

prepare whole persons to minister in the Spirit of Christ. At best, education must always confess that it is a tool, seeking to understand and represent the Christ who is far greater than its own understanding.

We acknowledge with joy that we are able to experience the love of Christ which passes intellectualizing! The experience of the Lordship of Christ goes beyond the articulation of the mind — this is our strength, and our corrective.

CHRISTIAN HIGHER EDUCATION AND WORLD EVANGELIZATION

Secretary: J. Houston

This was a small group, indicative of the low profile that higher education has in education. And yet it was clearly seen that some of the greatest minds of the Christian Church today are needed in the tasks of evangelism. For we need a responsible scholarship that equals the intellectual and philosophical framework of our time. This was the theme of the first paper presented by Dr. Myron S. Augsburger, "Education and Evangelism for This One World." "Education," he argued, "is not an auxiliary to the life and mission of the church community in this age; it is rather an essential for the church in that mission." For education and evangelism are by their very nature related. Education, if it is Christian, will show the relationship of the perspective of faith in Jesus Christ to all the disciplines of the campus. It will show that all the world stands in relationship to the Creator and to the purpose of that Creation (Col. 1:16-17).

This is desired in secular education, so Christian education must prepare people for heart interaction with people of differing ideologies, living in this *one* world. But we must realize too that ideology is the function of man, and that man is not the function of ideology. Faith, however, cannot be authoritative if we enjoy only a "private" faith, pursuing our careers for personal advantage. We need to articulate its relevance in all aspects of our lives.

Considerable emphasis was made on the relevance of Christian education for the Third World as the frontal area of church growth. In addition to its emphasis by Dr. Augsburger's paper, Dr. Okgill Kim made this her theme in "Christian Education and the Evangelization of the Third World." She saw "that the first and foremost job for Christians in the Third World is to avoid those desperate searches for identity and to solve problems of survival."

Curricula must center, therefore, around the cultural identity of the people or nation concerned, eliminating the colonial biases that the Western educators have imparted. Students need to see the true picture of their cultural makeup. They need also to see their relationship to the world community in ways deeper than the jealousies and arrogance of the "have-nots" and the "haves."

After her paper much of the discussion centered on the need to have more interchange of personnel between the West and the Third World, so that educators on sabbatical leave, as part of their integral teaching experience, could volunteer to serve in Third World educational needs.

Dr. David L. McKenna stressed in his paper, "Christian Higher Education and World Evangelization: A Strategy for the Future," the need to economize resources by avoiding duplication and waste. Reference was made to the need to promote a worldwide talent bank of Christian scholars that could be developed by a computerized directory. This already exists in the United States resource coordination in the Christian College Consortium. The open university system pioneered in Britain might also be a pattern Christian educators could imitate.

As theological education is particularly fragmented by denominational interests, much could be done to formulate coordination and cooperation in this field of education. It was also felt that too many students from the Third World tend to become deculturalized overseas, so that more emphasis should be given to promote the educational needs of colleges within the Third World.

In summary, the group emphasized the crucial importance of the campus in today's society. Past evangelical revivals began on university and college campuses, and evangelical scholarship has also laid the foundation of many universities. Today, however, Christian higher education is often a euphemism for poor scholarship. We have to earn again the right to be heard so that scholarship goes hand in hand with evangelism. The Christian educator has a much broader mandate than to "witness" evangelically; he has responsibility, too, to train students in all the professional skills required in contemporary society. The recognition that we live in God's world is a cultural mandate that needs a deeper reflection than is customarily given.

DEPTH IN EVANGELISM — An Interpretation of "In-Depth Evangelism" Around the World

Orlando E. Costas

The generic term *In-Depth Evangelism* stands for a worldwide evangelistic movement which had its *formal* inception in an experiment carried out in the Republic of Nicaragua in 1960. It can be succinctly described as an effort to *mobilize the church of Jesus Christ with all of her resources for a comprehensive witness in the world*. It represents, at once, a dynamic evangelistic concept, a comprehensive strategic methodology and a coordinated, functional program which in the last decade-and-a-half has become one of the most formidable challenges before the contemporary church around the world.

Since it is a movement, however, it can neither claim to be the possession of a single entity, individual person, or institution, nor to have a definitive, authoritative interpretation. Therefore, this paper should not be construed as the official word of the movement. It is simply the interpretative analysis of a participant-observer who is, naturally, conditioned by his own vital situation, theological categories and tactical approach.

Nevertheless, there is a conceptual framework grounded on a serious analysis of the theological roots of evangelism, which characterizes the style of In-Depth Evangelism. Such an analysis has led, in my opinion, to the development of several conceptual pillars which shape its strategic methodological structure.

PART ONE: A COMPREHENSIVE VIEW OF THE WORLD

One of these pillars is its comprehensive view of the world. The seriousness with which the Great Commission has been taken plus the principle of global objectives have given to the movement a holistic world view. The world is thus conceived in its complexity — a complicated mosaic which dramatizes how much there is yet to be done for the evangelization of the world. Let us outline three of the most important pieces of this mosaic.

1. The geographical dimension

A look at a world map reminds us much too quickly of the many lands where the Christian faith has not yet penetrated. Studies keep popping up which show large geographical blocks that remain beyond the frontiers of the faith or where it is spreading disproportionately. Asia, for example, which comprises two-thirds of the inhabitable earth, is overwhelmingly non-Christian. In Africa there are many regions that are practically closed to the Gospel or remain largely unevangelized. In the Americas and Europe entire regions are undergoing a rapid process of dechristianization. Today, more than ever, the Church needs to take seriously the geographical dimension of the Great Commission.