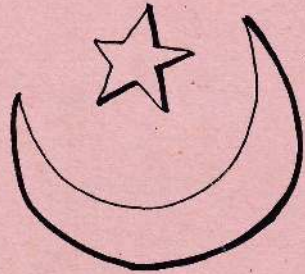
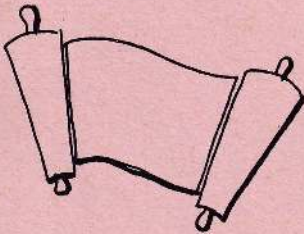


*Living together with
other Religions*

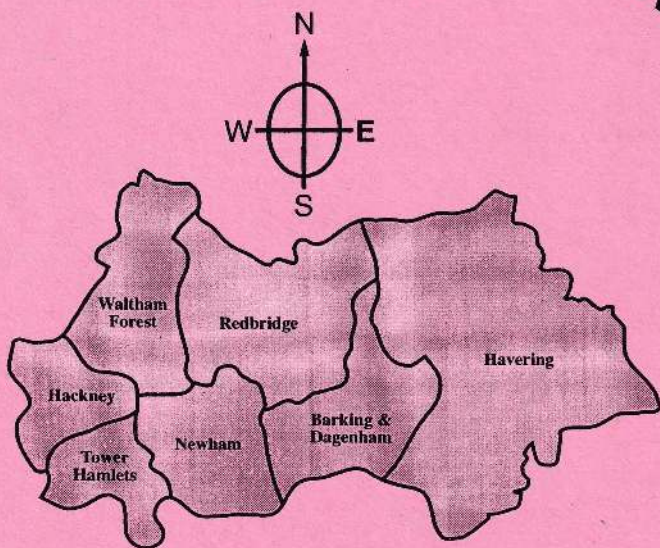


Charles Karunaratna

In aid of

East London Asian Christian Fellowship

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19th September 1998



*“They shall come from the East and from the West,
from the North and from the South,
and shall recline in the Kingdom of God.” Luke 13:29*

Price £3.00

Living Together With
Other Religions.

by

Charles W. Karunaratna

Living Together With
Other Religions.

Brief Criticism of Christian Missions
and Introduction to Other Faiths.

by

Charles W. Karunaratna
LTh., BD., MA., MTh., PhD., D.Th.

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Other Books by the Author:-

1. Compulsory Religious Education in Contemporary Multi-Faith Society.
2. Sannyasi and Saint: Otherworldliness in some Hindu Scriptures and in the New Testament.
3. Buds of Earth and Flowers of Heaven: Study of some New Testament people. (co-author, Roland Durn)
4. Barnardo: The Preacher Man: Edited Collection of some of Dr. John Barnardo's sermons. (Awaiting publication)
5. Holy and Not So Holy. (Bible Studies, Comments on Social Issues)
6. Buddhism and Christianity in Colonial Ceylon, AD 1505-1948 (Awaiting publication)

Dedicated

To my fellow pilgrims of other religions
as we seek to be true to our beliefs and practices.

Meditation

Yet will I gather others besides His own that are gathered.

- 1 Gather us in, Thou Love that fillest all!
 Gather our rival faiths within Thy fold!
Rend each man's temple-veil and bid it fall,
 That we may know that Thou hast been of old:
 Gather us in.

- 2 Gather us in: we worship only Thee:
 In varied names we stretch a common hand:
In diverse forms a common soul we see:
 In many ships we seek one spirit-land:
 Gather us in.

- 3 Each sees one colour of Thy rainbow-light:
 Each looks upon one tint and calls it heaven:
Thou art the fulness of our partial sight:
 We are not perfect till we find the seven:
 Gather us in.

- 4 Thine is the mystic life great India craves,
 Thine is the Parsee's sin-destroying beam,
Thine is the Buddhist's rest from tossing waves,
 Thine is the empire of vast China's dream:
 Gather us in.

- 5 Thine is the Roman's strength without his pride,
 Thine is the Greek's glad world without its graves,
Thine is Judaea's law with love beside,
 The truth that censures and the grace that saves:
 Gather us in.

6 Some seek a Father in the heavens above,
 Some ask a human image to adore,
Some crave a spirit vast as life and love:
 Within Thy mansions we have all and more:
 Gather us in.

George Matheson, 1890.
(The Baptist Church
Hymnal, 1933 edition,
Hymn No: 544)

Author's Preface

This small booklet is offered as a Christian contribution towards a better and more understanding acceptance of some of the major religions of the world. Gone are the days when we delighted dividing our world according to our prejudiced view as either being "Christian" or "Non-Christian". As the 20th century draws to its close the world has shrunk into a global village. Moslems are now found not only in Saudi Arabia but in Bradford and Bombay. Hindus are no longer confined to their historic provinces of India; they are found all over the world. Buddhism now has well established roots in most countries. Let me explain.

Many English cities are now multi-racial and multi-faith in their social setting. Mosques and Temples now maintain a spiritual presence in the heart of what used to be known as Christian England. The statistics are a real eye-opener for those people whose religious attitudes and horizons are still in the pre-1939 era. An Anglican newspaper in 1996 supplied readers with the following facts:-

"Between 1980 - 1990, 1,000 people left the Church of England each week. Other denominations suffered a similar decline. Today more than 90% of the British population do not go to church. Of the rest, many only go at Christmas or Easter. Every day in Britain at least 480 couples are divorced, 170 babies are born to teenaged mothers and 470 babies are aborted. A new crime is committed every six seconds in Britain, and a violent attack every two minutes. Although there are 30,000 Christian clergy in Britain, there are more than 80,000 registered fortune tellers and witches".

We live in a society where the secular has almost overtaken the sacred in values, standards, convictions and policies. The desperate need of men and women, old and young, is to rediscover their religious and spiritual dimension. Moral behaviour will then be translated from the broad ways of destruction into the straight and narrow paths of good, wholesome and abundant living. This is a call not to despise the religious faiths and practices of others. We must learn to live together with respect and goodwill with the religions of the world. Where we share common ground let us rejoice. When we differ and go our separate ways let us do so with our hearts and minds not forgetting our good manners.

There are three main sections of this book:-

- Sect 1 - A Critical Analysis of Christian Missions.
- Sect 2 - Living Together with other Religions.
- Sect 3 - An Appeal for Toleration of other Religions in our Schools.
- Appendix - Summaries

An adequate bibliography is included for readers to pursue their studies at leisure. At each local parish level Christians must learn about other religions. How else can we share our faith in a multi-faith society? Evangelism must remain for ever and a day "one beggar telling another beggar where to find bread." We cannot hope to improve on that definition by the late great Dr. T. Niles of Ceylon

Peace be to you all.

Charles W. Karunaratna,
London,
1998.

Section 1

A Critical Analysis of Christian Missions

(A) "Many Creeds : One Cross"

John 12: 32-33.

In the 1940's this was the title given to a book that captured in a startling manner the unique nature of Christ and Christianity.¹ Quite apart from the World Missionary Movement that we trace from the labours of William Carey, we must endeavour to come to terms with the challenge presented to us by the presence of so many religions in Britain today.² It is always sad to see our Christian churches and chapels closing down for one reason or another. Redundancy has sad side-effects. But, when some of these churches are taken over by Sikhs, Moslems or Hindus for purposes of non-Christian worship, then, we begin to feel tremors of great regret and disappointment.³ It's not my intention to say whether we are right or wrong in so reacting, but at the end of the day when scholars in the field of comparative study of world religions have discussed and debated, I simply want to hold fast to the truth that there may be many creeds but there is only one cross of salvation. Jesus Christ is unique.⁴ He alone is the Way, the Truth and the Life. Churches (buildings) may become redundant but Jesus remains supremely relevant as Saviour of the world.

In our schools in contemporary society Religious Education should continue to occupy a place of prominence and prestige. But, let us keep Religious Instruction to the Churches and Sunday Schools where the faithful meet for worship and learning. Let the Gospel message be spread by radio, television, newspaper, drama, evangelistic campaigns, open-air preaching, etc... methods available to all Christian denominations. But, if schools are to provide an education for living, then, let scholars be taught the religions of the world, freedom being allowed for anyone to opt out of such lessons, or to insist on doing examination work within the framework of their own religious loyalties. More than ever before, Britain today is a multi-religious land.⁵ Why should the secular state direct the sacred communities in the task of religious education or worship?

This brings me to my third point in this essay. Gone are the days when missionary work was defined as carrying the Christian Gospel to non-Christians overseas. Stephen Neill has

expressed this brilliantly with enough and more sarcasm. "Mission used to be an affair of far horizons. The missionary was the man who disappeared into distant and unknown lands, to return after some years to hypnotize western congregations with tales of adventure amidst uncouth and possibly dangerous aborigines."⁶ In contemporary British society we come face to face with these non-Christians. What is more, British Christianity has seen some signs of decline since the last world war. For these two reasons, missionary work begins, like charity, at home.⁶ In the words of the late D.T.Niles this means one beggar telling another beggar where to find bread.⁷ If, however, through spiritual indifference or theological confusion (cowardice?) we refrain from evangelism then we will inevitably end up by becoming a pastoral community, shrinking as the years go by with no converts coming in. But, in biblical Christianity pastoral care and evangelistic concern are bound together.⁸ Christians have been in the forefront of scholarship as far as other religions are concerned. We have in fact translated the scriptures of Hinduism, Buddhism, and Islam. Not content with such serious study we have translated the Bible into various national languages. This dual work still goes on at home and abroad. One thinks of the Study Centre, Colombo, Sri Lanka, run by the National Council of Churches in that island, and here in Britain much good work is done at Selly Oak, Birmingham, at the Centre for the Study of Islam and Christianity.⁹ In Sri Lanka the study of Buddhism has engaged scholars for a long time now. It was Bishop R.S.Copleston of Colombo who published in 1892 "Buddhism primitive and present in Magadha and Ceylon" This book still remains a source book on Buddhism written by a linguist who knew his Pali, Sanskrit and Sinhalese. In 1908 there appeared in London two volumes entitled "Ceylon Buddhism" edited by A.S.Bishop. They contained 19 theological works undertaken by a great Wesleyan missionary, Daniel John Gogerly. In 1946 D.T.Niles wrote "Eternal Life Now". It was a presentation of the Christian Faith to the Buddhist, and marked a modern attempt to define in theological language the basic concepts of Christianity and Buddhism.

What is important about the 'Niles Method' is that it displayed a sense of respect and friendship unlike the apologetic tracts of the 19th century which displayed such ignorance and bitterness. Niles made masterly use of Buddhist terminology in order to convey Christian teaching to the non-Christian reading public...

"Let this, therefore, be our constant meditation, our Jnana (Knowledge.)

1. that we are Anicca (Perishable) apart from God.
2. that we are Annatta (Soul-less) apart from Him.
3. that it is His love which dissolves our Dukha (Suffering/Sorrow).
4. that it is His love which is our Sarana (Refuge)
5. that without Him we can keep no Sila (Morality).

6. that in the remembrance of His love is our true Samadhi
(Meditation).”¹⁰

One would be tempted, in spite of Christian charity, to disown views as expressed by the famous Bishop R. Heber... “the heathen in his blindness bows down to wood and stone”... as not doing full justice to other religions. Such 19th century missionary views were prejudiced towards Christianity as to miss the essential spirituality of the world’s great religions, a spirituality we commend today and which forms a meeting point for dialogue as well as for missionary activities. Let’s take Buddhism as a case in point. There is a desire to understand in a scholarly manner the teachings of Buddhism. This is where the Christian community stands in Sri Lanka today. It is not the same stand taken by Heber, who, in his famous hymn originally wrote “savage” and later replaced it by the word “heathen”.¹¹ Buddhists no more worship images and idols now than Roman Catholics do in their churches. Veneration of images is apparent but no idol-worship. Symbols and signs are used in abundance but mainly as reminders of higher realities and other dimensions. For example, Dr. E.G. Parrinder, in the course of examining African religious systems, made the following comment. “African paganism, the ancient African wisdom, aspires from the root of its soul towards the very soul of Christian spirituality”.¹²

Heber would have ranked higher as a theologian if he adopted St. Paul’s line of thought when faced with the religious experience of the Athenians in Acts 17: 22-34. These verses are worthy of comment as answers to Heber’s defective thinking and theology. In verse 16 we note that ancient Athens was full of idols, and yet Paul addressed its citizens as people who were “somewhat religious”. He noticed their “objects of worship” and their “altar with the inscription . . . To An Unknown God”. (verse 23). Faced with that type of challenge Paul actually mentioned one of the non-Christian poets of the Athenians in verse 23, and from such points of contact proceeded to preach Christ as the true revelation of the living God. Paul made it clear that the quest of the Athenians for, and aspiration towards, God has not yet been fulfilled. Their religion had not brought them full satisfaction but this did not necessarily mean that their religion was totally evil. In other words, God had not left himself without witnesses in the world. Could Paul be described as believing that other religious-systems, including Judaism, were just preparatory for the coming of Christ?¹³

If this be the case, Heber’s wording ought to be changed so that the more correct theological insight can be made clear:-

“The heathen in his hunger
Bows down to wood and stone”.¹⁴

Some years ago Dr. E.G.Parrinder in his Wilde Lectures at Oxford commented on this particular passage in Acts. "In fact men in no religions live in a purely 'natural' and godless world. Paul told the Athenians that God was not far from each one of them, 'that they should seek God, if happy they might feel after him and find him'. (Acts 17: 27). All religions are revelation, in the sense that God speaks to men through them. The revelations are different, and they are transmitted with varying fidelity. Some of them are pale and all are imperfect, but there is one true light 'which lighteth every man'."¹⁵ For a somewhat negative comment one refers to Emerson Tennent's book "Christianity in Ceylon" which was published in 1850...

"Conceive the difference of meaning", he wrote, "which will attach to the words of the English Liturgy, 'we have done those things which we ought not to have done', and for which the only equivalent in Sinhalese is the atheistical confession of Buddhism, 'To us all sin happens'." ¹⁶ If we can get away from the predestination/freewill debate we will come across a definite trend in the Christian Scriptures which attaches to man an element of freedom and choice. Sin is man's conscious disobedience of God's commands, and J.S. Whale stood on good ground when he maintained that "we who have been created for fellowship with God repudiate it continually; and that the whole of mankind does this along with us. Every man is his 'Adam', and all men are solidarily 'Adam'."¹⁷

To the Buddhist, however, with his doctrine of Karmic bondage, sin in 'this life' 'happens' as the result of past Karmic deeds in a previous life. The link between one life and the next is Karma. Parrinder mentions how "the deeds of the past life and their entail bring about rebirth".¹⁸ Reference is then made to "the strength of the theistic religions of India, and the grace-faith religion of Mahayana Buddhism. Even Theravada Buddhism is not self-salvation but dependence upon the supernatural Buddha and Dharma".¹⁸ As the Christian scholar faces Buddhism he must remind himself that by its teaching of self-denial and renunciation Buddhism paves the way for a better understanding of the Incarnation, the self-abnegation of Christ. It is believed by Buddhists that "in the revolution of the ages a new Buddha will appear and preach the eternal doctrine".¹⁸ Can we stop pretending that there are no fundamental differences between the world's religions? Respectfully; the Christian scholar finds Buddhism creates more problems than it offers to solve in the spiritual life. For example, "it has no God, no personal Creator, no personal Providence of a Heavenly Father, no image of 'God in Man', no due sense of sin, no living Saviour, no Divine sympathy; no hope of release from pain, sorrow, and the 'evils of existence', except through an all but endless succession of births, during which all degrees of suffering are possible, and the end thereof, if ever it be reached, Nirvana".¹⁹

Back to the British scene and to the theme of many creeds but only one cross. Let the scholar stimulate us into action. Britain is a true mission-field with thousands of non-Christian immigrants living in our society. "Now we are all so mixed up together that the situation is entirely different from what it was a century ago. Mission has been washed up on our shores, and we have been washed up on the shore of mission".²⁰ Quite recently a vast Moslem Mosque was opened in Regent's Park, London, which reminds us that we are now in a face-to-face situation in Britain, Christians and adherents of other religions. Christians are reminded in Ephesians 2: 12 that in their pre-Christian days they had been "without hope and without God in the world." In the original Greek this can reasonably mean such people were atheist. Now that they were Christians they had passed from the lower to the higher spiritual life. Can we adopt the same view in our dealings with non-Christians today? In the final analysis we must agree all the way with Stephen Neill... "The Christian is committed to the view that Jesus Christ is the truth."²⁰

One or two concluding thoughts follow. In what way can we Christians stimulate and actively encourage scholars of other religions to produce (a) critical works on Christianity; and (b) critical study of their own scriptures and religious systems? "Will Islam in the long run be able to shut itself off from the intensive Western study of the Koran?" asked Hans Kung in his book "On Being a Christian", page 107. Will it be possible to admit what no Moslem scholar - not only in Afghanistan - can openly say today; that the Koran contains a great deal of later, adventitious material and also includes a very human history?" It is necessary to point out that Christian scholars have done so much to pioneer in the field of the comparative study of religions, and that the Christian scriptures have been under critical scrutiny for at least 100 years now.²¹ Similar treatment of the other religions and by other religions will do us all a world of good as the debate moves onward in our time. Let's make no mistake about the fact which Hans Kung has mentioned in his greatest work. "Today more than ever," writes Kung, "Christianity too is brought into contact, discussion and confrontation with other religions".²² At this point some problems arise:-

Let Hans Kung give us a summary.

1. "if all religions contain truth, why should Christianity in particular be the truth? If there is salvation outside the Church and Christianity, what is the point of the Church and Christianity at all?" (page 99).
2. "Christianity may not belittle other religions in order to be seen to be great itself. Yet

neither can an idealizing of the world religions - easier from a distance than close at hand - help to clarify the position". (page 100).

3. "There would be neither arrogant absolutism, not accepting any other claim, nor a weak eclecticism accepting a little of everything, but an inclusive Christian universalism claiming for Christianity not exclusiveness, but certainly uniqueness". (page 112).

Whether we agree, completely or partially, or whether we disagree totally with Hans Kung, he has expressed himself sincerely. Let's hope to God he has succeeded to some extent in provoking us Christians (a) regarding the faith and (b) our missionary activities at home and overseas. Surely, we cannot agree with Radhakrishnan who demanded that Christian missionaries must be prepared to make a complete and utter surrender of all claims "for the unique value of Christianity and be content instead to share with Hindus whatever in Hinduism and Christianity is precious"?²³ How many Christian theologians will agree with William Temple when he said that "the conscience of the heathen man is the voice of Christ within him - though muffled by his ignorance. All that is noble in the non-Christian systems of thought or conduct or worship is the work of Christ upon them and within them. By the Word of God - that is by Jesus Christ - Isaiah and Plato and Zoroaster and Buddha and Confucius conceived and uttered such truths as they declared. There is only one divine light; and every man in his measure is enlightened by it"?²⁴ Finally, do we disagree with the Hendrik Kraemers of this world who would insist that we mislead others (as even we are mistaken) when we say by way of explanation that the religious strivings and longings of human history are a preparation for Christ and will find fulfilment in Christ?²⁵ Canon Michael Green in the most significant small work on Christology of recent times refers to some views of Paul as found in the letter to the Colossians. "Paul is countering a syncretising heresy in which Jesus is put alongside other mediators as just one of the ways to God - a similar position to that which Professor Hick advocates in his paper, maintaining as he does that other great world faiths are also, at their best, ways of salvation. (The Myth of God Incarnate. page 182). Paul denies this strongly (Col. 1: 15). See The Truth of God Incarnate. page 20. Edited by Michael Green, London. 1977.²⁶

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1. Many Creeds : One Cross, by Christopher E. Storrs, SCM., London. 1945 This was an edited version of The Moorhouse Lectures, Melbourne, 1943, by an Anglican scholar.
2. World-Religions in Britain, by Mariyan Mahmoud-Harris. Three studies Islam, Hinduism and Sikhism, 15p each. The British Council of Churches, London. 1974.
3. Evening Standard, 13.7.77. Since 1968 it is estimated that 176 Anglican Churches have been demolished as redundant. "Churches have been turned into theatres, museums, antique shops and private homes". Since 1970 the Diocese of London has sold four churches to other religious denominations. A disused Methodist Church in Peterborough will soon become as Asian Community Centre. See Daily Telegraph of 22.8.77, page 6.
4. John 14: 6 - The claim of Christ is exclusive and unique.
Acts 4: 12 - No other name that is given among men wherein we must be saved.
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8. The Revolt in the Temple. Colombo. 1953, Edited by D.C. Vijayavardhana. See page 485. "The task of the Church in Ceylon will not be finished till the remaining ninety percent of the population, who are not Christians, are converted." Bishop L. De Mel. (1945).
9. The Study Centre. Colombo. Made famous throughout S.E. Asia by the research done by The Rev. Lyn de Silva, BD., D. Th.,
Study Centre for Islam-Christian Relations, Selly Oak, Birmingham, was led by Dr. D.A.Kerr and Dr. Penelope Johnstone. The former is a specialist in Christian-Muslim relations in the Lebanon, and the latter wrote a doctoral thesis in the field of Islamic Medicine.
10. Eternal Life Now. Colombo. 1946, pages 57 and 96. Quoted again in section on

Buddhism.

11. Great Hymns and Their Stories, by W.J.Limmer Sheppard, London. 1923, pages 61-65.
12. African Traditional Religion, by E.G. Parrinder, London. 1962, page 147 (footnote).
13. Galatians 3: 24-25, refer to the part played by Judaism in pointing to Christ.
14. Acts 17: 22. The marginal reading says 'religious' instead of 'superstitious' J.B.Phillips in The New Testament in Modern English says that Paul spoke to the Athenians as "an extremely religious people". See also Acts 14: 17 and Isaiah 55: 1-2.
15. Avatar and Incarnation. London, 1970, page 272.
16. Christianity in Ceylon, London. 1850, page 333.
17. Christian Doctrine, Cambridge. 1941. page 52.
18. What World Religions Teach. London 1963. pages 61 and 53. See also Avatar and Incarnation, page 272.
19. Missionary Herald. BMS. February 1895, page 57, from an article "Buddhism in Ceylon" by The Rev. Walter D. Hankinson.
20. Salvation Tomorrow. (The originality of Jesus Christ and the world's religions). by Stephen Neill, page 22, 34.
21. In Sri Lanka the dialogue appears to have become more and more serious and scholarly in recent times. An excellent study - "A Buddhist Critique of The Christian Concept of God" appeared in 1974 by Gunapala Dharmasiri, a research for the Ph.D., of the University of Lancaster. Also in 1974 the University of London awarded me its Ph.D., on a thesis - "Buddhist - Christian Relationships in British Ceylon, 1796-1948."
22. On Being a Christian, Collins. 1977, page 89.
23. Many Creeds : One Cross, page 10.
24. Readings in St. John's Gospel (1st Series) page 10).

25. The Christian Message in a Non-Christian World, by Dr. Hendrik Kraemer. 1938.
26. The Myth of God Incarnate. Ed: by John Hick, SCM, London, was published in 1977. The reply came within a matter of weeks edited by Canon Michael Green, aptly entitled "The Truth of God Incarnate." In page 177 is a telling comment by Bishop Lesslie Newbigin (The Finality of Christ, page 114) about the salvation of non-Christians. Michael Green adds this further thought (page 119):-
 "And wherever a man relies on God to accept him, he shows himself to be a child of Abraham, the archetypal believer. So to maintain with the writer of Acts (whose 'primitive' Christology so appeals to Dr. Hick) that 'there is no salvation in anyone else for there is no other name under heaven given among men by which we must be saved' (4: 12) does not mean that no man can be saved unless he has heard of Jesus: it does mean that Jesus is the only saviour of men."
 My only comment is that there may be some problems for the ordinary Christian to reconcile this last statement with Romans 10: 13-15.

Appropriate comments on the theme - "Many Creeds : One Cross" taken from The Message and its Messengers, by D.T.Niles, Carey Kingsgate Press, 1967.

Niles mentioned the fact that the New Delhi Assembly of the World Council of Churches debated a statement concerning "meeting Jesus Christ in one's encounter with the unbeliever." Some doubted if Jesus can be seen in or through areas where He is not confessed as Lord. And what do we think? (page 41).

"We tend to think of Christianity as a circle of which Jesus is the centre; of Hinduism as another circle with its own centre, and so on. These circles lie beside one another. Evangelism is conceived as an attempt to bring a man from his circle to the Christian circle. This is what has been called the 'Noah's Ark' method of evangelism - to bring the animals one by one. Surely, this is not the truth. There is only one circle of reality, and Jesus Christ is the centre of it. Hinduism is simply a circle within the larger circle, even though its own centre is not the real circle. Jesus Christ is the centre of the whole."

"Among the religions today, there are four major movements which represent the position that the form through which God is worshipped does not matter, and therefore advocate syncretism. There is the teaching that stems from Ramakrishna which puts the various religions together on the basis of Hinduism; theosophy puts them together on the basis of Buddhism; Bahaimism puts them together on the basis of Islam; and the M.R.A. puts them together on the basis of Christianity. In all these four, the one question which is never raised is about the identity of God."

The Missionary Imperative

Section A was a focus on the fact that there are many religions in the world. The Christian Church, however is under orders by Christ to go into all the world with the Gospel. There is only one Cross of Salvation.

Sections B, C and D go on to define mission and missionary. Both must operate at local, national and international levels. The non-Christian world is to be found here and now, not just there and thereafter! In this sense, our missionaries need not be foreigners in a foreign land. Mission is native to each one of us. We need to approach others aware of their cultures, customs and civilizations. This calls for humility and respect.

(B) Missionaries, Go Home!

In another study on "Two-Way Missions" some key bible-texts are examined about the foundation facts that undergird all missionary activity. There is Matthew 28: 19-20 about making disciples of all the nations, baptism of believers and their upbringing in the Christian faith and life. Mark 16: 15 re-affirms the universality of mission with the sending out of missionaries to all the world. In Luke 24: 47-48 the disciples are asked to begin at Jerusalem and to go to all the nations. In Acts 1: 8 this pattern for evangelistic activity is made clearly again, the pioneer thrust forward from Jerusalem was taking shape and at the end of Acts there was already established at Rome an apostolic Christian community.

Can we truly say that over 2,000 centuries the Church has always worked loyally at missionary objectives? Will Africa, Asia and the Far Eastern nations continue to accept western missionaries and western aid? Are not the western countries now at the stage when missionaries from overseas churches are needed for pastoral as well as evangelistic work over here? Let a significant event speak for itself. In July 1969 the General Committee of the Baptist Missionary Society met at Oxford. How many Baptist actually were aware that this was a return to one of its former mission-fields? "It was in 1796 that the Society made a grant of six guineas to the Rev. James Hinton, then Minister of the New Road Church, Oxford, to help in his work of evangelizing the heathen villages of Oxfordshire." (The Baptist Times, 9/11/67). Hinton later became Secretary of the B.M.S. on the death of its first secretary, Andrew Fuller.

Another challenging question must be asked. Why must British missionaries be sent to India and Pakistan when there are so many Hindus and Moslems in the U.K.? What are British missionaries doing in the West Indies when there are large numbers of Afro-Caribbean people over here? This study is named after a well-known book by Dr. James A. Scherer, a former Dean of the School of Missions, Chicago Lutheran Seminary. (Missionary, Go Home, 1964). There are many reasons for missionaries from foreign lands to return home, thus leaving their churches in foreign lands under local management.

1. The pioneering days by foreign missionaries in education, social work, and medical projects are now over except in a few countries.
2. Their other work in technical, industrial and agricultural fields in developing countries will soon come to an end.
3. It is beyond doubt that the best people to do pastoral and evangelistic work among

Africans are fellow Africans. Indian Christians must manage the Indian Church. So too with the rest of the world. Nations of the free world find the presence of foreign evangelists in their lands a source of irritation and an insult to nationalistic hopes and aspirations.

4. There may be special needs that call for help from the worldwide Christian community. Emergency situations like floods, famines, earthquakes and civil strife will always find a response from all corners of the world, but emergencies are no excuse for dispersing foreign missionaries under the cloak of "relief-workers".
5. Bishop Stephen Neill in his stimulating book, *Salvation Tomorrow*, 1976, 'wrote that in "Papua New Guinea the head of the Lutheran Church is already a born Papuan, and both the Roman Catholic and the Anglican fellowships have Papuan bishops", (page 47). These changes are increasingly true all over the former colonial mission-fields of the world.
6. There is another coming and going that must be recognised and given the utmost significance. Scholars from overseas nations are now regularly attending British theological colleges and universities. Some of them are lecturers and tutors and their use will increase as time goes by.

Gone are the days when missionary work was defined as carrying the Christian gospel from western lands to non-Christian nations far away. Missions were a one-way business, from Christian "here" to non-Christian "there"! Bishop Stephen Neill has given brilliant expression to this factor. Note the sarcastic tone! "Mission used to be an affair of far horizons. The missionary was the man who disappeared into distant and unknown lands, to return after some years to hypnotize western congregations with tales of adventure amidst uncouth and possibly dangerous aborigines". (*Salvation Tomorrow*, page 22). Commenting on the multi-religious composition of modern British society, Neill went on to remark:- "Now we are all so mixed-up together that the situation is entirely different from what it was a century ago. Mission has been washed-up on our shores, and we have been washed-up on the shore of mission". (see above, page 34). Many local churches are now adopting a missionary policy akin to the New Testament pattern. Local and national evangelistic mission is given top priority while overseas projects are not neglected. A single missionary committee co-ordinates this threefold task. Evangelism, like charity, has an uncomfortable habit of starting at home! We can well say with John Wesley that the world is our parish. It is a correct theological stance.

Thomas Barnardo heard Hudson Taylor talk about Christian missionary work in China, and before long, had offered himself for overseas service as a doctor. However, his life was to be spent in the worst areas of East London with street children. It was Barnardo's permanent

assignment as Lord Shaftesbury later reminded the good doctor. "I think you have found your China, you can be a missionary in London. God bless you in your work." Workers For God by Norman J Bull. MA., London, 1966, pages 66 & 69. During the closing years of this century can the British churches find their China in Britain? A better word to use is "witness" than the old-fashioned word "mission". Let Stephen Neill explain. It is "the comprehensive term to include every form of Christian activity, since every activity is directed to bearing witness to Christ as Lord". (p57). The Church is called to witness in this sense to pre-Christian, Christian and post-Christian societies. Whether we work among Jews or Gentiles our business is Christian witness.

We shall learn to rejoice in the progress made by the indigenous churches of the world as they follow their indigenous Christianity. It was the great D.T. Niles of Ceylon who wrote that "the gospel is the seed which one plants in the different soils of different peoples, and the plant that grows up is Christianity: it bears marks both of the soil and of the seed. Ceylon must grow her own plant. The days when missionaries brought pot.plants to us are over." (Eternal Life Now Colombo 1946, p57). But, the gospel witness to neighbourhood, nation and world will be an on-going fact. Short-sightedness is our problem. I refer to ophthalmia in our churches. We need more than ever to wear our missionary glasses! The fields in the meantime are white already for the harvest. Lift up your eyes and see. Witness demands self.giving: it sends Christ's faithful soldiers and servants to and from all parts of the globe. This is a two-way traffic. Leslie Lyall in his book, A World To Win, had these words for us all.

"What God requires of his whole church now, as of the early Christians, is total obedience to His command to evangelize the world and at any cost. We have no options. This has always been, and remains the *raison d'être* of the Church". Here we stand. We can do no other.

It is only in recent times that the younger Churches have begun to be native led and native inspired. Yet, in the 1860's Samuel Crowther, Africa's first native bishop, insisted on African pastors. Samoan missionaries were active with L.M.S in Papua New Guinea in the 1880's and they have an exceedingly long roll-call of martyrdom and suffering. So, how recent is recent? During the summers of 1796-97 William Steadman accompanied first by John Saffery the minister (Baptist) of Salisbury, and then by a Bristol student, Franklin, spent several weeks preaching throughout the county of Cornwall, the expenses being met by the Baptist Missionary Society. (Periodical Accounts, Vol: I No: 111, page 263, and No: iv page 358). Yet another example of good, sound missionary theology in practice of the early pioneering days of the B.M.S. (See also article in The Baptist Quarterly Vol: XXXVIII, No: 3 of July 1979, page 129). In more contemporary times the General Purposes Sub-Committee Report of

the B.M.S. in March 1979 considered a challenge under the theme - "Evangelism at Home among the Immigrant Population". Consultations had taken place about the Resolution of the General Committee in June, 1978 about the setting-up of a joint ad hoc group re evangelism among people of other faiths in this country.

"The old picture of the missionary as one who sallies forth from a geographically defined Christendom into the outer world of barbarous superstition is no longer valid. Today the mission-field is everywhere, and the home base is wherever the Church exists. Today the pagan world is no longer something away over the horizon; it is here in the midst of us. We live in a world in which the competing faiths, no longer separated and insulated by distance, jostle one another in every city and even in the minds of ordinary Christians".

(Lesslie Newbigin)

Three talking-points emerge:-

1. What do we mean by the word 'missionary'? If the day of the missionary enterprise as we have known it is drawing to a close, it is only because a new chapter in mission has yet, under God, to begin. Do we think of the missionary in terms of a vacancy list? At our end, the sending; at the other end, the vacancy. We have talked about 'Churches in Partnership' for so long, but little has been acted upon. So anger is produced and talk of a moratorium. In some instances it may be right to break away from the dependence of one group of Christians upon another group of Christians. It may be that when the Third World gets beyond its anger and Europe beyond its sense of guilt, the tension will become creative of new forms of giving and receiving in mutuality. All the great figures of the past have challenged what is, ecclesiastically, culturally and intellectually. Always the temptation is that the missionary is seen as a cog in the Church machine; if say a presbyter from the Church of South India came among us to minister and be a missionary, we run the risk of being challenged and of a rude awakening. Some aspects of the missionary task are to be found within the Church, but there are areas of mission outside which the institutional Church cannot reach. We need to be helped to see ourselves and our missionary situation as others see us. This is not a comfortable experience, and it is a most uncomfortable calling to be prophetic. Dare we encourage the prophetic voice 'over there' to come 'here', among us, to challenge our structures and to give us eyes to see beyond our institutional life?
2. What kind of a missionary organisation must evolve in a new day? I mean by this such an organisation which acknowledges that the balance of Church life in the world has

changed so rapidly. Why should we decide and have all the machinery of decision making? In terms of money, the piper calls the tune, but in the Christian family, an ecumenical family, must we not create a new kind of organisation for giving and receiving in resources and personnel for a real partnership? There is need to break down the dichotomy between mission at home and overseas. The West needs salvation too in our dehumanised, technological age. Mission is not something we pay someone to do for us somewhere else, and an organisation that is exclusively missionary in an overseas context must now inevitably be called into question. There is no integrity in pursuing mission in other parts of the world without pursuing it here at home.

3. There is need to think freshly about the purpose and aim of mission. As D.T. Niles once said: "Mission is not a population drive for heaven. The Gospel was proclaimed because those who had responded to it wanted to share with others the best way they knew. If this is propaganda, so be it. Saving of one's soul and joining the Christian Church are not the objects of evangelism or the essence of conversion; they are results. Neither of these things must be put at the centre." (Douglas Webster: 'Not Ashamed', page 89) The Overseas Churches bring something new; our stance tends to be upon conversions. Conversions happen still, need to happen and thank God always will happen. But is this the centre? Or the new reality of a new heaven and a new earth? "Show us a society which is converted" is the demand from overseas, and it is a sad fact of history that some of the great ages of faith yield very little effort to change society. In South Africa today there are many Christians but... have we anything to say upon the conversion of society, of power structures, as well as individuals? It is from our Christian style of life - "politeiu" - that politics derive. Or, are we going to deny a good slice of relevance and meaning to the proclamation of the King and His Kingdom?

Three facts - if not more - will continue to govern our thinking of missions and missionaries.

- 1) The fact of political nationalism. Hindu India, Moslem Pakistan and Bangladesh and Buddhist Sri Lanka may shut the door to 'foreign' Christians who wish to come as missionaries.
- 2) The fact of large-scale immigration from eastern lands has brought many Hindus, Moslems and Buddhist to western countries. How are these newcomers to be evangelised?
- 3) The fact that the younger churches of the former mission-fields are now on the way to self-determination and self-support. "Let us run our Churches with our own folk" they

seem to be saying. They may not be altogether right, but we must listen.

Thought from William Carey.

In his famous Enquiry it was suggested that every Christian should give a penny a week for missionary work. Carey felt that biblical tithing would provide much needed funds for evangelism in the English villages. So can the gospel ministry be sustained in England but also in "the heathen world". There is need for good news at home and overseas. Carey got the balance right.

So there is a mission-field on our doorstep which demands harvesting. The Christians who are fallen away are as "lost" as anyone else. They need recovering. Those who are non-Christians need constant presentations of the gospel. No intolerant or insulting methods need be used. We are desperately in need of missionaries at home and overseas.



(C) Two-Way Missions

The Royal Command - Matthew 28: 19-20 There is a threefold order of missionary expansion given to the church by the Risen Lord. The clearly stated strategy takes us from here to there in an orderly fashion:-

1. Making disciples on a worldwide scale.
2. Baptizing them into the Christian Way
3. Teaching them the Christian Faith.

Mark 16: 15. Is an echo of the Lord's missionary commission. The hymn "Christ for the world! we sing" (Rejoice & Sing No: 599) mentions the scope of the Christian missions in a remarkable way.

"The poor, and them that mourn,
The faint, and overborne,
Sin-sick and sorrow worn"

"The wayward and the lost,
By restless passions tossed,
Redeemed at countless cost..."

"With us the work to share,
With us reproach to dare,
With us the cross to bear."

"The newborn souls, whose days,
Reclaimed from errors ways,
Inspired with hope and praise..."

Luke 24: 47-48. These words portray the nearest and the furthest areas of gospel activity in the world. The start is made at Jerusalem just where we are at local or national level. We then reach out with the gospel to far-away places on the earth. No locality or nation can ever claim Christ or Christianity. The Saviour is Saviour of the World.

Acts 1:8. Missionary endeavour is orderly and well-planned. It is not a spur-of-the-moment affair. We commence at Jerusalem, overspill to county and country, and finally work ourselves to the ends of the earth. In the words of Zechariah "he shall speak peace to the nations, and his dominion shall be from sea to sea, and from the River to the ends of the earth;"

worldwide, universal catholic, and that's it! (Zech:9:10)

The Royal Command Performance. At the end of Mark's gospel it is stated how the early band of Christians responded to the Lord's command.

They went and preached everywhere.

Their Lord was with them and confirmed their gospel outreach. There was the Royal Presence. It is altogether appropriate for the Book of Acts to be called "How they brought the Good News from Jerusalem to Rome."

The Oxford English Dictionary contains the following apt definitions:-

Missionaries - "Persons sent out as envoys or evangelists". Mission - "Task that one conceives oneself appointed to carry out, concerned with converting the heathen." Missionary - "Person who goes on such work." William Carey in his famous "Enquiry into the Obligations of Christians to use means for the Conversion of the Heathen" (1792), discussed "whether the Commission given by our Lord to His Disciples be not still binding on us." The history of Christian Missions from the days of the Early Church till our day is the story of our ups and downs, our advances and our retreats as we attempted to extend the Christian frontiers.

If we can switch over to the late 1940's when the new Communist rulers in China were expelling Western missionaries, we see an altogether familiar pattern that runs through church history. The 'foreigner' is expelled but the native Christian remains. No nationalist politician has yet succeeded in the permanent suppression of the native Christian community. Han Suyin in "A Many Splendored Thing" sums up Christian work in China in these words:-

"In this room were the remains of a hundred years of missionary work in China. A hundred years of devotion, sacrifice and good works. For the glory of their God, in unselfish zeal, men and women had gone to baptize the heathen, teach them their variety of the only Truth, heal the sick, feed the hungry, fulfil themselves and the will of their God. In this room were the people who had worn down our traditions, broken our selfishness, awakened our social-conscience, armed us with ideals, dragged our scholars from their poetic torpor and our peasants' superfluous babies from the cesspits, built our universities, our hospitals, and our puritanism. They also made New China."

(p306 Jonathan Cape, London, 1952).

Towards the end of 1977 a Baptist missionary in training at St. Andrew's Hall, Selly Oak, Birmingham, asked some challenging questions. His comments and questions went something like this... 'We have native Christians in positions of responsibility, and this will become increasingly so. However, would it be true to say that this is occurring in urban areas only? From what I have heard and read so far, it is difficult to tempt urban Christians into rural positions of responsibility. Rural Christians in some cases are not up to this responsibility yet. If all foreign missionaries withdraw, is it realistic to suppose there will be a ready response to short or long-term help? You say the answer is 'no' as to whether all ecumenical contact and fellowship in the universal church be extinguished. Is it not likely that staff and scholars will only come to 'Western' colleges, and although there would be a sharing in 'Knowledge', 'Experience' and 'Fellowship', it would only be in a 'Western' setting?'

There are three main questions that contemporary missionaries ought to be asking:-

1. How long will we be needed in the Third World nations?
2. When will Christians overseas stand on their own feet?
3. Why should we send our missionaries overseas when so many of our people do not pretend to be Christians?

Supplementary Questions.

4. Should not overseas Christians be invited to share evangelism in western countries?
5. Who is going to convert the Hindus, Moslems, Sikhs and Buddhists in our cities? The overseas mission-fields are now in Britain!

The Mosque in Regent's Park, London, the Buddhist Vihara in Chiswick, and a Sikh Temple in Southall, are uncomfortable reminders to British Christians that there is a harvest of souls awaiting ingathering here and now in this country. In the BMS General Committee Minutes for the meetings in March 1979 the following news item is found regarding a joint BMS/BU approach towards the conversion of overseas non-Christians now settled down in the immigrant population. Reported at General Committee - March 1979 - from the General Purposes Sub-Committee Report:-

Evangelism at Home among Immigrant Population. It was reported that consultations had taken place between Dr: D.S.Russell, the Rev: D.D.Black, and the Rev: A.Clement, about the resolution of the General Committee in June, 1978 concerning the setting up of a joint ad hoc group re evangelism among people of other faiths. It was agreed that the group consist of the following:- The Rev: D.L. Cranefield, Mr. G.J. Donel, Mrs. J. Gosden, the Rev: G.E.

Marshall, the Rev: W.E. Whalley; together with the Rev: D.D. Black and the secretaries as ex-officio members.

Those who cling on to colonial missionary plans and programmes face an increasingly uncomfortable time in the task of world mission; Let me explain by reference to two independent sources. 1. Prof H.C.Barnard, formerly of the University of Reading, once wrote that there was a time when people sincerely believed that the British Empire "had been divinely instituted in order that the remotest corners of the earth might be regenerated by the Missionary." (Were Those The Days: A Victorian Education. London. 1970. p2). 2. A Conference on Missions was held at Liverpool in 1860 when 126 delegates attended, but only one of them came from the younger churches of the overseas mission-field. He was Behari Lal Singh of Calcutta. The whole missionary conference was held in the belief that the 'sending churches' were in the West while the 'receiving churches' were in Africa, Asia and the Far East. It was decided that the European missionary must remain as 'instructor' and not merely as 'pastor' in the mission churches. The reason for this subtle distinction was then outlined clearly in these words:- "The higher Christian civilization from which he has come; his position as a messenger of foreign churches, as a man of superior social rank, and as one of a dominant race render him unfit to be merely their pastor."

(Ecumenical Foundations W.R.Hogg. London. 1951. p40)

Why should there be a two-way traffic in missionary endeavour? A challenging question. The answer is simple:- because East and West, North and South can claim no monopoly to evangelism. There are young churches at home and overseas that are involved in missionary work, often of a pioneer nature. In any case, indigenous leadership is as old as the New Testament where St. Paul ordained elders in local communities. (Acts 14: 23)

In Asia, Africa, West Indies and Latin America native leaders have replaced foreign missionaries to a very large extent. It is only natural that national-led churches should be involved in national-led evangelistic ventures, rising above barriers of race and culture and geographical location. F.F. Bruce mentions the instance of a Sudanese pastor who was charged by the Moslem authorities of his land for blasphemy. His only crime was that he was bold to proclaim Christ as the only Way to the Father. We are told of the ultimate outcome of the case, but we should be thankful that it was a Sudanese Christian who was charged before the courts. What if it happened to be a foreign missionary in the Sudan? (The native evangelist was fined and sentenced to six months imprisonment. See First-Century Faith, I.V.F. 1977, p89).

Sending and receiving churches are matters of the past. The growth of national churches in the overseas mission-fields is a fact of life we had better accept sooner than later. More important, perhaps is the growing awareness of inter-dependence between the 'older' and 'younger' churches. In the midst of such changes in missionary patterns we ought to remember some hard facts of life today, namely, that western missionaries now live on a precarious visa system in non-Christian lands. This is partly a political problem but partly a problem of resentment and/or suspicion of 'foreign missionaries'...

Pakistan and Bangladesh are moving towards becoming Islamic republics.

India is a Hindu republic.

Sri Lanka is a Buddhist republic.

Latin American countries are no longer sure of political support from foreign Christian Churches as poor masses struggle against iron dictatorship.

In light of such uncertainty should we not now strive for a criss-cross pattern in missions? Should we not welcome Christian pastors, teachers and evangelists from overseas churches to help the home churches in Britain? Should we not send our theological students to do a short spell of training in the overseas mission-fields? Can we not have short-term and long-term exchange schemes at all levels of Christian action?

There's much to be gained in a two-way missionary traffic. It must be borne in mind that Believers' Baptism in the Anglican Book of Common Prayer was hastened on by the encounter of western missionaries in America and in the West Indies with slaves and freed slaves who heard the gospel and were converted. Out of that encounter arose the urgent need for our Anglican brethren to make provision for the baptism of believers overseas.

In Britain today, can it be that God is calling Christians to become their own missionaries to their neighbourhood and nation? All Christian activity is finally gathered-up into two main sections, pastoral and evangelistic. (To the Jews and to the Gentiles). This pattern is also true of our relationships with the world-church.

- (a) We are involved in local mission (Jerusalem).
- (b) We participate in national evangelism (Samaria and Judaea).
- (c) We co-operate in world-mission (To all nations).

How do we maintain missionary links with our fellow Christians throughout the world? Through medical missions? Educational projects? Industrial and agricultural schemes? Theological colleges? Social service and youth work training courses? Exchange of preachers and leaders? Is there a two-way traffic in these matters? The main problem as I see it is

short-sightedness, myopic ophthalmia, in our churches. We need to wear missionary glasses in order to be long-sighted! Fred George at Barnet, Neill Jayasuriya in the Rhondda Valley and myself at Hainault, all come from Sri Lanka and are serving here in Britain among British Christians. Ours, however, is not the result of any official church planning, but a joint mission policy must be drawn-up before long in order to make mission a real two-way traffic in the life and experience of U.K. churches. When that day dawns we shall find the experience soul-searching and positively challenging. Tennyson in The Passing of Arthur, says - "The old order changeth, yielding place to new. And God fulfils himself in many ways, lest one good custom should corrupt the world."

Not only in the conventional church structures do we find avenues for evangelism. What about overseas Christians here in Britain who are professional people: e.g. - school-teachers, doctors, nurses, engineers, civil servants? They can be effective labourers in the Lord's British vineyards? What about British expatriates in other lands? They can help the local churches in the spreading of Christ's Kingdom? Sources as yet largely untapped. In conclusion we must be aware that strict laws are in force in Israel against conversion from one religion to another. This is really aimed at Christian missionary ventures. In India three States have enacted "Freedom of Religion" laws. This is mainly true of Madhya Pradesh, Orissa and Arunachal Pradesh, and in the latter State the law clearly says - "No person shall convert or attempt to convert either directly or otherwise any person from indigenous faith by use of force or by inducement or by any fraudulent means, nor shall any person abet any such conversion." Native Christians can be jailed if guilty under this law, but foreign missionaries can be expelled and their mission centres closed down. Therefore, it is imperative for local Christians in such circumstances to be the local missionaries. This has often been the case in India in recent times.

Han Suyin describes one missionary, Mary Fairfield, who though sad to leave China as the Communists took over, was realistic enough to evaluate the position far more accurately than others have done ever since. "I began to understand so many things. Why your people dislike us, our presumption, our arrogance. We should have left years ago, but we Westerners can never let go easily. Acquisition is our weakness." (p306)

I have attempted to trace three distinct periods in missionary history:-

1. That of western-led missions.
2. The growth of native-led missions.
3. The awareness that mission is two-way traffic.

In the bad old days we sang - "O'er heathen lands afar thick darkness broodeth yet."
Today we are more enlightened, aren't we? We now sing - "O'er lands both near and far
thick darkness broodeth yet."

An extract from *Missionaries* by Julian Pettifer and Richard Bradley, BBC 1990, pages 19-20
"Once again the missionaries were fellow travellers with the imperialists. One mission academic has called the association 'one of the unfortunate accidents of history'. But if the association has become an embarrassment in recent years for many Christians, for the spread of Christianity it has been anything but unfortunate. The nineteenth century missionaries, like their predecessors, had few qualms about using the arteries of empire to further their own spiritual ambitions.

Our modern perception of missionaries is rooted in the nineteenth century, at a time when missionaries were firmly in the forefront of public consciousness. If the ordinary person is aware of missionaries at all, his stereotyped mental image is likely to be adorned with pith helmet, baggy shorts, cannibal cooking pots and gawping savages, and in the case of the missionary wife, with a long frock and frumpish hair-do, delivering a magic lantern lecture, chalking the words of a hymn on a blackboard, or pouring afternoon tea at a missionary picnic in a jungle clearing. Satirists have found this pervasive image irresistible, for example, Noel Coward's song

Uncle Harry from his musical *Pacific*:

"Our families have traditions, we've heard them a thousand times,
Our ancestors were unequivocally right.
They frequently went on missions, to very peculiar climes
To lead the wretched heathen to the light.
Though some of them were beaten up in the course of these rampages,
And Great Aunt Maud was eaten up whilst singing *Rock of Ages*,
On one of these expeditions an Uncle we'd thought a bore,
Turned out to be more spirited than ever he had before.
Poor Uncle Harry having become a missionary,
Found the natives' morals rather crude.
He and Aunt Mary swiftly imposed an arbitrary
Ban upon them shopping in the nude.
They burnt his boots and several suits,
Which made a horrible smell,
The subtle implication was that Uncle could go to hell!"

Now rate *your* idea of a missionary

A missionary is somebody

	YES	NO
who goes overseas to work on the mission field.		
who goes to Africa to convert the heathen.		
who goes to work with a Church overseas.		
who crosses boundaries for Christ's sake.		
who goes to help poor people in India.		
who takes Jesus to places where he is not known.		
who is called by God.		
who works in the jungle with uncivilised people.		
who goes as a Christian to do a job where he/she is needed most.		
who goes to tell people about the Christian life.		
who goes to share his/her experience of Christ with others, in word, quality of life, loving service.		
who goes to show people the right way of doing things.		
who witnesses to Christ and his way with Christians of another country, or his/her own.		
who goes to train others.		

**(D) Extracts - Monthly Letters of the General Secretary of
The Baptist Missionary Society, Oct: 1980.**

PEOPLE OF OTHER FAITHS IN BRITAIN

The presence in Britain of large communities of people of other religions than Christianity is a constant challenge to Christians. Can good relations with them be established? How far is evangelism among them possible? What is the right approach? The Mission and Other Faiths Committee of the United Reformed Church has published a most useful study handbook: *With People of other Faiths in Britain*. It is in three parts. In the first the various religious groups are introduced and described and such issues are discussed as opportunities for meeting, the sharing of buildings, the guidelines published by the World Council of Churches; and resources. The second part consists of personal testimonies of those involved in dialogue with people of other faiths and case studies. The third part considers theological perspectives and makes suggestions for further studies. Copies of the handbook can be obtained from The United Reformed Church, 86 Tavistock Place, London WC1H 9RT (95p postage paid).

With every good wish,
Yours sincerely,
A.S.Clement

Missions : Here and There.

A.S. Clement also states the foundation aims of the B.M.S. are to make known "the religion of Jesus Christ throughout the whole world beyond the British Isles"... "The world needs more than ever the clear declaration in word and deed of the Gospel of our Lord Jesus Christ".

Critical Comment by Charles W. Karunaratna.

1. Was England completely Christian when the B.M.S. was founded towards the closing stages of the 1700's?
2. Is missionary work only to be done in overseas lands? (where presumably all the world's non-Christians live).
3. Is England exempt from the riches of the Gospel?
4. Non-Christian English people as well as those of other religions need the good news of Christ.

I have replied A.S.Clement's defective theology in an article to The Baptist Times, dated 8th October, 1980.

LETTER TO THE EDITOR, THE BAPTIST TIMES.

Dear Sir, In the October 1980 BMS Letter to Ministers, written by The Revd A.S. Clement, BA., BD., The Society's General Home Secretary writes as follows:-

"The Society was founded to make known 'the religion of Jesus Christ throughout the whole world beyond the British Isles. In the course of time it has become the overseas mission organ of the Baptist churches of the British Isles..."

I write in order to clarify the situation as it existed in Carey's day. Following his famous sermon at Nottingham in May 1792 Andrew Fuller made the inspired proposition regarding the "forming of a society for propagating the Gospel among the heathen." The original aim was to engage in missionary work with non-Christians at home and in overseas lands. (See Centenary Volume of The Baptist Missionary Society, BMS, 1892, page 7).

Early BMS workers in Wales began supporting the work in Brittany with the Bretons. Links were also made with Norway where the mission stations became self-supporting within the first 100 years. Italy was another original BMS field. So it was that "for a long time after 1795 the endeavour was made to combine under the management of the Mission Committee some home work with foreign enterprise. "What is more, such work was planned and provided for with care - "Funds were voted and men employed for evangelistic tours in Cornwall, Oxfordshire, Wiltshire, Warwickshire, Ireland, etc:" (See page 20 of Centenary Volume mentioned above).

William Carey in his Enquiry, suggested that every Christian should give a penny a week for missionary work, and mentioned how Biblical tithing, as practiced by many seventeenth century Puritans, would also provide much needed funds for the evangelization of the villages of England... "and if that were but attended to now, there would not only be enough to support the ministry of the Gospel at home, and to encourage village preaching in our respective neighbourhoods, but to defray the expenses of carrying the gospel into the heathen world." (See Carey's Enquiry, Intro: by Dr. Ernest A. Payne, pages xi and 85).

It is all well and good for The Revd A.S. Clement to remind us that the BMS was founded to spread the religion of Jesus in lands away from Britain. But, it is such a great pity that we are

not told that “it was not till 1843 that the clause beyond the British Isles’ occurred in the statement of the objects kept in view by the Society.” (See page 20 of Centenary Volume). This was 9 years after Carey’s death.

Lastly, the Centenary Volume has a section from pages 219-233 dealing with “The work of the BMS in Europe.” The missionary of Jesus follows the only mission pattern he knows. It comes from the New Testament - “beginning from Jerusalem” (Luke 24: 47) and witnessing “in all Judaea and Samaria, and unto the uttermost part of the world.” (Acts 1: 8). These are foundation texts for world mission.

Section 2

Living Together With Other Religions

1. HINDUISM

This is the oldest living religion in the world. Two points are worth noting: -

1. Hinduism is rooted in history.
2. It has a scriptural tradition.

Links go back to ancient Aryan settlers, who about the time of the Hebrew Exodus, poured into northwest India from Europe. They found a home in the vast land of rivers and reflected the beliefs of the ancient Greeks. Their early monotheism gave way to later polytheistic beliefs. A normal view of life appeared among these early Aryan settlers (2500 - 1500 BC).

The earliest Hindu scriptures are contained in the Rig-Veda. This book is called the source of royal knowledge, songs of the gods.

They are <u>Agni</u> , the Fire God.)	“Here is proclaimed a holy God,
<u>Indra</u> , the Storm God.)	omniscient, the punisher of sin”.
<u>Varuna</u> , the Supreme God.)	See <u>Redemption, Hindu and Christian</u> ,
(<u>A Trinity?</u>)	by Sydney Cave, page 26.

The Rig-Veda hymns are over 1,000 in number. They portray “a cheerful piety, untroubled by speculation”. However, by the end of the 10th Book fears begin to emerge about:-

- a) Death b) Hell

But, these give rise to a new “other-worldliness”, a growing dependence on many gods, an increasing pessimism. This also assisted the spread of Hinduism from beyond the Indus river to lands between the Jumna and the Ganges. At this point we notice the start of philosophic Hinduism.

After the Rig-Veda come the Upanishads. These contain the philosophies of Hinduism based

on reason and universal in appeal. The main teaching of the Upanishads can be listed under the following six sections:-

1. The Oneness of Brahman, the World-Soul, not personal but neuter. "Not this: not that".
2. The Atman or individual self, finally through various births and rebirths and transmigrations, merges with the Brahman like the Ganges merges into the ocean. This is Moksha or Release. (The Vine and the Branches - John 15: 5, the Christ of the New Testament - 2 Corinthians 12: 2. "I know a man in Christ.")
3. Karma or works must always determine our future. (What we sow is what we reap. This is in Jewish and Christian teaching) See also Gal 2: 20, 28: Eph 2: 13: Phil 3: 7-11.
4. Nirvana is the fluffing out of conscious existence in Buddhism. The candle is finally blown out. In Hinduism this is merging of Atman with Brahman. Moksha at last.
5. In Hinduism there are many manifestations of Brahman. These help the Hindu to focus spiritually, i.e.

<u>Brahma</u>	- Creator)	The Trinity of Hinduism
<u>Vishnu</u>	- Preserver)	(Father - Saviour - Sanctifier of
<u>Siva</u>	- Destroyer)	Christianity?)

6. In later Hinduism (c. 200 BC) there arose beliefs in various divine incarnations called Avatars (Descents) of Brahman. These are appearances, not the actual deity. So, we have the good King Rama and Krishna the Charioteer. One is extolled in the epic, Ramayana, and the other in the great Indian legend, the Mahabharata. To the latter is attached the Bhagavad Gita, the Song of the Beloved, the Hindu book of spiritual devotion. It has been called 'the New Testament of Hinduism'.

Hinduism proclaims that:-

- a) all spirit is impersonal essence,
- b) the only Reality from which we all exist as sparks from fire, as drops in the ocean, is Brahman.

- c) Escape from Karmic bondage means merging into Brahman. The river becomes one with the ocean.
- d) This final bliss can be achieved via the following disciplines, i.e.
1. Karma - works
 2. Yoga - bodily discipline
 3. Bhakti - faith/devotion
 4. Jnana - spiritual knowledge

All four Ways are embodied in the holy man of Hinduism, the Sannyasi, the Renouncer.

The third Hindu Scripture is called the Brahmanas. These were later books attached to the Vedas, and are mainly Hindu priestly theorisings and instructions about sacrificial ritual, written to explain the importance of the ceremonial. Often, they reveal a reflective spirit, not satisfied with the mere offering of animal sacrifice, and seek union with a spiritual being.

For the Hindus the Four Stages of Man are of great value. They are contained in the Laws of Manu:-

See	(1st <u>The Student</u> under instruction from a <u>Guru</u> (teacher)
<u>Ecclesiastes</u>	(and studying the Vedas.
<u>3: 1-9</u>	(2nd <u>The Householder</u> performing acts of devotion, marrying,
God's time	(bringing up children and fulfilling social conditions
for us is the	(and duties.
best time	(3rd <u>The Hermit</u> who in solitude reads and studies the Upanishads and thereby aims for union of his Atman with the Supreme Soul, Brahman.
		4th <u>The Homeless Ascetic</u> and lonely wanderer who has left behind the world with all its ties and loyalties.

N.B. Women are not prescribed to follow the Four Stages.

Yoga-Sutras. These scriptures contain the Eight Stages of Mental Discipline in Hinduism. They contain mental devotion combined with the rigours of physical hardship and discipline. (St Paul would say that we should set our mind on things above and that we should bring our bodies under strict control. 1 Corinthians 9: 24-27)

Stages of Yoga Discipline

1. Yama - Repair from unworthy actions, observe gentle and vital ways.
2. Niyama - Austerity and devotion combined with various religious observances.
3. Asana - Meditative postures of the human body.
4. Pranayana - Control of breathing.
5. Pratyahara - Withdrawal of senses from external objects.
6. Dharana - Concentration of mind. ("Think on these things" St Paul in Phil. 4: 8)
7. Dhyana - Deep contemplation devoid of desire.
8. Samadhi - Religious trance when all worldly links are severed and there is, therefore, freedom from worldly entanglements.

The Bhagavad-Gita

1 : 7 - The Blessed Lord sends forth himself into the world whenever there is a decline of righteousness. (Descent - Avatar - Incarnation?) Krishna appears as a descent or fleshly appearance of the divine.

2 : 31 - We must do our duty without fear or favour. This is called disinterested service. "In the Gita sacrifice is interpreted in no narrow ritualistic sense, but ennobled as a constant, living attitude. All work for God, rightly prepared, is a sacrifice that leads the worshipper to him; Krishna himself is the soul of sacrifice, and every ordinary act of daily life should be an act of sacrificial service." (The Bhagavad-Gita, W.D.P. Hill, page 6)

In the Bhagavad-Gita there is a new definition of austerity:-

- a) of the body - Cleanliness and continence.
- b) of speech - Kind and helpful words.
- c) of mind - Serenity, purity and self-restraint.

Note on the Caste System

- A) The Brahmins - Priests (made from Brahman's head)
- B) The Kshatryas - Warriors (made from Brahman's chest and arms)
- C) The Vaisyas - Traders (made from Brahman's loins)
- D) The Sudras - Servants (made from Brahman's feet)
- E) The Untouchables - Unclean (Lesser Creation by occupation and servility)

Meeting Points

1. Sin and Punishment Here and Hereafter (The Old Testament - Eze 18: 1-3, 20)
2. Good and Reward Sowing and Reaping (The New Testament - Gal 6: 7)
3. Union of Atman and Brahman - The I-Thou of Christianity and the "In Christ" of St Paul. John 15: 5., 2 Cor 6: 7.
4. "Lead me from the unreal to the real" Brihad-Aranyaka Upanishad 1.3.27.
"Show us the way. How do we know the way?" (John 14: 5-6)
5. The Parable of the Rich Fool - Luke 12: 16-21 - (Christianity)
B. Gita 16: 12-15 - (Hinduism)
6. Avatar and Incarnation - "The Word became Flesh" (John 1: 14)
"O that thou wouldst rend the heavens and come quickly down" - Isaiah 64: 1
7. Grace and Faith Charis - Prasad) Rom 5: 15
Faith - Bhakti) "Trust in Me ... My Grace"
B.G. 18: 56
8. The Morality of Yoga - The Discipline of Christianity 1 Cor 9: 25
Whatsoever things are ... etc Phil 4: 8

The Emmanuel God of Hinduism and Christianity -

BG V 11 : 7-10 - I am Flavour in water. I am Fragrance in the earth. I am Seed of every being.

Psalm 139 : 7-10 - Where shall I go from thy spirit, where shall I escape from thy presence?

Matthew 1 : 25 - They shall call his name Immanuel.

Karma is replaced by Grace in the Bible

"Not the labours of my hand
Can fulfil Thy law's demands,
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone,
Thou must save, and Thou alone."

(BG 18 : 62) asks man to seek refuge with the whole soul in God, and so attain by grace peace and rest.

But, this contradicts all the Hindu teaching in all its many scriptures. The Bhagavad-Gita does not cancel previous writings. It reaches new heights in Hindu theology.

For the Christian grace is contained in the words of Augustus Toplady's famous hymn:

"Nothing in my hands I bring,
Simply to the Cross I cling.
Naked, come to Thee for dress,
Helpless, look to Thee for grace,
Foul, I to the fountain fly,
Wash me, Saviour, or I die" (Toplady, 1740-78)

Comment

"India does not so much need new ethical teaching: we have wonderful teaching and plenty of it. India needs moral power; she needs the Cross of Christ and His Resurrection."

The late Bishop v.s. Azariah of Dornakal.

WHAT IS HINDUISM?

(Source - South-East Asian Concerns)

Definition

1. It is notoriously difficult to define Hinduism.
A Hindu can be anything from an Animist to an Atheist or anything in between and still remain a Hindu. There is no standard of belief which all are expected to hold.
2. The reasons for this diversity are:
 - a. Unlike other major religions, Hinduism had no one historical founder.
 - b. There is no one authoritative Scripture. Instead, there are many sacred Scriptures of which the chief are the Vedas, Upanishads, Bhagavadgita and the Puranas.
 - c. Hindus have no official creed.
 - d. Instead, we find that Hinduism has just evolved and developed over many centuries in many different forms.
3. Hinduism has a geographical definition.
What we can say is that Hinduism denotes the religious beliefs of those who live in the geographical area of India and Pakistan who are not Muslims or Christians or adherents of some other religion.
4. This definition is confirmed by:
 - a. The fact that a person can only be born a Hindu and cannot become one except by birth, usually in the land of India.
 - b. The fact that Hinduism is a collection of all the beliefs and practices that have evolved throughout its history on its territory.

Basic Terms

Despite the vast variety of beliefs that go under the name of Hinduism today, there are certain ideas which are held by practically all Hindus. These are virtually presuppositions which are taken for granted without argument.

1. Karma (action).
According to this doctrine every deed whether good or bad has its fruits or consequence. A man's future is determined by his good and bad deeds in the past. His stock of merit and demerit is carried on from one life to the next. This explains why

some are born poor and some are born rich, why some suffer and why some enjoy comfort and pleasure. It is all due to a man's 'Karma' (past deeds).

2. Punarajanma (rebirth).

Closely connected with the doctrine of 'Kama' is the belief of rebirth. Hindus believe that everyone has had many past lives and will be reborn yet many times more in the future. A man is reborn in animal or human form according to his 'Karma'.

3. Dharma (duty).

The root meaning of this word is 'that which binds together'. It has many shades of meaning. Most commonly it is used to refer to a man's duty; A man must act according to his particular 'Dharma'. This will depend on his caste and on his stage in life and other circumstances. There is no absolute standard of right and wrong. In its place there is this relative concept of duty changing according to the individual. Hence there is little or no sense of sin as an affront to a holy God, but only the failure to live up to an impersonal code of duties.

4. Atman (soul).

The prevailing view is that within every man apart from his body, mind, and personality there is a divine element or essence. This is called 'Atman'. The soul is part of God and is eventually reabsorbed into the ocean from whence it came. So the soul in the Hindu view is not a separate entity created by God with a distinct individuality.

5. Brahman (God).

There are many gods in popular Hinduism, but beyond all this hierarchy of deities there is the Absolute Reality from which all these deities and all the universe has evolved. This Ultimate Reality is known as Brahman. Some regard Brahman as personal, others as impersonal. Generally, however, the ultimate God is regarded as a Power or Force or Essence pervading all things and within all things as their life force.

Three Ways of Salvation

There is a saying in India that there are as many gods as there are people. Everyone is able to choose his own god. Everyone must find their own way of salvation. The goal of salvation is to escape from the endless wheel of existence, the round of rebirth, life and death, and to be re-absorbed into God (Brahman).

Although many ways are possible, there are said to be three main ways:

1. The Way of Knowledge (jnana marg).

This is the way of the philosopher, which has been popularised by Vedanta. According to this way we are suffering in bondage because we are ignorant of our true self, the 'atman'. We don't know what we really are. We think that we are a body, a mind, a personality, a will, but we are none of these things. These things are illusory and temporal, but the real 'self' (atman) is unaffected by them and is eternal, divine. If we could realise in a blinding flash of illumination that we are not body, etc., but that 'I am God', then we would be free.

2. The Way of Works (karma marg).

The Bhagavadgita proclaims at least in part the way of works. If we perform our duty (dharma), whatever it be, with a disinterested spirit without thought of reward, then we would gain salvation. Dharma is determined according to a man's caste and stage of life.

The other Way is the Way of Yoga and is an ancient and classical expression of Hindu spiritual discipline.

a. Caste There are 4 major castes, each with their own sub-castes:

- Brahmins (priestly caste)
- Kshatriyas (ruling and military caste)
- Vaishyas (business and landlord caste)
- Shudras (peasant caste)

NB. Beneath all these are the outcasts who did the unclean and unsavoury work of the community.

b. Stages of Life - There are 4 of these:

- Life as a student.
- Life as a householder following marriage and up to the age of a grandparent.
- Life of retirement in the forest. Husband and wife or husband alone leave home

and spend their days in prayer, meditation, austerity and performance of sacrifices.

For the life as a holy man or sannyasi, he is to renounce all and be a perpetual pilgrim.

NB. These stages of life can no longer be adhered to in modern India.

3. The Way of Worship (bhaktimarg). According to this way salvation is gained by surrendering completely to the god who is worshipped. It may be any one of the gods of the Hindu pantheon. What matters is not so much the particular deity (for all gods are manifestations of Brahman), but the quality of the worship of the devotee.

Philosophical Backing

The real strength of Hinduism lies in its systems of philosophy. It is these which are exported to the west, particularly Vedante. Dr Radhakrishnan is an exponent of his philosophical Hinduism. In this apologetic for Western consumption, he puts forward the following points:

1. That all religions are in their essence the same.
2. The essence of religion is the experience of God.
3. Our experience of God is very limited because God in his absolute form is unknowable. Therefore no religion can claim to have more than an imperfect knowledge of God.

Conclusion

Hinduism represents the heights and depths of man's attempts to know God. In its domain there is both truth and error. Its humanistic approach is very congenial to the human mind, hence the appeal to some westerners. It must not be underestimated but rather understood.

TEN COMMANDMENTS

For sharing the Gospel with Hindus and Sikhs

1. ***First, really make them your friends***, by showing true friendship. Be prepared to give and receive help in practical ways (cf. John 4: 17)
2. ***Be hospitable***. Invite them into your home and family circle for tea and conversation. This they understand and appreciate. At the same time do not refuse hospitality.
3. ***Respect their customs and sensitivities***. Concerning food and drink, ask beforehand if they are vegetarian, and then don't offer meat. Beef should never be offered to Hindus. Always explain that the drink is non-alcoholic.
4. ***Be modest*** in dress and reserved in manner. Men should witness to men, and women to women.
5. ***Recognize the importance of being a good listener***. Everyone wants to be heard and understood. Seek to discover real heart need. Ask your Sikh or Hindu friends about their faith, this will need a reply.
6. ***Build bridges not barriers***. Differences in theology are profound but, initially, emphasize agreement about the fact of God, and a spirit world.
7. ***Avoid like the plague, debate and philosophic discussion***. This is a field where they shine and where real issues are seldom raised.

8. ***Use God's Word.*** Present them with a copy of the Gospel of John or Luke in the language they prefer. Request that they read it, and mark it, indicating what impresses them, by an asterisk, and what they do not understand by a question mark. Nothing is comparable to firsthand contact with Christ through the Scriptures. If you yourself do not know the right answer immediately, say so! Go home, pray ... and search for it!

9. ***Pray with them*** if possible and keep the door open for future contact, when you can discover how they have made out in their reading and marking of the Gospel. Hindus are won to Christ by painstaking effort over a period of time. Use appropriate other literature wisely. Be loving, patient and persevering.

10. ***Don't forget to share your personal testimony.*** "Only the man who has tasted a mango can tell you its flavour."

(Leaflet issued by South East Asian Concerns)

2. BUDDHISM

Foundation Facts:-

Buddhism was founded by Gautama Buddha who lived between 563-483 BC. He belonged to the Shakya clan who lived along the Nepal frontier. Their capital city was known as Kapilavastu.

1st Name - Siddhartha. Family Name - Gautama. The word Buddha means - "The Enlightened One". He came from royal stock. In later life Gautama became an ascetic and from this time (29 yrs. old) began to contemplate on the meaning of life. Four signs helped him in his quest.

1. He saw an old man. 2. a sick man. 3. a dead body. 4. an ascetic. These represented human suffering, sickness, old age and death. Gautama left his wife and child and became a homeless wanderer. This became the sign and standard for all Buddhist clergy, that they must renounce all ties and attachments and thereafter become "wandering beggars" or Bhikkus.

Trial and Error:-

Gautama tried Yoga disciplines but found no peace. He attempted extreme mortification of the body and got no spiritual release. Finally at a holy place called Gaya he sat under a pipal tree ("Bo-Tree"), legs crossed in deep meditation awaiting supreme spiritual wisdom. He soon realised the essential spiritual truths.

Teaching (Gospel):-

Understanding the chain of causation (cause and effect).

The origin of all evil and suffering.

The destruction of Karma, birth and rebirth.

The Four Noble Truths leading to Nirvana or state of non-existence.

Like its parent religion, Buddhism has two main factors:-

- a) Historical
- b) Scriptural

Its main features are the teachings that are negative from start to finish. Buddhism has asserted that:-

1. There is no Soul.
2. There is no Saviour.
3. There is no Grace.
4. There is no Faith.
5. There is no God.

Karma

Each of us has a past full of good and bad karma. We live in the present trying to escape from the grip of our past karma, deeds good or bad. Worse still, we each carry into the future our karmic leftovers. So, we experience births and rebirths. Finally, we save ourselves by proceeding out of existence into nothingness. This is Nirvana.

There is no fellowship of believers, no communion of saints and no divine-human encounter now or in the future.

NB.

If there is "no soul", how can there be a future reward or punishment for good and bad deeds done previously? Who can tomorrow take the guilt for today's actions, karma? We can do evil because we face no sanctions hereafter.

Heredity and Environment are factors that govern human life. Buddhism rules out corporate responsibility. It states that only the individual can govern his or her own destiny. But, we are at birth 1/4 inheritors from our parents, 1/4 inheritors of our own particular race and 1/4 made up from the human race. There is such a thing as Original Sin and at best, we are just 1/4 uniquely individuals. Imago Dei in fallen man? So, Christianity must challenge Buddhism.

1. Buddhism, it must be noted, "has no God, no personal Creator, no personal Providence of a Heavenly Father, no 'image of God in Man', no due sense of sin, no living Saviour, no Divine sympathy, no hope of release from pain, sorrow, and the evils of existence, except through an all but endless succession of births, during which all degrees of suffering are possible, and the end thereof, if ever it be reached, Nirvana". Walter D. Hankinson in the Missionary Herald, Baptist Missionary Society, February 1895, page 54.
2. If Karma determined suffering, then why do any form of social service? A person now suffers for past misdeeds. Let such a person, therefore, by suffering now make a better Karmic future for himself. Why interfere with Karma? Why social-service?

Why slum-clearance?

3. Suffering is not always the result of personal sin or the sins of the fathers. The soul that sinneth it shall die, says the Bible (Eze 18: 20-22). A man was born blind not because his parents sinned or because of his past sin, says Jesus in John 9: 1-4.

The Buddhist Creed

A) The Four Noble Truths

1. Pain.
2. Cause of Pain.
3. Cessation of Pain.
4. The Eightfold Path that leads to the end of the Karmic Cycle of pain, suffering and craving.

B) The Eightfold Path

- | | | |
|------------------------|---|---------------------------------|
| 1. Right View |) | |
| 2. Right Resolve |) | See the <u>Ten Commandments</u> |
| 3. Right Speech |) | and |
| 4. Right Action |) | <u>The Sermon on the Mount</u> |
| 5. Right Livelihood |) | OT:- <u>Ex 20: 1-17</u> |
| 6. Right Effort |) | NT:- <u>Matthew 5: 1-12</u> |
| 7. Right Concentration |) | |
| 8. Right Ecstasy |) | |

C) The Three Jewels (Tripitaka)

1. I go to the Buddha for Refuge.
2. I go to the Dharma for Refuge.
3. I go to the Sangha for Refuge.

D.T. Niles (Eternal Life Now, Colombo, 1946, page 57) suggests a meeting point:-

1. We are Anicca apart from God (Not Lasting).
2. We are Anatta apart from Him (Not Spirit/Soul).
3. It is His love which dissolves our Dukkha (Suffering).
4. It is His love which is our Sarana (Refuge).
5. Without Him we can keep no Sila (Morality).
6. In the remembrance of His love is our true Samadhi (Concentration).

Footnote

The Five Precepts

1. No theft
2. No falsehood
3. No unchaste conduct
4. No alcohol
5. No taking of any form of life (killing)

Salvation - by self effort, works.

Suffering - due to our sin in a previous life or in the present.

Social Science - done purely to accumulate personal merit.

Ministry - Sangha of Bhikkus, open to men and women.

Doctrine - Dharma.

Some Common Links, Buddhist and Christian

1. Cause and Effect - What we sow that we shall reap. Galatians 6: 7
2. Personal Guilt - Punishment (Karma). The soul that sinneth dies. Ezekiel 18: 20
3. Non-Attachment - Giving up the world. Renouncing for Christ. Luke 14: 33
4. Life here is Temporary Birth leads to death. Here we have no abiding city Hebrews 13: 4
5. Eightfold Path and The Ten Commandments and the Beatitudes (O.T and N.T) (Exodus 20: 1-17 & Matthew 5: 1-10)

N.B. Buddhism has no God. It has therefore no element of worship. It is not a religion but a moral and ethical way of life.

(See also "What World Religions Teach" by E.G. Parrinder, London, 1962, and "Buddhism" by Trevor Ling, London, 1970)

3. JAINISM

By 600 BC (approx) two other movements apart from Hinduism were gaining ground. They were Jainism and Buddhism. The Jains are deeply rooted in history with a well-defined religious system. Their saints and hero-figures are known as Jinas or victors or conquerors. Through various "guides" in the past ages through endless transmigrations, Jainism grew as a revealed religion.

The first Jina lived many million years ago. Since then 24 other Jinas have followed, the last one being Vardhamma also known as Maha-Vira who lived from 599-527 BC. According to Jain tradition Maha-Vira was surrounded with a luxury upbringing. Yet, both parents were of the ascetic tradition whose self-denial made them fast to death. Maha-Vira soon followed the ascetic path. These are his biographical details:-

1. At the age of thirty Maha-Vira gave away his wealth.
2. He shaved his head.
3. Kept only one robe.
4. Joined a monastic community.
5. Finally renounced everything and became like the Sannyasi of Hinduism.
6. Adopted the theory and practice of Ahimsa or non-violence.
7. He begged for his food.
8. By a tree he sat in deep meditation when he reached Nirvana.

(The Gaina Sutras, p.80-87, 201)

The rest of his life was spent helping others to save themselves. Over 50,000 monks followed him together with half a million lay people. The Jains became famous for their temple building.

Non-Violence as a way of life

Linked to the following beliefs:-

1. Karma (deeds).
2. Rebirth for better or worse.
3. Killing (Himsa) is sin.
4. Non-Violence (Ahimsa) is virtue.

5. Everything living and everyone has a life content.
6. Ahimsa, therefore, does not contaminate the soul.

The Jain Vow

"I renounce all killing of living beings, whether movable or immovable. Nor shall I myself kill living beings nor cause others to do it, nor consent to it. As long as I live I confess, and blame, and exempt myself of these sins, in mind, speech, and body." (Gaina Sutras, p.202)

Monastics

1. They observe the practice of celibacy and accept the life of asceticism.
2. The white-clad monks always dress in white robes. They are mostly to be found in the northern parts of India.
3. The sky-clad monks wear little clothing as they live in south India with its hot climate. They believe that their great Jina, Maha-Vira, was a lifelong celibate. Thus, he was able to renounce all material things.

Jain Laity

Are not given to strict vows but must refrain from all activity and employment that involves taking of any form of life:-

No military service.

No killing or selling animals and their flesh.

No fishing.

No farming that involves ploughing of fields and thereby killing insects and worms.

For these reasons, most Jains are engaged in commerce, trade and scholarly work. Jains are generally rich and live well, but are given to works of mercy and charity. Their way of life is built up of various ancient belief systems. Jains are not Hindus because they reject the Vedas and Upanishads. They do not believe in the World Soul, Brahman.

- a) Jains believe in the immortality of the soul.
- b) For them the world has no beginning or end and is eternal.
- c) They believe in a three-tier universe of lifeless things, matter and human beings (or souls).
- d) Matter is evil, while soul is good.
- e) Nirvana is the ceiling of the universe to which souls liberated from matter rise.

This stage is like bubbles rising through water to the surface. It is also like a gourd covered in

clay and put in water. As the clay melts the gourd surfaces to remain there forever.

In this life or in another every soul must reject matter through asceticism. But, women (and gods) must become men prior to reaching final bliss. The example of Maha-Vira cannot be bettered. He turned his back on society, on politics and people. Renunciation of all ties was his purpose. He had no karma, good or bad.

How then does Jainism expect normal human life to be sustained if extreme renunciation and asceticism are the order of the day? If the universe is eternal, what place is there for God? This must result in atheism. What place is there in this system for prayer? Jainism has meditation when followers fix their minds on their saints and Jinas. Hence the use of "prayer beads". Salvation is a matter for each soul. Self-reliance leads to self-purification.

It is no surprise that Jains are vegetarians. Animals and birds are cared for in sanctuaries by the Jains. All knowledge is partial and only in Nirvana do Jains have complete knowledge and wisdom. (Cmp: St Paul in 1 Cor 13 "now we see through a glass darkly").

4. PARSEEISM

Zoroaster was one of the religious teachers of the Middle East. Between 1000 - 300 BC was a period of much religious activity. At this time we can locate the Greek philosophers, the authors of the Hindu Upanishads, some of the great Jewish prophets and the Chinese spiritual writers. Zoroaster fits into this period from ancient Persia. Here was the meeting point and sometimes the melting-pot between East and West philosophies and religions. The idea of one God was often a common link.

With the advent and advance of Islam in Persia the teachings of Zoroaster were rejected and persecution followed. The escape route was India where Zoroaster's followers were called the Parsees ("from Persia"). We see much Hindu influence in this religion, e.g.

1. The devas, gods, of the Rig Veda became the daevas, demons, of Parseeism.
2. Hindu gods like Mitra, Vayu and Yama became Mithra, Vata and Yima of the Parsees.
3. Hindus venerated Agni, the fire deity. Parsee temples are known as fire-temples as the sacred flame burns in them.
4. The sacred drink of Hinduism, Soma, became to the Parsees the Haoma, drunk by priests.

From a pantheon of gods Ahura Mazda, Lord Wisdom, emerged as the Supreme God. Cyrus and Darius, famous Persian rulers of Old Testament times (6th century BC) made the worship of Ahura Mazda the state and empire religion.

Zoroaster is a figure of history, is dated in the period 630-655 BC. In middle age he became a public teacher. His teachings are contained in songs called Gathas. Zoroaster had a questioning approach to religion, wishing only to be shown the way. Questions are asked about the world, the religious life and morality.

"May the Creator of the mind's force show, as Good Mind, His precepts, that they may be the path of my tongue"

Or,

"This I ask thee, O God, answer me truly:

What artificer made light and darkness? Who created Devotion?

How shall we rid ourselves of evil?"

(The Hymns of Zarathustra, p.31, 65, 67 J. Duchesme-Guillemin)

Zoroaster's mission was God-given, and aimed at proclaiming God's righteousness and hatred of evil. A ministry of about ten years followed. A struggle followed against the spirit of evil and falsehood, Angra Mainyu or Ahriman. Victory was achieved by throwing scripture texts at the tempter. There followed a ten year minimal ministry with few converts. Over some centuries after his death, Zoroastrian teaching spread out of Persia.

Was Cyrus (Ezra 1 : 2) a Zoroastrian? He gave prominence to Ahura Mazda. Maintaining a popular religion Zoroaster appealed to the (a) poor, (b) farmers (c) all classes of society. All people had direct access of Ahura Mazda. This religion was known to Greeks and Romans. The religion of the Magi? - the use of fire?

Islam's spread thwarted Zoroastrianism (7th century AD onwards). Hence its refugee status in India and the advent of the Parsees.

Scriptures - Avesta. Contains Gathas, Yashts or hymns of sacrifice and regulations for ritual and practical life.

Blood sacrifice was rejected.

Belief in the Good Mind or Holy Spirit.

Evil Spirit - opposed to Ahura Mazda. (Angra Mainyu) - under him is Satan and Devas or dethroned gods who mislead man and can be repulsed by use of sacred texts. (See: Eph. 6: 13-17 the armour of God, shield of faith, the sword of the spirit, the word of God)

Dualistic faith? The physical life is good, the world is real and not illusion and little is made of world-renouncing. We must help God against evil. Here is the strong ethical content of Zoroastrianism.

Stress on:-

1. Justice.
2. Chastity.
3. Service.
4. Self-help.
5. Moderation.
6. Life after death.
7. Angels and Spirits.

The Bridge of the Separator

After death all souls reach this bridge.

It is guarded by Mithra, the Judge.

Way to Paradise depends on good deeds.

Bad deeds lead to the House of Lies, the place of temporary punishment for paying for sins.

Entrance to heaven then follows.

Saviour (Saoshyant) to whom all will be subjected at the end. Ahrima will be rendered powerless. The good creation is realised and men will live blissfully with God.

Parsee Temples

No images.

Sandalwood fires are burnt.

Only for Parsees.

By birth only are Parsees made.

Tower of Silence - for disposal of the dead by vultures.

5. SIKHISM

Sikhism began in the India of the 15th century. Sikh men are well known for their beards and turbans. Their religion is a merging of some elements of Islam and Hinduism. We trace the coming of Islam to India to the 10th century onwards. Consider the strange marriage of the two elements:-

1. Islam is strictly monotheistic with no place whatsoever for polytheism or idolatry. However, within Islam is a strong element of mysticism (e.g. Sufis).
2. In the 15th century in India there was a growing element of devotion (bhakti) towards Krishna. Reverential sessions of repeating the holy name was far better than religious ritual and bodily asceticism.

Kabir (1440-1518 AD), a Moslem from Benares, became a follower of the Hindu Ramananda. In time Kabir became a composer and singer of religious songs. His theme was the love of God towards us. This God is worshipped alike in Hinduism and Islam and is known by various names such as Allah, Rama and Krishna. F.E. Keay in Kabir and his followers (p.69 and 74) sums up this theology.

“If God dwells only in the mosque, to whom belongs the rest of the country?

They who are called Hindus say that God dwells in an idol:

I am not the truth in either sect...

Search in thy heart, search in thy heart of hearts; there is his place and abode.

Kabir is a child of Rama and Allah”.

Such views made Kabir hated by Moslems and Hindus and led to his wandering life with his followers. These disciples came to be called Kabir-panthis. A contemporary of Kabir was Nanak (1469-1538 AD). He is the acknowledged founder of Sikhism. Here is a case of a Hindu accepting Islamic ideas. Nanak made the Punjab his main place of witness. His spiritual experience came while bathing in a stream. His vision of God was one where God offered him a cup of nectar with the command: “Go and repeat my name, and make others do the same. This cup is a pledge of my regard”. (Cmp: Christ’s command - “Go ye into all the world... and make disciples” and the Last Supper words - “Drink this in remembrance of me” Matt 28: 19 and 1 Cor 11: 25)

So began the writing of the Morning Prayer, Japji, by Nanak. This is the Sikh's daily prayer. "There is but one God, the true, the creator". Nanak's message was very much the same as Kabir's, namely, "There is no Moslem or Hindu". By way of respect Nanak is called the Guru of Sikhism. The teacher in Judaism, Christianity, Islam and Hinduism is held in high spiritual esteem. The word Sikh means one who is a disciple, follower.

The Sikhs have 10 Gurus, all perfect and incarnating the spirit of Guru Nanak. It is interesting to note that all Sikhs believe that they are spiritually one with Guru Nanak - "The Guru lives within his Sikhs". (Cmp: The Vine and Branches claim of Jesus and the "in Christ" theology of St Paul in Rom 8: 1). The 10th Guru, Govind Singh, is credited with gathering his followers into a militaristic community for purposes of defence from persecution. Singh means Lion. Sikhism proclaims Five Rules:-

These apply from) 1. To leave their hair and beard uncut.
the Initiation) 2. To wear a steel comb in the hair.
Ceremony for life,) 3. To wear shorts.
but apply only) 4. To wear a steel bangle on the right wrist.
to males.) 5. To carry a steel dagger.

The Sikhs are famous as a military people but can be found in all trades and professions. Agriculture is also one of their occupations especially in the fertile lands of the Punjab. At Amritsar is the famous Golden Temple of the Sikhs. It is the place where the Sikh scriptures are continually read and prayers offered daily.

Adi Granth - is the name given to the Sikh Scriptures. In it are devotional works of Kabir, Ramananda, Sheik Farid and others. Most of the hymns in the Adi Granth are said to be Guru Nanak's works in the Punjabi language. It is revered as the 11th Guru of Sikhism.

1. It is brought early morning to the Temple.
2. Relays of Sikhs chant from it all day.
3. By evening it is returned to the Treasury.
4. It is the central object in the Temple.
5. Sikhs bow to it in reverence.
6. Offerings are placed before the Adi Granth.

Worship is reserved to God alone. He is addressed as "Nam" (Name). Meditation is on the grace of Nam. Worship is directed to Nam. Belief is on Nam. He alone is the Creator. He is

present everywhere and is immortal, absolute and without form or shape. He shows Himself to Sikhs who call on His Name. He reveals His presence through the Sikh Gurus. There are no caste barriers in Sikhism. Religious syncretism is highlighted in this religion.

Moslem Influence

Monotheism, Prophecy (Gurus), Scriptures, Missionary zeal.

Hindu Influence

Various gods are other names or revelations of one God.

Rebirth is a process of purification.

Acceptance of various religions.

Sikh - disciple, follower of Nanak.

Punjabi - language of the Sikhs.

Gurdwara - Sikh Temple and Community Centre. Has a copy of the Holy Book, Granth. Shoes are removed by worshippers. A meal follows act of worship.

The Name of the Lord in the Bible

“Ps: 44: 20., 113: 3., Pro: 18: 10., Is: 57: 15., Dan: 2: 2: 20., Jn: 3: 18., Acts 3: 6., Acts 17: 30., 9: 21., 16: 18., Eph: 1: 21., Phil: 2: 9-10., “That at the name of Jesus every knee shall bow”.

6. WHO ARE THE JEWS?

There are two ancient races in the Middle East who are both of the same racial family, the Jews and the Arabs. In the 6th century AD the latter came under Moslem influence of the Prophet Mohammed. The Jews remained loyal to their Judaism and after years of persecution and wanderings in Europe, Asia and Africa, obtained an Israelite home after the 1939-45 World War. After nearly 2000 years of exile the Jews came back to their home again. The two people speak a similar language, Moslems are Arab-speaking while the Jews are Hebrew-speaking.

Holy Books

1. The First Five Books of the Old Testament (Law).
2. The rest of the Old Testament a) History b) Songs c) Proverbs d) Prophets.

Beliefs

The Holy God, Holy People, Holy Book, Holy Law, Holy Prophets, Holy Messiah, The Life Hereafter, Reward and Punishment, Cause and Effect.

Division of Jewish Scripture (39 books in all)

- 1) Pentateuch (Genesis, Exodus, Leviticus, Numbers and Deuteronomy)
- 2) History (Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah, Esther)
- 3) Poetry (Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon)
- 4) Prophets (Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi)

Settlements were made in Canaan, Judah and Israel. The Exile and Return are historic events.

The Moral Law of Mount Sinai - foundation of all morality. Mosaic Law.

Ethical teaching of the Prophets. Exodus 20: 1-17.

The Passover - Salvation from Egypt - Moses as Saviour under God's power.

The Israelites as a Redeemed Race (to be engaged in Mission).

Jew - "A person of Hebrew race; unscrupulous usurer". Oxford English Dictionary (A disgraceful definition).

“How odd of God to choose the Jews”.

“The Old Testament is the cradle in which the Infant Christ is laid” (Martin Luther)

Christians are spiritual Jews! We forget this at our peril.

The people of the Old Testament are (1) Jews (2) Christians (3) Moslems.

Footnote

Divine revelation in Scripture.

Mosaic Law enshrines faith & works.

Social content of Judaism is powerfully taught.

The Commandments bind us to God and our fellow humans.

Baptism as sign of sins washed away.

Link between Jewish Passover & Christian Lord's Supper.

Belief in God's kingly rule.

The Kingdom of God.

The Coming Messiah.

It is not possible to separate the O.T. from the N.T.

In the context of Judaism and Christianity some important and interesting questions must be asked:-

- 1) Is there salvation via a system of sacrifices? The book of Leviticus would witness to forgiveness and redemption in the Old Covenant by the sacrificial practice. Does Judaism still believe in forgiveness by the shedding of blood? Christian teaching brings the Blood of Christ into focus together with His Body broken.
- 2) Does Judaism believe in salvation after death? Psalm 88: 5. Job affirms a remarkable hope in ch: 19: 25-27
“I know that my redeemer lives. And that he shall stand up at the last on the earth. After my skin hath been thus destroyed, yet from my flesh shall I see God, whom I shall see for myself, and my eyes shall behold, and not another.”
- 3) In Hebrews II the faith of those before Christ is mentioned. They will only be perfected with us who live and die in Christ. The theology of in-gathering.

- 4) What of salvation before Moses? e.g.
- a) Outside the Jewish Covenant there stands the figure of Melchizedek; also Jethro who are called "priests". Genesis 14: 18 & Ex: 3: 1.
 - b) Abraham is called the father of faith & righteousness. Rom: 4: 9.
 - c) In ancient times it is said that men began to call on the name of the Lord. Gen: 4: 26.

7. ISLAM: Submission To God's Will

Like Hinduism, Buddhism, Judaism and Christianity, in Islam we encounter a religion with two important factors in its favour:-

1. It is historical.
2. It is based on scripture, i.e. the Old Testament and the Holy Koran.

The historical tradition is based on three events:-

- A) Birth of Mohammed in 570 AD in Mecca.
- B) Flight from Mecca to Medina in 622 AD.
- C) Return to Mecca in 630 AD and death there in 632 AD.

Islamic people are the People of the Book together with Jews and Christians. We all share the Old Testament. In fact, the Moslems were told by the Prophet Mohammed to deal with generosity those who are Jews and Christians as they together with Moslems are "People of the Book".

Christians and Moslems have common concepts such as:-

- a) Belief in God as Almighty, All-knowing, All-wise and the one true God.
- b) Revealed Scripture - The Bible (for Christians)
The Old Testament and the Holy Koran (for Moslems)
- c) Creed with faith and works prescribed for believers.

A Moslem view of Jesus

"A Word of God"

"A Spirit from God" (of virgin born and without sin)

Jesus was a miracle worker but did not "die" on the Cross. Mohammed is the "Another Comforter".

The prophets of Judaism and Christianity are accepted with Mohammed upheld as the greatest of all prophets.

The Koran - Is believed to have been revealed to the Prophet Mohammed over 23 years, and

then gathered into book form, "Suras" or "Messages". It is, therefore, the pure and infallible Word of God delivered to Mohammed by the Angel Gabriel. The contents are in one book of 114 Chapters or Suras. "A blessed book have we sent down to thee that men may meditate its verses" (Ch. 58: 28). But, consider these words of Hendrik Kraemer:-

"The Word did not become flesh: the Word became a Book".

Islamic teaching and belief

- 1) Religion is submission to the will of Allah.
- 2) Islam, is submission and this leads to Salem, Peace.
(Compare "In His Will is our Peace" - Dante)
- 3) Strong belief in Hell, Heaven, Last Judgement and the Last Things including the Resurrection.
- 4) Due place is given to the ethical content of religion. The poor, the old, the sick and the orphans are all to receive kind and generous treatment.
- 5) Islam teaches three duties on all followers:-
 - The Duty of Prayer.
 - The Duty of Fasting.
 - The Duty of Almsgiving.
- 6) The Fatherhood of God and the Brotherhood of Moslems are twin beliefs.
(Jews and Christians hold similar beliefs for their two religions)
- 7) Entry into Paradise is by the mercy of Allah.
(Jesus claims to be the Truth, the Way and the Life - John 14: 6) Islam believes that "for each step we take towards God He takes three steps towards us". (In the Parable of the Prodigal Son the father runs to meet the son who is walking home - Luke 15: 20)

There is an Islamic Lord's Prayer with which each chapter of the Koran (except one chapter) commences. It is called the Fatiha.

"Praise be to the God, Lord of the worlds,
The Compassionate, the Merciful;
King on the Day of Reckoning,
Thee only do we worship, to Thee do we cry for help.
Guide Thou us on the straight path,
The path of those to whom thou hast been gracious,

With whom Thou art not angry and who go not astray”

(J.M. Rodwell, The Koran p.28)

The Five Pillars of Islam

1. Witness - “There is no God but Allah”.
2. Prayer - Five times daily.
3. Alms - To the poor and to the mosque.
4. Fasting - During the month of Ramadan.
5. Pilgrimage - To Mecca at least once in life.

(Is Jihad, holy warfare against infidels, the 6th Pillar of Islam?)

Social content

No eating pork.

No alcohol.

No tobacco.

No gambling.

No sexual misconduct.

Ninety-Nine Names of God - The Beautiful Names of Allah.

Denominations -

80% of Moslems are Sunni Moslems who follow their first Four Caliphs.

20% of Moslems are Shia Moslems who follow the Caliph Ali. Their leaders are known as Imams.

Moslem mystics are called Sufis or Friends of God who teach the love of God rather than the fear of God.

Islam has Scripture, Law and Prophets. We do well to accept the truths of Islam and build up mutual respect.

But, Islam has the following negatives:-

- 1) No personal Saviour of Sinners.
- 2) No mediator between God and Man.
- 3) No grace of the Cross. (Father, forgive them... Luke 23: 34)
- 4) No Cross but the Crescent which gives Light but offers no Salvation.

8. WHO ARE THE CHRISTIANS?

Beliefs:-

<u>Matthew 28: 19-20</u>	The Royal Command. The imperative to evangelize.
<u>Mark 16: 19</u>	The Royal Command Performance by the early Church.
<u>Luke 24: 47-48</u>	a) To all nations
<u>Acts 1: 8</u>	b) Witnesses of Christ
	c) Spirit empowered World Evangelism
<u>John 6: 48</u>	I am the (only) Bread of Life
<u>John 9: 5</u>	I am the (only) Light of the World
<u>John 10: 7</u>	I am the (only) Door of the Sheep
<u>John 10: 11</u>	I am the (only) Good Shepherd
<u>John 11: 25</u>	I am the (only) Resurrection and the Life
<u>John 14: 6</u>	I am the (only) Way, the only Truth and the only Life
<u>John 15: 1-5</u>	I am the (only) True Vine and you are the Branches
<u>Phil 2: 10</u>	At the name of Jesus every knee shall bow

Jesus, Saviour of Jews

Jesus, Christ of Gentiles

Jesus, God with us... in the world

Salvation?

Sola Scriptura (The Bible)

Sola Fides (Faith)

Sola Graciam (Grace)

Sola Christo (Christ)

Chaplaincy churches to our own folk, i.e. Christians, will die out in due course as believers diminish. The "Planters' Churches" in Sri Lanka catered only for European tea and rubber planters. Today these churches are in ruins. The Scots' Kirk at Colombo has no Scots there now! Evangelize or perish. That's a biblical fact. Where are the churches of Asia Minor today?

In Eph 2: 12 Christians are reminded that in their pre-Christian days they were "without hope and without God in the world". In the final analysis we must agree with Stephen Neill - "The

Christian is committed to the view that Jesus Christ is the truth". (Salvation Tomorrow, London 1976, p.22,34).

Surely, we cannot agree with Radhakrishnan that Christian missionaries must be prepared to make a complete and utter surrender of all claims "for the unique value of Christianity and be content instead to share with Hindus whatever in Hinduism and Christianity is precious?" (Many Creeds: One Cross, by Christopher E. Storrs, London, 1945, p.10)

William Temple in Readings in St John's Gospel, London, p.10, utters words of challenge as Christians go about spreading the Gospel here, there and everywhere.

"The conscience of the heathen man is the voice of Christ within him, though muffled by his ignorance. All that is noble in the non-Christian systems of thought or conduct or worship is the work of Christ upon them and within them. By the word of God - that is, by Jesus Christ - Isaiah and Plato and Zoroaster and Buddha and Confucius conceived and uttered such truths as they declared. There is only one divine light: and every man in his measure is enlightened by it".

Questions

1. "No other name is given among men wherein we must be saved?" Acts 4: 12
2. "Whosoever shall call upon the name of the Lord shall be saved?" Rom 10: 13
Rom 10: 14-15 (This implies belief
(Belief follows hearing
(Has the preacher done his job
(Have preachers been sent near and far?)
3. Has God spoken in old times through prophets "by diverse portions and diverse manners? Heb 1: 1
4. Has God finally spoken to us in his Son? Heb 1: 2

Further Reading

The reader will be enriched and challenged by Chapter III of Hans Kung's On Being a Christian, pages 89-174 under the heading - "The Challenge of the World Religions". One of the ablest comments on the subject.

Another author worth reading as we grapple with world religions and world missions is

Stephen Neill. His Salvation Tomorrow, London, 1976, has Chapter 2 under the heading - "Dialogue with Men of Other Faiths", p.22-43.

Comments

Was the gift of Tongues (languages) on the Day of Pentecost an indication of evangelistic endeavour by the Apostles? Here we find ordinary everyday languages, understood by the listening public. The preachers were simple Galileans. "So how come each of us can hear in our own mother tongue?" The Pentecostal experience was essentially the equipping of the infant Christian community with a view to proclaiming the Good News of Jesus Christ to all people everywhere. Limitations of Jewish nationality and Hebrew language and Judaistic religion were about to be broken and set aside for all time.

Language is also the vehicle conveying culture. If the Word of God became Flesh it also became Human, "olive-skinned, Aramaic-speaking, Galilean-accented, circumcised, a poor carpenter's son from 1st century Palestine. That's what Incarnation is - it's specific". (Steve Chalke in Missionary Herald, Baptist Missionary Society, Feb 1996, p.9)

In a world of many creeds we proclaim one Christ who truly relates to various nations and cultures. In the spiritual and cultural sense, is this Christ accessible? Or, do we offer Christ in western garb with a specific racial appeal? A great part of the Acts of the Apostles "is an account of the Church's struggle to understand what it meant to present their message in a Gentile context" (see above, p.9). Do we give up our culture totally when we embrace Christianity? Youth who come from a hippie or pop culture do not have to accept organ music or the Book of Common Prayer!

Missionaries in foreign fields must, therefore, today discover an ability to "speak in tongues" understood by their hearers, in a culture-packet acceptable to them, thereby making them feel at home and at ease with their (not our) Christ.

2. LAO TSE - THE WAY

A serious contribution to the religious thought of mankind. Lao Tse means "Old Master". Born 604 BC and had a legendary 160 years on earth. Said to have met Confucius from time to time, but there is a traditional hostility between them. This dialogue between the two leaders is interesting

Lao Tse to Confucius - "Abandon your arrogant ways and your countless desires"

Confucius - "Today I have seen Lao Tse and can only liken him to a dragon"

Towards the end of his life Lao Tse composed the Tao Te Ching and then disappeared into a cloud. In the historical tradition, the real Lao Tse lived later than Confucius.

Tao Te Ching (Dow Dir Jing)

About the Way and its Power. From the 3rd century BC. Written in rhymes and consists of 81 chapters of bamboo slips. The real author remains unknown. Tao means a road, a path, a way. It also means teaching and doctrine. All aspects of life are wrapped up in this Way.

There is a Tao of heaven) Almost like the Logos of the 4th Gospel.

There is a Tao of men) "In the beginning was Tao." "I am the Tao."

There is a Tao of rulers)

Te - can be translated as virtue, sway or power.

Water is the great symbol of Taoism. It is the symbol of gentleness, power and life. So man must live in harmony with nature and the universe.

"Banish wisdom, discard knowledge,
And the people will be benefited a hundredfold
Banish skill, discard profit,
And thieves and robbers will disappear"

(The Way and its Power, by A. Waley, p.151)

Is this a call to the simple and sincere and uncomplicated life? The life of inner peace? So the wise will influence others by example and by word. The non-violent way. Taoism is against all conquest wrought by battle. Weapons of war are evil and those who use them are killers.

The teaching of Tao leads to heaven (Tien). Union with Tao leads to immortality.

“Only he that pities is truly able to be brave;
Only he that is frugal is truly able to be profuse.
Only he that refuses to be foremost in all things
Is truly able to become chief of Ministers”

(p.125 of Waley)

Later Taoism

1. Chuang Tse, a shadowy figure with a book bearing his name. He ridiculed Confucius, criticized kings and their systems. Tao is made the centre and the good of the whole universe, and is almost equated with heaven. It is “the happiness of God”. Outward things are illusions and life is like a passing dream. It is best to follow nature with a pure and peaceful mind.

2. Lieh Tse - another legendary character. He spoke of the twin principles of Yin and Yang which are very basic to all Chinese thought.

Yin - is negative, dark, weak, female and earthy.

Yang - is positive, light, strong, male and heavenly.

These two principles are symbolised by the two equal halves of a circle.

N.B. Classical Taoism is philosophical.

Popular Taoism is magical.

Hygiene Taoism is physical (symnastics, breathing exercises etc)

Lieh Tse spoke of the Islands of the Blest where sages lived on flowers and never died. Concept of an after-life? Taoism degenerated into the practice of quack medicines, long-life pills and herbs for each and every ailment. It became a health-cult with fasting as an important observance. The remark has been made that “half the soul of China is Taoist”.

Taoist Healing Methods

<u>Elements</u>	<u>Yang Organs</u>	<u>Yin Organs</u>	<u>Cures</u>
Fire	Small Intestine	Heart	Spiritual Cures
Wood	Gall Bladder	Liver	Natural Diet
Earth	Stomach	Spleen	Herbal Therapy
Metal	Large Intestine	Lungs	Acupuncture

Water

Urinary Bladder

Kidneys

Thermogenesis

See Clash of Worlds

David Burnett

1990, page 94.

The Taoist viewed human health as the balance that is maintained between the physical body and the world of nature. It is for this specific reason that the five elements are connected with the different bodily organs. “As the five elements are linked to yin and yang, it is understandable that curing illness must be linked to the five elements”.

See Clash of Worlds, Page 94

10. THE TEACHING OF CONFUCIUS

Three religious traditions are found in China:

1. Confucianism
2. Taoism
3. Buddhism

No historic founders - as in Hinduism. The systems developed over many centuries. There was an ancient interest in the dead and in the ways of magic. During the Shang Period - 15th-12th centuries BC - Oracle Bones of the Ox or the Tortoise were used for purposes of divination. Most religious customs centred round Chinese homes and farms, e.g.

The Hearth God in the houses was represented by colour pictures above the hearth. At the end of the year gifts were offered and then he was set on fire to take news from the earth family up to heaven.

The Earth God in the fields had ceremonies in his honour at Springtime, at weeding and ploughing and at Harvest.

Supreme God or Jade Emperor was known as Shang Ti. He was the ruler of Heaven who favoured the royal dynasties.

Lesser gods - of the walls and moats, protectors of dwellers and homes in city and village. There were gods of battle and learning. The Dragon King manifested himself in the storms and gave rain. There were also the fire god and the god of disease.

This was the ancient belief-system of China.

Kung-fu-tse (westernised into Confucius)

Born 551 BC) Of noble birth. Dragons appeared in

Died 479 BC) the air at his birth.

Orphaned in infancy? Son and daughter mentioned but not his wife.

- a) Basic Education.
- b) Trained Archer.

c) Fond of Music.

In sympathy with the poor and the common people. Confucius was a teacher focussing on ethical and social issues. These are the themes of his Analects. His followers were bound by devotion, and they came from many sections of society. "There is no class in education" was one of Confucius' famous sayings. In his later years he collected various Chinese classical works, e.g.

1. Book of Odes.
2. Book of History.
3. Book of Changes.
4. Spring and Autumn Annals.
5. His own Analects.

The Analects of Confucius (discussions/sayings)

Compiled by various disciples. Not well arranged. Social, political and religious subjects are discussed. There is a very good definition of the Scholar, the Ideal Man:-

"In his personal conduct he was serious, in his duty to his superior he was deferential, in providing for the people he was beneficent, and in directing them he was just"

(The Analects of Confucius, Sec. 5, p.15 (W.E.Soothill))

- Was he critical of the polytheism of his day?) A bit of each
Was he happy in performing religious ritual?) may be true
Did he encourage reverence for the dead?)

Confucius shared with Socrates a sense of Heaven (Tien). He felt that Heaven rejected wrongdoers, gave rise to human virtue and inspired prayer. His concept of Li incorporated correct living, proper ritual and ceremonial. Propriety (conduct) was the mark of gentleman and scholar. Ancestral customs must be upheld and lead to cosmic harmony. Here is a linkup with ancient Chinese ideas of Tao (pronounced dow), i.e. (1) The ideal way (2) The way of the universe (3) The True Way for man, and therefore the Way of Action.

Thus, Confucianism lays stress on ethics and social and moral living. "What I do not wish others to do to me, that also I wish not to do to them" (Analects 7: 22, 6: 26, 3: 13)

1. Importance of social duties done according to our station in life.

2. Obedience of children to parental authority.
3. Scholars must respect teachers.
4. Citizens must be subject to their rulers.

(Duties and responsibilities were mutual - e.g. parents must respect children)

Good conduct began at the top levels of society as bad rulers contribute to national decline. Subjects take their superiors as their examples!

Mencius (400 BC) helped to spread the Confucian teaching like Plato spread the message of Socrates. The scholars were placed high on the social scale and the poor were encouraged and supported against all oppressors. The social content of Mencius was powerful and appealed to all classes, e.g.

1. Rulers must fulfil their duties, follow goodness, lead lives of simplicity, and extend concern for the working masses.
2. "Love and protect the common people".
3. Pacifism was extolled to such an extent that the scholar was placed far above the soldier, and generals were classified little more than criminals.

In time Confucianism became established in the land. The title "Teacher of Ten Thousand Generations" was given to Confucius. However, he was not venerated as a god and was often remembered by tablet inscriptions rather than images. Confucian halls had vast libraries and school rooms. Imperial associations of the past brought unpopularity to Confucianism. It became linked with the feudal system.

Confucianism is not a religion. It is a way of life.

11. ANIMISM

In Africa, India and the Far East there is a primitive religion common to many races.

1. Nature spirits.)
 2. One chief spirit.)
 3. Ancestor worship.)
- These are common facts of animism

The forest and hill people are mainly animists with no backing of scripture. They have no script, no skill in writing. It is traditional religion. Where are animists found?

- a) In jungles and hills of Central and South America.
- b) Among the North American Indians.
- c) In the hills and forests of India, Burma, China, Siberia and Australia.
- d) In Africa.

Anima = Soul. Objects of nature, sun, hills, trees, rivers etc. have souls (life). Yet, many animists believe in a Supreme God (Spirit) as well as in Ancestral worship.

Polytheism - belief in many gods and spiritual beings and forces.

Totemism - carved image on poles of animals or natural objects. We come from animals. We have the strength of various objects of the natural world.

Taboos - prohibited varieties. Totemised animals or creatures must not be eaten by their clan, and should be treated with reverence.

Ancestors - The continuing links of the human race. A communion of saints? Ancestors

control our lives. They own the land where their tribes live and work. They can bless and curse. They are consulted before high and holy days, marriages and funerals. (Kikuyu land in Kenya belongs to the Kikuyu tribe and cannot be taken over by others. This was the basic cause of the Mau Mau troubles of the 1950's)

Animism/Magic

1. Lucky charms on the body, in the house or in the field.
2. Public magic ceremonies warn off evil spirits from the village or bring success in battle.
3. White magic brings blessings and benefit.
4. Black magic invokes evil, curse etc.
5. Potions bring health, fertility, success.

12. ANCIENT & MODERN

Comments

1. Confucius and Jesus - "The common people heard him gladly" Mark 12: 37
2. Awareness of heaven (Tien). The place for the righteous.
3. Need for correct living in this life. Building on the rock. Matt 7: 24-27
4. Tao of China and The Way of Christ.
5. The 2nd Great Commandment of Jesus and the Golden Rule of Confucius.
6. Family unity of Confucius and St Paul's words in Ephesians 5: 22-33.

Lao Tse and Christ

1. The way for the individual - Jesus - John 14: 6.
2. The way for us all - a narrow and a broad way - Matt 7: 13-14
3. The people of the way - Acts 9: 2
4. Water - of baptism and life.
5. The temporary world and the eternal life (Heb 13: 4 "No abiding city"
(2 Cor 4: 18 Things temporal and eternal
6. The Island of the Blest and the Christian heaven, God's presence for eternity.

Animism and Christ

1. The God of Creation.

2. Revealed in Nature - Ps 19: 1
3. The purity of the universe with living things, man and all creatures as made perfect by God.
4. The Christian God

Cmp: this with the Triangle of Animism

5. Communion of Saints in Christ. Ancestors in Animism.

Section 3

An Appeal For Toleration Of Other Religions

In State Schools

Religious Education in Schools Today (A)

Main Points of the 1944 Education Act

1. This Act made RE the only specified subject on the timetable. Prior to this date RE was not compulsory from 1870 onwards but RE was now given pride of place in the life and works of schools.
2. Through RE it was aimed to revive spiritual and personal values of British society according to our best national traditions.
3. It was generally assumed that by RE people meant Christian RE.
4. Sec 25, 199, ordered a single act of collective worship as compulsory in state and other schools, but teachers and pupils were given the right to withdraw.
5. This same exemption from school worship was also given to RE.
6. Syllabus conferences were composed of (a) Anglican (b) other Christians (c) LEA (d) Teachers. So arose the Agreed Syllabus of post-1944 education.
7. The 1944 Act was defective because it made no provision or gave any instruction as to how RE was to be carried out or how compulsory school assembly should be conducted.
8. How could children of non-Christian parents, or from non-religious background be expected to participate when no provision was made for them? 1944 assumed that the whole country was Christian.

9. Those who questioned this false assumption were considered as cranks, non-Christian minorities or members of the Rationalist Society! Yet in 1937 the two Anglican Archbishops of Canterbury and York issued their historic and frank book which was rightly called *The Recall to Religion*.

The Archbishops were alarmed that Christianity was slipping in the popularity charts. In the light of this fact in 1937 the RE provision of 1944 had a bias towards Christianity. This meant that in the period 1944-1988 those who increasingly belong to other major world religions had to grin and bear.

Troubled RE times 1944-1988

In post-war Britain materialistic prosperity gave rise to the goods and gadgets society. Churches began to empty whilst Moslem mosques, Hindu and Buddhist temples increased. Sikh Gurdwaras became meeting places for Sikh worship, Immigrants were legally coming into this country representing different cultures and religious and social values. At the same time, the World Council of Churches was propagating an ecumenical spirit of co-operation between various Christian Churches. Liberal minded scholars were questioning long cherished Christian doctrines. There was the Bishop Barnes of Birmingham and his "Rise of Christianity" in the 1950's followed by Bishop Robinson of Woolwich and his "Honest to God" in the 1960's. In the 1980's there came Bishop Jenkins of Durham questioning vital Christian beliefs on radio, TV and the newspapers.

In the period 1944 - 1988 it was not possible to get away with the claim that RE (as in 1944) was Christian. Three views proclaiming this fact are worth noting :-

1. Whereas in 1944 "almost all citizens and teachers were adherents of some branch of the Christian Church, now, however society had become increasingly secular and multi-cultural. Allegiance to the Christian Church could not be taken for granted. It is good that our pupils should know something of the various faiths and philosophies with which men have faced the human situation so that they may make free personal decisions about such matters for themselves" (Times Educational Supplement 20/3/70 reporting Mr. Edward Short, Secretary for State for Education and Science, in his speech to the Christian Education Movement at Cardiff)
2. Religious Instruction in state schools should be given in other religions as well as in Christianity. (Social Morality Council, in *Moral and Religious Education in County*)

Schools 1970).

3. The Bradford Education Committee had already in 1970 “decided to include more about comparative religions in the religious education syllabus, and to provide places where Muslim children can have special instructions in the Islamic faith”. (Times Educational Supplement 24/4/70)

Religious Education in Schools today (B)

The 1988 Education Act

RE shared the same aims as in 1944. It was hoped that RE will promote “the (a) Spiritual (b) Moral (c) Cultural (d) Mental and (e) Physical development of pupils at the school and of society.”

If this important five - track purpose was to be fulfilled the religious Instruction of 1944 became Religious Education in 1988. So far so good. Instruction is best left to the churches and temples, within the context of religious worship. Education is imparting and acquiring of a broad knowledge in any subject and in any form within the educational system. So it is that history can be called History Education. There is no “confessional” element in such a system.

One snag is encountered in the practice of Collective Worship. Christians can meet in Corporate Worship. So can Moslems and Hindus and all religious groups. Each believer belongs to a corpus of common belief. How then can pupils of various religions (and staff too) join in Collective Worship? I will under no circumstances attend or allow my children to attend acts of collective worship. What common Scriptures and Prayers are used? To which God is praise ascribed? Corporate worship is for those who belong to the same body of believers. Collective worship is a mish-mash which brings credit to no religious beliefs.

Suggested Solutions

- (1) Scrap Collective Worship at once, in all schools.
- (2) School Assembly has much merit and elements of moral and ethical teaching could be included in assemblies of various religions.
- (3) Religious Education should be given according to the religion of the child.
- (4) The provisions of the Conscience Clause should apply to in all circumstances to staff

and pupils. This means facing the prospects of exemption from RE.

- (5) All pupils should also be given the opportunity of obtaining a working knowledge of other religions. For example in Junior School RE is according to their religion, in Middle School (12-15 years) another religion and in Senior School (16-18 years) yet another religion. But, no compulsion at all. Religion and all things connected with it are things of the spirit. Apart from this, we live in a society where freedom of religion is a fundamental jewel in the crown of democracy.
- (6) At Senior School level a form of RE can be introduced that portrays (a) meeting points, and (b) parting of the ways. This can be done in the spirit of goodwill and tolerance.
- (7) We need to rediscover our sense of pride in religious freedom and tolerance. Let all children in our schools be educated in their own religions. Let us make provision for the learning of other religions and reflect this in the choice of examination subjects. We do Christianity a great favour by insisting on a Christian RE for our children. By the same token, other people should be free to learn RE according to their own religion.

Rather than make criticisms about Moslems who wish their children to receive Islamic RE in schools, Christians and those of other religions should demand the same for their children. Where is the intolerance in this?

Extended Note Collective Worship

(See Section iv-v and annex D(1.2-3) The Education Reform Act 1988)

- a) All pupils should take part in daily collective worship.
- b) Such worship should be wholly or mainly of a broadly Christian character.
- c) In any school term a majority of such worship must be of a Christian nature.
- d) Parents can withdraw children from RE and collective worship. This same right applies to teachers.
- e) Teachers and pupils are free from discrimination, or disadvantage for any religious reason.

Doubts remain

1. Are Christian teachers and pupils already exempt from participating in the minority of acts of collective worship that are wholly, mainly and broadly of a non-Christian nature?
2. Are non-Christian teachers and pupils likewise exempt from acts of collective worship

that are wholly, mainly and broadly Christian?

Final comment : Religious Education today (C)

1. The native English population have largely slipped away from the Christian Faith and its practice. Church going is a reliable statistic. Some historical data makes interesting reading. New migrants to English cities in the early 19th century were not keen church going. "The last thing those folk wanted to do on a Sunday was to attend a dull church service."

"The great religious census of 1851 showed that only 40% of the nationwide population attended a place of worship on a Sunday."

"Our recent census of 1989 shows that figure had dropped to 10%."

"Anyway the Victorian working classes showed a great resistance to all church building: the man-in-street wanted food, not churches."

"Only 10% of what we would now call the inner city population admitted that they were church goers."

"In 1831 the Society for Promoting Due Reverence for the Lord's Day was founded which urged the government to pass legislation against Sunday activities. When the bill it sponsored went to the House of Commons it failed."

"In 1855 another law against Sunday trading met with fierce opposition, and led to rioting in Hyde park." The law was abandoned.

"For the majority of the population, shopping and sport have been their favourite Sunday occupation for a long time."

(Home and Family, Mothers Union Magazine, May 1996, paper 10-11)

2. Other religions are now in England and their followers are increasing. Their challenge is not met through our schools, but in honest dialogue and effective evangelism on the

part of Christian churches at all levels of society. Evangelism via schools has failed in colonial lands as in the UK.

For further comments in Compulsory RE in Contemporary Multi-Faith Society, my MA (Ed) thesis for the University of London, 1990.

Appendix

This section contains three contributions from the author, Charles W. Karunaratna.

- A. Saint not Sannyasi: A comparative study of two themes, Christian and Hindu.
- B. Glossary of some useful Hindu religious terminology.
- C. The Makers of Ceylonese Culture: A historical survey
- D. The Makers of British Culture: From "Multi-Cultural Britain" by Griffith and Hashimi, London, 1988. (With grateful acknowledgement)
- E. Notes and Names of Asian Immigrants
by R. D. Chapman and A. Crump, Birmingham Education Committee
1969. (With grateful acknowledgement)

It is hoped that material contained in this Appendix will constitute useful information towards a better understanding of multi-cultural and multi-religious societies.

A. The Christian Pattern of Renunciation: **Saint not Sannyasi**

From this field of study there has emerged much common ground on such matters as the discipline of the body, attachments and the world. Though the Hindu and New Testament scriptures do not always agree yet, somehow, they show a remarkable degree of agreement under the theme covered by renunciation. The motive and inspiration are not the same in the two religions. But, they teach the control of the body with all its desires and impulses. Attachments to the things of the world are not condemned but given second place, and the world as such is given no permanent worth or importance. Both religions in their scriptures stress the point that human life in the world is at best limited and temporary.

In the field of difference, such themes as the individual and society, marriage, sex, celibacy and home and family were discussed in some detail. While it appears that in the New Testament the tension between the person and group is maintained in reasonable balance, it would seem that the Hindu scriptures grapple with the same tension without reaching a final solution except in the Gita. Placed alongside the New Testament books, the Hindu sacred writings seem to have more Puritan trends, especially with regard to the themes discussed in the field of difference. All through the Hindu texts examined in this study, there has been a pattern of world renouncing for the sake of different motives. In the Gospels of the New Testament and in the Epistles of the early Church, the theme of renunciation is clearly present together with the world transforming activity of Christ and the Christian.

In the end, the central point of Christianity in the New Testament lies not in the teaching of Jesus alone, but in the Cross and Resurrection. The New Testament teaching about renunciation is ultimately linked to the fact that, at its heart, Christianity has an action which is a passion, an act of redemption which takes the form of supreme renunciation and perfect self-sacrifice which, nevertheless, through resurrection issues in the fullness of life. There is no salvation apart from the sacrifice and suffering of Jesus Christ. This is not mere negation but results in victorious life because of the finality of the Resurrection. To the natural man, as well as to natural religion, the word of the Cross is a stumbling-block.¹ But, the real stone of stumbling is not that Jesus suffered and died; the real skandalon is the opposite, the desire to avoid suffering and the cross.

“He saved others; himself he cannot save.”² Christ on the Cross provokes these words to be spoken expressing the fact that salvation is costly that it needed the self-giving of the Saviour to the uttermost limits, even to the death on the Cross at Calvary. At the start of his ministry,

Jesus had faced temptation and refused to cast himself down from the top of the temple. Now, at the closing moments of His life, He refuses to come down from the pinnacle of suffering and shame. The Son of Man must suffer not only as man but for the sake of man. No view of the Cross is complete that does not come to terms with denial of self. The necessity laid upon the Son of Man is also laid on those who wish to follow him in life. There can be no avoiding of the Cross for the disciple. Jesus spoke to an attentive crowd and said that "whosoever doth not bear his own cross, and come after me, cannot be my disciple."³

New Testament teaching about renunciation inspires the disciple to carry his cross for his own sake for, like Jesus Christ, the disciple too will be made perfect through sufferings. The disciple, therefore, must bear the cross for the sake of others and this might even mean the sacrifice of loved ones or one's own life. Finally, the disciple bears the cross for the sake of God. Imitation of Christ and obedience to the will of God become inseparable. Jesus linked the Messiah and the Son of Man with the Suffering Servant of Isaiah, and so in *Mark* 10: 45 Jesus designated his mission as that of a servant. In *Philippians* 2: 7 Paul speaks of the humbling of Christ who took the form of a slave. Therefore, the Christian lives with Christ and dies with Christ, and even as Christ was raised from the dead so he also might walk in newness of spiritual life and power.⁴

Renunciation is seen in the light of these two great victories of Christ, two experiences that are spiritually made real to every penitent disciple. F. W. Dillistone wrote, "We may begin with an illuminating analogy suggested by Dr. Nathaniel Micklem in his book *The Doctrine of our Redemption*. He is discussing the way in which St. John of Damascus speaks of the Cross; at one time he appears to refer to the historic cross, at another to the cross signed on the believer's forehead, and at still another cross as proclaimed in the Gospel. Yet, Dr. Micklem urges, it is the one Cross of our redemption, existing in many modes."⁵ Isaac Watts, the hymn writer, was thinking on similar lines:

"When I survey the wondrous Cross
On which the Prince of Glory died."

"Then am I dead to all the globe,
And all the globe is dead to me."⁶

Is there a distinctive Christian pattern of renunciation? The words of Jesus are of vital importance in helping scholars to obtain a glimpse into his own teaching about his mission and passion. In Mark's Gospel, Jesus goes on record as having said that 'The Son of Man Himself

has not come to be served but to serve, and to give His life to set many others free.⁷ On their way to Jerusalem the disciples are told by Jesus that the Son of Man will be betrayed, put to death, and finally will rise again after three days.⁸ When Peter makes his great confession of faith in Christ there follows teaching about the Son of Man and his suffering. The way of Christ leads to suffering, death and rising victorious.⁹

Linked with this aspect of voluntary and vicarious suffering, there is mission and purpose. In his conversation with Zacchaeus, a repentant sinner, Jesus said, "Salvation has come to this house today! Zacchaeus is a descendant of Abraham, and it was the lost that the Son of Man came to seek and save."¹⁰ The Old Testament prophecy of Isaiah is mentioned in Matthew's Gospel where Jesus is referred to as the servant of God. "My servant whom I have chosen" are the exact words. This name is used only here in the Synoptic Gospels. In the Acts of the Apostles the servant is named four times in all.¹¹ The servant of God suffers for the sake of many. In fact, the entire purpose and meaning and significance of the life of Jesus can be summed up by saying that He came to serve even to the point of giving up his own life for others "unto the remission of sins."¹² In sacrificing his own life, Jesus will liberate other people's lives.

At the Baptism of Jesus there was a humble as well as complete identification with fallen humanity. Then again, at His Temptation Jesus turned his back on prospects of cheap and easy power and wealth. Once more He was identifying with us, sinners, and with our salvation in mind.¹³ Catherine Booth, the mother of the Salvation Army, as a very young girl, ran to help a hopelessly drunk man who was being dragged along by a jeering mob. She held his hand and wiped his face. Innocence met guilt and expressed sympathy for the sinner whilst deploring his sin. Or, there is the story of a young magistrate at Manchester in the early days of the Salvation Army who was presiding over the case of the young woman Salvationist charged with obstructing the traffic. The charges seemed trivial. The judge left his seat and calmly took his place beside her in the dock. Identification and sympathy with someone in dire trouble. J. B. Phillips in his rendering of the great Pauline passage about the Incarnation wrote these regal lines:

"For He, who had always been God by nature, did not cling to His prerogatives as God's equal, but stripped Himself of all privileges by consenting to be a slave by nature and being born as mortal man. And, having become man, He humbled himself by living a life of utter obedience, even to the extent of dying, and the death He died was the death of a common criminal."¹⁴

This Great Renunciation is once again mentioned by St. Paul in these words, "Do you remember the generosity of Jesus Christ, the Lord of us all? He was rich beyond our telling, yet He became poor for your sakes so that His poverty might make you rich."¹⁵ The pattern that is unfolded in the New Testament about renunciation is a clear one. Jesus sets the example for all disciples to follow. His life of renunciation was not a selfish one that sought by this voluntary acceptance of trial and tribulation to bring reward or release to himself. The self-sacrifice of Jesus, supremely displayed in the Cross at Calvary was redemptive through and through. As a child, youth and working man Jesus enjoyed home life at Nazareth, and derived happiness from the labour at the local carpenter's shop. As a preacher He was still identified by the common people with His natural family. Jesus was the carpenter's son His mother was Mary and His brethren were James, Simon and Judas. His sisters were known in their locality.¹⁶

Yet, Jesus left His home and His family and accepted the wider family composed of all those who do God's will. "Anyone who does the will of God is brother and sister and mother to me."¹⁷ This is real love that leads to such utter and complete renunciation. It is self-denying love, humble and redemptive. The Son of Man has no earthly place to call His own home.¹⁸ A famous hymn captures the spirit of Christ's sacrifice and identification with the world He came to save:

"In life, no house, no home,
My Lord on earth might have;
In death, no friendly tomb
But what a stranger gave
What may I say?
Heaven was His home;
But mine the tomb
Wherein He lay."¹⁹

The sequence of renunciation is made complete when the disciples are asked to participate with and to be identified with the suffering and self-sacrifice of Jesus. This is seen clearly in *Mark's Gospel*. In chapter 8: 29 Peter's confession that Jesus is the Christ is followed by verses 31-32 that deal with the sufferings of Christ, and from this experience no person can persuade him to run away. Master and disciples face the same persecution and rejection in this world (verses 34-37). Thus, it comes as no surprise to know that disciples abandon rights and privileges; they take up the cross in order to actually follow Christ. To avoid this price and sacrifice is to let go of the real life. For Christ's sake and the Gospel's we must love our lives less and be

totally abandoned to the service of God if we are to discover our real worth and purpose.²⁰ Christians have to accept and show the cross in their own lives and, if need be, father, mother, home, wife and family have to be given second place so that Christ can always have the pre-eminence. Those who refuse to take up the Cross and follow in Christ's way are not worthy of their name.²¹

St. Paul could see in the Cross of Christ the ground of his own personal response to God's saving grace as well as his own personal renunciation of the way of the world. "God forbid that I should boast about anything or anybody except the Cross of our Lord Jesus Christ, which means that the world is a dead thing to me and I am a dead man to the world."²² In the Renunciation of Christ each Christian renounces the evil that is in himself and in his world. "Those who belong to Christ Jesus have crucified their own nature with all that it loved and lusted for."²³ It was, after all, Paul's proud boast that he considered himself as having died together with Christ on the Cross. The new life of Paul is so totally different from that lived in the past by Saul. There is one basic point of difference, namely, the living Christ is now real within the experience of the faithful follower, the one-time persecutor of the faith. "For me to live is Christ," says Paul. Dr. Moffatt translated those words as "Christ means life to me."²⁴ The sharing in Christ's life was so real and meaningful that Paul was happy to call himself a prisoner of Christ. In the final analysis the disciples of Jesus even share the fate of their Lord. Disciples made their witness for Christ and such public confession of faith often led to martyrdom. In fact, the Greek knows of no distinction between the witness and the martyr. Christians are called upon to play this dual role, actually or potentially.²⁵

Christ's ministry fulfilled the words of Isaiah: "Himself took our infirmities and bare our diseases."²⁶ And to this extent a large part of Christian discipleship is taken up by cross-bearing, self-denial and fellowship in the sufferings of Christ. So, it comes as no surprise that Christians will be persecuted and falsely accused. Early Christians went away "rejoicing that they were counted worthy to suffer dishonour for the name."²⁷ In the *First Epistle of Peter* (4: 13) Christians are asked to actually rejoice when they become partakers in the sufferings of Christ. There is this significant aspect of Christian joy, namely that in our afflictions for the sake of the Kingdom of God, we must always rejoice. Even riches, which are a sign of God's blessing and favour, must only be valued in so far as they are linked with the call to renounce.²⁸

New Testament renunciation is not made for selfish ends nor for purely personal salvation. In fact, the Christian renounces only within the Great Renunciation of Christ who loved us and gave himself up for us. It invokes a full and final surrender of the personality to God for

salvation and thereafter for salvation's mission in society. The redeemed person is the one who has gladly renounced the lesser love and loyalty of the world. In the New Testament such a person is in active membership of the Church of Christ which is redemptive in essence and outlook. Unlike the Hindu who belongs to no church, the Christian is in Christ and therefore in the Church. His renunciation knows no limit or end. But, the Hindu renounces in order to save his own soul, The Christian goes further and offers his service to Christ in the redemption of the world; this means not just an initial acceptance but a continuing bearing of the Cross.

There is an old tradition that tells us about Peter fleeing away from Rome in sheer fright as Nero was killing Christians in the city. He suddenly encountered Jesus in a face-to-face situation walking towards Rome and bearing the Cross. The Apostle said, "*Domine, quo vadis?*" (Master, where are you going?) Jesus is said to have replied that he was going to Rome in order to be crucified again. Filled with shame that once more he was running away from the shadow of Christ's Cross, Peter is said to have retraced his steps, gone back to Rome and faced eventual death as a martyr. "Lord, with thee I am ready to go both to prison and to death."²⁹ The very heart of the Gospel is that God loved so much and that He gave so much on behalf of the world. This involved self-emptying, self-sacrifice and self-giving love, As such, the redemption of the world was costly to God, and so it must be to those who are helping in saving others. "Let him deny himself, and take up his cross and follow me."³⁰

None other than the great William Temple has written about the wider implications of redemption. "It is a real redemption; but what He is concerned with all the time is delivering us, not from the consequences of sin, but from sin; and the centre of sin is self. So He is delivering us out of self-centredness into a life that finds its centre in God."³¹ The purpose of Christ's renunciation was man's final salvation. If the goal to such a noble victory, then the warfare was costly and marked with much suffering. F. W. Dillistone remarks that "there is no redemption without a ransom ... salvation and suffering, redemption and ransom, conquest and cost are woven together in the pattern of life and at no time more so than in time of war."³²

Christ dedicated Himself in order to set men free: the words are clear, "For their sakes I sanctify myself."³³ He set people free from disease, all sorts of evil and from pagan superstition. He shared the burdens of the weary and the worried. He left his own home and family at Nazareth in order to walk on a wider sphere of suffering service. That is why it is recorded of Jesus that He "went about doing good and healing all that were oppressed of the devil."³⁴ It was Dr. H. Wheeler-Robinson who mentioned that ransom and redemption are words that come from the same root. Each word refers to the process of gaining freedom for the slaves by the payment of a sufficient sum of money for their release.³⁵ In *Mark* 10: 45

Jesus redeems sinful people by the surrender of His own life as the ransom price that looses people from their spiritual bondage. Henceforth they live in the liberty of the sons and daughters of God.

Redeemer, Saviour, Deliverer are suitable names to describe the sacrificial service of Jesus as He saves the sinner. But Jesus Himself uses the term 'Shepherd'. Jehovah was like the Shepherd to his people Israel. It was He who led them out of Egyptian bondage as a shepherd leads his flock.³⁶ In the New Testament the Good Shepherd faces danger and death. He lays down His life for His sheep. He renounces His life for others.³⁷ Ryder Smith further elaborates on this 'shepherd theology' and writes thus:

"Under the concept 'shepherd', the idea of force is in the background and the idea of salvation in the foreground, for it is the one duty of a shepherd to 'save' his sheep from every kind of harm. It is made a charge against the false shepherds that 'with force and with rigour have they ruled over the flock', whereas they ought to have 'sought out that which was lost' and so on. No shepherd here 'gives his life for the sheep', but the true shepherd - whether Jehovah or David - will spend his strength for the sheep and so 'save' them."³⁸

In conclusion, the New Testament advocates no spiritual evacuation of the world or abandonment of individual and corporate responsibilities. All Christians are world based, set in the world that God so loved, and rather than escaping from such a world, they remain in it as its salt and light. "Isolation is the spring of death," says Westcott, "and life is revealed through sacrifice. Those who wish to gain life must in the first instance lose it willingly. So shall they 'die' and in doing this bring themselves to the experience of a new birth. The truth is the central truth of Christianity. Four times in different connections and with different shades of meaning the Lord repeated the saying; it was spoken in the first stage of His Ministry and in the last, and alone of all His sayings it finds a place in the record of each Evangelist. So He shewed that sacrifice, self-surrender, death, is the beginning and the course and the aim and the essential principle of the higher life. To find life in our own way, to wish to save It, to seek to gain it, to love it, is, He proclaims, to miss it altogether."³⁹ In the New Testament there is no hankering after riches or goods. There is no world-negation but the believer places himself in God's keeping, content with provisions for the day. Well may he repeat the prayer of Agur, son of Jakeh, in *Proverbs* 30:8 -

"Give me neither poverty nor riches;
Feed me with the food that is needful for me."⁴⁰

References and Notes

1. 1 Corinthians 1:23.
2. Matthew 27:42.
3. Luke 14:24.
4. Romans 6:4.
5. The Significance of The Cross. by F. W. Dillistone, page 179, Lutterworth Press, London, 1946.
6. Songs of Praise, No. 397 - "When I survey the wondrous Cross" by Isaac Watts (1674-1748).
7. Mark 10:45, Matthew 20:28. (The New Testament In Modern English by J. B. Phillips).
8. Mark 10:33-34.
9. Mark 8:31-32.
10. Luke 19:10.
11. Acts 3:13-26, 4:27-30. (See also Matthew 12:18, Isaiah 42:1-4).
12. Matthew 26:28.
13. Matthew 3:13-17, 4:1-11. (See also None Other Name, page 11 and Catherine Booth, pages 20-21).
14. Philippians 2:5-8 (J. B. Phillips).
15. II Corinthians 8:9.

16. Matthew 13:55.
17. Mark 3:35.
18. Luke 10:58.
19. Songs of Praise, No.80 - "My Song is love unknown" by Samuel Crosaman (1624-1683)
20. Mark 8:34-37.
21. Matthew 10:37-39. Luke 14:27.
22. Galatians 6:14.
23. Galatians 5:24 (See also 2:20).
24. Philippians 1:21.
25. Philippians 1:13. 2:27. 1 Peter 2:19-20.
26. Isaiah 53:4.
27. Matthew 5:11. Acts 5:41.
28. Mark 10:29-30.
29. Luke 22:33 (See also The School Study Bible Book Four, compiled by F.M.H. Meade and A. W. Zimmerman, page 59, McDougall's Educational Co. Ltd., 1960.
30. Mark 8:34.
31. Christian Faith and Life by William Temple, page 80, SCM, London. 1946.
32. The Significance of the Cross, pages 8-9.
33. John 17:19.

34. Acts 10:38.
35. Redemption and Revelation by H. Wheeler-Robinson, page 222, London, 1942,
36. Psalm 78:52-53.
37. John 10:11.
38. Ezekiel 34:23 (See also the Bible Doctrine of Salvation by C. Ryder Smith, page 56, London, 1955).
39. The Victory of the Cross by Brooke Foss Westcott, pages 24,22, London, 1888. (See also Matthew 10:39, 16:25, Mark 6:35, Luke 9:24, 17:33, John 12:25).
40. This seems to be in agreement with the teaching of the Lord's Prayer. Those who pray are world based, wished to be provided for so far as their needs are concerned, and trust that God will keep them from all evil. This is neither worldliness nor otherworldliness. John S. Mbiti, the African Christian theologian, records this beautiful prayer of the Ila people:

"I thank Thee for the meat which Thou givest me,
Today Thou hast stood by me."

(African Religions and Philosophy, Heinemann, London, 1969, page 63).

B. Glossary of Hindu Words

Abyasa	- Constant practice
Aditya	- Sun
Advaitism	- Non-dualism
Agni	- God of fire and light in Vedic times
Ahimsa	- Non-violence
Aitareya Upanishad	- One of 14 Principal Upanishads
Anavasada	- Freedom from dejection
Aparigha	- No avarice
Aranyakas	- Books used by forest dwellers
Arjuna	- Pandu warrior of the Gita
Artha	- Material possessions as the main goal
Aryans	- Caucasians who came to India as invaders about 2000 BC
Asana	- Meditation posture of the body
Ashramas	- Dwelling huts of hermits
Asramas	- Four stages of life
Asteya	- No stealing
Atharva Veda	- Collection of ancient Hindu charms and chants
Atman	- Self / Soul
Avatar	- Descent to earth of Vishnu in classical Hinduism
Avijana	- Without understanding
Bali-offering	- Portion offered in ancestor-worship
Bandarayana	- Author of the Brahma-Sutras
Bhagavadgita	- Song of the Blessed. Sixth book of the Mahabarata
Bhakti	- Devotion / Faith
Bhakti-Yoga	- Way of Devotion
Bhikku)	
Bhiksu)	- Wandering beggar monk of Buddhism
Bhoktr	- Enjoyer
Bhrigu	- Mentioned in Mahabarata as explaining the nature of castes
Bhutas	- Semi-divine beings
Brahman	- Creator god of the Brahmanical period
Brahmacarin	- One who has taken the holy vow of Brahmacharya or

	celibacy
Brahma	- The Divine Reality
Brahmanas	- Priestly theories and instructions re. Sacrificial ritual attached to the Vedas
Brahmanism	- Indian religion of the Upanishads
Brahma-Sutras	- Summaries of philosophic Upanishad teaching
Brahmin	- Hindu Priest (First Hindu Caste)
Brihad Aranyaka Upanishad	- One of the 14 Principal Upanishads
Brihadratha	- An ascetic King
Buddhi	- Intellect
Chandogya	- One of the 14 Principal Upanishads
Cinta	- Meditation
Dakshina	- Dues given to Brahmins
Dama	- Restraint
Dhama	- Third of the Four Hindu aims of religious and moral duties
Dharana	- Concentration
Dharma	- Teaching of Virtue: all religious and moral duties
Dharmasastras	- Law books of the smitri tradition like the Book of Manu
Dhyana	- Meditation
Dravidians	- One of the aboriginal races of India pushed south by the Indo-Europeans, the Aryans
Dukka	- Sorrow, misery

Eightfold Path of Buddhism

1. Right Knowledge
2. Right Attitude
3. Right Speech
4. Right Action
5. Right Living
6. Right Effort
7. Right Mindfulness
8. Right Composure

Eightfold Path of Yoga

1. **Yama** - no unworthy deeds

2. **Niyama** - austerity and devotion to God
3. **Asana** - meditation posture of the body
4. **Pranayana** - control of breath
5. **Pratyahara** - withdrawal from sense objects
6. **Dharana** - concentration
7. **Dhyana** - meditation
8. **Samadhi** - religious trance / absorption

Gargi	- Participated in a dialogue with Yajnavalkya in Brihad: <i>Up. 111:8</i>
Gautama / Gotama	- Family name of the Buddha
Gita	- Song (of the Blessed, Bhagavad)
Grihastha	- Householder
Guru	- Spiritual teacher
Hinduism	- Religion of ancient India, 'beyond the Indus Valley.'
Hindu	- Follower of Hinduism
Incarnation	- Avatar, descent of Vishnu
Indriya	- Senses
Indra	- Favourite national god of Vedic times
Isa-Upanishad	- One of 14 Principal Upanishads
Jnana	- Proper knowledge
Jnanin	- Follower of the path of knowledge
Jnana-Yoga	- Way of knowledge
Kaivalya	- Complete isolation of the soul
Kalyana	- Virtuous conduct
Kama	- The second aim of life: pleasure, love, enjoyment
Karma	- Principle of retributive justice fixing births and rebirths in a karmic cycle
Karma-Kanda	- Path of Ritual
Karma-Yoga	- Way of Works
Karma-Yogin	- Doer of Works
Karmin	- Doer of Vedic rites
Katha Upanishad	- One of 14 Principal Upanishads

Kaushitaki Upanishad	- One of 14 Principal Upanishads
Kena Upanishad	- One of 14 Principal Upanishads
Kevalatva	- Absolute spiritual unity
Krishna	- Eighth Incarnation (& black) of Vishnu
Kriya	- Performance of rites
Kshatriya	- Warrior (second caste of Hinduism)
Law of Karma	- Good and bad deeds bring their own rewards in birth and rebirth
Law of Manu	- Put together between 400 BC and the 4th and 5th centuries AD. Expounds Four Stages of Man
Loka Raksa	- Social Order
Loka-Samgraha	- World maintenance
Mahabarata	- One of two great Indian Epics with Krishna as hero
Maitri Upanishad	- One of 14 Principal Upanishads
Manas	- Mind
Manes	- Spirit of the dead
Mantras	- Sacred sentences, charms
Manu	- Traditional Hindu Law Giver
Maya	- Illusion (<i>Mayin</i> - illusion maker)
Mitra	- Vedic God
Moksha	- The 14th and final stage of release, redemption
Mokshadharm	- Teaching leading to release
Monist	- Sankara's teaching that all reality is one and divine
Mukti	- Release
Mundaka Upanishad	- One of 14 Principal Upanishads
Muni	- Ascetic
Narada	- Is reminded that all come into existence by the action of the Lord, but are deceived by his Maya. (See <i>The Bhagavadgita</i> by Radhakrishnan, p.41)
Nirvana	- End of existence, like the snuffing out of a candle
Nitya-Samnyasin	- True Renouncer
Niyama	- Devotion to God
Niyaya System	- A system of logic and argumentation, one of three minor orthodox systems of philosophy

Patanjali	- Credited with authorship of the Yoga Sutras
Pippilada	- A solitary ascetic teacher of the forest school
Pitris	- Ancient ascetics
Prajapati	- Lord of Creatures
Prajna	- Intelligence
Prakriti	- Nature
Pranayana	- Control of breath
Prasna Upanishad	- One of 14 Principal Upanishads
Pratyahara	- Withdrawal from sense objects
Purusha	- Person; primeval man
Purva System	- Exposition of Karma Yoga
Rahas	- Solitude or lonely place
Rakshasas	- Demons
Ramakrishna Mission	- Founded by Swami Vivekananda (1862-1902), follower of the Hindu reformer and revivalist, Ramakrishna. The Mission is working with the poor and the sick
Ramanuja	- Theist philosopher believing in a supreme God of grace in Vendanta teaching
Ribhu	- Teacher of non-duality
Rig-Veda	- Early collection of Hindu writings
Rishis	- Sons of penance, seers
Rita	- Divine order
Rudra	- Indian god of destruction in Vedic times
Samadhi	- Absorption, religious trance
Sama Veda	- Collection of ancient Hindu hymns for chanting
Samhitas	
Samhiti)	- Collection of sacred hymn books, four in all
Sanhiti)	
Samkhya System	- Division of existence into Prakriti (Nature) and Purusha (Person)
Samnyasa	- Complete renunciation of works
Samnyasi (also Sannyasi)	- Wandering ascetic
Samnyasi Yoga	- Way of renunciation
Samsara	- Embodied existence

Sankara	- lived from 788 - 828 AD. Proclaimed that there is only one Absolute Reality, the Brahman. All the rest is Illusion.
Santa	- Peace
Satapatha Brahmana	- Attached to the four Vedas are priestly theorizings. Brahmanas and instructions re. The sacrificial ritual. The Satapatha Brahmana is attached to the <i>White Yajur Veda</i>
Sattva Suddhi	- Purity of mind
Satya	- No untruth
Siddis	- Imperfections
Smitri	- Tradition built around scriptures
Soma	- Spiritual drink of Vedic times
Sraddha	- Funeral ceremony
Struti	- Revealed scriptures
Sudras	- Servants (third caste)
Sutras	- Aphorisms
Sva-dharma	- Social duty
Svetasvatara Upanishad	- One of 14 Principal Upanishads
Taittiriya Upanishad	- One of 14 Principal Upanishads
Tapas	- Austerity
Taraka	- A ferry boat
Tarka	- Contemplation
Tat-Tvam-Asi	- That thou art. The real self of a person is identical with the World-Soul
Theist	- Ramanuja saw in the Vedanta evidence for belief in a God of grace, theism
Theurgy	- Magic or miracles by the agency of good spirits
Twice-Born	- The three high castes, Brahmins, Warriors, Merchants and Farmers are the twice-born. Adolescent boys are invested with a sacred thread and they are born again. They have five duties now: to offer to gods, seers, forefathers, to care for animals and the poor
Tyaga	- Renunciation of the fruit of all works
Upanishads	- Esoteric teachings of Hindu spirituality
Uttara System	- Exposition of Jnana Yoga (knowledge)

Vairaga	- Indifference to the world
Vaisheshika System	- Lays stress on the separateness of individual selves and objects. One of the six main Hindu systems of philosophy, interested in cosmology
Vaisyas	- Third Hindu caste (Traders)
Vanaprasthas	- Forest dwellers
Varuna	- King of the air and sea
Vayu	- Wind
Vedanta	- End of the Veda or the Upanishads, period of revelation in Hinduism
Vedantism	- Sankara's teaching that only Brahman, The Absolute, is real
Vedas	- Collection of ancient books of spiritual knowledge of the Aryans
Vidya	- Knowledge
Vimoka	- Disregard for worldly objects, complete abstention
Viraga	- Without passion
Vishnu	- Hindu god, creator, preserver of life-giver
Viveka	- Discrimination, complete abstention
Yagnavalkya	- An ancient Brahman sage
Yajna	- Sacrifice
Yajur Veda	- Collection of ancient Hindu liturgical prose
Yama	- God hero of the Rig-Veda: King of the dead
Yati	- Ascetics
Ynana Kanda	- Way of Knowledge
Yoga	- Strict restraint of senses
Yoga-Kanda	- Way of restraint of senses
Yoga-Niyamas	- Five Yoga restraints: no killing, no untruth, no stealing, no sexual dealings, no avarice
Yoga-Sutras	- Yoga Aphorisms
Yoga System	- Way of physical discipline

Notes on Upanishads.

(See Upanishads by A.C. Bouquet, London, 1962. pages 42-62.)

It is said that once there were over 300 Upanishads, the second historical Hindu writings following the Vedic ages. Now we find a more philosophical and theological approach to religion in Hindu India. The word Upanishad can be split into three sections: *Upa* (near) - *Ni* (down) - *Sad* (to sit down). In time the word came to mean "a piece of secret, esoteric teaching" (p.46).

By about 1400 AD, Narayana's collection of Upanishads came to only 52 books. This figure had reached 60 books between 1656-57. The best scholarship comes to the following conclusions:

1. There are 14 really ancient Upanishads
2. Of these, six are in archaic prose
3. Another five are written in archaic pre-epic metre
4. The last three are in classical prose (p.47)

The Oldest Group:

1. Brihadaranyaka
2. Chandogya
3. Aitareya
4. Taittareya
5. Kaushitaki
6. Kena

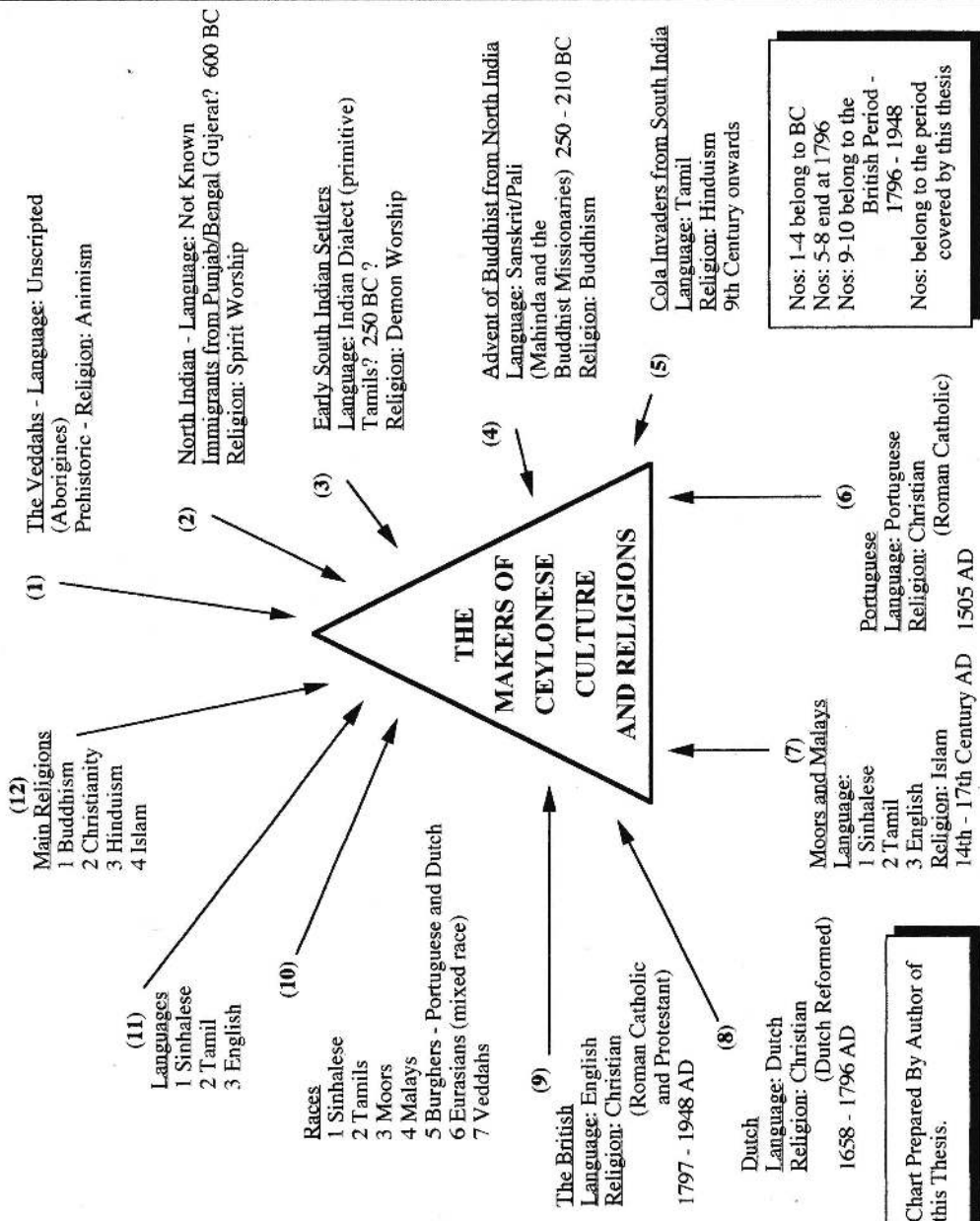
The Next Metrical Group:

7. Katha
8. Svetasvatara
9. Mahanarayana
10. Isa
11. Mundaka

The Later Prose Group:

12. Maitri
13. Prasna
14. Mandukya (p.48)

A good summary is given in these pages by A.C. Bouquet of the teachings of these 14 Upanishads. The other book on the subject is by R.E. Hume called *The Thirteen Principal Upanishads*, Oxford, 1934. It is a work of great authority.

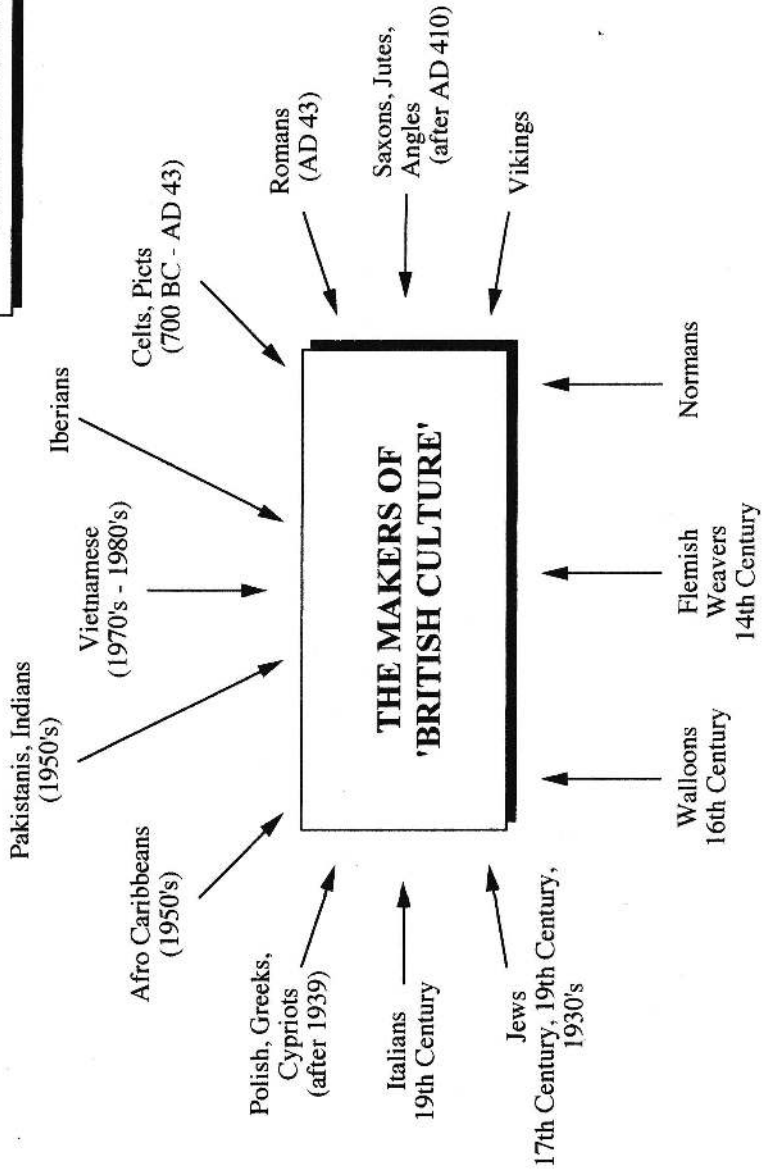


Nos: 1-4 belong to BC
 Nos: 5-8 end at 1796
 Nos: 9-10 belong to the British Period - 1796 - 1948
 Nos: belong to the period covered by this thesis

Chart Prepared By Author of this Thesis.

D

From:- Multicultural Britain
by Griffiths & Hashmi
Chambers, London, 1988.



E. Notes On The Names Of Asian Immigrants

This guide to names of Asian immigrants was prepared by Mr. R. D. Chapman and Mr. A. Crump of the Department of English as a Second Language, Birmingham Education Committee. It must be remembered that this is only a guide and no hard and fast categorising is possible.

Religion	Language	Likely Country of Origin	Distinguishing Characteristics	Examples of Names	Sex	Meanings of Names & Other Notes
Hindu (Hinduism)	Hindi (national language) but usually the vernacular of the place of origin	India	The cow is sacred No Beef eaten	Om	M	Om = a name for the divine
				Rama	M	Prakash = light Rama = name of deified mythical hero
				Darsham	M	Swamy = Lord Darsham = presence of God or a god
				Chandra	M	Chandra = moon
				Deva	M	Deva = deity Raj = king
				Satya	F	Satya = truth Devi = goodness
				Seetha	F	Seetha = name of deified heroine (see Rama)
				Santosh	M	Santosh = contentment
				Usha	F	Usha = dawn
				Bharat	M	Bharat = India
Sikh (Sikhism)	Punjabi (written in Gurmukhi script)	Punjab (India) Kenya etc.	A reform movement in Hinduism (combining it with Islam. Sikhs have long hair, observing the five K's. They wear turbans (blue, red etc. but the white generally indicates African). They are good soldiers. No beef eaten.	Sukhinder Ram	M	Sikh = disciple of Guru Nanak, Guru Gobind Singh and the other 8 Gurus
				Mohinder	M	Singh = lion = denoting the martial quality of the Sikhs. It now denotes the male Sikh
				Shamsher Bahadur	M	
				Nirmal	M	
				Gurdial	M	
				Amarjit	M	
				Surinde	F	
				Der	F	
				Kaur	F	
				Salinda	F	

Religion	Language	Likely Country of Origin	Distinguishing Characteristics	Examples of Names	Sex	Meanings of Names & Other Notes
Muslim (Islam)	Urdu (Persian script written right to left)	West Pakistan	Monotheists accepting the Old Testament in the Bible. Often bearded; women still mostly in purdah. Pork forbidden.	Sahid	M	The name of the Prophet of Islam is often one of the man's names. It is spelt in various ways in English: Mohammed, Muhammed, etc.
				Mohamed	M	
				- Sadiq	M	
				- Akbar	M	
				- Khan	M	
				- Masai	M	Note 'Jacob' of the Old Testament.
				Kulsoom	F	Members of the same family may often have completely different names.
				Leila	F	
Buddhist (Buddhism)	Burmese	Burma	Followers of the Buddha, who founded this reform movement from Hinduism	Jagdish Chander - Leal	M	Not many Buddhist children in our schools.
				Tamil	F	
				Bimala Kumar - Leal		
Jain (Jainism)	Often Gujarati or another language of the Bombay area	India	Reverence for life; non-violence; good business people of high principles. Arose from Hinduism.	Vinoda Kumar - Jain	M	Not many Jain pupils in our schools.
				Kenchen	F	
Christian	All languages depending on area of origin	Any country	Broad outlook of brotherhood (cf. Sikhism and Islam); no caste, no other distinctions "One in Christ"	Depending on the religion from which they were baptised: e.g.		Many Christians keep part of their original name, adding a Christian name in baptism. A few adopt a complete Western name.
				John	M	Formerly a Hindu
				Sadhu Sundor	M	Formerly a Sikh
				Andrew	M	Formerly a Muslim

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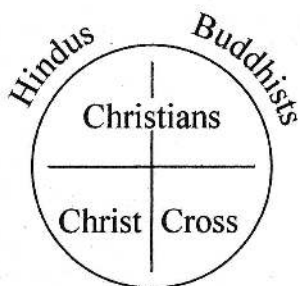
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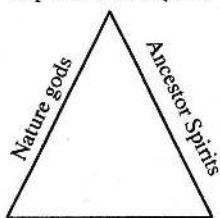
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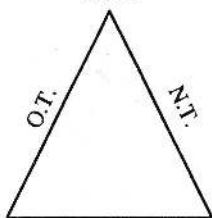
Birth and Rebirth

Supreme God (Spirit)



Magic/Superstitions

Christ



The Church

