North American and European Christians too easily identify "Christendom" with the dominant cultures in their own regions. To do so is theologically wrongheaded, and it is a major barrier to communicating the gospel among minority peoples in the same areas. Where Christians live as minorities, however—and in some countries they are tiny minorities indeed—the temptation is to withdraw into self-protective isolation, thus frustrating their witness in the wider environment. The articles in this issue of the Occasional Bulletin discuss cultural pluralism in worldwide dimensions. Whether we find ourselves in a majority situation or not, vast numbers around us have entirely different lifestyles, concerns, and ways of articulating their faith. Effectiveness in Christian mission is directly related to a sensitive understanding of those differences.

Mortimer Arias continues our series on "Mission in the 1980s." The perspective of this Latin American theologian/missiologist demonstrates that some of the most creative missionary scholarship now comes from the areas we once casually labeled "mission fields."

In "Cultural Problems in Mission Catechesis among Native Americans," Carl F. Starkloff maintains that real communication has been all but nonexistent in most of our efforts to bring the gospel to primal cultures, and that "if church workers today find it frustrating to draw Indian people into full partnership in ministry, an explanation is not far to find."

Roy I. Sano here considers the issues in mission interaction with other minority groups in the United States. He insists that the now popular internationalization of mission concept still largely bypasses the "objects of mission" within our own country and inside our churches.

The year 1979 marks the 150th anniversary of Alexander Duff's departure for Calcutta in missionary service under the Church of Scotland. In Michael A. Laird's article on that towering missionary statesman, Duff is seen both as a heroic figure who revitalized education in India and as one "whose very success bequeathed a somewhat ambiguous legacy to India and its church."

Norman A. Horner describes the situation of the Christian churches in Iran just before the revolution early this year. In discussing ways the new Islamic republic may affect the Christian minorities, he sees fresh opportunities for more creative interaction with the vast Muslim majority in that country.

In his brief tribute to the White Fathers, Per Hassing finds that Roman Catholic missionary order disciplined and able to adjust to new situations in a dynamic new Africa. They have learned that "external difficulties for the church often lead to new internal life and spiritual regeneration."

"Guidelines on Dialogue with People of Living Faiths and Ideologies" is a document adopted by the Central Committee of the World Council of Churches at its meeting in Kingston, Jamaica, in January 1979. It is the latest step in WCC efforts to define the authentic nature of dialogue, a process that began at the Central Committee's Addis Ababa meeting in 1971.

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Mission in the 1980s in Latin America

Mortimer Arias

What is the Christian mission in Latin America likely to be in the next decade? I venture to say that it will either be joined with the lot of the poor in our southern continent, or else! The major event of the Christian church in Latin America in the last decade has been no less than the discovery of the poor—and, consequently, the rediscovery of the gospel.

The Church, a Decisive Factor for the Future

Probably Latin America is the region in all the world where the church still is a decisive factor in the life and destiny of peoples. South America is the only Third World continent with a Christian majority, and it has the greatest Catholic concentration in the western hemisphere. Brazil, for instance, is the largest Catholic country on earth. In the year 2000 Latin America will have half the Catholic population of the entire world. No wonder two popes came to Latin America in the last ten years.

When Pope John Paul II arrived in Mexico in February 1979 to inaugurate the Third Episcopal Conference of the region, 3000 reporters came from all over the world and millions of people thronged the streets. Where else in the world could a regional episcopal conference attract such worldwide attention or such an audience? Not only were the churches and individual Christians of the entire region waiting on tiptoe for the final outcome of the Puebla Conference of Bishops—so also were governments, students, workers, and peasants. At least a partial explanation of their expectation lay precisely in the role the church has played, since the Medellin Conference in 1968, in relation to the poor.

Protestant Growth and Impoverished Masses

The Protestant Churches cannot match the record or compare at all with the pervasive influence of the Roman Catholic Church, which has a foundational character in the life of the Latin American peoples. Yet Protestantism has grown steadily during recent decades, at a rate of 10 percent annually (compared with less than 3 percent annual growth rate in the population as a whole), doubling its membership every ten years.

One decade ago Read, Monterroso, and Johnson published their study Latin American Church Growth, predicting that if the church growth rate of the 1960s continued, Protestant churches would have more than 16 million communicant members and a total community of over 27 million by 1980. I have no way of knowing whether this is happening, but probably we are not far from those figures. In the 1980s, however, the question will be not merely whether we continue growing at the same pace, but what kind of growth we are going to experience. What will be the relationship between the emerging evangelical church of Latin American and the teeming, impoverished masses of our continent?

Facts, Figures, People, and Mission

In the last thirty years Latin America has experienced an increase in productivity higher than in other developing areas of the world—an average of 5.5 percent annually, in some years up to 7.5 percent, and in some countries up to an 11 percent annual increase. With the increase in gross national product (GNP), however, the gap between rich and poor has become wider and wider. This "dependent" capitalistic development at the periphery of the world capitalistic system has been creating the poverty of the masses while producing increased riches and improved lifestyle for the few. While diversifying the export of their products, our countries have been going deeper and deeper into external debt, and in fantastic proportions. To understand the mystery of this "development of underdevelopment," one would have to enter into the dynamics of the global capitalistic system, the huge power and strategy of the transnational corporations with their tricky intracorporation transactions, and the peculiar rules of the game in the private banking systems of the world. Such matters might be of concern only to economists and financial experts, and not to churches and preachers, were it not for the fact that behind these abstract figures are human lives and faces, God's creatures oppressed and crucified by demonic powers and impersonal systems. Quite literally, in Latin America "our struggle is not against flesh and blood but against dark powers of this world." (Ephesians 6:12).

It is for this reason that these socioeconomic statistics are relevant to the proclamation of Good News and the future of mission.

The United Nations Economic Commission for Latin America, meeting in Bolivia in April 1979, pointed out that we have 110 million people in Latin America who live in extreme poverty, 54 percent of them in total destitution. What is the meaning of that fact in "our Father's world?" Thirty percent of the labor force is underemployed, requiring 100 million jobs at the present time and 220 million jobs by the end of this century. What will the Good News be for these unhired masses of the eleventh hour (see Mt. 20:1-16)? Has the Christian mission anything to do with these realities and prospects?

What the Churches Owe to Latin America

For a very long time the churches have been living with their backs toward the poor, or giving them stones rather than bread. The Roman Catholic Church has been for centuries the power behind the powers, the instrument of the dominating classes. The Protestant mission churches have made a beachhead among the middle classes, appealing to the middle-class mentality with its individualistic values and self-promoting drives but, with the bourgeois character of their lifestyle and churches, excluding the poor. The Pentecostal churches were the first Protestants to emerge from the poor and marginalized of our citizens, but they preached an escape gospel with a dualistic view of life, creating ghettos within Latin American societies, discouraging participation of Christians in the necessary social changes, living in a sort of "social strike" and providing a "haven of the masses."

This is now changing. The churches are heeding "the cry of my people" and discovering the poor. In the 1960s the leadership

Mortimer Arias, born in Uruguay, served as bishop of the Evangelical Methodist Church in Bolivia, and is now Executive Secretary of the Council of Evangelical Methodist Churches in Latin America, with offices in La Paz, Bolivia.
The historical Protestant churches and ecumenical groups began to realize the need to incarnate the gospel in the real life of the Latin American people. Ten years ago, when the Third Latin American Evangelical Conference (III CELA) met in Buenos Aires, under the theme "Debtors to the World," the mission of the church was clearly interpreted in terms of the incarnation:

We owe to Latin America an integral ministry; an evangelistic task that invites humanity to become disciples of Jesus Christ; an identification with the pains and hopes of Latin American men and women [patterned after] the identification of Jesus Christ with his people in his pilgrimage to the Cross; an intelligent and efficacious service in the search for more just and humane forms of social service. All of this is to be expressed in the life of a community liberated from all slavery by the resurrection of Jesus Christ and called [to show forth] that liberty in the joyous search of God's tomorrow for our continent.

This is still the mission of the church for the 1980s—only now it is more urgent and irreversible. The churches will either discover the poor—and side with them—or else.

The Pentecostal churches are showing signs of increasing awareness of their vocation among the poor and are rejecting the role of providing a mere "haven of the masses," as can be seen in the following paragraphs from the Venezuelan Pentecostals in their "San Cristobal Letter":

Looking at the great need of our peoples . . . our aim is to contribute to Christian solutions for the social, political, and economic problems of marginalized classes . . .

We have seen throughout the years the pain of our marginalized brethren, while the Church which is their defense, remained with hands tied up and an empty faith, unable to help except to die in a nauseating bed of conformism . . . We believe that the people of God must feel shame because of its attitude of indifference . . .

Since in the Scriptures justice is a central theme, the Church should be a center of human promotion, beginning at the level of leadership (Isaiah 11:5; Ephesians 6:14; 2 Chronicles 19:7).

"I Have Heard the Cry of My People"

But by far the most dramatic conversion to the poor has taken place in the Roman Catholic Church. The Catholic bishops in Medellin not only acknowledged the fact of a continent "still to be evangelized," but also discovered the poor—and God's dealing with the poor in the Scriptures and in history. They were aware of "the struggle for development" of our peoples and the frustrations of "a state of underdevelopment." Even more, they were able to see that behind those dominating facts were structures of injustice, "the institutionalized violence" of an exploitative system, and were able to call it by its name: "a situation of sin." The biblical gospel is a gospel of liberation, and the biblical God is the Liberator, whose "passing" (passover) through history is as in the Exodus, calling people "from less human to more human conditions of life." The Brazilian bishops expanded this discovery of Medellin:

"I have heard the cry of my people." . . . These words from the Exodus, spoken by God to Moses, are a fitting expression of our feelings in these days. Before the suffering of our people, humble and oppressed for centuries, we feel called by the Word of God to take up a position, a clear position taken in common with all those who commit themselves to people for their true liberation."

Thus Protestants, Pentecostalists, and Roman Catholics are again hearing in all its resounding power the Word of God in the first Exodus: "I have heard the cry of my people . . . I have seen the affliction of my people who are slaves . . . I know their suffering . . . and have come down to deliver them from their oppressors . . . and to bring them to a good and broad land flowing with milk and honey . . . Come, I will send you." In the 1980s our churches will rediscove the Liberating God and the Liberating Gospel for the poor—or else.

The Church of the Martyrs

To be faithful to this mission will not be easy. The churches already know the price of prophecy, the burden of witness (marturia). The last decade has been hard on our people south of the Rio Grande in terms of political frustrations, economic exploitation, social oppression, and military and police repression, as never before in history. Our peoples, like the Hebrews, have been captives—and in their own land. In this situation of captivity the church has been called to be "the voice of the voiceless." And in many a country the church has been the only voice in defense and protection of the most basic human rights God has bestowed on each of his children.
A young Dominican, jailed in Brazil, made the following anguish appeal to his church for help just after attempting suicide:

The hope of prisoners is in the church, the only Brazilian institution outside the military control of the state. Her mission is to defend and promote human dignity. Whenever there is someone suffering it is the Master who suffers. The hour has come when, before it is too late, our bishops must say, "Enough!" face of the tortures and the injustices which the regime is using. The church must not be guilty of sins of omission. We carry the proofs of the tortures in our bodies. If the church does not set her face against this situation, who will? In a time like the present, silence is a sin of omission. The spoken word is a risk but still more it is a witness. The church has to exist as the sign and the sacrament of the justice of God in the world.

The church heeded this cry and responded in one way or another. Sometimes with a low profile, sometimes loud and clear—in denunciation and announcement—sometimes in word, sometimes in deed, sometimes in death. The French publication Diffusion de l'Information sur l'Amérique Latine (DIAL) compiled around 1500 names of priests, friars, bishops, nuns, and active laypersons who had been arrested, interrogated, defamed, tortured, kidnapped, assassinated, or exiled during the decade 1968-78. Among them 71 were tortured, 69 were assassinated, and 279 (mostly foreign missionary priests and members of religious orders) were exiled. When the White Warriors Union, a rightist terrorist group in El Salvador, threatened to kill all the Jesuits if they did not leave the country, the Jesuit superior replied: "We are going to continue to be faithful to our mission until we fulfill our duty or are liquidated." This is the fiber of the new missionary in Latin America.

We have returned to the catacombs, and we are discovering We confess that we have dishonored God with our divisions, our pride, and our disobedience to him. We confess that our indifference to the cry of the most forgotten, most oppressed, and most needy sectors of our countries is a contradiction to the demands of the gospel. We confess that we have not always been listening to the voice of our Lord, enjoining us to take undivided and effective action in favor of those who suffer. [Among the needy and oppressed groups, the following are listed and described: children, youth, women, elderly people, aboriginal populations, the brokenhearted, those whose human rights are violated, victims of repressive regimes such as that in Nicaragua, etc.]

We issue a joint call to Christians in Latin America to respond to the demands of the justice of the Kingdom in an obedient and radical discipleship.

It is from this position that the churches in Latin America look toward their mission in the 1980s. Evangelization there will be. Church growth, or church renewal, or church union there may be. Foreign missionaries there can be. National missionaries there should be. But, in any case, the church will either discover the poor—or else.

The Evangelicals, meeting in Bermuda in 1978, called us to take the context of mission seriously. So be it. Our context in Latin America for the past decade has been poverty, injustice, repression, and oppression. Despite the so-called new strategy of the world powers (the Trilateral Commission, for example) to promote human rights and new models of "restricted democracy," the lot of the poor in this region will not be much easier in the 1980s. They will be there, as our context and challenge, and it is there—with them—that our Lord intends to meet us (Mt. 25:26-41). It is in the announcement of Good News to the poor that he expects us to recognize him. As Mother Theresa of Calcutta says: "We will be judged by what we have done to the poor. We will be judged as treating Christ in the way we have treated the poor." Or, as J. O. Donnell says: "To proclaim his cross is to place ourselves with the wretched of the earth—those beyond human hope—today. . . . The symbol of the cross reminds us that as the passion story goes on we must participate in it, struggling to free men and women from the oppressions that enslave them."14

In November 1979 Latin American Evangelicals will meet in Lima, Peru, for a second Latin American Congress on Evangelization (II CLADE) to deal with the Lausanne Congress guidelines. They will try to recover the full biblical gospel, in context. Both the gospel and the context—will lead us to the poor. We cannot and dare not escape them. The church discovers the poor—or else betrays its mission.

The Whole Gospel and the Poor

There are indications that the churches are taking seriously the gospel in its totality and the challenge of the poor. The Puebla Conference of Bishops dealt specifically with the issues of "preferential action for the poor." "We are concerned," they said, "with the anguish of all members of the population, in every social condition . . . and more especially we want to share the anguish that arises from poverty." In Oaxtepec, Mexico, 110 churches and 10 ecumenical bodies came together and decided to initiate a Latin American Council of Churches (CLAI, in process of formation), a union centered in mission—and mission in the Latin American context. No wonder the reference to the "poor of Yahweh" was like a golden thread throughout all the documents. In its message to the churches, the Oaxtepec Conference says:

Notes

1. The following concepts with their corresponding data are more extensively developed in the forthcoming book The Cry of My People—Mission in the 1980s in Latin America, by Esther and Mortimer Arias (New York: Friendship Press, 1980).
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Cultural Problems in Mission Catechesis among Native Americans

Carl F. Starkloff, S.J.

"M

ission" can mean many things. In the Christian context it has referred to the sending of preachers of the message to unevangelized societies. It is most commonly thought of as a going from a "civilized" culture in order to proclaim Christianity to a "primitive" culture, although modern theologians in Europe and North America have often asserted that the church must undertake missions to evangelize the materialistic and unchurched elements in contemporary society. My thoughts here touch on a situation that straddles the fence between both of these mission tasks. I refer to missions among Native Americans still living within tribal society, although from what I have been told by students and clergy from other parts of the world, like black Africa, my comments may well have some value for those who work outside Indian cultures.

As a prelude to discussing this problem, I would like to reemphasize an element of missiological method drawn from the work of Bernard Lonergan. The last in a list of eight "functional specialties" by means of which Lonergan carries out his transcendental method of inquiry and growth is the specialty of communications. If communications has been noteworthy by its neglect in the history of interchurch relationships, it has been virtually nonexistent in the majority of efforts to carry the gospel to primal cultures, and if church workers today find it frustrating to draw Indian people into full partnership in ministry, an explanation is not far to find.

Lonergan tells us that the formal constituent of community is "common meaning," which calls for a common field of experience, the lack of which causes people to get out of touch. Thus community demands common judgments and understanding, shared values, and goals and policies established on a basis of intersubjectivity already in existence.

In true community each individual "self," therefore, can offer a gesture and can hope for a response that correctly interprets that gesture. Clearly the necessary attitude on the part of all in community is Lonergan's fourfold principle of self-transcendence: be attentive, be intelligent, be reasonable, be responsible. That is, be open to experience, to understanding the experience, to careful judgment on experience, and to mature decisions following upon judgment. In the search for solutions to the most tortured social problems on the reservation, these constitutive elements, while not explicitly acknowledged, are always present when progress is made. In a therapy group for alcoholics, for example, community is attained through sharing and understanding of experiences, through judgments and decisions as to the healing process. In tribal religious rituals, where the people are most often united in a sense of purpose, the principles of self-transcendence can be observed implicitly in operation.

Where the missionary is involved with native peoples, the Christian virtue of agape must be the source of self-transcendence. As Lonergan says, "The religious principle is God's gift of his love, and it forms the basis of dialogue between all representatives of religion." Self-transcendence entails many things calling for generosity and often for patient and painstaking labor. In the complex process (one learns just how complex only by bitter experience) of religious instruction, there are at least four factors to be considered: the traditional tribal attitudes, the youth and children subjected to both old and new forms of instruction and content, the traditional Christian modes of instruction and content, and the limitations of the missionary. In the efforts to establish a viable pattern of communication working in all these directions, we have barely scratched the surface. However, out of dialogue with tribal elders, along with pertinent study in language and comparative religion, we are at least arriving at agreement on the problems to be overcome in communication. The remainder of this paper will be a case study of one such problem—that of changing ideas confronting the conservatism naturally inherent within an oral culture. I will first point out a theoretical approach to the problem; and second, I will draw upon data taken from an actual process of dialogue. Finally, I would like to suggest some implications of this example for religious communication.

I would begin by asking the reader to draw upon his or her own experience of "future shock" in the face of rapid change. With the inundation by mass media, consider how quickly a term or set of ideas becomes first very much "in" terminology, then in due time afad, and finally obsolete, all within a few years. Any one who has arrived at some level of intellectual maturity soon experiences annoyance at the instability of popular jargon and fashionable language. One longs for some kind of permanence that will stabilize the memory and imagination against constant superficial change. Our own impatience with this kind of "easy come, easy go" domination of media-supported fads may help us to understand the impact of change upon people who are still close to ancestors who had no "media" other than speech, song, sign language, and other kinds of signals (which, incidentally, in their own way were extremely complex and sophisticated).

Walter Ong's observations on oral cultures are pertinent to this point, especially in the light of our conversations with tribal elders. Ong begins by pointing out the "unity of consciousness" possessed by oral cultures, as contrasted with the cleavage between knowers and their world caused by the invention of writing. Whether or not one is to defend the inevitable alienation caused by writing and other skills is not really our subject for discussion here, but the problems created by the confrontation between modern technological media and primal world-views are very much to the point. Ong describes the "storage process" used by oral societies in the retention of information and stories: "Oral cultures appropriate actuality in recurrent, formulaic agglomerates, communally generated and shared. Formulas are communally fixed ways of organizing simultaneously object and response-to-object." Hence the use of formulae is far more important and more generally used by storytellers than a literate society would ever tolerate. Oral tradition thus preserves a continuity with life and a sense of participation in it that the abstractions of writing

Carl F. Starkloff, S.J. Director since 1975 of St. Stephens Indian Mission on the Wind River Reservation in Wyoming, was a visiting fellow in Missiology in the Department of Religious Studies at the University of Aberdeen, Scotland, in 1974-75.
cannot maintain. The spoken word was and is always an "event" and an action, "an ongoing part of ongoing existence." Basic values related to living in these oral societies were (and are) maintained by verbal formulae and other symbols, and these formulae are simply accepted by tribal members as expressing the reality itself. Thus, says Ong, it would be traumatic to do reflection upon why we call a soldier "sturdy as an oak," since the very mention of oak and soldier evokes these qualities in story-telling. Ong writes, "The total merger of knower and known in a holistic, formulaic experience made virtually impossible any programmatic developments in abstract thought...." The noetic world of oral cultures has to be held together in memory and imagination by verbal formulae.

In another context, Ong explains why such oral cultures have such a heavy investment in the past and exhibit such a strong conservativism in their institutions, verbal performances, and poetic processes, "which are formulaic, relatively invariable, calculated to preserve the hard-won knowledge garnered out of past experience which, since there is no writing to record it, could otherwise slip away." Unlike a written text, which preserves the past somewhat like a monument, the verbal formula retains and nurtures the "event" through constant repetition by the oral masters of discourse. The work of Levi-Strauss, in his *The Savage Mind*, reinforces the truth about this essential conservatism. Primal societies live within a certain timeless reality that gathers all reality into the single moment. Change is neither sought nor welcomed on the conscious level of "progress." Techniques, rules, and customs retain their sameness as handed on by the elders: "the ancients taught it to us." It is an antiquity that is conceived as absolute, because it goes back to the origin of the world, and from that moment on, the tellers of myth have retained its sacredness by means of exact formulation.

To sum up this scholarly evidence, we can say that the very context and the descriptions surrounding certain words and formulae are of the essence of their meaning. This is true of myths and stories handed on by the ancients; it also seems to be true, according to our discoveries, of certain highly meaningful formulae handed on by the original imparting of the Christian faith to Indians by the first missionaries—at least in the case of Roman Catholic Indians. Discussion around this among priests, mission workers, and tribal elders has produced a number of interesting developments for religious communication.

In the work we have done together to construct an Arapaho-language religion-teacher's manual and a eucharistic text, there has emerged an analogy related to the ancient usage of oral formulations. The analogy explains why Indian parents and grandparents have had so much difficulty accepting certain new methods and terminology in the catechesis given to their children. As in the case of ancient events committed to verbal word-patterns, the sacramental instruction given to the first Arapaho converts was translated into their language in such a way as to describe and relate important events and to secure them in the memory and imagination. For example, a distinctive Arapaho word was employed as a standard expression to describe each sacramental action: one such word is *nathānéet*, a verb form actually describing the process called "confession" in English. It included the entire process in which the priest assisted the new converts to make their confessions. Also in relation to this, the elders deliberated and racked their memories in an effort to recall an old word (*neiawooni/hachaw*) that is best translated as "being sorry inwardly," but actually describes the entire gestalt of a ritual action in which the father of a son who had injured another person sought the pardon of the grieved family by means of a gifting ceremony. Because the event itself has faded from actual practice, the elders had to go out to consult a ninety-year-old man in order to recollect the very term *balantáoutini* is an Arapaho term for a religious ritual action (holy action) that came to be applied to the Catholic Mass as it was taught to them. Thus it is unwise to begin calling such a rite by a new word like "Reconciliation" or "Eucharist" or "Sacrament of the Sick" and so forth, unless there is first a careful and elaborate explanation of why such changes are being made. And even with explanation, the elder Indians seem to accept it only because they have learned to understand the capricious ways of whites.

A similar conflict developed over the efforts of religion teachers to remove emphasis on memorized Christian prayers. These memorized forms contained the whole of a meaningful experience to the elders, and to refuse suddenly to impart them to the young...
children anything resonant in their imaginations. The prayer is actually a foreign language to most of them, even though they are conscious of doing an “Indian thing” in learning the prayer. There is value in this, but it is a different value.

I pass on this brief essay as a lesson in experience (with which seemingly abstract and distant theorizings of an Ong or a Levi-Strauss are remarkably concurrent) to others working in mission catechesis or other forms of religious communication. It has proved to be for us a lesson in the importance of Lonergan’s “transcendental precepts” as applied to very concrete learning situations. The lesson is especially valuable to anyone who would tend to impose his or her version of a “progressive” theology or method upon tribal situations. To be sure, in this matter tribal people are probably not terribly different from most other people, but the depth of the problem of change is accentuated by the attachment to familiar forms. The urgency of the need to listen and to learn from social, spiritual, and linguistic guidance at the feet of the elders cannot be overemphasized. Neither can we belittle the imperative for learning how to adapt and perhaps gradually to change the old formulae into experiences that speak to the needs and sufferings and aspirations of young Indians today. A more reflective methodology, as brought by properly trained teachers, can be of help to the tribal leaders in dealing with the young (who, they admit, leave them stymied as to what to do to get them to listen and learn), and in helping them to compete with the inevitable presence of the modern media. What is essential throughout is that we should all have as good an understanding as possible of one another’s thought processes and feelings relative to religious experience. That one is doing catechetics and preaching in an environment of communication, common meaning, and community can never be simply assumed. In the dialogue with another culture, one must begin by assuming that such an environment of community can only be the product of hard work and educated sensitivity.

Notes

3. Ibid., p. 357.
4. Ibid., pp. 15ff.
5. Ibid., p. 360.
7. Ibid., p. 19.
8. Ibid., p. 21.
9. Ibid., p. 20.
10. Ibid., p. 232.
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Mission Interaction and Ethnic Minorities in the United States

Roy I. Sano

Introduction

Enlightened leaders in mission have employed a number of concepts which they hoped would mitigate the domination of Christian mission by Europeans and North Americans. The phrases "fraternal workers" and "partners in mission" sought to correct the hierarchy in the missionary effort which contradicted our faith. Speaking of God's call as a "mission to six continents" further suggested an equalization of Christian outreach and acknowledged that North America and Europe were also mission fields. More recently, we have spoken of "internationalization of mission" and "mission interaction" as a recognition of the growing exchanges of missionary personnel within and between continents. To the extent that Christians outside Euroamerican Christianity have increased their role in the mission of the church, these concepts are welcomed. Work remains, however.

While the former "objects of mission" abroad may have assumed a more significant place in the outreach of the church, the former "objects of mission" at home gained but little at best, especially concerning their place in world mission. The main domestic "objects of mission" this article has in mind are the racial and ethnic minorities in the United States. From their perspective, well-meaning white leadership in mission agencies found it easier to empower Christians in Asia, Latin America, Africa, and the islands of the sea, rather than the sisters and brothers of these people within their own borders and inside their religious bodies. The Protestant boards of global ministries and the missionary societies, as well as Roman Catholic religious orders, have overlooked the racial and ethnic minorities within their own church bodies who have created indigenous forms of internationalizing the mission of the church. This is understandable. Integral to the continuing experiences of racial and ethnic minorities in the United States is the interaction between developments abroad and those at home. Decisions made in the legislative processes and board rooms of corporations in America have enormous consequences for friends and relatives in foreign countries; events abroad have direct impact upon individuals, families, and communities in the United States. These existential experiences of interaction have contributed to the creation of little-known, makeshift efforts which sought the mitigation of evils in the name of their God. In their own way, racial and ethnic minorities have direct knowledge of international exchanges; in their own way, they have been practicing mission interaction. Existing mission agencies would do well to strengthen these efforts, as well as draw upon them without co-opting these indigenous forms of mission interaction.

Occasional gestures are being made by mission boards to involve racial and ethnic minorities within their religious bodies in mission interaction. Although such efforts have been sporadic, and the fragile efforts require further refinement, they are at least made. One such effort involved the Asia/Pacific Regional Section of the Board of Global Ministries of the United Methodist Church and the National Federation of Asian American United Methodists. A document that became a part of the final report of the task force examined the experiences of Pacific and Asian Americans from the viewpoint of the biblical and theological heritage which these people share with the denomination of which they are a part. The interfacing of historic realities and the potential contribution of this small minority, on the one hand, with the faith they share with their denomination, on the other, produced a rationale and proposal for joint efforts in mission interaction. The theological statements, biblical references, historical illustrations, and contemporary applications mentioned in the document emerge from the perspective of Pacific and Asian Americans, and are highly selective and drastically abbreviated because they were part of the total report. Despite these limitations, they proved adequate for the ventures proposed and the action group involved. This included mission executives, missionaries, lay members of local churches, and clergy. Because the various considerations of the original document may offer a useful model for development by other mission agencies pursuing mission interaction and contextualization of mission to a given region, they are offered for a wider public. After surveying the issues which confront Pacific and Asian Americans, the document turns to responses from the biblical and theological heritage, and concludes with concrete proposals. Only one proposal, for a training program, is included with this article.

The Issues

Although God created humankind to participate in the determination of their destinies, "principalities and powers" have manipulated much of our lives, contradicted God's highest intentions for us, and diminished the realization of the possible contributions which we might have made. (Genesis 2 and 3; Matthew 1:21; Romans 6:12; 7:24; Galatians 4:3, 8-9; 5:1)

Asian Americans and Pacific Islanders have known what it is like to be at the mercy of oppressive historical forces (1) in their emigration, (2) in their experiences in the United States, and (3) in their continuing interaction with people in their homeland.

1. The Chinese, for example, came to the United States because of economic needs and social dislocations they suffered during the decline of the Ch'ing dynasty in the late nineteenth century. Similarly, many Japanese immigrants came to the United States because the transition from the Tokugawa shogunate to the Meiji era left them little place in their society. Korean immigrants came because Japanese expansionism produced political exiles who sought safety abroad while mobilizing forces which would, they hoped, return and topple the colonizers. Conversely, the economic, military, and cultural interests of the United States turned the Pacific Ocean and the Asian continent into its sphere of influence and drew the Chinese, Japanese, Filipinos, Koreans, and Pacific Is-

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landers into their grand design. In economic ventures, they were imported as cheap “stoop” laborers.

2. After their arrival, racism in the United States affected every aspect of this tiny minority’s experiences. In addition to their experiences during immigration mentioned in the first point, racism played a major role in shaping their residential patterns, educational pursuits, employment opportunities, social interactions, and cultural activities. Institutions and agencies, personnel and programs—whether religious, educational, political, or economic, and whether for social welfare or mental health—overlooked by “benign neglect” the unique needs and potential contributions of these people. Further, racism induced a crippling self-image within Pacific Islanders and Asian Americans, incapacitating them for doing much else than cooperating with the dehumanizing operations of racism. The record may be well known and probably needs no further elaboration beyond this outline.

3. Meanwhile, the interactions with their homeland have also been influenced by the broader historical forces. Many of the immigrants who came from Pacific and Asian societies had little participation in the basic decisions in their homeland. After leaving, they had even less influence, if any at all, in their new locations. Developments abroad continued to play a major role in their lives, however. Ancient animosities and modern developments abroad that perpetuated them meant national ancestry groups would be pitted against each other in the United States. To take one such conflict, the Japanese occupation of Formosa and the Korean peninsula at the turn of the century, the Nanking invasion in 1937, the fall of Bataan and Corregidor in 1942, and the occupation of the Pacific Islands in World War II produced suspicions and hostilities against Japanese living in the United States.

If historic events abroad pitted national ancestry groups against each other at home, recent international struggles in China, South Korea, Formosa, and the Philippines have divided the national ancestry groups themselves in the United States. Finally, United States activities in Southeast Asia and the Pacific Islands have produced a sizable influx of new immigrants, which have introduced a new dynamics into Pacific and Asian American communities because they are brought together in their efforts.

Thus we can conclude that Pacific and Asian Americans have felt the historical forces as “principalities and powers” which have dominated their lives. These “principalities and powers” assumed many forms. There was the ideology of racial superiority of an emerging world power while it developed a global economy, as it exercised political clout and established its military superiority. There was Euroamerican Christianity in one of its most expansionist moods, acting out the powerful momentum of its rich heritage and guided by the positive and negative ingredients of the culture at large. This is not to say that Asian Americans and Pacific Islanders totally acquiesced, nor does this say that they do not bear some responsibility for gullibly succumbing to the seductive elements in the host society. Further, this does not suggest we overlook their courageous endurance and heroic achievements in the face of these developments. However, if God calls us to promote salvation, we need to look at the issues we must address. For this attempt at indigenizing mission, we have focused on a particular form of evil, namely, the subjugation of people under structures and historical forces which manipulate and repress them.

**Participation in Salvation**

God’s salvation may come as a free gift, but it is fully achieved as persons are allowed to participate in affecting their own salvation, including their freedom from manipulations and their liberation from oppression. (I Corinthians 15:10; Philippians 2:12-13; Ephesians 6:12)

No honest estimate of Pacific and Asian American history of Christianity can overlook the enormous assistance which they have received from Euroamerican missionary efforts. Although missionaries may have participated in pacification campaigns which deepened people’s sensitivities to the evils that God deplores, and although the same missionaries may have discouraged people to commit cultural suicide when they were converted to Christ, the favorable consequences of missionary work cannot be overlooked. They have experienced the gift of grace. Physical and mental illnesses were cured; women were elevated in their social status; children, youth, and adults were educated; repressive regimes were challenged; and vast numbers discovered a God who cares and acts in their midst. Nor were all of these efforts done exclusively for the people, or to them. Their participation cannot be denied.

"... Pacific and Asian Americans cannot be maintained as "objects of mission," but must be "partners in mission.""

However, participation needs to be extended beyond their involvements in personal improvements and the narrow confines of home, neighborhood, or even a given strata in society. The participation of Pacific Islanders and Asian Americans must be extended to affect the larger historical forces which operate against their best interests, whether they be the conscious or unconscious designs of corporations and governmental agencies, or the well-meaning ventures of those who seek to “help the helpless.”

A fuller understanding of salvation for these people will include the creation of structures whereby they are enabled to register an impact upon those larger forces, most of which are oblivious to the manipulations that their efforts impose. They cannot only have it done for them; they must be direct participants along with the wide range of others who wish to offer resistance to evils and promote health.

Speaking in familiar terms, Pacific and Asian Americans cannot be maintained as “objects of mission,” but must be “partners in mission.” They cannot be lost in the massive and complicated machinery of missions, but must be allowed to create those mission projects and structures for action which are conspicuously theirs. The ideal prevalent a few years ago, which encouraged Christians to be the “man for others” and the “incognito Christ," was appropriate for Euroamerican persons in mission who had high visibility and made critical decisions about mission policy, programs, personnel, and funds, which had an impact on others. Sound biblical and theological grounds were marshaled for this emphasis. When that emphasis on the “self-effacing” style was applied to inconspicuous Pacific and Asian Americans, and other ethnic minorities, however, it had devastating consequences. It only ensured that they would remain invisible and be left without any institutional tools for mission. Hence structures with noticeable leadership from Pacific and Asian Americans become important if we take seriously the human participation in the gift of salvation.

When people are given a place to define mission, their participation will be very evident as they offer themselves, their time, effort, and gifts. But it will not endure unless they can also assume leadership commensurate with the task. Thus, speaking concretely, participation in their own salvation means involvement in conceptualization of mission, creation of indigenous structures and programs, enlistment of new workers, implementation of governance, contribution...
bution of services, and volunteering financial support. What is proposed here are distinctive structures in a larger organization.

Mission

God intends that we participate with Her/Him in creating the conditions which make possible the same salvation for others. (Matthew 28:19-20; Luke 4:18-19; Acts 1:8; Hebrews 13:12-14.)

The approach outlined here could foster several developments. Most generally, it could mean that the Pacific and Asian Americans would be in mission beyond their own people. First, they could help Euroamericans who are in mission in the Pacific Basin experience salvation from their own participation in the residual domination of mission for and to Pacific Islanders, East Asians, and Asian Americans. Euroamerican leaders could discover new partners in mission as they allow former objects of mission to become co-workers.

Second, as Pacific and Asian Americans work as partners with other sisters and brothers of the faith in mission outreach, they can promote those conditions which mitigate oppression of other people. The issues are such that no single group could accomplish God’s ends by itself.

Third, as this happens in the Pacific Basin, it will mean that the Lord of Hosts will prevail that much more over the “hosts of lords” that dominate humankind. Together, we can celebrate with an ever widening circle of faith that “Jesus is Lord,” and also continue to pray with the early church, “Come, Lord Jesus,” as if the reign of this Lord must be extended against new outbursts of the powers of sin and evil in the future (cf. Acts 2:36; Rev. 22:20).

Conclusion

This survey of issues and a rehearsal of God’s call, which could enable people to be in mission concerning those matters which affect them and others, has drawn on a highly selective review of elements within the totality of the Christian faith. Other issues and additional resources from the faith could be considered. But if this sketch of concrete issues and Christian responses has any validity as far as it goes, we can see that mission interaction in the Pacific Basin calls for greater involvement and visibility of Pacific and Asian Americans.

In preparation for their effective participation in mission interaction, the following training experiences would be beneficial. First, they could benefit from training in analytical skills, which would uncover the networks and interactions which affect them. Second, further training in raising the consciousness of their people and organizing them for action would be helpful. This would especially be true if their earlier experiences in local organizing could be enriched with skills in organizing for international action that is mutually coordinated with others abroad and at home. Fourth, and finally, as Christians are discovering elsewhere, there is need for a substantive biblical and theological foundation for solidarity and action, which is contextualized to the regional realities of the Pacific Basin. Without such foundation, the long haul and the hazards ahead could erode our commitments to faithful service.

Notes

1. In this setting, “Asian Americans” refers to immigrants and their descendants from China, Hong Kong, Formosa, Japan, Korea, and the Philippines. Increasingly, in community groups and churches, Pacific Islanders, such as Hawaiians, Samoans, Guamansians, Tongans, and Fijians are working with Asian Americans. In the meantime, Pacific and Asian American groups are expanded to include Southeast Asians.

2. The report is a Memorandum dated September 16, 1977. It was adopted by the Asia/Pacific Regional Committee and the World Division of the Board of Global Ministries, October 1977, Atlanta, Georgia. Ms. Barbara Chase, 475 Riverside Drive, New York, New York 10027, is the staff person in charge of the Regional Committee.

3. The contextualization of Christian mission to the Pacific Basin is elaborated further in “The Emerging Pacific Basin and Its Implications: Reflections on Training and Action,” by Roy I. Sano, as one of the Occasional Papers (vol. 1, no. 18, March 26, 1978), issued by the United Methodist Board of Higher Education and Ministry, P.O. Box 871, Nashville, Tennessee 37202.
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Michael A. Laird

Alexander Duff was born at Moulin in the Perthshire Highlands of Scotland on April 25, 1806; his father was a tenant farmer and a fervent Evangelical. He attended Perth grammar school and then proceeded to the University of St. Andrews, where he completed both the general and the divinity courses, and was greatly impressed by the teaching of Thomas Chalmers. He married Anne Scott Drysdale in 1829, shortly before setting out for India. He died on February 12, 1878, at Sidmouth in Devon, England.

Duff is best known for his work in establishing the system of Christian higher education in India, which had a major influence both on missionary policy and on the general development of education in that country. Before analyzing his work in India, one should say a little about his place in the modern Scottish missionary movement.

The Church of Scotland did not begin to undertake overseas missions until the mid-1820s, about a generation after the outburst of missionary activity that marked the start of the modern missionary movement in England. From the outset, however, the Scots laid a particular emphasis on education, as can be seen in the recommendations of Dr. John Inglis, the first convener of the church’s foreign missions committee and more than any other individual the founder of the mission, in 1825-26. This special concern with education was in part a reflection of the Scottish situation at that time—it was much more widely available than in England; partly, also, a result of the insistence of the dominant Moderate party in the church, to which Inglis belonged, that education—Western education—would be a præparatio evangeliæ: that Indians who received it would be more receptive to the gospel. Duff was an Evangelical, but he emphatically shared this view, and indeed the successful establishment of the Indian mission was considerably due to the willingness of Moderates and Evangelicals to cooperate in the enterprise.1

On his arrival in Calcutta in 1830, Duff initially devoted all his energies to establishing and building up one school. His concentration of effort is noteworthy: the missionaries of the various English societies who had been working in the area since the 1790s had undertaken vernacular preaching, the preparation of tracts, the translation of the Scriptures, and other activities besides education; and in that department they had not concentrated on one school but had established a large number, which they had found difficult to supervise. Duff’s policy of concentration was one reason for the greater success of his educational effort; but before assessing its significance one should note that he was not, strictly speaking, a pioneer: the English missionaries had already experimented in their schools with the main features of the policy with which he is particularly associated. They had all sought to combine Christian teaching with a broad range of secular subjects; they had recognized the importance of the English language for education, also of training Indian teachers and missionaries; and they were anxious to teach in such a way as to awaken the intellectual potential of their students. Indeed for a few years they had apparently attained a considerable degree of success; but by 1830, for a variety of reasons, the educational work of the English societies had declined, and there was some doubt among their missionaries as to its value. Duff’s role was therefore not that of the pioneer; what he did was to approach the question of education with new energy, skill, and vision, which was rewarded with rapid and unprecedented success; with the result that the importance of education for missions in India was never seriously in doubt subsequently.

The school which Duff founded in 1830 developed eventually into the Scottish Church College of the present day: the college department was established at the end of the first decade, and in due course this was affiliated to Calcutta University. Almost from the start it had a broad curriculum, including in particular a wide range of science subjects; but of even more fundamental importance was the Christian religious teaching. Duff saw Hinduism as the root of India’s problems, but he was hardly less implacably opposed to Western secularism, in which by the time of his arrival a group of young educated Bengalis was becoming interested. Duff’s overriding concern was to present the claims of Christianity as the alternative to both of these, at the intellectual as well as the spiritual level. In his school Christianity was not simply one subject to be taught among others: it was an influence which permeated its whole life and work. The daily routine started with prayer, and parts of the Bible were read and explained every day in the higher classes; Duff regarded science as “the record and interpretation of God’s visible handiworks” and expected that it would help to confirm the truth of Christianity and undermine Hinduism; he adjured a new missionary recruit to the staff to convert “every fact, every event, every truth, every discovery, into a means, and an occasion of illustrating or corroborating sacred verities.”2 One of his pupils, Lal Behari Day, commented that in fact “there was an interpenetration, or rather a chemical union, of the religious element with the whole system of teaching.”3 And it certainly had its effect on the pupils: there were relatively few actual converts, but many came to take a sympathetic interest in Christianity and a critical attitude toward at least the traditional forms of Hinduism. In addition to Christian teaching within his school, Duff gave public lectures on Christianity, which were attended by young men from other institutions.

As a graduate of the University of St. Andrews and pupil of Thomas Chalmers, Duff was better qualified to present this kind of challenge to Hinduism and secularism than the English missionaries, whose educational attainments had been somewhat modest—though this reflected the relatively limited scope in England as compared with Scotland for higher education for those not of upper- or affluent-middle-class parentage, rather than a lack of potential: some of the English Baptists, in particular, had become major oriental scholars despite their lack of formal education. But Duff aimed high socially as well as intellectually: he wrote: “it was our studied endeavor to court the society of those natives belonging to the more wealthy, influential, and learned classes.”4 In terms of caste, Brahmins constituted a quarter to a third of the pupils in his school: this kind of proportion had indeed been found
in some of the English missionaries’ schools before 1830; but proba-
ably only the Serampore Baptists, in the rather different circum-
stances of the first quarter of the century, equaled the impact
which Duff made on the leadership of Bengali society. His desire
to maximize it also explains his disregard of part of the initial in-
structions of the Church of Scotland’s missions committee, that he
should establish his school outside Calcutta: Duff quickly realized
that the city was the focus of the intellectual and social life of Ben-
gal, and therefore the appropriate center for his work.
An important reason for the rapid success of Duff’s school
was his concern for good educational method: indeed, he adopted
a very professional approach to his work. Again, he was not the
first missionary to show an awareness of its importance, but the
English missionaries in the generation before him had placed what
proved to be excessive faith in the monitorial system, which en-
joyed a great vogue in early nineteenth-century England, before its
limitations became clear. Duff’s model, however, was the Edin-
burgh Sessional School, from about 1820 under the direction of the
educational reformer John Wood. In contrast to the traditional sys-
tem of rote-learning, he stressed the vital importance of engaging
the interest and understanding of the pupil in his studies; and Duff
applied this principle to his school in Calcutta. Lal Behari Day
subsequently recalled that Duff “did communicate knowledge; but
before communicating, he brought out of his pupils whatever
knowledge they had by a process of close questioning, subjected
that knowledge to the crucible of investigation, and thus purified
it, and, last of all, added to its stores.” Through this system, “The
ideas of the pupils were enlarged; their power of thinking was de-
veloped; they were encouraged to observe; they were taught to
express their ideas in words; and as learning was made pleasant to
them, their affections were drawn towards the acquisition of
learning.” Elsewhere Day makes it clear that in the classroom
Duff could be not only stimulating but entertaining: in fact it is
clear that he was an excellent teacher. His own talents in this re-
spect were supplemented by those of his missionary colleagues in
the school, notably W. S. Mackay, David Ewart, and Thomas
Smith; and he also devoted considerable attention to the training
of Indian teachers. And Duff’s concern for a good and well-bal-
anced education was not limited to the classroom: he made provi-
sion for the boys to take regular exercise and play games, and the
annual examination of 1844 was enlivened by a gymnastics dis-
play. Duff seems to have been the first to introduce this kind of
activity into schools in Bengal: one may discern here the influence
of David Stow, another Scottish educational reformer whose ideas
had impressed Duff.
Duff is, however, remembered above all perhaps for the impe-
tus which he gave to English education in India. In his school
this involved first teaching the boys English, then using it as the me-
dium for an education in contemporary British learning, religious,
scientific, and—though more selectively—literary. Duff was a
leading protagonist of English because he saw it as by far the most
suitable means for his ultimate aim, the Christianization of India:
much of contemporary British learning and culture was steeped in
Christian ideas; indeed, Duff argued, “in the very act of acquiring
English, the mind, in grasping the import of new terms, is perpetu-
bly brought in contact with the new ideas, the new truths, . . . so
that, by the time that the language has been mastered, the student
must be tenfold less the child of Pantheism, idolatry and superstition
than before.” Indians, he complained, were not impressed by the
“evidences” invoked by the missionaries of that period in support
of the claims of the gospel, and the most promising solution to the
problem was in effect to Anglicize their patterns of thinking, their
basic terms of reference: then they would understand. Duff thus
provided a powerful restatement of the concept of Western educa-

Duff supported his insistence of English-language education
with the negative arguments that the only alternatives—the local
vernacular and Sanskrit—were both impracticable, though for dif-
erent reasons. Bengali, he argued, was not sufficiently developed
for use as the medium of higher education: Duff, himself a High-
lander who had had an English education, compared its role to that
of Gaelic in the Scottish Highlands. As for Sanskrit, it was insep-
arably associated with Hinduism—that “stupendous system of er-
er.” And he was fortunate in that his arrival in Calcutta in 1830
coincident with a growing movement in favor of English among In-
dians, the other missionaries, and government officials. By then
small but influential groups of Indians, including the young radical

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secularists and an older group led by the reformer Ram Mohan
Roy, were strongly in favor of English education. They had a genu-
ine interest in British culture, which they believed would help to
regenerate India from what they saw as its “medieval” backward-
ness, combined with a recognition of its growing value as a qualifi-
cation for employment by private firms and above all in govern-
ment service. The English missionaries had hitherto used the
vernacular as the medium in their schools, while the Serampore
Baptists had at first laid particular stress on Sanskrit in the college
which they had founded in 1818; but by the end of the 1820s they
were all showing signs of a new appreciation of the importance of
English. And the government, which until then had given its pa-
tronage primarily to institutions of a traditional oriental pattern, in
1835 took the momentous step of decreeing that henceforth its
funds should be devoted to English education. This decision was
reinforced by others, which in effect made English the official lan-
guage of British India. Duff’s enthusiasm for English education
was thus aptly timed; but he did not merely swim with the tide: he
made important contributions to the development of the new
policy in the period of controversy which preceded its adoption.
The example of his school, as an English-medium institution
which attained rapid success, was one of the factors that influ-
enced Bentinck’s administration to make the change of 1835—and

October 1830
not only for general education but also for the establishment of an English-medium medical college in Calcutta.

The success of Duff’s methods in fact earned him an extraordinary prestige within a very few years of his arrival in Calcutta, all the more remarkable as he was only twenty-four in 1830 and he went into a situation where missionaries and government had been wrestling with the problems of education for a generation and more. After some initial criticism, other missionaries, particularly of the London and the Church Missionary societies, hastened to establish English schools or reorganize their existing educational work on the lines of the General Assembly’s institution. And Duff’s influence was by no means confined to Bengal: his example was important in persuading his fellow Scot John Wilson to establish an English school in Bombay in 1832—indeed it was crucial, as Wilson showed no interest in English education and little enthusiasm for schools of any kind before he started receiving reports of Duff’s success. Duff’s example was therefore significant for the establishment of the institution which was to develop into the celebrated Wilson College, Bombay. Other ways in which Duff’s influence spread was through his former pupils’ going out to teach in missionary and government schools throughout India.

“Although not strictly a pioneer, it was he probably more than any other individual who ensured that the missions would play a major role in the secondary and higher education of India.”

Duff made further contributions to the general development of education policy in India, most notably in that _magna carta_ of the system known as Wood’s Despatch (1854). Among the proposals for which he argued and which were adopted was the principle of grants-in-aid by government for all schools, by whomsoever conducted, which provided a good education as attested by government inspectors. This education was to be essentially in Western learning, through the medium of English and the vernaculars—by this time Duff’s original concentration on English education for an elite had been complemented by a recognition of the importance of vernacular elementary education for the mass of the population. Duff did not entirely have his way when it came to religious education, however: while he conceded the principle of government neutrality in its oversight of education, he proposed voluntary Bible classes for government schools and colleges, which the government, however, felt would compromise that neutrality. But on the need to establish universities his views were in accord with government’s, and when the University of Calcutta was founded in 1857 Duff played an active role in its development prior to his final departure from India in 1863.

Duff was above all a missionary _educationist_, and his main legacy was the network of Christian colleges, using English as their medium and combining Christian religious teaching with a wide range of secular subjects, which by the end of the nineteenth century were to be found in every part of the Indian subcontinent. Although not strictly the pioneer, it was he probably more than any other individual who ensured that the missions would play a major role in the secondary and higher education of India. The result of this endeavor was not, as he had hoped and expected, a mass of converts into the visible church, followed by the collapse of Hinduism—though his converts did include several noteworthy individuals whose careers had a significance beyond their actual number. What mainly occurred was a considerable permeation of the Indian intelligentsia with Christian values and attitudes, not only through the intellectual encounter with Christianity that took place in the colleges but through the innumerable personal contacts with Christian staff members who in a variety of ways made an impression on their students. One should also not forget the part that the Christian colleges played, together with other institutions of higher education, in familiarizing Indians with general Western (especially British) concepts and institutions—for example, parliamentary democracy and nationalism, with such momentous consequences for the modern history of the country.

Having said this, one must also note that certain aspects of Duff’s policy came to be regarded very critically by subsequent generations. In the first place, he not only shared to the full the attitude of wholesale condemnation of the non-Christian religions that virtually all missionaries at that period expressed, but he had none of the scholarly interest in Indian culture that some of them—especially the Serampore Baptists and John Wilson—nevertheless displayed. Although Duff allowed Sanskrit and Persian to be taught in his school, and agreed that they must have a place in the University of Calcutta, his insistence that Western learning was superior and Eastern inferior—indeed intrinsically pernicious—was no help toward the necessary synthesis of the two cultures, and as far as the Indian church was concerned contributed to that sense of alienation from its Indian environment which was subsequently felt to be a major problem. Related to this was his overrating of the importance of English, particularly in his early years: although he subsequently admitted the educational value of the vernaculars, at least for elementary education, his initial dismissal of them—at a time when promising efforts were being made by others to develop them—must have contributed to keeping them in a relatively lowly position for a long period. And these criticisms were not made only with the benefit of years of hindsight: Duff was trenchantly criticized in the mid-1830s by, among others, John Wilson and John Clark Marshman of Serampore. Wilson criticized, among other things, Duff’s policy on language and went on to work out a relationship between English, Sanskrit, and the vernaculars which recognized the value and significance of each. Marshman provided a radical critique of Duff’s argument for the virtual necessity of an intellectual Anglicization to facilitate conversion: he both denied the necessity and pointed out that if it was carried through, Indians would become “unnaturalised in their own country.” At one level, therefore, Duff may be seen as a heroic figure who revitalized missionary education in India; at another, as one whose very success bequeathed a somewhat ambiguous legacy to India and its church.
Notes

1. This article is largely based on the author's *Missionaries and Education in Bengal 1793-1837* (London, 1972), esp. chapters 7 and 8.
7. Ibid., p. 519.
10. D. B. Forrester, "Christianity and Early Indian Nationalism," Sixth European Conference, Paris, 1978. Professor Forrester shows that the missionaries made a peculiar contribution to the development of a sense of nationalism in India by arguing that only Christianity could provide a proper foundation for it.


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Biographies


Works by Duff

A large number of Duff's addresses, etc. were published. Following is a selection of the more important ones.

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A Spirituality of the Road
by David J. Bosch
From the general secretary of the South African Missiological Society and noted theological professor at the University of South Africa in Pretoria comes this highly stimulating approach to Paul’s missionary theology in 2 Corinthians. The author rejects a self-seeking, personally selfish spirituality, and in place of the Pilgrim’s Progress model on the one hand, or the Jonah model on the other, advocates as a third model, that of the cross, which is sensitive to both the misery of man and the glory of God. Paper, $3.95; in Canada $4.60

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Overseas Service Manual
by Marion Keeney Preheim
A guide to cultural adjustments for North American Christians going overseas for the first time. This would include missionaries, service workers of various kinds, students studying abroad, laymen living and working overseas, and tourists traveling slow enough that they could benefit from the assistance in cultural adjustment. Contains specific helps on learning a language, deciding on housing, working abroad, and discovering ways to use leisure time. Paper, $1.00; in Canada $1.15

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Is Christianity at Home in Iran?

Norman A. Horner

Iran celebrated the 2500th anniversary of its monarchy in 1971. At that time the Christian churches of the country organized the Interchurch Centenary Committee to coordinate their participation in the events, and to publicize the fact that "More than 200,000 citizens of present-day Iran are Christians. Just as their forefathers shared the historic events that brought this land to its present position in the family of nations, so the Christians of today make their loyal contribution to its modern life." At the committee's invitation, this writer contributed several brief articles summarizing the history and modern situation of the various churches. The articles were printed as leaflets for distribution to the churches involved and to English-speaking visitors to the country during that year, and the descriptive sections of the present essay are based upon them. The key leaflet we distributed in 1971 was entitled "Christianity Is at Home in Iran." I am here phrasing that title interrogatively—not to question its historic validity, which remains unquestionable, but in order to raise the issue of what effect the very recent emergence of an Islamic republic in Iran may have on the situation of the Christian minorities.

Iran, known to the West for many centuries as Persia, figures prominently in the Bible. Isaiah speaks of King Cyrus as a deliverer of the Jewish people; Ezra and Nehemiah report the help of the early Achaemenians in rebuilding the temple at Jerusalem. The prophetic visions of Daniel occurred near Shush. Hamadan is the locale of events described in the book of Esther. Traditions variously identify Urumia (Rezaiyeh) or Kashan or Saveh or Isfahan as the native city of magi who journeyed to Bethlehem to celebrate the birth of Christ. Parthians, Medes, and Elamites—people from three of the ethnic/political regions of the Persian realm—were present at Pentecost according to Acts 2:9.

By the second century A.D. there was almost certainly a well-organized Christian church in Mesopotamia, then part of the Persian empire. At that time the Arsacid dynasty assumed a tolerant and often sympathetic attitude toward Christianity. Even under the Sassanid dynasty (beginning A.D. 226) when Zoroastrianism was the state religion, Christians continued their development. By the end of the sixth century there were more than forty bishoprics east of the Euphrates. Thousands of Christians driven from the Roman empire by fellow Christians had found refuge in the towns and villages of Persia, and this new home became their base for a great eastward expansion of the church into China and beyond.

The Christian contribution to Persia through education and medicine also began early. Schools of higher learning established by the Church of the East in the Mesopotamian cities of Urhai (Edessa) and Nisibin in the third and fifth centuries respectively had no rivals in their time, and their intellectual influence spread rapidly eastward. After the Arab conquest in 637, it was these Assyrian (Nestorian) Christians among others who introduced the Arab rules to a study of philosophy, astronomy, mathematics, and medicine.

During the early years of Mongol ascendancy, both Armenian and Assyrian Christians had considerable influence in the courts of the Khans. Some held positions in the government and many others were recognized for their professional and scientific skills. Christianity seems to have been rather widespread among the women of the royal families in particular, and at least two of the II-Khans themselves are said to have been baptized in infancy.

In the days of Shah Abbas the Great, who ascended the Persian throne in 1587, the Armenians brought their thrift, enterprise, and trading ability to Isfahan. There they introduced the art of printing to Persia in 1638, hand-fashioning their own press, type, paper, and ink. Since the early nineteenth century, some of the newer Christian churches such as the Episcopal diocese and the Evangelical Church of Iran have played a major role in the study of the Persian language and the translation of books into Persian.

Throughout this long period, Christians have had a continuous role in the life of Iran. At times they have faced persecution, as in the period following A.D. 340 and in the latter years of Mongol rule, but especially in recent centuries the Muslim majority has been tolerant of the religious minorities. Such toleration was particularly notable during the last few decades when the larger Christian communities, as recognized ethnic minorities, have even had their own elected representatives in the Iranian parliament.

"Iran, known to the West for many centuries as Persia, figures prominently in the Bible."

In the spring of 1979, following a revolution of unprecedented rapidity and the overthrow of the monarchy, Iran became an Islamic republic. It is yet too early to know with any precision what long-term effect this will have on the Christian minorities in the country—but perhaps not too early to venture a few predictions. First, however, let us examine the Christian scene on the eve of the revolution itself.

Although they constitute less than 1 percent of the country's population as a whole, the Christians of all the churches together number more than 200,000. As of the end of 1978 numerous educational institutions were under Christian auspices: forty-five elementary schools throughout Iran, enrolling more than 18,000 pupils; sixteen secondary schools with a total enrollment of nearly 7000; fourteen other schools and classes for specialized training and for the education of the handicapped; a women's college, and several university-related programs. There were Christian bookstores, correspondence courses, and training centers for the clergy. The churches maintained five hospitals, five other clinics and dispensaries, two schools for nurses' aides, mobile clinics for the poor, and popular-instruction programs in hygiene and public health. They also managed six orphanages and seven homes for elderly people.
Most of these 200,000 Christians have Iranian citizenship.* In fact, however, those who belong to all the historic churches are by and large people of ethnic minorities that have a long Christian history in the land, predating Islam. They continue to use non-Persian languages such as classical Armenian and Syriac in their liturgies and, for that reason among others, the Muslim majority tends to regard them with a somewhat jaundiced eye.

### A. The Oldest Eastern Churches

**The Armenian Apostolic Church**, with about 158,000 members in Iran, is by far the largest Christian community in the country, accounting for approximately three-fourths of the Christian total. According to tradition, Armenian history in the northern part of the land dates to apostolic times. An ancient monastery in that area is believed to mark the grave of St. Thaddeus, one of the earliest Christian martyrs known to have been founded by the apostle Barnabas.

The Churches of Iran in Historical Perspective

The three archdioceses (Azerbaijan, Teheran, and Julfa-Isfahan), are all related administratively to the Catholicosate of Cilicia in Antelias, Lebanon, rather than to the catholics in Soviet Armenia immediately to their north. This reflects the anti-Soviet political orientation of Iran up to the present time. In recent years there has been a steady flow of the Armenian population toward Teheran, and more than half their number now live within the archdiocese. A large new cathedral and prelacy was completed less than ten years ago, prominently located at the corner of Karim-Khan Zand and Villa avenues in the capital city. Until recently, at least, these Armenian Christians have maintained a substantial number of schools throughout Iran, several youth organizations, a teacher-training program, two university-level departments of Armenian studies, and medical services.

**The Assyrian Church of the East**, with some 15,000 members in Iran, also traces its history in that country to apostolic times. Following the Christological controversies of the fifth century, this church came to be popularly called “Nestorian,” a name they now dislike. They rightly insist that although Nestorius, a patriarch of Constantinople from 428 to 431, shared their viewpoint on this theological issue, he was not in any sense their founder, since the Church of the East was an established part of Christendom well before Nestorius was born.

**The Chaldean Catholic Church** was founded in 1552. In that year part of the Assyrian community refused to accept the election of Simon VIII Denha as patriarch of the Church of the East. They sent a monk, Youhannan Soulaka, to Rome where he was consecrated patriarch of Babylon and head of the first uniate church to emerge in the Middle East. In 1581 the Chaldean patriarchal see was brought for a time to the Monastery of St. John near Salmas in Persia. Since that date the Chaldeans have had an uninterrupted presence in Mesopotamia. They are: the Greek and Russian Orthodox congregations in Teheran, and more than half their number now live within the archdiocese. A large new cathedral and prelacy was completed less than ten years ago, prominently located at the corner of Karim-Khan Zand and Villa avenues in the capital city. Until recently, at least, these Armenian Christians have maintained a substantial number of schools throughout Iran, several youth organizations, a teacher-training program, two university-level departments of Armenian studies, and medical services.

**The Chaldean Church in Iran** is part of the Patriarchate of Babylon with its see in Baghdad. The northern Iranian Archdiocese of Urumia and Salmas includes both eastern and western Azerbaijan and is centered in Urmia (Rezaiyeh). The Archdiocese of Teheran, including the central regions of the country, part of the Caspian coast, Kurnistan, Kermanshah, Hamadan, and Khorasan, has its central office at St. Joseph's Cathedral on Forat Avenue in the capital city and includes more than half the Chaldean membership in the country. The recently established Archdiocese of Ahwaz includes Abadan, Isfahan, and the area southward to the Persian Gulf.

As of the end of 1978 this church supervised and supported five elementary schools, a secondary school, two minor seminaries, two kindergartens, and an orphanage. Two Latin-rite (Western) societies have for a number of years sent personnel to work in Iran under the direction of the Chaldean Church: the Little Brothers of Jesus, who served in a government leprosarium near Tabriz, and the Little Sisters of Jesus, who cared for patients at a government leprosarium near Meshad.

**The Armenian Catholic Church** was established under its own patriarch in 1742, having drawn its membership originally from the Armenian Apostolic Church. There were Catholic Armenians in the Middle East as early as the fourteenth century, however, having been converted to the Latin rite by the Dominican missionaries called Fratres Unitores. Approximately 1000 such Catholics are...
said to have been among the great number of Armenians forced to go to Isfahan under Shah Abbas the Great in 1605. In the following decades four parish churches were built there, but three of them were burned in the turmoil following the Afghan invasion. Father John Terterian, who persuaded the Vatican to create an Iranian diocese and who visited Isfahan in 1829, reported that he found the Catholic community reduced to only a few families. Yet their witness continued in that area and extended into other parts of the country as well.

The present Diocese of Iran, with a total membership of about 2500, is part of the Armenian Catholic Patriarchate with headquarters in Beirut, Lebanon. Most of Iran’s Armenian Catholics now live in Tehran where they have a cathedral and diocesan office on Ghazali Street. One other parish church building is in New Julfa-Isfahan. The few members who live in Tabriz and Abadan attend the Latin-rite parishes in those cities. As of the last report, this church maintained a primary school, a large secondary school, and a home for the elderly, all in Teheran.

C. Churches of Protestant and Anglican Traditions

Iranian Protestant and Episcopal churches are largely the fruit of a missionary movement from England and America in the nineteenth and twentieth centuries. Their present combined membership, including the congregations of expatriates among them, is about 7000, less than 4 percent of the total Christian population in the country. These two facts—that they are a minority within a minority, and that they have had a relatively brief history in Iran—make the record of their contributions to the life of the nation even more remarkable. Thanks to vigorous missionary support from the West, the involvement of Protestants in education, medical services, welfare, and Christian literature has been quite out of proportion to their numerical strength. (For an example of the Protestant and Anglican emphasis on medical work as an expression of mission, see The Life Story of Dr. Sattar of Iran, listed in the bibliography.) In some endeavors, notably Bible translation and distribution, mass communications, and higher education for women, they have been pioneers.

Henry Martyn, an Anglican priest who came briefly to Shiraz by way of India in the early years of the nineteenth century, may be regarded as the forerunner of the Protestant/Anglican movement in Iran. His translation of the New Testament was published in 1815 and became the first widely circulated Christian Scripture in the Persian language. Dr. Robert Bruce arrived in Isfahan in 1869 to take up the work Martyn had begun. Ever since that date there has been an Anglican witness in southern Iran through education, medical services, and evangelism. The Anglican Church Missionary Society (CMS) has long worked in close association with the Episcopal Diocese of Iran, which is now entirely autonomous.

The Episcopal Church of the Middle East (Diocese of Iran) is part of the worldwide Anglican communion. The first Episcopal parish in the country was established among Armenians at New Julfa-Isfahan in 1832, but except for that one small congregation, the Iranian membership of this church has come very largely from non-Christian backgrounds. The diocese as such was constituted in 1912 and consists of six organized congregations in Tehran, Isfahan, Shiraz, Yazd, Ahwaz, and Kerman. The first Iranian bishop, the Rt. Rev. Hassan Dehghani Tafiti, was consecrated in 1961. As of the end of 1978 the Diocese of Iran (in collaboration with CMS missionary personnel) maintained two elementary and two secondary schools, two youth hostels, two hospitals, a school and farm for the blind, and two bookshops. In June 1979 the diocesan office was moved from Isfahan to Tehran.

In accordance with an early comity agreement, the Episcopal diocese has concentrated its activities in the southern part of the country, while the Evangelical Church of Iran has worked primarily in the north, the 34th parallel being the demarcation line. These two bodies constitute the Iran Council of Churches through which they have participated together for a number of years in the Interchurch Literature Committee, the Interchurch Correspondence Course, a radio ministry, a youth program, and a joint parish work in the Khuzestan Church Council.

Justin Perkins, a representative of the American Board of Commissioners for Foreign Missions (ABCFM), went to Persia in 1834. Since then a succession of more than 60 Presbyterian missionaries and fraternal workers have engaged in ministries of evangelism, healing, teaching, and social services. The United Presbyterian Church, U.S.A., still maintains a close relationship to the now self-governing Evangelical Church of Iran.

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 9–10, 1979, at the Maryknoll Mission Institute in Maryknoll, New York. The theme: “Getting Ready for Mission in the 1980s.” For further information and registration forms, write to Norman A. Horner, Secretary/Treasurer, P. O. Box 2057, Ventnor, New Jersey 08406.

The Evangelical Church of Iran was first established in 1855. Three presbyteries were organized in 1933: Northern (Tabriz, Urumia, and three village districts); Eastern (Teheran, Meshad, and Rasht); Western (Kermanshah and Hamadan). Within that total area there are now eighteen organized congregations. A synod, consisting of both lay and ordained representatives from the three presbyteries, was constituted in 1934. The synod’s central office, audio-visual center, and a resource study center are in Teheran on Ghavam-ol-Saltaneh Avenue.

Membership of the Evangelical Church is 55 percent Assyrian, 21 percent Armenian, and 24 percent people of other ethnic backgrounds. Accordingly, the three presbyteries were redistributed in the early 1970s along linguistic rather than geographical lines. This church has had (and presumably continues to operate) six elementary schools throughout the country. It also has close historical relationships through the United Presbyterian Mission with a school for practical nurses at Meshad, the Teheran Community School, and Damavand College for women in Teheran. Other Protestant congregations of predominantly Iranian membership have emerged since the first decade of the twentieth century, organized either by dissident members of the churches established earlier or by other missionary groups from the United States. The Armenian Evangelical Spiritual Brethren is a very small group in Teheran that first came together in 1920 to emphasize a pietistic lifestyle. The Assyrian and the Filadelfia Assemblies of God are both affiliated with the General Council of the Assemblies of God, U.S.A. The Assyrian group was established in 1930 and now has nine small congregations and worship centers in Teheran, Kermanshah, Hamadan, and the Urumia district. The Filadelfia group, organized in 1959, now meets at six worship centers in Teheran, Isfahan, and Gorgan and, until recently at least, conducted a Bible school and correspondence course in Teheran. Another Pentecostal Church movement began in the 1930s among the Assyrians of the Urumia region, extending from there to Hamadan and Teheran. This group is now related to the United Pentecostal Church, U.S.A. With a to-
tal of less than 200 members, they have no church buildings or other institutions but meet in homes. The Seventh-day Adventists began their Iran mission in 1911, ultimately organizing a total of six small congregations in Tehran, Tabriz, Urumia, Arak, and New Julfa-Isfahan. At the end of 1978 the Adventists were conducting an elementary school, an academy (secondary school), three centers for teaching English, a physical therapy clinic, a bookstore, and a correspondence course.

The Future Outlook

Will Christianity continue to be “at home” in Iran? In the brief descriptions given above, this writer has used the present tense in referring to the size and distribution of the various Christian communities. Presumably the 1979 revolution in the country has not changed that. The churches are still there. However, their various educational, medical, literature and welfare projects, have been described in the past tense—“as of the end of 1978.” This is to recognize the probability that some of those activities have now been interrupted, whether temporarily or permanently.

The Christians of Iran must now adjust to a new situation of life in an Islamic republic. What that will entail in specific and concrete terms is impossible to foresee accurately, but the experience of Christians under Muslim law elsewhere in the world permits us to make some generalized predictions:

1. There is unlikely to be persecution of either Christian or Jewish minorities as such. It is true, of course, that Christians in Muslim lands have always faced certain limitations. They do not enjoy a privileged position (which they should not, in any case, expect), but neither do they have equality in the sense that that word is understood in religiously pluralistic Western societies. To say that Christians throughout the Muslim world are “second-class citizens” is to describe their situation with reasonable accuracy. In Iran the fact that the now-deposed Shah was especially hospitable to the Christian and Jewish minorities does not increase their popularity with the new regime, certainly. But, in the opinion of this writer, neither does it signal greater long-termanimosity toward them. Some encouragement is given to that opinion in Iran Week (vol. 1, no. 3, June 22, 1979), an international journal published in Tehran. The cover story, “A Second Chance: The New Constitution,” indicates that Assyrians, Armenians, Zoroastrians, and Jews are expected to have one representative each in the new 270-member unicameral parliament. “The pattern of representation is based on one member for each 150,000 people, and [these] religious groups like the rest of the nation will be given additional deputies as their populations increase” (p. 19). It is specified, however, that “the main philosophy behind the Islamic Republic is that the religious law (shar)” takes precedence over all” (p. 16). A seventeen-member Guardian Council of the Constitution, “a completely separate branch of government, responsible to none and having the final word in most issues,” is to be composed entirely of Islamic clergy and legal experts (p. 21).

Christians and Jews as “people of the Book” are entitled to protection in Islamic practice. To withhold such protection is therefore in violation of Islamic principles and subject to redress. Principles (whether Muslim or Christian) are, to be sure, commonly disregarded in the emotional upheaval of a revolutionary situation. There have already been instances in which Christian leaders were harassed and church buildings desecrated. In the long run, however, people who belong to the established ethnic minorities are not likely to find the new regime in Iran any more threatening than the old to their civil and religious identity as such—unless that identity should come to be interpreted as political subversion or nationalistic ambition. Unfortunately, such an interpretation underlies much of the hostility between Christians and Muslims in the Middle East since the time of the Crusades. That fact helps to explain why so few Muslims in Iran or elsewhere in the region have been won to Christian faith. And it is why the churches that have set out to evangelize Muslims have, with some exceptions such as those noted above, merely recruited their membership from other Christian churches instead.

2. Muslim converts to Christianity will be subject to greater discrimination, however, and perhaps to physical danger. As indicated above, such converts are a relatively small number of people—one at all in the traditional Armenian and Assyrian churches, very few in any of the Catholic churches, and a minority in the combined membership of the several Protestant and Anglican churches. The fact remains, however, that they are more numerous in Iran than in other Islamic states of the region, perhaps more than in all the other countries of the Middle East put together, and their welfare is properly a matter of concern. A Christian by birthright—one whose ancestry is Christian—is quite differently viewed by his or her Muslim neighbors than one who was born into the umma (community) of Islam but deliberately left it through Christian baptism. The latter is considered a traitor whose fit punishment (and this according to Islamic principles) is death. Death sentences on this particular charge are indeed rare, even in very conservative Muslim states, and they have surely not been characteristic of modern Iran. Yet the recent murder in Shiraz of an Iranian Episcopal priest, a convert from Islam, at the hands of men who posed as “enquirers about Christian faith” illustrates the extent to which religious fanaticism is prepared to express itself, all the while claiming obedience to religious law.

3. Overt forms of Christian evangelization, always limited, will now be impossible. This is implied in the paragraphs immediately above, but it should be stated explicitly because the very existence of Muslim converts in the membership of some of the Iranian churches witnesses to a heretofore more relaxed policy in this Shi’ite nation than in most Sunni Muslim countries. Some of the smaller churches in particular have admitted Muslims to their classes of instruction for baptism, and have baptized a few of them each year. Indiscriminate distribution of tracts and the like has, of course, been illegal, but Christian literature has been readily available in bookstores to all who wished to purchase it.

Whether or not Shi’ite theology as such is more open than that of the Sunnis to Christian claims is too large a question to consider here and, in any case, the present writer is not qualified to discuss it. The fact remains, however, that in recent history some Iranian Muslims have participated rather freely in Christian activities of various kinds. Moreover, the Western personnel of legally recognized Christian missionary agencies have often been welcomed by the government, and some of them after many years of service were officially and publicly honored for their contributions to the life of the country.

Under the new Islamic republic we may expect a more rigid policy, especially during the early years as it seeks to become established and so long as its anti-Western stance continues. However, the degree to which a growing secularization has changed the
temper of Iran in recent years will not permit the kind of rigidity that obtains in some of the most conservative Arab states. One wonders, indeed, whether a country that has had so many Western influences can adjust to any legalistic form of Islamic rule. There are already many indications of resistance, even within the government itself. The social, economic, and political problems of so populous and complex a country as Iran cannot be resolved by appeal to religious law alone, especially so where vast numbers of the people have become secularized.

One hopes that the Christian minorities in Iran will find ways to initiate wider and more creative relationships with the Muslim majority than they have been able to do heretofore. For the time being this can hardly take the form of interreligious dialogue as such. It will, rather, be on the level of the social and political concerns Christians share with the population as a whole. There may now be an unprecedented opportunity for the Christians of Iran to demonstrate in word and deed that Christianity is truly at home in Iran—and to do so not merely because their presence antedates the rise of Islam in the country by several centuries, but because today's Christians are prepared to accept their full share of responsibility for the country's future development.

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### Selected Bibliography on Church and Mission in Iran

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Looking at a Catholic Mission in Africa

Per Hassing

The Missionaries of Africa, the so-called White Fathers, is a Roman Catholic Missionary congregation started by Charles Cardinal Lavigerie in Algeria in 1868. Their headquarters is in Via Aurelia in Rome, not very far from the Vatican. They are different from many other Catholic missionary congregations in that they work only in and for Africa. Their headquarters and their communities and stations outside Africa exist only to serve Africa and the congregation’s primary task: the evangelization of Africa. Other Catholic communities are often stamped by the influence of one particular nationality, but the White Fathers are international both in their intention and in their structure. Their firm intention is that no community of theirs shall have less than three members, and of the three at least two should represent different nationalities and all should master at least two European languages. Their education is therefore also consistently international. Today their total membership is 2723 priests and 388 brothers; of these, at the present time, 1684 priests and 222 lay brothers are in Africa, or a total of 1906 missionaries in twenty-one different African states.

On account of their great strength, their strictly African focus, their well-schooled and intelligent personnel, their headquarters is in possession of information and insight into African affairs which often is unique. Their whole life and attitude give a very positive impression on a Protestant Christian, and a conversation with such experienced missionaries is very rewarding.

In missionary circles the world over during the last few years there has been much discussion about the relationship between word and deed, between proclamation and presence in the missionary task of the church universal. Should the gospel in our own day be preached, proclaimed, or should it only be lived out through a quiet, serving, Christian presence? Among both Catholics and Protestants the different opinions on these questions have led to polarization and therefore to a division between word and deed. As a group the White Fathers have escaped this polarization and have been able to hold the two points of view together in unity. Faith and work, word and deed are both essential, necessary parts of the gospel. If the two are separated, the gospel itself will be a truncated gospel.

Many White Fathers in their daily work feel drawn to one or the other of these two sides, feel more at home with the word or with the deed, but that is because of personal talent or education; theologically there is no division. The work for peace, justice, or development assistance is in reality necessary for the church, without having every Christian engaged in such service. This was demonstrated in 1971 in Mozambique in the conflict between the White Fathers and the leaders of the official Catholic church in the country. The White Fathers felt that the church leadership was not faithful to the gospel by not speaking out about torture and injustice in the Portuguese colonial administration. By keeping quiet the church leaders gave the impression that they accepted the unjust social conditions. The White Fathers made it clear where they stood and thereby tried to be faithful to the gospel; by now word had become deed, and the deed had become word, proclamation. In fact the White Fathers appealed to the church leaders to be faithful to the gospel which the church proclaims. The word must not be contradicted by the deed, and the deed must not be separated from the word. What God has joined together, let no person put asunder.

"... decisions are now made in Africa, not in Rome; by African leaders, not by the White Fathers."

Another much discussed problem during the last few years has been the place of the foreign missionary in the church in Africa. Some have called for a moratorium on both missionaries and money. The White Fathers have not escaped this question. During the last twenty years Africans have taken over the leadership in the church nearly everywhere; many of them have taken positions formerly occupied by foreign missionaries. In reality the White Fathers welcome this development. They have from the beginning seen it as their special task to educate and form priests and leaders for the church. In this they have succeeded perhaps better than any other Catholic congregation. The result of this is that decisions are now made in Africa, not in Rome; by African leaders, not by the White Fathers. But the White Fathers are priests and missionaries, not just mute instruments in the hands of the Africans; therefore they take part in the decision-making process. They let their thoughts and opinions be known and heard and are therefore able to make their own contribution to a locally made decision. They do their work as part of the local staff, and as such they accept loyally the local decision. But since the decision is local, it means that it may vary from place to place. The decisions are not valid everywhere and for all times.

The situation becomes clear in decisions dealing with institutions of the church. When the state has taken the responsibility for running of an institution, it must take the responsibility both for the good and for the bad. An individual missionary will do his duty within this structure and will do his best to make a Christian influence felt in the institution. But it is conceivable that conflict situations may arise where the position of the missionary may be so compromised that he will be forced to resign in order not to give the appearance of accepting an unacceptable situation. But in such a case the decision will also be made locally.

It is also conceivable that the church is responsible for an institution, but that the state will make its own influence felt in such a manner that the Christian contribution may be compromised. Then the local decision might be that the church should withdraw.
in order not to appear to approve of an untenable situation. Zaire offers a different situation. There the state at one time took over all the educational institutions from the church. But now the state is again asking for the church’s help, so now the church is able to specify certain conditions regarding the quality of the teachers, both morally and educationally, as well as the rules dealing with the daily operation of the schools. But these, too, are local decisions.

The end of the colonial period and the decrees of the Second Vatican Council encouraged the growth of the local leadership in the church. It became difficult for some missionaries to adjust to the new situations. Therefore some were moved, others were placed in work elsewhere, and some were old enough to retire. By and large the transition was made without too many difficulties. The new missionaries are trained to adjust to the situations in the new Africa. They know what they can expect. The White Fathers also conduct conferences and give refresher courses with studies and conversations in order to keep the missionary staff flexible and ready to adjust to the constantly changing situations.

The Second Vatican Council, whose decisions were deeply influenced by African bishops, opened the way for changes and adjustments of the liturgy to African conditions. There are now frequent changes, but, contrary to what people think, many African Christians are much more conservative in this respect than many missionaries, so many African bishops are cautious before they approve of new measures. This is really quite to be expected, because only the indigenous Christians have a real feeling for and understanding of what the African customs and beliefs really are.

What does all this mean for the growth of the church in Africa? It is easy enough to understand that the changing and often restless political and social circumstances in many different countries have deeply influenced the life of the church. In one country it may be said that the government stands for the freedom of religion down to the last Christian. In Zambia the president, Kenneth Kaunda, has a very clear and strong Christian faith and attitude to life and therefore has a tremendous spiritual and normal influence on the whole of the population. His book *Letter to My Children* is a sensitive and mature Christian testament to the youth of Zambia. In Uganda the situation is again different, and here the church enjoys a resurgence of devotion. People come to church to find spiritual renewal, guidance, and hope. The term *salvation* has taken on a new and deeper meaning for them. No two countries are alike, and no generalizations can be made.

The liberation period, with its deep emotions and high expectations, is over; a new, more realistic attitude is taking hold, and many begin to see that Christian and humanistic ideas mean much more for the well-being of the people than was previously assumed. In Tanzania and Zaire, for example, there are more candidates for the priesthood than any time before. New theological seminaries are therefore being planned. The renewed Christian devotion discernible in many areas has led to an activating of the rank-and-file membership. The lay people take more initiative and shoulder more of the local responsibility.

The fresh African experience shows what we know from the long history of the church—that external difficulties for the church often lead to new internal life and spiritual regeneration. The church in Africa is not dying, as some have predicted, but new life is springing forth under very different circumstances.
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Guidelines on Dialogue with People of Living Faiths and Ideologies*

World Council of Churches

Historical Note

It was at Addis Ababa in 1971 that the Central Committee of the World Council of Churches first adopted an “interim” policy statement and guidelines on dialogue with people of living faiths and ideologies. In subsequent years, several bilateral and multilateral meetings were held with neighbors of other faiths to explore issues involved. Reflection on these issues continues in the churches in different parts of the world and in ecumenical gatherings. The consultation held in Chiang Mai, Thailand, in 1977 on the theme “Dialogue in Community” proved to be a significant stage in this ongoing process. The statement adopted at Chiang Mai was received by the Central Committee in 1977, “welcoming the degree of agreement and mutual understanding represented by it among those who hold different theological views.” This statement, revised in the light of responses received from the churches, forms the theological basis for the guidelines that follow. “To enter into dialogue requires an opening of the mind and heart to others,” the Central Committee said. “It is an undertaking which requires risk as well as a deep sense of vocation.” The statement and guidelines were commended to member churches “for their consideration and discussion, testing and evaluation, and for their elaboration in each specific situation.”

It is Christian faith in the Triune God—Creator of all humankind, Redeemer in Jesus Christ, revealing and renewing Spirit—which calls us Christians to human relationship with our many neighbours. Such relationship includes dialogue: witnessing to our deepest convictions and listening to those of our neighbours. It is Christian faith which sets us free to be open to the faiths of others, to risk, to trust and to be vulnerable. In dialogue, conviction and openness are held in balance.

In a world in which Christians have many neighbours, dialogue is not only an activity of meetings and conferences, it is also a way of living out Christian faith in relationship and commitment to those neighbours with whom Christians share towns, cities, nations, and the earth as a whole. Dialogue is a style of living in relationship with neighbours. This in no way replaces or limits our Christian obligation to witness, as partners enter into dialogue with their respective commitments.

These guidelines are offered to member churches of the WCC and to individual congregations in awareness of the great diversity of situations in which they find themselves. The neighbours with whom Christians enter into relationship in dialogue may be partners in common social, economic and political crises and quests; companions in scholarly work or intellectual and spiritual exploration; or, literally, the people next door. In some places, Christians and the church as an institution are in positions of power and influence, and their neighbours are without power. In other places it is the Christians who are the powerless. There are also situations of tension and conflict where dialogue may not be possible or opportunities very limited. In many places people of different living faiths interact not only with each other, but also with people of various ideologies, though sometimes it is difficult to make a clear distinction between religions and ideologies, for there are religious dimensions of ideologies and ideological dimensions of religions, Christianity included. The emergence of new religious groups in many countries has brought new dimensions and tensions to interreligious relationships. With all this diversity in mind, the following guidelines are commended to member churches for their consideration and discussion, testing and evaluation, and for their elaboration in each specific situation.

Learning and Understanding in Dialogue

1. Churches should seek ways in which Christian communities can enter into dialogue with their neighbours of different faiths and ideologies. They should also discover ways of responding to similar initiatives by their neighbours in the community.

2. Dialogues should normally be planned together. When planned together with partners of other living faiths or ideological convictions they may well focus on particular issues: theological or religious, political or social.

3. Partners in dialogue should take stock of the religious, cultural and ideological diversity of their local situation. Only by being alert both to the particular areas of tension and discrimination and to the particular opportunities for conversation and cooperation in their own context will Christians and their neighbours be able to create the conditions for dialogue. They should be especially alert to infringements of the basic human rights of religious, cultural or ideological minority groups.

4. Partners in dialogue should be free to “define themselves.” One of the functions of dialogue is to allow participants to describe and witness to their faith in their own terms. This is of primary importance since self-serving descriptions of other peoples’ faith are one of the roots of prejudice, stereotyping, and condescension. Listening carefully to the neighbours’ self-understanding enables Christians better to obey the commandment not to bear
false witness against their neighbours, whether those neighbours be of long established religious, cultural or ideological traditions or members of new religious groups. It should be recognized by partners in dialogue that any religion or ideology claiming universality, apart from having an understanding of itself, will also have its own interpretations of other religions and ideologies as part of its own self-understanding. Dialogue gives an opportunity for a mutual questioning of the understanding partners have about themselves and others. It is out of a reciprocal willingness to listen and learn that significant dialogue grows.

5. Dialogue should generate educational efforts in the community.

In many cases Christians, utilizing the experience of dialogue, must take the initiative in education in order to restore the distorted image of the neighbours that may already exist in their communities and to advance Christian understanding of people of other living faiths and ideologies.

Even in those situations where Christians do not live in close contact with people of the various religious, cultural and ideological traditions, they should take seriously the responsibility to study and to learn about these other traditions.

Member churches should consider what action they can take in the following educational areas:

(i) Teaching programmes in schools, colleges, and adult education systems to enhance the understanding of the cultural, religious and ideological traditions of humankind; such programmes should, wherever possible, invite adherents of those traditions to make their contribution.

(ii) Teaching programmes in theological seminaries and colleges to prepare Christian ministers with the training and sensitivity necessary for interreligious dialogue.

(iii) Positive relationships with programmes in university departments and other institutes of higher learning which are concerned with the academic study of religion.

(iv) The review of material used and teachings customarily given in courses of instruction at all levels in the churches, including at theological colleges and seminaries, with a view to eliminating anything which encourages fanaticism and insensitivity to people of other faiths and ideologies.

(v) The development of church school materials for the study of people of other faiths and ideologies.

(vi) The provision of courses for people who may be sent to serve in other cultures or who may travel as tourists in such cultures to promote their greater understanding and sensitivity.

(vii) Responsible reaction to school text books and media presentations which may prejudice the image of the neighbour.

(viii) The creative use of the media, radio, television etc., wherever possible in order to reach a wider audience in efforts to expand understanding of people of other faiths and ideologies.

Sharing and Living Together in Dialogue

6. Dialogue is most vital when its participants actually share their lives together.

It is in existing communities where families meet as neighbours and children play together that spontaneous dialogue develops. Where people of different faiths and ideologies share common activities, intellectual interests, and spiritual quests, dialogue can be related to the whole of life and can become a style of living-in-relationship. The person who asks a neighbour of another faith to explain the meaning of a custom or festival has actually taken the first step in dialogue.

Of course, dialogue between long-term neighbours may be frustrated by deeply engrained suspicions, and men and women will have to reckon not only with the communities they seek but also with the barriers between their present communities.

7. Dialogue should be pursued by sharing in common enterprises in community.

Common activities and experiences are the most fruitful setting for dialogue on issues of faith, ideology and action. It is in the search for a just community of humankind that Christians and their neighbours will be able to help each other break out of cultural, educational, political, and social isolation in order to realize a more participatory society. It may well be that in particular settings such common enterprises will generate interreligious committees or organizations to facilitate this kind of dialogue-in-action.

8. Partners in dialogue should be aware of their ideological commitments.

Dialogue should help to reveal and to understand the ideological components of religions in particular situations. When Christians find themselves in communities with neighbours of other living faiths they may have common or diverse ideological convictions.

In such situations partners need to be sensitive to both religious and ideological dimensions of the ongoing dialogue. Where Christians find themselves in communities with people of secular ideological convictions, the dialogue will at least expose shared contributions in a common search for the provisional goals of a better human community. Here dialogue may begin as a kind of “internal dialogue” seeking to bring to explicit reflection and discussion issues in the encounter of the Gospel both with ideological factors in various communities where Christians find themselves, and with the ideological assumptions of Christians themselves.

9. Partners in dialogue should be aware of cultural loyalties.

Dialogue and sensitivity to neighbours need to be developed in the area of relating Christian faith to cultures. This applies especially to those places where traditional and popular culture has been unduly despised and rejected by the churches. A culture should not be romanticized or made into a false absolute but it may often challenge and enrich the expression of the Christian faith. After careful interpretation and discrimination local cultures may make meaningful contributions in symbols and liturgy, social structures, relations, patterns of healing, art, architecture and music, dance and drama, poetry and literature.

10. Dialogue will raise the question of sharing in celebrations, rituals, worship and meditation.

Human communities draw together, express, and renew themselves in ritual and worship, and dialogue presumes an attitude of respect for the ritual expressions of the neighbours’ community. Dialogue at times includes extending and accepting invitations to visit each other as guests and observers in family and community rituals, ceremonies, and festivals. Such occasions provide excellent opportunities to enhance the mutual understanding of neighbours.

"It is out of a reciprocal willingness to listen and learn that significant dialogue grows."
Working together in common projects and activities or visiting in homes and at festivals will eventually raise the very difficult and important question of fuller sharing in common prayer, worship or meditation. This is one of the areas of dialogue which is most controversial and most in need of further exploration.

"On occasion it may be necessary for Christians to make clear that their participation does not necessarily signify acceptance of the underlying assumptions of a particular meeting or organization."

Whether or not any such activities are undertaken, dialogue partners will want to face squarely the issues raised, sensitive to one another's integrity and fully realizing the assumptions and implications of what is done or not done.

Planning for Dialogue

11. Dialogue should be planned and undertaken ecumenically, wherever possible.

Member churches should move forward in planning for dialogue in cooperation with one another. This may well mean that regional and local councils of churches will have a separate commission on dialogue.

12. Planning for dialogue will necessitate regional and local guidelines.

As the member churches of the WCC consider, test and evaluate these guidelines they will need to work out for themselves and with their specific partners in dialogue statements and guidelines for their own use in particular situations. The WCC can best assist the member churches in their specific dialogues by itself concentrating upon the world-wide features of the Christian dialogue with people of particular religions and ideologies. For this purpose, the WCC will arrange appropriate consultations at the world level.

13. Dialogue can be helped by selective participation in world interreligious meetings and organizations.

There are now many organizations linking world religions and seeking to enable them to cooperate for various purposes, such as the struggle for peace and justice in the community and among the nations. Christians involved in dialogue need to be selective in their participation in the meetings arranged by such organizations. Christian representatives should guard the mutual recognition of and respect for the integrity of each faith. On occasion it may be necessary for Christians to make clear that their participation does not necessarily signify acceptance of the underlying assumptions of a particular meeting or organization. Christians will normally avoid being identified with alliances against other religions or against ideologies as such. The WCC will be willing to provide consultant-observers for selected meetings of this kind but will not at present take a direct official part in the organizational structure of world interreligious organizations.

To enter into dialogue requires an opening of the mind and heart to others. It is an undertaking which requires risk as well as a deep sense of vocation. It is impossible without sensitivity to the richly varied life of humankind. This opening, this risk, this vocation, this sensitivity are at the heart of the ecumenical movement and in the deepest currents of the life of the churches. It is therefore with a commitment to the importance of dialogue for the member churches of the WCC that the Central Committee offers this Statement and these Guidelines to the churches.
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Book Reviews

Pioneers in the Arab World.


Pioneers in the Arab World is the third volume in the Historical Series of the Reformed Church in America, and is dedicated to Reformed Church Women for the 100th anniversary of the Women’s Board of Foreign Missions. This book is the story of John and Dorothy Van Ess, with little or no detail concerning the work of other missionary “pioneers.” That of itself is not a weakness (although the title of the book should probably have been worded more precisely to reflect it), because Van Ess is indeed a name to be reckoned with in the remarkable history of the Reformed Church’s Arabian mission.

The author writes in an easy, and often delightful, first-person style. She recounts missionary life in the Arab world during the first half of this century from the viewpoint of a very active participant. A comment included in the Editor’s Preface—“The vitality of this book will convince many people that we should henceforth eschew all heavily footnoted histories and specialize in first-person documentaries”—is a pardonable overstatement. Yet missionary biographies in popular style do fill a great need. Those of good quality appear less often than they did a generation ago, and in the opinion of this reviewer Pioneers in the Arab World is a welcome addition.

Readers of this book will be impressed by the amazing entree John and Dorothy Van Ess had into circles of political influence, their deep friendship with high-level Arab and Turkish leaders, and their keen analysis of early events that have led to today’s crisis in the Middle East. Insights into their philosophy of a Christian approach to Muslims on the religious level are an integral part of the story itself. But the most pervasive impression by far is of their genuine love for the Arab world and the sheer joy of being there throughout the period of their long service.

—Norman A. Horner

Unreached Peoples ’79.


The big new idea in Christian mission comes through clearly in this book, namely, that society is composed everywhere of multitudes of segments. Society is a mosaic, and the gospel finds difficulty flowing from one piece to the next. Barriers of language, economic and political condition, education, culture, race, caste, tribe, and clan rise high between the various segments. The Navajos in Arizona and New Mexico, for instance, are an unreached people; despite the fact that many missions operate on the Navajo reservation. This can be affirmed because most missionaries do not speak Navajo, and they present Christianity as something which, to accept, the Navajos must leave their old culture. Thus most of the people do not consider Christianity a real option. They are unreached.

A second example may be taken from South India, the land of the Church of South India and other strong denominations, including the Roman Catholic. In that land live at least 500 separate castes, each practicing endogamy and considering itself quite separate from all the others. Of these 500 castes, from only seven have large numbers become Christians. Or, to state the matter in reverse, of the total Christian population, more than 95 percent has come in from these seven castes. From 493 castes very few if any have ever become Christian. These are the unreached peoples of South India. If all the whites in the state of Alabama in America were pagan and all the blacks were Christians, the whites would be an unreached people, even if they lived surrounded by blacks.

The fact that the 1.6 million members of the Church of South India (overwhelmingly of Vellala, Nadar, Paraya, Mala, and Madiga backgrounds) live intermingled with the 493 unreached castes has little effect. The denominations arising from these low castes literally cannot effectively evangelize the other castes by near-neighbor evangelism. They could reach them by sending missionaries who would deculturate themselves and adjust radically to the culture of the other 493. But so far they have not thought of doing this.

The point need not be labored. Similar unreached peoples exist everywhere. In addition to these social, economic, racial, and linguistic barriers, those of geography must be taken into account. Huge numbers of unreached peoples (note the plural) live in mainland China a thousand miles from any effective Christianization. Further, when a nation denies entry to missionaries—be these black, white, yellow, or red—it seals off its segments of society and makes them unreached peoples, at least temporarily.

The Dayton-Wagner volume lists hundreds of unreached peoples. Region by region, continent by continent, country by country, the unreached peoples are named, listed, described.
This volume is the first in a series. That is why it has the title '79. From year to year revised and updated information will be issued. It is important to note this, for the present volume is strictly a beginning effort. It is heavily weighted toward the geographically unreached—though it has examples of the others, also; see the "Race Track People of North America" described on pages 229ff. For instance, of the forty-three castes of Hindus now living as encircled minorities in Pakistan, only one is described—the Meghwars (p. 215). The other forty-two are not even mentioned. The hundred or more castes of Brahmans (Kankubj, Sarjeopar, Narmadiya, Kanujia, and others—each a separate people and each unreached) are not even mentioned in the index. The many kinds of Chinese living in Indonesia—most of whom are still largely unreached—are not mentioned. In Bangladesh the many ethnic units of Muslims, described briefly by McNee in his fine Crucial Issues in Bangladesh, are not mentioned.

It will take a volume many times as large as this to provide anything like an adequate list of the unreached peoples of the world. The task of Christian mission has only just begun. The idea of turning the whole task over to the small, weak younger churches, most of which, like the Church of South India, are sealed off to include only five or ten segments of society—and often only one—is a thoroughly untenable idea. It must be speedily exposed and exorcised from the thinking of responsible leaders of the church and its mission societies.

Buy this book and the forthcoming volumes. Circulate it to your lay leaders. Pray that the enormous numbers of unreached castes, tribes, and other segments of society may soon have circulating in them missionaries of the gospel, sent by living churches everywhere—Korean, Filipino, Indian, Brazilian, Greek, Russian, American, Canadian, and European.

Even this beginning list of unreached peoples must be a source of great grief to our Lord. Therefore, let his church simultaneously take two steps: (a) to complete the list to perhaps 76,922, for we must act in the light of the facts; and (b) to enter segment after segment systematically and sacrificially, that his saving grace may be known to all nations.

—Donald McGavran

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sponses over against qualitative growth. He calls for a strategy of effective communication of the gospel with a relevant message and an authentic recipient. He assesses that the gospel message is relevant, universal, and able to speak authentically to the human situation and need. He then explains that in order for the gospel to have an authentic recipient it must be addressed in such a way that the recipient is able to receive the communication. Therefore, the communication is made to masses or individuals through channels of the specific culture to which these masses or individuals belong, and the church is God's instrument through which the message is communicated.

This viewpoint rather closely approximates that of Peter Wagner and Donald McGavran's "homogenous unit principle," yet the writer later appears to oppose the concept as offered by Wagner and McGavran. Perhaps this is done in an effort to avoid a simplistic acceptance of the concept which might thwart the wholeness or "oneness" of the church. (Wagner and McGavran would likely wish to avoid this as well.)

The author deals with the urban context of the church in an emerging urban world and the churches' ability to communicate. Historically, he notes how the urban church has grown in the past: the first century, the recent past, and in the present.

A section of the book addresses itself to a practical theology of how churches should grow and presents a theology of the city and of urbanization. The concluding section presents most helpful examples of strategies for growth in the inner city, transitional communities, and a hopeful concept that churches can and will grow as stated principles are observed. A comprehensive bibliography is included.

This is a much needed book and is very readable. It should prove to be of considerable benefit to pastors, church staff members, lay leadership, students, and missions strategists who are concerned with the growth of churches in an urban setting. Although the illustrations center largely on cities of the United States, other illustrations of growth in cities of the world are included and so will be of interest to many missiologists.

—M. Wendell Belew

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Bartolomé de las Casas (1474-1974) e Historia de la Iglesia en América Latina.


This volume collects some of the works presented at the Second Meeting of the Commission of Studies on the History of the Church in Latin America (CEHILA), which met in San Cristóbal de Chiapas, Mexico, July 9-12, 1974. It celebrates the 500-year anniversary of the birth of Father Bartolomé de las Casas, the famous bishop of Chiapas in the sixteenth century. It is part of the Historia General de la Iglesia en América Latina (General History of the Church in Latin America) that CEHILA began with the publication of Para una Historia de la Iglesia en América Latina, the book resulting from the first CEHILA meeting held in Quito, Ecuador, in 1973.

Bartolomé de las Casas lived at the beginning of the colonial expansion of what is now modern Europe. Born in Seville, Spain in 1474, he came to America as a Dominican missionary at the beginning of the sixteenth century. For more than a half century (until his death in 1566) he dedicated himself to defending the Indians from the abuses of the Spanish conquerors. To this end he wrote many works (the most important being Brevísima relación de la destrucción de las Indias and Historia de las Indias), along with many letters, memoirs, treatises, etc., which insisted upon the necessity of changes on behalf of the Indians.

The first chapter, by Enrique Dussel, describes the Lascasian symbolism as a prophetic critique of European imperialism. According to Dussel, las Casas openly criticizes the imperialist system in its entirety because, in his view, it is founded on greed. Las Casas's critique is not that of a mere humanist, however, but of a Christian prophet announcing the judgment of God on Spain in apocalyptic terms, "because all of Spain has been in touch with and has participated in much of the bloody spoils and in much usurpation and bad habits." Bartolomé de las Casas is therefore "the first explicit theorist of the doctrine of the liberation of the periphery [of society]" (p. 16).

In the second chapter, John Villegas studies the idea of Providence and the attitudes that las Casas denounced in one of Bartolomé's principal works, Historia de las Indias (History of the West Indies). Basing himself mainly on experience as the witness of the events which occupied him, the distinguished bishop recounts the raids and discoveries by the Portuguese and the Spanish, placing them in the context of salvation history. To him the discovery of America can be understood only in the light of God's purpose, that the Indians should receive the gospel. The conquerors, however, committed atrocities which turned out to be the greatest obstacles to the conversion of the "natives." Las Casas felt obliged to denounce the abuses committed when the conquerors forgot the evangelistic mission of the church and devoted themselves to securing riches. The same concept of Providence that had helped him see God's saving purpose allowed him to recognize and to denounce the sin of those who exchanged evangelization for exploitation.

Father Bartolomé de las Casas did not leave a systematic treatise on justice. A large number of his works, however, elaborated on the theme; he took as his point of reference the two biggest injustices in the colonization of America: war and the ecomiendas (Indian reserves). Enrique Pérez Maldonado systematizes the thought of las Casas in this respect, and concludes that for Father Bartolomé, justice is "the first condition for peace; because it gives man all his rights, especially Liberty (sic); and because without charity there is no sense in speaking of Christian charity" (p. 63).
In the following chapters of the first part (4 to 9), Eduardo Hoornaert deals with the Lascasian tradition in Brazil from the period of the Portuguese until the present time, and then he analyzes “Evangelism in the Guadalupian Tradition”; Hugo E. Polanco Brito searches historical data concerning Father Bartolomé’s presence in Isla Española (Santo Domingo); Joseph M. Barnadas introduces an important Lascasian document, Parecer, written by a Peruvian priest, Father Raimundo Hurtado, in 1630, “one of the most coherent and radical critiques of the Indian missionary system”; Roberto Tinés examines a Granadina (i.e., from New Granada) edition of one of the works of Father Bartolomé, Brevisima relación de la destrucción de las Indias, published by Agustín Gutiérrez Moreno in 1813; and Prudencio Moscoso Pastrana reconstructs the times of Father Bartolomé in the Royal City of Chiapas, of which he was named archbishop in 1543 when he was sixty-nine years old.

The second part of the work will be of little interest to the reader unfamiliar with CEHILA. It is difficult to understand the criteria employed in printing this material in the same volume with the studies related to Father Bartolomé, Brevisima relación de la destrucción de las Indias, published by Agustín Gutiérrez Moreno in 1813; and Prudencio Moscoso Pastrana reconstructs the times of Father Bartolomé in the Royal City of Chiapas, of which he was named archbishop in 1543 when he was sixty-nine years old.

For twenty years ending in 1970, Bill Fenn headed the United Board for Christian Higher Education in Asia, the agency which in behalf of American churches and other friends of China provides personnel, financial support, and expert technical advice to Christian colleges around the rim of East Asia. This writer remembers with admiration and gratitude the part Fenn played in the establishment of Tunghai University, now one of Taiwan’s outstanding institutions.

But this book deals with an earlier period. It is the chronicle of the pioneering work in modern education done by the nineteenth-century missionaries; the gradual emergence, vicissitudes, and accomplishments of thirteen Protestant colleges and universities; and their final absorption into the national educational system of the People’s Republic. Protestant higher education in China was overwhelmingly a North American enterprise, and these institutions tended to follow American educational patterns and conform to American standards; indeed they were accredited in the United States before they had recognition by the Chinese government. Small

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**Christian Higher Education in Changing China, 1880–1950.**


**W. A. P. Martin: Pioneer of Progress in China.**

by present-day standards (10,000 graduates in all by 1937; 12,000 enrolled in 1949), their graduates in medicine, agriculture, science, commerce, the liberal arts, and theology provided a leadership out of all proportion to their numbers in the emergence of modern China.

One could wish that Fenn had been able to include in his chronicle more details of the conflicts in policy, the student activism (Yenching students were known for their leftism in the late 1940s), the social, political, and religious issues that engaged the enterprise, most of which are alluded to. But that would perhaps be asking for too much in a book that sets out to, and does, provide the basic historical data, including charts and index (but no footnotes). Dr. Fenn's life has been spent as a consultant on educational policy and planning, finance, organization, and personnel. This book reflects those interests. Also in print are histories of almost all of the individual institutions. Someone should now look at the whole enterprise from a less institutional, more dynamic and dialectical point of view.

Ralph Covell's book on W. A. P. Martin deals with an American who was a pioneer in Chinese government-sponsored higher education, the president of the Tung Wen Kuan, a school for interpreters that became in 1898 the Peking Imperial University, for a quarter of a century (1869–1895). But Martin's career of sixty-six years (from 1850 to 1916) in China covers a range of interest and accomplishment far wider than education. He had hardly arrived in Ningpo as a twenty-three-year-old Presbyterian language student before he began to question the already established mission-compound policy. Within weeks he had moved from the compound on the outskirts into the heart of the city, where as his brother who lived in the compound wrote, "he exerts more influence on more people than all of us together" (p. 57). He developed and tried to put into use a Romanized script but succeeded no better than Mao a hundred years later. By the time he had been in China for four years he had published a book of Christian apologetics for use in evangelism, T'ien-tao su-yüan (Evidences of Christianity), which was "later judged to be the most popular Christian book ever published in China" (p. 59) and was in use well into the twentieth century. He was a supporter of the Taiping rebels, and it was in consequence of his conviction that the gospel and the task of evangelism had much to do with public affairs that he moved in 1863 to Peking, a step which not many years later led him, for Christian reasons, into government employ. From that vantage point he tried to speak to the powers in Peking and to the American public and government; he was one of those (of whom there seem to be few these days) who were of considerable influence in interpreting to their home countries their country of adoption.

This biography, which is based on Professor Covell's doctoral dissertation (one chapter has 175 footnotes), succeeds in presenting a penetrating discussion of missionary thought and policy, a chapter in the history of Christian missions in China, and a fascinating biography of a remarkable and productive Christian personality, warts and all.

—Arne Sovik

De weg, de paden en de wegen.
De christelijke theologie en de concrete godsdiensten.


Arnulf Camps, professor of missiology at Nijmegen Catholic University (The Netherlands), presents a concrete theology of the religions. His book centers around three fundamental questions: What is the meaning of salvation in Islam, Hinduism, Buddhism, the new religions of Japan, Bantu-religiosity, Latin American folk-religiosity, and Maoism; What is the contribution of these various views on salvation to the interreligious dialogue; and What is the task of the Christian in this dialogue? The author's goal is to come to a new understanding of mission: to bring the Jewish-Christian values through a living dialogue into contact with the values of the other religions. In that way, the latter ones become affected, enriched, and can re-unfold the ideals of Jesus Christ from within their own culture. The most important aspect of the book is that it deals with an all-embracing dialogue of salvation. Dialogue is not seen as one aspect of mission or as a preparation for evangelization but as mission itself. The core of the message of Christ is brought into contact with the core of other religions. Hence the book moves clearly on the level of the ultimate concern: God, the Ultimate Reality, the meaning of salvation; and has direct consequences on the level of concrete concerns: mutual understanding, appreciation, and cooperation for very concrete needs, because salvation is spiritual and material at the same time. This view of mission as dialogue has a strong witnessing character. The Christian extends to people of other faiths the values of the human person, history, time, future, a view of the world as the place where salvation is being realized, and togetherness around Christ. Some questions have to be asked: Why does the author not elaborate more extensively on the values of the other religions that can enrich Christianity? Why is the Jewish religion not dealt with? How is one to reconcile his statements that mission has to be qualitative (p. 8), but hopes to come back to a quantitative approach (p. 91)? Very positive is the author's view that the ultimate goal of mission is the realization of God's kingdom and the maieutic approach; the other religions are appreciated from within. Christianity (the way) and the other religions (the paths and the ways) originate in God, encounter each other for the benefit of humanity, and have to converge ultimately into the kingdom of God for humanity.

—Ernest D. Piryns
Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective.


No thoughtful missionary should overlook this book. Although others may have thought as critically and intensely about the relationship of Christianity and culture, Kraft is one of the few who have taken the time and energy to make their views accessible to others.

Kraft’s aim is ambitious. He hopes to develop in the book “biblically grounded theological models that will enable us to be more effective than we have ever been before in communicating the Christian message in a multicultural world.” To be “more effective than we have ever been before,” according to Kraft, “we need the perspectives and understandings of cross-cultural studies such as anthropology, linguistics, translation theory, and communication science.” A major problem emerges when these perspectives are applied to areas of life and thought that “have ordinarily been regarded as theological.” But in his crystal ball, Kraft sees a new theological discipline based upon the application of cross-culturally valid perspectives to biblical data. He calls this “Christian ethnotheology,” and this book is its first major exposition.

In setting forth the framework of Christian ethnotheology, Kraft shows first that the anthropologist’s point of view is useful to Christians, especially missionaries. Realizing that it is subject to certain misunderstanding, he begins by discussing his way of looking at things (Part 1). He then tries to help the reader to see how people are creatures of culture (Part 2); how God is related to culture (Part 3); how God works in culture to reveal himself to humankind (Part 4). In the two final parts of the book, Kraft applies all this to the missionary’s task, arguing (a) that the constants in God’s revelation occur in a wide variety of cultural forms (Part 5) and (b) that because of the diverse nature of these cultural forms, God’s message, when appropriated, has a transforming effect on them (Part 6). That’s the big idea of Kraft’s book. And a noble one, too!

The central issue, according to Kraft, pivots around the diversity of culture and “God’s attitude” toward it. God’s problem, as Kraft might put it, is to convey “supracultural” meanings through this multiplicity of cultural forms. God solves this problem, according to Kraft, by revealing himself in the Bible. And this leaves us to identify the “constant message” of the Bible and translate it in “alternative forms.” Kraft’s solution to this problem is the principle of “dynamic equivalence” applied to translation in such a way that the same type of response is induced in later readers as in the original.

Kraft’s contribution to evangelical Christianity is clear and important. However, some comments on his approach and style are necessary. When Kraft talks about God he sounds like a missionary, not an anthropologist, and when he talks about human beings, he sounds like an anthropologist, not a missionary. He never really explains how his view of humanity is different from that of other missionaries because

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Donald N. Larson, formerly director of the Interchurch Language School in Manila, Philippines, is Professor of Linguistics and Anthropology at Bethel College in St. Paul, Minnesota, and Director of Studies at the Toronto Institute of Linguistics.
The Eye of the Needle: Toward Participatory Democracy in South Africa.  

Richard Turner was born in Cape Town, South Africa, in 1941. He was a political science professor at the University of Natal in Durban when he was placed under a government order prohibiting all writing and public speaking. On January 8, 1978, a few weeks before his banning order was to expire, Turner was shot to death in his home by an unidentified assailant. This American edition is dedicated to his memory.

Turner’s book is neither a commentary nor a critique on the absence of political democracy in South Africa, although its subtitle creates this expectation. He identifies and rejects a wide spectrum of inhumanities central to the South African apartheid racial system. A commentary or critique would not lend itself to such universalistic views, weakened by attempts to suggest an alternative system even before dismantling the existing one.

Turner’s preoccupations are directed at white justifications for pursuing that white racist system. His reflections compare well with those of white liberals: the refusal to exercise justice is disguised in endless pondering on alternatives; finally, suggesting impertinent theories for change—borrowed from alien contexts—within the existing system.

At the end of this book one encounters the same self-characterized “utopian” Turner of chapter 1. Generally, after serious engagement with documented realities of black oppression by whites in South Africa—in the name of Western Christian civilization, matched with armed force—one emerges more human, resolutely rejecting all testifiable horrors of apartheid. Yet, with Turner’s book, anybody acquainted with that inhuman system might emerge with the echo of these words, symbolizing support for change within that system:

This is particularly important for black South Africans, since the one concrete advantage for “separate development” is that it has placed or will place education in the control of the various homeland governments and representative bodies (p. 80; also p. 161).

This is contradictory in context and may also be revealing. If Turner is against apartheid, the only way to democratic freedom, why is he—on behalf of black people—claiming advantages in separate development?

Turner also suggests the situation of the worker as the context for democracy, and not the everyday-life-experience context:

... in South African participatory democracy, workers’ control of industry and agriculture would occur within the context of a political system based on universal franchise and maximum decentralization, with real powers being given to local and provincial authorities (p. 91; cf. p. 103).

Like many whites, Turner may claim to espouse change, yet promote apartheid through liberalization of “job reservation,” while rejecting all power-sharing with blacks and the dismantling of “separate development”; instead, granting pseudo-independence (embodying “separate universal franchise”) to the Bantustans. Whites want to use this structure against black self-determination and aspirations for the unitary state.

This being where Turner’s heart is, he dwells on universalistic comparisons and solutions regarding the South African situation. These amount to platitudes and ineffectual moralizations.

—Donald N. Larson

Thomas M. J. Leeuw, from the Black Lutheran Church of South Africa, is a doctoral candidate at the Catholic University, Nijmegen, The Netherlands.
It is, indeed, time for evangelicals to translate the Lausanne Covenant of 1974—which states that “evangelism and socio-political involvement are both part of Christian duty”—into terms that clarify the relations of church, nationhood, and state. It is also overdue for the World Council of Churches (WCC) to seek to update the Oxford Conference Report of 1937 on Church and State. Significantly, the two new reports emerging from consultations held in 1976 have much in common. Both reflect concrete theological considerations and both show long-term influences of the Life and Work movement. “Let the Church be the Church” in new nations and old states: What does the ethical and theological imperative mean today?

In a vastly changed world situation, pluralistic and greatly secularized, the WCC is launching a significant dialogue among indigenized churches and between them and states that comprise the new political situation. For its part, the World Evangelical Fellowship (WEF) is stepping into a new situation without the benefit of a long tradition of ecumenical debate. The members have apparently learned much, however, from the WCC, as they recognize “their obligation to share [God’s] concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression.” Both volumes exhibit an eagerness to receive “fresh light to break forth from God’s Holy Word.” This posture alone would invite serious reflection on these reports and papers, appropriately studied together.

The various case-interpretations in both consultations portray realistically the wide differences between the situations in Latin America, Africa, Asia, Europe, and North America. Yet all show deep concern for Christian integrity in mission and for relevance with respect to justice and the practice of religious freedom. The official reports call for deep spiritual preparation to endure suffering for the sake of the gospel. Both express the Protestant principle of self-criticism and self-reformation.

The church has a growing self-awareness of its universality, its calling to assist the state to be responsible and accountable to the universal community of nations. However, this dimension of church-state relations does not get adequate attention in these books. Since the papers are written about diverse situations, the domestic contexts and issues get major attention to the neglect of the whole ecumenical witness, a weakness that urgently needs remedying.

Although the two books take general account of the present “principalities and powers” of nation-states, old

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Walter G. Mueller, Dean Emeritus of Boston University School of Theology, was president of the American Society of Christian Ethics in 1978.
and new, the analyses tend not to go deep enough with respect to the new economic forces which have been unleashed everywhere by the new industrial states, namely, the multinational corporations, particularly on the governments of malleable and volatile developing countries. The multinationals have "global reach." Their power, along with the investment and trade policies of developed countries, has evoked a demand for a New International Economic Order on the part of developing nations. This demand has been endorsed by the UN General Assembly. The social, economic, and political impact of the multinationals deserves serious ecumenical analysis. Unfortunately, in the points calling for further study or for a place on the future agenda of follow-up consultations, this type of study is not noted. The future agendas may be too conventional. The nineteenth-century nation-state has become an anachronism by virtue of the intensity of international economic interdependence. Consequently, the churches' witness to national gov­ernments may be too limited unless the new "principalities and powers" become the direct concern of both WEF and Faith and Order. A church-state posture inadequately oriented to the emerging new social-economic order may cast the church once again into an after-the-fact response rather than into one of creative partnership in nation-building in an interdependent world.

Religious liberty has many social roots, and prophetic initiatives require non-conventional perspectives.

The new church-state dialogue must take the full measure of the WCC's call for a "just, sustainable, and participatory" society. This should be coherent with that portion of the report which states that the churches "must do whatever is within their power to ensure that justice is established and maintained." The costs may be high. As Joseph Smolik says, the church must be a theological fellowship without privileges and one that gives priority to the hungry and oppressed with whom the fellowship in Christ has solidarity.

—Walter G. Muelder


Conference papers are notoriously difficult to review because the articles are so diverse; and this collection, edited by Kofi Appiah-Kubi, a lecturer in sociology in Ghana, and Sergio Torres, the Chilean executive secretary of the Association of Third World Theologians, is no exception.

The individual studies presented here make clear the fact that the agenda for African theology is a large one, and one of the values of these papers is to open a window into the breadth of Africa's present theological concern. The planners of the conference are to be congratulated on the variety of persons invited, not only in their broad geographical distribution but in the diversity of their interests—by no means all theologians in a classical sense. One of the geniuses of Africa may well be to teach the wider Christian world not to leave theology to the "experts" but to open it to its artists and musicians and other lay members of the community.

African Theology En Route makes available to us some very helpful papers. Kwesi Dickson's article on "Continuity and Discontinuity between the Old Testament and African Life and Thought" is a challenging piece on a much needed subject, and Desmond Tutu's treatment of "The Theology of Liberation in Africa" is for its size one of the best studies available on the subject. Engelbert Mveng also has a stimulating but too brief treatment of "Black African Art as Cosmic Liturgy and Religious Language."

Nevertheless, the papers are not without their weaknesses, and we do well to give attention to why that is true. One would like to dialogue with each of the authors over specific issues, but the limitations of a brief review make that impossible. Still, some matters call for comment. Constance Thetele explains the African Independent Church movement entirely as a reaction to white missionaries, failing to remember that the great majority of independent churches have in fact split from other independent churches. Kodwo Ankrah calls on the African churches to be prophetic but does little to show how they can be prophetic in the particular situation in which they find themselves. Much more disturbing is Gabriel Setiloane's insistence that "Christianization of the African understanding of the Supreme Deity has been a devaluation or diminution of the African concept." Is it not true that, whatever else African Traditional Reli-


This book, a series of meditations given during a retreat at Maryknoll, New York, in 1975, is an invitation to us not only to appreciate the Spirit as God’s Promise and Gift, but also to become Spirit-filled people in the manner of Jesus Christ himself. Samuel Rayan, a gentle, soft-spoken Jesuit from India, is a very convinced and convincing bearer of the Good News, which for him is to be about the building of the kingdom of God on earth. Rayan sketches in the twelve chapters of this book the beauty and light of the presence of the Spirit, but he also emphasizes the darkness and chaos that can result from human selfishness which oppresses, victimizes, grabs God’s gifts and refuses to share, to listen, to console, to forgive, and to heal. He encourages us to embrace the struggle, the fight, the pain of change and newness.

In the subtitle the Spirit is described as the heart of the gospel and Christian hope. Rayan traces through the Old Testament, especially the books of Exodus, Numbers, Judges, and through the New Testament, especially the Acts, the Gospels, and Revelation, the intervention of the Holy Spirit in the history of the world. As the Spirit hovered over the waters in the creation bringing about the cosmos from chaos, over Mary at the Annunciation bringing forth a new creation, over the beginning of Jesus’ ministry and over the apostles as they began to establish the church, so is the Spirit still the great Christian experience. Rayan points to the presence of the Spirit in our day in the often strange and unexplainable movements, such as the struggles for independence from colonialism, the youth movements that want love, not war, the war resisters, the discovery of Jesus outside of established churches, the worker movement, and the protests against the prison system. These and other crises demand of us not the gentle spirit, but the wind, the noise, the fire, the struggle for freedom and truth, and the cross of being a dreamer of dreams and seeing visions on behalf of the future of all people.

The last meditation of the book is a magnificent summary of the message of Rayan. Through the rich lines of the Sequence for the Feast of Pentecost, he portrays the Holy Spirit as light, as father of the poor, as source of all gifts, as comforter, rest and tenderness, as healing touch and refreshing dew. What he asks of us is to become such for others, since our mission is to build a human community and thus discover the depths of God as revealed in people.

Rayan’s final admonition is to pray for wisdom and understanding, those gifts of the Spirit which will support us in our struggle against all alienation and in our efforts to construct a humanity according to the mind of Jesus.

Reading this little book and praying with it brings a response of joy, of the freedom of the gospel, and the hope that engenders true peace, a peace “that is never cheap.”

—Francine Zeller, O.S.F.
These are certainly not new themes, experts in their own field. The book is but the application in specific contexts an Indonesian discourses freely on the well-planned volume. H. Berkhof describes the “marginalization” of God as a feature of secularism, a feature which must be borne in mind in that emancipation from allegiance to false gods which is celebrated by those who look for the positive side of the process of secularization. Verkuyt is among these celebrants, but he is careful to champion the enthronement of Christ as he notes the disenchantment of modern people with all forms of bondage.

W. A. Visser ‘t Hooft and E. Jansen Schoonhoven provide essays on the future of religions and missions. On the basis of these analyses of emerging trends, a plea is made for thoughtful planning in the conducting of the missionary enterprise. Missions have far too often simply reacted to events as they transpired, but this luxury may cause the demise of a mission which does not now engage in comprehensive planning and the establishment of priorities. Far from lessening missionary reliance on the leading of the Holy Spirit, careful strategizing invites and depends upon that divine inspiration.

English contributions by authors such as David Bosch, Emilio Castro, and Max Warren give the book additional stature. Robert Recker reflects on Matthew 28, and Richard De Ridder writes on the Holocaust. The eight English chapters make acquisition of the volume an instructive delight.

—Eugene Rubingh

Eugene Rubingh, Executive Secretary of Christian Reformed World Missions, Grand Rapids, Michigan, served as missionary in Nigeria for nine years, where he was engaged in church planting and pastor training.

The Churches of Africa: Future Prospects.

Edited by Claude Geffre and Bertrand Luneau.

This symposium is the 106th volume of “Concilium: Religion in the Seventies.” Most of the authors are Africans; a few are expatriates. All are well acquainted with the churches of Africa and are experts in their own field. The book is concerned mainly with the Catholic Church; but, with some modifications, its basic ideas and tentative proposals could easily be applied to all Christian churches in Africa.

When looking at the future of Christianity in Africa, the authors are well aware of its linkages with the present. Several authors touch, directly or indirectly, on the legacy of the past with its many burdens, blunders, and also its positive elements; some do it critically and objectively (Sempore, Laurentin), others with harsh feelings and at times uncritically (Ebossi Boulagna). Several writers look at the present situations (presented as challenges and/or delaying tactics), be they revolving around the political scene (Singleton), or the lack of identity (Ebossi Boulagna), or the questionable presence of expatriates (Penoukou), or the difficult relationship between local churches and Rome (N’Dayen), or the inability to develop the diaconal and priestly capacities of the Christian laity (Jean-Marc Ela), and especially the apathy of the youth caused by the dichotomy between faith and intelligence (Eschbach).

Though influenced by the past with its many blunders, and challenged or threatened by the present with its many uncertainties, the future may still be hopeful for the churches of Africa. This note of hopefulness marks the last part of almost all the essays and could be synthesized in the following statement: “There is no need to defend anything in our Church that is not moving towards new life. For our job is not to be guardians of the institutions of the Christian past, but to work for the future” (p. 52).

This book, despite the lack of footnotes in several essays, the harsh and, in one case, uncritical condemnation of the past, and the almost inevitable repetition of basic issues and ideas, will be most useful to all those who, being pastorally involved in the African churches, try to incarnate the gospel in the African milieu. It will be of help to personnel entrusted with the formation of new missionaries for Africa, or with debriefing of furloughed missionaries, and it may offer some tentative directions to theologians who are attempting to give birth to an African Christian theology.

—Anthony Bellagamba, I.M.C.

Die Bantubibel des Blitzzauberers Laduma Madela.


This luxury publication, sponsored by the Ethnographic Museum of the University of Kiel and subsidized by the Research Commission of the Government of West Germany, includes a number of photographs, line drawings by a Zulu artist, designs by Laduma Madela, as well as several important large charts.

The book consists primarily of an account of the visions of Laduma Madela and the text which he was commanded to prepare by the creator God Mvelinqangi. Mr. Madela regards his revelations as not being a substitute for the Bible of the Judeo-Christian tradition, but as an additional Bible, which supplements the contents of the traditional Scriptures.

Katesa Schlosser, a professor of ethnography at the University of Kiel, is responsible for a number of publications in ethnography, including a volume on prophets in Africa, another on symbolism in the art of primitive peoples, and a particularly relevant one on witchcraft in Zululand.

The text of Madela’s visions and pronouncements was written first in

Eugene A. Nida is Translations Research Coordinator for the United Bible Societies, New York City, and Secretary for the Translations Department of the American Bible Societies, New York City.
A number of books of this type were put out toward the end of the nineteenth century and the beginning of the twentieth century, but since that time publishing costs have increased so much as to prohibit such fascinating and heavily documented texts. It is certainly to the credit of the University of Kiel and the West German government for having made available this significant publication on how indigenous religious experience can and should be documented.

—Eugene A. Nida
of Christianity from its beginnings to the middle of the nineteenth century. The chapters in this section are force divided according to chronology: A.D. 30–500 being the progress of the faith in the Roman empire; A.D. 500–1200, the conversion of Europe; A.D. 600–1200, the encounter with Islam; A.D. 1300–1700, Roman Catholic missions; A.D. 1600–1800, the origin and development of Protestant missions in Europe; and A.D. 1650–1850, in England and the United States.

Part 2 of the book, roughly equal to Part 1 in length, is headed “Around the World” and is a condensation of 450 pages of Dr. Kane’s earlier volume. The first two chapters deal with the expansion of Protestant missions in the nineteenth and twentieth centuries respectively, followed by five chapters covering missions to Muslims, to Asia, Africa, Latin America, and Europe. In each chapter there are sections dealing with not only the expansion of the faith itself, but the reasons for the growth or lack of it, as well as the impact that Christianity has had on the particular people and culture.

Finally, there are two significant chapters entitled “Missions in Reflect” and “Missions in Prospect” in which the author attempts to evaluate the mistakes and achievements of the missionary movement and to consider the obstacles and opportunities that lie ahead. At the end are two useful sections, “Facts and Figures” and “Significant Dates in Mission History”; also, a good bibliography and an index.

The book is succinct, the style readable, the format clear. As a short overall introduction to Christian missionary history, it is obviously intended for the lay reader. Scholars and those concerned for more detail and greater documentation should look elsewhere. For what it is intended to accomplish, however, this book is thoroughly commendable and adds an appropriate title to Professor Kane’s other excellent volumes: Winds of Change in the Christian Mission (1973), Understanding Christian Missions (1974), and Christian Missions in Biblical Perspective (1976).

—James H. Pyke

James H. Pyke, Professor of World Christianity and History of Religions at Wesley Theological Seminary in Washington, D.C., was a missionary on the faculty of Yenching University in Peking, China, 1940–51, and was principal of the Methodist High School in Medan, Indonesia, 1951–53.

Ireland, Liberation and Theology.


This useful introduction to both Liberation Theology and the Irish situation consists of papers given in January 1977 to the Irish Theological Association, of which Lane was president.

His introduction highlights each paper within its context, and gives a concise treatment of Liberation Theology as an experiential discipline with new insights. The relation between Liberation and Salvation is still difficult. One dilemma: Should the church enter the political arena directly, especially in situations of political oppression? If so, how? If no, how not?

Enda McDonagh, moral theologian

David J. Bowman, S.J., is Director of the Ireland Program for the Division of Overseas Ministries of the National Council of Churches of Christ in the U.S.A.

Politics and Christianity in Malawi 1875-1940. The Impact of the Livingstonia Mission in the Northern Province.


This book describes in historic detail the mission undertaking of members of the Free Church of Scotland in Malawi, East Central Africa, from 1875 to 1940. The author is senior lecturer in history at the University of Stirling. More compelling than the well-documented physical difficulties of penetrating a remote environment is the recognition that the ideology of the time shaped the mission’s destiny.

David Livingstone and those who followed him in charge of the Livingstonia Mission were convinced that the mere teaching of religion to the Africans was not enough. Malawians needed exposure to European culture, the embodiment of Christianity, and involvement in the colonial economic system—first as artisans, clerks, telegraphers, etc., and then as landowners and capitalists. Education was the first step in this design and during the period covered by the book, Livingstonia’s schools were numerous and of high quality.

With the perspective of hindsight
NOTEWORTHY

Maryknoll Announces Six Walsh-Price Fellowship Awards

MARYKNOLL, N.Y.—Maryknoll, the Catholic Foreign Mission Society of America, has announced the names of six recipients of its second annual Walsh-Price Fellowship for Mission Study and Research. Sponsored by the Maryknoll Center for Mission Studies, the fellowship, which honors Maryknoll’s co-founders, was established to provide scholars with an opportunity to pursue intensive and productive research of the church’s mission to the world.

According to Father Charles P. Davignon, director of the Center for Mission Studies, the program was created specifically “to invite scholars outside the Maryknoll Community to utilize their academic expertise in furthering the Global Mission of the Church through research, education and communication.” He adds that “The Center exists in the belief that cooperatively, it is necessary to establish an outreach forum in order to fulfill the greater needs of the contemporary Church concerning mission.”

Relevance to contemporary cross-cultural mission was the major criterion for final selection of the proposals submitted. The award winners and the areas in which they will pursue fellowship study are as follows:

Dr. Gregory Baum, professor at the Institute of Christian Thought and Departments of Religious Studies and Sociology at St. Michael’s College, University of Toronto, Canada. He will do a critical study of the reaction of the Christian church to the struggle of Jamaica to overcome the Third World conditions under which it suffers.

Dr. Ralph Buultjens, professor of economics at the New School for Social Research in New York City. His study will analyze the non-Western perceptions of human rights from the viewpoint of Hinduism, Buddhism, Confucianism, and Islam. It will also explore the extent to which Western concepts of human rights influence these religious traditions in certain countries.

Rev. David Hollenbach, S.J., assistant professor in the Department of Theological Ethics, Weston School of Theology, Cambridge, Massachusetts. He will do an ethical study to explore the contributions that Christianity, Judaism, and Islam make to a transcultural understanding and respect for human rights.

Sister Mary Motte, F.M.M., resource person for General Council of Franciscan Missionaries of Mary in Rome, Italy. Her study will aim to indicate some concrete directions for future thinking and planning for mission-sending institutes and to formulate a basis for developing new models/forms of collaboration among these institutes and local churches.

Rev. Donald Senior, C.P., associate professor of New Testament studies at Catholic Theological Union, Chicago. The goal of his project is to probe Old and New Testaments for basic motifs, concepts, and models pertinent for construction of sound contemporary theology of mission, to deepen the understanding of the relationship between the Bible and the world mission of the church.

Dr. Peter Walke, professor of government and international studies at the University of Notre Dame, Indiana. His research will focus on the history of the African ecumenical Christian Institute, which has suffered so much because of apartheid.

Ananda Cooperative Village: A Study in the Beliefs, Values, and Attitudes of a New Age Religious Community.


Ananda Cooperative Village is a community of spiritual seekers located in the foothills of the Sierra Nevada Mountains in northern California. About one hundred adults and twenty children live there. Their purpose is to
achieve "self-realization" according to a set of prescriptions derived from Vedanta, Christianity, and Yoga by their leader, Swami Kriyananda. They believe that God and the essence of the self are one. Misery results from the delusion that human and God are separate. Through meditation one overcomes this delusion and achieves union with God. Each day the Ananda devotees pray, meditate, and chant to invoke the presence and guidance of various gurus and enlightened beings. They also try to live a simple and harmonious lifestyle with nature and with one another.

Who are these people and why have they become communards? They are, Nordquist finds, not so different from many of the rest of us: from middle-class backgrounds, relatively young, well educated, politically liberal. While students, most experimented with drugs, but almost all have given up drugs since joining the commune. Like thousands of other young people, they craved meaning and purpose of a kind not satisfied by affluence, work, and a two-kid family in the suburbs. Through friends and coincidences they linked up with Ananda Village. But the larger story is little different from that of the tens of thousands of other young people who have experimented with Arica, Zen, and every other new religion from A to Z.

If Ananda were just an isolated case, there would be little to make it of interest. It is the larger phenomenon of religious unrest, of which Ananda is but one symptom, that has piqued the curiosity of scholars and religious leaders. Nordquist locates his study—a doctoral dissertation at the University of Uppsalain this larger context. But he largely fails to discover anything that furthers our general understanding of religious experimentation. His conclusions remain of interest as a description of an esoteric community. But the larger questions that inspired his research loom more puzzling at the end than at the beginning: What happened to American religion in the late sixties and early seventies? How many were affected by the new religions and with what lasting consequences? Do the new religions signal a return to the sacred or merely an extension of secularity in new forms? Perhaps it is still too early to expect answers. But it is not too late to keep asking the questions.

—Robert Wuthnow

Robert Wuthnow is a member of the Department of Sociology at Princeton University and Director of Princeton's Program in Science in Human Affairs. He is the author of several books on the new religious consciousness.

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**Dissertation Notices**


JAN. 21-25
New Religious Movements as Challenge to the Churches.
Johannes Aagaard, Aarhus University, Denmark; President of International Association for Mission Studies.

FEB. 4-7
The Church Growth Debate: God's Arithmetic or Ours?

FEB. 12-15
Samuel Kamalesan, Vice-President-at-Large, World Vision International.

MAR. 4-7
Middle East Mosaic: Christian Churches Witness in a Muslim World. Norman Horner, Associate Director, OMSC, and Archbishop Athanasius Samuel, Syrian Orthodox Church.

MAR. 11-14
Laboratories of the Spirit: Four Mornings on Prayer. Anna-Marie Aagaard, Aarhus University, Denmark.

MAR. 18-21
The Biblical Basis for Mission. Gerald Anderson, Director, OMSC.

MAR. 24-28
The Bible, The Poor, and Oppression. Harvie Conn, Westminster Theological Seminary.

APR. 7-11

APR. 14-18

APR. 21-25

APR. 29 - MAY 2
Book Notes

African Enterprise, ed.

Burghardt, Walter J., and William G. Thompson, eds.
Why the Church?

Carmody, Denise Lardner.
Women and World Religions.

Cassidy, Michael, and Gottfried Osei-Mensah, eds.
Together in One Place: The Story of PACLA.

Foucauld, Charles de.

Görner, H. Cornell.
All Nations in God’s Purpose: What the Bible Teaches about Missions.

Goerner, H. Cornell.
Discipling the City: Theological Reflections on Urban Mission.

Gremillion, Joseph, and William Ryan, eds.

Gruchy, John W. de.
The Church Struggle in South Africa.

Rupp, George.
Beyond Existentialism and Zen: Religion in a Pluralistic World.

Theology in the Americas, ed.

Toynbee, Arnold J., and Daisaku Ikeda.
The Toynbee-Ikeda Dialogue: Man Himself Must Choose.

Van der Bent, A. J.
God So Loves the World: The Immaturity of World Christianity.

In Coming Issues

Mission Theology: 1948–75
Rodger C. Bassham

Who Do We Say That He Is? On the Uniqueness and Universality of Jesus Christ
Carl E. Braaten

Patterns of Chinese Theology
Wing-hung Lam

Christ within Cultures: Dialogue in Context
Richard Friedli, O.P.

Wilhelm Schmidt’s Legacy
Louis J. Luzbetak, S.V.D.

Christianity in North Africa Today
Norman A. Horner

The Legacy of Hendrik Kraemer
Liberius A. Hoedemaker

Leprosy: A Continuing Concern for Mission
Wendy P. Littman

Book reviews by

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