

Christian workers' churches or mission boards. The latter are afraid that such activity by their missionaries may be a compromise of biblical principles.

Many Christian workers, caught in this dilemma, find it very hard to know what to do. Often, even when they are convinced that their activities do not involve any compromise of biblical principles, they feel forced to either cover up what they do or completely abandon their involvement with Catholics. If they do not do this many of them face the prospect of losing financial and organizational support from their church or mission.

This delicate situation is increasingly becoming the experience of many evangelical Protestants ministering in predominantly Roman Catholic countries. It requires serious, patient, and prayerful consideration by all involved. There should be a real feeling of Christian empathy and understanding for those grappling with these issues. Love must be demonstrated, but not at the expense of truth. Truth must be grappled with, but not to the neglect of love!

d. *Development of a consistent view of Christian experience.* Many believing Catholics are puzzled by the evangelical Protestants' over-emphasis on the *experience* of conversion, and their under-emphasis on the *fruits* of conversion. Some Protestants may need to examine their own view of Christian experience as they increasingly meet Catholic believers who have not had dramatic conversion experiences and yet evidently manifest the fruits of the Spirit.

Evangelical Protestants who are critical of the emphasis on experience in the Catholic Charismatic movement, should consider being also critical of their own emphasis on experience in conversion. The biblical criteria for assessing the spiritual life of a person do not seem to depend on *the way in which* a person was either converted or sanctified, but rather on the results of that "experience."

"By their fruits ye shall know them" is a test which can be equally applied to evangelical Protestants and Roman Catholics. When all is said and done, what the world looks for in Christians is a practical and demonstrable evidence of the inner knowledge of God which they claim to have.

It was a Catholic, Cardinal Suhard, who said that to be a witness is not to engage in propaganda or always to try to convince others that our way is the right one, but rather "to live in such a way, that our lives would not make sense if God did not exist!" AMEN.

EVANGELIZATION AMONG NOMINAL OR SACRAMENTALIST CHRISTIANS REPORT

The subject brought response from a widely divergent group of people. There were those associated with missions primarily among nominal or sacramentalist churches; those whose ministry was entirely within nominal or sacramentalist churches; and those who, by means of a new experience of the Holy Spirit, found fellowship in Christ broke all barriers down.

The group's concern was not primarily with the subject of the paper but was stimulated by the paper in its broader implications.

There was great heaviness of heart expressed for the many people who are culturally bound to churches but not spiritually alive in Christ. Should these people be abandoned to the mercy of God while our whole effort should go to those who have never heard the Gospel? Some members of the group testified to the Lord honoring their work of imposing sacramental disciplines among nominal Christians. Others were encouraged by the simple and honest preaching of the Word in a nominalist situation, and others were greatly encouraged by the apparent work of the Holy Spirit transcending the doctrinal, denominational and cultural differences to bring a new awareness of Christ.

The work among Roman Catholics aroused strong feelings. Those involved in and with Roman Catholic people were suspect. There remains evidence of a Protestant evangelical backlash whenever Roman Catholics are not invited to come out of the Roman church as part of their conversion experience. The group was not able to find one mind on this. Some were prepared to work with people who remained in the Roman church, some insisted on their coming out, some wanted them to come out but would never say so directly, and some were prepared to encourage born-again believers to stay in the Roman church.

In direct response to the paper, a deep sense of thankfulness was expressed for the new openness of the Roman church. The group did, however, *doubt* the proposition that the leadership of the church was in the hands of the progressives. Some felt that the changes were more apparent than real and that the historic mistrust of the Roman church was still justified.

There was *unconditional* approval of meeting with Roman Catholics for Bible study, sharing Christian experience, and praying together.

There was apparent in the group the turmoil that evangelism often creates between those who work in the nominal and sacramental churches, and those whose work is a mission to the nominal and sacramentalist Christians. The group after three days of discussion reached a healthy level of mutual understanding between these two positions.

Nominal Christians were taken to be those whose affiliation to the Christian Church seemed to lack any sense of sharing in the resurrected life of Christ. The state churches of Europe suffer from nominalism, the large free churches of America suffer from nominalism. The problem of evangelism of nominal Christians in a non-Christian culture was stressed.

Sacramental churches suffer from nominalism to a large extent, but the particular problem of many people who by their allegiance to the sacraments suppose themselves to be Christians, is their indifference or hostility to the Gospel that seemingly denies the Lordship of Christ.

One part of the group felt strongly that the Gospel could be preached and Christian fellowship enjoyed without reference to the divisiveness of the historical doctrinal debates that often provide the nominal and sacramental churches with a place to hide from the biblical Gospel.

The consensus of opinion in our strategy group was that evangelism must be thought of in terms of groups.

Participants, numbering about 20, were first asked to think about a particular group that they would like to reach for Jesus Christ, then describe that group.

From there, the group moved to individually thinking about the most important things to consider in reaching their group for Jesus Christ and why these considerations were important.

Based on the participant's understanding of the people he described and on his understanding of the individual's own self, the question was asked, "What action do you believe would be effective in reaching these people?"

In thinking about evangelism, it was pointed out that too often Christians as evangelizers go into an area or town with the idea of evangelizing the whole area and everyone in it, without giving consideration to the various groups in that area. It was noted that there are probably four million groups in the world.

Along this line a Bible study group on every corner of Pasadena, Calif., may not be "the way" to evangelize Pasadena, according to one illustration.

Participants were advised to first, know their selected group, then find the key — as a result of study — that will most quickly, easily unlock the door to reaching that group of people with the Gospel of Jesus Christ.

Each participant was encouraged to think about evangelism, including strategy, to consider and find God's strategy for evangelism; to recognize the authority of God's Word and arrive at a definition of what "evangelism" is; to find the people whom God wants to reach; to determine what they (the selected group) know about the Gospel; to find the change agents in the group; to find and utilize individuals and methods within as a possible force for evangelism; to consider and determine goals; and to plan from possible outcomes to action.

EVANGELIZATION AMONG OCCULTISTS AND SPIRITISTS

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Occultism is "in." Leading magazines give prominent space to the different manifestations of occultism. The film industry has discovered it as the new theme promising flourishing business. What in the past has been a silent powerful undercurrent has become the openly propagated religion of our day. The occult supernatural is fascinating, especially to the younger generation. Wherever a missionary goes today, he is face to face with occult powers and practices. When he counsels young people he will find that many of them have been entangled with spiritism and Asian religions. When he works in a rural area he will discover the occult background of not a few customs and traditions. When we take Christ to the sophisticated and to the masses of the big cities we face an encounter with intellectualism and secularistic thinking on one side, and belief in fortune-telling, astrology, magical healing, and superstition on the other side — a strange paradox!

Working for many years in a Muslim country, I have come to the conclusion that the power of Islam does not lie in its dogma and practices, nor in the antithesis of the Trinity, against the Lordship of Christ and his redeeming death, but in the occult practices of its leaders, thus holding sway over their people. Those working in a Buddhist or Hindu culture also know the direct encounter with occultism, just as do those who proclaim Christ among the old and newly emerging forms of syncretistic Christian spiritism. Paul wrote, "We are not contending against flesh and blood ..." (Eph. 6:12; cf., Rev. 12:9,12).

How do we deal with people who have been engaged in occultism? Is a special deliverance ministry necessary? Does not faith in Christ and the regenerating work of the Holy Spirit set a person entirely free? How do we know that people are bound by occultism or are even demon-possessed? Do we have to rediscover exorcism of old? These are some of the questions this paper tries to answer, not in the way of drawing from a large bibliography, but rather from the range of practical experiences and personal research.

1. The way into bondage: the various forms of occultism

First, we have to uncover the practices of occultism and to understand its various manifestations, thus painting the dark background for the deliverance ministry. We can trace back the different forms of occultism to the essence of the first temptation with which Adam and Eve were confronted, "God knows that when you eat of the fruit of the tree, your eyes will be opened and you will be like God, knowing good and evil" (Gen. 3:5). Thus man's thirst for power and knowledge was stirred,