Abstract

Giftive Mission Lives:

Verbeck, Judson, Ricci & Timothy I

Zonia Mitchell

In this study, the metaphor of giftive mission is analyzed in terms of its practical application in contexts less receptive to gospel witness, using the theological framework of the Beatitudes as a metric. *Giftive* is Christ's way of giving and receiving gifts; *giftive mission* is a metaphor for Christian mission seen as bearing and receiving gifts in interaction with people of other religious backgrounds. The study looks at the historical record of four missionaries who engaged in giftive mission in resistant settings: Guido Verbeck in Japan, Adoniram Judson in Burma, Matteo Ricci in China, and Bishop Timothy I in the Middle East.

The body of the dissertation is divided into four parts: Biblical Basis for Giftive Mission, Literature Review on Gift Giving, Biographical Cases, and Missiological Implications. The study addresses the questions: What was giftive about Verbeck, Judson, Ricci, and Timothy? What do giftive missioners do when the Gift they bring is rejected? Through testing and applying the giftive mission metaphor in the missionaries' resistant contexts, the aim of the study is to expand our understanding of giftive mission, particularly where reciprocity, or giving and receiving, helps to shape the metaphor into a practical model.

For whatever reasons, some cultures do not readily welcome or receive the freely given gift of God's love through Jesus Christ. This dissertation places laser-focus emphasis on how giftive mission can break down barriers to gospel witness, identifying

(1) ways the missionaries gave and received lesser gifts as a way of building positive long-term relationships, and (2) ways they gave themselves through "giftive living", becoming gifts of grace through their work and interaction with people. An examination of the four missionaries, as seen through the lens of the Beatitudes, revealed evidence of beatitudinal giftiveness across the spectrum, especially in the areas of peacemaking and hungering and thirsting for righteousness.

Giftive mission is not the only model suited for the twenty-first century, but it is a good model that can fit especially in resistant areas. In some cultures, the Gift is received: the gospel is shared, the people see its value, accept it, and in turn continue giving the message of the gospel Gift. In resistant cultures, the giftive missioner has gifts to give, receive, and share, in the hope that the indescribable Gift of Jesus Christ will also be joyfully received.

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Verbeck, Judson, Ricci and Timothy I

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In Partial Fulfillment of the

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by

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To my parents

Dennis and Etta Mae Mitchell

who gave of themselves like Jesus,

and have received the reward that God has prepared

for those who love Him

And to my sister

Keri Lynn Mitchell

whose enduring love and care keep us going

Acknowledgements

My experience of giving and receiving in Christian mission began long before I heard or read about the term "giftive mission." Mission was modeled for me on various levels and in multiple contexts as a child, youth, and adult. Seeds of interest in mission were sown in my life as I witnessed my parents giving and receiving gifts of grace in relationship with Vietnamese "boat people" in our local church ministry life near Washington, D.C., and in outreach relationships with international mission partners. These seeds were fertilized as I listened and responded to my pastor-father's teaching and preaching about "God's grace in its many forms", and when I participated in his Bible study series on the gifts of the Spirit introduced in Romans 12, 1 Corinthians 12, Ephesians 4, and 1 Peter 4.

Further, missionaries actively involved in Central and South America, Africa, Europe, and Asia, introduced the church in the United States to Christian leaders born in Mexico, Belize, Brazil, Kenya, Tanzania, Egypt, Lebanon, India, Thailand, Singapore, Bangladesh, Taiwan, Japan. When these global leaders spoke at annual camp meeting gatherings and stayed in our home, they related spell-binding stories of people giving and receiving through cross-cultural mission. This foundation eventually led me from the United States to Japan and back to the United States. Although the details of those mission histories are beyond the scope of this dissertation, a motivating factor for the study is the mission reality I experienced—before and after the giftive mission metaphor received its name.

From the day Professor Takeshi Yamanaka first introduced me to Guido F. H. Verbeck and the story of Murata Wakasa's conversion to Christ, my perspective of time seemed to change from pre-Verbeck to post-Verbeck. As a government-employed Christian missionary to Japan, Verbeck became for me an exemplary "tentmaker" who, like Paul, worked to earn his living while carrying out his missionary calling. Verbeck's life of giftive mission proved to be a powerful, influencing force not only in Japan during his lifetime, but also for me and for my Christian and other-than-Christian friends in Japan. Verbeck and Murata became more than fascinating characters in a story from the past. These two men and their families—including their living descendants, became sources of inspiration, insight, and direction in our diverse callings and life journeys across twentieth- and twenty-first century Japan. The gracious gift I received from Yamanaka-sensei on that memorable day when I first "met" Verbeck, and innumerable gifts we gave, received, and shared through twenty-two years of relational mission in Japan, reflect the essence of giftive mission.

Initially, I envisioned writing a missionary biography on Verbeck, all the while hoping to find a way to give biographical history a voice in the present. Then came Terry Muck and Frances Adeney's proposal, introducing the metaphor of giftive mission for the twenty-first century, as seen through the lens of twenty centuries of Christian missionary biography. A way forward had presented itself, joining theory and practice (or metaphor and real life), the past and the present, gift-giving people and a grace-giving God, comparative missionary biographies and giftive lives on mission. For all of this, and to each one, I give thanks.

I also want to express my heartfelt thanks to my Dissertation Committee and the many individuals and communities who have shared gifts of friendship and support through my seminary journey. Dr. Art McPhee and Dr. Robert Danielson graciously met with me for research conversations via Skype, in person at Asbury, and at the McPhees' home, offering spiritual and practical guidance and encouragement through every phase. I am grateful to Dr. Howard Snyder for his engaged reading of my work, his thoughtful questions, and his affirmation. Russell Gasero gave me access to Verbeck's original missionary correspondence in the earliest stages of research. Dr. Lalsangkima Pachuau sought out a scholarship and provided academic counsel. Dr. Eunice Irwin's personal commitment to ESJ women brought us together as a community of friends who continue to build each other up in every area of our lives. From the very beginning, Dr. Stacy Minger opened her office door for prayer, and Patti Walker's vigor and insight made all the difference in reaching the finish line.

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If I named every person that I would like to thank, the list would wrap around the globe. Everlasting thanks to Mom and Dad, Keri, Marlon, Charlotte, Reuben, Aaron, Carlie, and Jim and Helen, for your faithful prayers and love, and for each one cheering from the grandstands all along the way. You and I know who you are. Proverbs 10:4 reminds us: "The Lord rewards the hand of the diligent." You all deserve a great reward.

Chapter 1

Introduction

Guido F. H. Verbeck, an "Americanized Dutchman"[1] and Christian missionary to Japan, arrived in the Land of the Rising Sun in 1859. In 1866, Verbeck baptized Murata Wakasa no Kami, one of the first Japanese Protestant believers. Murata's baptism took place in the private secrecy of the Verbecks' parlor, following a several-year, clandestine, long-distance Bible study between Verbeck in Nagasaki and Murata in Saga.[2] At the time of Murata's baptism, a more than two-and-a-half-century government ban against Christianity was in effect. The ban wouldn't be lifted until 1873, the same year 58-year-old Murata would be called to his eternal home. When Verbeck died twenty-five years later in 1898, the Buddhist magazine *Hanzei Zasshi* reported:

> Dr. Verbeck was a missionary, who came to Japan before the Meiji Restoration, and rendered great services both to evangelization and education, through the long course of over thirty years. The doctor is surely one of those who rejoice in being the friends of Japan. We Buddhists who have no conspicuous success in foreign mission-work should be shamed by the example of this venerable missionary. (Griffis 1900, 362)

Why did the *Hanzei Zasshi* editors judge Guido Verbeck worthy of such high esteem? This magazine excerpt acknowledges the inherent reality of competition among religions; at the same time, however, the editors also allude to the joy of friendship that Verbeck received during his sojourn in Japan. Verbeck's "great services both to evangelization and education" seem to have involved more than one-directional giving to Japan and the Japanese people (Griffis 1900, 362). What was it about Verbeck—living in a context of

[1] William Griffis, *Verbeck of Japan: A Citizen of No Country*. (Oliphant, Anderson & Ferrier: Edinburgh, 1900), 17. According to Verbeck's biographer, William Elliot Griffis, Verbeck described himself in this way.
[2] The ground distance is approximately 109 kilometers, a two-day journey on horseback.

official resistance to Christianity—among a people whose culture and religion differed so distinctly from his—that earned him the reputation of exemplary missionary-educator, and friend to Japanese? Verbeck seems to have been unusually adept at both giving and receiving tangible and intangible gifts through the relationships he nurtured with people during his tenure in Japan. What gifts did Verbeck bring with him to aid in accomplishing his mission? What gifts did the Japanese offer Verbeck in response to his gift giving initiative?

This study seeks to answer these and other related questions—not only about Guido Verbeck—but about three other noteworthy missionaries as well: Adoniram Judson, Matteo Ricci, and Bishop Timothy I. How and to what extent did these four missionaries practice "giftive mission", or mission as gift sharing?

In their book *Christianity Encountering World Religions: The Practice of Mission in the Twenty-first Century*, Terry Muck and Frances Adeney introduce giftive mission—Christian mission seen as bearing and receiving gifts in interaction with people of other religious backgrounds. Muck and Adeney's proposal is described through representative missionary profiles, with Jesus as the reason and model for giftive mission, and God's love as the root and fruit of all mission (Muck and Adeney 2009, 210-215).

In her essay "Is Mission Impossible?", Frances Adeney asks another compelling question: "How can we find a way to act that spreads God's love to the world without also bringing harm to the peoples that we encounter?" (2001, 106). Adeney wonders further: "How can our commitment to Christ and our historic faith be lived out without oppressing those who walk in other religious paths?" (2001, 106). Such queries point to the reality that Christians living in the present context of religious pluralism need a

relational way of interacting with people from other religious backgrounds (Muck and Adeney 2009, 31). While competition and cooperation still find their role in the free marketplace of ideas and beliefs, the theme of mission as gift sharing emerges as a metaphor for mission. This metaphor "brings into focus an organizing principle . . . profoundly centered on the nature of revelation as gift"[3] (D'Costa 2011, 236).

Gift giving may not be the only legitimate mission metaphor, but a study of mission lives can help to strengthen the case for gift giving, or giftive mission, as "a principal metaphor" for Christian mission today (Muck and Adeney, 2009, 320; Van Til 2011, 423).

Statement of the Problem

No one has fully analyzed the Christian missionary lives of Guido F. H. Verbeck, Adoniram Judson, Matteo Ricci, and Bishop Timothy I[4] in their resistant contexts from the giftive mission viewpoint.

Purpose of the Study

The purpose of this study is to analyze giftive mission as a methodology for resistant settings. Analysis of historical case studies of the selected mission practitioners can lead to a better understanding of the giftive mission metaphor and can serve to further facilitate effective giftive witness that is faithful to the biblical witness.

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[3] God's revelation of himself is foundational to giftive mission: God has revealed himself through history, as recorded in the Old and New Testaments. Sending his Son "when the right time came", God came to us in Christ (Gal. 4:4), "his indescribable gift" (2 Cor. 9:15), who has in himself the "full nature of God" (Col. 1:19). Myron Augsburger explains: "As God shares himself with us, he asks only that we share ourselves fully with him in a relation of understanding and love" (*The Expanded Life*, Abingdon: Nashville, 1972. p. 18).

[4] For ease of reading, Bishop Timothy I will hereafter be referred to without the "I" designation.

Significance of the Study

The significance of this study lies in its contribution to understanding the metaphor and practice of giftive mission as especially suited to less receptive contexts. For whatever reasons, some cultures do not readily welcome or receive the freely given gift of God's love through Jesus Christ. Through a concentrated emphasis on giftive mission in its practical application in resistant areas, I identify in the mission cases of Verbeck, Judson, Ricci, and Timothy, two ways of gifting: (1) ways they gave and received lesser gifts, and (2) ways they gave themselves through "giftive living", becoming gifts of grace through their work and interaction with people. Through both of these avenues of gifting, the four missionaries sought to build positive long-term relationships, with the hope of opening doors for the reception of the greater Gift. In this way, the study shows how giftiveness can break down barriers in resistant contexts. The missionaries are seen to be effective to the degree that giftive qualities are manifest in their lives.

Rationale for the Study

Reasons abound for pursuing a study of giftive mission through the lives of the selected missionaries, Verbeck, Judson, Ricci, and Timothy. I introduce three reasons here. First, although many missionaries in diverse locales and eras have been "giftive" in communicating the gospel of Christ Jesus, only the work of a few such servant-leaders has been analyzed through the lens of giftive mission. More examples are needed—of both missionaries and the giftive nature of their work—to contribute to a better understanding and expression of biblical giftive mission, especially in resistant areas or areas closed to Christian mission. Giftive practices and missionaries not included in the

Muck and Adeney's initial listing need serious consideration (2009, 77-215). Studied reflection on the life-missions of Verbeck, Judson, Ricci, and Timothy can clarify how other giftive practices serve in carrying out biblical Christian mission.

Besides the need for more giftive examples, a second reason for undertaking a study of these mission lives is that "global conditions today make it imperative that we bring our understandings and expectations of mission more in line with God's graceful actions toward us" (Muck and Adeney 2009, 11). World conditions do indeed verify the need for Christians to find "barrier free", gracious ways of presenting the Good News. Post-colonialism has caused a backlash to Western mission efforts, which can be seen as colonial, paternalistic, and foreign. As a result, nations, cultural groups, and communities are led to become resistant to the Gospel—not because of the Gospel itself, but because of what it appears to represent. Nevertheless, every culture, having concepts of giving and receiving gifts as a way of breaking down barriers, can present the Gospel in giftive ways—not as a paternalistic, colonial relic being forced on people.

In their respective resistant contexts, the selected missionaries patterned their lives after the giftive example of Christ, looking to the Father, and co-laboring in multiple forms of giftive ministry. Mission practitioners today often face oppressive governments, regimes, and opposing movements that seriously threaten visible gospel witness. Verbeck, Judson, Ricci, and Timothy carried out their life-missions in contexts resistant to open Christian witness; each life offers fertile ground for a study aimed at better understanding how giftive missioners serve in areas and among people where the gospel is not readily welcomed.

Third, this study of four missionaries in four resistant regions is needed because Christians today are perplexed about how to convey the gospel of Christ to people of differing faiths. Guido Verbeck, as well as Bishop Timothy, Matteo Ricci, and Adoniram Judson, brought with them the greatest love-gift of all: the life-giving message of God's grace, extended to the world through Jesus Christ. They also brought other gifts. An exploration of the metaphor of free gift, and the mission-giftings of the selected missionaries, can contribute to a better understanding of how giftive mission can work among people who have yet to receive God's indescribable Gift. In the twenty-first century, while Christianity remains the largest religion in the world, more Buddhist, Hindu and Muslim "missionaries" than ever before in history are being sent out seeking converts (Muck and Adeney 2009, 8). The rapid growth of Christianity in the "global South" in recent years has surprised and amazed the Church, but the resistance and lack of response to Christian witness in predominantly Buddhist cultures is a fact that has puzzled Protestant mission practitioners for over two hundred years, and Catholic and other Christian missionaries for even longer. However, with the addition of the biblical metaphor of free gift being central, and relationships being priority, "mission to peoples of historically resistant religions could be made easier and more productive" (Muck and Adeney 2009, 10).

An investigation of the giftive mission principles and practices of these selected missionaries in their various challenging contexts is imperative if Christians and mission practitioners are to be more effective in gospel giving and receiving among people in the present complex global community. Moreover, to facilitate Christian mission in changing

times and contexts, the giftive mission metaphor needs to be better understood and tailored appropriately in diverse eras and cultures.

Giftive mission is not the only model for mission in the twenty-first century, but it is a good model that can fit especially in resistant cultures. In some cultures, the greatest Gift is received: the gospel news is communicated, the people see its value, accept it, and in turn continue conveying the message of the gospel Gift. But in resistant cultures, the giftive missioner begins by giving and receiving lesser gifts, with the hope that the greatest Gift—the good news of Jesus—will also be received and passed on to others.

Interpreting the life and mission of Guido Verbeck in his nineteenth-century Japanese context, of Bishop Timothy, Patriarch of the Church of the East during the eighth and ninth- centuries, of Matteo Ricci in late sixteenth-early seventeenth-century China, and of Adoniram Judson in nineteenth-century Burma, can serve in deepening and broadening the understanding and practice of giftive mission. Moreover, articulating key aspects of the mission practices of these missionaries is foundational to discerning what makes them and their missions giftive and what about their giftiveness still applies today in following Christ on mission.

The rationale for the selection of the four missionaries investigated in this study is that they (1) all show evidence of being giftive in their mission lives and practices in resistant contexts; (2) they represent different historical time periods; and (3) they share the distinction of being pioneers broadly located in Asia, living in religiously diverse environments, among a variety of cultures. Such a range of common and distinct characteristics among the selected missionaries, their contexts, and historical eras should serve to clarify how giftive mission can be appropriated across time and place.

Research Questions

In this study, I address the following questions:

1. How is giftive mission revealed in Scripture? What is the nature of God's indescribable Gift (2 Corinthians 8-9; Ephesians 2: 4-10, 13-22)?
2. Do the mission practices of Verbeck, Judson, Ricci and Timothy expressed in each of their contexts, reveal a giftive imitation of Christ, as well as any evidence of what Muck and Adeney call "anti-missionary" characteristics?
3. How do Verbeck, Judson, Ricci, and Timothy deal with resistance to the gospel message in giftive/giftively missional ways?
4. How do the culture's gift giving practices influence the receivers' attitude toward the giftive missioner?

Scope and Limitations

This study is limited to a set number of classic missionaries who show evidence of giftive characteristics in their approach. I focus more on Verbeck, as he is less well known in comparison to Judson, Ricci, and Timothy. To my knowledge, of the selected missionaries, only Ricci has been considered previously from a giftive mission viewpoint (Muck and Adeney 2009, 138-149). The present research, however, explores practices not covered in depth in Muck and Adeney's initial listing, thus making Ricci a valid and meaningful example for analysis along with the others selected.

Jesus' giftive model, in his intercultural encounters with Gentiles and Samaritans, is foundational for analysis of the selected missionaries whose practices and principles of biblical witness emerge as they interact with people in regions of Mesopotamia and Asia,

in China, Burma, and Japan. Their giftive way of living, despite opposition to the Good News, reflects mission-giving acts of a gracious God across time and place.

This study places laser-focus emphasis on how giftive mission breaks down barriers to gospel witness (Ephesians 2). Addressing the question: What do giftive missioners do when the Gift they bring is rejected?, I analyze how giftive mission can work in resistant areas. Verbeck, Judson, Ricci, and Timothy lived and worked in resistant contexts[5], and an initial investigation of their effectiveness seems to reveal many possibilities for productive comparison, contrast, and analysis of graceful, giftive mission[6] in resistant cultures. At times gifts were given and received in the face of imminent danger and even the threat of death.

Muck and Adeney's proposed metaphor of giftive mission serves as a starting point. Their ideal, however, does not answer all of the questions. Therefore, in this study I consider the question: What was giftive about Verbeck, Judson, Ricci, and Timothy and their mission practices? By testing and applying the giftive mission metaphor in these missionaries' resistant contexts, my aim is to expand our understanding of giftive mission, particularly where reciprocity, or giving and receiving, helps shape the metaphor into a practical model. Knowing that they were living and ministering in resistant contexts, and that the gift of the gospel would not necessarily be considered valuable or understood there, Verbeck, Judson, Ricci, and Timothy regarded what was valued by the people.

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[5] For the purposes of this study, I define *resistant context/setting* as: a context where reception of Christian witness is regarded as undesirable, or assent to belief in Christ is withheld. Timothy Tennent refers to four categories of resistance: cultural, theological, nationalistic/ethnic, and political, "with an accompanying host of variations and combinations on each of these themes" (222) in *Reaching the Resistant: Barriers and Bridges for Mission.* Woodberry, J. Dudley, ed. EMS Series #6. Pasadena: William Carey Library, 1998.

[6]Frances Adeney explores such evangelism and mission in her book *Graceful Evangelism* (2010).

Definition of Key Terms

It is important to understand the definition of several key terms as they are used in this dissertation.

1. **Mission** includes the following key concepts articulated by several scholars: (a) Participation in the mission of God [*missio dei*] (Bevans & Schroeder 2004, 2); (b) everything the church is doing that points to the kingdom of God (Moreau 2000, 2004, 9); (c) the activity of sending and being sent, by God and by communities, across significant boundaries of human social experience to bear witness in word and deed to God's action in Jesus Christ in the power of the Holy Spirit (Presler 2010); (d) the effort to effect passage over the boundary between faith in Jesus Christ and its absence (Sherer 1991 [Preface in Bonk], vii; Whiteman 2014, ix); and (e) "the endeavor to tell the Christian Story so that all the world's cultures can see where their stories fit in the larger one" (Muck and Adeney 2009, 365).
2. **Missions** refers to the specific work of churches and agencies in the task of reaching people for Christ by crossing cultural boundaries (Moreau 2004, 9).
3. A **metaphor** can be viewed simply as (1) a literary device that uses language referring to one thing to describe the nature of another; at a more complex level, a **metaphor** is (2) a way of describing things that has great creative power to contribute to their reality and nature (Muck and Adeney 2009, 303-310). Put another way, "**metaphor** is the rhetorical process by which discourse unleashes the power that certain fictions have to redescribe reality" (Riceour 2004, 5). The "essence of **metaphor**" is understanding and experiencing one kind of thing in terms of another" (Lakoff and Johnson 1980, 5).

4. **Metaphorical concepts** are "large groups of related metaphors clustered around a single idea" (Lakoff and Johnson 1980, 3; Muck and Adeney 2009, 307-310).
5. **Giftive** is Christ's way of giving and receiving gifts (Adeney 2010, xvii). Christ the Son receives his giftive nature from God the Father through the Spirit of the Triune God. Christ is the perfect model of giftive living for his followers.
6. **Giftive mission** is a metaphor cluster for Christian mission seen as bearing and receiving gifts in interaction with people of other religious backgrounds (Muck and Adeney 2009, 10, 303-330).
7. **Grace** is God's unmerited favor; an undeserved favor or gift; the undeserved forgiveness, kindness and mercy God gives. The apostle Paul did not have a special word for 'grace,' so he used the common language of 'gift', *charis* in Greek, sometimes translated as 'grace' (J.M.G. Barclay 2016, 36). Grace is "divine love and protection bestowed freely on all people"; it is "an indispensable missiological tool . . . the power that makes the world run" (Muck and Adeney 326, 328). God is grace (John 1:14; Muck and Adeney 326); "all good things have as their fount God's grace and truth" (John 1:17; Muck and Adeney 326); "this grace of God takes the form of a gift to all human beings and results in blessings of all kinds (John 1:16; Muck and Adeney 326). "Grace is the signature doctrine of Christianity . . . the doctrine that most characterizes the Christian religion and distinguishes it from other religions" (Muck and Adeney 326). "Grace is God's graciousness, his willingness to involve himself with us", to extend both "forgiving grace" and "transforming grace" (Augsburger 1972, 19).

8. **Non-giftive mission** is Christian mission that does not see mission in terms of gift giving; that is, mission is seen in terms *other than* that of giving and receiving gifts in interaction with people of other religious backgrounds.
9. **Anti-missionary characteristics** are those actions and attitudes that ignore good practices in favor of bad practices (Muck and Adeney 2009, 11, 90, 102, 136, 148).
10. **Resistant setting** is a context where reception of Christian witness is regarded as undesirable, or assent to belief in Christ is withheld.
11. A **gift** is given to someone willingly without payment; it can refer to a God-given talent or natural ability. A gift tends to have more value than a present. The verb gift refers to the act of giving a gift. "To give something is to give a part of oneself" (Mauss 1967, 10). "Virtually any resource, whether tangible or intangible, can be transformed into a gift. Objects, services, and experiences may be conferred as gifts. The transformation from resource to gift occurs through the vehicle of social relationships and giving occasions. Gifts are frequently context-bound, and . . . tailored to specific situations" (Sherry 1983, 160).
12. A **present** is synonymous with gift in most contexts, but the term does not refer to a natural talent. The verb present refers to the act of giving something formally or ceremonially.
13. A **prestation** is "any thing or series of things given freely or obligatorily as a gift or in exchange; and includes services, entertainments, etc., as well as material things" (Mauss 1967 [Cunnison, Translator's note], xi).

14. **Reciprocity** in a giftive mission context is mutual uplifting, based on Jesus' teaching to "do unto others as you would have them do unto you" (Matthew 7:12; Luke 6:31), and may be expressed in a response of gratitude for an action, gift, or treatment of others, rather than in expected or required repayment *per se*. Marcel Mauss sees reciprocity in terms of the "obligation" one has to society or an individual to give a gift, to receive the gift, and to return a gift (1967, 10-11). Peterman describes reciprocity as the response of a recipient to the giver: when "a person (or persons) is the recipient of goods in the form of a favor or gift, the receiver is obligated to respond to the giver with goodwill and to return a counter-gift or favor in proportion to the good received" (Peterman 1997, 3).

Metaphor of Giftive Mission

In their now-classic study *Metaphors We Live By*, George Lakoff and Mark Johnson make and support the powerful claim that "Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature" (1980, 3). That is, "metaphor is pervasive in everyday life", structuring our perceptions, language, behavior, and relationships with people (Lakoff and Johnson 3). In short, "Language uses metaphors to enlarge meaning" (Klein 2006, 77). In this way, "one word suggests some parallel or nuance for another" (Klein 77). In Matthew 5:13-16, for example, immediately following the Beatitudes, Jesus uses the metaphors of salt and light to describe "two essential qualities of his believing community" (Klein 78). Jesus does not say, "You are like salt, or you are like light"; instead he declares to his listeners, "You are the salt of the earth. You are the light of the world." Describing his followers as salt and light, Jesus captures the imaginations of his listeners. Appealing to their sense of taste and sight, the

Teacher offers his audience a new way of understanding who they are in relationship to him and to those around them. Jesus' listeners begin to envision how their new identity as salt and light affects others. Just as salt brings out flavor, and light dispels darkness, so do the flavorful actions of Christ's brightly shining followers bring out the best in people and situations in the world. Ultimately, through actively living out their identity as salt and light in practice, Jesus' followers point to the Source of their flavor and light, inviting others to "acknowledge God for who he is and praise him for what he is doing" (Klein 78-79; 2 Cor. 8-9).

Metaphors for mission in the Bible span a wide range of images, such as agricultural, military, architectural, athletic, market, rescue, and healing among others. The metaphor of the marketplace accurately describes the present global reality of human interaction, including the "marketplace of religions" (Muck and Adeney 2009, 16-20, 303-328)[7]. This study focuses on the metaphor of gift giving, and how it can serve missioners well in relationships of giving and receiving, especially in restricted contexts. Specifically, I consider gifts that mission practitioners give and receive; that is, I observe the selected missionaries through the lens of giftive mission, as gift givers and gift receivers.

Giftive mission, then, is Christian mission seen as bearing and receiving gifts as we interact with people of other religious backgrounds (Muck and Adeney 2009, 10).[8] Put

[7]See Terry Muck on the "free market of religious ideas" as a "growing phenomenon", a "growing political and social reality meaning that in order to be civically, socially, politically and theologically responsible, Christians need to be able to talk with people of other religion traditions" in "Evangelicals and interreligious dialogue: a history of ambiguity." (1992). Conference Papers, 1389. http://place.asbury.edu/trenpapers/1389, p. 16.

[8]Beginning with Muck & Adeney's initial definition, this study explores further biblical clarification of the meaning and practice of giftive mission.

another way, giftive mission is a "witness of grace and love toward others"; it is a metaphor that "emphasizes the appropriateness of giving and receiving gifts as a part of that witness", furthering the cause of the gospel of Jesus Christ (Adeney 2011, 75). Simply put, "The metaphor of gift giving can be a helpful way to describe what we are doing when we tell the story of Jesus" (Muck and Adeney 2009, 301).

Giftive mission in the world begins and continues with God the Father, who is Love (I John 3; 4:8-11,19; 5:20), with Jesus the Word, the Way, the Truth, and the Life (John 1:1; John 14:6), and with the Holy Spirit (John 14:15-17; 16:5-15). Giftive mission is also embodied by people who look to the example of Jesus Christ (Matthew 4:18-22). "Recognizing love as the key commandment" (Muck and Adeney 2009, 210-215), giftive missioners are called and sent to do the Father's will, as they take the message of Jesus Christ the Gift into the world (John 15:16). Love motivates giftive, grace-giving mission lives, while the Spirit of truth, sent from the Father and the Son, testifies to and through Christ's followers (John 15:1-27-16:1-15).

Other key references exploring the meaning of giftive mission include Frances Adeney's "Contextualizing Universal Values: A Method for Christian Mission" in *International Bulletin of Missionary Research* (2007); "'Giftive Mission' and Interfaith Dialogue" in *Evangelical Interfaith Dialogue* (2014); and "Feet First: How Practices Have Shaped My Theology of Evangelism and Mission" in *Teaching Mission in a Global Context* (2001). Giftive mission involves (1) cross-cultural dialogue "that can foster deeper practice of universal values in culturally appropriate ways", and (2) Christians from different contexts "working together to embody such values in their communities and societies" (Adeney 2007, 33, 37). As a "metaphor for contemporary Christian

mission", giftive mission can actually work in a complementary way with interreligious engagement, "offering multifaceted ways of being with people of another religion" (Adeney 2014a, 1). In addition to conversation for the purpose of mutual understanding and respect for one another's beliefs, giftive mission can engage people of different religious persuasions through cooperative projects, community action, and friendship. These avenues provide "experiences of another religion that one cannot gain through academic study", allowing "opportunity to witness to the gospel, to be Christ's hands and feet for others. And it offers the chance to receive" (Adeney 2014a, 1).

Non-giftive mission, on the other hand, is not Christian mission done poorly (as Muck and Adeney define it). Rather, non-giftive mission sees mission in terms other than that of giving and receiving gifts in interaction with people of other religious backgrounds. Simply put, non-giftive mission does not see mission in terms of gift giving and receiving. To clarify further, both giftive and non-giftive mission can be carried out effectively or ineffectively.[9] Missioners who "ignore good practices in favor of bad practices" display "anti-missionary characteristics" (Muck and Adeney 11, 90, 102,136, 148).

Giftive living reflects the "manifold grace of God" (1 Peter 4:11; Ephesians 1:5-12; 2:1-10) and is therefore worthy of further analysis that will show more of God's gracious gifts in their many forms. Through those who "live for the praise of His glory" (Ephesians 1:5-12), God's "varied grace" is employed by a wise steward for the good of others; if grace takes the form of speaking, for example, the giftive missioner speaks as "uttering oracles of God" (1 Peter 4:10-11, RSV).

[9]I am indebted to Dr. Robbie Danielson for this insight.

Methodology for the Study

Each of the chosen missionaries is considered according to their giftive practices—in both giving and receiving—in relationship with those among whom they lived, worked, and ministered. In this study, giftive practices are measured according to practices represented in the Beatitudes. Thus, a case study and biographical approach to investigating these historical missions is appropriate to answer the research questions.

The metaphor of gift giving reflects God's way of relating to us; thus, I apply the metaphor of giftive mission introduced by Muck and Adeney to describe, analyze, and evaluate the missions of Verbeck, Judson, Ricci, and Timothy. In each case, I examine gifts the missionaries bore to the people in their respective mission countries, as well as gifts the "recipients" gave to the missionaries.

My aim is to use Verbeck as one case study, and Timothy, Ricci, and Judson as additional case studies, clarifying the shape and content of each missionary's giftive mission. Further, I consider to what extent these missioners' practices are "both models and standards of what Christian mission to people of other religions should be today" (Muck and Adeney 2009, 78), in a twenty-first-century context in gospel-resistant areas. I evaluate, with examples, how Verbeck and the other selected missionaries, embodied and carried out certain giftive practices. In this way, I clarify how each missionary "astutely applied [the practices] in different contexts … according to the leading of the Holy Spirit", with Christ's love, "rooted in the heart of God" (Muck and Adeney 2009, 78, 208).

I review the lives of these key mission figures to find how the missionaries compare to certain giftive characteristics. My aim is to make a persuasive case for using the concept of giftive mission as an evaluative tool for the work and mission legacy of

Verbeck as well as that of Timothy, Ricci, and Judson. My goal is to develop a way of understanding how giftive mission can work, especially in restricted areas.

Through the process of examining the Japanese, Burmese, Chinese, and Mesopotamian/Central Asian cultures of gift giving, their spoken and unspoken rules, I seek to understand how seeing the Gospel as gift would work in these regions, and where there might be difficulties (especially in the issue of reciprocity and how that might create theological and missiological barriers). Verbeck, for instance, was unusually adept at interpreting Japanese culture. In analyzing the reciprocal aspect of giftive mission and Verbeck, I consider examples such as his being given (1) various types of government employment during his years in Japan as a missionary, (2) a Japanese passport for him and his entire family, and (3) a Japanese government-sponsored funeral and burial in Tokyo.

Chapter 2

Biblical Basis for Giftive Mission

Although the term "giftive mission" is fairly new (Muck & Adeney 2009, 7, 10-11), giftive witness actually has its origin in the heart, mind, and nature of God. Giftive life and relationship find their basis in the biblical record, coming from God the Father, Christ the Son, and the Holy Spirit. The Gospel portrayal of the life of Christ shows Jesus' way of giftive mission, of giving and receiving in relationship with others. Key to giftive mission is *relationship,* rather than concept; that is, giftive mission is *relational*, more than conceptual (italics mine).

As Myron Augsburger asserts, "The Scriptures reveal God acting in history—a revelation in the stream of history, preparing man to understand him when he came in Christ" (1972, 109). The Genesis account reveals (1) the gracious, giving nature of God, who desires relationship with His Creation, and (2) the human response to the Creator's initiative. In the beginning, the gift-giving God breathed life into Adam and Eve and gave them a joint purpose in the Garden of Eden (Genesis 1: 26-28; 2:7-25). Created in God's image and likeness, the first human beings received an assignment from their Creator to rule over the earth's living creatures. This generous God gave Adam and Eve other gifts as well. He blessed them and told them to "Be fruitful and increase in number; fill the earth and subdue it" (Genesis 1:28a). God gave "every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food," God said, "and it was so" (Genesis 1:29-30). In the garden God planted in the east, He provided a river to water the garden, and placed Adam there to work it and take care of it.

Adam and Eve, while created in the image of God, show themselves to be limited in their understanding of—or willingness to fully receive—God's gifts. Interestingly, however, after Adam and Eve are banished from the garden, Eve gratefully acknowledges her need for God's continuing relationship with her when she gives birth to Cain: "With the help of the Lord I have brought forth a man" (Gen. 4:1).[10] This time Eve recognizes the gracious nature of the Author of Life, and receives God's gift to her in the form of a newborn son.

John's Gospel is foundational to understanding giftive mission, with attention focused on the nature of Jesus the Gift, the relationship between Father and Son, their intention for Creation, and the human response to the divine giftive initiative. Beginning with the Beginning, the Apostle John establishes the existence of the Word: "and the Word was with God, and the Word was God" (John 1:1). John records the message of John the Baptist, further revealing God's giftive plan: "God in heaven appoints each man his work. My work is to prepare the way for that man so that everyone will go to Him. . . . For this One—sent by God—speaks God's words, for God has given Him everything there is. All who trust Him—God's Son—to save them have eternal life" (John 3:27-29, 34-36 TLB). As Muck and Adeney urge: "We need to see ourselves as bearers of God's gift of grace" (2009, 51), John the Baptist recognizes that he and Jesus have God-given

[10]Nancey Murphy emphasizes that the biblical authors were not concerned with the question of the Greek philosophers: 'what parts are we made of?' Instead, the biblical authors' "interests were in relationships to one another, to the natural world and especially to God." In keeping with Murphy's point, giftive missioners share the relational interests of the biblical authors. Nancey Murphy. "Brain Imaging and the Image of God." Lecture. Institute on Faith and Learning. Baylor University, Oct. 27, 2012. https://vimeo.com/129472762.

roles as gift-bearers of His grace: of the message of the "gift of salvation in Jesus Christ" (Adeney 2010, 175).[11]

Foundational to Jesus' mission role is his focus on following his Father's life-giving initiative. Thus, after healing the man at the pool of Bethesda, for example, Jesus confirms,

> My Father is always at his work to this very day, and I too am working. . . Truly, truly, I tell you, the Son can do nothing by Himself, unless He sees the Father doing it. For whatever the Father does, the Son also does. The Father loves the Son and shows Him all He does. And to your amazement He will show Him even greater works than these. For just as the Father raises the dead and gives them life, so also the Son gives life to whom He wishes. (John 5:17, 19-21 NIV)

Jesus makes it plain to his disciples that the Son first sees his Father's example, and then he acts. The Gospels and the New Testament attest to God's plan for his people to follow the pattern they see in Christ and his followers, as they are led and enabled by the Holy Spirit (see Appendix 1: New Testament References to Imitation and Example).

Grace as Gift

John opens his gospel account, establishing the fact of the presence of the Word with God in the beginning, in Creation, and as life and light (1:1-4). The Apostle then describes Jesus, the Word become flesh, dwelling among us, "*full of grace and truth*" (John 1:14, italics mine). From this fullness of the glorious only Son from the Father, John declares, "*we have all received grace upon grace*" (1:16, italics mine). John re-emphasizes, even as he explains: "For the law was given through Moses; *grace and truth came* through Jesus Christ" (1:17, italics mine). John's repeated references to the *coming*

[11] See Amos Yong on the Spirit of God enabling languages, cultures and religions to become bearers of the grace and truth of God. Amos Yong, "A P(new)matological Paradigm for Christian Mission in a Religiously Plural World," *Missiology: An International Review* 33 (April 2005): 177, 180, 188.

of abundant grace and truth through Jesus anticipate Paul talking about Christ as the gift of God, the grace of God. John M. G. Barclay explains:

> Paul did not have a special word for 'grace,' so he used the common language of 'gift' (*charis* in Greek, sometimes translated as 'grace'). Gifts in his day—and in most cultures throughout history—were given to people who, in one way or another, were worthy recipients. People gave gifts in order to create a relationship, most often with people like themselves. (2016, 36)

"What is striking about this [Christ as the gift of God]," J. Barclay contends, "is that this gift is given without regard to the worth of the people who receive it. God doesn't give discriminately to seemingly fitting recipients. He gives without regard to their social, gender, or ethnic worth. Nothing about them makes them worthy of this gift" (2016, 37).

Seeking to elucidate Paul's theology of grace, J. Barclay, in *Paul and the Gift,* first looks at "the Gift" in anthropological and historical perspective. Then, before interpreting Paul on grace, J. Barclay distinguishes six common "perfections of grace": superabundance, singularity, priority, incongruity, efficacy, and non-circularity (2015, 69). Gift-giving, or grace, as a complex, "multifaceted phenomenon", can be "perfected in multiple ways"; thus, J. Barclay offers: "To speak of the perfect gift may be to speak about the 'sheer' benevolence and 'disinterest' of the giver, about the quantity or quality of the gift, or about the manner of its giving, or its effects" (2015, 69).

J. Barclay's many-splendored interpretation of the gift of grace in Paul reflects the broad spectrum of biblical references to grace. Paul himself experienced the sufficiency of God's grace, which makes Christ's power "perfect in weakness" (2 Cor. 12:8-9). In his letter to the Romans, Paul contends that while all—Jew and Gentile alike—"have sinned and fall short of the glory of God", all are "justified freely by his grace . . ." (3:23-24). It is through Jesus, Redeemer, that this justification comes, and it is through Jesus the Lord

that Paul and the apostles receive "grace and apostleship to call all the Gentiles to the obedience that comes from faith . . ." (Romans 1:1-5). On the nature of this grace-gift, J. Barclay affirms: "What counts is simply that we are loved in Christ" (2016, 39).

Pointing to this identity-producing power of grace, J. Barclay declares: "What defines us is who we are in Christ. We all are on the same level together and are therefore able to form countercultural relationships despite our differences. And that opens up the possibility for hugely creative Christian communities" (2016, 39). What interests J. Barclay is that "Paul talked about grace in a missionary context," where "God's gift in Christ . . . [means] that Paul's churches could break free of the destructive norms of aggressive competition, status hierarchy, and ethnic division that governed their social context in the Greco-Roman world" (2016, 38). J. Barclay sees a need today for Paul's socially radical, missionary-theology of grace to be reactivated and directed—not at the "internal motives and understanding of people who are already Christians"—but outward, to people in need of transforming grace across boundaries and borders (2015, 7).

J. Barclay clarifies Paul's conviction even as he suggests an application for it:

> Paul has the capacity to think about communities and their social identities, and the ability to reset their norms around the Christ-event by a theology of grace that suspends other criteria of worth; such tools may prove valuable for churches that are required to rethink their identity and social location in a pluralist or secularizing context. (2015, 7)

These insights into Paul's theology of grace and the power of grace "lived out" match J. Waskom Pickett's observation of Paul,

> who realized that individuals and congregations would have to provide living confirmation of the Gospel if they were to communicate its truth to others. Paul was confident that his own life and ministry proved what he preached, and that it was so by the grace of God; similarly, by the grace given to them his fellow believers could offer the same evidence in their own lives. (Pickett, Kulaga, and McPhee 2016, 100)

Paul articulates this truth in his letter to the church at Philippi: “For the defense and confirmation of the Gospel ye are partakers with me of grace” (1:7, KJV); “all of you share in God’s grace with me” (1:7, NIV). Clearly, Paul sees vital purpose in God’s gift of grace entrusted to all believers; those who are receivers of God’s gracious gift confirm and defend the Good News of Christ by their very lives. Grace transforms their identity. This transformation by grace is in no way “earned” and can never be reciprocated or repaid by any human effort. However, contrary to the idea that nothing is expected “in return” for the gift,

> the Calvinist and, in different ways, the Methodist–Wesleyan tradition have rightly understood that the gift of God *in Christ* (italics mine) is based on conditions, in a sense. While there is no prior worth for receiving the gift, God indeed expects something in return. Paul expects those who receive the Spirit to be transformed by the Spirit and to walk in the Spirit. As he puts it, we are under grace, which can legitimately lead to obedience, even obligation. (J. Barclay 2016, 38; see also Muck and Adeney 358-359)

In a word, “Paul discovered that God’s act *in Christ* (italics mine) transforms the conditions of reality”, not only for a needy, seeking individual within the Jewish-Christian cultural circle, but also for the Gentile” (J. Barclay 2016, 37). To summarize: “Paul’s theology of grace characteristically perfects the incongruity of the Christ-gift, given without regard to worth” (J. Barclay 2015, 7).

Thus, the essence of Paul’s theology is not just a “general notion about God, but a discovery of the gift of God in Christ”—a gift of grace given in Christ’s death and resurrection. It is a gift that not only reaches Paul, “despite his being completely wrong”; this gift, Paul realizes, is also for those with “the wrong ancestry, the wrong ideas about God, and the wrong practices” (J. Barclay 2016, 37). Indeed, God’s grace-filled mission

reaches both Jew and Gentile, gifting—what the Jew considered—the least, most unworthy, with the Best, His indescribable Gift (2 Corinthians 9).

Paul attempts to describe to the Romans the blessed difference God's gift makes, contrasting the results of faith and works, and echoing David's beatitudinal expression of divine forgiveness of sin:

> Now if a man *works* his wages are not counted as a gift but as a fair reward. But if a man, irrespective of his work, has faith in him who justifies the sinful, then that man's *faith* is counted as righteousness, and that is the gift of God. This is the happy state of the man whom God accounts righteous, apart from his achievements, as David expresses it, "Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin. (Romans 4:4-8; JB Phillips MEV)

Further explaining the life-and-death difference between sin as the ruling factor and grace as the ruling factor, Paul continues:

> Yet though sin is shown to be wide and deep, thank God his grace is wider and deeper still! The whole outlook changes—sin used to be the master of men and in the end handed them over to death: now grace is the ruling factor, with righteousness as its purpose and its end the bringing of men to the eternal life of God through Jesus Christ our Lord. (Romans 5:20; JB Phillips MEV)

Indeed, God's gift of grace changes everything, giving life itself through the Lord Jesus Christ.

In his letter to the Ephesians, Paul refers to "the broken wall" of hostility, abolished by Christ Jesus, for the purpose of creating "in himself one new humanity out of the two" (2:13-18). The new humanity Paul describes is an expression of God's life-giving grace-gift: "In Christ those afar have become such that are near" (Eph. 2:13). Markus Barth emphasizes: "Christ is that reconciliation which is greater and stronger than the hostility of either or of both. He is not what a Christian can give to others. He is

the gift of God to both" (1959, 44-45). Barth maintains that the "great variety of meanings … of the broken 'wall'" must not be limited

> to the realm of the religious. Political and cosmic, moral and righteous, intellectual and psychological, physical and metaphysical distinctions and divisions must also be thought of when Eph. 2:14 is read…. This verse says that Jesus Christ has to do with whatever divisions exist between races and nations, between science and morals, natural and legislated laws, primitive and progressive peoples, outsiders and insiders. The witness of Ephesians to Christ is that Christ has broken down every division and frontier between men. And even more, Ephesians adds that Christ has reconciled men with God! (1959, 43)

Barth goes on to clarify: "But to follow Ephesians means more than to say, 'Christ is a political, social, unifying event.' Ephesians bids us say with the same or even greater emphasis, 'Only Jesus Christ is the one who brings about peace and reconciliation between God and man. Only he is the saving event'" (46).

Giftive missioners recognize God's gracious Gift of Christ to both Jew and Gentile and, in following Christ, bring honor—not to themselves—but to the Giver of Life and only Savior. J. Todd Billings offers insight concerning this participating relationship between Jesus the Savior and those who are one in Him. While Jesus remains the only Savior, "as ones united in Christ, we participate in the Spirit's ongoing work of bearing witness to Christ and creating a new humanity in which the dividing walls between cultures are overcome in Christ" (2011, 14). Further, Myron Augsburger underscores the distinction between regarding Jesus merely as a "good example for proper behavior" and recognizing him as "the One who overcomes our sin of rebellion against God and reconciles us to him" (1972, 107). J. Todd Billings thus maintains, "A theology of union with Christ provides strong grounds for a relational, culture-crossing ministry that is always pointing beyond itself to Jesus Christ—the sole Redeemer, the unique incarnate Word" (2011, 14).

While elsewhere the gifts of the Spirit are treated in depth beyond the scope of this study, we see in Paul's Corinthian letters the Spirit's gifts in the context of community. In chapters 12 and 13 of his first letter to the Corinthians, Paul draws a vivid picture of varied gifts the Spirit distributes among the body of Christ. Previously as pagans, the Corinthians had been "influenced and led astray to mute idols" (1 Cor. 1:2). Now, as a community of believers, they are under the influence of the one Spirit. Paul informs the saints that this same Spirit, Lord, and God gives different kinds of gifts, different kinds of service, and different kinds of working (1 Cor. 1:4-6). Among the Spirit's gifts are messages of wisdom, knowledge, faith, healing, miraculous powers, "all for the common good" (1 Corinthians 12:7).

In chapters 8 and 9 of his second letter to the Corinthians, Paul expresses the strong desire he and the other apostles have for the Corinthians: "we want you to know about the grace that God has given the Macedonian churches" (2 Cor 8:1). Clarifying the relationship between God's indescribable Gift and giving in Christ's way, Paul describes how "God's active grace impels believers to commit themselves to the collection (for Jerusalem), and, in turn, to each other" (Joubert 1999, 81). Believers who imitate a gracious God and Christ the Son become a giving community. Not only do Christ's followers give tangible gifts to others; through the gifting of the Spirit, they also give themselves. In this way, believers appropriate God's gifts of grace, reflecting the ministry and fellowship of God the Father, Christ the Son, and the Holy Spirit, Three in One.

Jesus as a Giftive Missionary

God's giftive nature and dynamic relationship with His creation are disclosed in the biblical story across time, place, and among diverse peoples. Jesus Christ, the Gift and Model Giftive Missionary, is the Standard measure for missionary practice and principles of biblical witness.[12] This section surveys Jesus' cross-cultural encounters through the lens of giftive mission. A survey of Jesus' encounters with Gentiles and Samaritans unveils a wide variety of giftive practices Christ modeled during his earthly ministry. These cross-cultural exchanges also reveal the various responses and gifts Jesus received from those who approached him, and from those with whom he initiated dialog and interaction. The broad range of recipient responses to Jesus' way of giftive mission anticipates diverse receptions to the giftive missions of Christ's followers.

Prior to Jesus' public Galilean ministry of teaching, preaching, and healing, God's giftive initiative is partially disclosed in the visit of Gentile worshippers bearing gifts for the King of the Jews (Matthew 2:1-12). The Magi, having seen his star in the East by the giftive plan of God, are led to the young King Jesus. Consistent with Isaiah's prophecy (7:14), the Magi search for and find the Christ, and offer the Babe kingly, prophetic gifts of gold, frankincense, and myrrh. This early encounter between the Messiah and earthly kings offers insight into intriguing characteristics of the nature of God, his grace-filled purposes in and for the world, and the various ways God's gracious gifts are given and received.

In the account of the Magi, God initiates giftive relationship by providing information and guidance to the Magi, leading them to the Christ child. The Magi display

[12]See Muck and Adeney's description of Jesus' model of giftive mission, as "a mission innovator of the highest order" (2009, 210-215).

openness to and excitement about God's initiated plan, actively responding by seeking diligently and with great care until they reach their destination. They carry gifts with them—tangible symbols of a reciprocal relationship they welcome. God continues giving through communication with the Magi, warning them not to return to Herod, and the Magi return home by another way, rejoicing in having found the One they had been seeking. In stark contrast to the Magi's joy-filled reception of God's Gift, Herod responds to the news of the new King with jealous fear and violent, murderous rejection.

Jesus' encounter with the Roman centurion is described in Matthew 8:5-13 and Luke 7:1-10. After giving the Sermon on the Mount, Jesus enters Capernaum. A centurion approaches Jesus and asks for help: "Lord, my servant lies at home paralyzed and in terrible suffering." Jesus offers to go heal the servant, but the centurion, recognizing Jesus' power and authority, replies: "Lord, I do not deserve to have you come under my roof. But just say the word and my servant will be healed. For I myself am a man under authority with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it." Jesus is astonished at hearing the centurion, and tells those following him, "I tell you the truth, I have not found anyone in Israel with such great faith." Then Jesus says to the centurion, "Go! It will be done just as you believed it would." And his servant was healed at that very hour.

In Luke's account Jesus has finished his Sermon on the Plain and enters Capernaum. The centurion has a highly valued servant who is sick unto death, and sends Jewish elders to Jesus, asking him to come and heal his servant. The elders plead earnestly with Jesus, pointing out how the centurion, himself a Gentile, has shown love

for the nation of Israel by contributing to the building of the synagogue. Jesus goes with them, but when they are not far from the house, the centurion sends friends to tell Jesus, "Lord, do not trouble yourself. . ." Jesus, amazed, turns to the crowd following him, and praises the centurion's great faith. The men who had been sent return to the house and find the servant well.

It is evident in the accounts of both Matthew and Luke that Jesus' giftive reputation precedes him, and the centurion thus takes initiative to convey his servant's need to Jesus. When Jesus offers to go without hesitation, the centurion shows his understanding, respect, and faith in Jesus' power and authority, knowing that Jesus can heal without going to his house. Jesus expresses amazement at the centurion's great faith and heals the servant according to that faith and Jesus' giftive nature.

Jesus' encounter with the Canaanite/Syro-Phoenician woman, recorded in Matthew 15:21-28 [80-90 CE] and Mark 7:24-30 [70 CE], takes place during the days of his Galilean ministry. The question of the place of Gentiles in Jesus' early ministry is dramatized in Jesus' exchange with this woman, by ethnicity a Phoenician from Syria. As in the case of the centurion, Jesus' reputation precedes him, and the woman takes initiative by approaching Jesus, indicating her awareness that he has healing power, a gift she and her daughter need. Multiple levels of giving are evident in this encounter: the mother's gift to her daughter, in her appeal to Jesus—"Lord, Son of David"—to have mercy on her; Jesus gifting the woman with deliverance for her daughter from the unclean spirit; and Jesus giving the disciples an example of giftive relationship with an apparent outsider.

In each encounter the ones in need acknowledge their need [Blessed are the poor in spirit, for theirs is the kingdom of heaven]. Jesus understands and acknowledges their need, and their request for his help. The Syro-Phoenician woman's witty comment, "Yes, Lord, but even the dogs eat the crumbs that fall from their master's table", is followed by Jesus' healing exclamation, "Woman, you have great faith! Your request is granted" (Matthew 15:27-28). On returning home, the woman finds her daughter healed, and the disciples have witnessed the attitude Jesus desires them to have toward the Gentiles.

Interestingly, Jesus' first response to the woman was silence; the disciples implored Jesus to make her leave, indicating that she had already been pleading with them for help. Was Jesus' next comment, "I was sent only to the lost sheep of Israel" intended more for the woman to hear, or as a teaching moment for his disciples? Whatever the case, the woman, undeterred, "came and knelt before him. 'Lord, help me!' she said" (Matthew 15:26). In his third and last evasive response before praising the woman for her faith and healing her daughter, Jesus replied—saying what the disciples could have been thinking, more than as a direct response to the woman— "It is not right to take the children's bread and toss it to their dogs" (Matthew 15:26). Jesus' meaning was not lost on the woman, who knew, though she was not one of the chosen, she still had a need that Jesus could meet, if only he would choose to do so. Jesus' giftive encounter with the Syro-Phoenician woman reveals layers of need and a multiplicity of gifts, not only for a mother and daughter, but also for those closest to Jesus, their generous Teacher.

In John's record of Jesus' encounter with the Samaritan woman (4:1-42), Jesus first asks the woman at the well for a drink. She is taken aback at his request for her

hospitality, and replies, “You are a Jew and I am a Samaritan woman. How can you ask me for a drink?” John explains that Jews do not associate with Samaritans. “Jesus answers her (v. 10), ‘If you knew the *gift of God* and *who it is* who asks you for a drink, *you would have asked him, and he would have given you living water*’” (italics mine). Puzzled, the woman wonders at such a bold claim (vv. 11-12): “Sir, you have nothing to draw with and the well is deep. Where can you get this living water? Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his flocks and herds?” Jesus answers (v. 13), “Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life.” The conversation continues, and the woman eventually makes a reference to the promise and hope of the coming of Christ (vv. 25-26): “I know that Messiah (called Christ) is coming. When he comes, he will explain everything to us.” Jesus then declares (v. 26), “I who speak to you am he.”

The Samaritan woman receives Jesus’ gift of the revelation of himself as Messiah, and with joyous belief leaves her water jar and runs straight to the people in her town, calling (v. 29), “Come, see a man who told me everything I ever did. Could this be the Christ?” She is exuberant, sharing the news of the Gift-Giver and his many gifts. The townspeople come out and make their way toward Jesus (vv. 39ff). John reports that many of the Samaritans from the town believe in Jesus because of the woman’s testimony. Coming to Jesus, the Samaritans urge him to stay with them, and he accepts their hospitable invitation, staying two days. Because of Jesus’ words, many more become believers, saying to the woman, “We no longer believe just because of what you

said; now we have heard for ourselves, and we know that this man really is the Savior of the world" (v. 42). The woman's exuberant introduction of Jesus and the gifts she received from him is not merely heard by her Samaritan community. The Samaritan villagers whole-heartedly welcome and joyfully receive the Gift-Giver. The giving and receiving continues in the hospitality the Samaritans offer Jesus, who "gives the gift of receiving" their hospitable welcome, and who also extends to the Samaritans the gifts of fellowship together with him for two days.

Mark and Luke record Jesus' encounter with a demon-possessed man in the country of the Gerasenes, also called the Gadarenes (Mark 5: 1-20, Luke 8:26-39). Matthew relates the story as involving two demon-possessed men (8:28-34). In contrast to Jesus' intercultural encounter with the Samaritan woman, the response of the surrounding community, rather than being one of joyful reception of Jesus the Gift and Gift-Giver, is instead one of fear and rejection. The people plead with Jesus to leave their region. In response to the healed man's request that he be allowed to accompany Jesus, Jesus sends the man back to his home, saying, "Go to your own people and tell them how much the Lord has done for you, and how he has had mercy on you" (Mark 5:19). Jesus sends the new Gentile convert on a missionary journey in the Decapolis (Mark 7:31), preparing the way for future mission in the ten cities on the eastern border of the Roman empire (Hertig 2015, 4).

Jesus' border-crossings between Jewish and Samaritan/Gentile regions take him along the border between Samaria and Galilee (Luke 17:11-19), where ten men with leprosy call out to Jesus from a distance: "Jesus, Master, have pity on us!" (Luke 17:13). After Jesus heals them, one comes back, praising God in a loud voice. Throwing himself

down at Jesus' feet, the man—a Samaritan—thanks Jesus. Jesus commends the foreigner for his faith, gratitude and praise to God. Jesus' giftive encounter with the lepers bears similarities with Jesus' other intercultural exchanges. The ones in need know of Jesus as one who has power and compassion, and in spite of their being outsiders rather than insiders, boldly call on the Master to help them. Jesus' compassionate response elicits a grateful expression of joy from the Samaritan leper.

In the case of the demoniac, however, the surrounding community responds by rejecting Jesus and his giftive blessing to them through the man's deliverance. In Jesus' healing of the ten lepers, one leper gives praise to God, kneels in gratitude before Jesus, and in so doing, receives affirmation from Jesus for his response. In contrast, the other nine lepers, after receiving Jesus' gift of healing, silently go on their way. The centurion and the Cyro-Phoenician woman—even before receiving the healing they seek from Jesus—offer Jesus intangible gifts of respect, honor, and faith in his authority and power. The Magi, having joyfully followed the star-gift that led them to Christ, offer tangible gifts of gold, frankincense, and myrrh, reflecting their honor and respect for the Child, God's indescribable Gift.

This chapter has explored Jesus' way of giving and receiving gifts in his cross-cultural interactions with Gentiles and Samaritans. We have seen that Jesus' way of giving and receiving gifts among Gentiles and Samaritans is not limited to a set formula; instead, Jesus tailors his creative and innovative gifts to lovingly meet needs among those "outside" of the Jewish chosen. In the process of giving (in the forms of healing, conversation, teaching, for instance), Jesus sometimes receives gifts (such as water, trust, respect, honor) from those among whom he is ministering. In every case, the surrounding

observers and community are affected by Jesus' giftive mission. Of those who are touched by Jesus—directly or indirectly—some gratefully seek him, receive his gifts, and respond with gratitude, while others reject him, or after receiving his gift of healing, for example, go on their way without acknowledging the gift or the giver. Those who gratefully receive Jesus' gifts of healing, instruction, forgiveness discover that in receiving his gifts, they also receive the Gift Himself, the Living Water, the Great Physician.

Similarly, giftive missioners find that in the giving and receiving of gifts in gospel witness, something of the giver is also given and received (Mauss1967, 10; Malatesta Freitas 2014, 42-43). Moreover, through giving and receiving in Jesus' way, barriers are broken down, and relational bonds among people are established, strengthened, and sustained.

Beatitudes as a Metric

Muck and Adeney choose only eleven "missionary exemplars" to support their stated conviction that ". . . a study of Christian mission history shows that faithful, successful Christian mission to people of other religions follows universal practices that can be distilled for our benefit" (2009, 77). The eleven giftive practices introduced by the Mucks—*universality, fellowship, localization, commitment, freedom, effectiveness, consistency, variety, respect, charity,* and *missional ecumenicity*—serve as a beginning. However, giftive living reflects the "manifold grace of God" (1 Peter 4:11; Ephesians 1:5-12; 2:1-10); therefore, more research and analysis is needed of other giftive practices and missionaries not included in the Mucks' initial listing.

Therefore, in seeking to concretely define spiritual giftive mission practices, this study asks: What does giftive mission look like as defined by the Beatitudes? I consider how Christ's teaching and his embodiment of the Beatitudes, as recorded in the Gospel accounts, speak to a giftive model of mission.[13] Further, I examine evidence of the extent to which the four missionaries lived beatitudinally. That is, in what ways did Timothy, Ricci, Judson and Verbeck live out the beatitudes? Studied reflection on the life-missions of these selected missionaries, using the Beatitudes as a contrastive metric to any other measure that could be used, can reveal further how giftive practices serve in carrying out biblical Christian mission. Giftive missioners are called and sent to do the Father's will. Not only do they take the message of Jesus Christ the Gift into the world; they give *themselves* as transformed persons. The imitation of Jesus' example is foundational in this regard, as Arthur McPhee clarifies:

> What Jesus 'commanded' was both spoken and lived by him. Jesus taught that the Torah could be subsumed in two, interwoven touchstones: loving God and loving neighbor. Thus, teaching new disciples to obey everything he commanded was relational and based on God's love, not on moralism and legalism. Jesus' Sermon on the Mount, for example, was not a new Ten Commandments but an outline of the new lifestyle of the kingdom, in which disciples who are experiencing his love and forgiveness are becoming persons who express the same qualities in their interactions with others. (Lecture manuscript 2018, 10-11)

Thus, mission practices of the missionaries selected for this study, evaluated through a giftive lens—as defined by the Beatitudes—can reveal biblical practices that are "what make Christian mission Christian . . . both models and standards of what Christian mission to people of other religions should be today" (Muck and Adeney 2009, 78). The four cases in this study explore how beatitudinal giftive practices take different forms in

[13]I am indebted to Dr. Arthur McPhee for suggesting this approach.

the different resistant contexts represented by the missions of Timothy, Ricci, Judson, and Verbeck.

Jesus Christ, through His relational life and teaching, sets the perfect example and standard of giftive living for all Christians that He sends on mission. Christ is the very embodiment of His teachings. Not only did Jesus teach his disciples to show mercy, be peacemakers, and rejoice in persecution; Christ himself showed mercy, made peace, and endured suffering to death on a cross. George Hunsinger, reading in a "strongly christocentric manner", concludes that the Beatitudes are "best understood as the self-interpretation of Jesus", even as they reveal the mystery of Christ, call people into Christian fellowship and discipleship, and stand as "a sign of hope for the world" (2015, xix-xx). If then, Christians on mission follow the example of Christ, their lives will also reflect a self-understanding patterned after the beatitudinal life and missional practices of Christ.

Indeed, as Myron Augsburger asserts: "the practice of God's will is clear in the life of Christ himself. He is our norm as we understand him in the Scriptures. This is more than an ideal; this is an actual personal pattern" (1972, 122-123). Seeing the Beatitudes as an outline for the Sermon on the Mount, Augsburger reveals Christ's principles as lived out in a "total life pattern" (1972, 10). The Beatitudes seen from a giftive perspective can strengthen our understanding of mission as a process embodied in such gift-practices as humility, honesty, peace, mercy, encouragement. Giftive mission measured by the Beatitudes becomes concretely visible and discernible in Christlike action and interaction, in giving and receiving, among people of various faith backgrounds.

The question we are asking is this: "Using the Beatitudes as a metric, as a biblical measuring tool, how does giftive mission look in the cases selected for this study?" Muck and Adeney observe that each missionary they selected "discovered an innovative practice" or "a fitting practice of giftive mission" (2009, 217). The practices "developed" by each of Muck and Adeney's selected missionaries "reflected Jesus's way yet fit into his or her unique historical and cultural context" (2009, 217). Muck and Adeney's list of principles, however, calls for a more clarified biblical standard of giftive mission. By applying the Beatitudes of Jesus to Muck and Adeney's approach, this study seeks to gauge evidence of beatitudinal giftive mission in the selected cases. To clarify, one exemplary episode recounted from the missionary's life does not necessarily equate with the practice of one beatitude. As the whole is worth more than the sum of the parts, in many instances the missionary's practice, approach, attitude, or action reflects several beatitudinal practices or qualities simultaneously.

M. Dennis Hamm traces the Beatitude tradition to the Old Testament, pointing out that both wisdom Beatitudes and apocalyptic Beatitudes "affirm a blessed relationship with God in the present" (1990, 11). Kenneth E. Bailey also emphasizes that the beatitudes do not describe the blessedness that comes "on condition of" or "after" one behaves a certain way; instead, the beatitudes announce the actual blessedness given to and experienced by the receiving person. "Blessed" therefore "refers to a spiritual condition of divinely gifted joy already present, not a requirement to be fulfilled in order to receive a reward" (Bailey 2008, 74; see also W. Barclay 1963, 11-15). Hunsinger accepts that the Beatitudes "are often taken as moral imperatives" but maintains that the Beatitudes "make factual statements before they express commands" (2015, 121). The

"astonishing" blessings and promises of the Beatitudes are "always secretly statements about Jesus, in his neediness and faithfulness on our behalf" (Hunsinger 2015, 121). Jesus' "self-giving" comes first and establishes the duty of his faithful witnesses. Then, Jesus' witnesses "are to give themselves for others as he has given himself for them" (Hunsinger 2015, 121).

Jesus' listeners familiar with the Hebrew scriptures in Hebrew, Aramaic, or Greek would have recognized the form of expression we call a beatitude [from Latin *beatus*, meaning "fortunate"], and which the Greeks called *makarismos* [n.] and *makarios* [adj.] (Hamm 1990, 7-8). The blessed, fortunate ones described as *makarios* are "on the receiving end of a divine action" and are affirmed and encouraged to exemplify the qualities they are congratulated for having (Hamm 1990, 10, 12; W. Barclay 1963, 12-13).

J. Ellsworth Kalas, in his treatment of the Beatitudes, emphasizes three related points before proceeding with the Beatitudes themselves. First, human beings' "original home address is Eden" (Kalas 2012, DVD 1). That is, we are made in God's image; "we were good before we were bad. When we intend to live out the Beatitudes, we are seeking for what we were meant to be" (Kalas 2012, DVD 1). Secondly, Kalas underscores that a Mount Sinai heritage in the Law of God precedes Jesus' Sermon on the Mount.[14] God's laws, rather than being "strictures that fence us in", are in fact instruction and guidance. Following the Law of God is a "way of fulfilling the purposes

[14]Kalas describes the contrast between Moses' inapproachability when he descends from a thunderous, powerful Mount Sinai, and Jesus, surrounded by listening people in the simple, ordinary setting of the Sermon on the Mount. "Jesus speaks with the eternal radiance of the Son of God", and "yet he is so approachable that people come with their children to be blessed and lepers to be healed" (2012, DVD 1).

of God" (Kalas 2012, DVD 1). Thirdly, Kalas explains that the Beatitudes are the norm for members of the Kingdom of God, those who have surrendered themselves to God and his ways. Taken as a whole, the implication of Kalas's three statements is that, to live beatitudinally is to discover one's identity and purpose in God's kingdom.

The Kingdom (or Reign) of God is central to Jesus' ministry; thus, he uses the Kingdom metaphor to give his listeners an image of God as king and judge, the one and final sovereign authority, responsible for the care and defense of his people. Jesus also exemplifies and proclaims God's Kingdom as both "at hand" and "coming" (Hamm 1998, 21; Matt. 4:17; Mark 1:15; Luke 17:20-21). Those who listened to Jesus' teaching and witnessed his ministry of healing during his earthly ministry would have seen and heard "in Jesus' person and work" that "the future Reign of God has been inaugurated and rendered accessible" as well (Hamm 1998, 24). God's kingly reign is evidenced in the context of Jesus' living-out of Isaiah's prophecy recorded in chapter 61: "The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good tidings to the afflicted [poor; in Greek: '*ptochoi*'] . . . to comfort all who mourn. . ." (1, 3; see also Luke 4:18). Therefore, Jesus can respond to John the Baptist's messengers: "Go back and tell John what you hear and see; the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up. . ." (Matt. 11:4-5).

Jesus both taught and embodied each Beatitude, beginning his instruction on the blessed life with "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5:3). Hunsinger sees the Blessed Poor in Spirit of this first beatitude as "primarily those who have accepted Jesus' call to discipleship . . . who have been given a share in his poverty . . . who through [Jesus] know and believe that they are totally dependent on

God . . . they who know that they can only turn to God again and again with empty hands" (2015, 7). Living the "beatitude life" involves being poor in spirit; Kalas describes this in terms of a willingness to walk through the "poverty door" (2012 DVD 1). All those who are blessed humble themselves to walk through the door of the first Beatitude, realizing that "we are products of and continuing beneficiaries of the grace of God" (Kalas 2012 DVD 1). For Jesus, being poor in spirit (see Figure 1) meant taking the form of a slave; though he was rich, he became poor (Phil. 2: 6-11, 2 Cor. 8:9). In his Gethsemane prayer, Jesus exemplified his dependence on the Father (Matthew 26:36-44, Mark 14:32-36, Luke 22:39-44). Jesus embodied humble submission to the Father's will to the point of being forsaken in death on a cross (Mark 15:34).

Jesus continues: "Blessed are those who mourn, for they will be comforted" (Matt. 5:4). Augsburger initially interprets "mourn" as to "take sin seriously. . . to feel deeply, to care about evil, to deplore some existing wrong" (1972, 36). Then, amplifying this Beatitude's meaning through Jesus' Sermon on the Mount teaching, Augsburger moves through Matt. 5:21-26, 27-32, and 33-37, illustrating the need (1) to make peace with a brother before offering a gift to God, and (2) to take seriously the sins of sexual immorality and mental dishonesty. Christ urges his listeners to avoid not only acts of violence, but also violence of spirit. Recognizing the necessity of God's power in order to overcome hurt feelings, bitterness, anger, envy, infidelity, and lack of integrity, Jesus' Kingdom disciples acknowledge and renounce sin in repentance, honestly admitting their inability to deliver themselves from the sin-problem, and identify with Christ in dying to the old life, participating in the new resurrection life, and experiencing the victory and comfort of a free spirit (Augsburger 1979, 38-48). Dan Lioy emphasizes the promise of

the second Beatitude in this way: children of the Creator, even in circumstances "dominated by loss and grief" receive "unfathomable joy and peace"; this blessedness is concerned with the "past, present, and future aspects of God's reign" (2015, 169). Kalas considers in the second Beatitude examples of those who take the sufferings, pain, sorrow of others on themselves, and in such a way lift the weight of another's burden, carrying it to God, giving it to God, and "in that unique transference", receiving the promised comfort (2012, DVD 1). Jesus' example of mourning (Figure 1) can be seen in his compassion for the sick and bereaved (Luke 7:1-10, John 11:33, 35), his lament over Jerusalem (Matt. 23:37), his cries of lament for those who mourn, and for all of humanity (Ps. 22:1; Hunsinger 25).

Continuing with the third Beatitude, Jesus declares: "Blessed are the meek, for they will inherit the earth" (Matt. 5:5; see also Psalm 37:11). William Barclay explains the contrast between the original meaning and the modern description of one who is meek, finally paraphrasing with a triumphant exclamation: "O the bliss of the man who has so committed himself to God that he is entirely God-controlled, for such a man will be right with God and will be right with self and will be right with men, and will enter into that life which God has promised and which God alone can give" (1963, 34-43). The meek, according to Bailey, are "neither too bold nor too timid, and . . . humbly seek God. . . . Being meek is even in harmony with being angry over injustice inflicted on others" (2008, 74-75). Those who are meek before God, contrary to common contemporary impressions of the meaning of meek, are the blessed recipients of God-given belonging in the place God provides for the meek to dwell:

> For Jesus, "the land" meant the land of Israel, and only the meek had rights of inheritance, not the violent or the members of a particular clan. The text expanded

> in the later church to include the whole earth. God defines justice. . . . When the faithful use the measuring stick of the justice of God and with that standard identify injustice, it is surely right to be angry. Those who use [the] divine standard of justice are the meek (before God) who struggle for God's justice and thereby inherit the land/earth. (Bailey 2008, 74-75)

Jesus' embodiment of meekness (see Figure 1), or "strength under control" (Klein 2006, 62), is witnessed in the fact that, "All things had been made through him" (John 1:3; 1 Cor. 8:6), yet "he had nowhere to lay his head" (Matt. 8:20). Jesus described himself as "meek and lowly of heart" (Matt.11:29), and "took the form of a servant, to die on a cross" (Phil. 2).

Next, Jesus affirms, "Blessed are those who hunger and thirst after righteousness, for they will be satisfied" (Matt. 5:6). The fourth Beatitude refers to God's righteousness; that is, "his acts in history to save" (Bailey, 81). Von Rad describes *Tsdqh* (righteousness) as "the highest value in life, that upon which all life rests when it is properly ordered" (1965, II:370). Those who value most God's "highest requirements", to "love God and neighbor" (Matthew 22:37-40), will be drawn to "address the unrighteousness and injustice in our world" and desperately desire to "see God's will done in the legal, moral, social, and spiritual realms" (Klein 63, 64). Note Bailey's gift-giving-and-response language for this beatitude: God's salvation gift, freely bestowed on his people, is "the gift of acceptance before him" (81). Receivers of divine righteousness respond by

> tirelessly seeking a lifestyle appropriate to the relationship granted to them as a gift. They will model their response after how God has dealt with them in his mighty acts on their behalf. That response will include justice and compassion for the weak. . . . Popularly understood, righteousness is no more than adherence to an ethical norm. . . . But if righteousness describes a relationship granted as a gift of God that brings peace, then only God can satisfy the longing for that righteousness and the approval or disapproval of the community is irrelevant. We

> are not righteous to please our peers but to show gratitude to God and maintain our relationship with him. (Bailey 2008, 81)

Teaching and seeking first the Kingdom of God and his righteousness (Matt. 6:33), Jesus himself lived out his hunger and thirst for righteousness, for God's justice (See Figure 1).[15] Zeal for his Father's house consumed Jesus (John 2:17), and his food was to do the will of his Father (John 4:34). Jesus makes himself to be our righteousness, bearing & removing the wrath that would fall on us (Rom. 1:18, 1 Cor 1:30, Hunsinger 46-47).

Fifth, Jesus describes the blessedness of those who show mercy: "Blessed are the merciful, for they will obtain mercy" (Matt. 5:7; see also Proverbs 14:21). Hunsinger explains: "Mercy is the primary form that God's love for the world assumes" (2015, 61). Accordingly, every merciful act and intention comes "ultimately from the heart of God" (Hunsinger 61). Jesus, "the mercy of God in person on earth", showed compassion on the poor, lost, blind, deaf, lame, lepers, demon-possessed, oppressed, and suffering (Hunsinger 61-63). William Barclay sees the parable of the Good Samaritan as "mercy in action" (1963, 62-63). Persons who "recognize the greatness of God's mercy to us" in his rescuing us from the fate we deserve, can also show mercy in forgiving wrongs committed against us, and in loving acts of mercy to those in need (Klien 65). The merciful Jesus (Figure 1) has compassion even on the dead, and "sympathizes with us in our distress, taking effective steps to remove it" (Hunsinger 61-62). Jesus extended mercy to the woman caught in adultery (John 7:53-8:11), and on the cross prayed, "Father, forgive them, for they know not what they do" (Luke 23:34).

[15] From the context of Jesus addressing the poor, those who mourn, and the meek, William W. Klein concludes that, "Jesus probably has justice [rather than the traditional righteousness] in view here" (63). While "the Greek word *dikaiosyne* translates either way, the verb form *dikaioo* regularly translates as 'justify'" (Klein 67).

Jesus, willing only the purpose of God, pronounces the sixth blessing: "Blessed are the pure in heart, for they will see God" (Matt.5:8; see also Psalm 24:4). Soren Kierkegaard stated: "Purity of heart is to will one thing" (19). To understand what pure meant to those who listened to Jesus' teaching, W. Barclay seeks to discern the meaning of pure—first, in classical and secular Greek, then in the Old Testament. Briefly, the Greek word used for pure, *katharos*, when not used for ceremonial purity, has the common element of describing "something which has no tainting admixture of anything else. Unmixed milk or wine, unalloyed silver, winnowed corn are all *katharos*" (W. Barclay 1963, 77). The blessedness described in this beatitude then, is "the bliss of the heart whose thoughts, motives, desires are completely unmixed, genuine, sincere" (W. Barclay 1963, 77). The "most demanding of all Beatitudes", requires strict and honest examination of the self; only death to self and "the springing to life of Christ within the heart" is the way to the purity of this Beatitude (W. Barclay 1963, 77-78).

The heart, as the center and core of one's being, is where a person's "thoughts, intentions, and motivation find their origin" (Klein 67). Falsehood and deceit in the heart keep one from God's presence, but integrity and honesty reflect the pure heart of the blessed person who enjoys close communion with God (Klein 67). The one whose heart is pure, "cleansed in Jesus and by the Spirit of God", is given "nothing less than the vision of God . . . to enter into the intimate fellowship of love" (W. Barclay 1963, 80-81). Through Jesus, the blessed pure in heart here and now begin the new life in God's presence. This present "seeing" is "through a glass, darkly", but those kept "pure in his grace" will see "face to face", knowing the truth and "entering in to the fullness of the knowledge of God" (I Cor. 13:12; W. Barclay 1963, 80-81). Jesus, pure in heart, (See

Figure 1) “had done no violence, nor was there any deceit in His mouth” (Isa. 53:9, I Pet. 2:22). He knew no sin (1 John 3:5, 2 Cor 5:21, Heb. 4:15), and obeyed his Father’s command to “Be holy, for I am holy” (Lev. 11:44; 1 Pet. 1:16).

To those described in the seventh Beatitude, Jesus, Son of God, gives assurance, “Blessed are the peacemakers, for they shall be called children of God” (Matt. 5:9). Hunsinger sees a “double aspect” in the peace of Christ, being “already perfected on one level, while not yet fulfilled on another. It is an objective reality in the process of fulfillment” (2015, 81). Further, “peace comes as a gift before it unfolds as a task” (Hunsinger 2015, 82). Christ himself gives his gift of peace to his disciples, “not as the world gives do I give to you” (John 14:27). Paul puts it this way in his Ephesian epistle:

> For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility. (Eph. 2:14-16)

How does the peace of Christ translate into the hearts, minds, attitudes, and lives of the peacemaking children of God? The peace of Christ not only brings unity among the people of God; the bond of peace among the children of God becomes a witness “so that the world may know” that the Father has sent the Son and loves them even as he has loved the Son (John 17:23; Klein 70). This “all-encompassing peace” has “far-reaching implications” socially, theologically, and cosmically (Hunsinger 2015, 82). Christ the “one true Peacemaker” has abolished through the cross “every unacceptable social contradiction” between Jew and Greek, slave and free, male and female (Hunsinger 2015, 83). While the Church in history has been far from the mark of “embodying Christ’s peace on earth”, faithful peacemakers

> are ready to die for peace, but never to kill for peace. They seek to right wrongs, yet never to avenge them. They strive to liberate the wretched of the earth, in such a way that those responsible for their wretchedness are liberated also. They know that as followers of Christ they are called to make peace through the instruments of nonviolence. (Hunsinger 2015, 83)

Blessed peacemakers even go beyond "nonresistance" and "nonretaliation", and "take active steps to bring reconciliation where animosity prevails" (Klein 69). Jesus the peacemaker (Figure 1) declared to his disciples: "Peace I leave with you, my own peace I give you, a peace which the world cannot give, this is my gift to you" (John 14:27). Jesus also peaceably broke down societal and religious barriers in conversation with the woman of Samaria (John 4:1-9). Providing a model of peacemaking in his driving the moneychangers from the temple, Jesus confronted injustice against the poor and oppressed in a non-violent way (Matthew 21:12-13).

In the eighth Beatitude, Jesus the Suffering Servant, offers the same blessing as that of the first: "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven" (Matthew 5:10). Christians who display joy in suffering exemplify giftive mission in both a concrete and spiritual form. In his essay, "The last beatitude: joy in suffering" Bernardo Estrada sheds light on the gift of suffering and a response of joy, as unique to Christian witness. Estrada asserts: "If the previous beatitudes carry an implicit Christology (Jesus' mission as the beginning of the kingdom among humankind)", the last beatitude is "more explicit",
contemplating suffering in a later period "on account of Christ" (2010, 192); this suffering "must be undergone for Jesus' sake" (Matt. 5:11). In his comparative-contrastive analysis of Christian patterns and Jewish analogies, Estrada further reveals the

"originality of the gospel tradition", emphasizing: "The greatest difference is the living hope and consequent joy which the resurrection of Christ has imparted to it" (2010, 201).

W. Nauck, reflecting on the early Christian tradition of joy in suffering, sees its clear difference from late Judaism in the "presence of the salvific announcement and in the union of every person with the passion of Jesus Himself" (qtd. in Estrada 2010, 201). Some early and second Temple Judaism texts refer to "joy after suffering and joy in spite of suffering", as bearing pain and toil patiently or positively interpreting suffering as God's testing of one's devotion. Nevertheless, no "explicit text in Jewish writings" makes reference to "joy in suffering . . ." (Estrada 2010, 201-202). Significantly, Montefiore comments at length on joy in suffering:

> To comfort those who are poor or hungry, or mournful, or persecuted, is one thing. But to tell them that they not only will be happy, but are, or should feel themselves, really and truly happy now, this is quite another thing. To tell them that they ought positively to be glad and rejoice in their misfortune struck a new note – a note of great significance and power, a note which was to have great consequences of far-reaching importance. This was promoted by the beatitudes. . . . And these notes and excellences have been, it must be acknowledged, distinctive of Christianity. (1927, 44)

Estrada also hears an "echo of the last beatitude" in the I Peter 4:13 tradition of "rejoicing in so far as you share Christ's sufferings that you may also rejoice and be glad when his glory is revealed" (2010, 203). The Apostle Peter addresses at length Christian faith and conduct in the face of persecution and suffering, exhorting the faithful to "stand firm" in the "true grace of God" (1 Peter 2:4-12, 5:12). Peter strongly encourages his listeners in pursuing and practicing goodness in the midst of suffering "for righteousness' sake" (Matthew 5:10; 1 Peter 3:14-19). God's chosen people may suffer persecution as a result of their commitment to a life of faithfulness; nevertheless, the faithful righteous, in fellowship with Christ, will be—and indeed are already—blessed (Estrada 2010, 202-

205). Jesus the persecuted (See Figure 1a) came to his own, who received him not (John 1:11). He was crucified, despised, and rejected (Matt. 27, Mark 15, Luke 23, John 19, Isa. 53:3).

Chad Quaintance, in *The Blessed Life: Theological Interpretation and Use of the Beatitudes by Augustine, Calvin, and Barth* explores the spiritual principles of Jesus' teaching. Contrary to Ulrich Luz's portrayal that Augustine, Calvin, and Barth interpret the beatitudes to describe one's interior life exclusively, Quaintance argues that each theologian offers interpretation concerning the Christian practice of faith in the world (2003, 5). While conceding, for example, that Augustine's early writings on the Beatitudes emphasize the Christian's inner life, Quaintance maintains that Augustine's interpretation does not exclude action on behalf of one's neighbor, and that his later writings strongly encourage a life of active faith beneficial to others.

In a similar vein, Michael H. Crosby, in his examination of *The Spirituality of the Beatitudes*, maintains: ". . . the Beatitudes are meaningless unless their vision grounds the way we live. As Matthew's Jesus insisted: we can't just hear the words; we must enact them in our lives, individually, communally, and institutionally" (2005, xvi). Crosby claims further that Matthew's intention was to offer a "lived ecclesiology . . . that would enable [Jesus' followers] to pattern their lives faithfully on that of Jesus. . . .It should be applicable to disciples of every age who desire to pattern their lives on the good news that Jesus proclaimed" (2005, xvi-xvii). Crosby sees blessing reaching to all, as "the Beatitudes become the 'story' of our lives" (2005, xv):

> I must find in my spirituality the cosmic unity that our efforts at bringing about personal peace, group harmony, and justice in our institutions seek to realize. This demands that I challenge any and all stumbling blocks that dishonor the reign of God at work in our "world," and, with the power of God's rule in me, that I help

extend God's reign to the ends of the universe so that, as in "the beginning," all will be blessed (Gen. 1:26-31). (2005, xii)

The Beatitudes	**3) Blessed are the poor in spirit, for theirs is the Kingdom of Heaven**	**4) Blessed are those who mourn, for they shall be comforted**	**5) Blessed are the meek, for they shall inherit the earth**	**6) Blessed are those who hunger and thirst for righteousness, for they shall be satisfied**	**7) Blessed are the merciful, for they shall receive mercy**	**8) Blessed are the pure in heart, for they shall see God**	**9) Blessed are the peacemakers, for they shall be called children of God**	**10) Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven**
Jesus	**Poor in spirit** Taking the form of a slave (Phil. 2:6-11); though rich, he became poor (2 Cor. 8:9); offering Gethsemane prayer (Matthew 26:36-44, Mark 14:32-36, Luke 22:39-44); being forsaken in death on a cross (Mark 15:34)	**Mourning** Showing compassion for sick & bereaved (Luke 7:1-10, John 11:33, 35); Lamenting over Jerusalem (Matt. 23:37); Crying in lament for those who mourn, for all of humanity (Ps. 22:1;	**Meek** Having nowhere to lay his head (Matt. 8:20), though all things had been made through him (1 Cor. 8:6); expressing "I am meek and lowly of heart" (Matt. 11:29); taking the form of a servant, dying on a cross (Phil. 2)	**Hunger and thirst** Seeking first the Kingdom of God and His righteousness (Matt. 6:33); being consumed by zeal for his Father's house (John 2:17); doing the will of his Father was His food (John 4:34); making himself to be our righteousness, bearing & removing the wrath that would fall on us (Rom. 1:18, 1 Cor 1:30)	**Merciful** "Sympathizing with us in our distress and taking effective steps to remove it"; compassion on blind, deaf, lame, lepers, possessed, and even the dead (Hunsinger 61-62); showing mercy to the woman caught in adultery (John 7:53-8:11); praying "Father, forgive them, for they know not what they do" (Luke 23:34)	**Pure in heart** Knowing no sin (1 John 3:5, 2 Cor 5:21, Heb. 4:15)	**Peacemaker** Declaring the blessing: "Peace I leave with you, my own peace I give you, a peace which the world cannot give, this is my gift to you" (John 14:27).	**Persecuted** Coming to his own, who received him not (John 1:11); giving himself to be crucified, despised, rejected (Matt 27, Mark 15, Luke 23, John 19)

Figure 1a. Beatitude Gift Chart: The Beatitudes and Jesus

Crosby initially employed the historical-critical method in his study of the "core teachings of Jesus that constitute the heart of the scriptures, in this case, the Beatitudes themselves" (2005, xiv). Twenty-five years later, the Capuchin Franciscan developed an "interactive hermeneutic", an "'engagement' method of interpretation", a "reader-response criticism" focused on desiring "any theology of the Beatitudes to become the 'story' of our lives: individually, communally, and collectively for the integrity of creation" (Crosby 2005, xiv). Emphasis is now on "understanding the author and audience as symbiotically connected" (2005, xv). Thus, "in this perspective Matthew's Gospel functions as an identity-forming, action-interpreting narrative for the audience. Given the story's demand for allegiance to Jesus, it is *the* story in which the audience is to find itself . . . In light of this story-formed identity, the audience is enabled to answer the question, 'What am I to do?'" (Crosby 2005, xv). Crosby answers this question with his study aimed at making the "words come alive in the individual, interpersonal, and infrastructural levels of life. . . . Its 'story' must be translated at every level of this world" (2005, xv-xvi).

Thus, Jesus' beatitudinal teaching, as further amplified in Jesus' instruction and lived example of his Sermon on the Mount, is the exemplary pattern to be followed and imitated by those who would live the life of a giftive missioner (See Figure 1b). Jesus embodies the personal attributes of the Beatitudes (being humble, being merciful, etc.). Then, by grace, Jesus gives the attributes to the faithful, "first as a gift, then as a task" (Hunsinger 2015, 121-122). Jesus' encounters with Samaritans and Gentiles reflect this beatitudinal giftive standard for evaluation of the mission lives explored in this study.

Beatitudinal giftive practices are evident in Jesus' encounters with Samaritans and Gentiles, as introduced above. When Jesus comes down from the mountainside, where he has given the Sermon on the Mount/Plain, large crowds are following him (Matt. 5:1, Luke 6). The centurion indicates awareness of his need [Blessed are the poor in spirit] and compassion for his servant [Blessed are the merciful]. Jesus shows compassion for both the centurion and his servant, offering without hesitation to go and heal the servant [Blessed are the merciful]. Jesus' amazement at the centurion's faith reveals Jesus' joy over righteousness [Blessed are those who hunger and thirst for righteousness].

Luke's account describes Jesus as having come to the lost sheep of Israel, and yet also graciously extending the gift of healing to the centurion's servant, a Gentile. The whole scene shows cooperative, giftive interaction between Jews and Gentiles: The centurion, a Gentile, seeks help both from Jesus, a Jewish rabbi, and from Jewish elders he sends to Jesus. The elders' earnest pleading to Jesus to honor the centurion's request for healing reflects the mutual respectful relationship the centurion has nurtured with the Jewish elders. The centurion, displaying merciful compassion and a hungering and thirsting after righteousness—a strong desire for all to be made right—is not disappointed in Jesus' response to his request. Indeed, the centurion, blessed as a recipient of Christ's mercy, expresses joy-filled satisfaction. His servant has received from Jesus the healing that the centurion had so earnestly pleaded be given to him.

Giftive actions are notable in this encounter, in a "volley" of giving and receiving. In the interaction between Jesus and the centurion, a "blurring" between givers and receivers can be observed, as a multi-directional giving and receiving develops. Initially, Jesus makes himself [i.e., the gift of himself] publicly visible and accessible in

Jesus	**Poor in spirit**	**Mourning**	**Meek**	**Hunger and thirst**	**Merciful**	**Pure in heart**	**Peacemaker**	**Persecuted**
	Willingly humbles himself to be born as a baby in Bethlehem (Matthew 2)	*Identifies with those who suffer* from sickness, sorrow, and sin, and *offers compassion, healing, and comfort* to ten men with leprosy (Luke 17:11-17)	*Embodies meekness* as an infant King (Matthew 2)	*Facilitates righteousness* for Samaritan woman and her community through *redemptive conversation* with her at well (John 4:1-42)	*Mercifully heals* centurion's servant (Matthew 8:5-13; Luke 7: 1-10); *delivers* Syro-Phoenician woman's daughter *from unclean spirit*; *gives merciful deliverance* to demon-possessed man (Mark 5:1-20; Luke 8:26-39)	*Has a single-minded desire* for the holy purposes of God to be fulfilled, displayed in his *sinless life, teaching, and relationships* (1 John 3:5; 2Corinthians 5:21; Hebrews 4:15)	*Peaceably breaks down societal and religious barriers in conversation* with the woman of Samaria, and in the deliverance of the Syro-Phoenician woman's daughter (John 4:1-9; Mark 5:1-20; Luke 8:26-39); *Speaks the blessing of peace* over his followers after his resurrection (John 10:19); *Makes peace* for the purpose of creating in himself one new humanity out of Jew and Gentile, reconciling both to God *through the cross. Destroying the barrier, the dividing wall of hostility, he himself is our peace* (Ephesians 2:14-16)	*Allows himself to be betrayed, arrested, led away, and handed over to be crucified* (Matthew 26:1-5; 14-16; 47-56), *to suffer and die, giving up his body and blood* for the forgiveness of sinful humanity (Matthew 26:26-28), *to be denied* (Matthew 26:58, 69-75), *to be questioned, mocked, falsely accused, put on trial, condemned, beaten, stripped, crowned with thorns, spit on* (Matthew 27:1-31), *to be whipped, made to carry his own cross, nailed to the cross, crucified, (Matthew 27:35-38), to be pierced and buried in a borrowed, guarded tomb* (Matthew 27:57-61; Mark 15:42-47; Luke 23:50-55; John 19:31-42)

Figure 1b. Beatitude Gift Chart: Giftive Actions of Jesus

Capernaum. Already aware of Jesus' compassionate, merciful reputation, the centurion makes a humble yet bold request of Jesus. Through the soldier's act of requesting Jesus' favor, he gives Jesus respect. Jesus receives the respectful request, and responds, extending his merciful healing power. The centurion had expressed his unworthiness, as well as his recognition of Jesus' ability to simply say the word of healing (Matt. 8:8; Luke 7:7), and through Jesus' response to the need, the centurion and his servant become recipients of God's gracious gift of healing.

Note the involvement of the elders, pleading with Jesus in support of the centurion. This is not only an exchange between Jesus and the centurion; the religious community around the two involve themselves, and then witness Jesus' compassionate interaction and response to the soldier's request. In this teaching moment, all those present with Jesus observe that he blesses all people. Whether Jew or Gentile, all receive blessing through the healing of the centurion's servant.

What other dimensions of giving and receiving come into play in the encounter between Jesus and the centurion? While Jesus is the model Gift-Giver, in his giving he also receives and then gives the gift of receiving. Jesus receives the soldier's request, and then gives healing. The community's receiving of Jesus shows that Jesus has also received their trust, or at least their acknowledgement of his healing power. These are not isolated incidents or random giftive acts. Rather, Jesus' giftive blessing is personally tailored for the one in need. Moreover, the blessing extends as well to those in the surrounding community in the accounts of the Magi, the Syro-Phoenician woman, the woman at the well, and the demoniac's deliverance (Matthew 8: 28-34; Mark 5:1-20, Luke 8:26-38). In each encounter, the Gentile or Samaritan acknowledges their need to

Jesus [Blessed are the poor in spirit], and Jesus responds by meeting their need [Blessed are the merciful]. Others witness Jesus' giftive action, receiving blessing, as well as the indescribable Gift of Jesus Himself. Jesus' story of the Good Samaritan further portrays giftive characteristics [Blessed are those who mourn; Blessed are the merciful; Blessed are the peacemakers] in the good Samaritan's actions (Luke 10:25-37).

Thus, as Jesus embodies the spiritual principles he teaches, giftive missioners model their lives after Jesus' example, expressing beatitudinal actions and attitudes in relationship with others. Jesus' life pattern—his very nature—is giftive. This is the pattern followed and imitated by those who would live giftively. While acknowledging other scriptural, theological, and religious approaches to the Beatitudes, Crosby specifies his reason for seeing the Beatitudes from "the Gospel's context of a vital faith community, . . . from the lens of 'spirituality': . . . Since spirituality is the personal witness to a theological stance that makes the theology our biography and the Christology our ecclesiology", and thus the meaning of the Beatitudes is revealed as their "vision grounds the way we live" (Crosby 2005, xvi). The Beatitudes grounded the way Christ lived in relationship with those who followed, questioned, betrayed, and worshipped him. The Beatitudes also set the standard for the relational missions of the four missionary exemplars in this study: Verbeck, Timothy, Ricci, and Judson.

Chapter 3

Literature Review on Gift Giving

Anthropological Literature

Understanding the scriptures on gift-giving is important, but when it comes to applying these to the missionary context, then the need to understand the cultural role of gift-giving becomes essential. The literature on gift giving within and across cultures covers a multi-disciplinary spectrum, with Marcel Mauss's classic study of gift giving, *The Gift*: *Forms and Functions of Exchange in Archaic Societies*, taking pride of place. It is not too much to say that Mauss's study leads the literature in terms of the cultural role of gift giving. The "indisputable importance" (Sihle 2005, 353) of Mauss's "universally recognized masterpiece . . . has generated more debate, discussion, and ideas than any other work in anthropology" (Graeber 2001, 152). Muck and Adeney, before introducing giftive mission, also begin with Mauss, in their critical discussion of indigenous, western, eastern, and religious gift-giving (2009, 329-352). Particularly significant to the focus of this dissertation is Mauss's acknowledgement of the religious idea of free gift, considered the ideal in most cultures. Mauss concludes, however, that "voluntary" gifts are in reality "given and reciprocated obligatorily" (1967, 3). Recent revisionist readings and critical examination of Mauss over the last several decades has advanced the literature and deepened the study, for example, of giving practices in Buddhist cultures, where reciprocity in the sense that Mauss presents it, is brought into question (Sihle 2005, 353-354).

Maria Heim, in *Theories of the Gift in South Asia: Hindu, Buddhist, and Jain Reflections on Dana,* reflecting on the theory of the gift, challenges Mauss's claim that reciprocity is the "dynamic structuring force in the gift-giving process" (1967, xi-xii). Heim further critiques Mauss, emphasizing the esteem and admiration given the *receiver* of the gift (italics mine). For Heim, gift giving is not only reciprocity in the sense of give and take and exchange; instead, a gift can be given without planning to receive or expecting a return of some kind (2004, 145).

Nicolas Sihlé's effort toward a "comparative anthropology of the Buddhist gift" echoes Heim in his assertion that the Maussian obligatory gift is inadequate for understanding Buddhist practices of giving (2015, 352). A full analysis of the depth and implications of Sihlé's claim is beyond the scope of this giftive mission study; nevertheless, Sihlé's project and Heim's perspective are essential in considering the limits, possibilities, and contributions of the missionaries taken up in my study—especially the gifts of Ricci, Judson, and Verbeck in their Buddhist contexts.

Baviera, English & Guillen, in their pivotal work "The Logic of Gift" (2016), explore the action of generosity and giving freely, beyond the limits of obligation and exchange. The implications of giving "without the expectation of reward" are considered in contrast to "a logic based on self-interest or a sense of duty" (159). The study finds that "encouraging the logic of gift fosters more humane relationships . . . enabling individuals to be generous in ways that inspire trust and promote creativity", and [it further] emphasizes that "meaningful interpersonal relationships are characterized by uncalculated acts of giving and receiving" (159-160). The authors of "The Logic of Gift" admit that unconditional giving "involves vulnerability" and is not guaranteed to

"'produce results' beyond what the gift itself accomplishes"; nevertheless, in interpersonal contexts the logic of gift "can provide a foundation for ongoing relationships of solidarity, care, and mutual trust . . . creating fruitful conditions for other manifestations of generosity such as spontaneity . . . and productive collaboration" (176). The "Logic of Gift" study does not, however, advocate a singular focus on gift giving. Rather, the authors consider how the three logics of exchange, duty, and gift can be integrated "for the flourishing of human communities" (167; see Figure 10). Taking into account the strengths, weaknesses, and complementarities of *transactional giving* (exchange), *normative giving* (duty), and *free, unconditional* giving (gift), Baviera, English, and Guillen's work is strikingly suggestive for analyzing the mission translation efforts of Timothy, Ricci, Judson, and Verbeck in their interactions and collaborative relationships with their associates across Central and Eastern Asia (167).

Many other studies relevant to giftive mission address gift giving in culture. Among these are Sharon E. Beatty, et al.'s "An Examination of Gift-Giving Behaviors and Personal Values in Four Countries" in *Gift Giving: A Research Anthology*, edited by Cele Otnes and Richard Francis Beltramini (1996), Katherine Rupp's *Gift-Giving in Japan: Cash, Connection, Cosmologies* (2003), *The Question of the Gift: Essays across Disciplines* edited by Mark Osteen (2002), and "The Language of Gifts: Managing *Guanxi* in a North China Village" by Andrew B. Kipnis in *Modern China* (1996). A common theme emerging from much of the literature—whether the literature be from a cultural/anthropological, business/political, or historical/religious perspective, is the complexity of gift giving and receiving across cultures. For example, much attention is given to what the gift communicates between the giver and receiver (Belk 1976, 1979;

Sherry 1983; Kipnis 1996; Anton, et al. 2012). For the purposes of my study of giftive mission, the question of what the gospel gift communicates, from the giver to the receiver (and possibly back to the giver and to other receivers), is key.

Constance Hill and Celia Romm, exploring "The Role of Mothers as Gift Givers: A Comparison Across Three Cultures", conclude that "even though mothers in all three cultures represented (Anglo-Celtic, Sino-Vietnamese, and Israeli) play a central role in family gift giving, there are significant differences in the way in which this role is played in each culture" (25). Hill and Romm's demonstration that mothers in all three cultures consider their role as gift giver to be fundamental to their identity, offers intriguing possibilities for analysis of the gift-giving missions of Verbeck, Timothy, Ricci and Judson.

Hofstede's (1980) identification of (1) power distance and (2) individualism/collectivism is often referenced in the literature, highlighting cultural differences in relation to these two dimensions of behavior among people. For instance, Hill and Romm (1996) discuss the importance of gift-giving as a "means of promoting and strengthening family ties" (25), showing that gift giving may reinforce a group-based self-concept in Chinese societies, and an individual-based self-concept in individualistic cultures. Belk and Sherry recognize gift exchange as essentially a communication process; Hill and Romm build on Belk and Sherry's model, recognizing each family member simultaneously initiating and responding to the gift-giving behavior of the others, with attention paid to motivation and timing, desire for the receiver to recognize sacrifice made in giving the gift, or a desire to express a sense of well-being.

Anton, et al. (2014) seek first to approach gift analysis from a global perspective, and then to contribute to the literature by introducing the recipient's perspective. Anton, et al. cite Belk and Coon (1993), Areni, et al. (1998), Ruth, et al. (1999), Davies, et al. (2010) and others who point to the need for research focusing on the recipient of the gift. Davies, et al. (2010) refers to a gift concept of "balanced reciprocity", where "the balance between those who give and those who receive is in principle achieved through an interchange of roles" (Roberts, 1990; Sahlins, 1972), which might be "sequential or simultaneous" (Anton, et al. 32). All models mentioned in these related studies concur that "the gift process is based on the reciprocity norm" (Anton, et al., 32). The recipient's level of satisfaction with the gift affects the intention to give in return.

This review of anthropological literature reveals the complex role that gift giving plays in cultures. Mauss's foundational essay on the gift emphasizes themes of reciprocity, such as obligation and exchange. More recent post-Maussian literature seeks to better understand the meaning and dynamics of gift giving when a return gift is not expected, how the "logic of gift", or giving freely, can enhance and strengthen relationships, and how the recipient's estimation of the gift's value affects the desire to reciprocate, to name several examples. In addition to the question of one's motive for giving, the fact that some givers consider gift-giving as fundamental to their identity is a key theme addressed in the literature. The present giftive mission study considers these stated issues, and the implications of the findings in the literature, particularly in terms of the value the recipient places on the gospel and other gifts the missionary brings.

Sociological Literature

Sociological literature on gift-giving ranges broadly, including themes of giving and receiving—both ancient and modern/contemporary—in Christian and multi-cultural communities, volunteer service, consumer attitudes, recipient expectations, in offering and receiving compliments, and in other social situations. Mauss's (1967) analysis of the gift giving process is referenced across disciplines, "identifying it with the exchange of mutual relations as an inherent social facet of human nature" (Anton, et al. 2014, 32). Forming part of a "symbolic exchange ritual" spanning all cultures and all periods of history, gift giving acts can be explored as "exchange processes that seek reciprocity aimed at perpetuating relations" (Anton, et al. 2014, Abstract).

C. M. Hays' study, "Early Egyptian Christian Wealth Ethics: Diverse Christian Moralities from the Apostolic Fathers to the Rise of Constantine", investigates the early Church's great diversity of giving practices, focusing on "less-studied figures" whose lifestyles ranged from giving out of wealth and affluence to self-sacrificial, generous care for the poor (2014, 1, 14). To name several examples, Hays cites the generous Bishop Peter of Alexandria, who repeatedly exhorted others to a life of generosity; Phileas, "whose beneficence was so great that even his judge wanted to spare his life" rather than allow the bishop to be martyred; and Antony the Great who, though he practiced asceticism, also earnestly cared for the poor (2014, 1, 9-13). Hays comments that by the fourth and fifth centuries, progressive systematization on the part of the Church may have brought "much needed order to the morality of the faith". Still, he wonders if "in so doing it muzzled the force of Scriptures" proclaiming the renunciation of all possessions for those who would be disciples of Jesus (2014, 14).

In her study of giving, Valerie Petrie examines diverse ways individuals in communities give, addressing the issue: "How is giving embedded in the practices of change agents?" (2001, 11). Petrie sees the role of a change agent not only as a giver of professional expertise, but also as one who gives "the gift of receiving" (2001, 9-10). In addition to this "seeming paradox of receiving as a gift", Petrie analyzes the complexity and power of gift-giving in relationship to economic structures such as capitalism (2001, 54). Calling into question whether wealth precedes gift or the reverse, Petrie entertains the question of charity as a gift, "the problem of separating the giver from the receiver and the inherent power distortion that occurs when the giver is set apart from the giftee" (2001, 54). Referencing motives for giving across time and place, Petrie explains, "Individuals search for the environment that will support the best that they can be, [with] the hope of creating nurturing, supportive communities" (2001, 57-58). That is, the creative work of giving not only nurtures personal growth; it can transform society and its institutions.

Analyzing her own ways of giving, Petrie's intention "is to create new ground upon which others will continue the work…. I act as one 'passing through', leaving behind my work to support those whose stewardship will follow" (2001, 66). In her examination of voluntary and involuntary giving, Petrie positively acknowledges "many hidden, quiet, and unrecognized supporters, including anonymous donors, whose quiet (even covert) giving makes things happen" (2001, 76). She remembers being "included in the decision to embark on a generous commitment", calling this an example of "the kind of charity that is demanded and drawn out of us, not out of duty, but out of commitment

grounded in choice and love. . . . Instead of charity as enlightened self-interest, it is the co-responsible option, giving that is done without recognition or reward" (2001, 76-77).

Commenting also on the danger and controversiality of self-less giving in the voluntary sector, Petrie asserts that this is the kind of giving women are expected to provide. Petrie warns: "There is danger when such secret giving becomes covert giving and represents unacknowledged and hidden power influences. . . . I see how easily resentment or weariness can introduce negativity into collaborative giving" (2001, 78). Pointing to "a limitation to ego", Petrie's first example shows an individual "stepping out of ego identity into collective identity, expanding and exalting the experience of self" (2001, 78). The second example of hidden, quiet, silent giving "annihilates self and may lead to unconscious negativity or existential angst" (2001, 78). Underscoring the contrast between voluntary (i.e., charitable) giving and involuntary (i.e., taxation) giving, Petrie reasons: voluntary giving "enables a sense of independence, integrity, and empowerment that is frustrated by involuntary giving" (2001, 79).

The mission giving and receiving of Verbeck, Judson, Ricci and Timothy in their respective eras and contexts illustrates varying contrasts and parallels with Petrie's findings concerning "giving the gift of receiving", as will be shown in more detail in the case studies below. Two of these cases in point involve the differing responses of Verbeck and Judson, when each one was given special recognition, Verbeck by the Japanese government and Judson by Brown University. The motive for receiving or declining the honor also reflected a beatitudinally giftive consideration on the part of each missionary.

Cindy Chan and Cassie Mogilner's study "Experiential Gifts Foster Stronger Social Relationships than Material Gifts" (2017), directed at the aims of consumer research, concludes that experiential gift giving strengthens social relationships more than does material gift giving. In the cases selected for this giftive mission study, each missionary used a combination of experiential and material gift giving in their relationships with those among whom they lived and served. Ricci, in giving material gifts of clocks, prisms, maps, and numerous other intriguing objects to government officials, created opportunities for sharing experiential gifts with them, such as collaboration in translating classic works. Ricci used the "subtext" of material gift giving to facilitate the initiating of friendship, which led to mutually uplifting relationships characterized by the virtues Ricci and his collaborators aspired to live by in their Ming context.

May Aung, Xiying Zhang, and Lefa Teng's examination of "The Evolving gift-giving practices of bicultural consumers" (2017) focuses on the goals of consumer marketing; however, Aung, et al.'s findings also have applications for giftive mission practitioners, who face related intercultural and acculturation issues addressed in the study. The authors find bicultural consumers adjusting themselves to certain gift giving practices of their adopted cultures, while at the same time differentiating between the gifts they give to those from their original culture, and gifts given to those from their adopted culture. Implications for giftive mission are replete in this study, considering for example, potential differences and evolving changes in gift giving practices depending on (1) the nature of the giver-receiver relationship, and (2) the effect of time and location on that relationship (44, 49). Additionally, important for giftive mission practitioners is

Aung, et al.'s emphasis on "understanding values transference of bicultural" individuals and "their behaviors integrating into the mainstream gift giving cultural context" (47, 49).

Aung, Zhang and Teng come to the conclusion that "relationship building" is a cultural value shared by various ethnic groups, affecting gift-giving culture in both the East and the West (48). Specifically, while "'guanxi, or social relation' is essential in the Chinese culture", gift exchange is seen as an important way to reinforce and maintain relationships in both Eastern and Western cultures (48). As for reciprocity, the authors contrast the "tangible" and "intangible" balance between giving and receiving. Tangible reciprocity refers to "the frequency of giving and the value of the gift", while intangible reciprocity includes "favors, help, or expectations from gift giving", such as the "intention to form a long-term relationship (48).

The ancient Chinese proverb "Li Shang Wang Lai", or "reciprocity for courtesy", can be understood in terms of a gift or favor: "giving without return is not a courtesy; receiving without giving back is not a courtesy" (Aung, et al. 48). Even among Chinese, however, whether to reciprocate tangibly with "equal value", or to reciprocate intangibly at a later time may depend on the person, situation, and relationship. Ricci, though distanced in time from Aung, et al.'s study, also found it necessary to determine appropriate forms of "reciprocity for courtesy." At times he relied on his Chinese associates to help him make those determinations but at other times, Ricci attempted to appropriately discern on his own, while in certain situations he consulted with his fellow Jesuits. Ricci's initial decision to portray himself as a Buddhist monk, for instance, proved to be a gift that needed reconsideration, if he was going to build long-term relationships with those in his sphere of influence.

In their investigation of "Intercultural Encounters: The Management of Compliments by Japanese and Americans", Dean C. Barnlund and Shoko Araki report that many of their findings correspond with "existing profiles" of Japanese and American culture (1985, 24). For example, the study confirms, among Japanese, "a lower frequency of complimentary acts and more modest forms of verbal praise" and, among Americans, more compliments, verbal exaggeration, and focus on personal appearance (1985, 24). Barnlund and Araki find that these differences seem to be consistent with "the experience of many Japanese and Americans living in each other's country", with accompanying feelings of being overwhelmed or confused by dissimilar "interactional norms" (1985, 25). Further, patterns of "underlying dynamics" were confirmed in both cultures. That is, in Japanese society, there is less probability of "encouraging comparisons [compliments] that inherently weaken [harmonious] group membership" (1985, 25). In contrast, American society tends to support "confrontation with differences" through compliments, thus reinforcing individuality and fostering competition (1985, 25).

In spite of Barnlund and Araki's confirmation of cultural patterns, surprises and contradictions also appeared in certain cases, with Japanese being less sensitive than expected in matters of taste and more direct than expected in their manner of expressing praise. Americans, for instance, expected to be more direct and active in praising, instead withheld praise or addressed praise to a third party (1985, 24). One explanation offered for the outcomes decidedly different from anticipated results was the character of the questionnaire used. Another factor affecting results could be the age range of 18 to 24, "when acculturation is still continuing" (1985, 24-25). At the same time, Barnlund and Araki suggest that "it may be that we have stumbled upon one of the many paradoxes that

consistently trouble students of culture and that may ultimately lead to a deeper understanding of such exchanges" (1985, 24).

This study of managing compliments reveals aspects of the complexity of cultures and the human capability to be at variance with certain anticipated actions and responses regarding compliments and communicative styles. Such a study also offers significant insights for giftive mission practitioners and those preparing to serve in mission. Not only can missioners nurture heightened awareness of their personal assumptions—and studied knowledge—of the culture and the people among whom they interact; but also those desiring to practice giftive mission may benefit from the search for "clues to the cultural ethos" even in everyday, ordinary communication and interaction with people. This exposure to, and observation of a community's rules of conduct should lead to more appropriate, empathetic giving and receiving in intercultural exchanges (1985, 25).

Sociologist Aafke Komter, through an interdisciplinary study of gift giving and solidarity, seeks to understand how social groups remain united and what influences force them apart. Komter's empirical research on women and families ultimately concludes that gift giving and exchange support social solidarity. Beyond this, Komter illustrates the influence of psychological factors involved in gift giving, and explores how group solidarity can be threatened, leading to conflict and exploitation, when a gift-giver sets the group's boundary limits and selectively chooses eligible and ineligible gift-receivers (2005, 207-208). Such limitations can simultaneously strengthen in-group solidarity and out-group hostility.

Komter's findings stimulate thought-provoking questions applicable to a giftive mission context, in the case, for example, of deciding who "deserves" to be a receiver of

the gospel gift and other gifts the missionary offers, and who is not "deserving" of being a recipient of God's indescribable Gift. In fact, no certain group should have the distinction of "eligibility" to the exclusion of another group. In giftive mission, all people, all cultures, all groups share the same "chosen" status before God (John 15:16). Thus, according to Komter's study, it follows that giftive missionaries' practices of gift giving and exchange should support solidarity among the receivers and between the missionaries and the receivers.

Bonnie MacLachlan, in her work, *The Age of Grace: Charis in Early Greek Poetry*, explores the interconnectedness of grace/*charis*, gift giving, and social reciprocity. Otto Low (1908) found that "*Charis* is not passive, but a . . . pleasure-bearing power" that brings joy (qtd. in MacLachlan 2014, 4), and that "bound people together in the archaic Greek world" (MacLachlan 2014, 6). The Charites [pleasure-bestowing divinities] dispensed this pleasure-bearing power that was "always of a social nature" (MacLachlan 2014, 5). Aristotle, seeing reciprocal giving as the distinguishing feature of *charis*, advised that a temple to the Charites be built "in a prominent place in the city, to ensure reciprocal giving" (1925, NE 5.1133a). *Charis*, for the early Greeks, brought mutual enjoyment in "all the high points of life", but sadly, *charis* disappeared at death (MacLachlan 2014, 4). An encounter with beauty is also *charis* in archaic Greece (MacLachlan 2014, 10).

On reciprocity, or reciprocal gift exchange, Mauss demonstrates "the totality of the pattern of reciprocity in societies dominated by the gift-exchange system . . ." (Mauss 1967, 5; MacLachlan 2014, 10). M. D. Sahlins distinguishes among (1) generalized reciprocity (similar to altruism), (2) balanced reciprocity (an equal exchange), and (3)

negative reciprocity (stealing, plundering, etc.) (1972, 193-195). MacLachlan points out, "Only balanced reciprocity interests us in a study of *charis,* for it is the only one that is strictly reciprocal" (MacLachlan 2014, 8).

Not surprisingly, in archaic Greece, symmetrical exchange pervaded the culture (MacLachlan 2014, 8). Aristotle notes the distinguishing mark of the noble: they are not only generous in using their wealth for the public good; they also participate in the exchange of gifts (1925, NE 4.1123a). Ian Morris (1986b), examining gift exchange in the Greek world at the time of Homer, argues that its "purpose was to establish friendly relations between individuals and households or to normalize social relations that had been disrupted, and to maintain the status gradations in society"; Morris further contends that "the nature of the exchange, which produced an alternating disequilibrium between its participants preserved the bond between them through a state of alternating indebtedness" (qtd. in MacLachlan 2014, 9).

The purpose and nature of the gift exchange Morris describes in Greece is not unlike some cases observed in Japanese and Chinese gift giving: Verbeck and Ricci show evidence of intentionally giving gifts for the public good, and they also participate in exchanging gifts in such a way as to preserve the social bond. For example, Verbeck, in response to the request of the Japanese government, offered advice to the emerging Meiji officials on matters of foreign diplomacy, domestic affairs, education, the choice of language for medicine and medical policies. Ricci, for another instance, throughout his sojourn in China actively participated in the exchange of gifts with the scientist-literati with whom he studied and debated, socialized and philosophized.

Katherine Rupp uncovers complexity in the exchange of gifts and attitudes toward gift giving in Japan over time. In her study of gift giving in Japan, Rupp examines "Japanese gift practices within their own historical framework and cultural context" (2003, 197). Finding "tremendous changes over time" and "extremely diverse . . . ways of giving and attitudes toward giving", Rupp argues that "there cannot be one simple model for giving" in Japan (2003, 197). Similarly, giftive mission examined across time and place should confirm that "essentializing" when it is not helpful can lead to views that are "too simplistic and stereotypical" (Rupp 2003, 197). Just as there cannot be one simple model for giving in Japan, neither can there be one simple model for giving in other cultural contexts. Moreover, giftive mission cannot be limited to one simple model.

Missiological Literature

Missiological literature on gift giving should encompass wide-ranging giving contexts and ways of giving in the past and in the present. However, investigation reveals a lacuna in missiological studies exploring gift-giving in Christian mission. While one contribution of my study is to extend missiological literature on gift giving, this is not to say that the literature is completely non-existent.

Beginning with a quest to "discover mission paths that make peace" (Adeney 2001b, 106), Terry Muck and Frances Adeney raise a compelling question: "What is the Christian responsibility to people of other religions?" (2009, 13-14). Exploring this responsibility further, Muck and Adeney address (1) biblical, local, theological, and personality contexts, (2) Christian mission practices and steps in finding them, and (3) four ideal-type gifts: indigenous, Western, Eastern, and religious (2009, 13-299, 329-352, 353-377). In *Graceful Evangelism: Christian Witness in a Complex World* Frances Adeney surveys biblical, historical, and current models of evangelism, underscoring the need for Christians to form radical giftive habits of evangelism that "show how the giving and receiving of gifts can be lived out in Christ's way" (2010, xvii). Listing biblical interreligious encounters or teachings of interreligious encounters, Muck and Adeney see grace, or gift, as the main metaphor in the Bible.[16] Moreover, Muck and Adeney see Jesus as "mission innovator" who teaches love—not only for those who love back, but love for enemies and for "those who despitefully use" others (2009, 211-215).

[16] In their list of Biblical Interreligious Encounters Muck and Adeney cite 234 examples of contacts or teachings about contacts between "the people of God (the Israelites, the followers of Jesus)" and "people who did not know the biblical God" (2009, 379-385). Beginning with Adam and Eve in Genesis, the 178 Old Testament citations come from 31 of 39 books comprising the Old Testament; of the 61 New Testament citations, beginning with Jesus and the Wise Men in Matthew, 17 of 27 New Testament books are represented.

In his review of *Christianity Encountering World Religions*, however, Gavin D'Costa points out that Muck and Adeney do not include in their "theologizing of the 'gift theme' … secondary critical discussion of the 'gift' that has taken place in theological and philosophical spheres since and because of Mauss" (2011, 238). D'Costa affirms Muck and Adeney's "good" discussion, but also argues that "such a rich missiology must be based on a proper dogmatic foundation and the category of 'gift' as the appropriate metaphor for revelation requires far more attention to strengthen the very attractive argument provided" (2011, 238).

Jean-Luc Marion represents one of many critical voices discussing "the gift." Marion deserves mention for his work exploring the appropriateness of "gift" as a metaphor for revelation. Marion wonders: "Does God give himself to be known according to the horizon of Being or according to a more radical horizon?" (xxvi). In response to his own question, Marion sketches an answer: "God gives Himself to be known insofar as He gives Himself—according to the horizon of the gift itself. The gift constitutes at once the mode and the body of his revelation. In the end the gift gives only itself, but in this way it gives absolutely everything" (xxvi). Marion concludes where he begins: with agape, appearing "only as a pure given . . . properly revealed in and as the Christ" (xxvi-xxvii, xxiii). Making reference to the revelation of God in the Old Testament (Exodus 3:14) and "more profoundly though not inconsistently", in the New, (1 John 4:8), Marion explains God's purposeful giving in revelation: "If, to begin with, 'God is love,' then God loves before being. He only is as He embodies himself—in order to love more closely that which and those who, themselves, have first to be" (xxii).

Carrying his thought from God being Love, to the Word made Flesh in the Eucharistic Gift, Marion finally imparts the meaning of Christ's love "forming one body with our body. And if the Word is also made body, surely we, in our body, can speak the Word. The extreme rigor of charity restores us to speech that is finally not silent" (4). Rober further underscores the goal of God's love-gift: "For Marion, then, the theologian must serve charity by living it, and by doing so in close connection to the church community. . ." (102). Marion's insights serve first to reveal the gift of God's self-disclosure as Love. Then, Marion shows how God, through the gift of Christ, enables his followers, the Body of Christ, to also give themselves to others in love. Focusing on "the reality of God's revelation as pure gift, indeed as excess" (Tracy xiv), Marion points out that the givee is given the option to refuse the gift or to accept it (Marion 110). Still, Marion declares: "The gift is perfectly accomplished when I resolve myself to receive it" (110). Marion's elucidation of God's agape-gift clarifies the nature of God's indescribable gift: freely given, the gift is to be freely received—and graciously shared.

G. W. Peterman, in his monograph *Paul's gift from Philippi: Conventions of gift exchange and Christian giving* argues that, while Paul "accepts the basic truth of [the] Greco-Roman aphorism, 'it is more blessed to give than to receive'" (Acts 20:35), the "great giver" apostle does not concur with Greco-Roman thinking that "one displays virtue by giving goods and favors" (1997, 200). Rather, what Paul gives is "something of far greater value and far more costly: he gives himself and the gospel" (Peterman 1997, 200). Similarly, the cases analyzed in my study reflect each missionary's giving of himself and the gospel. At the same time, however, the case studies trace the

missionaries' dynamic giftive interaction among people who follow varying conventions of gift exchange, in diverse contexts of giving and receiving.

Central to each case taken up in this giftive mission study is that Christian giving involves creatively, sacrificially, and generously giving the gift of oneself, or one's life, in conveying the message and gifts of the gospel. In the process of giving, the missionaries also receive. Giftive missioners do not give *to receive,* but it is often in giving that they also receive. Giving and receiving in mission can demonstrate the type or quality of relationship between the giver and the receiver. Whether the gifts be material or experiential, and whether the reciprocity be tangible or intangible, giftive giving and receiving can strengthen and deepen the relational bond. Thus, while Peterman's emphasis on giving oneself and the gospel is well-taken, giftive missioners may discover that in offering themselves and the message of the good news, giving and receiving other gifts can also be a legitimate part of the giftive process.

Eloise Hiebert Meneses explores the question of gift giving in mission, clarifying the "purpose" or goal of the relationship between the individual missionary and the people to whom the missionary is sent. While a biographical account may focus on the life of an individual, a missionary's life is actually "lived expressly for the purpose of their communities" (Meneses 2015, 14). Indeed, key to each of the four missionary cases in this study is the biblical reminder "to value our connection to God and community" (Meneses 2015, 14).

Moreover, the biblical affirmation of our material existence, as well as our human need to recognize our physical and spiritual dependence on God (Matthew 5: 3; Luke 6:20; Meneses 2015, 14), has great significance in interpreting the giftive mission lives of

Timothy, Ricci, Judson, and Verbeck across time and place, as will be seen in the case studies. The Judsons' prison experience, for example, graphically illustrates the giving of oneself physically and spiritually. The Judson mission also brings to the fore ethical questions that arise in contexts of giving and receiving. Jason Richard Tan, in his "Missionary Ethics and the Practice of Bribery", describes how to distinguish among bribe, extortion, a payment, and a gift, taking up the example of Ann Judson's payments to prison officials.

In his essay on Saint Boniface (675-754 AD), Anglo-Saxon missionary and archbishop to Germania, John-Henry Clay examines the customs of gift-giving and the giving of books between missionaries and their supporters. Clay discovers that they followed well-established customs of exchanging gifts, customs similar to those described in Anglo-Saxon poetry. The giving and receiving of books, however, differed distinctly from the ritualized ways of giving gifts. Clay proposes a two-fold reason for this critical difference: (1) since books "were of greater practical importance to the mission" than other gifts, they were "consistently excluded" from ritual-structures of gift-giving, and (2) rituals requiring the giver to strongly "belittle" the worth of their gift were unsuitable for the status of books, considered sacred texts (313-325). The cases examined in my study, while taking place in diverse eras and regions, reflect Clay's assessment, in that books considered of missional and practical importance are often set apart from—and above—other categories of gifts given and received in a missionary setting. On the other hand, not all books, including the Bible, are found to be valuable to would-be receivers, as in the case of King Bagyidaw, who responded not simply with indifference, but with active disdain for Judson's Bible-gift and printed gospel-message tracts.

Since the 2011 tsunami in Japan, Hiroko Yoshimoto, Shoichi Konda, and others have witnessed a "new season" in Japan that "God has begun" (Yoshimoto 2016, 21; Konda 2017, 2). These observers are identifying gifts that Japanese are receiving, and gifts that missioners can offer. Yoshimoto reports that some Japanese people have started "walking with Jesus in totally different ways than we have known or taught in the past. God is at work in mission, in ways that we cannot anticipate and where we can only strive to catch up" (2016, 21). Konda describes how people in Japan, devastated by the March 2011 tsunami, are "drawn to Christianity as they see Christ in the lives of Christian volunteers who, without demanding anything in return, kept coming to the disaster areas to provide aid and support" (2017, 2).

Mitsuo Fukuda, observing the same new phenomenon as Yoshimoto and Konda, suggests that a missioner should not assume that his/her role is to diagnose and solve the problems of those s/he is serving in Japan. Rather, the missioner should realize: (1) s/he has something to learn from the Japanese, (2) s/he can be—not an impersonal, detached professional—but a friend who is involved in their friend's life, and (3) s/he can facilitate communication between the Japanese and Jesus, thus relieving fear (Fukuda 2015, 142). Explaining that most Japanese people "cannot cut themselves off from their old beliefs at a stroke", Fukuda points to the erroneous assumption that "missionaries know the truth, and their task should be to explain the truth to the unbelievers" (2015, 141, 143). Fukuda emphasizes his point with a reference to the Apostle Paul, who

> did not blame the Athenians for their idolatry, but instead invited them to worship the true God who was at that time unknown to them. It is vital that the missionary to people with an animistic worldview not make a hasty challenge to cut off their relationship with their gods, but rather to invite them to start a new conversation with the true, real God. Once they feel that this new God is more faithful,

> powerful and wise, they will know the difference between him and their familiar deities. (Fukuda 141, 2015)

In line with Fukuda's suggestion that missionaries can guide Japanese people in having conversation with God, Yoshimoto, et al. document a number of recent cases in which Japanese people describe hearing Jesus talk to them, or seeing Jesus appear to them in a comforting dream or helpful vision (2016, 17). Having "experienced Jesus supernaturally", these "unbelievers" display a "greater than usual enthusiasm to discover more of the God who has met with them" (Yoshimoto 2016, 21). The post-tsunami reality in Japan presents mission practitioners with opportunities to give and receive. The reports of Yoshimoto, Konda, and Fukuda document supernatural works of God leading Japanese to Jesus. In turn, God is revealing to missioners how to minister in Jesus' giftive way among Japanese.

This survey of missiological literature on gift giving reveals several significant themes: the primary biblical metaphor of gift, or grace, is foundational to understanding and appropriating gift giving and receiving in Christian mission; Jesus, as model "mission innovator", gives and receives in love, enabling missioners to follow his creative, sacrificial example in giftive relationship with their communities; and God supernaturally initiates mission among people, sometimes in new and unexpected ways, requiring mission practitioners to be sensitive to the Holy Spirit's guidance for how best to give and receive.

Chapter 4

Biographical Cases

Bishop Timothy I

Role: Primary Leader/Patriarch/Catholicos/Administrator of the East Syrian Church/Church of the East/The Assyrian ("Nestorian") Church of the East
Where: Baghdad to missions in China, India, Turkey, and other parts of Asia
When: 780-823 (Late 8th- early 9th century)

Bishop Timothy I[17], Patriarch of the "Church of the East", can be located in the East Syrian tradition of church history.[18] Having been regarded as likely "the most significant catholicos of Baghdad", "one of the most outstanding figures in the story of Asian Christianity", "the greatest of all the patriarchs who served under the caliphate", and "one of the most illustrious leaders of the Church of the East (Moffett 1998, 352; Norris 2006, 136; Jenkins 2008, 6; Irvin and Sunquist 2010; Kydd 2014, 271, 278), Timothy is considered in this case study in terms of the extent to which he displays giftive mission characteristics, using the Beatitudes as a measurement. Looking at first-hand evidence from Timothy's extant letters and writings, biographical accounts of the bishop's life and long career presiding over an expansive region, and historical records verifying the effects of Timothy's work in the centuries following his death, we explore the combined evidence to evaluate the claim that Timothy offered a giftive mission life

[17] Hereafter, Bishop Timothy I is referred to without the designation "I" following his name.
[18] Wilhelm Baum and Dietmar Winkler, in *The Church of the East: A Concise History*, detail the "Deficiencies of church history" contributing to the limited awareness of Syriac Christianity. While a thorough review of the historical background of this important "third strand" of Christian tradition is beyond the scope of a brief biographical case study, Baum and Winkler explain that this large branch of Christianity, encompassing India and China, "represents an authentic Asian Christianity, while the Greek-Slavic East and the Latin West demonstrate the way Christianity developed in Europe" (2).

characterized by the Beatitudes, among diverse cultures, religions, and nations (See Figure 2a and Figure 5).

Timothy	**Poor in spirit**	**Mourning** Deeply identifying with those in need of the gospel gift, persuaded East Syrian monastic schools to train missionary monks	**Meek**	**Hunger and thirst** Gratefully receiving God's gracious gifts, and actively transmitting those gifts to others; responding to the call to bear witness to Christ & his righteousness, embodying the good news in relation to God & people, through mission initiatives & administration, pastoral leadership, translation, authoring books on theology, worship, church law, science	**Merciful**	**Pure in heart**	**Peacemaker** Participating in debate with 3rd Abbasid caliph Al-Mahdi on Christianity & Islam; recording "Apology for Christianity" for use by both Christians & Muslims; serving in leading the Church of the East such that even when Arab Muslim conquests exposed Christians to severe pressure, the Christian communities not only endured, but flourished through and beyond his patriarchate	**Persecuted**

Figure 2a. Beatitude Gift Chart: Timothy

Born to wealthy Christian parents in Hazza, Adiabene, in 727/728 (traditional date of birth), Timothy was first educated in Basos at the East Syrian village school in northern Mesopotamia, where he was exposed to learning the fear of God and virtue, knowledge of Scripture, and speaking skills. Timothy's uncle, Bishop George, sent his nephew to Rabban Mar Abraham the Expositor for study of Scripture (Norris 2006, 133). Timothy's education also combined Greek learning with biblical interpretation in the Antiochene tradition of Theodore of Mopsuestia [d. ca. 428] and Diodore of Tarsus [d. ca. 390] (Norris 2006, 133; Cochrane 2014, 81-82). Acquiring advanced training at the "mother of patriarchs and bishops"[19] Beit Abhe (Adiabene) monastery (south of Mosul, Iraq), Timothy pursued studies in his native Syriac language as well as in Greek, gaining mastery of Greek classics and logic, Greek Christian writers, hermeneutics, theology, and (to some degree) medicine. Adiabene monks guided Timothy in acquiring some fluency in Persian and Arabic language as well (Norris 2006, 133; Cochrane 2014, 82).

Timothy was elected bishop at Bet Bagash (west of the river Zab in southeastern Turkey), when Timothy's bishop-uncle George retired from that position. Eight years later, the Bagdad patriarchate became available, and Timothy was elected catholicos, serving in that capacity for more than forty years until he died in 823 at the age of ninety-five.[20] To grasp Timothy's historical and religious context: "The years of Timothy's life closely correspond to . . . the first Abbasid century (A.D. 750-850), a time of change and growth for the emergent Islamic empire" (Hurst 1986, 233). As catholicos, Timothy

[19]Moffett adds "And of missionaries." Samuel H. Moffett, *A History of Christianity in Asia Volume I: Beginnings to 1500.* (Maryknoll: Orbis, 1998), 353.

[20]Thomas of Marga excuses a question in the manner of Timothy's election, comparing it to the Old Testament example of Jacob & Esau in Genesis 27 (Browne 1933, 57; Atiya 1968, 272; Hurst 1986, 72; Norris 2006; Kydd 2014, 271). Moffett describes the incident as showing Timothy's "worldly ingenuity" and "Christian integrity" (1998, 352).

presided over an extensive geographical area, having authority over "perhaps a quarter of the world's Christians" (Jenkins 2008, 6). Patriarch Timothy "was arguably the most significant Christian spiritual leader of his day, much more influential than the Western pope, in Rome, and on a par with the Orthodox patriarch in Constantinople…. At least as much as the Western pope, he could claim to head the successor of the ancient apostolic church" (Jenkins 2008, 6).

In his role as catholicos, Timothy exercised authority over nineteen metropolitan bishops and eighty-five other diocesan bishops during his patriarchate (Atiya 1968, 260; Jenkins 2008, 10). Timothy created a number of new metropolitan sees, and appointed metropolitan bishops for Rai in Tabaristan in 790 (near modern-day Tehran), Damascus, Armenia, Dailam and Gilan (in Azerbaijan, also in the late eighth century), and Sarbaz (in Segestan) for China[21] (Browne 1933, 95). He also announced his plan to ordain a metropolitan bishop for Tibet (Beth Tuptaye), and separated India from the metropolitan province of Fars, making it a distinct metropolitan province (Hunter 1996, 136; Browne 1933, 95). Further, Timothy erected a diocese in Yemen alongside the four he had inherited from his predecessor, appointed a bishop for Yemen, and noted the work of the Holy Spirit in the conversion of an "unidentified king of the Turks" who ruled over much of Central Asia (Browne 1933, 12, 95; Hunter 1996, 136-137; Jenkins 2008, 10-11; Dickens 2009, 94). Timothy appointed a metropolitan bishop for the Turks in 792/93 (Dickens 2009, 94)[22], and "named a metropolitan of Turkestan to be stationed at Samarqand with two bishops at Bukhara and Tashqand" (Atiya 1968, 260).

[21]According to Thomas of Marga, the monk David of Beth 'Abe served as metropolitan for the province of Beth Sinaye (China) during Timothy's patriarchate.

[22] Mark Dickens considers it "likely that these Turks were the Qarluqus, who controlled the steppe area north of the Samanid Persian realm located in the Mawara'l-nahr" (2000, 94).

Bishop Timothy served the Church of the East in such a way that even when Arab Muslim conquests subjected Christians to extreme pressures, the Christian communities not only survived, but thrived in an astounding reawakening of the Church during his patriarchate. He commissioned bishops Mar Sabor and Mar Proth to minister to the Saint Thomas Christians in India, where they served in erecting churches (Norris 2006, 133). Timothy authored books on theology, worship, church law, and science.

Thomas Richard Hurst, assessing Timothy's life and work through his letters, contends: "As a patriarch Timothy considered himself an heir, a protector, and a transmitter of the instruction in the Christian faith that came from the fathers" (1986, 9-10, 107). Timothy's communication with the monks in the San Gabriel monastery in Mosul reveals grateful recognition that both he and they are recipients of many gracious, hard-won gifts of faith: "For our Fathers endured every danger on our behalf that we received their faith, their virtuous way of life, their practices, and (we have learned) their dialectical-reasoning. . ." (Hurst 1986, 10). Timothy's comments reflect his deep gratitude for the sacrificial legacy that he and the San Gabriel monks inherited. In turn, Timothy both desired and encouraged the monks to carry on the reasoned faith and virtuous practices of their Christian ancestors. Timothy's admonition gives clear evidence of his utmost aim of hungering and thirsting after righteousness: "Guard yourselves against useless words and the objections arising from spurious knowledge . . . which turn God's truth into falsehood. Hold fast to the true faith which has been handed down to you from the holy apostles" (Letter 34; Hurst 1986, 186, 60). Such an attitude, accompanied by fitting action, illustrates two central characteristics of Timothy's way of giftive

mission: grateful acknowledgement as a receiver of God's gracious gifts, followed by active transmission of those gifts to others.

Not only was Timothy aware of the valuable legacy he had received; "more than any catholicos before or after him, he persuaded the East Syrian monastic schools . . . to train missionary monks" (Norris 2006, 133-134). Timothy urged and enabled the monks and others under his authority to follow his and their forefathers' example, in the pattern of the Macedonian churches, who first acknowledged the Lord's gifts, and then gratefully and generously gave from what they had received to others in need (2 Cor. 8-9). In so doing, Timothy recognized himself and the San Gabriel monks as recipients of God's blessing: "Blessed are those who hunger and thirst after righteousness, for they will be satisfied" (Matthew 5:6).

When he was required by the caliph to translate Aristotle's *Topics* from Syriac into Arabic, Bishop Timothy did so, in collaboration with a translator-colleague and former classmate, Abu Nuh al-Anbari (Griffith 2008, 47).[23] The caliph considered the translation superior work (Brock 1999, 235-236, 240-241). In Letter 43) to his former teacher and "God-loving priest" Pethion, Timothy himself describes the achievement of the *Topics* translation, owing its completion to "God's help" and "through the agency of the teacher Abu Nuh", with whom Timothy accomplished the work (Brock 1999, 236). Timothy reports to Pethion that "some others" were at the same time translating the *Topics* from Greek into Arabic. The patriarch notes, however, that the caliph, in comparing the translated versions with each other, "entirely approved of our labours", while he found the versions of the "others" as "barbaric" in "phraseology" and also in

[23] Abu Nuh al-Anbari, a Christian, served as Secretary of the Muslim governor of Mosul, Abu Musa ibn Musa'b (Brock 1999, 241).

"sense" (Brock 1999, 236). Timothy wonders if the inferiority of the "other" translations was due to the "natural difficulty of the subject" or "the lack of training of those who approached such things", and comments to Pethion; "you know the extent and magnitude of the toils and labours such a task requires" (Brock 1999, 236). Timothy's wholehearted dedication to the translation project commissioned by the caliph reflects the patriarch's desire to foster a relationship with the caliph and his court characterized by beatitudinal peace and righteousness.

Bishop Timothy offered a significant giftive work in a debate he and the third Abbasid Caliph Al-Mahdi (775-785) held in 781. It was the caliph who initially expressed his interest in discussing with Timothy the divergent views between Christianity and Islam. Moffett, "considering the times and situation", credits the all-powerful Muslim Caliph al-Mahdi with a "remarkable display of tolerance and courtesy" in his "unusually irenic gesture toward Christians": the caliph invited Patriarch Timothy to debate "on equal terms" with him (1998, 349). The "gracious but candid" caliph, by taking such initiative, gave Timothy the opportunity to be "one of the first Christian apologists to bring the defense of Christian beliefs and practices right into the caliph's court" (Moffett 1998, 349; Griffith 2008, 47). Since "the climate of the first Abbasid century [was] heavy with the development of Islamic grammar, law, philosophy, and theology", thinking Christians were required to "expand their intellectual horizons" (Hurst 1986, 85). Thus, as "both an heir to the Christian Tradition as well as an imaginative and creative apologist", Timothy employed a broad range of theological and philosophical resources—not only to use in dialog with the caliph, but also to "support the faith of the average Christian believer" (Hurst 1986, 85, 130, 133; Griffith 2008, 48).

In this way, Timothy addressed the dual challenge of defending Christian doctrine and respectfully opposing Islamic teachings contrary to Christianity.

In his written account of the two-day exchange between the two leaders, Timothy expresses reluctance to engage in debate, citing the futility of such a discussion; nevertheless, he complies with the king's request, and invests his full energy and concentration in addressing the topics that interest the Muslim ruler (Mingana, "Apology" 1928, 15; Atiya 1968, 300; Griffith 2008, 48).[24] Timothy's giftive way of talking with the caliph reflects their relationship of mutual respect. Searching for common ground between them, Timothy finds ways of connecting with the king. At the same time, the patriarch never compromises his commitment to the Scriptures as the "basis for any truly Christian theology", emphasizing "the importance of this source of divine revelation", and the critical need for correct interpretation (Hurst 1986, 86-88). This apologetic exchange gives Timothy opportunity to express the truth and grace of God in the message and person of Jesus Christ. Timothy's stance in the debate reflects his beatitudinal hunger and thirst for righteousness, coupled with his desire for peaceful and profound interaction with Caliph al-Mahdi and the extended Muslim community. Beatitudinal qualities of humble sensitivity and mercy for those without Christ also undergird Timothy's encounter with the caliph.

In his "Apology", Timothy records the questions, replies, and pointed discussion between the king and himself, the patriarch. Early in the debate, the king wonders if Christ worshipped and prayed. When Timothy answers his majesty in the affirmative:

[24] Timothy recorded the debate in Syriac; an Arabic translation was subsequently published, and an English translation of the debate was published by Alfonse Mingana in 1928, titled "Timothy's Apology for Christianity."

"He did worship and pray", al-Mahdi claims that Timothy has denied Christ's divinity, "because if He worshipped and prayed He is not God" (Mingana 1928, 31). Addressing the question of the divinity and humanity of Christ, Timothy explains that Christ "did not worship and pray as God, because as such He is the receiver of the worship and prayer of both the celestial and the terrestrial beings, in conjunction with the Father and the Spirit, but He worshipped and prayed as a man, son of our human kind" (Mingana 1928, 31). Timothy goes on to emphasize to the king that Jesus Christ "worshipped and prayed for our sake, because He Himself was in no need of worship and prayer" (Mingana 1928, 31). The king, not so easily persuaded, contends: "There is no creature that has no need of worship and prayer", leading Timothy to respond with a question: "Has Jesus Christ, the Word of God, sinned or not?" To the patriarch's query, the king replies: "May God preserve me from saying such a thing!" Having discovered a point of agreement with his king, Timothy adds another question: "Has God created the worlds with His Word or not?" Receiving an affirmative "Yes", from the king, the patriarch asks one more question: "Is the one who is neither a sinner nor in need of anything, in need of worship and prayer?" Hearing the king answer "No", Timothy is ready to summarize this portion of the exchange between the two leaders, declaring:

> If the Christ is a Word from God, and a man from Mary, and if as a Word of God He is the Lord of everything, and as a man He did not commit any sin as the Book and our King testify, and if he who is the Lord of everything and a creator is not in need, and he who is not a sinner is pure, it follows that Jesus Christ worshipped and prayed to God neither as one in need nor as a sinner, but He worshipped and prayed in order to teach worship and prayer to His disciples, and through them to every human being. The disciples would not have yielded to His teaching, if He had not put it into practice in His own person. There is no creature that has not sinned except Jesus Christ, the Word of God, and He is the only created being who in His own humanity appeared above the dirt of sin. As He was baptised without having any need of baptism, and as He died on the Cross but not because

> of His own sin, so also He gave Himself to worship and prayer not for His own sake but in order to impart their knowledge to His disciples. (Mingana 1928, 31)

In the debate between the caliph and the patriarch, Timothy acknowledges both Christ's divinity and his humanity, and clearly explains the meaning, purpose, and motive of Christ's practices of worship and prayer.

Referring to Caliph Al-Mahdi as "our God-loving king", Timothy shows respect for him, and recognizes the ruler's acknowledgement of God. Both concur in their belief in one God. The caliph's next topic, however, addresses the question of why Christ and the gospel are accepted "from the testimony of the Torah and of the prophets, while "you do not accept Muhammad from the testimony of Christ and the Gospel?" (Mingana 1928, 32). Timothy responds to Al-Mahdi's question, first by citing numerous prophetic scriptures that point to Jesus Christ: his virgin birth and miraculous power to save and heal, his suffering and death "for our transgressions", his resurrection and ascension, and his coming, everlasting kingdom, "that all peoples of the earth should serve Him and worship Him" (Mingana 1928, 32-33). Timothy then states plainly that, "So far as Muhammad is concerned, I have not received a single testimony either from Jesus Christ or from the Gospel which would refer to his name or to his works" (Mingana 1928, 33).

The caliph proceeds to ask who the Paraclete is and suggests that Jesus' statements about the Paraclete actually "refer to Muhammad" (Mingana 1928, 33). Timothy refutes Al-Mahdi's claim, pointing out, for one example, that the Paraclete descended ten days after Jesus' ascension, while Muhammad's birth came 600 years later. Moreover, Timothy reasons, since Muhammad does not believe in three persons in one Godhead, Muhammad cannot be the Paraclete" (Mingana 1928, 34). The two-day debate, convened by the caliph and recorded by Timothy, served in its time as a giftive

exchange between the two leaders. The debate continues to be a useful example of giving and receiving on the part of both participating parties, promoting beneficial dialog for the purpose of mutual understanding and uplift.

Timothy's Letter 48 addressed to Sergius, his friend and ministry colleague, illustrates another dimension of the patriarch's relationship of giving and receiving with the caliph. Timothy had received a "sudden" order from the "victorious king. . . to set off to Roman territory to join him" (Brock 1999, 238). Timothy responds by "putting a stop to what we were planning" and complies with the caliph's command—a command that is accompanied by gifts in the form of recognition, pay for costs incurred, and transportation (Brock 1999, 238). Requesting the prayers of Sergius [Your Eminence], Timothy conveys that his greatest concern for the journey is that God's purposes be fulfilled, for the good of all:

> Your Eminence is aware that after seven days of the month Hziran (June) in the present year . . . had passed, we started out on the journey to the victorious king, seeing that he had commanded us to go to him, (according us) honors, expenses and regal presents: if we wanted (we were to use) the public transport, or if we liked (we could use) animals that belonged to us. The matter ended in our travelling by public transport, due to haste. May your Eminence pray that our Lord's will be brought to perfection in us, and that our going prove to be for the common good, and not result in any harm. (Brock 1999, 238)

The fact that the caliph calls on Timothy, offering to provide for the patriarch's traveling needs and more, indicates the ruler's trust in and reliance on the patriarch. Timothy's immediate response to the king, coupled with his prayer for the Lord's will, mutual blessing, and protection reflect Timothy's beatitudinal desire for righteousness to be fulfilled. A merciful and humble sensitivity to the deeper needs of the caliph can also be sensed in Timothy's attitude toward the king.

Endorsed by his uncle, Timothy was elected catholicos, but not without question and opposition from among certain ecclesiastical leaders. Nevertheless, Timothy's lifework as catholicos over an expansive region is strongly and consistently evaluated as missional and effective. Bishop Timothy's hunger and thirst for righteousness (See Figure 2a) is evident in his being called to bear witness to Christ and his righteousness before Caliph al-Mahdi, in his embodiment of the good news in relation to God & people (Hunsinger 46-47) during his patriarchate, through collaborative translation work and mission administration, in his sending bishops to India to construct churches; in his published works on church law, worship, theology, and science; and in his application of his broad knowledge in these fields, for the good of people within and outside the Church. Timothy's peacemaking approach and demeanor were evident in participation in a two-day debate with the third Abbasid Caliph al-Mahdi on the claims of Christianity and Islam and recorded by Timothy as "Apology for Christianity."

What made Timothy giftive? It was not the mere fact that he presided over a far-flung patriarchate, but the beatitudinal qualities of his relational administrative, theological, and pastoral service over the course of forty-three years. Timothy's "active" and "personal" support of the translation movement and his "strongly mission-minded" (Cochrane 2014, 81) leadership proved to be needed and desired gifts during his patriarchal reign.

The training that Timothy and others received through their schooling in the monasteries of the Church of East directly influenced the mission advance across Asia: "The liturgy and learning together generated an atmosphere that resulted in continued renewal of life and witness over several centuries" (Cochrane 2014, 82). Noteworthy is

"the context of Bet Abhe and other early ninth-century monasteries" at this "time of consolidation in the Abbasid Empire" (Cochrane 2014, 82). During this era . . . "under several caliphs . . . Christians occupied certain places of influence and favor, and . . . Timothy and others had an active concern and respect for their Muslim neighbors" (Cochrane 2014, 82). Skillfully combining his gifts of mission leadership and translation, Timothy contributed giftively not only to the needs and interests of Muslim leaders in the Abassid caliphate. As catholicos, Timothy also used his gifts to strengthen Christian monks in preparation for mission, and to train Christian laypeople in how to relate to Muslims living in communities among them. Such relational endeavors on Timothy's part are evidence of his beatitudinal giftiveness as an administrator who hungered and thirsted for righteousness, and as a peacemaker who demonstrated a desire for barriers to fall and peace to prevail between his Christian fold and Muslims among whom they lived. Hurst verifies that when Timothy died, "the Nestorian Church enjoyed a remarkable degree of internal harmony, political influence and religious expansion. The situation was no accident; it was largely due to the energetic planning and imaginary vision of its long-lived patriarch" (Hurst 1986, 23). Atiya also credits Timothy for giving "stability" to the church during his reign of more than forty years (1968, 272).

Timothy's gift of the *Apology* served not only for his time in response to Caliph al-Madhi's request and the needs of the Christian community; the *Apology* has also proven to be a useful apologetic tool for the broader audience of Muslims and Christians through the centuries since Timothy recorded the debate. In response to the variety of gifts Timothy gave to those in his sphere of influence and ministry, he received from them gifts of friendship, trust, and respect. The gifts Timothy received came in various

forms, such as being entrusted with translation tasks, and being asked to interpret Christian belief and teachings to Muslim leaders and the surrounding community. The gifts Timothy gave and received in relationship with the caliph and the communities he served reflect the patriarch's way of giving and receiving in Christ's way.

Matteo Ricci

Role: Jesuit missionary
Where: China
When: 1583-1610 (Late 16th- early 17th century)

Table 2.1 Timeline for Matteo Ricci

Year	Event
*1552	Born October 6, 1552 in Macerata, Italy
	Educated by Jesuits
*1568	Sent to Rome by his family to study law Joins the Sodality of the Blessed Virgin; studies theology; mission call gradually clarified
*1571	Joins Jesuits; continues Jesuit education; studies philosophy, mathematics, cosmology, and astronomy
*1577	Applies for mission expedition to Asia
*1578	Sails from Lisbon, Portugal; arrives in Goa, India to join Jesuit mission there; studies in India four years; begins study of Chinese language & culture
*1580	Ordained for the priesthood in Cochin, India
*1582	Called to Macau to prepare to enter China
*1583	Arrives in China; receives permission from Chinese government to reside in Zhaoqing; with Michele Ruggieri compiles Portuguese-Chinese dictionary [1583-88]
*1584	Composes first European-style world map in Chinese; translates, with Chinese scholars and Ruggieri, a catechism *A True Account of the Lord of Heaven*
*1594	Produces first Latin paraphrase of *The Four Books of Confucianism*
*1595	Transfers work to Nanchang (closer to Beijing); changes from Buddhist dress to that of a Confucian scholar; publishes *Jiaoyou lun* ("On Friendship")
*1597	Appointed Major Superior of China mission by Alessandro Valignano
*1598	Compiles another Chinese-Portuguese dictionary
*1601	Invited as imperial advisor in court of Emperor Wanli; permission granted to set up mission station in Beijing, where he works until his death
*1602	Publishes book, *The True Meaning of the Lord of Heaven*; "Extraordinary" conversion of Li Yingshi, among a number of other officials and cultural leaders
*1603	Baptism of Xu Guangqi, who becomes one of three Chinese Christian pillars
*1607	Collaboration with Xu Guangqi in Chinese translation of part of Euclid's *Elements*
*1610	May 11th Ricci dies in Beijing

It would be difficult to overstate the far-reaching significance of the relationship between Matteo Ricci (1552-1610) and China. Ricci's accommodation approach to Christian mission in the late-Ming period (1368-1644) made an impact that continues to fascinate, aggravate, mystify, and intrigue both supporters and critics in the twenty-first century. Whether friend or foe, Ricci's audience—extending more than four centuries since his death in 1610—acknowledges this Jesuit's transformative influence as he sought to embody a mission approach that would break down barriers between so-called "insiders" and "outsiders"—and between them and a personal God.

To gain a measure of perspective on the extent (or magnitude) of Ricci's footprint, Jean-Paul Weist points to a sundial-shaped monument built by the Chinese government to commemorate the beginning of the third millennium. A long fresco inside the monument honors many noteworthy "individuals who have made significant contributions to the progress of civilization during the several thousand years of Chinese history"; Ricci is one of only two Westerners pictured (Weist 2012, 17).[25] The Chinese government chose Matteo Ricci as "the symbol of the golden age of Sino-Western relations, representing peaceful interaction, on an equal footing, between China and the West" (Weist 2012, 17). A contemporary of Shakespeare (1564-1616), Matteo Ricci was born on March 10, 1552 in Macerata, Italy, in the Papal Domain. Ricci's father, envisioning a future in law for his son, sent 16-year-old Matteo to Rome for his university education. Ricci was drawn instead to a missionary life with the Society of Jesus.[26]

[25] The other Westerner pictured is Marco Polo (1254-1324).
[26] Giovanni Ricci initially opposed his son's sense of calling, but later assented to his son's decision.

Based on an understanding of giftive mission as "the giving and receiving of gifts in Christ's way in inter-religious relationships", this biographical case study asks, "What was giftive about Ricci and his method of mission in late-Ming China?" I seek to identify Ricci's giftive ways of relating with people during the course of his twenty-seven years as a Jesuit missionary in the Middle Kingdom. Ricci's giftive approach to mission, measured according to the Beatitudes, can be seen most concretely in his hunger and thirst for righteousness and in his peacemaking efforts. Ricci's other beatitudinal gifts may be less obvious initially, but close observation reveals that Ricci offered a broad spectrum of beatitudinal gifts through his lifelong, passionate pursuit of Chinese learning, his enduring respect for Chinese people and their culture, his sensitivity to their spiritual needs, and his commitment to their conversion to Christ (See Figure 2b). Through a wide variety of creative efforts on Ricci's part, he pressed steadily toward his goal of profound understanding for the contextualization of the gospel among Chinese.

Some have called Ricci an "opportunist" (Rowbotham 62) and criticized him for being too liberal. Others, on the other hand, accuse Ricci of not going far enough in his acculturation process of seeking common ground between Confucianism and Christianity. Whatever the evaluation, Ricci's approach, taking the form of tangible and intangible gift-giving and receiving in interactive relationships, won him a hearing that opened up dialogue and deeper mutual understanding between the Italian Ricci and his Chinese counterparts—dialogue that continues into the twenty-first century. This is not to say that Ricci's giftive actions were always met with welcome receptivity. Chinese scholars and officials, recipients of Ricci's tangible and intangible gifts, responded to Ricci—sometimes with delighted, eager interest, and sometimes with heated questions

and rebuke. In either case, the responses often provided Ricci with further occasions to interact, with his friends and with his opponents. Thus continued relationships of mutual

Ricci	**Poor in spirit** Demonstrating sensitivity to the spiritual needs of Chinese without knowledge of Christ	**Mourning** Lamenting the scarcity of adequately equipped gospel workers	**Meek**	**Hunger and thirst** Passionately desiring conversion of Chinese to Christ, resulting in a wide variety of creative efforts: searching for compatibility of Confucianism with Christianity; co-publishing several books in Chinese, with Chinese collaborators	**Merciful** Showing mercy in allowing Chinese to honor their ancestors	**Pure in heart**	**Peacemaker** Respecting Chinese people, culture, literature, as evidenced in significant lifelong study, translation, and patterns of contextualizing the gospel, giving tangible gifts of clocks, maps, books, mechanical instruments, paintings; dressing in Chinese style	**Persecuted** Repeatedly enduring various forms of rejection, refusal, entry, and permission to live in numerous locations during his sojourn in China

Figure 2b. Beatitude Gift Chart: Ricci

exchange of new knowledge, ideas, beliefs, and perspectives, on language, literature, music, mathematics, cartography, astronomy, philosophy, ethics, culture, religion, and faith in Christ. One of Ricci's most notable efforts was his gift-project of searching for areas of compatibility between Confucianism and Christianity. Not always granted support from missionary administrators abroad, other missionaries, or the Chinese themselves, Ricci's "accommodation" approach did, however, produce evident fruit in his time, and eventually gained recognition as a genuinely valid approach to mission.[27]

With an exceptional memory, and expertise in mathematics, astronomy, and geography, Ricci studied Chinese language and culture to such an extent that he was able to publish more than twenty books in Chinese. In his essay "On Friendship" (1595) and his later work *The True Meaning of the Lord of Heaven* (1603), Ricci displayed a keen—and giftive—sensitivity to the practical interests and spiritual needs of his Chinese friends. Ricci's collaboration with Xu Guangqi and Li Zhizao exemplified his giftive works, characterized especially by a hunger and thirst for righteousness, for himself and his friends. At the same time, however, in his Confucian-Christian gift-project, Ricci showed limitations in his understanding of, and ability to reconcile differences in the broader Chinese-Buddhist-Taoist context.

Matteo Ricci initially struggled to find his appropriate place within his Ming Chinese context, donning the robe and image of a Buddhist monk, until he came to the realization (with the help of his Chinese friends and associates) that he would not be respected by the influential in such an adopted identity. In order to give what he had gone to China to offer, Ricci received the advice of his friends who revered Confucian virtues.

[27] R. Po-Chia Hsia offers a succinct, detailed summary of responses and reactions to Ricci both within and outside China over the course of several centuries.

Ricci's decision to receive the guidance of the Ming leaders, coupled with his decision to "repudiate Buddhism, support Confucianism", at times, put him at odds with certain Buddhist monks and other critics. However, Ricci himself was of such attractive personality and character that even some opposing monks and critics were drawn to Ricci and to what he had to recommend.

In a representative letter-excerpt written on November 13, 1584, Ricci names some of the gifts he has distributed. Ricci describes how these gifts were received, his underlying purpose for his gift-giving, as well as obstacles confronting him and his fellow Jesuits. Also mentioned in the letter are gifts Ricci received, indicating the dynamic, close relationships Ricci and his friends nurtured:

> The Catechism that we have made and printed in the Chinese language, by the grace of our Lord, has been very well received. In it, by means of a dialogue between a Gentile and a Father from Europe, there are presented all the things necessary to be a Christian in good order, good letters, good language. In it the principle sects of China are refuted . . . . The prefect had me make a map in the manner of ours of Europe, but with the distances and names of countries in the Chinese language. And he immediately printed it without my reviewing it or thinking it would be sent to press. He esteems it so much that he keeps the print with him, not wanting anyone to learn about it except those to whom he slowly presents it, the more important persons of China. The building of our little house in Chao ch'ing is almost finished, and although it is small, all the nobility come to see it—so much so that we have no rest. This year the prefect that has been so favorable to us has been made *limsitao*, that is, governor of many cities. This should be no little help at the proper time for the propagation of the Gospel. We have experienced many tribulations, even to the point of being accused falsely of very serious things at the suggestion of the ancient adversary. But from all this God has freed us so that His name may be blessed throughout the ages. (Rienstra 1986, 24-25)

Ricci begins his letter by acknowledging God's grace in the welcome reception of a Chinese Catechism that he and his fellow Jesuits prepared and published for their new associates in China. Ricci reports being requested by the prefect to make a Chinese-language map, a project the Jesuit is most willing to carry out for the official. When the

pleased prefect quickly prints the distinctive map and introduces it to China's VIPs, Ricci is delighted. Ricci is also gratified when he receives many nobles who come to visit the new house that he and his Jesuit-fellows are building.

Ricci's letter clearly indicates an active interchange of giving and receiving between the missionary and his Chinese friends and acquaintances. The fact that the supportive prefect has been promoted to "governor of many cities" means, for Ricci, that the way is being prepared for the Chinese to receive the most important gift that he and his fellow missionaries have to give: the Gospel of Christ. One sentence in Ricci's letter is reserved for mentioning the opposition that the Jesuits face. While the interference and hindrances are many and troubling, Ricci closes his message without a hint of discouragement at the difficulties, because—he firmly declares, God has delivered them for His Name's sake. Admittedly, Ricci and his fellow Jesuits often struggled against disappointment and downheartedness. In this particular letter, however, Ricci is focused on the positive responses of the Chinese community to the Jesuits' presence, and on the various missionary efforts at strengthening mutually-upbuilding relationships.[28]

Ricci's book on friendship, published in 1595, was given to Prince Jian'an (Lord Qian Zhai) in response to the ruler's request to Ricci. In the introduction to his small volume, Ricci relates how his compilation of *The Way of Friendship* came to be, indicating that he and the Prince had established a friendship with each other. In the late Ming dynasty, friendship was a highly discussed topic among male intellectuals, and Ricci joined in the conversation with vigor. Not able to publish his work through his

[28] Rienstra comments on the reality that missionary letters could be censored for various reasons (1986, 6-8). Nevertheless, these factors do not negate the validity of this letter as a representative example of Ricci's correspondence.

sending agency, Ricci was fortunate that his Chinese friends took initiative to publish it for him. Ricci's first book was highly popular, becoming a bestseller at a time when friendship was discussed in terms of its relationship to increasing virtue, giving, and generosity. While the virtues of friendship were sometimes interpreted differently among Ricci and his Chinese discussants, Ricci's gift-book still proved to be a very appropriate way of strengthening friendship and continuing conversation that would break down barriers and increase possibilities for Ricci to interact, deepen his relationships, and pave the way to eventually reach his friends and China with the gift and truth of the gospel he most desired to convey.

Ricci brought with him to China many fascinating material gifts such as scientific and musical instruments and books, prisms, maps, religious art. Ricci also shared his own broad range of knowledge in the fields of religion, science, music, art. His attractive personality, coupled with his intellectual strength, drew many guests and friends to his home where he offered his gifts of hospitality and friendship. Ricci's prolific letter-writing and collaborative translation projects also resulted in his receiving friendship with many Chinese associates over many years. Although he faced limits in his understanding of classical Confucianism and the undercurrents of Neo-Confucianism, Ricci developed a significant knowledge of Confucianism and exerted serious effort at finding common points between Confucian teaching and Christianity. Ricci succeeded to some extent in persuading his Chinese counterparts. Nevertheless, his decision to side with "classical" Confucianism elicited opposition, not only from Buddhists and Taoists, but also from neo-Confucianists (Mong 2015, 394). While Ricci's approach may be considered to have some "anti-missionary" characteristics, Ricci proved himself to be giftive in many ways.

Though not “complete” or “perfect” in approach, and although he did not always embody a beatitudinally giftive attitude, Ricci offered himself as salt and light in relationship with Chinese in his time and context. Ricci’s giftiveness has also made him an example and catalyst for inter-faith and inter-religious dialogue throughout the course of the past four centuries since his death.

Adoniram Judson

Role: Missionary, Translator
Where: Burma (Myanmar)
When: 19th century (1813-1850)

Table 2.2 Timeline for Adoniram Judson

Year	Event
*1788	Born on August 9 in Malden, Massachusetts
*1789	Ann Hasseltine born on December 22 in Bradford, Massachusetts
*1803	Ann enters Bradford Academy in June Sarah Hall born on November 3 in Alstead, New Hampshire
*1804	Judson enters Brown University
*1807	Judson graduates from Brown
*1808	Judson enters Andover Theological Seminary
*1810	Judson resolves to become a missionary On June 28 Judson requests General Association to form a missionary society; meets Ann On July 28 Judson proposes to Ann
*1812	On February 5 Judson and Ann marry On February 6 Judson is ordained at Tabernacle Church, Salem, Massachusetts On February 19 Judson and Ann embark for Calcutta On June 17 Judson and Ann arrive in Calcutta On September 6 Judson and Ann are baptized in Calcutta
*1813	Judson and Ann arrive in Burma
*1819	On April 15 Judson opens a public *zayat*; on June 27 Moung Nau, first Burman convert, baptized
*1823	Judson completes translation of New Testament into Burmese; Judson and Ann move from Rangoon to Ava
*1824	Judson imprisoned; Ann visits Judson in prison
*1825	Judson released from prison; sent under guard to act as interpreter for Burmese
*1826	Judson present at signing of Treaty of Yandabo; Ann dies; Judson's father dies; baby Maria dies
*1827	Judson joins George and Sarah Hall Boardman in Moulmein mission
*1831	On February 11 Judson's brother Elnathan dies in faith; George Boardman dies in Tavoy; Judson finishes translation of Genesis, twenty chapters of Exodus, Psalms, Song of Solomon, Isaiah, and Daniel
*1834	On January 31 Judson finishes translation of Old Testament into Burmese: Judson and Sarah Hall Boardman marry
*1845	September 1 Sarah Hall Boardman Judson dies at St. Helena

*1846	On June 2 Judson and Emily Chubbock marry On July 11 Judson and Emily Chubbock Judson sail for Burma
*1850	On April 12 Judson dies at sea; On April 23 Charlie Judson stillborn at Moulmein
*1854	On June 1 Emily Chubbock Judson dies in Hamilton, New York

Adoniram Judson, who endured ongoing life-threatening situations in Burma, dedicated himself to communicating the gospel to the Burmese particularly through the process of Bible translation. Judson's commitment to translating the Old and New Testaments eventually resulted in a giftive work that has endured through two centuries of use by the Burmese church. This case study seeks to identify evidence of Judson's giftive mission practices in his interaction with people in Burma and with those related to the Burmese mission. Evaluated from a beatitudinal standpoint, the Judson mission bears broad evidence of imitation of Christ and adherence to his teachings in the Beatitudes (See Figure 2c). Beginning with a bird's eye view of the connections between the Beatitudes and Judson's lifework, this chapter proceeds with a closer look at several key examples illustrating what Judson's "mission of giving and receiving" looked like practically in the unfolding of his lifework and relationships.

As a young person growing up in the context of nineteenth-century New England, Judson did not easily take to heart the truth that the "poor in spirit" are blessed.[29] He did, however, eventually come to a realization of his own poverty of spirit and dependence on God (Matthew 5:3; E. Judson 1883, 8-15; Brackney 1998, 123). Acknowledging that "Christ came to save sinners" (1 Timothy 1:15), Judson entrusted his life to Christ, and

[29] Judson's biographers refer to Judson's personal ambitions, and his parents' ambitions for their son. (Frances Wayland 1853, 1:170; Edward Judson 1883, 2-8; Courtney Anderson 1956, 14-15; Rosalie Hunt 2005, 1-7).

then in turn devoted himself to gospel gift-sharing in Burma. Judson's way of being present in a supportive, comforting way [Blessed are those who mourn] with the Burmese, in an environment overtly resistant to gospel witness, was motivated by his identification with the Burmese in their oppressive plight (Matthew 5:4; Hunsinger 25-26; E. Judson, 324-326; Hunt 2005, 345-346). Judson's reliance on God in the face of severe suffering, in order that the Burmese may know Christ, reflected meekness of character, or "strength under control." If the meek inherit the earth, Judson trusted God to save the inhabitants of the land of Burma (Matthew 5:5).

For Judson, hungering and thirsting for righteousness in Burma meant lifelong diligence in Bible translation, and in the production and distribution of catechisms, tracts, and other literature that would reach Burmese who felt the pangs of spiritual hunger and a thirst for the Living Water (Matthew 5:6; Brackney 1998, 124). As the merciful blessed also obtain mercy (Matthew 5:7), Judson offered mercy in the form of works of prayer, care, hospitality, and witness in a *zayat* (wayside chapel) ministry initiated after the first five years of living in his adopted country. Evidence of Judson's purity of heart (Matthew 5:8) can be observed in his single-minded passion to do the will of God throughout his "mission-for-life" commitment in Burma. With the hope of religious toleration for the Burmese people, Judson the peacemaker (Matthew 5:9) offered his linguistic gifts at the close of the first Anglo-Burmese war and in the signing of the Treaty of Yandabo. Imprisoned after being falsely accused that he was a spy, Judson endured torture, even persevering in his work of translating the Bible while in prison and in the face of intense pressure. Thus, he lived by the beatitude, blessed are those persecuted for righteousness'

sake. Upon his release from prison, Judson continued his mission efforts, in spite of the lack of government support (Matthew 5:10).

From a young age, Judson exhibited an unusually keen intellect, many talents, and an evident love of life. Judson's Congregational minister-father and mother naturally

Judson	**Poor in spirit**	**Mourning**	**Meek**	**Hunger and thirst**	**Merciful**	**Pure in heart**	**Peacemaker**	**Persecuted**
	Taking to heart "Christ came to save sinners" (1 Tim. 1:15); devoting his life to Christ & gospel proclamation in a resistant context; contributing leadership in writing a statement to establish the American Board of Commissioners for Foreign Missions	Being present in a deeply supportive and empathetic way with the Burmese in an oppressive context; resolving to suffer loss of life and loved ones; grieving many such losses	Relying on God in the face of severe suffering, for the sake of the Gospel	Resolving to persevere in Bible translation and making a dictionary, gospel tracts, catechisms for the purpose of understanding & acceptance of Christ by the Burmese	Serving in works of prayer, care, hospitality, and witness in *zayat* ministry	Offering his life in single-minded passion to do the will of God on mission in 19th-century Burma	Using linguistic gifts in Yandabo Treaty negotiations, with the hope of religious toleration for the Burmese people	Bearing imprisonment, enduring torture; persevering in spite of lack of government support, and in the face of severe opposition

Figure 2c. Beatitude Gift Chart: Judson

expected their gifted son to achieve greatness, encouraging him in his ambition to excel. Judson's biographers detail his wide- ranging abilities, such as beginning to read at 3 years old, success in studying Greek as an elementary school boy, skill in solving mathematical puzzles, entering college early at 16, graduating at 19—the valedictorian of his class (E. Judson 1883, 2-10; Anderson 1956, 26, 28-35; Hunt 2005, 1, 6-7; Duesing 2012, 55-65). Judson's natural gifts and intense ambition combined with the dual influences of a solid Christian upbringing at home, and deistical philosophy pervading his college years, leading him to a crisis that would take years to resolve. Already at fourteen, Judson had acknowledged a conflict within himself: he had an intense desire to attain high acclaim in his future career, and yet, he knew that the only true and lasting aim for a Christian was to be humbly dedicated to pleasing God and serving others (E. Judson 1883, 8-10; Anderson 1956, 28-30; Hunt 2005, 15-18).

It was not until after he entered Andover Theological Seminary in the fall of 1808 that Judson finally, on December 2, 1808, "made a solemn dedication of himself to God" (E. Judson 1883, 562). Following his public testimony of faith in Christ in May of 1809, Judson's reading of Dr. Claudius Buchanan's "Star in the East", among other influences, prompted him to think about the subject of missions. By February of 1810, Judson recorded that he had "resolved on becoming a missionary to the heathen" (E. Judson 1883, 562), and by June of the same year, Judson, along with Samuel Nott, Samuel Newell, and Samuel Mills, submitted "a statement of view and desires on the subject of foreign missions, which originated the American Board of Commissioners for Foreign Missions" (E. Judson 1883, 562). Thus, prior to Judson's departure for the East in February of 1812, his life of beatitudinal giftive mission had begun. Acknowledging his

own poverty of spirit and need for Christ (Matthew 5:3), Judson then, with other like-minded New England believers, initiated a foreign mission board that would send some of the first inter-continental missionaries from the United States.[30] Judson's early ambition for personal success underwent a gradual transformation, until he became ambitious for God's purposes to be fulfilled in his life, in the lives of his missionary colleagues, and in the lives of those to whom God would send him. One of the first gifts Judson would give the Burmese was his acknowledgement of his spiritual poverty, and his grateful acceptance of the transforming power of the gospel in his life.[31]

As for "blessedness for those who mourn", Judson not only desired that others receive divine comfort; Judson and his family would need the comfort Jesus promises in this beatitude. When Judson committed himself to lifelong mission among "the heathen", he was aware that life could abruptly be cut short, and he, his family, and missionary colleagues could be subject to any number and kind of illness or physical suffering prior to an untimely death. Even at the time of his marriage proposal to Ann Hasseltine, Judson wrote to Ann's father:

> I have now to ask whether you can consent to part with your daughter early next spring, to see her no more in this world! Whether you can consent to her departure to a heathen land, and the hardships and sufferings of a missionary life! Whether you can consent to her exposure to the dangers of the ocean; to the fatal influence of the southern climate of India; to every kind of want and distress; to degradation, insult, persecution, and perhaps a violent death? Can you consent to

[30] This national organization supported all Congregational foreign missions for more than one hundred years after its inception.

[31] The emergence of Judson's giftive mission qualities and actions did not mean the absence of conflict or differences among "the brethren", however. Judson's way of handling his visit to the London Missionary Society prior to being appointed by the American Board of Foreign Missions (ABCFM), and Judson's and his wife Ann's later decision to be baptized as Baptists, raised controversial questions about his motives. Jason Duesing speaks of Judson's "zeal to depart [on mission] as soon as possible" and concludes that, while Judson may have been "at least somewhat manipulative . . . his motive was not selfish gain or acclimation [sic]." "Ambition Overthrown: The Conversion, Consecration, and Commission of Adoniram Judson, 1788-1812." *Adoniram Judson: A Bicentennial Appreciation of the Pioneer American Missionary* (Nashville: B & H Publishing Group, 2012), 73-74.

> all this for the sake of Him who left His heavenly home and died for her and for you; for the sake of perishing and immortal souls; for the sake of Zion and the glory of God! Can you consent to all this in the hope of soon meeting your daughter in the world of glory, with a crown of righteousness brightened by the acclamations of praise which shall redound to her Saviour from heathen saved, through her means, from eternal woe and despair? (Anderson 1956, 83)

Ann's parents, contrary to anyone's expectations, and against the expressed opinions of many, allowed their youngest daughter to make up her own mind about marriage and the prospects of such a mission life with Judson. When Ann and Judson sailed for Asia in 1812, they were newly-weds, who had only been married for two weeks. They would indeed face difficulties not unlike Judson's grim description—including the loss of their children, multiple and repeated illnesses, and Ann's sickness and death in 1826 at 37 years of age. Judson's struggle with depression following Ann's death would test the solitary missionary's resolve to endure whatever his stated commitment to mission demanded. He and Ann had been tested as a team when they fled arrest by the government of the East India Company in 1812, and together they had faced the decision to retreat or to go to Burma when the doors to India closed. They knew what it was to need the promised comfort and blessing of the second beatitude. At the time of the couple's decision to set sail from Madras for Rangoon in June of 1813, Judson's giftive declaration reflected his fervent desire to also bring comfort and blessing to the Burmese, in their life without Christ:

> The poor Burmese are entirely destitute of those consolations and joys which constitute our happiness; and why should we be unwilling to part with a few fleeting, inconsiderable comforts, for the sake of making them sharers with us in joys exalted as heaven, durable as eternity! We cannot expect to do much, in such a rough, uncultivated field; yet, if we may be instrumental in removing some of the rubbish, and preparing the way for others, it will be sufficient reward. I have been accustomed to view this field of labor, with dread and terror; but I now feel perfectly willing to make it my home the rest of my life. (Anderson 1956, 166)

Burma did indeed become the Judsons' lifelong home. In this way, Adoniram and Ann were not only given opportunity to offer gospel gifts to the Burmese, but the Judsons also became receivers of gifts from the Burmese over the course of their missionary lives in their adopted country of Burma.

In his hunger and thirst for righteousness, Judson understood that "translation of the Bible was essentially necessary to the permanent establishment of Christianity in Burmah" (E. Judson 1883, 405); thus,

> in the brief intervals of preaching, and teaching, and imprisonment, and jungle travel, Judson secluded himself in the garret at Rangoon, and afterward in the little room attached to the mission house at Maulmain, and quietly wrought at this prodigious task, until, at last, he could write on January 31, 1834, at the age of fifty-six: Thanks be to God . . . . I have knelt down before Him, with the last leaf in my hand, and . . . I have commended it to His mercy and grace; I have dedicated it to His glory. May He make His own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burmah with songs of praise to our great God and Savior Jesus Christ. Amen. (E. Judson 1883, 405)

Judson's earliest efforts at Bible translation had begun with the book of Matthew, while Ann worked on translating the book of Jonah. Judson's first tract, "A View of the Christian Religion" (E. Judson 1883, 563-565; Dingrin 2009, 3), was a welcome gift in 1816 to the "First inquirer after religion that [the Judsons had] seen in Burmah" (Judson 1823, 93). Judson's gift of a translation of the entire Bible in Burmese has endured through two centuries of use by Burmese-speaking Christians, and it is still highly regarded among Bible scholars and lay people alike.

Nevertheless, La Seng Dingrin, a Kachin scholar, points to Judson's conflicting "two-fold legacy" that, in Dingrin's estimation, needs to be acknowledged by local Christians in Burma "in order to move forward" (La Seng 2009, 489). While the full-blown implications of Dingrin's discussion are beyond the scope of this dissertation, the

hidden legacy Dingrin uncovers deserves mention, first, to understand what Judson had to *receive* in order to complete his Bible translation work in Burma, and second, to hear Dingrin in his claim that this two-fold legacy makes "any discussion of Judson's life and mission work . . . more complete and meaningful" (Dingrin 2009, 485-486). In brief, the "two-fold legacy that Judson left behind" is "his simultaneous rejection of Burmese Buddhism and his recognition of its indispensability" (Dingrin 2009, 485). Dingrin maintains that acknowledgement of Judson's unknown legacy should "balance", "humanize", and "nuance" the "more hagiographic descriptions of the heroic Judson and his mission work (2009, 486).

For the purposes of this dissertation, Dingrin's thesis implies that Judson not only gifted nineteenth-century Burma with his translation of the Old and New Testaments in Burmese; Judson has also gifted the generations after him with an important question. Dingrin states the question, and suggests an initial two-fold answer: What does Judson's two-fold legacy contribute to Burmese Christianity? "The legacy's chief contribution lies in whether the Burmese Christians are aware of the importance of the legacy, and in their ability to relate the indispensability of Burmese Buddhism to how they should interreligiously view the Burmese religion and its devoted adherents" (Dingrin 2009, 489). The focus of Dingrin's discussion is that "Judson held a negative view of Burmese Buddhism, which he rejected and attempted to replace with Christianity. However, he accepted that Burmese Buddhism, together with its sacred language, was indispensable to him, and that without it, he would not have been able to accomplish his translation work or carry out the evangelization of Buddhist Burma" (2009, 486). Judson's hungering and thirsting for righteousness took giftive form in his Bible translation efforts in nineteenth-

century Burma. His beatitudinal giftive legacy is still speaking to Burmese Christians today.

Another carefully prepared gift from the Judsons, a *zayat* (or wayside chapel), was gratefully received by the Judsons' second noteworthy inquirer, a man named Moung Nau. In the early years of life in their adopted homeland, the Judsons had been located in an area isolated from the daily coming and going of people along Pagoda Road. This relative distance from passersby had limited Adoniram and Ann in their interactions among the people. Having first focused on the work of learning the Burmese language for the dual purpose of Bible translation and of communicating with their new friends in their heart language, the Judsons decided in 1818 to move to the busier thoroughfare and build a *zaya*t along the road. This proved to be a merciful evangelistic work [Blessed are the merciful], a contextualized approach that met many Burmese at their point of need in a familiar way. The *zayat* ministry reaped the first fruits of the Judsons' labors. Moung Nau, one of the earliest visitors to the Judsons' *zayat*, became the couple's first Christian convert—in their sixth year of Burmese mission. The *zayat* continued to serve travelers in need of shelter, and worshipers gathered there for religious occasions. Others dropped in for conversation, rest, and discussing village needs and plans. When Judson preached from the *zayat*, he "physically and visually modelled surrounding Buddhist practices" by sitting down, knowing that the "local people were used to hearing religious authorities . . . speak from a seated, cross-legged position" (Kaloyanides 2015; 201-202; Hunt 2005, 169). Missionaries who came after Judson followed Judson's merciful example in similar *zayat* ministries.

The Judsons' gift of a Christian *zayat* to the Burmese also brought to Judson and Ann the gift they had most longed for: someone ready to receive the message of the greatest Gift. Giftive missioners do not give *for* reciprocity in the sense that getting something in return is absolutely assured, but the response of the Judsons' first and second inquirers to the gospel message are gifts that the Judsons received. In some cases, gift giving-and-receiving continued, as a new believer followed the missionary example s/he had witnessed: the bearer of the gospel message communicated the good news, and then received the joy-filled gift of response, as others also came to faith in Christ.

Not all of the gifts Judson gave were welcomed or gratefully accepted. In January of 1820, a new king ascended the throne, and King Bagyidaw received a visit from Judson and his colleague, James Colman. Judson and Colman had set out on the dangerous Irrawaddy Riven for an audience with "The Golden Feet" at Ava. Their mission was to present a petition for the "favor of the excellent king" to preach their religion free of "Government molestation" (Anderson 1956, 250). To accompany their request, Judson and his mission team went to great lengths to find a fitting gift for the king. Not only should their gift serve in some way to help gain needed favor from "The Golden Face"; Judson felt that they should present a gift to the king that reflected the character of the givers. Finally, it was decided that a Bible fit the criteria. They had an English Bible in six volumes, and asked a local artisan to decorate it with gold leaf in Burmese fashion. Wrapped in silk, the sacred book was carried with the missionaries' petition to the king's court.

When the foreign visitors gained entrance into the king's presence, His Majesty was surprised to hear Judson speak in Burmese. "The Golden Feet" showed interest in the

strangers, asking them a multitude of questions about what they taught, how they were different from Portuguese priests, whether or not they were married, and finally indicated that he was ready to listen to his minister's reading of the American teachers' request. After hearing the petition read, King Bagyidaw read it himself. Judson then offered the minister "a carefully abridged and edited copy" of a tract he had written four years prior to visiting the royal court (Anderson 1956, 250). The minister handed the writing to the king, who read: "There is one Being who exists eternally; who is exempt from sickness, old age, and death; who is and was, and will be, without beginning and without end. Besides this, the true God, there is no other God . . ." (Anderson 1956, 251). After reading the first sentence, King Bagyidaw stopped, "opened his hand with indifference and let the paper fall to the floor" (Anderson 1956, 251). The minister then spoke for the king: "Why do you ask for such permission? Have not the Portuguese, the English, the Moslems, and people of all other religions, full liberty to practice and worship according to their own customs? In regard to the objects of your petition, His Majesty gives no order. In regard to your sacred books, His Majesty has no use for them. Take them away" (Anderson 1956, 251). A giftive missioner's gift may not always be heartily welcomed. Judson's less-than-favorable audience with King Bagyidaw involved the gift of a Bible that was refused. Neither did the king see a need for the foreigner's religion. Judson and his missionary team would have to carry on their mission work without the legal support of the Burmese government.

Judson himself once refused a gift, though for reasons different from King Bagyidaw's refusal to accept Judson's Bible-gift and grant the missionary's request. In 1823, Brown University recognized Judson for his exemplary work and service in

mission by conferring upon him a Doctor of Divinity degree, a gift Judson declined to accept (E. Judson 1883, 319-320, 565). Judson's decision in May of 1828 to refuse the honorary doctorate, while a polite refusal, reflects his firm view that such a gift would not serve his mission purpose in relationship with the Burmese and those influenced by him in his mission context. In Judson's estimation, accepting the gift would not strengthen his relational bond with his Burmese community. Rather, receiving the gift from Brown University would potentially be detrimental. Keenly aware of his personal struggle with pride as a younger man, Judson had committed himself to Christlike mission for life. He was resolutely determined to faithfully live out his commitment, allowing nothing to take precedence over the divine call he had gratefully received (E. Judson 1883, 319-320).

Not long after Brown University's recognition of Judson and his mission efforts, King Bagyidaw called for Judson to be imprisoned. The same king who had rejected Judson's petition for legal support of Christian mission in Burma put Judson in prison, under false accusation of being a spy for the British (Kaloyanides 2015, 205; 213). In the case of Judson in his imprisonment from June 1824 to May 1825, he and Ann faced dire life-and-death circumstances [Blessed are those who are persecuted for righteousness' sake; Blessed are the peacemakers]. The Judsons had acknowledged their complete dependence on God in their prior commitment to serve both God and the people of Burma. Thus, Judson endured the horrors of the death prison, while Ann risked her life—and the life of the Judsons' unborn child—in dangerous prison visits. Ann went to such lengths as to pay the guards in order to be allowed to get to Judson with food to sustain him. Besides providing for her husband's physical needs, at one time Ann delivered to

Judson his Bible translation work-in-progress, hidden in a pillow (Brackney 1998, 123). The prison episodes in which Adoniram and Ann persevered saw Ann

> pleading her situation to wives in the royal family, local officers, and the City Governor in charge of prisons. Ann would bring these influential people gifts of cheroots, tea, and eventually pieces of her silver flatware. . . . This helped her get her husband better food and treatment and also helped her to learn of plans to search her home, which gave her enough time to hide the manuscript of the Burmese translation of the New Testament Adoniram had been working on for a decade to protect from seizure or destruction by the Burmese authorities. . . . Ann smuggl[ed] the manuscript into Judson's prison inside a pillow where he kept it safe during the year he was incarcerated at Ava. But when the prisoners were marched off to the nearby village of Aungpinle to be executed in the hot season of 1825, Judson had to leave the manuscript pillow in the prison yard. When Ann, her newborn baby Maria, and Moung Ing, the Judsons' second Burmese convert, arrived at the evacuated prison, Moung Ing rescued the pillow and the manuscript. (Kaolyanides 214)

Judson escaped execution, and "he was eventually called from his confinement to the Burmese court to serve as its translator in negotiations with the British, which culminated with his work on the Treaty of Yandabo that ended the war on February 24, 1826 (Kaloyanides 214).

Through the course of his mission life in Burma, Adoniram Judson gave "giftively": in the spirit and imitation of Jesus' beatitudinal life and teaching. Judson struggled with pride in his early years, and later, in declining an honorary Doctor of Divinity degree from Brown University, expressed a decisive resistance in the face of opportunity to give in to public recognition of his achievements. Enduring the "gift" of suffering from chronic illness, Judson, along with his three successive wives, gave concentrated energy to language study for a complete translation of the Burmese Bible and Christian literature, and received collaborative gifts in ongoing translation work in their adopted Burmese home. Judson offered a life of faithful witness for the conversion of Burma to Christ, preaching and pastoring in a creative, contextualized *zayat* ministry,

and in establishing churches. Persevering through torturous prison years, Judson endured the deaths of two wives as well as the loss of several of their children.

On April 12, 1850, Judson died and was buried at sea, thirty-seven years after he had left his boyhood home and family to make Burma his home and mission for life. In offering his life and longings first to God and then for the people of Burma, Judson experienced the meaning, purpose, and fulfillment that only a giftive missioner can receive.

Guido Verbeck

Role: Missionary, Teacher, Translator, Foreign Advisor, Administrator
Where: Japan
When: 19th century (1859-1898)

Table 2.3 Timeline for Guido Verbeck

Year	Event
*1830	Guido Herman Fridolin Verbeck was born on January 23, in Zeist, Utrecht, Holland. He was the 6th of 8 children in a Moravian family
*	Studies in preparation for a career in engineering
*1852	Invited to the United States by brother-in-law to work at a foundry near Green Bay, Wisconsin
*	Moves to Brookyln, New York to seek employment near his sister; Works as a civil engineer in Arkansas; designs bridges, structures, and machines; Contracts cholera; commits life to missionary service
*1854	Discovery of Bible "lost" at sea, off the coast of Kyushu, Nagasaki, Japan
*1856	Verbeck enters Auburn Theological Seminary in Auburn, New York
*1859	Graduates from seminary; Marries Maria Manion; sails to Japan
*1862	Murata Wakasa sends messengers to Verbeck in Nagasaki to study English and the Bible
*1864	Verbeck teaches foreign languages, politics, science at the Yogakusho School for Western Studies in Nagasaki
*1866	Secret baptism of Murata Wakasa, his brother Ayabe, and Shuzo Motono, at Verbeck's home
*	Verbeck cooperates with Takahashi Shinkichi to publish Satsuma Dictionary
*1869	Verbeck is recommended to receive appointment as teacher at Kaisei School (later Tokyo Imperial University) Serves as counselor to Meiji government; recommends German language for modern medical education and practice in Japan
*1871	Verbeck leads in inviting William Elliot Griffis from Rutgers University to teach at Fukui Domain Academy Ministry of Education established; Verbeck becomes advisor to the Ministry
*1873	February. Edict against Christianity lifted Death of Murata Wakasa Verbeck is given 6 months' leave by Japanese government to join Iwakura Mission
*1877	Verbeck teaches at Gakushuin Decorated by the Emperor Meiji with the Order of the Rising Sun
*1879	Verbeck returns to missionary work full-time

*1886	Verbeck is appointed first Trustee of Meiji Gakuin University
*1887	Verbeck completes Japanese translation of Old Testament Psalms and Book of Isaiah
*1891	Verbeck and family granted permanent residency in Japan by Japanese government
*1898	Verbeck suffers a fatal heart attack at his home in Tokyo on March 10; receives a government-sponsored funeral; is buried in foreign section of Aoyama Cemetery in central Tokyo

Scholars concur that Guido Fridolin Hermann Verbeck stands out among all the missionaries of his time in Japan (Griffis 1900; Welch 1937; Takatani 1978; Jones 1980; Beauchamp 1980; Laman 1980, 2012; Ohashi and Hirano 1988; Burks 1990; Earns 1997; Murase & Matsuura 2004; Murayama 2007; Ion 2009; Ito 2012; Hommes 2014). When Verbeck died, one of many published accolades to him read: "If there is, among the foreign missionaries resident in Japan, any one whose life deserves to be recorded in her history, Dr. Verbeck must be that one…." (*Japan Evangelist*, June 1898, 182). More than a century after Griffis' biographical tribute to Verbeck, Laman strongly reasserted, "No other missionary to Japan, before or since, has had as large an impact on that nation" (Laman 2012, pp)[32] Even those "like [Kanzo] Uchimura and Uemura who criticized the missionaries". . . deliberately singled out Verbeck as an exception" (Hommes 2014, 356). Nevertheless, Verbeck's mission legacy remains known only among a limited circle, and deserves analysis heretofore not given him from the giftive mission viewpoint—in his

[32]Hamish Ion, in his reappraisal of the first fourteen years of American Protestant missionary activity in Japan, contends: "Of all the missionaries in Japan between 1859 to 1873 [the span of Ion's study], Verbeck appears to have been the most influential because of his government and educational service." *American Missionaries, Christian Oyatoi, and Japan, 1859-1873*, Vancouver and Toronto: U of BC P, 2009. 283.

bearing and receiving gifts through interaction with people in his sphere of influence at a resistant time and place.[33]

Karen Seat describes the challenging circumstances Verbeck faced in the Land of the Rising Sun:

> Japan's relatively independent political status posed unprecedented problems for American missionaries. It turned out not to be so easy to transport American Protestant cultural ideals. . . . Japan posed unique problems. While Japanese leaders accepted missionaries into the country as part of their efforts to ward off more direct Western imperialism, missionaries were required to negotiate with a non-Western and non-Christian government on its own terms. (Seat 2008, 10)

At the same time, the Meiji government (1868-1912), motivated by the goal of securing revised treaties, adopted a policy of "appropriating certain Western institutions and ideologies—such as those related to business, government and education" (Seat 2008, 12). This policy resulted in opportunities for American missionaries to establish a number

[33] Verbeck's original correspondence from 1859-1898 and annual reports from 1859-1874, referred to in this case study, are housed in the Archives of the Gardner A. Sage Library of the New Brunswick Theological Seminary of the Reformed Church, New Brunswick, New Jersey. Michiyo Takatani's volume *Furubekki Shokanshu* [*Verbeck's Correspondence*] (Shinkyo: Tokyo, 1978) includes Verbeck's correspondence that relates particularly to his mission activities. For nearly 100 years, William Elliot Griffis' biography, *Verbeck of Japan: A Man Without a Nation who Helped to Make a Nation* (1900), was the only Verbeck biography, written in English. In 1988, Akio Ohashi and Hideo Hirano authored *Meiji Ishin to Aru Oyatoi Gaikokujin: Furubekki no Shogai*. [*A Foreigner Employed by the Japanese Government in the Meiji Restoration: The Life of G. H. F. Verbeck*], a biography that includes a significant recounting of the baptism of Murata Wakasa, with important photos, a timeline of Verbeck's life, and background clarifying significant societal, cultural, and political influences in Meiji Japan. James M. Hommes' doctoral thesis (2014), verifies Verbeck's exemplary witness and commitment to Christian mission among Verbeck's Japanese friends, colleagues, neighbors and critics. Noriko Ito's biography, *Guido F. Verbeck: A Life of Determined Acceptance* (Ayumu Shuppan 2012), covers Verbeck's life in the Netherlands, the U.S., and Japan. Earns' "A Miner in Deep and Dark Places: Guido Verbeck in Nagasaki, 1859-1869" (1997) offers a brief but detailed account of Verbeck's life and work. Hazel Jones and Ardath Burks have researched Verbeck through the scholarly literature available in Japanese on foreign employees in Japan (1980, 1990). Eisaku Furuta has published Otemae University journal articles based on Japanese sources on Verbeck (2002-2004). Junko Nakai Hirai Murayama, in her doctoral dissertation (2007) and other publications, covers Verbeck's Bible translation work on the Psalms in the 1880s. Akira Sasaki, relying heavily on Verbeck's correspondence, narrates a chronology of Verbeck's life in several articles. Herbert Welch includes a chapter on Verbeck in his *Men of the Outposts: The romance of the modern Christian movement* (Nashville: Abingdon, 1937). Gordon Laman's *Pioneers to Partners: The Reformed Church in America and Christian Mission with the Japanese* (2012) contains historical accounts of Verbeck and his missionary colleagues in Japan. These works represent recent scholarly attention given Verbeck; nevertheless, the lack of overall attention in the literature given to Verbeck and mission in Japan underscores the need for this case study.

of educational institutions, to actively participate in Japan's reconstruction, and to "serve in a variety of advisory capacities" during the early Meiji period (Seat 2008, 12). Describing the missionaries' point of view as "ethnocentric", in that they wanted "to help people in non-Western cultures attain the success they believed the United States had achieved because of its Christian character", Seat also argues that this perspective was "not identical to the view of pure capitalist interests" (Seat 2008,11). In spite of the displeasure of many Japanese who were not in favor of United States involvement in Japan, nineteenth-century missionaries fully supported the "United States' move to open Japan to the West" because they felt it was "very good news for the spread of Christianity" (Seat 2008, 11). However, "missionaries mistakenly believed Christianity would be adopted by Japan as enthusiastically as the country seemed to be embracing Western-style education" (Seat 2008, 13).

As to the resistant context of nineteenth-century Japan, Verbeck reported: "We found . . . the nation not at all accessible touching religious matters" (Verbeck correspondence 1880, Japan Mission of the Reformed Church in America [JMRCA]). So recent was the reality of the centuries-long, torturous ban against Christianity in Japan, that Verbeck observed Japanese people who would unconsciously reach for their throat, "to indicate the extreme perilousness of such a topic" (Verbeck correspondence 1860, Japan Mission of the Reformed Church of America). In this environment, Verbeck's lifestyle, seen by Japanese citizens, government officials, and fellow missionaries, caused him to be sought out for service in numerous roles where he worked giftively as a teacher, educational and mission administrator, government advisor, preacher, and Bible translator.

Among the abundant varieties of gifts Verbeck brought to offer Japan during his years on mission, three beatitudinal gifts stand out: his hunger and thirst for righteousness, his way of peacemaking, and his willing courage in the face of persecution and overt opposition to Christianity. Often Verbeck exhibited all three of these beatitudinal gifts simultaneously. Verbeck's expression of these gifts is discernible in decisions, actions, correspondence, conversations, and relationships with people in his daily life and ministries of teaching, advising, preaching, and translating. Other

Verbeck	**Poor in spirit** Recognizing his own spiritual poverty through illness, leading to his commitment to a life of mission in Japan	**Mourning** Mourning over the need for Japanese to favorably receive the gospel gift, and over the delay in work to establish religious liberty in Japan	**Meek**	**Hunger and thirst** Working in joint Bible translation and ministries of preaching and teaching with Japanese leaders, declaring in word and action: "It is my duty to give all my time and strength" to the work	**Merciful**	**Pure in heart** Clearly conveying his single-minded desire for God's purposes to be fulfilled in God's time and way	**Peacemaker** Teaching and preaching, in public support of unity of Japanese churches; recognizing contribution and interpretation of life that each person and culture can make; earning trust across a broad spectrum of Japanese and foreign missionaries even during period of national and local resistance against Christianity; faithfully serving in peacemaking ministry of hospitality and learning in his home	**Persecuted** Repeatedly risking threat of death, torture, extradition from Japan

Figure 2d. Beatitude Gift Chart: Verbeck

beatitudinal gifts such as mercy and purity of heart, while perhaps somewhat less obvious, find expression in Verbeck's interaction with Japanese citizens, students, government leaders and fellow missionaries (Figure 2d).

Verbeck's foremost aim, from the beginning to the end of his life and work in Japan, was to convey the message of the gospel of Christ. In giving himself to "recommending Christianity to them [the Japanese people] . . . and disposing them favorably toward it" (Verbeck correspondence, September 9, 1881, JMRCA), Verbeck offered linguistic gifts (Dutch, German, French, English), knowledge and skills in engineering, law, history, the Bible, Christianity, translation, administration, education, politics, public speaking, capability in interpersonal communication, and building trust in personal, missionary, and governmental relationships. In the giving of these various gifts, Verbeck also received gifts from the Japanese.

Although Verbeck was restricted from openly witnessing or preaching publicly during his nearly ten years in Nagasaki (1860-1868), he devoted himself to learning Japanese language, gaining a deep understanding of Japanese culture, and building relationships with students who came to him eager to learn English, Western science, technology, and more. Verbeck (as well as other missionaries during this prohibition period) made the most of the interest many young Japanese people showed in learning. Thus, Verbeck taught English and other subjects in the privacy of his home. Using the Bible as one of the textbooks for English learning served the dual purpose of stimulating students' interest in Christianity and nurturing the budding faith of several students. Verbeck also provided to his inquirers supplies of books, Bibles, and pamphlets, many from the Presbyterian mission press in Shanghai (Laman 2012, 68). In these and other

ways, Verbeck delivered his beatitudinal gifts of a hunger and thirst for righteousness, a strong desire for peace, and evident courage in the context of official government resistance to missionary activity.

Verbeck's Japanese associates often responded favorably toward him, confirming a match between the gifts he gave and the needs that were met. Verbeck's way of giving served in initiating friendship, and also in strengthening relationships of giving and receiving between Verbeck and his Japanese associates and friends. Beginning in 1862, the Verbecks welcomed into their home student-messengers of Murata Wakasa. Wakasa, a high-ranking samurai official, secretly sent his younger brother Ayabe and a young junior officer Motono to Verbeck for English and Bible study (Verbeck correspondence 1862, 1866; Griffis 1900, 101-103; Laman 2012, 67-68). Verbeck describes the earnest response of one of these Bible students:

> One of the scholars translates my notes on the Scriptures into Japanese. He told me some days ago, that he thought the exclusiveness of his country and any past misunderstandings with foreigners, were owing to a want of knowledge of the nature and tendency of the Christian religion, and that the best preventive of future troubles would be to acquaint his countrymen with these, and that therefore he would write out my explanations in the common popular style of writing. (Griffis 1900, 109)

Clearly, Verbeck's giftive initiative was met with a grateful response from this eager student-receiver, who shared Verbeck's desire for peaceable, just relations between Japan and other countries. Meanwhile, others considered how to do away with the "Americanized-Dutchman."

In the spring of 1863, Wakasa learned of a plot to assassinate Verbeck, and sent his brother Ayabe to warn Verbeck of the danger. Verbeck and his family took cover in Shanghai until October of 1863. On his return to Nagasaki, Verbeck continued to study

for more than two years with Motono, who traveled the two-day journey from Saga to Nagasaki, relaying questions from Wakasa about difficult parts of the New Testament and delivering books Verbeck obtained for a small clandestine Bible study group in Saga led by Wakasa. While government restrictions and life-threatening dangers lingered around them, Verbeck willingly proceeded in his giftive efforts, for the advance of another Kingdom, and the blessing of his Japanese student-friends. He trusted Jesus' promise in the last beatitude, that the Kingdom of heaven belongs to those persecuted for righteousness' sake.

In making himself available to teach and distribute educational materials that met the needs and interests of an increasingly wider circle of students, Verbeck earned a reputation that drew the attention of government officials, some of whom recognized how Verbeck's gifts could be beneficial to the country (see Figure 4b). In 1864, the feudal lord of the Saga Domain, Nabeshima Naomasa, asked Verbeck to be head teacher of a government school in Nagasaki, to train young Saga samurai (Auslin 2011, 76).

In 1866, Murata Wakasa himself traveled from his home in Saga to the Verbecks' in Nagasaki, for the purpose of requesting baptism—even though the long-standing government ban against Christianity was still in effect.[34] Due to the very real possibility of severe punishment, torture, and death for those making such a commitment in baptism—a threat that extended to their family members as well—Verbeck was surprised at Wakasa's firm desire to be baptized. Still, Verbeck honored the request, after which Wakasa declared, "Now I have that which since long I have heartily wished for"

[34] Laman details the miraculous story of Murata's conversion, beginning with the discovery in 1854 of a Bible floating in Nagasaki harbor (67-71). Griffis' account offers some other portions of the events (101-104; 125-128).

(Verbeck correspondence; Laman 2012, 70). Verbeck had to wait several years before he could send the mission board in America the astounding record of his first personal encounter with Wakasa, his long-distance Bible student. In spite of the danger, both Verbeck and Wakasa experienced the joyous fulfillment of having their hunger and thirst for righteousness satisfied—in Verbeck's seventh year in Japan, and twelve years after the Bible lost at sea had found its way into the hands of the seeking samurai gentleman.

Verbeck's description of the day Wakasa appeared at his door displays both men's deep joy:

> His eyes beamed with love and pleasure as I met him. He said, 'I have long known you in my mind, and desired to converse with you, and I am very happy that in God's Providence, I am at last permitted this privilege.' [Wakasa continued] 'Sir, I cannot tell you my feelings when for the first time I read the account of the character and work of Jesus Christ. I have never seen, or heard, or imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the record of His nature and life.' (Griffis 1900, 126)

Upon returning to Saga, Wakasa did report his baptism to the feudal lord Nabeshima, who respectfully allowed the decision of his first minister Wakasa, second-in-command only to Nabeshima himself (Figure 4c). Word of Wakasa's conversion somehow reached the shogun in Tokyo, who made orders for punishment. The shogun's orders were not enforced by Nabeshima, however, except for the burning of some of Wakasa's books. Wakasa was able to live quietly in Kubota town in Saga, where others of his family in time also came to Christian faith, and Wakasa translated portions of the Bible from Chinese to Japanese (Griffis 1900, 128; Laman 2012, 70-71).[35] The ban against Christianity remained in effect until 1873, the same year Wakasa died, at 58 years of age.

[35] Griffis refers to an 1863 report of the Japanese Christian samurai: "In [Wakasa's] own family tree there are good and fruitful branches that are green and flourishing in Jesus Christ" (1900, 128).

Verbeck's giftive mission in his interaction with people in Japan consistently revealed his passionate desire for what is good and right (Matt. 5:6). Verbeck displayed courage in peacemaking efforts aimed at government reform and persevered until Japan's oppressive edict against Christianity was lifted (Matt. 5:9,10). Offering these gifts as he served in his diverse, separate, and overlapping roles in government and missionary service, Verbeck played a prominent role in the small missionary community in Tokyo, attending missionary events (e.g. the first missionary conference in the fall of 1872), preaching on Sundays (sometimes twice), and hosting Bible classes in his home (Griffis 1900, 282, 278). Verbeck's hunger and thirst for what is right and just to be realized in Japan was also embodied in his commitment to preaching and Bible translation. Recognizing Verbeck's unusual ability in conveying biblical truth when he preached, Griffis asked a Japanese "preacher of many years' experience in the pulpit the secret of Mr [sic] Verbeck's power over the hearts of the Japanese." The response: "he thought it was marvellous [sic] skill in using passages from native authors to defend, illuminate, and enforce Scripture truth, and show that God 'in these last days hath spoken to us'" (Griffis 1900, 302).

Further, Verbeck's gift of transcending "the boundaries of a single national identity" not only enabled him to identify himself as Dutch, American, or Japanese—observers could also see Verbeck as belonging to any of these groups (Hommes 2014, 315). As the subtitle of Griffis' biography of Verbeck describes him: a "citizen of no country", Verbeck had "an identity which is potentially more fluid" (Hommes 2014, 315-316). This lack of any state citizenship ultimately served in Verbeck's gifting in

peacemaking across the borders of nationality, and it led to him and his family receiving a special gift in return from their adopted country of Japan (Figure 4a and Figure 4d).

A native of the Netherlands, Verbeck emigrated to the United States at twenty-two years of age, where he lived, worked, and studied seven years until he and his bride Maria Manion Verbeck sailed for Japan in 1859. Verbeck applied for American citizenship, but encountered "insuperable obstacles" (Griffis 1900, 327). Subsequently, in 1891, after 23 years living in Japan, Verbeck and his family were granted a special passport by the Japanese government, allowing him, his wife, and seven children to "live under the protection of our [Japan's] Imperial Government" (Correspondence to Verbeck from Minister of Foreign Affairs, 1891; Griffis 1900, 329). Griffis describes this "honor conferred upon an alien as *absolutely unique* in the modern history of Japan" (1900, 330 italics mine). The passport, endorsed with the Seal of the Department of Foreign Affairs, gave permission to the persons named "to travel freely throughout the empire in the same manner as the subjects of the same, and to sojourn and reside in any locality" (Griffis 1900, 330). Not only did Verbeck and his family receive a unique honor; the gift of the passport also represented in concrete form the trust, respect, and gratitude Verbeck received from the Japanese government.

At the request of the new Meiji government leaders—many of whom were his former students from his first years of mission and teaching in Nagasaki—Verbeck helped to lay the foundation of Tokyo Imperial University, teaching multiple subjects at Kaisei Gakko to Japan's first generation of those who would lead foreign affairs (see Figure 4c). Among the scholar-students in Verbeck's charge was "the precocious" Mori Arinori, who was "posted to Washington as Japan's first permanent representative"

(Auslin 2011, 76-77). Verbeck the peacemaker also served as a trusted government advisor among leaders of the old and new governmental systems. He "urged the use of German for modern medical studies, and was sought out for advice on political issues, such as the establishment of the prefectural system, ending seven centuries of samurai rule over semiautonomous domains" (Auslin 2011, 77). Other giftive opportunities presented to Verbeck were based on the years of earning the trust of his Japanese students-turned-colleagues and government officials. For example:

> For Verbeck, the way that he transcended both regimes was related to the interpersonal relationships and trust he engendered with various elites as their teacher of Western learning. . . . Verbeck provided an ideal transitional figure who not only represented a sense of continuity in the commitment to the modernizing reforms for both regimes, but also a trusted figure who would allow the new leaders to maintain the continued policy of Japanese control over this process (Hommes 2014, 314-315).

Verbeck desired to gift Japan "in ways that would serve a higher mission in God's providence, leading to a greater acceptance of or conversion to Christianity" (Hommes 2014, 313). Referring to the potentially long years required for such a gift to be received, Verbeck reflected, "I rather look upon the present time of labor as a preparation and qualifying of one's self for worthily and suitably proclaiming to these very upper grades the unsearchable riches of Christ. The Lord grant it in His time" (Griffis 1900, 309). Desiring not only to give appropriate practical gifts, Verbeck verbally expressed and demonstrated genuine love for Japanese people, his Japanese friends, the Japanese church. In these ways, Verbeck gave the gift of himself as well. In a letter to the Japanese director of the Nobles' school, Verbeck wrote: "It is a happy circumstance that the work I have to do for these [American Christian] societies is at the same time altogether for the

benefit of your countrymen. I love your people and I like to work for them" (Verbeck correspondence September 7, 1881, JMRCA; Griffis 305).

Verbeck's gift of desiring what is right was evident in his understanding, expressed in his own words: "Our work has to change with the times" (Griffis 1900, 304). When laws toward Christian activity in Japan finally changed for the better, Verbeck discerned, "At such a time as the present when preaching and educating for the ministry can be effectively carried on, I think that we may leave mere secular teaching to secular teachers" (Verbeck correspondence July 24, 1877; Griffis 1900, 289). After Verbeck made the decision to leave his government post and devote himself exclusively to serving the needs of the Christian mission in Japan, he reflected: "When I was in the service of the Japanese government and Japanese friends, and was entirely supported by them, I always considered it my duty to give all my time and strength to them. Now I am entirely supported by two American [mission] societies, and hence it is my duty to give all my time and strength to their work" (Griffis 1900, 304).

Verbeck's support of local church and community life is further seen in his preaching, Bible teaching, speaking at the inauguration of the Japanese Young Men's Christian Association, and initiating the raising of funds for building the first church of Tokyo free of debt (Verbeck correspondence May 12, 1880, JMRCA; Griffis 1900, 298-299). Moreover, Verbeck exercised his gifts of wisdom and insight as he related with maturing believers in Japan:

> Verbeck . . . respected the need of the Japanese Christians to graft their traditions with the new religion and [understood] that there were no simple or easy solutions . . . 'He was sensible enough to know that the new must find some bonds of connection with the old, and tactful enough not to oppose a situation he could not remedy. . . . Verbeck had 'an underlying feeling that each people . . . had

> some contribution or peculiar interpretation of life to make to an ideal society, or civilization, or religion, of the future.' (Hommes 2014, 366-367; Ryder 138, 151)

In his letters during the mid-1880s, Verbeck writes about advice he gave to Japanese church leaders who were beginning to "challenge the Western theological and creedal standards of the missionaries" (Hommes 2014, 350). Further, Verbeck's support of the Japanese church at a governmental level is clear in a letter to the United States Mission Board. Note that in Verbeck's mind, his support for the church was at the same time for the benefit of Japan as a whole:

> I was somewhat hopeful at the time . . . to do good service to our cause as well as to the government in assisting in the framing in a beneficial code of church-laws. So far I have been disappointed, as the government is so involved in other more immediately pressing affairs of state that for the time being its attention is quite withdrawn from the important question of establishing religious liberty on a sound basis . . . ." (Verbeck correspondence to J. M. Ferris 19 February 1878, JMRCA)

During the final third of his years in Japan, Verbeck devoted himself to Bible translation of the Psalms, preaching and evangelistic tours. In fulfilling these commitments, Verbeck continued to embody his beatitudinal gifts such as hungering and thirsting for righteousness and his dedication to peacemaking. In his giftive offerings, Verbeck also received grateful expressions from those to whom he gave.

Another example of Verbeck's giftiveness that inspired receptivity and reciprocity was evidenced in July of 1878. Verbeck was preparing to go to the U.S. with his family. He was in need of recovering his health, and his children would be enrolled in school there. Griffis' description of Verbeck at this time—revealed through gifts Verbeck received from others—underscores Verbeck's gift of relating peaceably and mercifully to people from all backgrounds, stations in society, and religious positions: "For about a month before his departure, he was overwhelmed with tokens of affection from nobility,

gentry, and commons, from official and private parties, from high and the low, from the Christian, and, as this son of hope wrote, '*as yet* unChristian'" (Griffis 1900, 289). Verbeck verbally expressed the genuine love he demonstrated: "I value the souls of the poor as highly as those of the high and mighty" (Griffis 1900, 306). On this visit to the U.S., "[In Verbeck's] first letter from San Francisco . . . he laments, 'What amidst all the novelty and advantages of this great city we miss most in our daily dealings are the docile and kindhearted Japanese'" (Griffis 1900, 293).

At times Verbeck's desire to live as a peacemaker was tested, but seldom if ever did he disclose any friction with his Japanese friends. Evaluating his first two decades in Japan, Verbeck considered:

> . . . from 1859 to '79, for twenty years, I worked and stood alone, decided all matters large and small according to the best of my judgment: there was little or no occasion for collisions with brethren having life ideals and aspirations, though founded virtually on the same foundations and with the same hopes in view, yet so totally different that mutual understanding becomes at times exceedingly difficult. . . . With the Japanese, I am happy to say, there exists not a shadow of this feeling; for if there is one sense strong in me, it is that my mission is to the Japanese, that I am here to benefit them. (Griffis 1900, 308)

Verbeck's firm desire to benefit the Japanese people reflects his beatitudinal attitude of mercy and compassion for them, as well as his single-minded [pure-hearted] desire for their good. As Verbeck's biographer observed: "He gave his advice as a man of affairs and of this world, and in the sincere belief that he was doing the right thing in the sight of God, as well as for that which was ever his desire and end in view, the good of the Japanese people" (Griffis, 276).

Alternately, Verbeck confessed that mutual understanding with the brethren was "at times exceedingly difficult". This admission gives evidence of the realistic challenges

Verbeck faced, and the limits he sometimes felt in relationship with his fellow missionary colleagues. In spite of such hurdles, Verbeck came to be

> trusted among governmental and missionary leaders in giving advice on policy issues, modernizing reforms, offering a sense of continuity, resolving challenges to authority in theological and creedal matters. He took initiative in assisting in the framing of a beneficial code of church-laws, for the good of the nation and the missionary cause; he held a vision of establishing religious liberty on a sound basis. (Griffis 1900; Hommes 2014)

Besides, "Verbeck's work as an adviser was 'versatile' and 'effective in influencing the government to reform', . . . [even though] as a Christian missionary, he should not have engendered such widespread admiration and deep trust from so many during a period of general hostility toward Christianity in Japan. . ." (Hommes 306, 329). The education and modernization that Verbeck helped Japan to achieve were "in God's providence, to serve a higher mission, to somehow lead to a greater acceptance of or conversion to Christianity" (Hommes 313).

In Verbeck's government service and advising, helping lay the foundation of Tokyo Imperial University, teaching multiple subjects at government and mission/theological schools, Bible translation, preaching and evangelistic tours, he kept his main aim at the forefront, that of "recommending Christianity to them . . . and disposing them favorably toward it" (Verbeck correspondence September 9, 1881, JMRCA; Griffis, 301, 304). By 1877 he had begun to teach homiletics and evidences of Christianity in the theology school that later merged with Meiji Gakuin. (Hommes 298; Letter from G. F. Verbeck to J. M. Ferris 27 May 1877, JMRCA). Significantly,

> regarding the hotly debated issue of self-government for the Japanese church, [Verbeck] remarked that 'in all our intercourse with and arrangements for the people of Japan, there should shine forth a real love for them. All this desire for self-support and efforts toward it springs from this as its paramount motive, and is for their real good alone'. . . . Uemura Hasahisa, one of the early church leaders,

> said of Verbeck, that 'he gave his life for the development of Japan and emotionally enjoyed her development.' (Hommes 353; Proceedings of the Osaka Missionary Conference, 275)

On an occasion when he was asked his view of funding for the establishment of a new mission school, Verbeck answered with a clear demonstration of his strong beatitudinal giftings. In sum, Verbeck's singlemost desire was for the greatest good for the most concerned:

> The most important thing in Japan today is the gospel faithfully preached, and if this should be at all interfered with by the new college, as far as the contribution of means is concerned, I think it had better be left alone. The government does so much for secular education and its institutions are so complete in their various appointments, that if an independent college is to be gotten up, it had needs be a very good and superior one. (Verbeck correspondence June 18, 1879, JMRCA; Griffis, 295)

At one point, ". . . a movement among the missionaries was made to secure a history of Protestant missions in Japan. By unanimous consent, Dr. Verbeck was urged to attempt this task"; part of this 183-page history was read at the famous Osaka Conference of Missionaries in 1883 (Griffis, 309-310). And so, ". . . years passed away in steady toil at Bible translation, evangelistic tours, on the work of hymnology, in teaching in the theological school, and in manifold labors connected with the organization and maintenance of Christian Churches" (Griffis, 319). Verbeck consistently interacted with his Japanese associates in a giftive rhythm of giving and receiving. He rejoiced in this mutuality that reached beyond the limitations of social or religious barriers:

> Thus, by the early 1880s, Verbeck…was engaged in work that partnered with the Japanese church and its leaders. His translation work on the Bible (done in conjunction with Japanese leaders), his preaching tours throughout Japan, (accompanied by many of these Japanese leaders), his seminary teaching to prepare Japanese pastors (particularly in homiletics), his speaking at shinbokukai lectures (and other meetings such as Temperance society meeting and Christian school graduations)—all of these consumed much of his time in the 1880s. Verbeck also supported the Japanese church's desire for unity, writing after an evangelistic meeting of '. . . the sweet fraternal spirit with which a number of

> brethren of different Missions, dropping all [the] many distinctions of nationality and denomination worked heartily together for their one Lord and Master! Would that such blessed experiences were more common'. . . . Verbeck . . . publicly supported such efforts of the Japanese church. Verbeck also apparently supported the Japanese church's desire in the late 1890s to be autonomous and eventually free of missionary control. (Hommes, 351-352)

When Verbeck was recognized by the Japanese government for his service in mission and education, he graciously received the honor (see Figure 4d). Why did Verbeck "give the gift of receiving" the Meiji government's expression of gratitude? He wanted to acknowledge the grateful intention of the Japanese in conferring upon him this gift and high honor (Griffis 1900, 292-293). At the same time, "Verbeck sternly reproved any and all well-meaning persons, native or foreign, who tried to 'make capital' even for Christianity of a decorated missionary. 'My kingdom is not of this world,' said the Master, and Verbeck, His loyal servant, knew it too well to allow any trifling even by friends" (Griffis, 285). Thus, when Verbeck was made aware that posters "advertising" the "decorated missionary doctor" had been prominently placed to announce his preaching tour, Verbeck had the posters removed (Griffis, 285). While Verbeck respectfully honored the givers of the honor bestowed on him, he firmly delineated boundaries for how the gift was to be — or not to be — interpreted. For Verbeck, the government's gift was not for his own personal glory; the gift represented an enduring relationship of trust and support for the good of all.

Verbeck's life of giving, and also of receiving, took various forms:

> His ability to speak Japanese like a native speaker, his prudent guidance for the new Meiji government, his concern for the welfare of the Japanese church, his beautiful Japanese translation of the Psalms, and his eagerness to place himself under the protection of the Japanese government during his last years before his death and burial in Japan—all these factors, among others, have been emphasized in the views of Verbeck. (Hommes 441)

Over the course of his life, and upon his death and burial in Japan, Verbeck received from the country he had given himself to for nearly 40 years (see Figure 4e and Figure 4f). Emperor Meiji honored Verbeck with a state funeral, and the city of Tokyo sent the Verbeck family a receipt for a perpetual lease of the Aoyama Cemetery plot where he is buried (Griffis, 357).

While Verbeck's true claim was his citizenship in heaven, he had been in his earthly life a representative of three nations: the Netherlands, the United States of America, and Japan. Griffis' closing tribute to Verbeck expressed comfort and hope beyond sorrow and loss: "Without him, Japan will not seem like itself. Because of him Japan will grow less like itself, and more like the kingdom of heaven" (365). Such was Verbeck's giftive Kingdom vision. The gifts Verbeck gave and received among his associates and friends during his sojourn in Japan both reflected and strengthened their dynamic, giftive relationships. These relationships, initiated at the close of the Tokugawa Shogunate, were nurtured through pre-Meiji and Meiji Japan, and endured until Verbeck's final day of life in the Land of the Rising Sun. Verbeck's giftiveness, as evidenced in his beatitudinal relationships of giving and receiving in nineteenth-century Japan, has been the focus of this case study. The impact of Verbeck's example concerns missioners whose aim is to initiate and nurture enduring giftive relationships among people, especially in contexts resistant to gospel witness.

Chapter 5

Missiological Implications

The aim of this study has been to analyze giftive mission as a methodology for resistant settings. Using the Beatitudes as a metric, the selected mission practitioners, Guido Verbeck, Adoniram Judson, Matteo Ricci, and Bishop Timothy have been evaluated according to their giftive practices—in both giving and receiving—in relationship with those among whom they lived, worked, and ministered. My goal has been to develop a way of understanding how giftive mission can work, especially where the gospel is not readily welcomed. Missiological implications coming from this study begin with summary answers to the research questions below. Further implications for mission are then suggested, in light of the research findings.

How is giftive mission revealed in Scripture? What is the nature of God's indescribable Gift (2 Corinthians 9; Ephesians 2:4-10)? Giftive mission is revealed in Scripture beginning with God's work in Creation. The Creator reveals himself as a gracious, loving Father who desires relationship with Adam and Eve characterized by mutual giving and receiving. God further reveals his grace-filled, giftive nature through Jesus the Word, and the Spirit of truth, testifying to and through Christ's followers. Having gratefully trusted God's Son to save, these receiver-followers of God's indescribable Gift become bearers of the message and gifts of God's surpassing grace, emulating Christ as they abound in every good work. Giving and receiving are experienced by both giver and receiver, and both can enjoy the relationship of mutuality that is good for all.

Do the mission practices of Verbeck, Judson, Ricci, and Timothy, expressed in each of their contexts, reveal a giftive imitation of Christ? Do their practices show any evidence of what Muck and Adeney call "anti-missionary" characteristics? Based on the example set by Jesus in his teaching and embodiment of the Beatitudes, the case studies initially revealed evidence of a giftive imitation of Christ in all four missionaries' hunger and thirst for righteousness and peacemaking. Such beatitudinal giftings evidently prove to be needed and valued in resistant contexts. Further exploration unveiled missionaries' practices that reflect the broader spectrum of beatitudinal giving and receiving. Specifically, common to Verbeck, Judson, Ricci, and Timothy is their passion for gifting those within their spheres of influence with the gospel message through Bible translation and interpersonal relationships characterized by mutual trust and collaboration. In imitation of Christ, each missionary creatively sought to provide tangible and intangible gifts appropriate to the needs and interests of the people of their time and in their context.

Rather than one-way gift giving, Verbeck, Judson, Ricci, and Timothy welcomed, sought, encouraged, and nurtured reciprocal relationships characterized by mutually-uplifting giving and receiving. Not only did these relationships prove to be for the mutual good of the participating givers and receivers, such as Timothy and his translator-colleagues—others within the translators' sphere of influence also benefitted, and the blessing spread, reaching to those beyond the time and locale of Timothy and his associates. As a result of Timothy's giftive giving in his roles as administrator, patriarch, linguist, translator, scholar, and diplomat, later generations also became recipients of life-giving gifts of love and grace available in and through Christ. While the gifts of Christ's life and teaching are unchanging, the cases in this study have shown how both Jesus and

the selected missionaries found and employed innovative ways to convey and appropriate gifts that would be valued by the people they lived among and served.

As for blessedness in persecution, Verbeck and Judson in particular persevered in their missions through repeated risk and threat of death, torture, and expulsion from their adopted countries. Evidence of blessedness in poverty of spirit, mourning, meekness, and mercy also appeared (see Figures 1-3). The characteristic of purity of heart was found to be more difficult to discern. Evaluating a pure heart may be outside human purview; nevertheless, if purity of heart is "to will one thing—and that one thing be good" (Kierkegaard, 19; Kalas 2012, DVD 1)—then each selected missionary at least revealed a desire to be pure in heart and intent for the purposes of God to be fulfilled.

Despite exhibiting a variety of beatitudinal giftive practices through the course of their lives, none of the four missionaries practiced a beatitude-lifestyle to the extent that Jesus did. While "anti-missionary" characteristics did not appear spanning the life of any selected missionary, Timothy, Ricci, Judson, and Verbeck all faced situations and relationships testing the limits and possibilities of their giftive missions. In Timothy's case, for example, his way of being elected catholicos may have spurred Timothy's opponents on in their two-year-long effort against him following his election. Nevertheless, Timothy's life of mission over four decades speaks persuasively in his favor as a giftive missionary. Ricci's initial preference for Buddhist views and friendships to the exclusion of others may be considered an anti-missionary practice. Later, Ricci adopted Confucian teachings and relationships, to the degree that he took on the current Confucianist fault-finding position toward Daoist and Buddhist scholars and teaching. Still, Ricci's overarching accommodation approach, lived out over the course of

his life, can be and has been evaluated as beatitudinally giftive. That is, Ricci—while admittedly imperfect—offered the gift of himself as he sought to live in imitation of Christ. Ricci nurtured relationships that led to meaningful collaborative exchange, translation, and publication projects. In some cases, these collaborative efforts led Ricci's associates to conversion to Christ. For Ricci, the giftive process presented opportunities for him to offer himself as a transformed person, in service to his friends within and outside of the Ming court.

Judson, after five years of living in an isolated area, realized that he and Ann were in a location that hindered them from vital daily interaction with Burmese people coming and going along busy Pagoda Road. These travelers were in need of gifts the Judsons could offer rest, hospitality, and conversation on both mundane and deeply spiritual matters. Fortunately, for the sake of the Burmese, Adoniram and Ann decided to move, thus facilitating the giving of much-needed spiritual and practical gifts. The decision to move also soon led to the Judsons' receiving their first Burmese convert to Christ, six years after they had arrived in Burma. Maung Nau's confession of faith in Christ was a gift the Judsons had long anticipated, and one they received with inexpressible joy and near unbelief (Hunt 2005, 68-74).

It is possible that Verbeck may have taken his gifts as a peacemaker too far—to the point, for example, that he did not disclose any private views he may have had of what he considered negative about the Japanese. Had Verbeck held and then revealed any such negative view, it is possible that he would have faced conflict in his interpersonal relationships in Japan. On the other hand, if he did keep some critical views to himself, Verbeck may also have missed opportunities to relate and minister at a deeper personal

and spiritual level with his Japanese students and colleagues. However, no evidence has surfaced in Verbeck's letters or biographical materials concerning negative views that he may have had of the Japanese people, and nothing in his character or reputation seems to suggest that he did. This is not to say that he overlooked areas in need of change, such as government lack of support of freedom of religion. The available evidence thus far confirms that Verbeck's voiced and unvoiced attitude toward his Japanese associates reflects genuine love and respect for them as his treasured friends and colleagues. Through his giftive attempts to discern and meet needs in his Japanese context, Verbeck not only gave; he received friendship and trust as well.

How do Verbeck, Timothy, Ricci and Judson deal with resistance to the gospel message in giftive/giftively missional ways? Keeping in mind both a short- and long-term vision of their divinely-entrusted task, all four mission practitioners in this study committed themselves to a lifetime of gifting people daily with good-news blessing—despite the real and potential dangers and risks confronting them. This is not to say that each missionary succeeded without fail in living giftively. Struggling at times with human ego limitations, and misunderstanding what the people most valued and needed, Timothy, Ricci, Judson, and Verbeck were forced to persist in their attempts—not only to overcome resistance to their gospel message—but also to overcome limits and barriers within themselves. As the missioners continued to offer gifts that they hoped would be valued and useful to the people, Verbeck, Judson, Ricci, and Timothy were also offered gifts in response. They did not give for the sake of receiving; rather, the giving and receiving expressed the dynamic relationship between the missionaries and those among whom they lived.

Timothy's *Apology*, for one example, has proven to be worthy of focus in a study of giftive mission, not only for the claim that Timothy was a peacemaker. The *Apology* also demonstrates how Timothy exercised his gifts of hungering and thirsting for righteousness in relationship with the Caliph. Further, one of the most effective giftive practices common to all missionaries in this study is their initiative in making and preserving long-term collaborative friendships. These reciprocal relationships enabled the missionaries, as well as some of their liked-minded collaborators, to carry on in mission rather than being overcome by the resistant forces around them.

How do the culture's gift giving practices influence the receivers' attitude toward the giftive missioner? Gift giving practices of the cultures represented in this study influenced the receivers' attitude toward the giftive missioner in a variety of ways, depending on factors such as cultural context, motives for giving and receiving, the nature and timing of the gift, and outcomes or consequences of accepting the gift.

In Jesus' case, to give one example, the woman at the well was initially taken aback by Jesus, a Jew, making a request of her, a Samaritan woman, since Jews did not associate with Samaritans. Not only was the woman surprised at Jesus asking her for a drink of water; she could not at first grasp his offer of the gift of God and the Living Water he described. Thus, an extended, in-depth conversation ensued during which time Jesus' giftive way of interaction with the Samaritan woman broke down barriers she displayed against Jesus' motives and the gift he was offering her. This rare exchange between the woman and Jesus covered references to her personal life, the contrasting worship practices of Jews and Samaritans, and the coming of the promised Messiah—which led to the Samaritan's woman's readiness to entertain the thought that the man

speaking to her could be the long-awaited One. Eventually, the woman was not only interested in accepting Jesus' gift of Living Water; she also disregarded any potential negative consequences from her fellow villagers, and ran to tell them about her new acquaintance, to invite them to meet Jesus, and suggest that they consider accepting the Gift as well.

In Timothy's case, having a Christian doctor-friend who worked in the Abbasid court served Catholicos Timothy well in approaching Caliph Al-Mahdi: a culturally acceptable networking-friendship between Timothy and the doctor facilitated the debate-meeting of Timothy and Al-Mahdi—eventually leading to a strong, sustained giftive relationship between the two leader-administrators. In Ming China, Ricci faced a gift-giving culture embedded in complex human relations at all societal levels. Bearing a multitude of fascinating scientific instruments, rare and beautiful objects, and knowledge useful to his Chinese associates, Ricci learned how to give giftively in accordance with Chinese gift-giving customs. Ricci's beatitudinal way of relating opened the minds and hearts of Chinese to receive Ricci and his message—resulting in a deepening and strongly collaborative relationship between them. Thus, Ricci not only bestowed gifts. He also received trusting, mutually supportive friendships that produced, for example, significant books and translation projects highly valued by both China and the West—not only in Ricci's time, but through the succeeding four hundred years since publication of the diverse works.

However, Ricci's early attempt in China to offer his gifts through the persona of a Buddhist monk proved to have its limitations, with respect to his Chinese associates' attitude toward him. The initiative Ricci later took in attempting to discern common

elements between Confucian and Christian teaching also proved to have its limitations. At the same time, Ricci's Christian-Confucian gift-study stimulated response from his Chinese counterparts, leading to productive inter-religious dialogue. By holding to the approach: "Draw close to Confucianism and repudiate Buddhism", Ricci not only received opposition from Buddhist quarters; "the most violent objection to his works" actually came from orthodox Confucians (Mong 2015, 49). In spite of the challenges Ricci faced at forging relationships, the Jesuit missionary persisted in his giftive attempts.

Judson, encountering people in a Buddhist culture who were unfamiliar with the concept of a personal God who loves them, learned along with his wife Ann how to "give the gift of a *zayat*" to the Burmese in a culturally acceptable way that would be comfortable and inviting to those passing by on Pagoda Road. Visiting a *zayat*, the Judsons observed that men and women sat separately, and everyone took their shoes off, in an atmosphere that was quiet and orderly. In this way, having learned how to best wrap and offer the gift of a *zayat* gathering place, Adoniram and Ann received Burmese and other visitors well, and were better able to communicate important gospel truth gifts to those who came. Not only did the Judsons offer physical rest and spiritual teaching to visitors in the *zayat* setting; they also received gifts, including relationships that grew in mutual trust. These examples show complexities in the mix of the culture's gift giving practices, the missioner's approach concerning these practices, and the receiver's attitude toward the giftive missioner.

Verbeck, while working in a culture with an elaborate, intricate system of gift-giving, became quite adept at discerning the expectations and attitudes of the Japanese people living in such a culture of giving and receiving. Verbeck's respect and

appreciation for the Japanese, met with grateful receiving of what Verbeck had to offer, could well have allowed for the "smooth" giving and receiving that characterized Verbeck's relationships in Japan (Rupp 2003, 163).

Building on the findings of this dissertation, further research is needed to determine evidence of beatitudinal giftiveness among those preparing to engage in Christian mission, particularly in resistant contexts. For instance, developing a "giftive practices" survey could prove useful, to identify giftive characteristics appearing in the interpersonal relationships of mission candidates. The survey results could then be used as well in teaching and training for mission purposes. Employing the beatitudes of Jesus as a tool for measuring giftive practices, mission practitioners serving in resistant contexts should find that practicing humility, empathy among those who mourn, the quiet strength of meekness, passion for what is right and just, mercy, purity of heart, peacemaking, and courage in the face of persecution can open the way to initiate relationships, as well as sustain those relationships throughout the giftive journey (See Figure 3). Such a mission approach can leave footprints in paths of righteousness, for His Name's sake, and for the benefit of other givers and receivers of the Gift who will follow.

The four missionary cases in this study have provided evidence of how mission can be carried out in imitation of Jesus' giftive way. Nevertheless, issues remain. For instance, not only do Christian witnesses face persistent resistance in Islamic and Buddhist cultures; "some subcultures [such as Neo-Pagans] in the West are strongly resistant to the notion of gospel as gift" (Morehead, 1).

What do people in such contexts lack that giftive missioners have to give? What do people in resistant subcultures have to give that giftive missioners can receive? New ways of gospel gift-giving and receiving need to be discovered and shared in such a way that the Gift and the gifts of the good-news message can be received in resistant contexts and among those who for whatever reason do not welcome—and in certain cases strongly reject—the offer of a freely given gift.

In contexts less open to the gospel message, imitating Christ's pattern may mean following his example in suffering. As the Apostle Peter writes: "To this you were called, because Christ suffered for you, leaving you an example [*hupogrammos*], that you should follow in his steps." (1 Peter 2:21; see Appendix 2). The Apostle Peter uses the Greek *hupogrammos* as a figure of speech (translated in English as "example"), referring to "a copy to write after," as in a piece of calligraphy for a child to imitate (Calvert 2020, 1). For giftive missioners, "the life we live and the sufferings we endure should represent our efforts to copy Christ" (Calvert 2020, 1). Christ is the flawless example of giving and receiving in relationship with others. Our giftive attempts, however, may require repeated practice, as we strive to reach closer to Jesus' model copy plate—especially in the face of resistance.

Implications for the practical side of gift giving in mission involve questions about reciprocity and its negative undercurrents. Recognizing that at the core of reciprocity lie many potential problems, giftive missioners would do well to consider questions such as, "What is the difference between a gift and a bribe?", "When does gift giving become oppressive?", "Should Christians ever participate in bribery?" Giftive missioners also need to be aware that no mission model is perfect, including gift giving as

a model for mission. With an awareness that every culture already has cultural gift giving dynamics, missioners need to ask themselves, “How does gift giving work within this culture?”, “What are we expecting in return for what we give—honor? fame? high status?, or something else?”, “Are we are giving gifts in such a way that the people feel obligated to make a confession of faith in Christ?”, “Is it possible to give with no strings attached?”, “What does God expect back from us, in return for his gift of grace?” These questions are among those that could be addressed in future research on giftive mission.

The Beatitudes	**3) Blessed are the poor in spirit, for theirs is the Kingdom of Heaven**	**4)Blessed are those who mourn, for they shall be comforted**	**5) Blessed are the meek, for they shall inherit the earth**	**6)Blessed are those who hunger and thirst for righteousness, for they shall be satisfied**	**7)Blessed are the merciful, for they shall receive mercy**	**8) Blessed are the pure in heart, for they shall see God**	**9) Blessed are the peacemakers, for they shall be called children of God**	**10) Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven**
Giftive Missioner	**Poor in spirit** Humbly admitting one's own spiritual poverty; confessing need for Christ; practicing sensitivity to needs of those poor in spirit without Christ	**Mourning** Feeling sadness, sorrow, grief; giving empathetic, comforting support for people in contexts of sinful oppression, suffering, conflict, tragedy	**Meek** Exercising gentle trust, patient submission, and humble reliance on God in the face of resistance and adversity for the sake of the Gospel	**Hunger and thirst** Earnestly desiring all that is just and right in God's sight (Matthew 5:21-48): showing mercy, loving enemies, returning good for evil	**Merciful** Feeding the hungry & thirsty in body & spirit; providing for physical and spiritual needs of those without clothes and shelter, the sick, imprisoned, and dead, and those in need of the saving knowledge of God; extending forgiveness, comfort, prayer for the weak and hurting	**Pure in heart** Practicing single-minded determination to live and be in the will of God; facilitating what pleases God in relationships of integrity, purity of thought, motive, word, action	**Peacemaker** Showing respect for and identifying with "different" others, finding areas of common understanding, with a view toward peacefully breaking down barriers caused by differences in cultural and religious background, beliefs, values	**Persecuted** Choosing to face resistance, opposition, violence, death, as a joyful, faithful follower of Christ, for the glory of God

Figure 3. Beatitude Gift Chart: Actions of Giftive Missioners

Conclusion

Jesus said, “Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you” (Luke 6:38). In their diverse mission contexts across eleven centuries, Verbeck, Timothy, Ricci, and Judson gave and received gifts among the people with whom they lived, worked, and ministered. Knowing that the people would not necessarily readily receive the greatest Gift, these missionaries attempted to give and receive gifts in such a way that barriers to the reception of the good news message would be broken down.

Bishop Timothy, representing a branch of Christianity long-neglected by the Western Church, stands out as an eighth-century mission leader in Islamic and multi-religious contexts who nurtured a giftive relationship with Caliph Al-Mahdi. Giving himself as a transformed person, Timothy displayed a range of beatitudinal gifts. Timothy especially embodied a hungering and thirsting after righteousness and gave strong peacemaking gifts in carrying out his expansive interfaith giftive mission. Timothy’s appropriation of apologetic principles reflected his own trust in Christ, his knowledge of Muslim teachings, as well as his respect for the caliph’s commitment to those teachings.

Matteo Ricci’s beatitudinal giftive practices, concretely visible in his relationships of giving and receiving in sixteenth-century Ming China, proved to offer solid evidence that a giftive model can serve well in breaking down barriers to relationship and gospel sharing. Ricci’s giftive attempts at accommodation stimulated mixed, vigorous response and reaction in his time in China, and through several centuries across the world,

revealing that issues of contextualizing the gospel continue to be central for giftive missioners to address.

Judson's passionate resolve to translate the Bible into Burmese serves as a beatitudinally giftive example of hungering and thirsting for righteousness, of his single-heart-and-mind motivation, and of his empathic mourning for Burmese without knowledge of the gospel.

Verbeck of Japan, adopting a country strongly influenced by Buddhism and a multi-layered religiosity, found giftive ways of interacting with government officials and ordinary people in a challenging and resistant context. Post-Tsunami 3/11 Japan remains in need of the Christian witness of Japanese and others willing to plant giftive seeds that will fall on good soil, take root, and bear the Kingdom fruit of Christ-like humility, comfort in loss, mighty meekness, satisfying righteousness, of merciful, pure-hearted, peacemaking children of God, and of believers bearing up under trial with joy in the Lord.

In their diverse contexts, Timothy, Ricci, Judson, and Verbeck desired to give the gift of the good news message to the people they served. They searched for gifts that they hoped would be valued by the people. In the process of discovering and offering tangible and intangible gifts, the missionaries received gifts of hospitality, friendship, trust, collaboration, and home. Gifts given and received between the missionaries and their associates not only initiated relationship in resistant contexts; these gifts also facilitated other gifts: open communication, solidified friendships, and strengthened possibilities for personal transformation and structural change.

Some gifts, however, proved to be to be less favorable, and were refused, ignored, misunderstood, criticized, or flatly rejected. In the case of offering an unwelcome gift, Timothy, Ricci, Judson, and Verbeck were confronted with the puzzle of discerning other, more appropriate gifts or ways of giving and receiving. While the reason or reasons for lack of reception on the part of the potential recipients may not always be clear, the missionaries in this study persevered in their search for avenues for relationship, giving and receiving in Jesus' way. Judson, for example, prepared a gold-decorated, seven-volume gift-Bible for the king at Ava, only to have his carefully-selected gift rejected. The king later imprisoned Judson. During Judson's prison years, he and Ann were forced to give of themselves in ways that they would not necessarily have chosen or preferred. Judson endured torture and life-threatening conditions in prison, while Ann devised ways of giving gifts to the prison officials in order to deliver food and necessary items to Judson. Ann also brought Judson's New Testament manuscript to him, hidden in a pillow. In this way, Judson could continue working on his most significant tangible gift to the Burmese people.

Like Judson, giftive missioners may find that some carefully considered gifts will not be considered valuable by the intended recipient. Circumstances may sometimes dictate the particular gift needed; in other situations, the recipient may be the one who clarifies the gift that is most valued. Giftive gifts, then, can take many forms. Just as God's grace has many forms, what constitutes a giftive gift may depend on circumstances or situations not initially anticipated by the missionary or the Christian on mission with God. While the greatest Gift remains the same, other gifts given and received in a life of

giftive mission may vary widely, according to the need and context of the potential recipient.

With the aim of better understanding the meaning and appropriation of the giftive mission metaphor, this study has explored evidence of giftive mission practice in the lives of four Christian missionaries. Verbeck, Timothy, Ricci, and Judson initiated and nurtured relationships with people in contexts resistant to the gospel message, and among people in need of sustained, Christlike gospel witness. In the process of giving beatitudinal gospel gifts, the missionaries also received a multitude of gifts. These cases point to ways giftive mission can be an appropriate metaphor for mission, especially in restricted contexts. Giftive practice, if evident in the lives and relationships of mission practitioners, should not only bless giftive givers and receivers—it should reveal more fully the "manifold grace of God" (1 Peter 4:11). One aspect of this manifold grace is a giftive missioner's self-understanding, expressed through imitation of Christ's example. Imitating Christ involves not only learning as a disciple; a giftive missioner goes beyond knowledge, to being a living model of the example found in Christ. Through the leading of the Spirit, for example, Jesus asked the Samaritan woman for a drink of water, acknowledging a need he had that she could fill. Jesus not only had good gifts to give; he could also receive. In this leveling of the relationship through receiving a cup of water, Jesus affirmed the woman in such a way that her mind and heart were open to receive from Jesus as well.

Do mission practitioners preparing to serve in resistant contexts see themselves as gift givers? As gift receivers? To live a life of giftive mission, answering the question, "How am I a gift giver-receiver?" is a beginning. Verbeck, Timothy, Ricci, and Judson,

never heard of the "giftive" metaphor for mission. Nevertheless, their ways of giving and receiving in mission, as we have seen, reflect a good measure of living, giving, and receiving as Jesus did. Acknowledging the gracious gifts they had received from God allowed these mission exemplars not only to give, but also to receive from others. Giving and receiving in mission relationship seems to be one way that God offers his grace in its many forms. Mission practitioners who would imitate Christ's giftive, beatitudinal example see themselves first as receivers of God's many-splendored, life-giving grace. Being transformed by the God of grace, giftive missioners embody grace-filled practices in daily relationship with others, giving and receiving gifts that ultimately bring glory to the God of all gracious gifts.

Appendices

Appendix 1

New Testament References to Grace
(Selected Listing)

John 1:14, 16-17 "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth. . . . From the fullness of his grace we have all received one blessing after another. For the law was given through Moses; grace and truth came through Jesus Christ."

Acts 4:33 "And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all."

Acts 6:8 "And Stephen, full of grace and power, was doing great wonders and signs among the people."

Acts 15:11 "No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are."

Acts 20:32 "And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified."

Romans 3:24 ". . . and all are justified freely by his grace through the redemption that came by Christ Jesus."

Romans 5:15-18 "But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of one man, Jesus Christ, overflow to the many! Again, the gift of God is not like the result of the one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ."

Romans 6:14 "For sin shall no longer be your master, because you are not under the law, but under grace."

Romans 11:6 "And if by grace, then it cannot be based on works; if it were, grace would no longer be grace."

1 Corinthians 15:10 “But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them—yet not I, but the grace of God that was with me.

2 Corinthians 5:21-6:1 “God made him who had no sin to be sin for us, so that in him we might become the righteousness of God. As God’s fellow workers we urge you not to receive God’s grace in vain.”

2 Corinthians 8: 1-2 “And now, brothers and sisters, we want you to know about the grace that God has given the Macedonian churches. In the midst of a very severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. . . .”

2 Corinthians 8:7 “But since you excel in everything—in faith, in speech, in knowledge, in complete earnestness and in the love we have kindled in you, see that you also excel in this grace of giving.”

2 Corinthians 9:15 “Thanks be to God for his indescribable/unspeakable/inexpressible Gift!”

2 Corinthians 12:8-9 “But he said to me, ‘My grace is sufficient for you, for my power is made perfect in weakness.’ Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me.”

Ephesians 2:8-9 “For by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God, not by works, so that no one can boast.”

Ephesians 4:7 “But to each one of us grace has been given as Christ apportioned it.”

Philippians 1: 7b “. . . for whether I am in chains or defending and confirming the gospel, all of you share in God’s grace with me.”

Titus 2:11 “For the grace of God has appeared that offers salvation to all people.”

Hebrews 4:16 “Let us approach God’s throne of grace with confidence, so that we may receive mercy, and find grace to help us in our time of need.”

Hebrews 13:9 “Do not be carried away by all kinds of strange teachings. It is good for our hearts to be strengthened by grace, not by eating ceremonial foods. . . .”

James 4:6 “But he gives us more grace. That is why the Scripture says: ‘God opposes the proud, but gives grace to the humble.’”

1 Peter 4:10 “Each of you should use whatever gift you have received to serve others, as faithful stewards of God’s grace in its various forms.”

1 Peter 5:10 “And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast.”

2 Peter 1:2 “Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord.”

Revelation 22:21 “The grace of the Lord Jesus be with God’s people. Amen.”

Appendix 2

New Testament References to *mimeomai* (imitation) and *hupogrammos* (example)

Mimeomai

1 Thessalonians 1:5-7 "Because our gospel came to you not simply with words but also with power, with the Holy Spirit and deep conviction. You know how we lived among you for your sake. You became imitators of us and of the Lord, for you welcomed the message in the midst of severe suffering with the joy given by the Holy Spirit. And so you became a model to all the believers in Macedonia and Achaia."

1 Thessalonians 2:14 "For you, brothers and sisters, became imitators of God's churches in Judea, which are in Christ Jesus: You suffered from your own people the same things those churches suffered from the Jews."

2 Thessalonians 3:7-9 "For you yourselves know how you ought to follow our example. We were not idle when we were with you, nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you. We did this, not because we do not have a right to such help, but in order to offer ourselves as a model for you to imitate."

1 Corinthians 4:16 "Therefore I urge you to imitate me."

Philippians 3:17 "Join together in following my example, brothers and sisters, and just as you have us as a model, keep your eyes on those who live as we do."

Galatians 4:12 "I plead with you, brothers and sisters, become like me, for I became like you. You did me no wrong."

1 Timothy 1:16 "But for this very reason, I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his unlimited patience as an example for those who would believe on him and receive eternal life."

2 Timothy 1:13, 3:10 "What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus."

Acts 20:35 (cf. v. 24) "In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: 'It is more blessed to give than to receive."

Hupogrammos

I Peter 2:21 “To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.”

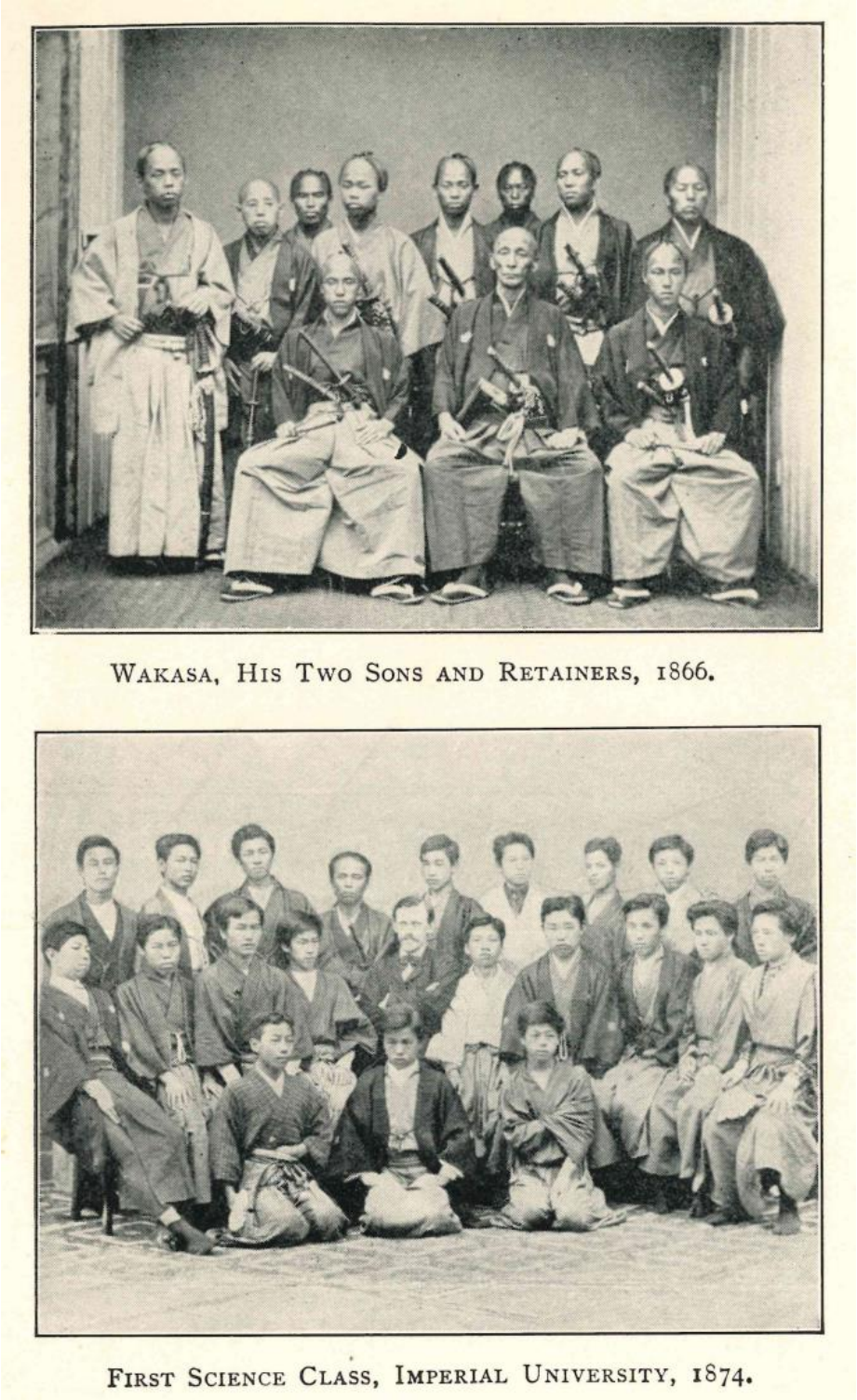
Gospels: “Come after me” (i.e., “follow me. . .,” as in Matthew 4:19)

Figure 4a. Guido & Maria Verbeck & Family

STUDENTS IN THE GOVERNMENT SCHOOL AT NAGASAKI.

Figure 4b. Verbeck with Nagasaki Students

Source: William Elliott Griffis. *Verbeck of Japan: A Citizen of No Country*. (Edinburgh: Oliphant, Anderson & Ferrier, 1900), p. 122b.



WAKASA, HIS TWO SONS AND RETAINERS, 1866.

FIRST SCIENCE CLASS, IMPERIAL UNIVERSITY, 1874.

Figure 4c. Wakasa 1866 (above) and Imperial University Students 1874 (below)

Source: William Elliott Griffis. *Verbeck of Japan: A Citizen of No Country.* (Edinburgh: Oliphant, Anderson & Ferrier, 1900), p. 130b.

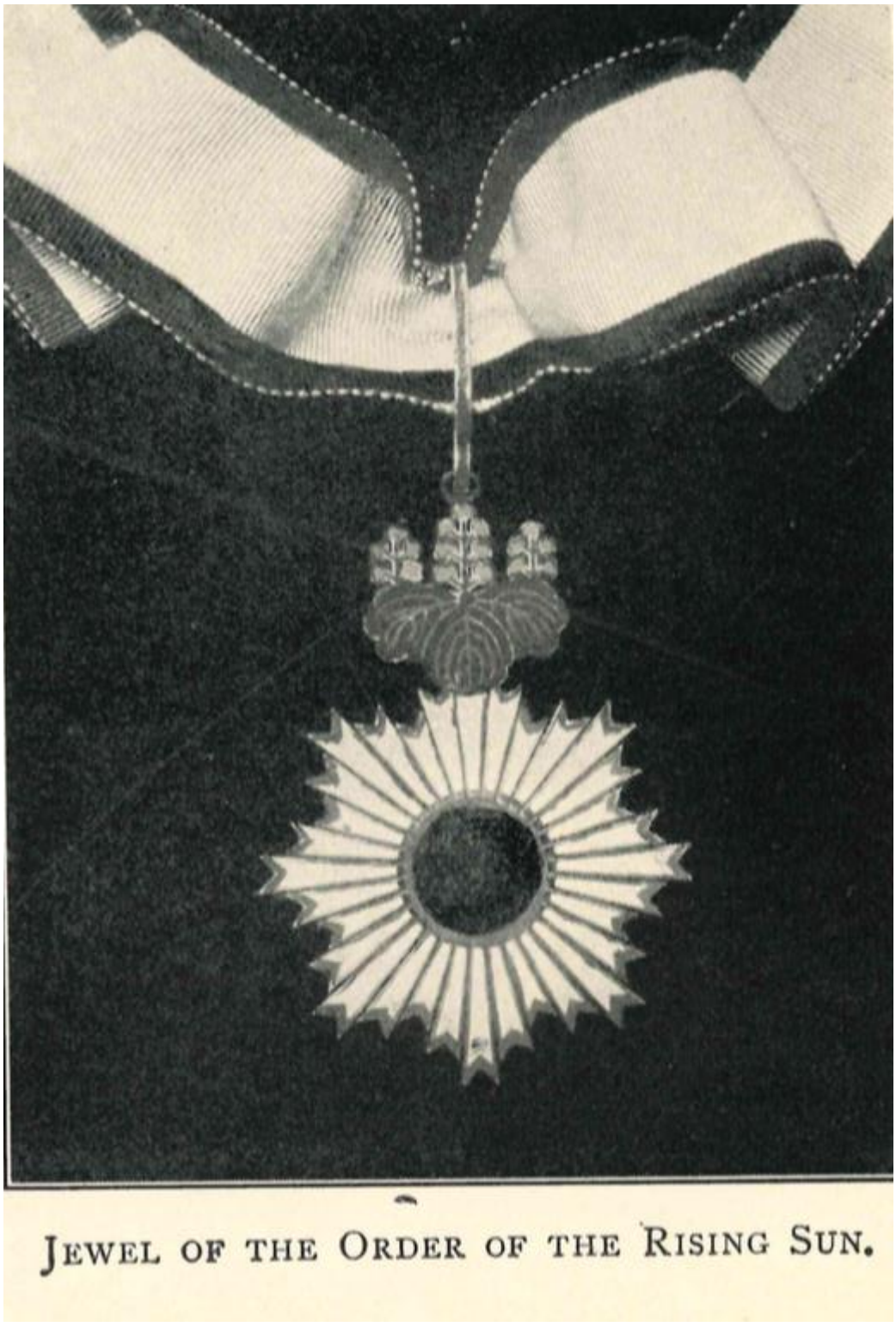
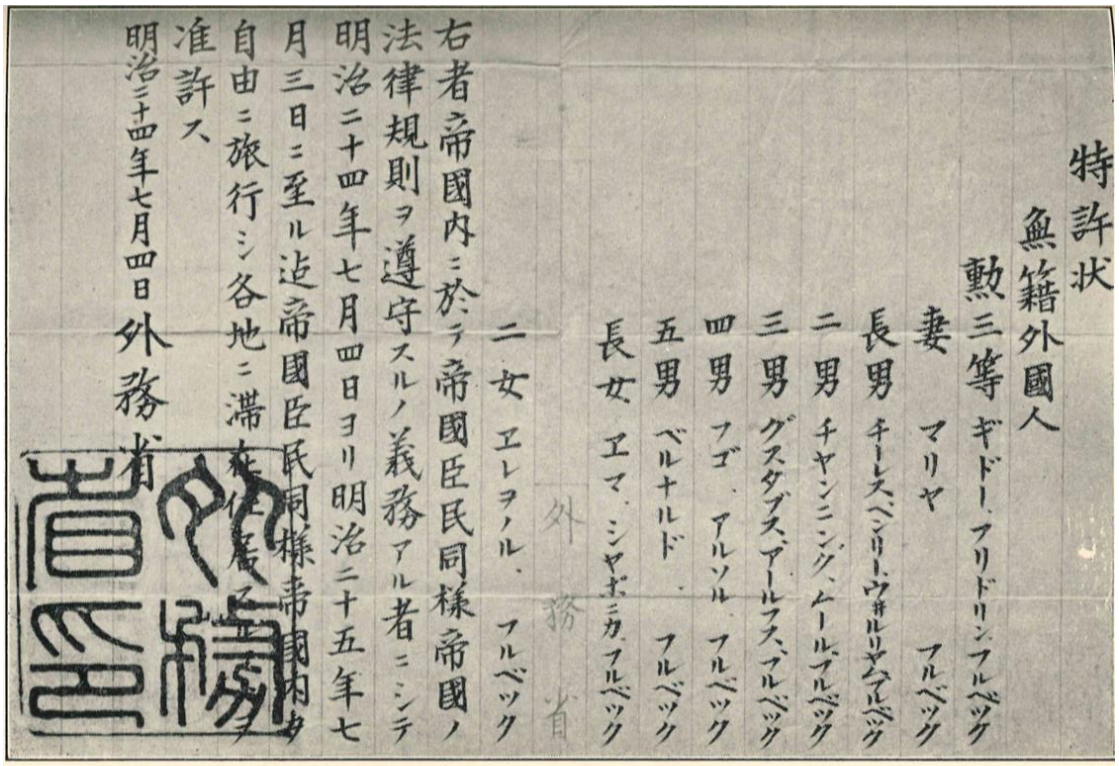


Figure 4d. Jewel of the Order of the Rising Sun

Source: William Elliott Griffis. *Verbeck of Japan: A Citizen of No Country.* (Edinburgh: Oliphant, Anderson & Ferrier, 1900), p. 284b.



PASSPORT FOR DR. VERBECK AND FAMILY.

Figure 4e. Passport for Verbeck and Family

Source: William Elliott Griffis. *Verbeck of Japan: A Citizen of No Country.* (Edinburgh: Oliphant, Anderson & Ferrier, 1900), p. 330b.

MONUMENT OF DR. VERBECK, ERECTED BY THE GRATEFUL JAPANESE.

Figure 4f. Monument for Verbeck in Aoyama Cemetery

Source: William Elliott Griffis. *Verbeck of Japan: A Citizen of No Country.* (Edinburgh: Oliphant, Anderson & Ferrier, 1900), p. 356b.

Figure 4g. Map of Japan

Source: (http://lonelyplanet.com/)

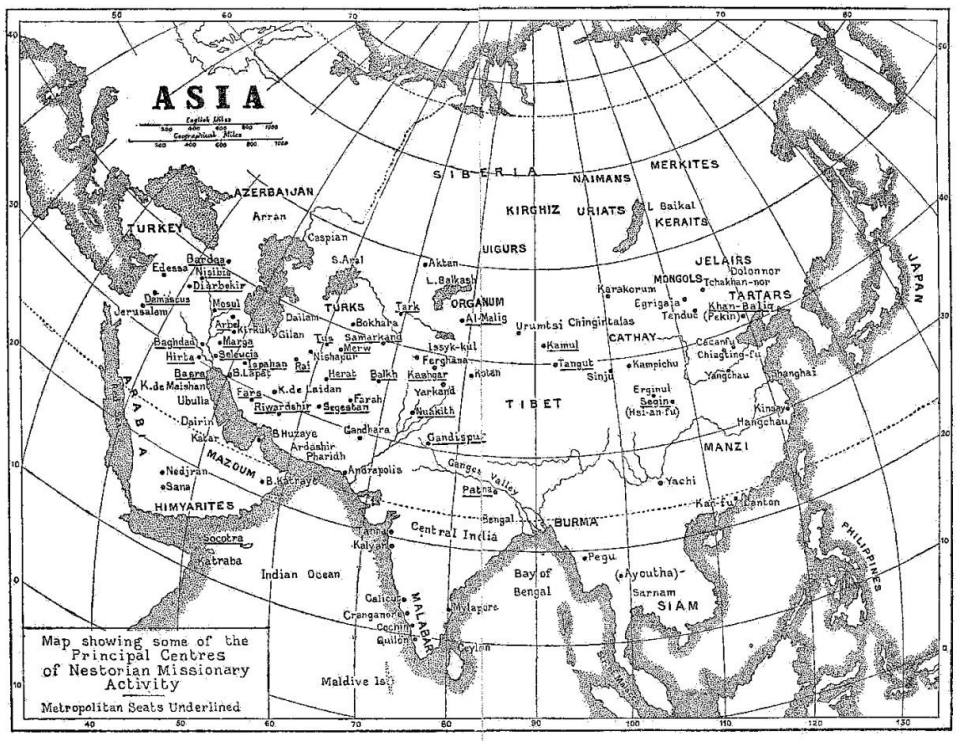


Figure 5. Map of Bishop Timothy I's Mission Realm

Source: Special Collections Research Center, University of Chicago Library. Used with permission.

Figure 6a. Matteo Ricci and Xu Guangqi

Source: Boston College University Libraries. Image from Public Domain.

Figure 6b. Matteo Ricci 1602 map of the Far East

Source: (Alamy Stock Photo)

Figure 7a. Adoniram and Ann Judson

Source: Edward Judson. *The Life of Adoniram Judson.* (New York: Anson D. F. Randolph & Co.,1883), pp. ia [facing title page i], 268b.

Figure 7b. Map of Burma

Source: (http://lonelyplanet.com/)

Model of Ministry in 2 Corinthians 9:12-14

Fundamentally, ministry is a combination of grace from God, which empowers and underlies both active service to others and the active confession of the Gospel message to others.

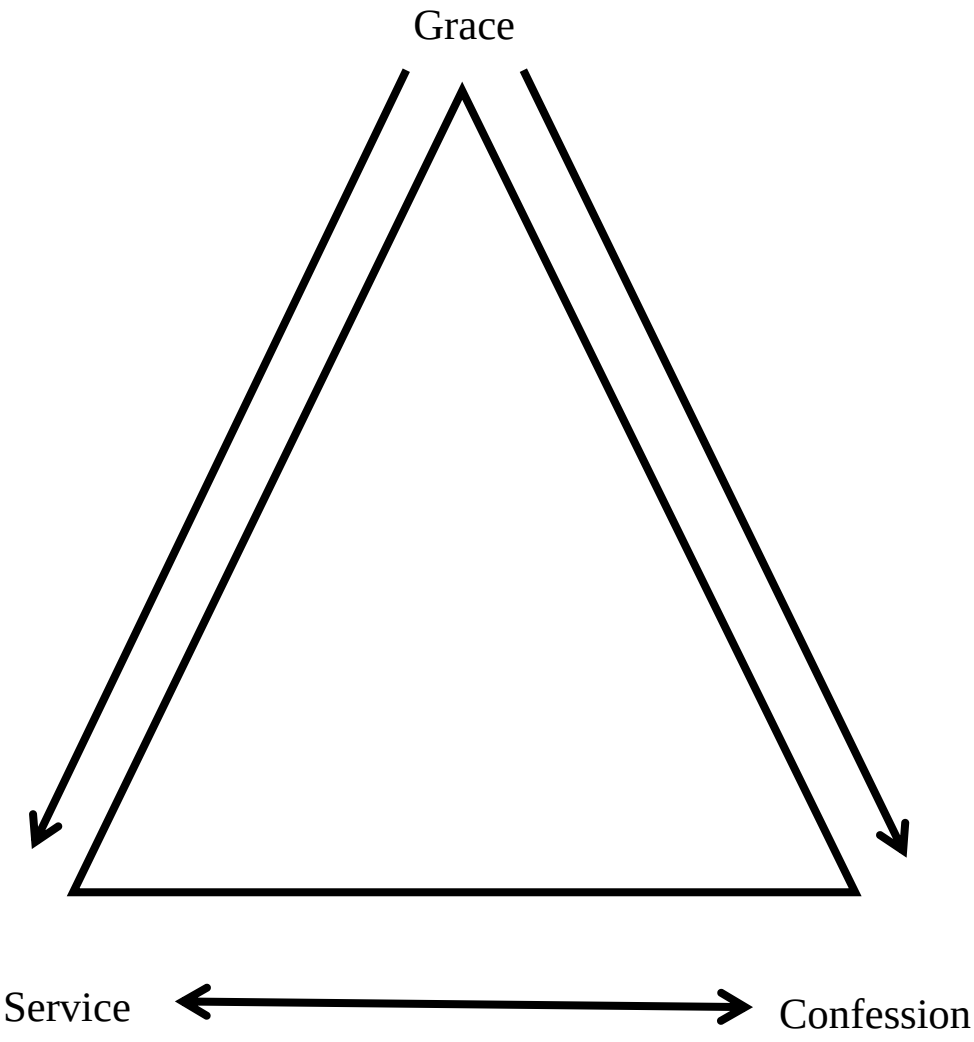
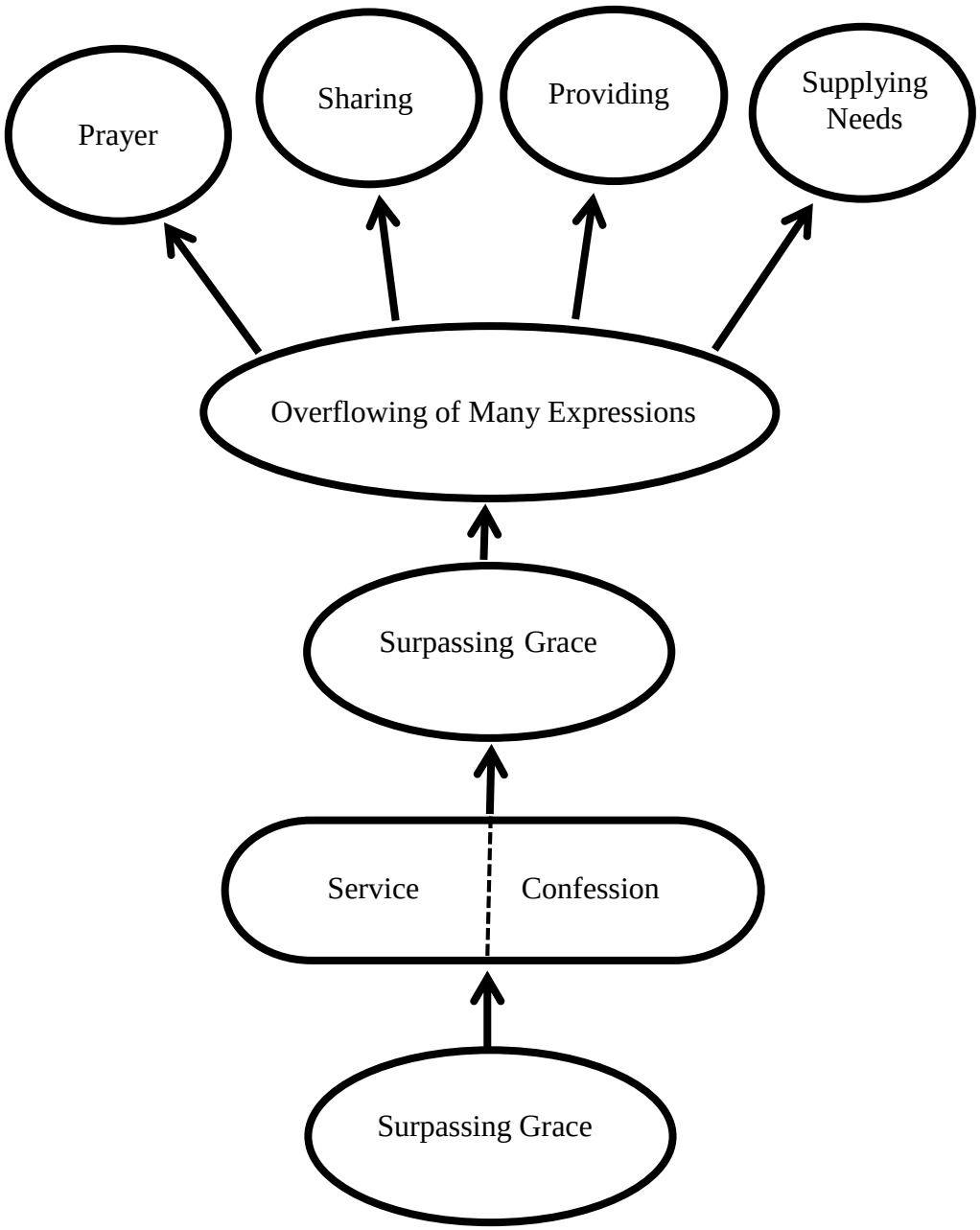


Figure 8a. Model of Ministry in 2 Corinthians 9:12-14

by Dr. Robbie Danielson. Image used with permission.



Grace from God passes through the human lens of ministry through service and confession, which conveys the ongoing grace of God to others and overflows from the entire ministry of the Church into the concrete actions of prayer for others, sharing with others, providing for others, and supplying the needs of others.

Figure 8b. Model of Ministry in 2 Corinthians 9:12-14

by Dr. Robbie Danielson. Image used with permission.

Appendix: Hugh of St. Victor's Five Sevens

Vices	Petitions	Gifts	Virtues	Beatitudes
1. pride (*superbia*)	hallowed by your name (*sanctificetur nomen tuum*)	fear of the Lord (*timor Domini*)	poverty of spirit/ humility (*paupertas spiritus/ humilitas*)	kingdom of heaven (*regnum coelorum*)
2. envy (*invidia*)	your kingdom come (*adveniat regnum tuum*)	piety (*pietas*)	meekness/generous kindness (*mansuetudo/ benignitas*)	inherit the earth (*possessio terrae viventium*)
3. anger (*ira*)	your will be done on earth as in heaven (*fiat voluntas tua . . . in coelo/ in terra*)	knowledge (*scientia*)	mourning/sorrow (*compunctio/dolor*)	comfort (*consolatio*)
4. sadness (*tristitia*)	give us today our daily bread (*da nobis hodie panem nostrum*)	fortitude (*fortitudino*)	hunger for righteousness/ desire for the good (*esuries justitiae/ desiderium bonum*)	satiety (*justitiae satietas*)
5. greed (*avaritia*)	forgive us our trespasses (*dimitte nobis debita nostra*)	counsel (*consilium*)	merciful (*misericordia*)	mercy (*misericordia*)
6. gluttony (*gula*)	lead us not into temptation (*ne nos inducas in tentationem*)	understanding (*intellectus*)	purity of heart (*cordis munditia*)	vision of God (*visio Dei*)
7. lust (*luxuria*)	deliver us from evil (*libera nos a malo*)	wisdom (*sapientia*)	peacemakers (*pax*)	sons of God (*filiatio Dei*)

Figure 9. Hugh of St. Victor's Five Sevens

Source: Jeffrey P. Greenman, et al. *The Sermon on the Mount through the Centuries: From the Early Church to John Paul II.* (Grand Rapids: Brazos Press, 2007), p. 80.

	Logic of exchange	Logic of duty	Logic of gift
Managerial emphasis	Profit and Effectiveness	Norms and Efficiency	Contribution and Excellence
Prevailing values	Success	Fulfillment	Generosity
	Profitability	Accountability	Magnanimity
	Self-interest	Self-actualization	Common good
	Negotiation	Autonomy	Creativity
Consequences	Transactional trust	Normative trust	Relational-based trust
	Calculated commitment	Normative commitment	Moral and Affective commitment

Figure 10. Predominant outcomes of the logics of exchange, duty and gift

Source: Baviera, Tomás, et al. "The 'Logic of Gift': Inspiring Behavior in Organizations Beyond the Limits of Duty and Exchange." *Business Ethics Quarterly*. 26:2 (April 2016). p. 175.

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