This journal incorporates and continues the *Occasional Bulletin* from the Missionary Research Library in New York City. Its heritage of scholarly publishing to advance the Christian world mission is described in this issue by R. Pierce Beaver, the founding editor.

The Overseas Ministries Study Center — like the Missionary Research Library — is a private, nondenominational agency that seeks to serve the entire Christian community. Through programs of continuing education, research, and publication it offers intellectual and spiritual renewal for those involved in the Christian world mission. The *Occasional Bulletin of Missionary Research* becomes another arm of outreach in this ministry of the OMSC.

Although it will be a quarterly publication, we have retained the name *Occasional Bulletin* to emphasize continuity, since the journal is widely and affectionately known by this title. Through the years a vast multitude of missionaries, mission agency administrators, professors of mission, and graduate students in theology and related disciplines in many parts of the world have relied on the *Occasional Bulletin* in their research in the field of missiology. Through its articles, documentation, and bibliographies, the Church’s mission — in and to six continents — has been undergirded with careful scholarship. Areas of major concern include: the history and theology of mission, contemporary problems in missionary life and work, issues of language and culture in mission, relating the Gospel to the sociopolitical realities that are the context of mission, the development of indigenous churches and theologies, understanding and communicating with persons of other faiths, policy statements from mission agencies, and reports from important conferences. We intend to continue these concerns, and especially to provide a forum for Christians from the so-called Third World to discuss developments of missiological importance in their areas, and to have dialogue with Christians from North America and Europe. Considerable attention will be given to reviewing recent books in missiology that are judged by the editors to be of unusual significance. The articles and reviews in this first issue reflect these concerns and commitments.

**An Invitation**

We — the editors — invite your reactions and suggestions about how the journal can best serve your needs and interests in mission studies. We also need your personal subscription. And if your school library has not been receiving the *Occasional Bulletin*, please show this issue to the librarian, and recommend that a subscription be ordered.

---

**On Page**

2 The Missionary Research Library and the Occasional Bulletin
   R. Pierce Beaver

4 Tradition and Reconstruction in Mission: A Latin American Protestant Analysis
   Orlando E. Costas

8 The Churches and the Crisis in Lebanon
   Norman A. Horner

14 Checklist of Selected Periodicals for Study of Missiology and World Christianity Recommended for North American Theological Libraries
   Gerald H. Anderson

16 Statement of the Ecumenical Dialogue of Third World Theologians

22 Book Reviews

31 Dissertation Notices

32 Book Notes
The Missionary Research Library and the Occasional Bulletin

R. Pierce Beaver

The Occasional Bulletin of Missionary Research continues the Occasional Bulletin from the Missionary Research Library. That publication was a revival of the Bulletin from the MRL, first issued in 1928. A small magazine of perhaps a dozen pages, it was issued either bimonthly or quarterly, and the only extant file of it is in the Library. The financial stringency of the Great Depression terminated its existence.

The Missionary Research Library was one of several remarkable fruits of missionary cooperation that developed during the first decade of the twentieth century following the Ecumenical Missionary Conference of 1900 in New York. During that Conference a temporary missionary museum and library had been set up with help from societies and missions in many parts of the world. The museum collection found a home in the American Museum of Natural History for a few years. The library vanished, but it had whetted the appetite of mission executives, scholars, and writers of study material for a good library of record and reference.

Though there was much talk, there was no action until preparations for the Edinburgh World Missionary Conference of 1910, under Dr. John R. Mott, made it clear that the founding of such a library would be highly desirable. Dr. Mott led the representatives of the major mission boards into a complete reorganization of the Conference of Foreign Mission Boards of the United States and Canada into the Foreign Missions Conference of North America, with a permanent staff for area and functional concerns and a continuing responsible organ, the Committee of Reference and Counsel. Mott arranged the necessary financial support for the project which included a library. John D. Rockefeller, Jr. was the principal donor to the whole enterprise and the "angel" of the library. All this took place in 1914, the year Dr. Mott wrote to Charles H. Fahs, who was to be the secretary (later changed to curator) of the new library: "We are now ready to go ahead full steam on the plan to secure the most complete and serviceable missionary library and archives in the world. I desire it to be thoroughly interdenominational, ecumenical, and international. It should be preeminently rich in source material."

The library opened that summer as part of FMC headquarters at 25 Madison Avenue, New York City. The nucleus of the new collection was a gift of 2,000 books by the Student Volunteer Movement. Material gathered for the Edinburgh Conference was added, and Mr. Fahs accompanied Dr. Mott around the world for the Continuation Committee Conferences, purchasing books and enlisting cooperation. In 1921 the American Board of Commissioners for Foreign Missions sold to the library, at nominal cost, the greater part of its own library collection, and by 1927 the MRL owned 29,000 bound volumes and an equal number of reports, periodicals, and pamphlets, more than fulfilling Dr. Mott's expectations.

Unfortunately no one had accurately estimated the cost involved in the maintenance of a library of such size. The difficulty of providing for the collection at FMC headquarters was tremendous. Three times, the space was enlarged. Then in 1927, the FMC moved to 419 Fourth Avenue (another move later took it to 156 Fifth Avenue, where it remained until the Interchurch Center was erected at Riverside Drive and 120th Street after the formation of the National Council of Churches). Mr. Rockefeller made a gift of $6,000 to house a small part of the library at the headquarters and the bulk of the collection was stored at a theological seminary in the area, where some very unfortunate losses occurred.

The financial trouble had begun in 1925. Mr. Rockefeller's gifts had been made on a declining scale, and the mission boards did not make up the difference as expected. The MRL was removed from the FMC budget in 1927, and the boards were requested to contribute directly to it $10,000 per year. The Rockefeller gift terminated in 1929; the outlook was bleak. Then in that same year Mr. Fahs persuaded Dr. Henry Sloane Coffin and the trustees of Union Theological Seminary to house the MRL in partnership with the FMC. The Brown Memorial Tower had just been built, and Mr. Rockefeller paid the cost of installing bookshelves, in addition to making an annual donation of $10,000 for five years.

The FMC put the library back in the budget at a very small figure and it is amazing how, with scarcely any money for book acquisitions, the library continued to grow. It lived largely on the lifeblood and devotion of Charles H. Fahs and Hollis W. Hering, the librarian, and the Brown Memorial Tower was filled with the greatest collection of mission and related field material ever assembled anywhere on the globe. The library was a pioneer in field studies.

It had been the policy from the beginning to maintain the MRL as "a keen-edged tool for research" but not to do research. Mr. Fahs several times took leaves of absence to do major research projects, working at the library but doing so under the name and pay of the Institute of Social and Religious Research. When the writer of this article became director of the MRL in 1948 he soon learned that the mission boards were not inclined to contribute heavily to a research library that did not do research. Consequently there was a marked increase in information and survey services. The director and staff initiated research projects, largely concerning matters helpful to the administrative officers of the mission boards. The FMC (after 1950 named the Division of Foreign Missions of the NCC) responded by increasing the budget each year, as did Union Seminary, and many boards and societies which were not members of the FMC also began to contribute. The board representatives on the Library Committee (not including the seminary representatives) were named the Research Committee of the Conference, with the director its research secretary. Under this name the library was able to raise a considerable sum

R. Pierce Beaver, Professor emeritus of Missions at the University of Chicago Divinity School, now lives in Green Valley, Arizona. He was Director of the Missionary Research Library (1948-55), and Director of the OMSC (1973-76).

*For a time the committee had a third name and relationship in the structure of the National Council of Churches as a unit of the Research Department of the Council.
for research and survey activities.

From the beginning the providing of bibliographical information had been recognized as an important function of the MRL. Monthly Book Notes were issued, and annually a large list was prepared in connection with the book exhibit at the meeting of the Foreign Missions Conference/Division of Foreign Missions. These were used as guidelines for the acquisition of mission and related books in many theological and other libraries. Yet there were demands for bibliographical service not covered by those two publications, and it seemed good to this writer, as director of the MRL, to meet that need and to provide for the dissemination of survey data, research reports, and noteworthy articles by launching a new publication. Given the lack of money, the new organ had to be inexpensive, so it was produced by mimeograph and not printed. I did not want a monthly or quarterly, but felt an occasional bulletin could be issued whenever pertinent material was available. Therefore, the Occasional Bulletin from the Missionary Research Library was launched, with its first number dated March 13, 1950. It appeared ten to sixteen times a year while I was its editor (until June 1955).

There were many bibliographical numbers in those early years, including reviews of current mission literature in Germany and the Scandinavian countries. Articles of note published in foreign journals were reprinted, such as "The Place of the Missionary in India Today" by Dr. A. Ralla Ram, which was taken from the Indian Witness. The Annual List of Theses in Missions and Related Subjects was introduced in the first volume and repeated annually. During that first year articles by Dr. Theodore Romig and H. W. Spillett on the Yehsu Chia-ting, the Family of Jesus, brought much-valued information on this indigenous movement in China. The director contributed many small research papers, beginning with "The Distribution of North American Missionary Personnel in 1950" (no. 10, 1951) and "The Reallocation of China Missionaries and Funds" (no. 14, 1952). "Single Women Missionaries" (no. 4, 1953) eventually grew into the book, All Loves Excelling: American Protestant Women in World Mission. In no. 11 of 1953 there was an analysis of "Race and Nationality in North American Missions": no. 7 offered the first directory and statistics of "The Protestant Foreign Missionary Enterprise of the United States"; and no. 7 of 1954 reported "The Expansion of American Foreign Mission Activities Since 1945." The Directory of North American Protestant Ministries Overseas was updated several times in issues of the Occasional Bulletin, then became a separate publication. The 8th and 9th editions in 1968 and 1970 were prepared and published by Missions Advanced Research and Communications Center, a division of World Vision, and became in the 10th edition the very comprehensive Mission Handbook: North American Protestant Ministries Overseas. The 11th edition was published at the beginning of 1977 by MARC.

After the resignation of this writer, Dr. Charles W. Iglehart served as interim director and editor of the Occasional Bulletin until the coming of Dr. Frank Wilson Price on February 1, 1956. Dr. Price served until 1961, when he was succeeded by Dr. Herbert C. Jackson, who left in June 1966 to join the faculty of Michigan State University. Dr. Max Hunter Harrison, former principal of the United Theological College, Bangalore, India, was acting director in 1966-67 and consultant in 1967-68. The number of issues per year was reduced, but the subject matter continued to follow the established pattern. There were reviews or summaries of some of the larger studies made by the staff, such as a directory of Protestant medical missions. There were articles on a variety of subjects contributed by mission experts. Some of the pre-Willingen Conference studies in the theology of mission and missionary vocation under the auspices of the Research Committee were reprinted in 1963.

There was considerable improvement in the internal facilities of the library through specific memorial gifts, but a deficit built up in operations. Though this was cleared up in 1963, a financial crisis was in the making. The MRL had been incorporated in February 1961 in the hope that independent status might attract gifts from foundations and other agencies, but the hope was in vain. The Division of Overseas Ministries decided in 1966 that it would end its financial support over a period of three years.

The trustees wrestled with the future of the institution through the years 1966-1967, even taking under consideration the possibility of moving the library out of the City. There were relocation offers from many sources, including a very attractive one from Yale University, and several libraries offered to buy the collection. These offers impressed upon Union Seminary officials the tremendous value of the library and prompted the mission board officers to express the desire to keep it in New York. With...
Tradition and Reconstruction in Mission: 
A Latin American Protestant Analysis

Orlando E. Costas

What is the state of the Christian mission in Latin America today? How is it understood and what forms does it take? What role does tradition play in the missionary obedience of Latin American Christianity? To what degree can we speak of reconstruction in mission on our continent?

The terms "tradition" and "reconstruction" are not mutually exclusive. The first has a normative, technical meaning in some ecclesiastical and theological circles. In others it has a less technical and freer function, while in some it has a pejorative connotation.

In this paper, tradition is defined as the process of formulation and reformulation that characterizes the Christian mission as it is passed from generation to generation. This definition raises the question, How much does the missionary heritage determine the nature and purpose of the missionary mandate? Or, How much do missionary agents — as transmitters of the missionary vision, interpreters of the missionary message, and planters of the missionary community — shape and determine the missiology of future generations?

Tradition is dynamic in three senses. It presupposes an ongoing forward movement, since it involves a "transmission" from generation to generation. This process impels growth, development, and change. A tradition always has a history, a context, and a mission. It is always confronted with the new. To be kept alive it has to be reformulated in images and concepts which are congruent with every new situation while maintaining the integrity of its legacy. In the case of the Christian mission, to achieve a reformulation with integrity, it is necessary not only to confront the missionary tradition with every new situation but also with the source of its legacy, which in the case of Protestantism, is found in the Scriptures and the witness of the Spirit.

Mission and tradition go hand in hand. There cannot be any tradition without a mission or a mission without a message, or a message without a transmission from the past. By the same token, all traditions entail a process of "reconstruction," since every new transmission involves a renewed confrontation of the message with its past history and present situation. By "reconstruction" then is meant the necessary reformulation which every new transmission presupposes and demands.

What I propose in this paper will be more intuitive than scientific and more an outline of general characteristics than a profound analysis. The time and space available and the limited resources to which I have had access impede a thorough understanding. I should add, moreover, that although I try to see the missiological reality of continent-wide Christianity in an ecumenical spirit, I only dare speak as a Protestant. I realize that much of what is said in regard to one community can be applied, grosso modo, to the other, in that the Catholic community, just as the Protestant community, has to live and communicate its faith in the midst of socioeconomic and cultural situations which are similar. Nevertheless, the internal and historical differences between the two communities are sufficiently great so as to justify a Protestant focus. Thus, if I commit the sin of generalizing, I will do it in relationship to that community which I know from within and not in relationship to a community which I know only from without.

The Past

Allow me to begin with a survey of the past. In my opinion, this is essential in order to understand the present missiological reality in Latin American Protestantism. Without a historical perspective we will fall prey to the "now syndrome," with its myopic vision of...
the present. In consequence, we will not be able to understand why things are the way they are or how they got to be that way.

Models of Mission
It is a seldom-questioned fact that the history of the Protestant Christian mission in Latin America was initiated by way of reconstruction. The first Protestant missionaries were of the opinion that the Christian mission in Latin America was dominated by a static and sterile traditionalism from which it had to be freed. The offensive of missional reconstruction took a double path, expressed in two models of Protestant penetration. José Miguel Bonino has labeled these two models "civilizer" and "evangelizer."8 The first, fruit of so-called liberal Protestantism, saw the task of reconstruction in terms of putting the Church at the service of social betterment by means of the construction of hospitals, schools, orphanages, and other similar tasks. The second, fruit of the so-called evangelical movement that later became associated with the fundamentalist reaction, saw the task of reconstruction in terms of dynamic and aggressive evangelistic action that called the Latin American people to Christian conversion and the subsequent abandonment of the "traditional, empty, static, and superstitious" religiosity that is said to have characterized the Catholicism of that period.

Naturally, these two models of mission had their points of contact. Both came from the same geographically-cultural setting: the Anglo-Saxon world of the British Isles and North America. And thanks to the liberal-modernist movement of the nineteenth century, both had been made possible economically and politically. Thus they had similar ideological characteristics in spite of their distinctive theological perspectives. The two contributed, each in its own way, to challenging the existing structures through a sharp criticism of Catholic clericalism and the reigning sociopolitical conservatism; the propagation of values such as liberty, progress, and individualism; and the introduction of new institutions and lifestyles.

Thus one cannot speak of these models in homogeneous terms, because each incorporates elements of the other. The civilizer model, for example, had to incorporate elements of the evangelizer model in order to raise up and maintain an ecclesiastical infrastructure adequate for the execution of its program of social betterment. The evangelizer model saw itself morally and spiritually forced to do something for the illiterate, malnourished, and sick masses; for orphaned children and young people without educational opportunities.

However, it must be remembered that some of the missionary groups came with an agenda of more or less holistic missional reconstruction. For example, James Thompson came to Latin America simultaneously promoting both Bible reading and the system of Lancasterian Schools. In the same way, groups such as the Salvation Army brought with them the double vocation — social and evangelistic — that had characterized their work in Great Britain.

These two reconstructed visions of the Christian mission, which as Miguel has said, "have entered more than once in conflict with each other."9 evolved into Latin American Christian traditions of a Protestant nature. They not only came to dominate the missiology of the new religious community, but were also passed on to the new generations of Latin American Protestants.

Meanwhile, still another reconstructive force of an evangelistic type rose up with its own distinctive. Its first and strongest reaction was against the civilizer model, but with the passing of time it came to constitute an equally strong challenge to the evangelistic model. This new attempt at reconstruction can be termed "Pentecostalizer" in that it seeks to saturate the Christian mission with the experience of Pentecost. It sees mission as the province of the Spirit, whose powerful intervention in the life of men and women is by means of regeneration, sanctification, physical healing, the gift of tongues, and spontaneous praise. Moreover, it contended that the civilizer-type of Protestant mission had fallen into a sterile and static traditionalism that was lacking in spiritual vitality, evangelistic passion, ethical radicalness, and liturgical freedom.

Waves of Disturbance
For several decades during the twentieth century, the Protestant missionary panorama kept itself within these three great missiological lines. Then toward the close of the 1950s the tremors began to be felt — tremors that in our day have grown into the threat of an earthquake.

The first shock waves began with the studies on "the nature and mission of the church" sponsored by the Student Christian Movement during the 1950s. These studies helped to accentuate the basis for the beginning (in the early part of the '60s) and posterior development of the Church and Society movement (ISAL). The missiological importance of this movement rests, among other things, upon the ideologico-political challenge that it launched against the civilizer model. In effect, it was ISAL more than any other movement that was the principal opposing force inside so-called Historic Protestantism.

The process of political radicalization that the ISAL experienced throughout its fifteen years of history resulted in the ideological unmasking of Historic Protestantism, bringing it face to face with its cultural alienation: imported institutions, transplanted methods, imitative and repetitive theology, its alliance — conscious or unconscious — with neocolonialism, and the futility of its reformist social outlook.4 The result of this process has been a sharpening of the crisis of Historic Protestantism (a crisis which was detected, although not explicitly in a verbal or theoretical sense, by the Pentecostal movement many decades before), with the consequent questioning of the traditional conception of the nature and mission of the Church in Latin America. Thus an attempt to reconstruct the social vision of mission characteristic of Historic Protestantism, with its infrastructure, was born. This unleashed an extraordinary controversy among the so-called parachurch groups — of which ISAL is a faithful representative — and the ecclesiastical structures.

A second wave of disturbance began to make itself felt about the same time with the appearance of the Evangelism-in-Depth movement in the Central American region. It is highly significant that one of the factors that led R. Kenneth Strachan to propose this evangelistic approach was a renewed consciousness concerning the evangelistic lethargy in which Protestant churches (thoughout the continent) had fallen, compared to the impressive numerical growth of the Pentecostal movement. For Strachan, the difference could be attributed to the fact that, while traditional evangelization revolved around outstanding preachers to whom the masses were invited to listen, Pentecostal evangelization was based upon the mobilization of every believer to give witness to his or her faith in daily life. This led Strachan to propose a new model of evangelistic action through which the pastor-congregation relationships were inverted, stressing the former's role as an evangelistic educator and transforming the congregation into a community for centrifugal mission. This carried with it an implicit
broadening of the evangelizing witness, since, in order to be able to communicate the faith in daily life, it is necessary to live it. If in the case of the first model the intention was to reconstruct the social vision of mission, the intention in the second instance was to reconstruct the evangelizing vision of the mission, which implied a reconstruction of the image of the Church as a centrifugal and clergy-centered institution into a centrifugal and laity-centered community.

By the year 1975 a third wave of disturbance had arisen in the heart of a historic denomination in Brazil. Very soon it passed over to other historic denominations. In Argentina, several years later, the movement affected groups of Conservative-Evangelicals such as the Plymouth Brethren, and Pentecostals such as the Assemblies of God, in addition to groups related to Historic Pentecostalism. I am, of course, referring to the Charismatic Renewal movement. By the end of the 1960s this movement, characterized by a Pentecostal-type religiosity but with an added ecumenical focus and rooted primarily among the middle classes, had become a continental phenomenon. It included representatives from practically all of the major Protestant sectors as well as the Roman Catholic Church. Certainly its forms are not homogeneous; there is much variety and diversity within the movement. Nonetheless, there are several common coordinates that flow into the missional sphere and distinguish it from classical Pentecostalism. Hence the Charismatic Renewal movement represents another effort to reconstruct mission. The love for one’s neighbor, fundamental to the civilizer model, is seen as the indispensable sign of the experience of the Holy Spirit, requiring a reordering in human relations that should manifest itself, among other things, in the spontaneous and voluntary sharing of material possessions (as against the planned and morally required distribution of wealth advocated by ISAL and other like-minded groups). Evangelism is seen as a disciple-making task, whose goal is not just to lead people to Christ, but to form them into authentic followers of Christ within the framework of a brotherly togetherness. The liturgical life, which is so characteristic of the Pentecostal experience, is accompanied by a hymnological renewal and by a transformation of congregational structures. The Charismatic Renewal movement thus pretends to offer a model for the reconstruction of mission that cuts to the heart of the civilizer, evangelizer, and Pentecostalizer models. Whether it is a valid alternative for contemporary Latin American Pentecostalism is subject to serious question, given its middle-class values, its limited social universe (the family, the discipleship-core-group, and the Church), its tendency to flee from the gut issues of history, its still individualistic and voluntaristic ethic, and its lack of concern for the historical verification of its spirituality. Be that as it may, this is a movement with which Protestants have had and are having to contend.

The Situation Today
These three traditional models, and the three attempts to reconstruct them that can be observed beginning in the latter part of the fifties, have served to define the missiological situation within Protestant Christianity in Latin America during the second part of the 1970s. The profile which they have given it is not an exact image. In fact, it is characteristic of our situation not to have clear profiles. The turbulence of the past decade and of the first years of the present decade have created on our soil a rather nebulous situation. I will attempt to describe this situation broadly by means of four general characteristics.

Search
The Latin American Protestant expression of the Christian mission in the present can be characterized, in the first place, in terms of a search. The search is for a fuller understanding of, and a more concrete participation in, the mission of God in the midst of the crossroads of contemporary Latin American society. This search takes several forms. There is, for example, dialogue and cooperation in common efforts with groups of workers and peasants, political and student movements, neighborhood action groups, and professional associations. There are also ecclesiostructural experiments, such as unions of congregations and denominations and consortia of church and parachurch agencies. In addition, there are liturgical experiments (planned and spontaneous) in slums, homes, classrooms, shopping centers, and even in jails and concentration camps. These efforts, because of their nature and geographical location, have a strong evangelistic coloring. Then there are socio-religious and historic-cultural studies. Besides helping the Church to understand more objectively the results of her mission in society, such studies are making her face up to the real concrete needs of the world, and thus are confronting her with the real missionary situation. There are also congregations, denominations, and church institutions that are attempting new modes of organization and ministry that are closer to the concrete sociocultural reality. Finally, one can observe in some circles a conscious opening to the work of the Holy Spirit and a search for an evangelizing focus that is more congruent with the New Testament vision of discipleship and the radical nature of the Gospel.

Resistance
Side by side with the aforementioned expressions of search one can observe a current of resistance. This current, typical of any structure in which innovative concerns arise, takes at times a more latent than manifest form, in which case it can be appreciated more at the level of attitudes than of deeds. Some of its more common characteristics are a suspicious silence, captious questions, preoccupation with certain dangers, and programmatic objections having to do with the above-mentioned search. Nevertheless, in many cases this attitude has escalated to a level of overt and aggressive resistance against any positive attempt to reconstruct. Thus one can observe here and there formal and informal excommunications (not necessarily for moral or strictly theological reasons, but rather because of strategic and missiological differences). In some instances one hears of accusations being brought before political, police, and military authorities that have not infrequently resulted in the imprisonment, torture, or exile of brethren in the faith. In other cases, economic boycotting of certain leaders who are suspected of being too open or progressive, and verbal attacks that lack even the most elementary considerations of respect and Christian courtesy can be observed. Instead of using their energies for the advancement of mission, these persons, groups, and institutions spend them upon the hindrance of mission.

Impotence
Resistance to positive reconstructional impulses in mission has generated a feeling of impotence in some persons and groups. This has created an atmosphere of silence, caution, and suspicion which, even if it has not paralyzed their energies, has, at the very least, reduced them to minimal tasks. It is true that not all of them seem to have been as traumatized as Rubem Alves by the nightmare of the present continental repression and thus they
have not participated in what Jorge Pantelis has described as the "ritualism of revolutionary impotence"⁵ that seems to run throughout Alves' book, *Tomorrow's Child.* Yet they have been forced to reduce (and sometimes to modify) the profile of their activities, and in the case of some groups, to change their name and even their geographical location.

**Regression**

Finally, one must mention the case of those persons, groups, and institutions (there are more of them than one would like to think) that, faced with the challenges of the moment and with the aforementioned search, resistance, and sense of impotence, propose a return of the past. They believe that the mission programs and models of yesterday are still valid for today. They would like to fill the apparent missional vacuum that they feel, to resolve the confusion that they perceive, or respond to the reading that they make of the present hour with approaches that have proved their efficacy in the past, more secured methods and categories that are closer to their own Christian experience. Unfortunately what very few of those within this current do not seem to take into account is that one cannot respond to the questions of the present day with yesterday's answers and that, historically, when this has been attempted the result has been catastrophic.

These currents are not necessarily representative of the total Protestant reality. This is because we are dealing with a complex and heterogeneous sociocultural situation. For the same reason, one must always leave the door open for ambiguous postures within a given situation and for the possibility of variances within a single current.

Nonetheless, the four broad lines which I have described as being representative of the continental situation make very clear the irrefutable fact of the conflictive reality of Christian mission in our continent, which touches not only Protestantism, but Catholicism as well. This reality moves between the search for new forms of understanding and the carrying out of Christian mission in the light of the great continental challenges and the zealous struggle to conserve the missionary heritage of our forebears. And in the midst of this dialectic the Latin American Christian mission lives (and dies), while this continent for which Christ died — and which he wishes to liberate from all sorts of oppression, and which he has constituted as an inescapable object of his mission — bleeds. This struggle, however, is overshadowed by the vision of new heavens and a new earth and the prayer of a hopeful community: "Come, Lord Jesus" (Rev. 22:20).

---

**Notes**

1. At this point I want to take issue with the "Report from the Latin America and Caribbean Group" at the IVth International Congress on Mission Studies. In its response to the original version of this paper, the report states:

   "We consider the term 'reconstruction' as presented in the position paper of this Congress to be inadequate as a description of the task of mission in Latin America. The term immediately raises the question: From what tradition do we begin our reconstruction? On the other hand, we believe that it is impossible to reconstruct the experience of the mission on this Continent. And on the other hand, we hold to the necessity of reinterpreting the biblical foundation of mission from the standpoint of a socio-political and historic hermeneutic." (San José, Costa Rica, July 25-30, 1976 [mimeographed], p. 1.)

   This statement reflects a limited understanding of the term "reconstruction" and a misrepresentation of the way I use it. The Report gives the impression that "reconstruction" has to do only with setting straight or reordering a past experience. However, the act of "constructing again" may have several possible definitions. Of the four that Webster's New Collegiate Dictionary gives for "construction," the third refers to "the act of result of constructing, interpreting or explaining." (Webster's New Collegiate Dictionary [Springfield, Mass.: G. & C. Merriam Co., 1973] p. 244.)

   My use of the term has nothing to do with the reconstruction "of the experience of mission" in Latin America, but with the way Protestants have reformulated its meaning. This is not only consistent with the above definition, but it is also congruent with its use in contemporary Latin American Protestant circles, where the term has been coined to designate the quest for a new ecbumenism. (Cf. the discussion on "Ecumenical Reconstruction" in my *Theology of the Crossroads in Contemporary Latin America* [Amsterdam: Editions Rodopi, 1976], pp. 251 ff.)

   In the present study I argue that Protestant missionary activities in Latin America began with a reformulation of the Christian mission in the light of the Latin American sociohistorical context and the understanding which early missionaries had of the witness of Scripture. It goes without saying that such reformulation was colored by the missionaries' own ideologico-cultural milieu. Interestingly enough, the Report ends up advocating a similar position when it asserts: "We hold to the necessity of reinterpreting the biblical foundation of mission from the standpoint of a sociopolitical and historic hermeneutic." (Ibid.)

   The only real difference between my analysis and that which the Report proposes is that whereas I begin with a survey of traditional Protestant theories of mission, the Report starts with an analysis of the present reality. This would have been a valid approach for this paper if the question had been, What does it mean to engage in mission in contemporary Latin America? But this is not the question which this paper seeks to answer, as is explicitly evident in the opening paragraph. Whereas the Report was interested in defining the task as it should be carried out, this paper addresses itself to the analysis of the task as understood by Latin American Protestants.

   Even so, I contend that though, at the outset of my paper, I make no specific reference to the concrete Latin American reality, my critical involvement in that reality is made implicit throughout. I make no pretension to objectivity or exhaustiveness. But I do insist on the nonneutral, critical, and committed character of my analysis.

   Likewise, though the Report does not seem to be concerned with the past, there runs throughout an implicit historical consciousness. How can the Report speak of a (missiological?) renewal "in both the Catholic and some Protestant churches," and of a "rediscovery of spiritual values on the part of those who are dedicated to the struggle against injustice, which was not the case ten years ago." (p.2), without some kind of implicit understanding of the past? How can it express "concern over certain aspects of the foreign missionary enterprise, particularly in regard to [its] presence in Latin America and the Caribbean" (Ibid.) without a historical evaluation of the missionary enterprise? How can it make "recommendations to the Assembly of the International Association of Mission Studies" as to the future course of missiology...
without an understanding of past theories of mission? Indeed, the Report assumes a historical perspective, just as I claim to assume, and implicitly demonstrate, a critical involvement in the Latin American reality.


3. Ibid.

4. This process penetrated eventually into the Conservative-

---

**The Churches and the Crisis in Lebanon**

**Norman A. Horner**

Lebanon is the only country in the Middle East where Christians still constitute a large part of the total population and where they have long held dominant political, cultural, and economic power. What is the situation of the Lebanese churches in the midst of a crisis which has already lasted almost two years, bringing the country to the brink of total collapse? In what ways are the churches involved in those tragic events, and in what ways affected by them?

The current strife in Lebanon is frequently represented in the international news media as a battle between the Christian Right and the Muslim Left. Such a description is not merely oversimplification, it is fundamentally inaccurate. Christians and Muslims alike belong to several of the opposing parties in the conflict, and even to the leadership of those parties. It is natural that this should be the case. The two communities have lived together in Lebanon in fairly equal numbers, sharing a more open society than exists anywhere else in the region. There are rich Christians and rich Muslims (although perhaps not in the same proportions), poor Muslims and poor Christians (again, not in the same proportions), and the social groupings into which their wealth or poverty leads them do not follow confessional lines.

If this is not basically a religious war, and I insist that it is not, what then are the identifiable issues? Three of them are interrelated but by no means identical:

First of all, it is a class struggle — the underprivileged against the privileged. This situation has been brewing for a long time, because there are gross inequalities in Lebanese society; but pressure against the privileged is intensified by the fact that Palestinian refugees are now almost 15 percent of the total population. Caught in the middle — between the Israeli military strength and its own inability to regulate the activities of this large Palestinian presence — Lebanon has been seriously battered by Israeli reprisals. In consequence, the social and economic problems of Beirut were for some years further exacerbated by the migration of vast numbers of villagers, mostly Muslims and almost entirely poor, from the southern part of the country to the already crowded capital city. When fighting intensified in Beirut itself, many of these people returned to their villages in the south — but with none of the basic problems resolved.

Secondly, the crisis is over the role of Lebanon within the Arab world, the relationship between its independence as an autonomous state and the wider problems of the region, especially the Israeli problem. Once again, this is intensified by the vast numbers of Palestinian refugees. Fearful for their own safety in the absence of a strong national government in the country, the refugees have set up their own defenses and are accused by many Lebanese of becoming a state-within-a-state and of provoking Israeli reprisals by initiating across-the-border incidents from south Lebanon.

Thirdly — and only in a derivative way — it becomes an interconfessional struggle. This is born of the Christians’ fear of losing their political power and of the Muslims’ insistence upon a share of that power commensurate with their numbers in the population. Almost surely the 50-50 balance of earlier days has now been reduced to 40-60, with Muslims an increasing majority. The Palestinian refugees are again a factor. They are overwhelmingly Muslims, a fact which partly accounts for the present imbalance in religious affiliation in the country.

The following is an effort to describe the situation of the churches in terms of those three issues. There is no single position taken by the Christians with regard to the conflict or any of its elements. Common denominators, yes, but nothing that could be described as a unified stance. Each church retains a great deal of the mentality of self-preservation inherited from the days of the Ottoman Empire — dissolved less than two generations ago — and tends to be preoccupied with its own specific interests. Each, to some extent, is both victim and perpetrator of ideologies which are basic to the crisis itself. At present (November 1976) the ugliest manifestations of the civil war seem at long last to have been subdued by outside pressures, but without any real solution to the underlying problems. The old injustices, political divisiveness, religious animosities and spirit of blood revenge are still there. The country seems now to have begun the long, hard march toward reconstruction. How Lebanese Christians will respond to the challenges of the future remains to be seen. But how they have responded to the pressures of the war itself can be described, in part at least, and that is the focus of this paper.

---

Norman A. Horner, formerly Dean and Professor of Mission at Louisville Presbyterian Seminary, and recently Professor of Mission and Ecumenics at the Near East School of Theology in Beirut, Lebanon, is Associate Director of the OMSC.

---


The Class Struggle

As already noted, some Christians in Lebanon are poor, but even they are not the poorest of the poor. The major churches are, by and large, composed of the middle-class societies which characterize churches in most other parts of the world. This does not mean, however, that they are uniformly right-wing or even that the members of a given church all take the same position on issues. Some of the churches, as a matter of fact, are in considerable inner turmoil over political and economic matters.

Maronites (Eastern-rite Catholics), the largest and most powerful Christian community in the country, maintain an uneasy balance between such rightist groups as the Maronite League and the Order of Lebanese Maronite Monks and a growing pressure among both clergy and laity against the traditional Maronite privileges, and even the confessional system itself, in the body politic of the country. One may accurately say that most of the Phalangists (a right-wing paramilitary organization) are Maronites, but it must quickly be added that Maronites are not all Phalangists. The Maronite Patriarch himself is frequently in the sensitive position of a referee within his own community.

No church is more politically and economically diversified than the Greek Orthodox (Orthodox Patriarchate of Antioch). Right and Left are both represented quite vocally in the hierarchy, priesthood, and laity. Most of the people are doubtless middle-of-the-road but, interestingly, the small and not yet very effective Communist Party in Lebanon has significant Greek Orthodox membership and leadership.

Among Greek Catholics (Melkites) there is a more tempered diversity, but one which has nevertheless threatened open division. The trial of the recent archbishop of Beirut is a case in point. He was charged with heresy (and finally exonerated by Rome), but the real conflict was instigated and still continues because of his zealous, if sometimes undiplomatic, campaign against social and economic injustice.

The Armenian Orthodox are no more homogenous in their attitude toward the conflict, although they have played a less active role in it. Armenian unwillingness to support the Phalangist cause has been openly deplored by right-wing Maronite groups, but unified support by the Armenian Church of either Right or Left is impossible to achieve because of the very different political and economic ideologies reflected in two major parties within that church, Hunchak and Tashnak.

The Syrian Orthodox in Lebanon are generally less affluent than the Armenians. One might suppose, therefore, that they would be more open to leftist persuasion, but that does not seem to be the case. Perhaps it is because the sheer weight of the Left has come to be identified with predominantly Muslim organizations, and these Syrian Christians are more wary than either Greek Orthodox or Greek Catholics of associations with Muslim leadership. The reasons for such wariness, rooted in political history rather than in current ideology, belong in the context of a later part of this discussion and illustrate the way in which the various causes of the conflict are interrelated.

Protestants and Anglicans in Lebanon are a relatively small and predominantly middle-class community. More than the members of most of the other churches, they tend to be apolitical, the kind of people least likely to be found out in the streets demonstrating against the status quo. Among the exceptions, however, is a Protestant pastor's granddaughter who served time in prison — until all Lebanese prisons were summarily "liberated" in March 1976 — for involvement in the activities of a Marxist organization with particularly violent propensities.

The Role of Lebanon in the Arab World

Most Christians in Lebanon deplore Zionism with as much vigor as do the Muslims, in some cases even to the point of eliminating the word "Israel" from the biblical vocabulary and from hymnology. On this Israeli question there is virtual agreement among the churches. The only exception is in certain small, sectarian Protestant communities where this particular "return of the Jews" is interpreted as the fulfillment of biblical prophecy, but even groups such as these voice that conviction in very muted tones.

Yet while there is almost total unanimity in protesting against Zionism as such, the attitudes of the churches toward dealing with its consequences on Lebanese soil are quite varied. It is easy to get joint pronouncements of solidarity with the Palestinian cause signed by the heads of all major churches — Orthodox, Catholic, and Protestant. But the activities of militant commando groups within Lebanon is quite another matter. The churches' attitudes toward such activities are conditioned, on the one hand, by the extent of their involvement in modern Arab nationalism; and, on the other, by their affiliation with the West. The churches most sympathetic to the militancy of the Palestinians are those most clearly identified with Arab nationalism, as distinguished from either Lebanese uniqueness or ethnic isolation.

In this connection the greatest contrast is between Maronites and Greek Orthodox. The Greek Orthodox are part and parcel of the present struggle in the Arab world for political and cultural identity. Even the various political and economic ideologies of the contemporary Arab world are held in sometimes uneasy tension within this church, resulting in a very creative, if not always harmonious, relevance to the wider social environment.

Maronites, on the other hand, have long been a mainstay of Lebanese independence. In the ninth century they found refuge from the struggle against other Christian communities, as well as from Muslims, by settling in the mountains of Lebanon. There they have been able to maintain both their identity as a people and a high degree of independence ever since. In turn, Lebanon's independence as a sovereign state, its unique confessional system of government, and its strong ties to France owe more to the Maronites than to any other community. A further consideration of a very practical nature is the size and distribution of each church's constituency in Palestine: The majority of Palestinian Christians are Greek Orthodox, living mainly in the occupied West Bank and in Jordan, where even the solidly Greek hierarchy of the Jerusalem patriarchate takes a strong pro-Arab position. In contrast, Palestinian Maronites are relatively few and live primarily within the 1947 borders of Israel.

The Greek Catholic, or Melkite Church, which sprang directly from Greek Orthodoxy, is the Catholic community most clearly...
identified with Arab nationalism. The present social and cultural renascence in several parts of the Arab world is indebted to Greek Catholic leadership to a greater extent than the size of this Church would suggest. Greek Catholic mentality is conditioned, however, by two other factors: the Western influence of Roman Catholicism to which it is organically related, and a social conservatism born of more general affluence among its members than is the case with its Orthodox counterpart.

The Armenian Orthodox are non-Arabs, and the greater part of their church membership is entirely outside the Arab world. Armenians who live in Lebanon and neighboring states, like their fellows throughout the world, retain a staunch loyalty to their own language and culture. They are therefore little concerned with Arab nationalism, except to be somewhat apprehensive about its Muslim overtones. With the exception of some students, they also stand more or less on the sidelines of the Palestinian issue. In Jerusalem, they have little left to preserve other than their historic rights at the Church of the Holy Sepulcher and the ancient Cathedral of St. James. Armenians have emigrated from Palestine at an alarming rate in recent years, generally going overseas rather than to other Arab states. The Jerusalem patriarchate of the Armenian Church, now reduced to about three thousand souls, had more than three times that number only fifteen years ago.

The Syrian Orthodox are Arabs but, feeling their minority status acutely, they also stand somewhat aloof from Arab political issues. Lebanon has been a refuge for many of these Syrian Christians who earlier faced economic or political difficulties in Iraq, Turkey, and Syria. To that extent Lebanese independence is important to them, even though many have not been able to get Lebanese citizenship. Like the Armenians, however, the Syrian Orthodox have no great stake as a Church in Palestine. They retain the traditional House of St. Mark as their archbishopric in Jerusalem, certain limited rights at the Holy Sepulcher, and a substantial congregation in Bethlehem — but in the area as a whole their constituency is no larger than that of the Armenians.

On the Protestant/Anglican side, there are quite varied political attitudes. The greatest involvement in the Palestinian issue is naturally among those of Palestinian origin. Most non-Palestinian Protestants tend to take a very moderate position and are not comfortable with the activities of militant organizations, which they regard as a threat to Lebanese security. The Anglicans, however, are mostly Palestinian and quite vocal in their enthusiasm for the cause. The last Anglican archbishop in Jerusalem (an Englishman) found no support among his Arab congregation in Lebanon for his conciliatory position in the

---

**Christian Mission Under Authoritarian Governments**

**May 3-6, 1977**

A working conference on Christian discipleship in relation to political power, with special reference to Chile, South Korea, East Germany, Ethiopia, and the United States.

Sponsored by the Overseas Ministries Study Center in cooperation with IDOC/North America, Maryknoll Mission Institute, and Lutheran World Federation Department of Studies.

Registration:
$40 plus room and meals

Speakers:
José Miguez Bonino
John Howard Yoder
Thomas Stransky, C.S.P.
Letty Russell
Arne Sovik
Joseph O'Hare, S.J.
Getatchew Haile
Frederick Bronkema
Alfred Krass
Choan-Seng Song
William Pannell
Jim Wallis
Joan Chatfield, M.M.
Joseph Holland
Nora Q. Boots
Joel Gajardo
Sang Jung Park
Paul Wee
Simon Smith, S.J.
Orlando Costas
Arab/Israeli question, and one of the Anglican priests, now serving in Amman, Jordan, is a member of the PLO Central Committee.

**Interconfessional Struggle**

Lebanon has long enjoyed the reputation of being the one country above all others where Christians and Muslims live together in peace. Yet mutual animosities lurk close to the surface and can easily emerge in times of social and political unrest. This, I believe, is what has happened in the present crisis. The interconfessional character of the struggle is derivative rather than causative, “accidental” rather than premeditated. It is nevertheless real, and it is also tragic, not only for the present, but even for the long-term future. The embryonic Christian-Muslim dialogue—in Lebanon, if not in the region at large—may have been stillborn.

Official statements, issued jointly by Christian and Muslim leaders, categorically deny that the conflict is interconfessional. It is true, of course, that the hatred is not on a purely religious level; but religious differences are easily exploited to promote economic and political causes. In the early months of the war there were popular demonstrations of fraternity, with Christians and Muslims walking hand-in-hand, carrying both the Koran (or Quran) and the Bible. But those demonstrations took place mainly in Ras Beirut, where economic and social differences are minimal and where no major battles had yet occurred.

One of the earliest evidences that the Lebanese crisis had indeed taken on a confessional character came to light in April and May of 1975, very early in the conflict. In the north, around Tripoli, several church buildings were not merely damaged but quite deliberately desecrated. “Worse than in Turkish times,” said one European observer. Muslims, in turn, have accused Christian factions of willful attacks on mosques.

In recent months the interconfessional dimension of the crisis has obviously widened. One cannot discount the fact that scores, perhaps hundreds, of people have been summarily shot in cold blood solely on the basis of the religious affiliation noted on their identity cards. This has occurred quite as often at checkpoints manned by Christian militias as at those under Muslim control. Popular demonstrations of Christian-Muslim solidarity no longer take place in the streets of Beirut. That in itself may not be significant because the daily struggle of life now preoccupies more and more people to an even greater extent than it did at the end of last year. More serious, however, is the apparent hardening of attitudes and the frequency of mutual recriminations. In the four months before I left Lebanon last July, I was appalled and deeply disturbed by comments about the total depravity of all Muslims, statements volunteered by local Christian friends whom I have always regarded as more responsible and conciliatory than they now seem to be. Perhaps these are only emotional outcries born of the near-despair in which so much of the country has been living for so many months. I hope so. Nevertheless they are convincing evidence that mutual animosities do indeed exist very near the surface.

The interconfessional peace achieved in modern Lebanon was preceded by centuries of extremely bitter discord. The Lebanese mountains are populated by those whose ancestors sought haven there from persecution, and peoples have long corporate memories. It is true that the churches have never done enough to promote really creative relationships either among themselves or with Muslim and Druze communities. That charge, however, cannot be leveled equally at all churches. Again, the history of each Church largely conditions its ability to see things in wider perspective.

The Maronites, staunch defenders of a “Christian Lebanon,” include those who openly advocate partitioning of the country if that should be necessary to preserve some parts of it as dominantly Christian. Such, however, is not the position of the present Maronite patriarch. Immediately after his election in early 1975, he made fraternal visits to Muslim and Druze leaders as well as to the heads of other Christian churches at their respective headquarters. But the call for partition does represent a widespread and persistent fear among Maronites that to relinquish any of their power in the country to Muslim control would be a major disaster. To understand that feeling is not to approve it; but to understand it, one need only live as a Christian under Muslim rule. The Maronites have so lived in past centuries, and some of their community in other parts of the Middle East still do. On the Muslim side is a strong and understandable resentment against the perpetuation of Maronite dominance in a country where neither that community alone nor all Christians combined are any longer a majority of the population.

The Greek Orthodox have a much more relaxed attitude toward life in an Islamic environment. They have seldom organized formal “Christian-Muslim dialogues” (which is a more typically Western procedure in any case), but their hierarchy is consistently friendly to Muslim political leaders. No other Christian group is more vocally critical of Maronite domination in Lebanon or more favorable to the idea of a completely secular state. The World Conference of Christians for Palestine (now with a permanent secretariat) was organized in Beirut under Greek Orthodox lay leadership, although it has an ecumenical character. Its discussions have consistently been in the wider context of Christian-Muslim partnership, with prominent Muslim leaders sharing in the discussions by invitation. When the World Islamic Conference met in Lahore, Pakistan, in 1975, the Greek Orthodox patriarch of Antioch was invited to travel from Damascus to bring greetings from “Christian brothers of the Middle East.”

Greek Catholics, more than any other Catholic group in the country, share the eagerness of the Greek Orthodox for friendly relationships with Muslims. One of the more colorful figures in this rapprochement is the archbishop of Baalbek, who, on certain Muslim holidays, regularly sends “pastoral letters” to the entire Muslim community within the boundaries of his diocese, where they are the vast majority of the population.

Not so the Armenian and Syrian Orthodox. Both churches have vivid memories of persecution under Turkish Muslims, and both have fairly substantial communities still suffering the indignities of Christian life in Turkey. The persecutions of fifty years ago were for political rather than religious reasons, and present limitations on Christian activities in Turkey may be similarly explained. Armenian and Syrian Christians nevertheless charge the restrictions to a peculiarly Muslim intransigence. The leaders of both churches loyally sign formal declarations that the Lebanese crisis is not a religious war; they have no appetite for Maronite domination in the country, but they are no less unwilling to see it fall into Muslim hands.

It is more difficult to make any generalized statement about Protestant or Anglican feelings with regard to a Muslim challenge to the Lebanese status quo; probably the feelings are as numerous
and varied as the ancestral background of those Christians. The Armenians and Syrians among them doubtless share the apprehensions of their counterparts in the mother churches. Those of Greek Orthodox or Greek Catholic ancestry may be less fearful of it. In any case, neither Protestants nor Anglicans in Lebanon have shown any inclination to make it the occasion for a crusade.

The Current Situation of the Christian Churches

The numerical strength of all the churches in Lebanon has now been materially reduced — no one knows by how much. Christians have steadily emigrated since the beginning of the civil war. Large numbers of them are living temporarily in major cities of the neighboring Arab states: Damascus, Aleppo, Cairo, Amman. Many others have gone on to Europe, the United States, Canada, Latin America, and even Australia. Some will return to their homeland when peace is restored there, but it seems certain that the Lebanese churches have sustained a more or less permanent loss to their membership. Two years ago, when I published an estimate of 450,000 Maronites, the largest single Christian community in the country, that figure was challenged by some who declared it much too low. Today the most liberal estimate would surely be even lower, and a similar erosion has been proceeding relentlessly in all the other churches. One must also note the emigration, temporary or permanent, of many Muslims as well, especially the skilled professional people among them; but the Muslim/Christian ratio in the Lebanese population has undoubtedly been most reduced on the Christian side.

Christians, like the rest of the population, are also severely restricted in mobility within the country. For many months they have been separated, not only from large numbers of those in other churches, but even from colleagues in their own communions. To travel, for example, from Beirut to Tripoli, only sixty miles to the north, has been virtually impossible for a long time. Even telephone and telegraph contacts are presently out of the question, and there has been no mail service for more than a year and a half. Meetings involving people from different sections of Beirut itself are not easily arranged even in daylight hours, and they are impossible in the evening. Physical limitations have thus largely reduced Christian activities to the parish level, frustrating all efforts at wider associations or joint planning.

In part, though not entirely, this confused situation explains the failure of Christian leaders to speak prophetically at a time when strong Christian voices seem so much needed. There is, of course, the decidedly non-prophetic obstinacy of right-wing extremists, but all too little Christian expression which challenges that contumacy and provides more reasonable guidance. Even the normally vocal Greek Orthodox leadership has until recently maintained an odd silence. On the Catholic side, the Maronite and Greek Catholic patriarchs are the only ecclesiastical heads whose statements receive some attention in the press, and that quite irregularly. Protestant and Anglican leaders are for the most part unheard beyond the confines of their own small communities and seldom, if ever, mentioned in the news media. In a country where religion and politics have long been two sides of the same coin, this silence seems passing strange. One wonders how much effective Christian influence will survive the social and political changes which are bound to emerge from the conflict.

In principle, a united Christian voice would be more effective than individual statements from different denominational leaders. That, however, is manifestly impossible within the existing ecumenical associations at the present time. The Middle East Council of Churches cannot effectively initiate unity because that Council has no Catholic membership, whereas nearly two-thirds of all Christians in Lebanon are Catholics. Moreover, the Council is seriously handicapped by a lack of internal consolidation. Its reorganization, with all the Orthodox churches brought into its membership, was accomplished only in May 1974, less than a year before the outbreak of civil war in Lebanon. It has been impossible to arrange another general meeting since that time, and even the central office in Beirut has been obliged to conduct its affairs with a much-reduced staff, working on a part-time basis, and with most of the top leadership absent from the country. I do not mean to suggest that the MECC has neglected its routine services insofar as it has been possible to pursue them. And beyond those, it has assumed a useful role in emergency relief to people displaced and otherwise victimized by the war. But at the very time a persuasive, united voice from its wide constituency of Orthodox, Protestant, and Anglican churches is most needed, the Council still lacks the internal cohesion necessary to provide it.

Several Protestant churches in Europe and America have a long history of mission in Lebanon. That of the United Presbyterian Church, U.S.A., and the United Church of Christ, for example, dates back to 1823 when their predecessor churches collaborated in the American Board of Commissioners for Foreign Missions. Roman Catholic societies and orders from the West have been there in one form or another since the time of the Crusades. As those efforts continue into the future, the particular directions they take will be very largely determined by the present crisis and its outcome.

Additional Sources of Information


RECENT/FORTHCOMING TITLES FROM IDOC/North America

Since 1970, IDOC/North America (New York) has published the series IDOC/International Documentation, focusing on trends within contemporary theology; issues of responsibility and accountability within the worlds of organized religion, government, and business; international crises involving the denial of dissent, civil and religious liberties, and basic human rights; and aspects of religious and human renewal: liberation, social justice, and peace.

Now bimonthly in a quality paperback format (5½ x 8½, 256-page average), the series is available by subscription for $35.00 per year. Prices on individual titles vary according to number of pages, and may be purchased separately for the amounts listed below.

All orders must be prepaid in US dollars and should include 50¢ additional for postage and handling on one or two titles, 75¢ on three or more.

1977 IDOC/International Documentation

76/The Christian Search for Justice: 1
Documents from Latin America, Europe, Africa and Asia
Edited by Gary MacEoin ($5.95)
77/The Christian Search for Justice: 2
Documents from North America
Edited by Gary MacEoin ($5.95)
Both volumes above available for $10.00.
78/The Philippines Under Martial Law, 1972-1977:
A Dossier on the “Signs of the Times”
Edited by Gerard Drummond ($5.95)
79/The Uncertain Promise:
Value Conflicts in Technology Transfer
By Denis A. Goulet ($5.95)
80/Christian Mission Under Authoritarian Governments:
Case Studies on South Korea, Chile, Ethiopia, the
German Democratic Republic, and the USA ($6.95)
81/(not yet selected)

1976 IDOC/International Documentation

70/Hungry for Profits: U.S. Food and Drug Multinationals in Latin America
By Robert J. Ledogar ($4.95)
71/Transcendence and Mystery
Edited by Earl D.C. Brewer ($5.95)
72/Letters from South Korea
By T.K. [anonymous] ($7.95)
74/Geneva or Elsewhere: Perspectives on Future Middle East Peace Negotiations
Edited by John Volkmar ($5.95)
73/The American Journey: A Theology in the Americas Working Paper
By Joe Holland ($2.50)
75/Emerging Models for Mission
(a simultaneous publication with No. 20 in the IDOC/International FME series) ($5.95)

Please direct your orders (with accompanying payment) and requests for further information on other IDOC/North America publications and programs to:
IDOC/North America
145 East 49th Street
New York, New York 10017

A SPECIAL OFFER ON THE FME SERIES FROM IDOC/International

A four-year project of IDOC/International (Rome) comes to an end with the publication of the twentieth volume of a series entitled The Future of the Missionary Enterprise. Despite the rather ominous-sounding name, the FME Project publications gained an audience much wider than missionary personnel; and in treating a great variety of mission-related subjects, the 20 dossiers continue to be of interest to persons looking for basic information on neocolonialism, indigenous populations, racism, political change, liberation theology, grassroots movements, and women's liberation.

A limited number of FME dossiers (28 x 21 cm, format, 100-page average) is still available. The single-copy price is $3.95, but while stock lasts, IDOC/International is offering the special rate of US $50.00 (surface mail included) for the entire series of 20 dossiers plus a bonus of three booklets on Angola and Mozambique which were published in connection with the FME Project. Alternatively, a selection of 10 titles may be obtained for the price of US $30.00 (surface mail included).

The Future of the Missionary Enterprise Series

1/Exodus of the White Fathers from Mozambique (French only) (1973)
2/Social Justice: Latin America and the Bangkok Conference (1973)
3/Namibia Now! (1973)
4/Justice and Evangelization (1973)
5/An Asian Theology of Liberation:
The Philippines (1973)
6/The Indian in Latin America (1973)
7/Mission Through People's Organization:
South Korea (1974)
8/Proclamation and Development:
Ethiopia (1974)
10/Mission and Migration: Europe (1974)
11-12/Gospel and Violence: Bolivia (1974)
13/The Church and Revolution: Portugal (1975)
14/Uhuru and Harambee: Kenya in Search of Freedom and Unity (1975)
15-16/The Mission of Women (1975)
17/Mission in America in World Context (1976)
18/Viet Nam: Beyond Aid and Development (1976)
19/Ujamaa and Self-Reliance:
Building Socialism in Tanzania (1976)
20/Emerging Models for Mission (1976)

Bonus Titles
Mozambique (French only) (1973)
Angola (1975)

To place your order or to request additional information on other IDOC/International projects and programs (including special documentation services, the IDOC Development Service, and the new series of the IDOC Bulletin published monthly), please write:
IDOC/International
Via S. Maria dell'Anima 30
00186 ROME, Italy
Checklist of Selected Periodicals for Study of Missiology and World Christianity Recommended for North American Theological Libraries

Gerald H. Anderson

For libraries that can afford only the minimum basic periodicals in the field of missiology and world Christianity, the following 30 titles are recommended:

- **AACC Bulletin**
  All-Africa Conference of Churches, Box 20301, Nairobi, Kenya. Quarterly.

- **AFER (African Ecclesiastical Review)**
  Pastoral Institute of Eastern Africa Gaba, P.O. Box 908, Eldoret, Kenya. Every two months.

- **Ching Feng**

- **Cristianismo y Sociedad**

- **The Church and the Jewish People Newsletter**
  Consultation on the Church and the Jewish People, World Council of Churches, 150 route de Ferney, 1211 Geneva 20, Switzerland. Quarterly.

- **Church Growth Bulletin**
  Overseas Crusades, 3033 Scott Blvd., Santa Clara, California 95050. Every two months.

- **Dialogue**
  Study Centre for Religion and Society, 490/5 Havelock Road, Colombo 6, Sri Lanka. Three times a year.

- **The Ecumenical Review**

- **Evangelical Missions Quarterly**
  Box 794, Wheaton, Illinois 60187. Quarterly.

- **IDOC Bulletin**
  IDOC International, Via S. Maria dell’Anima, 30 (Piano III), 00186, Rome, Italy. Monthly.

- **The Indian Journal of Theology**
  The Business Manager, c/o Bishop’s College, 224 Acharya Jagadish Bose Road, Calcutta 700017, India. Quarterly.

- **International Review of Mission**

- **The Japan Christian Quarterly**
  Christian Literature Society (Kyo Bun Kwan), 4-5-1 Ginza, Chuo-Ku, Tokyo 104, Japan. Quarterly.

- **The Japan Missionary Bulletin**
  Oriens Institute for Religious Research, 28-5 Matsubara 2 chome, Setagayaku, Tokyo 156, Japan. Eleven times a year.

- **Journal of Theology for Southern Africa**
  C/o Department of Religious Studies, University of Capetown, Rondebosch, 7700 Cape, South Africa. Quarterly.

- **LADOC**
  Latin America Documentation, United States Catholic Conference, 1312 Massachusetts Avenue N.W., Washington, D.C. 20005. Every two months.

- **Latinamerica Press**
  The English language publication of Noticias Aliandas. Apartado (P.O. Box) 5594, Lima 1, Peru. Weekly.

- **Missiology: An International Review**
  American Society of Missiology, 1605 East Elizabeth, Pasadena, California 91104. Quarterly.

- **Missionalia**
  South African Missiological Society, 31 Fourteenth Street, Menlo Park, 0081 Pretoria, South Africa. Three times a year.

- **Neue Zeitschrift für Missionswissenschaft.**
  CH-6405 Immensee, Switzerland. Quarterly.

- **The Northeast Asia Journal of Theology**
  Northeast Asia Association of Theological Schools, c/o Japan Lutheran Theological Seminary, 3-10-20 Osawa, Mitaka-shi, Tokyo 181, Japan. Twice a year.

- **Occasional Bulletin of Missionary Research**
  (Continuing the *Occasional Bulletin* from the Missionary Research Library). Overseas Ministries Study Center, P.O. Box 2057, Ventnor, New Jersey 08406. Quarterly.

- **Omnis Terra**

- **One World**
  Publications Office, World Council of Churches, 150 route de Ferney, P.O. Box 66, 1211 Geneva 20, Switzerland. Monthly.

- **Religion and Society**
  Bulletin of the Christian Institute for the Study of Religion and Society. P.O. Box 4600, 17 Miller’s Road, Bangalore 560 046, India. Quarterly.

- **The South East Asia Journal of Theology**
  Association of Theological Schools in South East Asia, P.O. Box 841, Manila, Philippines. Twice a year.

- **Vidyajyoti: Journal of Theological Reflection**

- **Worldmission**

- **Zeitschrift für Mission**
  (Continuing *Evangelisches Missions Magazin* and *Evangelische Missions-Zeitschrift*). Evangelischer Missionsverlag, 7015 Korntal, Postfach 1380, West Germany. Quarterly.

- **Zeitschrift für Missionswissenschaft und Religionswissenschaft**
  Verlag Aschendorff, 4400 Münster/Westfalen, Gallitzinstrasse 13, Postfach 1124, West Germany. Quarterly.

---

*A checklist of selected “denominational” mission magazines will appear in a future issue; therefore they are not included here.*
For a comprehensive collection the following should be added to the minimum list above:

- **Al-Mushir**
  Christian Study Centre, 126-B Murree Road, Rawalpindi, Pakistan. Quarterly.

- **The Bible Translator**
  Headley Brothers Ltd., Invicta Press, Ashford, Kent TN24 8HH, England. Quarterly. Appears in two series: Nos. 1 and 3 (January and July) under the title *Technical Papers for the Bible Translator*; Nos. 2 and 4 (April and October) under the title *Practical Papers for the Bible Translator*.

- **The Bulletin of the Scottish Institute of Missionary Studies**
  Department of Religious Studies, University of Aberdeen, King's College, Aberdeen AB9 2UB, Scotland. Twice a year.

- **Bulletin Secretariatus pro non Christianis**

- **Caribbean Journal of Religious Studies**
  United Theological College of the West Indies, The University, Box 136 Mona, Kingston 7, Jamaica, West Indies. Twice a year.

- **CCA News**

- **China Notes**

- **Cuadernos de Teologia**

- **Exchange: Bulletin of Third World Christian Literature**
  Department of Missiology, Interuniversity Institute for Missiological and Ecumenical Research, Boerhaavelaan 43, Leiden, The Netherlands. Three times a year.

- **Flamebeau**
  Association of Theological Schools in Central and West Africa. Éditions CLE-B.P. 4048, Yaoundé, Cameroun. Quarterly.

- **The Ghana Bulletin of Theology**
  Business Manager, P.O. Box 48, University of Ghana, Department for the Study of Religion, Legon, Ghana. Twice a year.

- **Japanese Religions**
  NCC Center for the Study of Japanese Religions, c/o Kyoto Diocese of Japan Episcopcal Church, 602 Karasuma-Shimotachiuri, Kamikyo-ku, Kyoto, Japan. Twice a year.

- **Jeevadhara: A Journal of Christian Interpretation**
  Theology Centre, Alleppey 688001, Kerala, India. Every two months.

- **Journal of Ecumenical Studies**

- **The Journal of the Moscow Patriarchate**

- **The Journal of Religious Thought**
  School of Religion, Howard University, Washington, D.C. 20059. Twice a year.

- **Lumen Vitae: International Review of Religious Education**

- **Lutheran World**
  Lutheran World Federation, 150 route de Ferney, 1211 Geneva 20, Switzerland. Quarterly.

- **Medellin**
  Instituto Pastoral del CELAM, Apartado aéreo 1931, Medellin, Colombia. Quarterly.

- **Monthly Letter About Evangelism**

- **Muslim World**
  Duncan Black Macdonald Center at Hartford Seminary Foundation, 55 Elizabeth St., Hartford, Connecticut 06105. Quarterly.

- **Nouveaux Rythmes du Monde**
  Abbaye de Saint-André, B-8200 Brugge 2, Belgium. Three times a year.

- **Pro Mundi Vita Bulletin**
  English edition. Rue de la Limite 6, B-1030 Brussels, Belgium. Every two months.

- **Pro Veritate**
  The Christian Institute, P.O. Box 31135, Braamfontein, 2017, Transvaal, South Africa. Send subscriptions c/o Administration Department, G.D.R., P.O. Box 14100, Utrecht, The Netherlands. Monthly.

- **Religion in Communist Lands**

- **Revsita Eclesiastica Brasileira**
  Editora Vozes Ltda., Petropolis, Estado do Rio, Brazil. Quarterly.

- **Spiritus**
  40, rue La Fontaine, 75781 Paris-Cédex 16, France. Quarterly.

- **Telema**
  B.P. 3277, Kinshasa-Gombe, Zaire. Quarterly.

- **Theological Fraternity Bulletin**

- **Worldview**
  Council on Religion and International Affairs, 170 East 64th Street, New York, New York 10021. Ten times a year.

Gerald H. Anderson is Director of the OMSC and Secretary-Treasurer of the American Society of Missiology.
Statement of the Ecumenical Dialogue of Third World Theologians

Introduction

1. We, a group of theologians of the Third World gathered at Dar es Salaam, August 5-12, 1976, having spent a week together in common study of our role in the contemporary world, are convinced that those who bear the name of Christ have a special service to render to the people of the whole world who are now in an agonizing search for a new world order based on justice, fraternity, and freedom.

2. We have reflected from our life experience of kinship with the oppressed men and women of the human race. We are deeply cognizant of the cultural and religious heritage of the peoples of the continents of Asia, Africa, and Latin America, and we have expressed our view of history, our perspective on the churches, and our expectations for the future. We invite all persons doing theology in the churches to consider our presentations and participate with us and all those others who are struggling to build a more just world in order that the believers in Christ may truly be involved in the struggle toward the realization of a new world order and a new humanity.

Part I. The Third World Political, Social, Economic, Cultural, Racial, and Religious Background.

3. As we are increasingly aware of the impact of the political, social, economic, cultural, racial, and religious conditions on theology, we wish to analyze the background of our countries as one point of reference for our theological reflections.

4. The concept of the Third World is a recent one, and refers to the countries outside the industrialized capitalist countries of Europe, North America, Japan, Australia, and New Zealand; and the socialist countries of Europe, including the USSR.

5. The economic standard of living in Third World countries is low. They are technologically less advanced, mainly agricultural in production. Their terms of trade are unfavorable and deteriorating; capital accumulation is small, and external debt is large and still growing. The Third World is divided between the free-enterprise countries of the Western powers and the socialist countries, which generally cut themselves off from, or have been cut off by, the capitalist powers.

6. The Third World countries are rich in natural resources as well as in cultural and religious traditions which have given deep meaning to their people's lives. These countries have been historically slow in technological development; in modernizing education, health, and transportation; and in general growth. Traditionally, the masses have been subject to long-term exploitation by their rulers and chiefs or by the aristocracy, although prior to colonization by the Western powers, they had a rather self-reliant economy, with a strong sense of communal solidarity. In certain respects some of these areas were superior to the West in science, technology, agricultural and industrial methods, architecture, and arts. Religion, with profound philosophies of life and cultures, has been the soul of these people for many generations.

7. The principal cause for the modern phenomenon of the underdevelopment of the people and countries of the Third World has been their systematic exploitation by the Europeans. From the end of the fifteenth century a large-scale and unprecedented expansion by the Europeans brought most of the rest of the world under their military, economic, political, cultural, and religious domination. For them it was a triumph of military technology and adventure, combined with a zeal to "civilize" and "Christianize" the "pagans." While they contributed to modernization in the colonized countries, they reaped enormous material benefits in the process. They plundered the riches of the Americas, Asia, and Africa, taking gold, silver, precious stones, and raw materials which added enormously to their capital accumulation. Their own countries grew in wealth and power through the underdevelopment of those that they conquered and colonized.

8. The mechanisms of underdevelopment and domination were as follows:

   a. The Western powers took over all the temperate lands which they could populate with their own people. Where the natives were few in number and relatively weak militarily, the population was nearly exterminated — as in North America and parts of South America, Australia, and New Zealand. This was a simple solution that left only a few people as reminders of this most heinous genocide.

   b. In other areas, such as South America, Central America, and Southern Africa, the Europeans settled among the local populations, subjugating them to their domination. In South America intermarriage has produced a large mestizo population, still dominated by the settlers.

   c. In most of the countries which were thickly populated, imperial power was established following the penetration by traders and sometimes by missionaries. Only a few countries such as Thailand and the hinterland of China escaped this process. The Russians, on the other hand, expanded eastwards to Alaska and southward.

   d. In their expansion the Western powers allocated to themselves the free or freed land spaces of the earth in which they established new sovereign states to preserve as sources of raw materials and power. Everywhere they imposed a pattern of economic exploitation in their favor. They exterminated entire peoples, enslaved millions, colonized others, and marginalized all, thus laying the foundation for their development and the underdevelopment of the Third World.

   e. The colonizers undermined the economy of the colonies for their own advantage. The colonies, with their cheap labor, became the suppliers of raw materials and the markets for the col-
The colonizers forcibly expropriated the fertile lands of the oppressed peoples and set up plantations of sugar, coffee, tea, rubber, and the like. They transported millions of people from one country to another to serve as slaves or indentured labor, as evidenced by the black population in the Americas and the Indians in Africa, Malaysia, Sri Lanka, and the Pacific and Caribbean islands. By paying a mere subsistence wage to the workers and charging high prices for their exports, the colonial powers were able to add further to their capital stock. And they continued the pillage of the raw materials of these countries: oil, tin, bauxite, copper, timber, gold, silver, diamonds.

Hence for centuries the Western European peoples had a free hand in Asia, Africa, South America, and Central America. When North America became independent, it too joined the race for colonial power, along with Germany, Italy, and Japan.

As the colonies — beginning with the Latin American countries in the last century — started to gain political independence, a new form of exploitation emerged. In Latin America, Spain and Portugal lost their dominance and were replaced as the economic colonizers by the U.S.A., Britain and other Western European countries.

In Asia and Africa the gaining of political independence generally led to the transfer of power to the local elite, who continued the economic system established by the colonial powers. Since the 1950s the mode of economic exploitation of Third World countries by the U.S.A., Western Europe, and Japan has been further strengthened by the horizontal and vertical integration of companies. We have thus the growth of giant Multinational Corporations (MNC) — usually based in the U.S.A., Western Europe, and Japan — that have enormous economic, political, and cultural power of domination over entire lines of production and commerce. Utilizing the most developed technology, the MNCs have made the exploitation of the poor countries such a fine art that the gap between rich and poor in the world, and within countries, has continued to grow.

As we have spoken of imperialistic and political domination, we find it also necessary to call attention to racial and sexist domination. The oppression of blacks and other races in different areas has been brutal and constant.

Women have long been discriminated against and oppressed in all levels of both society and the Church. Their condition has not changed in the new independent countries of the Third World. The different forms of oppression (political, economic, racial, sexist) have their own identity, and are interrelated and interwoven in a complex system of domination.

In this centennial exploitation of the Third World by the Euro-American people, the cultural subjugation of the weak has been an important tool of oppression. The languages, arts, and social life of the people of Asia, Africa, and the Americas were cruelly attacked by the colonizers.

Unfortunately the Christian churches were, in a large measure, accomplices of the exploiters. The Christians' very sense of spiritual superiority gave legitimation to conquest and sometimes even to the extinction of "pagans." Therefore the theology of the colonizers was, in most cases, attuned to the justification of this inhumanity. And in its relationship to oppressed peoples, is this not substantially what has passed for Christian theology for many centuries?

The People's Republic of China has entered a path of self-reliant growth based on socialism and the people's participation in the direction of agriculture and industry. By cutting themselves off from the capitalistic system, they have been able to reverse the trend of continuing underdevelopment that characterized the colonies and the newly independent "free enterprise" countries. North Korea, North Vietnam, and Cuba took similar lines with comparable results. In recent months South Vietnam, Cambodia, and Laos in Asia; and Mozambique, Guinea-Bissau, and Angola in Africa, have opted for self-reliant socialist development. Tanzania is attempting a socialist approach without going the whole way of eliminating free enterprise. Other countries in the Third World have undertaken varying degrees of socialist experimentation — for example, Burma, Algeria, Sri Lanka, and Ethiopia.

The Soviet Union and Eastern Europe, considered the Second World, often render assistance to the oppressed peoples of other countries who, along with China and the nonaligned powers of the Third World, are struggling for liberation — such as those in Cuba, Vietnam, and Angola. The Second World, then, is a valuable counterbalance against imperialist domination by the North Atlantic powers.

Socialism, however, also has its own problems to resolve — especially in relation to the safeguarding of human freedom and the very price of the revolutionary process in terms of human lives. The "aid" given by the socialist countries, though generally offered on better terms than that of capitalist countries, is not altogether without strings and disadvantage to the recipients. The foreign policies of the socialist countries sometimes tend to accord with their national self-interest and, thereby, divide the anti-imperialist cause. Further, our information concerning socialist countries is rather limited because of the barriers to communication.

In recent years, the sharpened contradictions within capitalism have increased the tensions in the dependent free-enterprise countries of the Third World. The rising expectations of the people have led to much unrest and revolt. The usual response of the beneficiaries of privileges has been to collaborate with foreign powers — in setting up military dictatorships and declaring martial law or emergency rule, as in most countries of Latin America, Asia, and Africa. We witness in these countries today a growing repression of people's movements, imprisonment of political dissidents without trial, and a trend towards sophisticated and inhuman torture. Human freedom is a victim in most parts of the Third World, and conflicts among Third World countries further worsen the condition of the masses of the people. Tribalism, the caste system, and other forms of religious, racial, and sex discrimination are additional lines of exploitation.

In international affairs desperate efforts are being made by the Third World leaders, through UNCTAD IV, for example, to obtain better prices for their exports, to ensure integrated commodity agreements, to reschedule external debt, to control or eliminate MNCs and military bases, and to regulate the transfer of technology. From within the capitalist framework the Organization of Petroleum Exporting Countries (OPEC), mainly those of the Middle East, have been able to obtain enormous amounts of money through their confrontation with the consumers of oil. This has greatly harmed the development plans of oil-importing poor countries.

A theology of the Third World has to take into account these historical situations. It has to ask: What role has the Church...
Leading Catholic, Protestant, and Orthodox authorities offer a wealth of information on the vital issues and opportunities in the world mission today...

MISSION TRENDS

A series of sourcebooks edited by
Gerald H. Anderson (Director of the Overseas Ministries Study Center) and
Thomas F. Stransky, C.S.P. (President of the Paulist Fathers and a member
of the U.S. Catholic Mission Council)

MISSION TRENDS is a timely series on Christian mission edited by two authorities with a wide range of personal experience on their topic. In addition to drawing on their own knowledge and resources, the editors have used a world-wide group of consultants and contributors to collect the articles in the three volumes described below.

MISSION TRENDS NO. 1: Crucial Issues in Mission Today
Written for the reader who takes seriously his participation in the active Christian life, the essays in this volume reflect a wide variety of opinion. They range from a consideration of the basic question—what is “mission” today?—to a discussion of the nature of the Christian message, the unique position of Third World Christians, the development of the black church, and what must be learned from the past as the world mission continues in these rapidly changing times. Paperback, $2.95

MISSION TRENDS NO. 2: Evangelization
This collection begins with a section on the meaning of evangelization from its Biblical definition to its modern usage. This is followed by discussions of the role of the Church in Africa, India, and South America, as well as its impact on young people and neo-pagans. It reminds us that the Church must re-examine its view of other faiths and ideologies, especially those of China and the rest of Asia. The volume concludes with statements from Bangkok, Lausanne, Rome, Taizé and Bucharest. Paperback, $2.95

MISSION TRENDS NO. 3: Third World Theologies
Since the majority of the world’s Christians will be living in Asia, Africa and Latin America by the year 2000, this collection gives readers an opportunity to look at “some creative theological currents” in the Third World countries and to see Christianity from the perspective of other cultural contexts. This informative sourcebook begins with essays dealing with theology in context before moving on to separate sections containing relevant essays by Latin American, African and Asian writers. Paperback, $3.45

Two future volumes in preparation. Available from
PAULIST PRESS
545 Island Road, Ramsey, New Jersey 07446
played at each stage of these developments? How did Christians react to the phenomenon of the Western invasion of other peoples? What was the prevailing theology? How does Christian theology relate to today's continued exploitation in the world? What is it contributing to the building of a just world societies? What contribution will the Church make to the liberation of the oppressed peoples who have suffered so long because of sexist, racial, and class domination?

Part II: The Presence and Role of the Church in Third World Countries

15. The Christian churches, though taking their origin from Jesus Christ, the Word of God, and the Scriptures, are institutions comprised of human beings; hence they are subject to human weakness and conditioned by their sociocultural environment.

16. Christianity was born in Asia, and reached Africa before it spread to Europe. According to reliable tradition, the Oriental churches in India trace their origin to the work of the Apostle Thomas, whereas the Church in Egypt was begun by the Evangelist Mark at the dawn of the Christian Era. Christianity flourished in Ethiopia, North Africa, and parts of Asia in the early centuries after Christ.

17. The present-day churches of Asia, Africa, Latin America, and the Caribbean, however, have their source in the missionary zeal of the European and North American churches. The Christianization of Latin America and parts of Asia and Africa was mainly the task of the Spanish and Portuguese missionaries. In a later phase, missionaries — both Catholic and Protestant — from other European countries spread the Christian faith to the corners of the earth. In Korea, lay Christians from China made the first converts and, without a clergy or European missionaries, developed Christian groups for several decades.

18. Missionaries who left their countries to propagate the Faith in Asia, Africa, and Latin America were generally dedicated to the spiritual welfare of humanity. They often underwent severe physical and psychological hardships, but the Christian communities of these continents to which their labors have given birth are a testimony to their zeal and devotion.

19. All the same the missionaries could not avoid the historical ambiguities of their situation. Oftentimes in most countries they went hand in hand with the colonizers — both traders and soldiers — and therefore could not but be, at least partially, tainted by the designs of the searchers for gold, spices, lands, slaves, and colonies. Though zealous for souls, they tended to think that the commercial and military expansion of Western people was a providential opportunity for saving souls and spreading the evangelical message, and so they collaborated in the colonial enterprise even when their Christian consciences were sometimes revolted by the atrocities of the brutal colonizing process. This fact makes it necessary to distinguish their goodwill and the substance of the Christian Gospel from the actual impact of the Christian missions in these countries.

20. The missionaries could only think of the spread of Christianity in terms of transplanting the institutions of their Euro-American churches within the framework of imperial destination. As a consequence the new Christians were segregated from their fellow human beings and alienated from their traditional religious, cultural heritage and community way of life, a process which strengthened their churches' hold on the new believers.

The liturgy was imported wholesale from the "mother churches," as were the ecclesiastical structures and theologies. A Pietistic and legalistic spirituality common in Europe at the time was also introduced in the new churches, and in later times, the Western educational system was instituted in the colonized countries largely through the churches' services. Thus the Christian churches established on these continents were more or less carbon copies of those of European Christianity, though adapted to some extent to the situations peculiar to the colonized.

21. In the early phases of Western expansion the churches were allies in the colonization process. They spread under the aegis of colonial powers; they benefited from the expansion of empire. In return they rendered a special service to Western imperialism by legitimizing it and acquiescing in their new adherents to accept compensatory expectations of an eternal reward for earthly misfortunes, including colonial exploitation. The crafty merchants and soldiers of the West were not slow to see and take advantage of the presence of missionaries among their captive peoples, and so the Gospel was used as an agency for softening national resistance to the plunder by foreigners and for domestimating the minds and cultures of the dominated converts. In fact, the foreign powers often gave the Christians privileged positions of trust within their administrations of the countries, and in the process Christian teaching became tainted because of the search for selfish gain by people who called themselves Christian and exercised power in the name of emperors and spiritual rulers.

22. As the foregoing shows, the theology of the Christian churches at this time not only suited the colonization process but was also fed by it. The sense of military and commercial superiority of the European people was underpinned by the view that Christianity was superior to other religions, which had to be replaced by "the Truth." For centuries, as previously mentioned, the churches did not seriously challenge the plunder of continents or even the extermination of whole peoples and civilizations. The meaning of Jesus Christ's message was so blunted that the churches became insensitive to the agony of whole races. These are not merely sad historical realities, but the immediate predecessors of contemporary Western theologies. For these latter have not yet learned to challenge the successors of the colonizers — that is, the powerful countries of Europe, North America, and Japan. Nor have they evolved a theology to counteract the abuses of the heirs of the colonial merchants — the giant, predatory multinational corporations of today.

23. The Christian churches in the tricontinental colonial situation fostered educational and social sciences which helped improve the conditions of the populations of these countries. Unfortunately their value patterns were such as to fit into capitalist domination and hence they were largely academic and individualistic, with the result that the leadership of the colonies to which independence had been granted was generally (except after a revolutionary struggle), in the hands of persons who had been schooled in the Western capitalist tradition. In this way the churches — perhaps unwittingly — contributed to the formation of local elites who were to be the subsequent collaborators in the ongoing exploitation of the masses of the people even after political independence. The social services too, while relieving immediate needs, failed to generate a critical social conscience or to support the radical movements for social justice. The churches therefore continued for the most part to be a sort of ideological ally of the local middle classes which joined the power elite and
shared economic privileges with the foreign companies that continued to operate even after political independence in Latin America during the nineteenth century and in Asia and Africa after the mid-1940s.

24. In more recent decades we see in the churches of the three continents the growth of a "liberal" trend succeeding the traditional "conservative" position. The liberal trend favored the churches adapting to the indigenous cultures, to the operation of parliamentary democracy within the framework of free-enterprise capitalism. Local religious, priests, and bishops replaced the foreign ones. As a result, theology was adapted to suit the post-independence situation. There was not yet, however, a fundamental alliance of the churches with the masses who were struggling for radical social justice.

25. In more recent years groups of Christians all over the world are beginning to understand the situation of the exploited peoples more sensitively and more correctly. The leaders of the churches, such as those present at the Second Vatican Council and the members of the World Council of Churches, have given an impetus to Christian commitment to a just world and to regard with openness the world's other religions and ideologies. Several local churches, regional conferences, and episcopates have supported this trend (e.g., the Bishops' Conference of Medellin, 1968). Liberation movements against foreign domination now receive more support from the churches — an instance of this is the World Council of Churches' contribution to the fight against racism. Church groups are also beginning to be more conscious of the injustices in the economic system; human rights, too, are now being defended by Christian groups, which include some church leaders, in many countries of Asia, Africa, and Latin America.

The Orthodox churches, in order to preserve their religious and cultural identity, have struggled for many centuries against various forms of oppression. Orthodox theologians share in the process of renewal as they address themselves to the task undertaken by the Early Fathers of the church, namely, to find a relevant expression of their faith in combating alienating forces and in finding renewed meaning for the Christian faith in the present world.

26. In the very process of participation in the struggles of the people, a new vision of a theology, committed to the integral liberation of persons and structures, is now being developed. This takes different forms in different regions. In Latin America, the "theology of liberation" expresses this analysis and commitment. In Cuba, Vietnam, Angola, Mozambique, and Guinea-Bissau, groups of Christians have been involved in the revolutionary struggles. In South Africa, also, some Christians are in the center of the struggle for liberation. Christian rulers in countries like Tanzania and Zambia search for new ways of realizing the Gospel ideals in the contemporary world. In Asia, especially in South Korea and the Philippines, Christian groups have been in the forefront of the struggle for human rights.

27. The study of the traditional religions and the promotion of indigenous spirituality are preoccupations of Christian groups in Asian and African countries, where, in several places, serious efforts are being made toward the development of indigenous liturgies and theologies, especially a theology of religions. The constitution of truly authentic local churches is a major goal of many theologians in these countries. In Latin America new witnesses to the radical gospel of liberation have been generated in almost every country, with groups of women, youth, students, workers, and peasants now contributing much to the renewal of the churches and of a theology relevant to their situations.

28. There are, therefore, signs of hope in the presence of the churches in these countries. The search for self-reliance, the participation in the people's struggles, the indigenized liturgies, the emerging relevant theologies, the modern ecumenical movement, the renewal efforts in many churches, and the relative openness to social changes are all harbingers of a more radical Christianity.

29. However, a deep challenge remains to be faced. The churches are still burdened by the traditions, theologies, and institutions of a colonial past; the countries, on the other hand, want to move rapidly into the modern world and the people are clamoring for radical changes in favor of justice and freedom, around inculturation, and increased interreligious dialogue and collaboration.

Part III. Towards a Theological Approach in the Third World

30. We affirm our faith in Christ our Lord, whom we celebrate with joy and without whose strength and wisdom our theology would be valueless, and even destructive. In our theology we are trying to make the Gospel relevant to all people and we rejoice in being God's collaborators, unworthy though we may be, in fulfilling his plan for the world.

31. The theologies from Europe and North America are dominant today in our churches and represent one form of cultural domination. Therefore they must be understood as having arisen out of situations related to Western countries, and must not be uncritically adopted without our raising the question of their relevance in the context of our countries. Indeed, we must, in order to be faithful to the Gospel and to our peoples, reflect on the realities of our own situations and interpret the Word of God in relation to these realities. We reject as irrelevant an academic type of theology that is divorced from action. We are prepared for a radical break in epistemology which makes commitment the first act of theology and engages in critical reflection on praxis of the reality of the Third World.

32. An interdisciplinary approach to theology and the dialectical interrelationship between theology and the social, political, and psychological analyses need to be recognized. While affirming the basic goodness of creation and the continued presence of God's Spirit in our world and history, it is important to bear in mind the complex mystery of evil, which manifests itself in human sinfulness and socioeconomic structures. The inequities, which are diverse and account for many forms of human degradation, necessitate our making the Gospel the "Good News to the poor" that it is.

33. The Church, the body of Christ, has to become aware of its role in today's reality. It must not remain insensitive to the world's needs and aspirations, but must fearlessly announce the Gospel of Jesus Christ, recognizing that it is in and through our human needs and aspirations that God speaks. Jesus identified himself with the victims of oppression, thus exposing the reality of sin. Liberating them from the power of sin and reconciling them with God and with one another, he restored them to the fullness of their humanity. Therefore the Church's mission is for the realization of the wholeness of the human person.

34. We recognize also, as part of the reality of the Third World,

Occasional Bulletin
the influence of its religions and cultures and the need for Christianity to enter into a dialogue with them in humility. We believe these religions and cultures have a place in God's universal plan and that the Holy Spirit is actively at work among them.

35. We call for an active commitment to the promotion of justice, as well as the prevention of exploitation, the accumulation of wealth in the hands of a few, racism, sexism, and all other forms of oppression, discrimination, and dehumanization. Our conviction is that the theologian should have a fuller understanding of living in the Holy Spirit, for this also means being committed to a lifestyle of solidarity with the poor and oppressed, and involvement in action with them. Theology is not neutral. In a sense all theology is committed, conditioned notably by the sociocultural context in which it is developed. The Christian theological task, in our countries is to be aware and self-critical of how the theologian is conditioned by the value system of his native environment. A value system has to be seen in relation to the need to live and work with those who cannot help themselves, and to be with them in their struggle for liberation.

36. There was a considerable measure of agreement concerning the need to do theology within the context described above: furthermore, we recognize that our countries have common problems. Analysis of the social, economic, political, cultural, racial, and psychological situations clearly showed that the various Third World countries have had many similar experiences, and these should be taken into account during the task of theologizing. Nevertheless, obvious differences in individual situations and consequent variations in theology were also noted. Thus, while the need for economic and political liberation was felt to offer a vital basis for theologizing in some areas of the Third World, theologians from other areas tended to think that the existence of other religions and cultures, racial discrimination and domination, and related situations — such as the presence of Christian minorities in predominantly non-Christian societies — reveals other equally challenging dimensions of the theological task. We are enriched by our common sharing and hopefully look forward to the deepening of our commitment as Third World theologians.

37. As we began, so we must end. Our prayer is that God make us faithful in our work and do his will through us, and continually unfold before our eyes the full dimension of the meaning of our commitment to the Gospel of Jesus Christ.

Conclusion

38. Our encounter has been brief but dynamic. We are, however, conscious of having shared in a historic session. The president of Tanzania, Julius K. Nyerere, added light and warmth to our conference by his presence at several of our sessions. We are convinced that what we have gone through these days is a unique experience of theologizing from, as it were, the other side of the earth and of human history. Rarely, if ever, have theologians of our three continents, all from among the oppressed peoples of the world, met together to reevaluate their thought, their work, and their lives. From our meeting certain creative insights have come forth. As we share them with others we humbly pledge to continue our work together in an effort to better comprehend the plan of God in Jesus Christ for the men and women of our time.

We have spoken from the depths of our lived experience. We kindly request all to accept our statement as a sincere expression of our consensus, which is based on our knowledge of what our peoples have gone through over centuries. We hope it will be of some service in spreading genuine and frank understanding among the other people of the world.
Christians and Marxists: The Mutual Challenge to Revolution.


Whenever Dr. José Miguéz Bonino, a leading Latin American Protestant theologian and currently one of the presidents of the World Council of Churches, writes a book, we are guaranteed a treat as well as a challenge to intellect and faithful action. Christians and Marxists is no exception. In a lucid analysis of both Christianity and Marxism he involves the reader in a compassionate and rigorous exercise of understanding that illuminates faith and social praxis.

Deceptively simple at times, so that often one is led to exclaim, "Of course, I should have realized that!" or "Why did I not see that long ago?" the contents of the book were first presented as the 1974 London Lectures in Contemporary Christianity, under the chairmanship of Dr. John R. W. Stott. Into such an evangelical milieu Miguéz Bonino comes with three presuppositions articulated at the very start — he writes as a person who confesses Jesus Christ as his Lord and Savior, he affirms the need for radical revolution under the Lord and Savior, he believes that Marxism offers the socioanalytical tools and insight which are indispensable for revolutionary change. The book is an explication of these presuppositions.

To no small degree, as one would expect, Miguéz Bonino writes out of a Latin American context, but this book cannot be written off as an exercise exclusively relevant to that continent. His theology of liberation is evident, but he refers to Catholic materials, but not the situation of the churches in Asia, Africa, and Latin America, ecumenical organizations in all continents, the development of indigenous theology, mutual assistance between churches, and the development of indigenous theology, with two pages on Roman Catholic missiology. The biblical basis of the worldwide missionary task is treated in detail, and considerable attention is given to the relation of the Church and the Jewish people. Motives, goals, means, and methods for fulfilling the missionary mandate are given extensive treatment. This is followed by considerable detail about the situation of the churches in Asia, Africa, and Latin America, ecumenical organizations in all continents, the development of indigenous theology, mutual assistance between churches, some observations on the theology of religions, and an evaluation of various ideologies in the Third World.

This is a valuable volume, rich in bibliographical leads, and students of missiology will find in Verkuyl — at least as far as Protestants are concerned — a good guide. Occasionally he refers to Catholic materials, but not in any comprehensive fashion. In this respect, the book provides a challenge for Roman Catholics to prepare a similar volume of comparable scope.

One distressing aspect of Verkuyl’s volume is that many quotations and references to literature are inaccurate or incomplete. Similarly, much of the biographical data, especially for persons outside of Europe, is quite out of date. For a new edition or translations into other languages, these shortcomings in the book should be corrected. We remain exceedingly grateful to Dr. Verkuyl, however, for this introduction and for his treatment of the vital issues in missiology.

—Arnulf Camps, O.F.M.
There is something about face-lifts that makes them of questionable value — from a distance they look great, but when you get close, you see the lines indicating where the offending flesh was removed.

I waited expectantly for René Padilla's book during the almost two years after Lausanne before it saw the light of day, but I cannot say what I would like to: "It was worth every bit of the waiting."

Padilla really turned many of us on at Lausanne. His address on "Evangelism and the World," in its printed, pre-Congress form, was not all that personally exciting to me — it was written from the study and lacked a certain lifeblood — but his response from the podium to the many critics who took offense at his (rather mild) criticisms of the Evangelical Establishment was vibrant, prophetic, and life-giving. Through that response Padilla became, to the press, the enfant terrible of the Congress. Those of us who worked on A Response to Lausanne felt that the response of participants — not just the media — indicated that he had touched a real nerve of what many (perhaps even a majority) felt we were called to do in the next decades in working out our Gospel obedience. We tried to express in the Response something of the vision Padilla and others gave us, a vision we found lacking in the Covenant.

On the strength of his contribution, Padilla was asked to edit a book of contributions by Congress leaders, who were somewhat of Padilla's mind, in which — and this is crucial — they would interpret the Covenant as they saw it. I don't know what strictures, if any, the publishers imposed. The list of those chosen was broader than one might have imagined: Carl Henry, John Stott, Saphir Athyal, Michael Cassidy, Athol Gill, Peter Savage, Howard Snyder, Orlando Costas, John Gatu, Jacob Loewen, Jonathan Chao, A. N. Observer (a pseudonym for an observer of the church in Eastern Europe), Michael Griffiths, Samuel Escobar, and Padilla himself. Each was asked to expound one article of the Covenant.

I would be surprised if all of those named themselves signed the Covenant (I must admit I didn't). Several of them were, at Lausanne, so critical of the Covenant's assumptions regarding biblical infallibility, propositional revelation, premillennial eschatology (albeit in a modified form), and so on, that it would be difficult to conceive of them as signing. They were hoping that Lausanne would not just provide a modified and updated summary of what had always characterized evangelicalism, but a real "new face."

Perhaps it was a mistake, then, to ask them to interpret a document which was just a face-lift. Back in the study, away from the context of ongoing debate, most of them understood their task to be an attempt at interpreting the Covenant loyally, in meliorem partem. Unlike Gill and Chao, to name but two, few reveal that there are unanswered questions from Lausanne, unresolved contradictions, necessi-
Christianity and the New China.


This compact, attractive volume, which represents the germinal thinking of many scholars, including those of the European, North American, and East Asian Roman Catholic and Protestant churches, is a reprint of the theological study papers on the People's Republic of China presented at two important ecumenical consultations (Bastad, Sweden, and Louvain, Belgium), which were jointly sponsored by Pro Mundi Vita and the Lutheran World Federation in 1974.

The papers constitute the necessary groundwork which Christian thinkers in the future must inevitably cover for a continual reflection on "The Theological Implications of the New China" and the relationship between "Christian Faith and the Chinese Experience." In a broader sense the questions raised are the fundamental ones of faith and culture.

A confrontation with the culture of revolutionary China may elicit from some Christians, quick to defend the Faith, responses that are anti-atheistic. Such responses are not uncommon to religious people in North America whose attitude is a legacy from the McCarthy and Cold War eras. Though natural, these responses nevertheless preclude any possibility of seeing the real challenges that the new China poses for religion, especially for Christianity, which claims universal relevance to all humanity.

The essays in this book can help readers to see China in the historical context of more than a century of humiliation under foreign domination and exploitation and to understand that, despite the good intentions of missionaries, the missionary movements themselves were, according to Marxist and other historical analyses, caught up in the ideology of Western expansionism and exploitation. Hence one of the groups at Louvain concluded that in considering the Chinese experience, "the first task for Christians... is not argument with China, but rather critical re-examination and renewal of Christian languages and praxis in the light of the challenge from China" ("Workshop on Faith and Ideology in the Context of the New China," p. 14).

Many of the essays in one way or another touch on China's avowed determination to be self-reliant in the important matter of national reconstruction. This self-reliance is opposed to unbridled dependence on outside help and hence the possibility of a return to domination by foreign powers.

Other essays speak, not without glowing terms, of China's being a moral society of moral people without any help from, or reference to, any deity. Here again, if readers are preoccupied with debunking the romanticizing tendency in some of the essays or with questioning whether there is anything new in the new China, they may miss the challenges to faith arising from the Chinese experience.

Nor would it do, says liberation theologian Gustavo Gutierrez (pp. 103-106), to compare the tenets of Christian faith with those of Mao Tsetung thought simply by juxtaposing them side by side, as on a ledger. To do so is to abstract both from the historical process. "When one is a Christian," says the secretary-general of Pro Mundi Vita, "there is no escaping the duty of seeing God in history, for the only revelation is a historical one" (p. 165). If through these study papers Christians are enabled to enter vicariously into the Chinese revolutionary experience and are led to ask where God is in all this, they will find the challenges of that experience to Christian faith to be authentic.

—Franklin J. Woo

The 1977 annual meetings of the Association of Professors of Missiology and the American Society of Missiology will be held June 16-19 at North Park College and Theological Seminary, Chicago.

The APM meeting begins with registration at 4:30 P.M. on Thursday, June 16 and concludes at 4:00 P.M. on Friday, June 17. The program will feature papers by J. Christi Wilson (Gordon-Conwell Theological Seminary) and Paul Hiebert (University of Washington), a report on the survey of mission studies in 285 schools in North America by APM President Frank J. Kline (Seattle Pacific University) and Edward R. Dayton (MARC), and a festival of current films on missions and mission theology.

The ASM meeting on the theme "Christ, Salvation, and the World Religions," begins with registration at 4:30 P.M. on Friday, June 17, and concludes with lunch on Sunday, June 19. There will be papers by Charles Taber (Milligan College), Robert Schreiter (Catholic Theological Union), Raymond L. Whitehead (Toronto), Richard R. DeRidder (Calvin Theological Seminary), and the traditional Saturday evening dinner with the presidential address by J. Herbert Kane (Trinity Evangelical Divinity School) on "God and Caesar in Christian Missions." Program and registration details will be sent to all APM/ASM members well in advance. Save the dates and plan to attend.

The joint annual meeting of the Eastern Fellowship of Professors of Missions and the Eastern Section of the American Society of Missiology will be held November 4-5, 1977, at the Gilmore Sloane Center, Stony Point, New York.

Franklin J. Woo, China Program Director, Division of Overseas Ministries of the National Council of Churches of Christ in the U.S.A., was for sixteen years a United Presbyterian missionary in Hong Kong, first as a student worker and later as chaplain of Chung Chi College of the Chinese University of Hong Kong.
THE LIBERATION OF THEOLOGY
By Juan Luis Segundo, S.J.
The author of the famous five-volume set A Theology for Artisans of a New Humanity brings us an important and timely work in which he examines the methodology of this "new" theology of liberation, and in so doing he raises crucial questions about the whole of contemporary theology. The Liberation of Theology was developed from a series of lectures given by Segundo while a Visiting Professor at Harvard Divinity School.

Cloth $10.95
Paper $6.95

PHILIPPINES: THE SILENCED DEMOCRACY
by Raul S. Manglapus
This book reveals the facts behind the fictions of the Marcos regime and shows how the ambitions of one man are served by our own military and economic power brokers. A most unusual addition to the author's trenchant analysis is his use of the musical comedy form to express his views. The Philippines' most respected political exile, Manglapus speaks for the millions of his fellow citizens who are denied freedom of speech and of the press.

(Pub. April 21)
Cloth $7.95

ASIAN VOICES IN CHRISTIAN THEOLOGY
edited by Gerald H. Anderson
"Gerald Anderson has done it again! He has succeeded in encouraging nine able representatives of liberal Protestantism in Asia to reflect vividly on their cultural diversity, Christian heritage and theological pluralism." Arthur F. Glasser, Fuller Theological Seminary.

"This book is a document which could become an important starting point for reflection. It faithfully mirrors the Asian Protestant scene, and reflects the genuine and sincere effort at being Christian without losing one's identity." Raimundo Panikkar, University of California

(Pub. April 28)
Cloth $15.00, Paper $7.95

HISTORY AND THE THEOLOGY OF LIBERATION
by Enrique Dussel
"The currents of liberation theology have found a new direction in Dussel, and his contribution is invaluable. He takes liberation theology and puts it in the free, tonic airs of the process of world history. Anyone wishing to enter into our Latin American situation will find here a truly open door." Alberto Methol Ferre, member of the CELAN Theologico-Ethical Reflection Team

"Enrique Dussel occupies a special place in the movement of the theology of liberation." Jose Comblin, theologian and social critic

Paper $4.95, Cloth $8.95

THEOLOGY FOR A NOMAD CHURCH
by Hugo Assmann
Introduction by Frederick Herzog
Assmann shows that the so-called "theology of liberation" is not a faddish addition to the line which includes the theologies of work, of secularization, of the death of God, of violence, etc. Rather, it is a whole new way of doing theology which embraces every aspect of Christian existence. The political dimension of faith, he shows, is not something added to the normal content of faith, but the very act of faith itself in a particular, historical context.

Cloth $7.95, Paper $4.95

FREEDOM MADE FLESH
by Ignacio Ellacuria
Just as there was ambiguity surrounding the political role of Jesus, so too will the church mission be a source of controversy. But Jesus was faithful to His mission until the end, and so must the Church be.

Paper $4.95, Cloth $8.95

At your bookstore, or write:
ORBIS BOOKS
Maryknoll, NY 10545
Protestantism in Latin America: 
A Bibliographical Guide.  
Edited by John H. Sinclair. South 
Pasadena, Calif: William Carey 
Paperback $8.95.

The first edition of this useful bibliographical Guide included 2,046 entries and was published by the Hispanic American Institute of Austin (Texas) in 1967. The edition now published by the William Carey Library of South Pasadena has been amplified by the addition of entries 2,047-3,115, which are placed in chapters 4 thru 6 in Part Two — 1976 Edition. The second edition is thus simply an expansion of a work that should also have been revised; it therefore retains the weaknesses that characterized its predecessor, to which those in the new entries are added. Already in 1967 a reviewer observed that Sinclair’s criterion in selecting works dealing with the Latin American background was “too Anglo-Saxon.” The same observation can now be made regarding the new edition. It is again obvious that things have not been helped by limiting the number of Latin American consultants to half a dozen out of a total of forty.

Nothing has been done to correct in this edition a serious omission that was noted by the same reviewer in 1967, namely, the mention of Hermanos Libres (Plymouth Brethren) in Argentina. And the biography of one of the founders of these churches, James Clifford, continues to appear under “Church of Scotland Congregations” (No. 1,033).

In chapter 4, “Bibliographical Aids in the Field of Latin American Studies,” there is now a new section dealing with “Change in Latin America” and the section on “Roman Catholicism” has been expanded considerably (now making a total of twenty-six pages). Some of the Latin American “liberation” theologians who have come into prominence within the last few years (e.g., G. Gutiérrez, H. Assmann, J. L. Segundo, and E. Dussel) have now found their way into the Guide. Others, however (L. Boff, J. C. Scannone, J. S. Croatto, and S. Galilea, for example), have been regrettably missed.

C. René Padilla, until recently Associate General Secretary for Latin America of the International Fellowship of Evangelical Students, is currently Director of their Spanish literature program, with headquarters in Buenos Aires, Argentina.

In chapter 5, “Protestantism in Latin America, General,” under “Literature on Special Concerns of Protestantism in Latin America,” two new subsections have been added: “Women in Latin American Society” and “Latin American Theology.” Both of them are certainly related to topics that have become matters of concern since 1967, but both are disappointingly marked by serious omissions. Thus, no mention is made of the following: the only theological reflection written by a Latin American woman on the question of women and the Church (namely La Mujer y la Iglesia by Beatriz Melano Couch), the works on social ethics by L. Schuurman, the various contributions made by people linked with the Latin American Theological Fraternity (some of which are at present widely read in Latin America), the important history of Christian theology (2 vols.) by Justo L. Gonzalez, the works on pastoral psychology by Jorge León, or the valuable report on the Bangkok Conference on World Mission and Evangelism by Mortimer Arias. One also misses the names of M. Pérez Rivas, Jorge Pixley, Daniel Schipani, Alfredo Torres, Victorio Araya, and Pedro Arana, all of whom have published books since 1967.

In chapter 6, “Protestantism in Latin America, Country by Country,” there are also other notable omissions. One is Santiago Canclini’s massive study, Los evangélicos en el tiempo de Perón (1972), an indispensable work on the question of religious freedom in Argentina. Two important Protestant magazines published in Argentina fail to be mentioned: “Pensamiento Cristiano” (published quarterly since 1953) and “Cuadernos de Teología” (published quarterly since 1970). The ad-
dresses are partly case studies and partly surveys which have three foci: the American missionary expansion, or outward thrust; the impact of this missionary effort on the Chinese people and society; and the backflow of influences affecting the missionaries' home constituencies and the American people in general. Only the American Protestant mission endeavor in the nineteenth and twentieth centuries is discussed, with an acknowledgment that the American Catholic missioner entered the China field rather belatedly and that the Vatican holds priceless treasures for the researcher which it is not sharing at present.

Valentin Rabe in his "Evangelical Logistics: Mission Support and Resources to 1920" validates the fact that by World War I the American Protestant missionary endeavor had already become a unique form of big business, the first multinational concern. The key to the missionary's motivation was activism, not contemplation. He would go to where he was most needed and only secondarily in response to the "divine command."

Sister Virginia Unsworth, a regional coordinator of the Sisters of Charity of New York, spent ten years in her congregation's Bahama Island missions, and wrote her doctoral dissertation at New York University on "American Catholic Missions and Communist China, 1945-1953."

Even the dynamism of the Student Volunteer Movement (1886-1920), treated by Clifton Phillips in another essay, seemed to Rabe unable to transcend the bureaucratic and creedal restraints that developed within the missionary structure during the last quarter of the nineteenth century.

Adrian Bennett and Kwang-Ching Liu's "Christianity in the Chinese Idiom: Young J. Allen and the early Chiao-hui ksin-pao, 1868-1870" is an excellent attempt to make inroads into the hitherto undeveloped area of studying the impact of the Christian message on the Chinese people; and Shirley Garrett's arresting thesis that salvation is a helpful antidote to the prevailing view that China needed the missionaries, especially the American ones, even more. The antimissionary

Kimbangu: An African Prophet and His Church.


Belgian colonial thinking has always regarded the Kimbanguist movement of 1921 as a subversive political-religious sect. Even white Christian missionaries — Protestant and Catholic alike — took an active part in persecuting and repressing Kimbanguists. Simon Kimbangu, the "Prophet," died in 1951 after thirty years of imprisonment; but in spite of all white resistance, the Church of Jesus Christ on Earth through the Prophet Simon Kimbangu (EJCSK) was founded in 1957 and gained several hundreds of thousands of adherents, mostly from white mission churches.

When Dr. Martin's account of the Kimbanguist Church appeared in the German edition (1971), it was the first sympathetic presentation of the history and presence of Kimbanguism by a Western theologian. Through her book, Dr. Martin, a present director of the Theological Seminary of the Kim-


The appearance in paperback of Latourette's History of Christianity, first published in 1953, deserves notice. It has gained wide acceptance as a standard for serious students and as a rich resource volume. With some 1,500 pages of text (755,000 words) and 5,600 index entries, the book provides, among the brief histories, incomparable coverage.

A Baptist, Latourette had close fellowship with Roman Catholics, Evangelicals, and those in the Ecumenical Movement, and he produced the first comprehensive history written with ecumenical vision and intention. His global perspective on the whole Christian movement constituted the hallmark of his writing from 1920 onward. Thus the book remains fresh and contemporary. A precursor of the new spirit, its challenging example continues in the post-Vatican Council II era.

In this new edition Ralph D. Winter—for ten years a Presbyterian missionary in Guatemala, with a Ph.D. from Cornell in linguistics and cultural anthropology, and now professor of Missions at the School of World Mission and Institute for Church Growth in Fuller Theological Seminary—provides a foreword, a thirty-page concluding chapter, and some additional bibliography.

Winter's chapter offers a useful addition through an interpretive survey of the years 1950 to 1975. It represents a condensation and revision of his The 25 Unbelievable Years: 1945 to 1969 written for the Urbana, 1970, Student Missionary Conference and extending Latourette's Expansion.

In his History of Christianity Latourette used 110 pages to cover thirty-seven years (1914-1951). Winter was able to use only 30 pages for twenty-five years (1950-1975); such a limitation shapes what one can write.

W. Richey Hogg did his doctoral work under Kenneth Scott Latourette at Yale and with him was co-author of two books. He worked for two years with the International Missionary Council and has had three years as a Methodist missionary in India at Leonard Theological College before going in 1955 to Perkins School of Theology, Southern Methodist University, Dallas, Texas, where he is Professor of World Christianity.

Winter appreciates Latourette's irenic and global perspective and seeks to reproduce it. He emphasizes the unparalleled reality of the world Christian fellowship. Disestablishment in the West and unestablished churches elsewhere are prominent themes. His illustrative parallels are arresting and thought-provoking.

Yet one may question the lack of emphasis or omissions at certain points. For example, Vatican Council II, the most important event in this century for the Roman Catholic Church, gets sketchy treatment and no substantial assessment; in the paragraph allotted to India, neither the Church of South India (Latourette had covered its origins) nor the Church of North India are mentioned; Orthodoxy is virtually untouched; the Church in Russia gets a sentence; and East Germany serves as the example for Eastern Europe. Communism is treated at several points.

Two supplementary bibliographies are included in A History of Christianity. That for Vol. I, listing books printed since 1950 for the period prior to A.D. 1500, includes 57 entries that appear to be well chosen. That for Vol. II includes some 160 entries, but it is overbalanced, even in the Latin American list, on the Protestant side. The interpretations of Vatican Council II are Protestant, and no collection of that council's texts is cited. Orthodoxy and the Church in Russia and in Eastern Europe deserve fuller and more representative listings.

Unfortunately, the publisher's statement on the cover, "Updated by a team of respected scholars," may lead some to expect more than what the current edition offers. In fact, the entire text of the original edition has been reduced photographically and reprinted (1,474 pp.). The net additions are noted above. Colleagues may have suggested bibliographic entries to Winter or read his chapter, but he makes no mention of this in his foreword.

The original preface, full table of contents, and index (Winter's chapter is not indexed), plus the new foreword, appear in each paperback volume. This explains the overlap in pagination in Vol. II. One misses the convenience of the original one-volume work. Placed on the desk, it would lie open at any page. Such are the wages of inflation.

—W. Richey Hogg
This is an eloquent *apologia* for the theology of liberation. According to the author, liberation theology "represents a point of no return in Latin America. It is an irreversible thrust in the Christian process of creating a new consciousness and maturity in our faith" (p. 3). Its sociopolitical implications are enormous. This potentially "explosive" theology creates both danger and opportunity, not only for the Church, but also for the nations in Latin America. Theology must therefore be methodologically liberated to become an instrument of the gospel of liberation. "The fact is that only a study of our method of theologizing vis-à-vis the reality of Latin America... can successfully challenge the mechanism of oppression and the efforts of the oppressor system to expropriate the terminology of liberation" (p. 5). *The Liberation of Theology* is a convincing demonstration of the ministry and impact of the theology of liberation.

The key to the methodology of liberation theology is what the author calls "a hermeneutical circle." Fundamentally, "it is a continuing change in our interpretation of the Bible which is dictated by the continuing changes in our present reality, both individual and societal" (p. 8). Interpretation of the biblical message is thus a dynamic process which moves along between the two poles of the Bible and the reality of life. In this process neither the Bible nor reality is posed as an invariable constant, one over against the other. Each changes under the impact of the other. In this way, Christian community becomes a force in the transformation of society, and society changes and enriches the Christian community's understanding of the message of the Bible.

This is a theological methodology which may bring about far-reaching consequences. In the first place, Christian doctrines and dogmas must be relativized. Secondly, authentic theology must grow out of involvement in a particular social reality. This is why the author makes commitment a prerequisite of doing theology. Thirdly, pretension of a particular theology to universal validity must be discarded. And, fourthly, doing theology must be open-ended; in other words, validity of a theology must be found in "orthopraxis" and not in "orthodoxy."

True to the spirit of his open-ended hermeneutical efforts informed by commitment and praxis, the author engages in critical and vigorous conversation with contemporary Latin American experiences, Marxism, and the theology of liberation. The chapters dealing with faith and ideology, and on the religion of the masses are of special interest and value. Thus the book is more than an *apologia* in method, but the very doing of theology itself, and is a must for those who want to gain a deeper insight into the theology of liberation.

—Choan-Seng Song

*Choan-Seng Song, Associate Director of the World Council of Churches’ Commission on Faith and Order, and formerly Principal of Tainan Theological College in Taiwan, is a Visiting Lecturer at Princeton Theological Seminary in 1976-77.*


This is, as far as I know, a unique book, in that it brings together between one pair of covers all of the serious historical, cultural, demographic, social, biblical, and theological data and arguments that bear upon the issue of polygamy in Africa. It is a tribute to the scholarship and fairness of the author that it does not share the usual lacunae and lapses of pioneer efforts, and it is a tribute to his commitment to the integrity of the Gospel and to its liberating effects upon human beings that the book is intensely practical and pastoral in tone.

Rather than try to deal with each topic as the author presents it, I will summarize Hillman's key points.

1. Polygamy is only one problem involved in relating Christian teaching to culture. A much more fundamental issue is that our very reading of the Bible, our interpretation and application of it, is done in a cultural context and reflects cultural perspectives and limitations. We tend to see in the Bible confirmation of our cultural ways. In the case of polygamy, Hillman argues convincingly that the Church interpreted the Bible in such a way as to confirm Greco-Roman marriage customs rather than Jewish customs.

2. In Africa, polygamy supports, and is supported by, the entire social, political, and economic system. It is not an isolated custom that can be eliminated without the gravest consequences in all other areas of life. The forced elimination of polygamy creates or aggravates the problems of divorce and marital instability, prostitution, concubinage, and so forth. Furthermore, there is no evidence that in the continent as a whole the custom will decline in the foreseeable future.

3. The common understanding of certain biblical passages that are taken to require monogamy is based upon dubious assumptions and questionable methods of exegesis.

4. The requirement that polygamy repudiate their "excess" wives in order to be baptized profoundly subverts, in fact, the Gospel of the grace of God by adding a rigid legalistic requirement to the biblical demand for faith.

Two quotations illustrate the passionate concern of the author for the Gospel and for persons: "What is the meaning of the Christian kerygma, if the law of monogamy must be presented together with it, and, if the external observance of this particular law, no less than faith itself in Jesus Christ, is made a condition sine qua non for admission into the Christian fellowship?" (p. 37). "It is remarkable, therefore, that some of the scholars, for whom the meaning of indissolubility is an open question, are, nevertheless, able to affirm without any hesitation that the question of simultaneous polygamy is settled by the words of Matthew 19:3-9 and its parallels. Indeed, it could be only by some exegetical sleight of hand that a question, which is neither mentioned explicitly in this passage nor even implied in the historical context, is somehow answered definitively, while the question of divorce and remarriage, which is dealt with explicitly here, remains open for further discussion" (p. 157).

There are an annoying number of misprints, and in one case Hillman uses a term ("polygenesis," p. 151) in a sense which is novel to me. But I heartily recommend the book. Even persons who a priori disagree with Hillman can no longer avoid the issues he raises; they must either do better or accept his conclusions.

—Charles R. Taber

The Birth of Missions in America.


If it is true that European critics often charge American missions with having poor theological foundations or motivation, they may no longer intelligently apply that view to seventeenth- and eighteenth-century efforts. Chaney has researched massive amounts of documentary evidence to produce the first sustained account of colonial Protestant missionary principles and action. His work is predominantly centered on mission thought, but it also succeeds better than most in blending theological analysis with a description of tangible associations as they emerged by the turn of the nineteenth century. In three sections the author unfolds the theological matrix from which missionary organizations stemmed, the construction of societies to embody those ideas, and the theological categories of mission as they were practically applied in the early national period.

In Part I Chaney forms a general construct of standard doctrines to delineate a rationale for missionary motivation. Choosing Puritan spokesmen (and presuming too much that they can stand for all missions at that time), he unpacks ideas such as God's wrath and mercy, man's misery in sin and his ability to respond to grace, the gathered Church, and the coming of the second life during the generation of Jonathan Edwards and Samuel Hopkins, they helped lay a solid substratum for understanding how the missionary impetus was maintained for red and white man alike. His discussion also raises, but does not effectively settle, the problem of distinguishing between missions and evangelism, whether the difference be circumstances, method, or intent.

The second part of the book deals with individuals and societies actually conducting Indian missions. It contains a catalogue of brief sketches of these groups—well-known ones such as the SPG, the New England Company, and the SPCK, as well as those of more modest public image. In this part Chaney is more inclusive, working into the narrative materials related to Baptist, Presbyterian, and Dutch Reformed activity, in addition to that of the Congregationalists who sustain

Charles R. Taber is Director of the Institute of World Studies/Church Growth at Milligan College and Emmanuel School of Religion, Milligan College, Tennessee. He was a missionary educator for seven years in the Central African Republic, and later a United Bible Societies Translations Consultant in West Africa for four years.

Henry Warner Bowden is Associate Professor of Religion at Douglass College, Rutgers University in New Brunswick, N.J.
his basic outline. On the institutional side he points out how new missionary vitality parallels the rise of Second Great Awakening enthusiasm, evidenced by seven new societies on American soil by 1802 and then by a virtual explosion of global-minded societies thereafter.

Part III consists of an exegesis of missionary theology as it was articulated after practical experience in the field. It covers many of the same areas related to God, man, and salvation as in the earlier section, but this time they are characterized by greater hopes for success, with attendant visions of transforming society and culminating in the millennial kingdom. All these intellectual aspects receive definitive coverage by Chaney.

There is always a difference between theory and practice, and it is now necessary to see what actually occurred in those missions. How many culturally conditioned ideas were preached along with the theology outlined in this book? What were the reasons for converting? Were there factors other than the high ideals in missionaries' minds? What was the impact of conversions on native culture? Were changes dysfunctional? Did they affect the quality of Christian life represented by the missionary? What effect did that have on later missions' thought? Perhaps the highest encomium for Chaney is to say that he allows us to go from his type of study to ask questions such as these.

—Henry Warner Bowden

Dissertation Notices

Apilado, Mariano C.
“Revolution, Colonialism, and Mission; A Study of the Role of Protestant Churches in the United States’ Rule of the Philippines, 1898-1928.”

Stadler, Anton Paul.

Unsworth, Sister Virginia.
“American Catholic Missions and Communist China, 1945-1953.”

Wagner, C. Peter.
“Culturally Homogenous Churches and American Social Pluralism: Some Religious and Ethical Implications.”
**Book Notes**

**Bühlmann, Walbert.**
The Coming of the Third Church. An Analysis of the Present and Future of the Church.

**Camps, Arnulf.**
Christendom en godsdiensten der Wereld. Nieuwe inzichten en nieuwe activiteiten.

**Cardenal, Ernesto.**
The Gospel in Solentiname.

**Conn, Harvie M., ed.**
Theological Perspectives on Church Growth.

**Dussel, Enrique D.**

**Koyama, Kosuke.**
No Handle on the Cross. An Asian Meditation on the Crucified Mind.
Maryknoll, N.Y.: Orbis Books, 1977. Pp. 120. $7.95; paperback $3.95.

**King, Hans and Walter Kasper, eds.**
Christians and Jews.

**Littell, Franklin H.**
The Macmillan Atlas History of Christianity.

**Mellis, Charles J.**
Committed Communities. Fresh Streams for World Missions.

**Nelson, Marlin L.**
The How and Why of Third World Missions. An Asian Case Study.

**Nelson, Marlin L., ed.**

**Pieterse, Liberius.**

**Sekai, ed.**
Letters from Korea by T. K.

**Song, Choan-Seng, ed.**
Doing Theology Today.

**Torres, Sergio and John Eagleson, eds.**
Theology in the Americas.

---

**In Coming Issues**

The Fullness of Mission
C. René Padilla

Hoekendijk's American Years
L.A. Hoedemaker

Interpreting the Evidence About Unreached Peoples
Ralph D. Winter

Emerging Patterns of North American Protestant Missions
Edward R. Dayton

Reviewing and Responding to the Thought of Choan-Seng Song
D.P. Niles and Charles C. West

Assessing "The Future of the Missionary Enterprise" Project of IDOC International
Frederick H. Bronkema

Book reviews by