (Forster, 1993:8-9). Forster (1993:15) recalls March of Jesus in 1989:

> It was awe inspiring. The spectators on the pavements watched in silence. You could feel the presence of God on the street. Of course there was plenty of joy, dancing and celebration as well, but at that moment as we prayed together God was in that place and everyone knew it. Probably most onlookers had never seen Christianity like this. It was being demonstrates right in front of them on the street.

March for Jesus is a channel of spiritual encounter. The physical, psychological and spiritual forces that stand in the way of the Kingdom of God are driven back. When Ichthus had been holding an open-air March for Jesus in a nearby high street, the spiritual power connected with a local coven of witches was pushed back. There was an occasions when Ichthus marched through Soho, London's red light district. Forster (1993:7) testifies:

> I began to pray that Soho would become the cleanest place in London, that outpouring of the Holy Spirit would chase out every unclean spirit and cleanse the district. Just a short time later the Westminster police raided the whole area of Soho - I have never heard if such an operation before or since - and every illegal sex show was shutdown. People say to us: "Do you really think that was anything to do with marching for Jesus?" Yes! We cannot march through areas like that, call on the name of Jesus and ask God to intervene without something happening.

March for Jesus is a theological statement that reflects Jesus' triumphal march in the Cross, out of the tomb, leading captivity captive and giving gifts to men. Jesus triumphed over principalities and powers, making an open show of them and now leads the march that advances the gospel into the earth (Forster, 1993:18). March for Jesus is street evangelism. It effectively witnesses to the gospel in open air. The day after that 1990 March for Jesus, a television program for children included footage of the event. Soon after the program, a man phoned up one of our congregations and said: "Hey, I never knew church was like that, it looks good. Can I come next week?" (Forster, 1993:17) During one of the national praise marches a young man approached Ichthus members and said, "Hey, what's all this marching?" He walked with them, joined them for a picnic lunch, got into conversation, shared their sandwiches and got converted. He is still within Ichthus (Forster, 1993:18). George Carey, the former Archbishop of Canterbury comments on the meaning of March for Jesus:

> Marches for Jesus are seen as a very significant element in modern church life. The church has a message to proclaim and we should not be embarrassed or frightened about taking it into the market place on the streets of our communities. Such events are also signs of our unity together because every denomination is involved in this form of witness (March for Jesus, 2002: web).

In 1989 the marches spread across the UK, firstly to 49 centers, and then to hundreds of small marches. These street marches then spread firstly across Europe and North America, and then to the world. The International March for Jesus organization was formed. It was made up of Ichthus Christian Fellowship, Pioneer Team, Youth With A Mission and the worship leader Graham Kendrick. In 1994 the first Global March for Jesus covered every time zone and united over ten million Christians from over 170 nations in prayer and praise on the streets. Some were in major street celebrations, and other events were low key and in secret. In Jesus Day on 10 June 2000 a massive wave of praise rolled across the planet. Over seven million people, in thousands of communities and on every continent, took to the streets to proclaim the Lordship of Christ over the new millennium. It was the largest coordinated celebration of Christ in the millennium year (March for Jesus, 2002: web).

March for Jesus became an expression of participation in the Body of Christ worldwide. Denominational, racial and cultural differences were broken down through Mach for Jesus as the participants have identified together in the love for Jesus. Steve Clifford, International Chairman of March for Jesus comments:

> Having completed the Global March in July 2000, as the International Board, we concluded that we needed to hand the March over to the tens of thousands of people across the globe who had made it possible. Our prayer is that March for Jesus will continue to be a wonderful gift to the church as it goes forward taking the Good News to the world (March for Jesus, 2002:web).

The first March took place in the city of London in 1987. The event has become a global event, regularly drawing ten million people from 130 nations onto the streets. Almost 55 million Christians in about 180 nations have taken part in Global March for Jesus, ranging from huge praise marches to secret prayer walks. Jesus Day (10 June 2000) became the largest street celebration ever, and world-wide attracted up to 15 million people in 150 countries (March for Jesus:web). Likewise March for Jesus, one of Ichthus ministries has contributed to global mission. Roger Forster and Graham Kendrick continue to play a major role in the Marches for Jesus, but Ichthus in no ways tries to control them. March for Jesus is now a global phenomenon that was begun in a very special fellowship in a poorer section of London.

Ichthus has become a gift, not only to southest London but also to the world. From the beginning, Ichthus had an interest in Turkey. Roger and Faith Forster had already begun to get involved with missionaries from Turkey. They had been out to Turkey just a year before they began Ichthus- one year or two and they had felt a real burden to pray for Turkey. Faith

recalls the start of overseas mission:

> We had already begun to get involved with missionaries from Turkey. Roger and I had been out to Turkey just a year before we began Ichthus and we had felt a real burden to pray for Turkey. There were only a tiny handful of Christians and foreign workers working there at the time. And we found that God wanted us to pray for that nation and to see it evangelized. So it became one of our projects from the first month and if we found a missionary was home from Turkey or anyone who knew anything about the Christian scene, we used to invite them to come and speak to us and we wanted to pray for Turkey. That has continued over the years and so that now that we have an enormous involvement in what God is doing in Turkey these days (Forster, 2001).

Ichthus has had a lot of input into Turkey. Lots of prayer teams with lots of interest in that nation prayed for Turkey mission. They believe that God is really moving there and blesses the Turkey mission. Turkey is the first place of overseas mission of Ichthus and France is another place. Over the years, Ichthus has extended their overseas mission (Forster, 2001).

The aim of Ichthus overseas missions is to proclaim the good news of Jesus Christ throughout the world. Ichthus has given particular emphasis to what is popularly known as the 10/40 window over in the least evangelized nations of the world. Ichthus overseas missionaries are serving in a number of different countries worldwide in a variety of activities. Areas of ministry also vary, but most people are involved in church planting, humanitarian aid, relief and development, evangelism and Bible teaching and training, partnership with other agencies, and training for ministry. Ichthus sends workers overseas on short-term and longer-term visits, working in conjunction with some of our Link Churches. At present largest team is 6 ex-patriates, but usually there are between 2 and 4 missionaries partnering with local believers in those countries (Ichthus, 2003:web).

Ichthus' zeal for evangelism extends to the whole world. Since 1986 Ichthus has been involved in sending out missionaries, long and short-term to up to 30 different countries including: Azerbaijan, Albania, Turkey, Cyprus, Lebanon, Bulgaria, Egypt, Israel, France, Kosovo, Mauritania, Uganda, Kazakhstan, Brazil, Romania, Thailand, Indonesia, Nepal, Germany, China, Kenya, Malaysia, Mexico, New Zealand, Pakistan, Philippines, and Spain. Levels of responsibility and support for those involved has varied considerably, from full support, oversight and involvement in strategy, to relational links only.[44]

Ichthus missionaries have seen local and national networks, alliances being established for the benefit for the evangelical community in a nation, churches established, people saved, vulnerable people such as orphans and psychiatric patients having an improved quality of life through regular programs of rehabilitation and teaching, national church leaders being trained and envisioned for mission and evangelism, street children rescued and cared for, small

[44] Personal correspondence with Lynne Quanrud, the former director of Ichthus overseas mission in 2003.

enterprises being established for the good of the community, etc (Correspondence with Lynne Quanrud,2003).

There are 25 full time workers for the urban mission. The Fellowship also has a large and thriving overseas mission movement with over 80 missionaries working in 25 nations, with a special focus on the least evangelized nations of the world.

The ultimate vision of Ichthus is mission. Under the characteristic of wholistic mission with special emphasis on the work of the Holy Spirit, Ichthus exerts a centripetal and centrifugal mission. As a dimension of centripetal mission, Ichthus attracts people by serving them in real situation of their lives. Ichthus has a number of practical community projects reaching out into the local community sharing God's love. In Ichthus, having a relationship with people is important gateway in effective evangelism. As a dimension of centrifugal mission, there are many urban outreach projects. Ichthus oversea mission has given particular emphasis to the least evangelized nations of the world.

5.11.6 Conclusion

Ichthus Christian Fellowship began with the mandate from God to evangelize London and the nations by planting churches of Christ-exalting, Bible loving believers committed to Jesus, to His mission and to one another.

Ichthus is a cell group church as a community which is different from commune style community. It has a system of Cell, Congregation, Celebration rather than collective life style. Ichthus is a born place of modern cell community church and a model of cell group church. Ichthus' cell group is contemporary representation of John Wesley's historical system. The Pietist movement in eighteenth century tried to renew institutional church through small group community as a meaning of *ecclesiola in ecclesia.* The cell group community of Ichthus is what the Pietist movement tried to pursue. Ichthus contributes to the renewal of the church through cell group church system as an alternative church model.

Loving community for God and one another is Ichthus' primary value. Ichthus understands that practicing the Sermon on the Mount is the way to realize the kingdom of God here and church as real community. Ichthus recognizes the Holy Spirit as a dynamic power of their ministry. The empowering of the Holy Spirit is a basis of effective evangelism. There is an utter dependence of the Holy Spirit in Ichthus. At the same time, there is also an emphasis on social action. Ichthus is actively involved in the ministry for the poor and needy. Ichthus embraces Charismatic renewal and social gospel approach under the basis of evangelicalism. Ichthus pursues whole gospel with radical discipleship.

Ichthus is a new nondenominational church in Britain. Ichthus has been promoting interdenominational projects. Ichthus has a worldwide interdenominational network. At the

heart of this network of relationships is a desire to serve the body of Christ. The communal spirit of Ichthus Christian Fellowship exerts a favorable influence on the unity of church for the common purpose of mission through Ichthus Link.

Ichthus is a very mission oriented community aiming to contribute to the completion of world evangelization by planting, growing and linking churches in the UK and overseas. As a centripetal dimension of mission, Ichthus attracts people by serving them in the real situation of their lives. Ichthus has a number of practical community projects reaching out into the local community sharing God's love. In Ichthus, having a relationship with people is an important gateway in effective evangelism. Ichthus' evangelism is not only by the words they spread, but also by the works that they do, and the way they live life. As a centrifugal dimension of mission, there are many urban outreach projects. Ichthus oversea mission has given particular emphasis to what is popularly known as the 10/40 window over in the least evangelized nations of the world. Ichthus exerts wholistic evangelism including proclamation evangelism, power evangelism, and presence evangelism.

Ichthus Christian Fellowship shows that Christian community can be realized without changing external form of life. Ichthus also testifies that the form of Christian communities can be various and creative. But there is also a weak point in cell group community. Because cell group community does not have concrete form of community life, there is a possibility that the cell group community can be easily dissolved. The cell group community needs making up for the weak point in organic system in spite of its adaptability and flexibility.

Without changing external form of life, cell group community pursues community as essence of church through voluntary cell group community life. The cell group community of Ichthus is not a special model of community, but ordinary model of community as essence of church. The existence and ministry of Ichthus has a significant meaning in a sense that ordinary Christian church is asked to accept the cell group community like Ichthus as the essence of church and mission.

Ichthus Christian Fellowship reminds us that the mandate for Christian community life is not an extraordinary life for special Christian but an ordinary life for every Christian. At the same time the cell group community which promotes evangelism through cell group relationship is a very effective structure in evangelism and mission. The Ichthus' model of cell group community shows that community life is possible in a setting of ordinary society.

The cell group community of Ichthus Christian Fellowship which exerts the whole gospel is a more adaptive model of community life for the Christian mission in modern society, than many historic churches.

5.12 Conclusion

5.12.1 General assessment of ten selected Protestant communities today

All of the selected communities signify a marked divergence from the traditional community. They withdrew from the world in order to commune with God, but the selected communities' emphasis is on identification and solidarity with the world in its travail and misery instead of detachment from the pressing concerns and needs of the world. The selected communities serve God in the world. They are contemporary Christian community models that are alive and very active in evangelism and mission.

A general assessment of the selected communities produces the following conclusions:

1. **The selected communities have authentic spiritual leaders.**
   They are Eberhard Arnold of Bruderhof, Zhing Dienying of Jesus Family, Ted Hagre of Bethany Fellowship, R. A. Torrey III of Jesus Abbey, Erlo Stegen of Mission Kwasizabantu, Brother Roger of Taizé community, Basilea Schlink of Evangelical Sisterhood of Mary, Francis Shaeffer of L'Abri Fellowship, John Miller of Reba Place Fellowship, and Roger Forster of Ichthus Christian Fellowship. The community leaders play evident roles in establishing and developing their communities.

2. **Most of the communities were started with an apparent calling from God.**
   The calling of the Bruderhof is witnessing the gospel by practicing radical Christianity in a communal context. The calling of Jesus Family is witnessing real Christianity and evangelism through a community of brotherly love. The calling of Bethany Fellowship is to promote world evangelization through training, sending, and supporting missionaries. The calling of Jesus Abbey is renewal of the church and world mission through intercessory prayer. The calling of Kwasizabantu Mission is an authentic mission through God's revival. The calling of Taizé is reconciliation and unity among divided churches. The calling of the Evangelical Sisterhood of Mary is to proclaim God's glory to the world through intercessory prayer and active evangelism. The calling of L'Abri is to demonstrate the reality of God and to prove the biblical truth across all sections of life. The calling of Reba Place Fellowship is witnessing the gospel through radical discipleship in an urban setting. The calling of Ichthus is urban evangelism and world mission through a wholistic gospel approach.

3. **There is diversity in the manner in which the communities were established.**
   Some communities were begun intentionally, but some were not. The communities such as the Bruderhof, Taizé community, the Evangelical Sisterhood of Mary, Ichthus Christian Fellowship, Reba Place Fellowship, the Jesus Family, and Jesus Abbey were founded as the result of an apparent vision for a Christian community. Christian community life itself was an adequate purpose for those communities. The communities such as L'Abri Fellowship, Bethany Fellowship, and Kwasizabantu Mission did not intend to establish community in their beginning stages. The formation of a Christian community was totally the outcome of the guiding of the Holy Spirit. It was the result of God's work and answer of their prayers. In the latter communities, communal spirit is relatively less stressed in comparison with the former communities. Consequently Christian community is able to be started intentionally or it can be started unintentionally.

Whether the beginning is intentional or not, the formation of a Christian community should be regarded as the result of the work of the Holy Spirit.

4. **All the selected communities live a communal life even though the focus and mode of community life are different and various.**
   Most of the communities pursue brotherly love as one body of Christ and try to realize the communion of saints as an essence of the church, and they are eager to recover the life of the early church community.

5. **A common spiritual element amongst all the communities is prayer.**
   As prayer was a prominent spirituality in the early church community in the book of Act two, so prayer is a center of the spirituality and has exclusive priority in the selected community activities. The kinds of prayer that the communities practice are common prayer, personal prayer, contemplative prayer, and intercession prayer. Commitment to daily prayer and intercessory prayer for others and world mission are especially stressed. Prayer is also a channel of the provision for the communities' daily need. Prayer underlies the spirituality of the selected communities.

6. **Most of the selected communities are committed to pursuing renewal.**
   The pursuit of renewal of the communities includes church renewal through the restoration of the early church community, renewal of church by living a real community life of brotherly love, renewal of the real Christianity by practicing radical discipleship, renewing Christianity by preserving biblical truth, liturgical renewal of church, renewing church through Charismatic renewal, church renewal through repentance and revival, and revitalization of the dying church by wholistic evangelism and world mission. Those Christian communities are channels of renewal of the church.

7. **Most of the selected communities are non-denominational.**
   Even though the communities have their own denominational backgrounds, the communities are non-denominational. The enterprise of the communities came out of voluntary commitment and non-institutional orientation. The communities take a role of mediator of reconciliation among churches and denominations even though their focuses are different and unique. The true believers from all denominations are coming closer to one another as an invisible body through the non-denominational openness of the communities.

8. **There are differences on the matter of Charismatic Renewal among the selected communities.**
   The communities such as the Evangelical Sisterhood of Mary, Ichthus Christian Fellowship, Bethany Fellowship, Reba Place Fellowship, the Jesus Family, and the Jesus Abbey are involved in the Charismatic Renewal movement. Not all these communities encourage the spiritual gifts in public, but they seem to be open to the charismatic gifts and utilize them for their community life and mission. The communities such as Bruderhof, Taizé community, and L'Abri Fellowship, and Kwasizabantu Mission have no relationship with Charismatic Renewal. These groups are more set on the value of sanctification and the fruits of the Spirit.

9. **Most of the selected communities pursue the whole gospel.**
   The community of brotherly love, radical discipleship, Charismatic renewal, active evangelism, social involvement for the poor and needy, world mission – all these are characteristics of the whole gospel. These characteristics of whole gospel are partly included in the selected communities, even though their calling and ministry are different. Those communities seek to integrate worship, discipleship, fellowship, and social action. The communities have a tendency to unite the spirituality of the Anabaptists, the Evangelicals, the Pentecostals, and the Ecumenicals. Most of the communities are interracial, including black and the white, men and women, the disabled and the healthy, and various nationalities. Not all the selected communities coincide with these characteristics, but the communities generally pursue the whole gospel. The communities seek to keep a well-balanced and wholistic spirituality.

10. **There are also similarities in pairs among the communities.**
    Such cases are the Bruderhof and the Jesus Family, Taizé community and the Evangelical Sisterhood of Mary, Reba Place Fellowship and Ichthus Christian Fellowship, and Mission Kwasizabantu and the Evangelical Sisterhood of Mary.

The Bruderhof and the Jesus Family both adhere to the community of goods. They were founded the same year and have similar approaches to understanding community as a community of shared goods. Both of them follow radical discipleship and regard the Sermon on the Mount as a core value. As far as centripetal mission is concerned, the two communities are significant centers of centripetal mission. The Bruderhof community has tried to have fellowship with the Jesus Family and some of them have visited the Jesus Family in China. The Bruderhof and the Jesus Family share considerable similarities on the community life concerns and are contemporary counterparts in the West and the East.

Taizé community and the Evangelical Sisterhood of Mary are outstanding Protestant monastic communities. Taizé community is a brotherhood community in France, whereas the Sisterhood of Mary is a sisterhood community in Germany. The founding years of both communities are similar to each other. Both of them have played an important role in bringing a new awareness of contemplative prayer and liturgical renewal to the Reformed churches of Europe and became spiritual retreat centers. Both of them are vital centers of centripetal and centrifugal mission. Even though the calling and pursuit of both communities are different in many ways, their existence as representative monastic communities in Protestantism bears a significant meaning to the Protestant Church.

Reba Place Fellowship and Ichthus Christian Fellowship also share considerable similarities as urban communities. Both of them are related to the radical discipleship of the Anabaptists to some degree. Whereas some Christian communities are geographically isolated from the local society, Reba Place Fellowship and Ichthus Christian Fellowship are situated in the urban setting and actively involved in urban ministry. They reach out to the poor and needy to save people in society. Both of them are involved in Charismatic renewal and have congregational structure in their Fellowship. Some of the members of both communities live in their communal living houses in their Fellowships. The Ichthus' cell group community of Ichthus and Reba's small group meetings are similar to each other. Both Fellowships show the possibility of urban community.

The spirituality of Kwasizabantu is similar to the spirituality of the Evangelical Sisterhood of Mary in Germany. The denominational root of the two communities is the German Lutheran Church. The Evangelical Sisterhood of Mary and Mission Kwasizabantu put strong emphasis on repentance and revival. Both of them consider repentance as the key to spirituality and have experienced revival. Both of them experienced powerful works of the Holy Spirit, but they are in the stream of pious evangelicalism rather than the Charismatic movement. They exert active ministries of evangelism and mission to the world.

5. 12. 2 Ecclesiastical significance of ten selected Protestant communities today

Through the extensive research on the ten selected Protestant communities today, one notices that there are four modes of Protestant community in its form. Discerning the modes will be helpful in understanding the ecclesial meaning of the Protestant community today.

The first mode is an intentional Christian community (Christian commune) in which all members live together in a community house within restricted boundaries and have community of goods. They live together in community houses, eat together in a community dining room, work together in a community factory (some members work outside of community), and share goods and property in common. The Bruderhof, Taizé community, the Evangelical Sisterhood of Mary, Bethany Fellowship, the Jesus Family, and Jesus Abbey are included in this case.

The second mode is the Protestant community that has both a congregation structure and a partial community life in which only some members live in a community house and practice a common purse. Reba Place Fellowship is an example. It is a model of an urban community.

The third mode is the Protestant community in which members live together as a community but do not practice common purse. L'Abri Fellowship and Mission Kwasizabantu are examples. The mode of community of L'Abri remains unusual and is a unique type among Christian communities.

The fourth mode is cell group community. A Cell group community does not live in a community house and practice common purse, but it meets as a small group community, shares life and seeks to serve together once a week. Ichthus Christian Fellowship, as the fourth case, is a model of cell group community. The four modes of Christian community show that Christian community is possible in various forms and can be creative according to its calling and situation.

The four modes of Protestant community means that Christian community as an essence of the church can be represented as various forms according to its calling and circumstances.

Regarding the relationship with the established church, the selected communities all signify special working fellowships alongside of or within the institutional church. Most of the Christian communities, such as Taizé community, the Evangelical Sisterhood of Mary, Ichthus Christian Fellowship, Reba Place Fellowship, and the Jesus Abbey have sought to work in conjunction with the wider program of the established church rather than against the church. Such groups as Bruderhof, Bethany Fellowship, the Jesus Family and Mission Kwasizabantu, unlike the rest communities, were at first organized apart from the institutional

structure of the church because of suspicion and opposition on the part of certain segments within the church. Yet later these groups have kept themselves open to the possibility of working within the established church and for the church.

Through the research on the selected Protestant communities today, one can identify the ecclesiastic significance as follows:

1. Protestant communities signify that *communion sanctorum* and *koinonia* as an essence of church is not just a conceptual entity but a visible reality that can be realized in the Christian life.

2. The ten Protestant communities testify that the early church community in the book of Acts 2 is also possible as a lifestyle today. There has been a stubborn assertion that it is impossible to represent an early church community in this age, but the ten Protestant communities are the contemporary evidence of realization of the early church community today.

3. The four community modes show that Christian community as the essence of the church can be expressed in various forms: intentional Christian community, monastic community, cell group community, and unique mode of community. An established church can utilize a cell group community and partial communal life groups within congregational structure to restore and improve the communal spirit of the church.

4. Protestant communities influenced the renewal of the established church through their highly devoted community life of love. Protestant communities have been the wellsprings of renewal in Protestantism. Protestant communities become a place of reconciliation between divided Christians and denominations. The communities have a role as mediator of reconciliation among churches and denominations.

5. The Cell group community is a movement of *ecclesiola in ecclesia*. Cell group community is a contemporary representation of Pietists' band system. It is a community movement within an institutional church. It means that an authentic Christian community can also be practices within the established church today.

6. In chapter two we have seen that community is a channel of the kingdom of God. Christian community is the visible reality of the kingdom of God on earth. The kingdom of God can also be realized partly now and here through the true Christian community of love. The ten Protestant communities today can be said to function as a channel of kingdom of God.

5. 12. 3 Missionary significance of ten selected Protestant communities today

Through the research on the selected Protestant communities today, we can conclude the missionary significance as follows:

1. All the selected communities exert both centripetal mission and centrifugal mission, even though the emphasis is somewhat different among the communities.

2. The mission of the communities is primarily developed through centripetal mission. The selected communities draw peoples to the communities through their brotherly love and devoted life and witness to the reality of gospel.

3. Those communities are places that function as a gospel contact point, and also function as mission fields. The centripetal mission is naturally extended beyond the community to the wider world as a dimension of centrifugal mission.

4. The selected communities are also involved in active centrifugal mission. They preach gospel in an evangelistic way and send missionaries to the unreached areas for the world mission. The evangelism does not only take place through the words they spread, but also by the works and their presence. The communities reach out to the needy people with various compassionate ministries and preach the gospel.

5. Most of the communities exert centrifugal mission by sending small community teams to the mission fields, and they exert mission in the community setting. Most of the selected communities take two approaches to mission, the mixture of the centripetal and the centrifugal mission. The communities try to keep a balance of the two. The two ways of witnessing the gospel to the world are the Christian presence as centripetal mission and Christian proclamation as centrifugal mission.

6. In general contemporary mission is relatively weaker in practicing centripetal mission than practicing centrifugal mission. The most desirable method of mission is the mixture of the centripetal mission and centrifugal mission. The ten communities balance the whole contemporary mission by practicing both centripetal mission and centrifugal mission.

7. As we noted in chapter four, the Anabaptists in the sixteenth century and the Moravians in the eighteenth century exerted community mission. Through the research on the ten Protestant communities today, one notices that community mission is not a special phenomenon, but can also work nowadays. Mission through community is always a requisite and essential basis.

8. As we have seen in chapter two, mission is to preach and practice the whole gospel in all-inclusiveness. The community of brotherly love, radical discipleship, Charismatic renewal, evangelism, social involvement for the poor and needy, and world mission – all these are characteristics of the whole gospel. These characteristics of whole gospel are included in the ten selected communities. A whole gospel is the contents of mission. The ten communities show that the ten communities live and practice a whole gospel.

9. Community and mission are intimately linked. Community and mission cannot be separated as two entities. Community and mission are inseparably related. Authentic mission is possible through the community of love.

CHAPTER 6 FINAL OBSERVATION

This study researched Protestant communities as mission communities in the perspective of biblical, historical, missiological, and practical studies.

Chapter two studied the biblical foundation regarding the Christian community and mission. Chapter three studied the meaning and nature of the Protestant community in church history. Chapter four studied the missionary significance of the Protestant community movement in church history. Chapter five studied the missionary significance of the ten selected Protestant communities today.

The final observation from this extensive study is as follows:

1. The Triune God is the origin of community, and community is the mode of existence of God. Christian community is derived from God's community. The church is community restored by the Triune God and the essence of the church is Christian community.

2. Community is an integrative motif and the central message of the Bible. The divine goal for history is God's establishing of community. The Bible is the history of community concerning the beginning of community, the destruction of community, the restoration of community, and the completion of community. Christian community is a channel of realization of the kingdom of God.

3. As a restored community, the early church was a loving, sharing, praying, and witnessing community. The early church's philosophy of common possession and sharing materials in brotherly love was continuously practiced throughout the churches in the book of Acts and the Epistles. The early church is a model of Christian community that believers must always strive for, constantly return to. It is possible to live the life of the early church community now. It was proved through the history of the Protestant community in chapter three and the ten contemporary Protestant communities in chapter five.

4. Christian community is not just conceptual, but a practical community. Christian community can be practiced in various forms. Protestant community includes the four modes: intentional Christian community, monastic community, church community, and cell group community. These four modes have an equal value in a sense that they exert the communal spirit in diverse ways. These four modes of Protestant community developed through the history of Protestant community in chapter four and the ten selected Protestant communities today in chapter five.

5. Church is not an organization, but an organism as community. One of significant goals of the Protestant community movement in church history is 'balance.' When church became institutionalized and secularized in church history, Protestant community movements contributed by restoring the communal spirit of church, and in doing so, they balanced the church.

6. Protestant communities influenced the renewal of the established church through their highly devoted community life of love. Protestant communities have been the wellsprings of renewal in Protestantism. They also become places of reconciliation

between divided Christians and denominations. The communities have a role of mediator of reconciliation among divided churches and denominations.

7. Mission is to participate in God's mission by following on the divine purposes of saving the world. Mission is not just for the saving souls, but also includes missionary discipleship. It is to preach and practice a whole gospel in all-inclusiveness. Mission is preaching the gospel to all peoples to the ends of earth.

8. Mission is not only a matter of the 'scope' of preaching gospel to the ends of earth, but also a matter of 'content.' The contents of mission should contain living a holy life, doing justice for the poor and needy, practicing the Sermon on the Mount as a radical discipleship, living in a Christian community, and pursuing the kingdom of God on earth. This quality of mission as content was practiced by the Anabaptists, Pietists, and contemporary Protestant communities.

9. The whole gospel is a balanced gospel. It contains centripetal mission and centrifugal mission, Christian presence and Christian proclamation, and the New Commandment and the Great Commission. As we have seen in chapter two, mission is to preach and practice a whole gospel in all-inclusiveness. The characteristics of whole gospel are present in the ten selected communities. A whole gospel is the contents of mission.

10. The contribution of the Moravian missionaries of the Herrnhut community, beginning half a century before William Carey, was to produce a shift of emphasis of missionary awareness within Protestantism. The Herrnhut community included the centripetal mission and centrifugal mission by living an intentional community and sending Moravian missionaries. Moravians' community mission influenced William Carey and brought a paradigm shift to modern mission. It is obvious that Moravian's community mission had influenced William Carey's mission. This shows how the integration of two ways of mission is powerful.

11. Community movements have functioned as a major part of the mission movement of Protestant mission. The main stream of mission such as the Anabaptists, Moravians, modern mission societies exerted powerful mission on a communal basis. However, most contemporary missions have lost the communal nature of mission. Mission should be exerted in a community dimension, not in individual level. The history of Protestant mission testifies that Christian community is the most effective and powerful method of mission. An intense, visible expression of community is especially important for evangelism and witnessing. Mission through community is always essential.

12. Up to now mission has usually been confined to centrifugal mission that emphasizes preaching the gospel to the overseas regions. It is a phenomenon of unbalanced mission. Centripetal mission is a basis and starting point of centrifugal mission. Without the contents of centripetal mission, centrifugal mission cannot have a desirable result. A balanced mission that includes both centripetal and centrifugal mission has been exerted through the Anabaptists, the Pietists in chapter four, and ten contemporary Protestant communities today. Centripetal mission and centrifugal mission should be exerted together in balance.

13. The church as a Christian community, as outlined in Scriptures and Protestant church history, has fulfilled a great missionary role. Community and mission is intimately linked each other and it cannot be separated as two entities. Community and mission are inseparably related. Authentic mission is possible through the community of love. Community is the essence of church and the essence of mission.

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