EC 41--CONTEMPORARY ASIAN CHRISTIANITY (WEST AND SOUTH ASIA)

Fall 1985
Mr. Moffett

Course description. This survey of Asian Christianity will focus on Islamic and southern Asia and Oceania (EC 53 in the spring will deal with the Far East). After a brief review of the 19th century mission expansion and the legacy of its colonialist image, the course will center on changing patterns of missions in the 20th century and the rise of the Asian churches. It will offer regional surveys of church growth, resistance to Christian expansion, and areas both national and social still unreached. Discussions will consider some of the basic problems of Asian Christianity such as Church-mission tensions, encounter with other religions, church-state relationships, ecumenical cooperation and polarizations, and the problems of development.

Textbook. There is no adequate textbook available for the course. Recommended for purchase as important reference sources are at least one, and possible both of the following:

WORLD CHRISTIANITY, vol. 3: South Asia. R.E. Hedlund, ed., 1980
WORLD CHRISTIANITY, vol. 1: Middle East. D.M. McCurry, ed., 1979

Requirements.

1. In addition to readings as assigned in the above texts, 900 pages of reading from the list of recommended books (attached separately) will be required as follows:

200 pages on Islamic Asia
400 pages on South Asia and Oceania
300 pages of your choice (as approved by professor)

2. Two book reports will be required, each of 1 1/2 pages, including a summary or outline of the book, and your personal critique, whether positive or negative.
3. A late mid-term test, tentatively scheduled for **November 7th.**
4. One 15-page term paper will be required on one of the suggested topics (list attached separately), OR on a subject of your own choice (which must be approved by the professor).

Schedule.

September 26th	First class.
October 31st	First book report due.
November 7th	Mid-term test.
December 5th	Second book report due.
December 19th	Term paper due

Term papers and book reports may be turned in to Ms. Nancy Berman, Room 105, 21 Dickinson Street. Any requests for time extensions or absences must be made to the Office of Professional Studies, Ms. Nicholson, in Room 118, Hodge Hall.

CONTEMPORARY ASIAN CHRISTIANITY (West and South Asia)
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OUTLINE

I. The Asian Context

Geographic divisions and national boundaries
Impressions and statistics
The historical background

Reading ref.: D. Barrett, World Christian Encyclopedia (1982)

II. West Asia: The Middle East

Survey
Focus on Lebanon

Reading ref.: Kenneth Cragg, Call of the Minaret (1964)
Norman Horner, "The Future of Christian Mission in Lebanon", Int'l Bulletin of Missionary Research, Oct. 1984, p.146 ff.

III. Asian Frontiers: Focus on Nepal

Ref.: Jonathan Lindell, Nepal and the Gospel of God (1979)

IV. Oceania

Focus on Vanuatu
The South Pacific: Lessons in third world missions
Papua New Guinea

Ref.: Charles Forman, The Island Churches of the South Pacific (1982)

V. Indonesia

Mission in a pluralistic nation
Lessons in types of church growth

Ref.: Frank Cooley, The Growing Seed: The Christian Church in Indonesia (1982)
Ebbie C. Smith, God's Miracles: Indonesian Church Growth (1970)

VI. India

Asian critics and Christian answers
Christian unity: the Church of South India
Ethnic barriers to Christian unity

Ref.: Lesslie Newbigin, A South India Diary (1951)
Donald McGavran, Ethnic Realities and the Church: Lessons from India (1979)

Recommended Reading List

South Asia and Oceania

Haywood, V.E.W., The Church as Christian Community: Three Studies of North Indian Churches
Hoefer, Herbert E., Debate on Mission: Issues from the Indian Context. Madras: Gurukal Luth. Th. Coll., 1979
McCavran, Donald, Ethnic Realities and the Church: Lessons from India. S. Pasadena: Carey, 1979
Pickett, J.W., Christian Mass Movements in India. N.Y.: 1933
Neill, Stephen, The Story of the Christian Church in India and Pakistan. Grand Rapids: Eerdmans, 1970
Tinker, Hugh, The Ordeal of Love: C.F. Andrews and India. Delhi: Oxford, 1979
Zachariah, M., ed., The Indian Church: Identity and Fulfillment. Madras: CLS, 1971
Lindell, Jonathan, Nepal and the Gospel of God. New Delhi: UMN, 1979
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Pederson, Paul B., Batak Blood and Protestant Soil. Grand Rapids: Eerdmans, 1970
Peters, C.W., Indonesian Revival. Grand Rapids: Zondervan, 1973
Smith, Ebbie C., God's Miracles: Indonesian Church Growth. S. Pasadena: Carey, 1970
Kraemer, Hendrik, From Missionfield to Independent Church. London: SCM, 1958
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Poethig, Richard P., Philippine Social Issues from a Christian Perspective. Manila: Un. Church of Christ, 1963
Tuggy, Arthur L., The Philippine Church: Growth in a Changing Society. Grand Rapids: Eerdmans, 1971
Tuggy, Arthur and Toliver, R., Seeing the Church in the Philippines. Manila: OMF, 1972
Deats, Richard L., Nationalism and Christianity in the Philippines. Dallas: Southern Methodist University, 1967
Forman, Charles W., The Island Churches of the South Pacific. Maryknoll, N.Y.: Orbis, 1982

Islamic (West) Asia:

Chacour, Bloodbrothers: A Palestinian Christisn Struggles for Reconcilistion in the Middle East. Grand Rapids, MI: Zondervan, 1984
Cragg, Kenneth, The Call of the Minaret. N.Y.: Oxford University Press., 1964
McCurry, Don M., ed., The Gospel and Islam: A 1978 Compendium. Monrovia, CA: MARC, 1979
McNee, Peter, Crucial Issues in Bangladesh. S. Pasadena: William Carey, 1976
Miller, William M., Ten Muslims Meet Christ. Grand Rapids, MI: Eerdmans, 1969
Parshall, Phil, Bridges to Islam: A Christian Perspective on Folk Islam. Grand Rapids, MI: Baker Book, 1983
Smith, Wilfred Cantwell, Islam in Modern History. Princeton: Princeton U. Press, 1957
VanderWerff, Lyle L., The Christian Mission to Muslims: The Record (Wm. Carey: Pasadena, 1934
Wilson, J. Christy, Jr., Afghanistan: The Forbidden Harvest. Elgin, IL: David C. Cook, 1981

Suggested topics for the term paper.

One 15-page paper will be required on one of the suggested topics below, OR on a subject of your own choice which must be approved by the professor. The paper is due on the date assigned for the final exam according to Seminary regulationa. That is **Thursday, December 19th**, at 2:30PM. However, you are strongly advised to hand them in a week esrlier, Thursday, December 12th. Papers may be turned in to Ms. Nancy Berman, Room 105, 21 Dickinson Street. Topics are grouped in themes.

Evangelism and Church Growth

Asia's Fastest Growing Churches. What Makes them Grow? (Choose a group, and compare, or analyze a single example, or survey growth in a country)
The Most Difficult Missions: Signs of progress, major obstacles, strategies
Third-World Missions in Asia
Revivals as a Factor in Asian Church Life
The Homogeneous Unit Principle as a Strategy for Asian Mission
Mission as Dialogue in Asia
Where are the Unreached in Asia?
Christian-Muslin Relations: The Major Problems

The Wider Aspects of Missions

The Problem of Hunger in Asia
Poverty as an Obstacle to the Gospel in Asia
Church-State Relations in any one Asian Country
Christians and Human Rights in Asia
Medical or Education or Urban or Agricultural Mission in any One Asian Country
Caste as an Obstacle or a Channel for Christian Contacts in India

History

Trace the history of a denomination in some Asian country

Ecumenics and Church Relations

The East Asian Christian Council: Strengths and Weaknesses. (Or a National Council)
Division and Schism in Asian Christianity. What are the Tensions?
The RIse of Pentecostalism in Asia
Changing Patterns in Church-Mission Relations (denominational, or country survey)
Comparison of Catholic and Protestant Missions in Asia
The Church of South India: A Pioneering Union
The Asian Church Councils on Evangelism: Melbourne and Pattaya. A Critical Comparison
The Church of North India: A New Reality

EC 41 (5)

THE MIDDLE EAST (West Asia)

15 Countries (listed below according to size of Christian community)
140 million people
- 131 million Muslims (93.5% of population)
- 3.8 million Christians (2.7% of population)
- 3.4 million Jews (2.4% of population--all but about 20,000 in Israel)

	Population	Muslims	Christians
LEBANON	3,350,000 (?)	1,900,000 (?) = 57%	1,400,000 (?) = 42%
SYRIA	8,536,000	7,645,000 = 90%	764,000 = 9%
IRAQ	13,145,000	12,580,000 = 96%	463,500 = 2.6%
IRAN	38,500,000	37,700,000 = 98%	333,300 = 0.9%
TURKEY	45,363,000	45,000,000 = 99.2%	244,000 = 0.5%
			3,204,800
JORDAN	3,300,000	2,122,000 = 93%	112,600 = 4.9%
SAUDI ARABIA	10,900,000	10,768,000 = 98.8%	89,000 = 0.8%
ISRAEL	3,850,000	307,400 (?) = 8%	85,100 = 2.2%
KUWAIT	1,440,000	1,369,000 = 95.1%	61,600 = 4.3%
UNITED ARAB EMIRATE	420,000	400,000 = 95%	16,000 = 3.8%
QATAR	270,000	250,000 = 92.4%	16,000 = 5.9%
BAHREIN	294,000	279,000 = 95%	10,800 = 3.7%
OMAN	898,000	890,000 = 98.9%	3,910 = 0.4%
YEMEN (NORTH)	7,740,000	7,738,000 = 100%	1,830 = 0.0%
YEMEN (SOUTH)	1,930,000	1,910,000 = 99.5%	1,020 = 0.1%
TOTAL	139,936,000	130,877,000 = 93.5%	3,713,260 = 2.6%

--Statistics adapted from WORLD CHRISTIAN ENCYCLOPEDIA, 1982.

50,000,000 Muslems in Russia

THE 19TH-CENTURY "Arab awakening" brought a revival of pride in Arab culture and a resentment of foreign domination. Today, forged by powerful economic and political pressures, a new Islamic revival sweeps troubled populations, both Arab and non-Arab, from Africa to Southeast Asia.

Disenchanted with both Western and Communist ways, and fearful of becoming pawns in a superpower struggle, segments of Muslim peoples are making efforts to redefine their societies in Islamic terms – sometimes at the direction of their governments and sometimes in opposition.

The revival takes as many faces as Islam itself, displaying rivalries among ethnic and religious groups, economic classes, and political parties. The religion revealed to Muhammad in the seventh century has spread over a mosaic of cultures: Turkish, Persian, Berber, Kurdish, Pushtun, and Baluch to name a few.

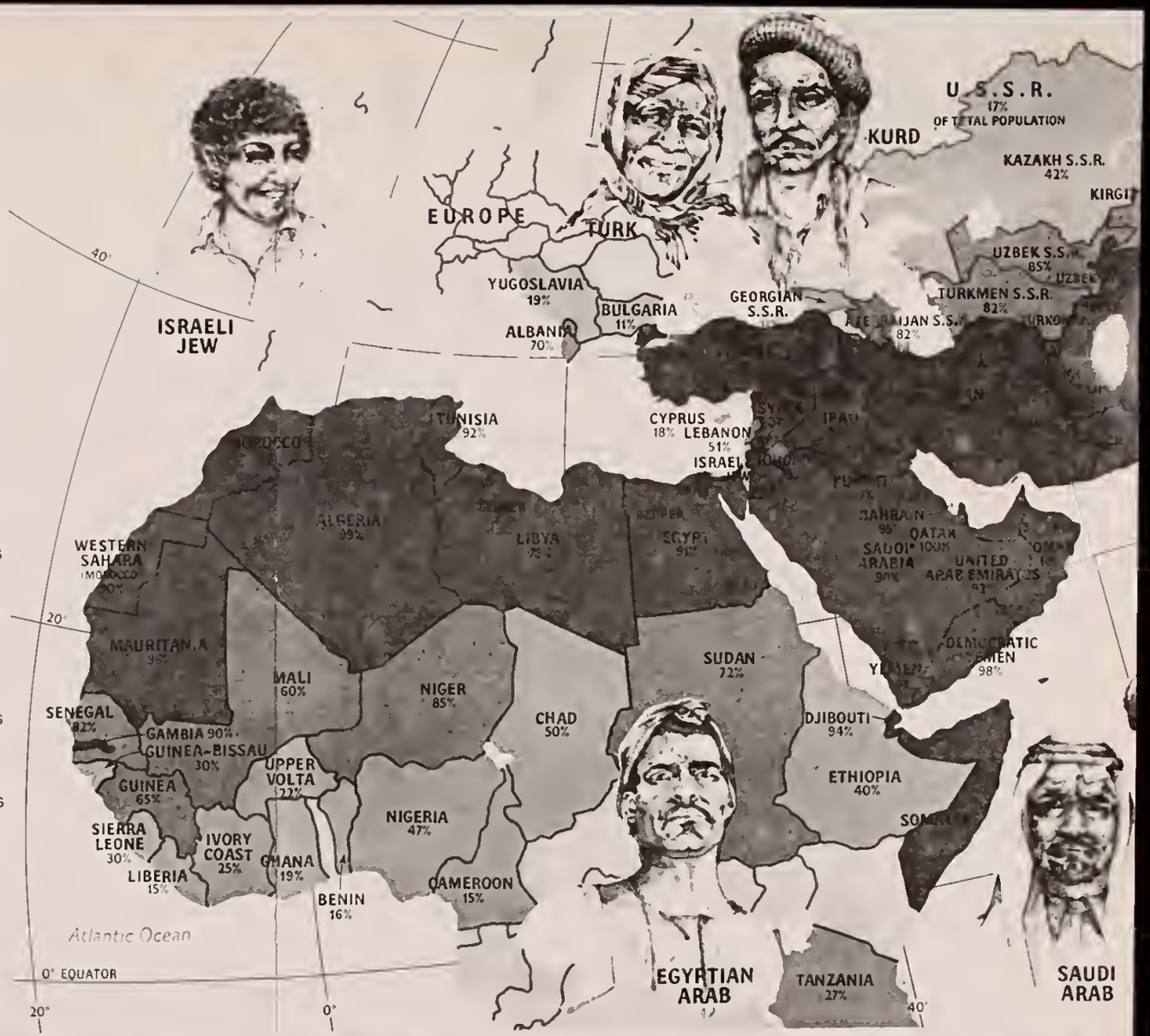
The classic Arabic of the Holy Koran – with its doctrine of one God, the source of creation and judgment – took a special place among a crowd of native languages.

Worshipers of Islam long ago split into two factions – Sunni and Shia – with later subgroups such as the Wahhabi in Saudi Arabia and the Alawite in Syria. More than 85 percent of today's 800 million Muslims follow orthodox, Sunni Islam, a tradition emphasizing the concept of consensus in the community. Eighty million follow Shia Islam, which teaches obedience to a line of divinely guided leaders, or imams. Conflict between Sunni and Shia Muslims is common. But zealots of both factions now reassert their distaste for even modest social change, rallying the masses against Westernization.

To many Muslims the boom of oil-rich nations has proved a mixed blessing – jamming cities with peasants, disrupting social patterns, and sending inflation soaring. Meanwhile the gap between these rich nations and their oil-poor neighbors continually widens.

To the poor and the powerless, Islam's revival offers renewed solidarity as Muslims. They find their confidence in the Koran:

Ye are the best
Of Peoples, evolved
For mankind,
Enjoining what is right,
Forbidding what is wrong,
And believing in God.



Sapporo
Hokkaido
Kushiro
Hakodate
Vladivostok
Chongjin
Huhehot
Peking
Mukden
Anshan
NORTH KOREA
Pyongyang
Wonsan
Aomori
Akita
Morioka
Sendai
Niigata
Tientsin
Luta
Taiyuan
Shihkiachwang
Seoul
SOUTH KOREA
Inchon
Taegu
Pusan
Kanazawa
Kyoto
Kobe
Tokyo
Yokohama
Nagoya
Osaka
Wakayama
Hiroshima
Kitakyushu
Nagasaki
Kagoshima
Matsuyama
Tsinan
Tsingtao
Chengchow
CHINA
Nanking
Wuhan
Soochow
Shanghai
Hangchow
Changsha
Nanchang
Ningpo
Wenchow
Hengyang
Foochow
Kanchow
Amoy
Taipei
Taichung
Canton
Swatow
Tainan
TAIWAN
Nanning
Hong Kong
(Br)
Haikow
Hainan
Laoag
Baguio
Luzon
Quezon City
Da-Nang
Manila
Batangas
PHILIPPINES
Nha Trang
Iloilo
Cebu
Bacolod
Butuan
Mindanao
Zamboanga
Davao
Kota Kinabalu
Kinabalu 4101
BRUNEI
SABAH
Sandakan
SARAWAK
Kuching
Manado
Halmahera
Samarinda
Balikpapan
Ternate
MALUKU
BORNEO
SULAWESI
Palopo
Banjarmasin
INDONESIA
Ujung Pandang
Semarang
Surabaya
Malang
Flores
Kupang
Timor
Marianas Islands (US)
Guam (US)
Caroline Islands
(US Trust Territory)
Marshall Islands
Manokwari
Fakfak
Jayapura
Puncak Jaya 5030
IRIAN JAYA
Bismarck Archipelago
Wewak
New Ireland
Rabaul
Madang
Lae
New Britain
Bougainville
PAPUA NEW GUINEA
Popondetta
Port Moresby
SOLOMON IS
C. York
Darwin
Midway Is (US)
Tropic of Cancer
International Dateline
Equator
KIRIBATI
Phoenix Islands (US Br)
TUVALU
WESTERN SAMOA
15°
VANUATU
FIJI
Suva
Cairns
Daly Waters
NORTHERN TERRITORY
Forsayth
Townsville
Cloncurry
Mt. Isa
Mackay
Hughenden
Port Hedland
Roebourne
North West C
Mt Bruce 1227
New Caledonia (Fr)
Loyalty Is (Fr)
Noumea
TONGA
WESTERN AUSTRALIA
Alice Springs
Rockhampton
Mt. Woodroffe 1440
QUEENSLAND
Bundaberg
Tropic of Capricorn
Meekatharra
AUSTRALIA
Oodnadatta
Quilpie
Brisbane
Toowoomba
Geraldton
SOUTH AUSTRALIA
Marree
Grafton
Kalgoorlie
Bourke
Armidale
Perth
Fremantle
Bunbury
Northam
Deakin
Tarcoola
Broken Hill
NEW SOUTH WALES
Port Augusta
Dubbo
Newcastle
30°
Kermadec Is (NZ)
Port Pirie
Port Lincoln
Esperance
Albany
C Leeuwin
Adelaide
Mildura
Sydney
Wollongong
Canberra
Mt. Kosciusko 2230
Bendigo
VICTORIA
Mt. Gambier
Geelong
Melbourne
North C
North Island
Auckland
Gisborne
Bass Str.
Burnie
Launceston
Mt Ossa 1617
TASMANIA
Hobart
South East C.
Palmerston North
Napier
NEW ZEALAND
Nelson
Wellington
Greymouth
Mt. Cook 3764
Christchurch
South Island
Timaru
Dunedin
45°

EC 41 (8)

FIG. 1

ISLANDS AND CITIES

OF

INDONESIA

p. xvi

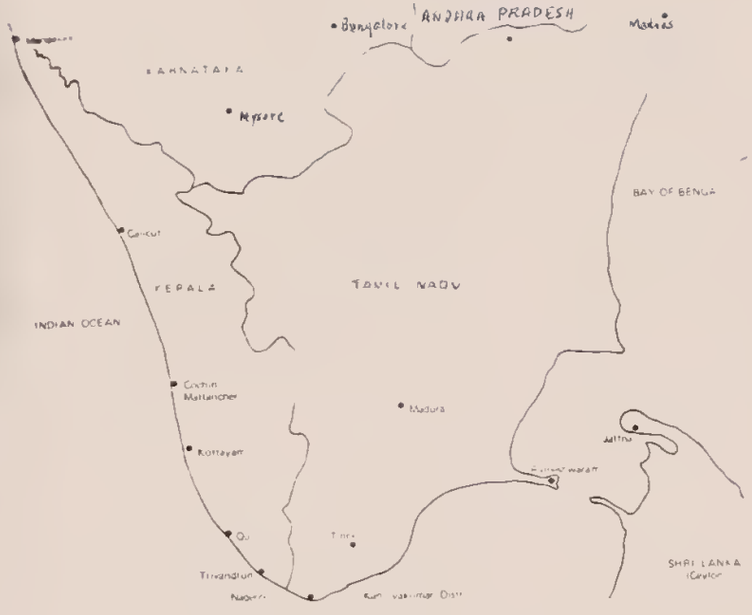
FIG. 9

RELIGIONS OF INDONESIA

E. C. Smith
God's Miracles: Indonesian Church Growth (1970) p. 50.

(9)

p. 49



MAP 1 — SOUTH INDIA

D. A. McGavran
Ethnic Realities and the Church. Lessons from India (1974)

p. 18

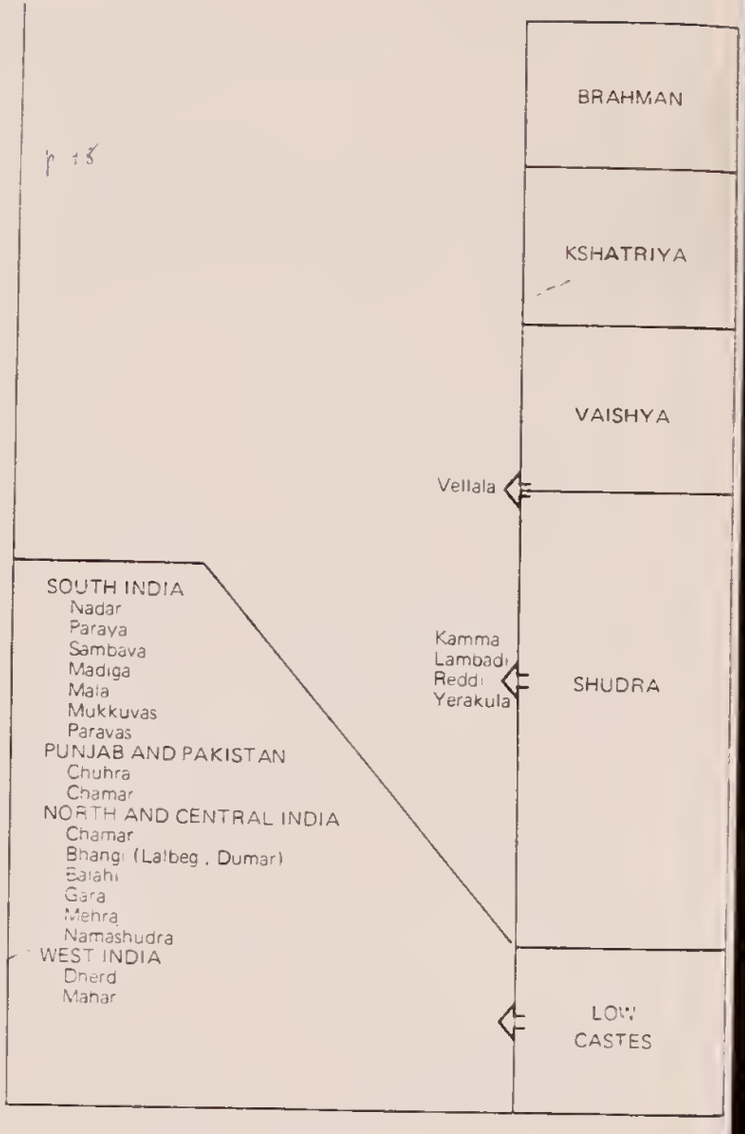


Fig. 2 Major People Movements from Caste

EC 41

CHRONOLOGY OF MODERN ASIA

INDIA

1800

RULE OF MOGULS AND

BRITISH EAST INDIA COMPANY

1820

1840

SEPOY MUTINY (1857)

1860

GOVERNMENT OF INDIA ACT (1858)

. Queen Victoria, Empress of India (1877)

1880

. Indian National Congress (1885)

BRITISH EMPIRE

1900

. Muslim League (1906)
. Morley-Minto Reform (1909)

. Government of India Act (1919)
Amritsar Massacre (1919)

1920

. Constitution for India (1935)

1940

PAKISTAN (1947-)

. Nehru as Prime Minister (1952)

INDIA (1947-)
·Seizes Goa (1961)
.China Invades India
.Death of Nehru (1964)
.Indira Gandhi as Prime Minister (1967)
.First Nuclear Bomb (1974)

1960

PAKISTAN (1947-71)

BANGLA DESH (1971-)

1980

CHINA

CH'ING DYNASTY

(1644-1912)

. First Opium War (1839-42), Treaty of Nanking

TAIPING REBELLION (1850-1864)

. Second Opium War (1859-60)

Emperess Dowager Tzu-hsi in Power (1861-1908)

. Sino-Japanese War (1895)
. Open Door Notes (1899)
. Boxer Rebellion (1899-1901)

. Yuan Shih-kai (1911)

JAPANESE OCCUPATION OF TAIWAN (1895-1945)

.Sun Yat-sen elected (1912)
.Twenty-one Demands (1915)
.May Fourth Movement (1919)

REPUBLIC OF CHINA (1912-)
·Nationalist Government at Nanking (1927)
·Long March (1934)

MANCHUKUO 1932-1945

.Japanese Occupation in World War II

CIVIL WAR (1945-1949)

PEOPLES REPUBLIC OF CHINA (1949-)
·"One Hundred Flowers" Campaign (1957)
·"Great Leap Forward," Sino-Soviet Rift (1958)
·Explodes Nuclear Device (1964)
·Great Proletarian Cultural Revolution (1966-69)
·Nixon Visit & Entry to U.N. (1971-72)

TAIWAN (ROC)

US Gives Diplomatic Recognition (1979)
US Abrogates Defense Treaty with Taiwan (1980)

KOREA

YI

(1392-1910)

.Japan Opens Korea (1876)

JAPANESE RULE (1910-1945)

Korean War (1950-53)

NORTH KOREA

SOUTH KOREA

·Rhee Falls (1960)

.Park Assinated (1979)

JAPAN

TOKUGAWA

(1603-1867)

.Perry Visit, Opening of Japan (1854)

MEIJI (1867-1912)

.Liberal Party Founded (1880)

.Constitution (1889)
.Sino-Japanese War (1895)
.Emergence of Genro (1900)
.Russo-Japanese War (1905)

TAISHO (1912-1926)

SHOWA (1926-)
·End of Party Government in Japan (1932)
·Military Coup (1936)

Pearl Harbor Attack (1941)
World War II (1941-45)

·New Constitution (1947)
AMERICAN OCCUPATION (1945-1952)

.Production Soars (1958)

Prepared by Charles W. Weber.

COURSE TITLE: Contemporary Asian Christianity COURSE NO.: EC 41

PROFESSOR: S.H. Moffett

TBA use only: (1)

NO. ENROLLED: ____

PLEASE TYPE AND DOUBLE SPACE

TITLE (PLEASE STAR * REQUIRED TEXTS)	AUTHOR	PUBLISHER	pb?	No. in Stock	No. Ordered/Date	No. Rec'd/Date	Status or	No. Reordered/Date	No. Reorder Rec'd/Date
Christians in the Arab East.	Robt. B. BETTS	J. Knox							
* The Growing Seed: Christian Church in Indonesia.	F.L. COOLEY.	N.C.C.(1)							
The Island Churches of the So. Pacific.	C.W. FORMAN	Orbis							
* Ethnic Realities..:Lessons From India	D. McGAVRAN	Wm. Carey							
The Story of the Church in India/Pakistan	S. NEILL	Eerdmans							
Nepal and the Gospel of God	Jon. LINDELL	Kathmandu(2)							
A Center of Growth: Kachin Baptist.., Burma	H.G. TEGENFELD	W. Carey							
Hist. of Lutheran Churches in New Guinea.	G. FUGMAN	Goroka(3)							
Seeing the Church in the Philippines.	A.L. TUGGY, R. TOLIVER	Manila(4)							
* Asian Voices in Christian Perspective.	G.H. ANDERSON ed	Orbis							

Notes on publishers:

1. N.Y.: D.O.M., N.C.C., 1982
2. Kathmandu: United Mission to Nepal, 1979
3. Goroka, Papua: Melanesian Inst., 1972
4. Manila, Philipp.: OMF Publ., 1972

TBA, 5/84:500

EC 41. Contemporary Asian Christianity
Recommended Reading List.

East Asia.

Jones, F.P. ed., Documents of the Three-Self Movement. N.Y.: DFM,NCC, 1963
Jones, F.P., The Church in Communist China: A Protestant Appraisal. N.Y., F.Pr. 1962
Chu, Michael, The New China: A Catholic Response. N.Y.: Paulist, 1977
Orr, Robt. G., Religion in China. N.Y.: Friendship Press, 1980
Patterson, G.N., Christianity in Communist China. Waco Tex.: World, 1969
Spae, J.J., Church and China: Toward Reconciliation. Chicago: Inst. Rel. & Cul. '80
Fung, Raymond, Households of God on China's Soil.

Phillips, James, From the Rising of the Sun. Maryknoll: Orbis, 1981
Young, John M.L., The Two Empires in Japan. Phila.: Presb. & Ref., 1958
Yamamori, Tetsunao, Church Growth in Japan. S. Pasadena: Wm. Carey, 1974

Shearer, Roy, Wildfire:Church Growth in Korea. Grand Rapids: Eerdmans, 1966
Biernatzki, Wm. E., Korean Catholicism in the 70s. Maryknoll: Orbis, 1975
Hanson, E.O., Catyolic Politics in China and Korea. Maryknoll: Orbis, 1980
Clark. Moffett, S.H., The Christians of Korea. N.Y.: Friendship Press, 1962
Clark, Allen D., A History of the Korean Church. Seoul: CLS
Allan, John, The Rising of the Moon: An Examination of Sun Myung Moon and his Unification Church. Gt. Britain: Hunt Barnard, 1980
EACC, The Christian Prospect in Eastern Asia: Bangkok Report. N.Y.: Friendship Press, 1950.

South Asia and Oceania.

Haywood, V.E.W., The Church as Christian Community: Three Studies of North Indian Churches.
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Deats, Richard L. Nationalism and Christianity in the Philippines. Dallas: Southern Meth. Univ., 1967

FORMAN, Charles W. The Island Churches of the S. Pacific, Maryknoll NY: Orbis, 1982
William Conley. The Kalimantan Kenyah: A study of Tribal Conversion. Nutley, NJ: Presb + Reformed, 1973

W.G.T. Small, ed. A Hist of the Methodist Ch in Ceylon 1814–1964 (Colombo. Wesley Press. 1964)

Jn. N. Hollister. The Centenary of The Methodist Ch in Southern Asia (Lucknow, India: Lucknow Pub. House, 195

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CONTEMPORARY ASIAN CHRISTIANITY (West and South Asia)
Fall, 1985. Mr. Moffett

OUTLINE

I. The Asian Context

Geographic divisions and national boundaries
Impressions and statistics
The historical background

Reading ref.: D. Barrett, World Christian Encyclopedia (1982)

II. West Asia: The Middle East

Survey
Focus on Lebanon

Reading ref.: Kenneth Cragg, Call of the Minaret (1964)
Norman Horner, "The Future of Christian Mission in Lebanon", Int'l Bulletin of Missionary Research, Oct. 1984, p.146 ff.

III. Asian Frontiers: Focus on Nepal

Ref.: Jonathan Lindell, Nepal and the Gospel of God (1979)

IV. Oceania

Focus on Vanuatu
The South Pacific: Lessons in third world missions
Papua New Guinea

Ref.: Charles Forman, The Island Churches of the South Pacific (1982)

V. Indonesia

Mission in a pluralistic nation
Lessons in types of church growth

Ref.: Frank Cooley, The Growing Seed: The Christian Church in Indonesia (1982)
Ebbie C. Smith, God's Miracles: Indonesian Church Growth (1970)

VI. India

Asian critics and Christian answers
Christian unity: the Church of South India
Ethnic barriers to Christian unity

Ref.: Lesslie Newbigin, A South India Diary (1951)
Donald McGavran, Ethnic Realities and the Church: Lessons from India (1979)

Recommended Reading List

South Asia and Oceania

Haywood, V.E.W., The Church as Christian Community: Three Studies of North Indian Churches
Hoefer, Herbert E., Debate on Mission: Issues from the Indian Context. Madras: Gurukal Luth. Th. Coll., 1979
McGavran, Donald, Ethnic Realities and the Church: Lessons from India. S. Pasadena: Carey, 1979
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Deats, Richard L., Nationalism and Christianity in the Philippines. Dallas: Southern Methodist University, 1967
Forman, Charles W., The Island Churches of the South Pacific. Maryknoll, N.Y.: Orbis, 1982

Islamic (West) Asia:

Chacour, Bloodbrothers: A Palestinian Christian Struggles for Reconciliation in the Middle East. Grand Rapids, MI: Zondervan, 1984
Cragg, Kenneth, The Call of the Minaret. N.Y.: Oxford University Press., 1964
McCurry, Don M., ed., The Gospel and Islam: A 1978 Compendium. Monrovia, CA: MARC, 1979
McNee, Peter, Crucial Issues in Bangladesh. S. Pasadena: William Carey, 1976
Miller, William M., Ten Muslims Meet Christ. Grand Rapids, MI: Eerdmans, 1969
Parshall, Phil, Bridges to Islam: A Christian Perspective on Folk Islam. Grand Rapids, MI: Baker Book, 1983
Smith, Wilfred Cantwell, Islam in Modern History. Princeton: Princeton U. Press, 1957
VanderWerff, Lyle L., The Christian Mission to Muslims: The Record (Wm. Carey: Pasadena, 1934
Wilson, J. Christy, Jr., Afghanistan: The Forbidden Harvest. Elgin, IL: David C. Cook, 1981

Suggested topics for the term paper.

One 15-page paper will be required on one of the suggested topics below, OR on a subject of your own choice which must be approved by the professor. The paper is due on the date assigned for the final exam according to Seminary regulations. That is **Thursday, December 19th,** at 2:30PM. However, you are strongly advised to hand them in a week earlier, Thursday, December 12th. Papers may be turned in to Ms. Nancy Berman, Room 105, 21 Dickinson Street. Topics are grouped in themes.

Evangelism and Church Growth

Asia's Fastest Growing Churches. What Makes them Grow? (Choose a group, and compare, or analyze a single example, or survey growth in a country)
The Most Difficult Missions: Signs of progress, major obstacles, strategies
Third-World Missions in Asia
Revivals as a Factor in Asian Church Life
The Homogeneous Unit Principle as a Strategy for Asian Mission
Mission as Dialogue in Asia
Where are the Unreached in Asia?
Christian-Muslin Relations: The Major Problems

The Wider Aspects of Missions

The Problem of Hunger in Asia
Poverty as an Obstacle to the Gospel in Asia
Church-State Relations in any one Asian Country
Christians and Human Rights in Asia
Medical or Education or Urban or Agricultural Mission in any One Asian Country
Caste as an Obstacle or a Channel for Christian Contacts in India

History

Trace the history of a denomination in some Asian country

Ecumenics and Church Relations

The East Asian Christian Council: Strengths and Weaknesses. (Or a National Council)
Division and Schism in Asian Christianity. What are the Tensions?
The RIse of Pentecostalism in Asia
Changing Patterns in Church-Mission Relations (denominational, or country survey)
Comparison of Catholic and Protestant Missions in Asia
The Church of South India: A Pioneering Union
The Asian Church Councils on Evangelism: Melbourne and Pattaya. A Critical Comparison
The Church of North India: A New Reality

EC 41 (5)

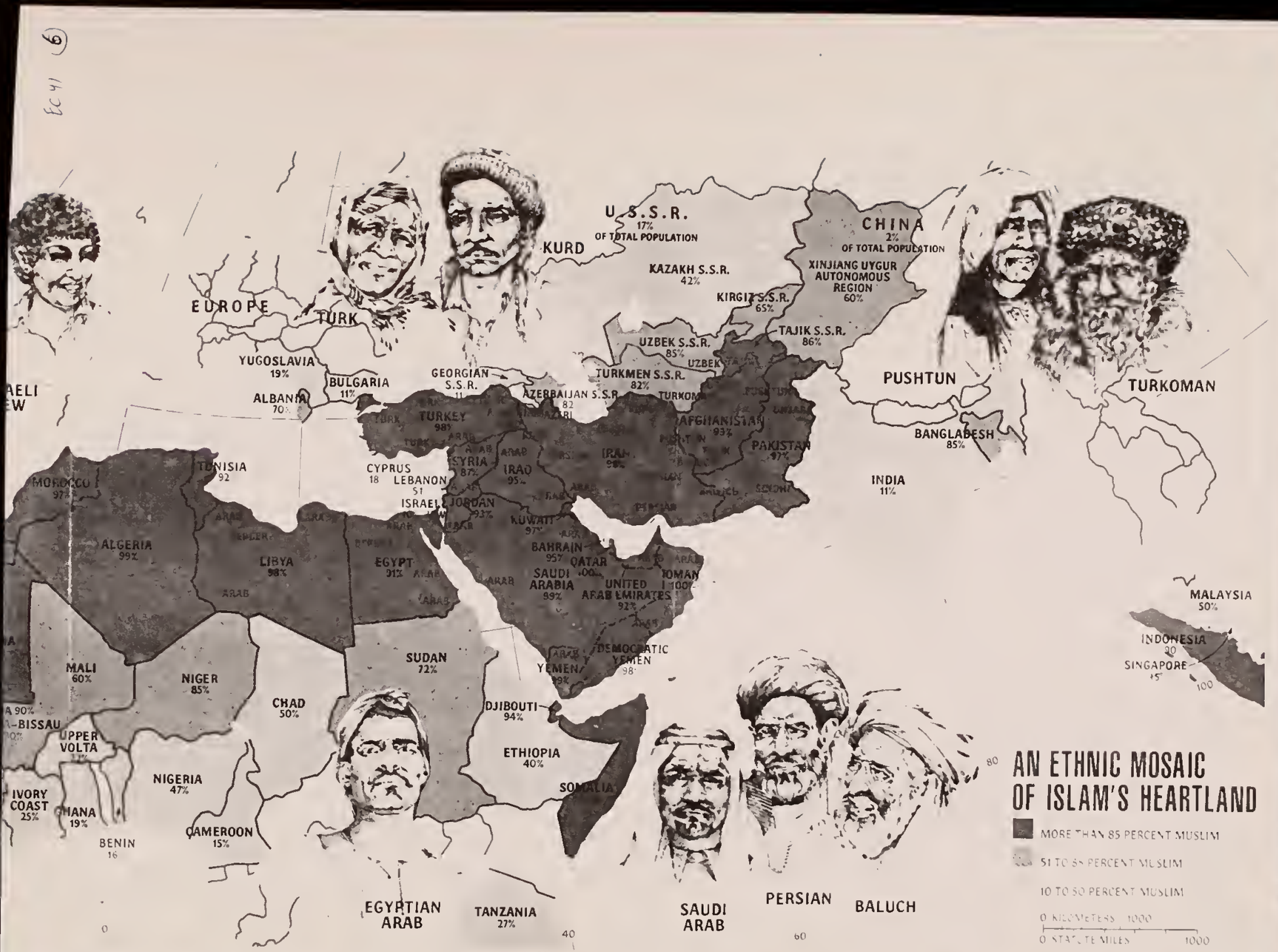
THE MIDDLE EAST (West Asia)

15 Countries (listed below according to size of Christian community)
140 million people
- 131 million Muslims (93.5% of population)
- 3.8 million Christians (2.7% of population)
- 3.4 million Jews (2.4% of population--all but about 20,000 in Israel)

	Population	Muslims	Christians
LEBANON	3,350,000 (?)	1,900,000 (?) = 57%	1,400,000 (?) = 42%
SYRIA	8,536,000	7,645,000 = 90%	764,000 = 9%
IRAQ	13,145,000	12,580,000 = 96%	463,500 = 2.6%
IRAN	38,500,000	37,700,000 = 98%	333,300 = 0.9%
TURKEY	45,363,000	45,000,000 = 99.2%	244,000 = 0.5%
			3,204,800
JORDAN	3,300,000	2,122,000 = 93%	112,600 = 4.9%
SAUDI ARABIA	10,900,000	10,768,000 = 98.8%	89,000 = 0.8%
ISRAEL	3,850,000	307,400 (?) = 8%	85,100 = 2.2%
KUWAIT	1,440,000	1,369,000 = 95.1%	61,600 = 4.3%
UNITED ARAB EMIRATE	420,000	400,000 = 95%	16,000 = 3.8%
QATAR	270,000	250,000 = 92.4%	16,000 = 5.9%
BAHREIN	294,000	279,000 = 95%	10,800 = 3.7%
OMAN	898,000	890,000 = 98.9%	3,910 = 0.4%
YEMEN (NORTH)	7,740,000	7,738,000 = 100%	1,830 = 0.0%
YEMEN (SOUTH)	1,930,000	1,910,000 = 99.5%	1,020 = 0.1%
TOTAL	139,936,000	130,877,000 = 93.5%	3,713,260 = 2.6%

--Statistics adapted from WORLD CHRISTIAN ENCYCLOPEDIA, 1982.

50,000,000 Muslems in Russia


EUROPE
TURK
KURD
U.S.S.R.
17%
OF TOTAL POPULATION
CHINA
2%
OF TOTAL POPULATION
XINJIANG UYGUR AUTONOMOUS REGION
60%
KAZAKH S.S.R.
42%
KIRGIZ S.S.R.
65%
TAJIK S.S.R.
86%
UZBEK S.S.R.
85%
UZBEK
TURKMEN S.S.R.
82%
TURKOM
PUSHTUN
TURKOMAN
YUGOSLAVIA
19%
BULGARIA
11%
ALBANIA
70%
GEORGIAN S.S.R.
AZERBAIJAN S.S.R.
82
TURKEY
98%
AFGHANISTAN
93%
PAKISTAN
97%
BANGLADESH
85%
INDIA
11%
IRAN
98%
IRAQ
95%
SYRIA
87%
CYPRUS
18
LEBANON
51
ISRAEL
JORDAN
93%
KUWAIT
97%
BAHRAIN
95%
QATAR
100%
SAUDI ARABIA
89%
UNITED ARAB EMIRATES
92%
OMAN
100%
TUNISIA
92
MOROCCO
97%
ALGERIA
99%
LIBYA
98%
EGYPT
91%
MALAYSIA
50%
INDONESIA
20
SINGAPORE
15
100
SUDAN
72%
YEMEN
99%
DEMOCRATIC YEMEN
98
MALI
60%
NIGER
85%
CHAD
50%
DJIBOUTI
94%
ETHIOPIA
40%
SOMALIA
UPPER VOLTA
NIGERIA
47%
IVORY COAST
25%
GHANA
19%
BENIN
16
CAMEROON
15%
TANZANIA
27%
EGYPTIAN ARAB
SAUDI ARAB
PERSIAN
BALUCH
0
40
60
80
AN ETHNIC MOSAIC OF ISLAM'S HEARTLAND
MORE THAN 85 PERCENT MUSLIM
51 TO 85 PERCENT MUSLIM
10 TO 50 PERCENT MUSLIM
0 KILOMETERS 1000
0 STATUTE MILES 1000

Caroline Islands
(U S Trust Territory)
Marianas Islands (U S)
Guam (U S)
Marshall Islands
Tropic of Cancer
International Dateline
Equator
Tropic of Capricorn
Midway Is (U S)
Phoenix Islands (U S Br)
Kermadec Is (N Z)
15°
30°
45°
Sapporo
Hokkaido
Kushiro
Hakodate
Aomori
Akita
Morioka
Niigata
Sendai
Tokyo
Yokohama
Kanazawa
Kyoto
Kobe
Osaka
Nagoya
Wakayama
Matsuyama
Kitakyushu
Nagasaki
Kagoshima
Hiroshima
Pusan
Seoul
Pyongyang
Wonsan
Vladivostok
Chongjin
Mukden
Anshan
Peking
Tientsin
Lüta
Tsingtao
Taiyuan
Tsinan
Chengchow
Nanking
Shanghai
Wuhan
Hangchow
Nanchang
Hengyang
Foochow
Taipei
Taichung
TAIWAN
Canton
Hong Kong
Hainan
Luzon
Quezón City
Manila
PHILIPPINES
Iloilo
Cebu
Butuan
Mindanao
Davao
Zamboanga
Kota Kinabalu
Sandakan
BRUNEI
SABAH
SARAWAK
Kuching
Manado
Ternate
MALUKU
Manokwari
Halmahera
Semarinda
Balikpapan
BORNEO
Banjarmasin
SULAWESI
Palopo
Ujung Pandang
Surabaya
Malang
Flores
Kupang
Timor
Jayapura
IRIAN JAYA
Bismarck Archipelago
New Ireland
Rabaul
Wewak
Madang
Lae
New Britain
PAPUA NEW GUINEA
Popondetta
Port Moresby
C. York
Bougainville
SOLOMON IS
KIRIBATI
TUVALU
WESTERN SAM
VANUATU
FIJI
Suva
New Caledonia (Fr)
Loyalty Is (Fr)
Noumea
Darwin
Daly Waters
NORTHERN TERRITORY
Cairns
Forsayth
Townsville
Cloncurry
Mt. Isa
Mackay
Hughenden
Rockhampton
Bundaberg
Port Hedland
Roebourne
North West C
Mt Bruce 1227
Alice Springs
WESTERN AUSTRALIA
QUEENSLAND
Mt Woodroffe 1549
Meekatharra
Quilpie
Brisbane
Toowoomba
Oodnadatta
SOUTH AUSTRALIA
Marree
Bourke
Grafton
Armidale
Geraldton
Kalgoorlie
Tarcoola
Broken Hill
NEW SOUTH WALES
Dubbo
Newcastle
Perth
Fremantle
Northern
Deakin
Port Augusta
Port Pirie
Port Lincoln
Sydney
Wollongong
Bunbury
Esperance
Albany
Adelaide
Mildura
Canberra
Mt Kosciusko 2230
Bendigo
VICTORIA
Melbourne
Mt. Gambier
Geelong
Bass Str.
Launceston
Burnie
Mt Ossa 1617
Hobart
TASMANIA
South East C.
North C
North Island
Auckland
Gisborne
Napier
Palmerston North
NEW ZEALAND
Wellington
Nelson
Greymouth
Christchurch
South Island
Mt Cook 3764
Timaru
Dunedin
Invercargill
South West C

EC 41 (8

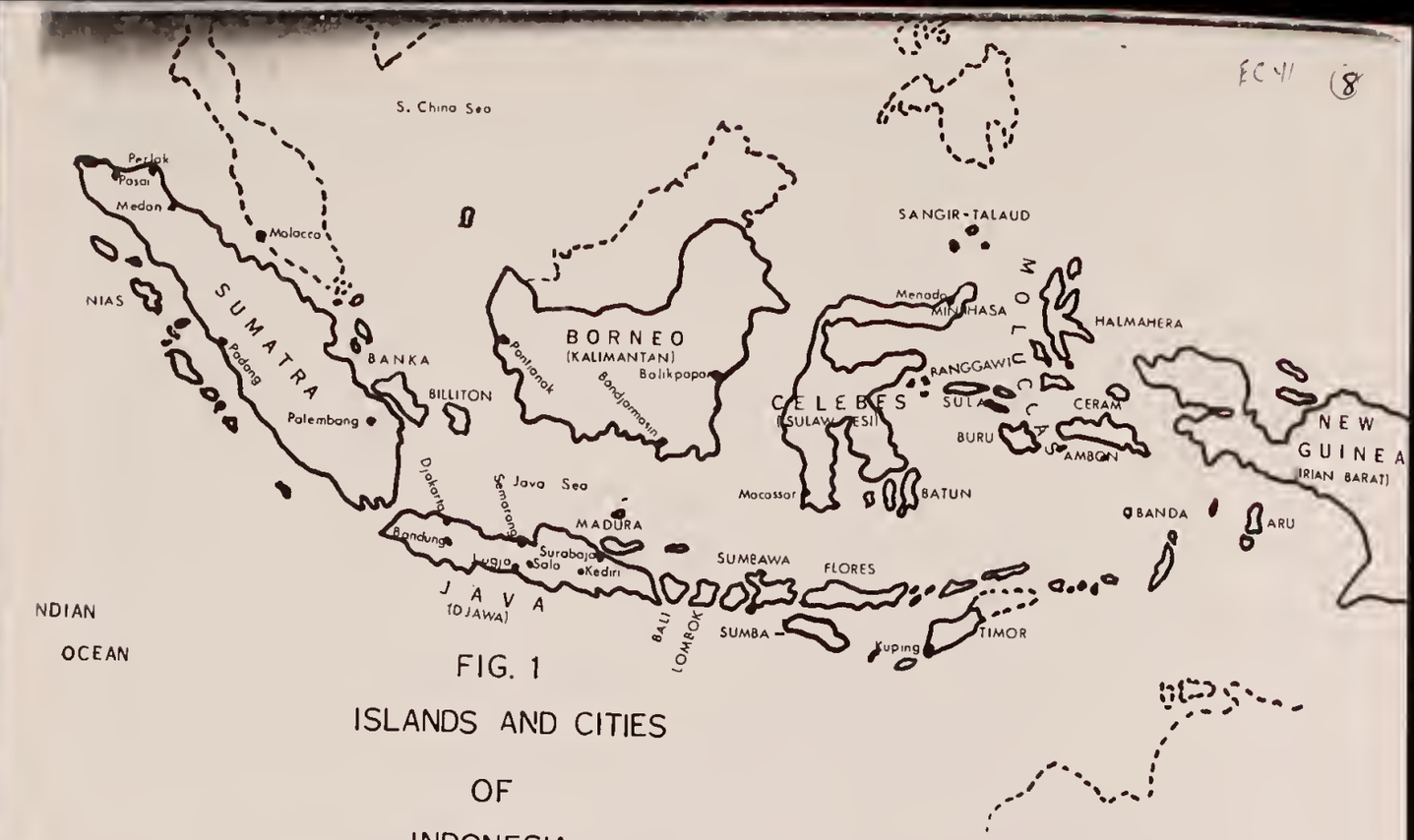


FIG. 1

ISLANDS AND CITIES

OF

INDONESIA

p. XVI

FIG. 9

RELIGIONS OF INDONESIA

E. C. Smith
God's Miracles: Indonesian Church Growth (1970) p. 50.

EC41 (9

p. 14

MAP 1 — SOUTH INDIA

D. A. McGavran
Ethnic Realities and the Church. Lessons from India (1974)

p. 18

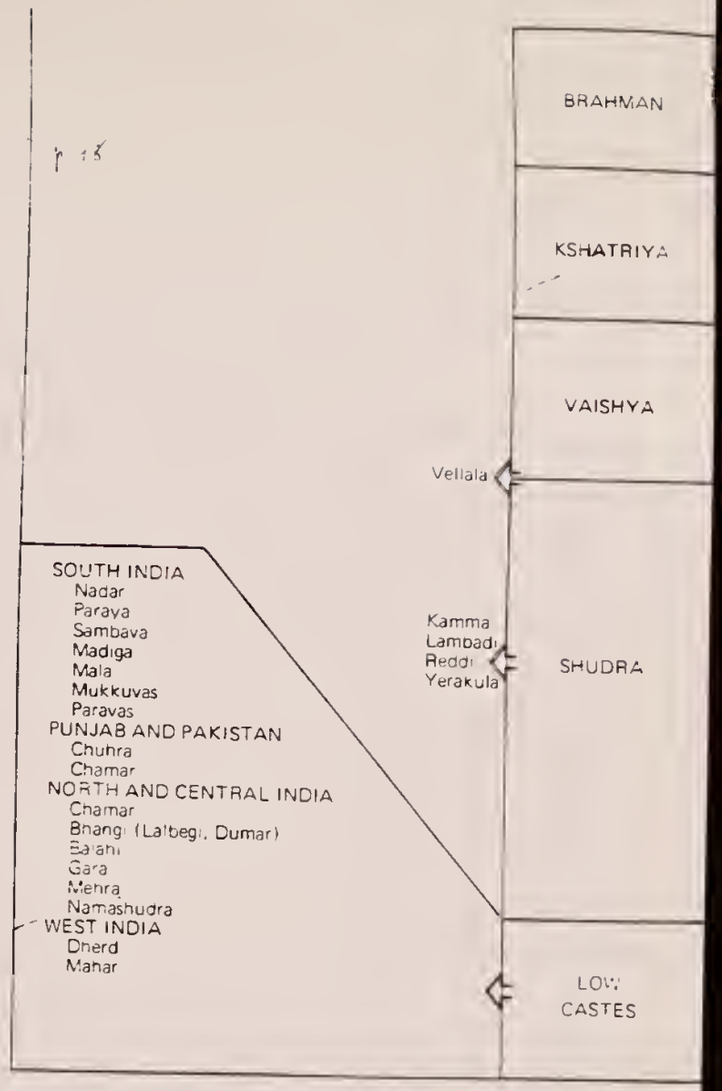
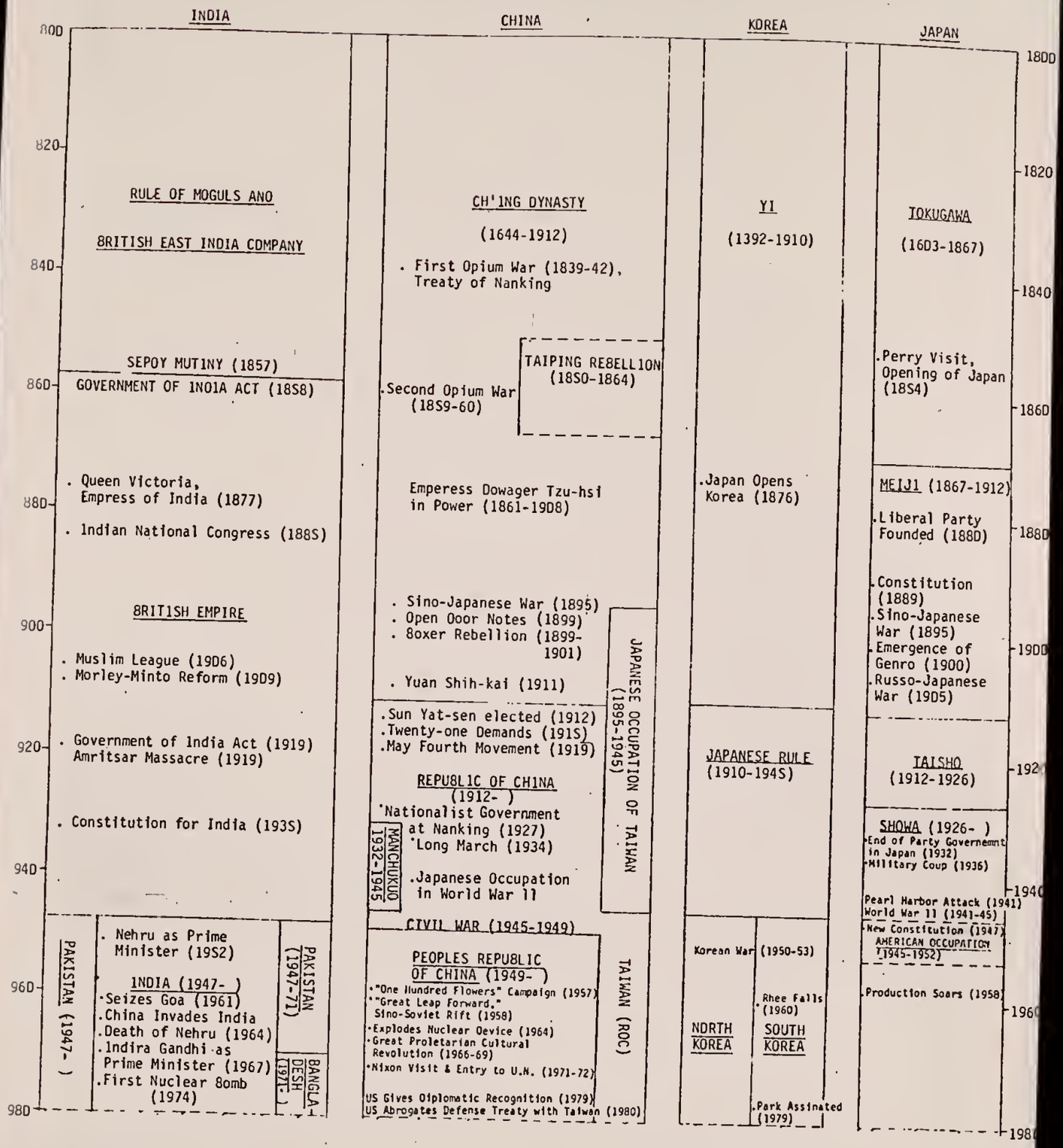


Fig. 2 Major People Movements from Caste

EC 41 (10)

CHRONOLOGY OF MODERN ASIA



Prepared by Charles W. Weber.

COURSE TITLE: Contemporary Asian Christianity COURSE NO.: EC 41

PROFESSOR: S.H. Moffett

TBA use only: (1)

NO. ENROLLED: ____

PLEASE TYPE AND DOUBLE SPACE

TITLE (PLEASE STAR * REQUIRED TEXTS)	AUTHOR	PUBLISHER	pb?	No. in Stock	No. Ordered/Date	No. Rec'd/Date	Status or	No. Reordered/Date	No. Reorder Rec'd/Date
Christians in the Arab East.	Robt. B. BETTS	J. Knox							
* The Growing Seed: Christian Church in Indonesia.	F.L. COOLEY.	N.C.C.(2)							
The Island Churches of the So. Pacific.	C.W. FORMAN	Orbis							
* Ethnic Realities..:Lessons From India	D. McGAVRAN	Wm. Carey							
The Story of the Church in India/Pakistan	S. NEILL	Eerdmans							
Nepal and the Gospel of God	Jon. LINDELL	Kathmandu(1)							
A Center of Growth: Kachin Baptist.., Burma	H.G. TEGENFELD	W. Carey							
Hist. of Lutheran Churches in New Guinea.	G. FUGMAN	Goroka(3)							
Seeing the Church in the Philippines.	A.L. TUGGY, R. TOLIVER	Manila(4)							
* Asian Voices in Christian Perspective.	G.H. ANDERSON ed	Orbis							

Notes on publishers:

1. N.Y.: D.O.M., N.C.C., 1982
2. Kathmandu: United Mission to Nepal, 1979
3. Goroka, Papua: Melanesian Inst., 1972
4. Manila, Philipp.: OMF Publ., 1972

TBA, 5/84:500

EC41. CONTEMPORARY ASIAN CHRISTIANITY

Mr. Moffett. Spring 1983

Course description. After a brief review of 19th century mission expansion and the legacy of its colonialist image, the course will center on changing patterns of missions in the twentieth century and the rise of the Asian churches. It will offer regional surveys of rapid church growth, resistance to Christian expansion, and areas both national and social still unreached. Discussions will consider some of the basic problems of Asian Christianity such as church-mission tensions, encounter with other religions, the church and communism, and church-state relationships.

Textbook. There is no adequate textbook available for the course. Recommended for purchase as importance reference sources are at least one, and possibly two of the following:

World Christianity, vol. 2: Eastern Asia. D.C.E. Liao, ed., 1979.
World Christianity, vol. 3: South Asia. R.E. Hedlund, ed., 1980
World Christianity, vol. 1: Middle East. D.M. McCurry, ed., 1979
(This year's course will stress Eastern and South Asia more than the Middle East.)

Requirements.

1. In addition to readings as assigned in the above texts, 900 pages of reading from the list of recommended books (attached separately) will be required as follows:

300 pages on Eastern Asia.
300 pages on South Asia.
300 pages of your choice (as approved by professor)

2. Two book reports will be required, each of 1½ pages, including a summary or outline of the book, and your personal critique, whether positive or negative.

3. A late mid-term test, tentatively scheduled for March 28.

4. One 15-page term paper will be required on one of the suggested topics (list attached separately), OR on a subject of your own choice (which must be approved by the professor).

Schedule.

January 31.	First class.
March 7	First book report due.
March 28.	Mid-term test.
April 25.	Second book report due.
May	Term report due on date assigned for final exam.

Term papers and book reports may be turned in to Mrs. Elizabeth Meirs in Room 118, Hodge. Any requests for time extensions or absences must be made to the office of Professional Studies, Ms. Rudiselle, in Room 113, Hodge.

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EC 41. Contemporary Asian Christianity
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Jones, F.P., The Church in Communist China: A Protestant Appraisal. N.Y., F.Pr. 1962
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Spae, J.J., Church and China: Toward Reconciliation. Chicago: Inst. Rel. & Cul. '80
Fung, Raymond, Households of God on China's Soil. Maryknoll: Orbis, 1983
G. Thompson Brown, Christianity in the People's Republic of China. Atlanta: John Knox, 1983
Phillips, James, From the Rising of the Sun. Maryknoll: Orbis, 1981
Young, John M.L., The Two Empires in Japan. Phila.: Presb. & Ref., 1958
Yamamori, Tetsunao, Church Growth in Japan. S. Pasadena: Wm. Carey, 1974

Shearer, Roy, Wildfire:Church Growth in Korea. Grand Rapids: Eerdmans, 1966
Biernatzki, Wm. E., Korean Catholicism in the 70s. Maryknoll: Orbis, 1975
Hanson, E.O., Catholic Politics in China and Korea. Maryknoll: Orbis, 1980
Moffett, S.H., The Christians of Korea. N.Y.: Friendship Press, 1962
Clark, Allen D., A History of the Korean Church. Seoul: CLS
Allan, John, The Rising of the Moon: An Examination of Sun Myung Moon and his Unification Church. Gt. Britain: Hunt Barnard, 1980

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Shearer, Roy, Wildfire:Church Growth in Korea. Grand Rapids: Eerdmans, 1966
Biernatzki, Wm. E., Korean Catholicism in the 70s. Maryknoll: Orbis, 1975
Hanson, E.O., Catyolic Politics in China and Korea. Maryknoll: Orbis, 1980
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Gowning, Peter G., Islands Under the Cross. Manila: NCC, 1967
Poethig, Richard P., Philippine Social Issues from a Christian Perspective. Maila: Un. Ch. of Christ, 1963
Tuggy, Arthur L., The Philippine Church: Growth in a Changing Society. Grand Rapids: Eerdmans, 1971
Tuggy, A.L. & R. Toliver, Seeing the Church in the Philippines. Manila: OMF, 1972
Deats, Richard L. Nationalism and Christianity in the Philippines. Dallas: Southern Meth. Univ., 1967

EC 41. Contemporary Asian Christianity 1.
Recommended Reading List.

East Asia.

Jones, F.P. ed., Documents of the Three-Self Movement. N.Y.: DFM,NCC, 1963
Jones, F.P., The Church in Communist China: A Protestant Appraisal. N.Y., F.Pr. 1962
Chu, Michael, The New China: A Catholic Response. N.Y.: Paulist, 1977
Orr, Robt. G., Religion in China. N.Y.: Friendship Press, 1980
Patterson, G.N., Christianity in Communist China. Waco Tex.: World, 1969
Spae, J.J., Church and China: Toward Reconciliation. Chicago: Inst. Rel. & Cul. '80
Fung, Raymond, Households of God on China's Soil.

Phillips, James, From the Rising of the Sun. Maryknoll: Orbis, 1981
Young, John M.L., The Two Empires in Japan. Phila.: Presb. & Ref., 1958
Yamamori, Tetsunao, Church Growth in Japan. S. Pasadena: Wm. Carey, 1974

Shearer, Roy, Wildfire:Church Growth in Korea. Grand Rapids: Eerdmans, 1966
Biernatzki, Wm. E., Korean Catholicism in the 70s. Maryknoll: Orbis, 1975
Hanson, E.O., Catyolic Politics in China and Korea. Maryknoll: Orbis, 1980
Moffett, S.H., The Christians of Korea. N.Y.: Friendship Press, 1962
Clark, Allen D., A History of the Korean Church. Seoul: CLS
Allan, John, The Rising of the Moon: An Examination of Sun Myung Moon and his Unification Church. Gt. Britain: Hunt Barnard, 1980

South Asia and Oceania.

Haywood, V.E.W., The Church as Christian Community: Three Studies of North Indian Churches.
Hoefer, Herbert E., Debate on Mission: Issues from the Indian Context. Madras: Gurukal Luth. Th. Coll., 1979
McGavran, Donald, Ethnic Realities and the Church: Lessons from India. S. Pasadena: Carey, 1979
Pickett, J.W., Christian Mass Movements in India. N.Y.: 1933
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Lindell, Jonathan. Nepal and the Gospel of God. New Delhi: UMN, 1979

Cooley, Frank, Indonesia: Church and Society. N.Y.: Friendship Press, 1968
Pedersen, Paul B., Batak Blood and Protestant Soil. Grand Rapids: Eerdmans, 1970
Peters, G.W., Indonesian Revivial. Grand Rapids: Zondervan, 1973
Smith, Ebbie C., God's Miracles: Indonesian Church Growth. S. Pasadena: Carey, '70
Kraemer, Hendrik, From Missionfield to Independent Church. London: SCM, 1958

Gowning, Peter G., Islands Under the Cross. Manila: NCC, 1967
Poethig, Richard P., Philippine Social Issues from a Christian Perspective. Maila: Un. Ch. of Christ, 1963
Tuggy, Arthur L., The Philippine Church: Growth in a Changing Society. Grand Rapids: Eerdmans, 1971
Tuggy, A.L. & R. Toliver, Seeing the Church in the Philippines. Manila: OMF, 1972
Deats, Richard L. Nationalism and Christianity in the Philippines. Dallas: Southern Meth. Univ., 1967

EC 41. Contemporary Asian Christianity.
Suggested topics for the term paper.

One 15-page paper will be required on one of the suggested topics below, OR on a subject of your own choice which must be approved by the professor. The paper is due on the date assigned for the final exam according to seminary regulations. That is Wednesday, May 11, at 2:30 p.m. However, you are strongly advised to hand them in a week earlier, Wednesday, May 4, during the reading week. Papers may be turned in to Mrs. Elizabeth Meirs, in Room 118 Hodge. Topics are grouped in themes.

Evangelism and Church Growth.

Asia's Fastest Growing Churches. What Makes them Grow? (Choose a group, and compare, or analyze a single example, or survey growth in a country)
The Most Difficult Missions: Signs of progress, major obstacles, strategies.
Third-World Missions in Asia.
Revivals as a Factor in Asian Church Life.
The Homogeneous Unit Principle as a Strategy for Asian Mission.
Mission as Dialogue in Asia.
Where are the Unreached in Asia?

The Wider Aspects of Missions.

The Problem of Hunger in Asia.
Poverty as as Obstacle to the Gospel in Asia.
Church-State Relations in any one Asian Country.
Christians and Human Rights in Asia.
The Church in Communist China.
Medical, or Educational or Urban or Agricultural Mission in any one Asian Country.

History.

Trace the history of a denomination in some Asian country.

Ecumenics and Church Relations.

The East Asian Christian Council: Strengths and Weaknesses. (Or a National Council).
Division and Schism in Asian Christianity. What are the Tensions?
The Rise of Pentecostalism in Asia.
The United Churches in Asia: A Critical Review.
Changing Patterns in Church-Mission Relations (Denominational, or country survey).
Comparison of Catholic and Protestant Missions in Asia.
The Church of South India: a Pioneering Union.
The Church of Christ in Japan: Unity Under Tension.
The Asian Church Councils on Evangelism: Melbourne and Pattaya.

Syria Reports Accord Among Lebanese

DAMASCUS, Syria, Oct. 15 (AP) — Three of the most powerful Lebanese militias agreed today to a Syrian-sponsored plan aimed at ending the 10-year-old civil war that has claimed more than 100,000 lives, Syrian officials said.

Dozens of previous agreements between Lebanese Christian and Moslem leaders have collapsed in the last decade. But Syria, the main power broker in Lebanon, has said it is determined to pacify its unruly neighbor.

Even sources among the Christians — traditionally the group most hostile to Syrian intervention — said conditions now appear favorable for an end to Lebanon's fighting. But the Christian sources said differences remain over the pace of political changes demanded by Moslems.

The agreement today was the first reached by the forces that do the fighting. Previous attempts at reconciliation were usually made by political leaders who often had little or no control over the gunmen who rule the streets of Beirut and the towns in the countryside.

Details Expected Soon

The Syrian officials who reported the agreement said it was worked out by representatives of Lebanon's Christian, Druse and Shiite Moslem militias during their fourth round of talks with Vice President Abdel Halim Khaddam of Syria.

The officials, who stipulated anonymity, did not spell out the agreement's terms. They said the negotiators were expected to announce the details soon.

Representatives of the Christian Lebanese Forces, the Druse Progressive Socialist Party and the Shiite Amal militia have been meeting for two weeks with Mr. Khaddam, Syria's top expert on Lebanese affairs. Both the Druse leader, Walid Jumblat, and the Amal leader, Nabih Berri, are members of the Lebanese Cabinet.

The willingness of Elie Hobeika, leader of the Lebanese Forces, to work for a negotiated settlement, however, has touched off battles between his backers and supporters of the militia's pro-Israeli chief of staff, Samir Geagea.

Beirut police said one militiaman was killed and 10 other people, five civilians and five gunmen, were wounded in battles in the Christian sector of the Lebanese capital Monday night and early today.

Want Equal Share of Power

The Syrians are pressing the Christians to agree to political changes giving the majority Moslems an equal share of power.

Christians have dominated the government, the judiciary and the army since Lebanon became independent from France in 1943, when they were considered to be a majority. But Moslems now make up 55 percent of Lebanon's four million people.

Michel Samaha, the Lebanese Forces negotiator, termed the talks today "positive and constructive."

Officials of the Amal Shiites and the Druse, a mystical sect with roots in Islam, were not available for comment.

Sunni Moslems, the other major sect in Lebanon, did not take part in the current round of talks. The Sunnis, although traditionally powerful in political and economic fields, do not have the military firepower of the groups represented in Damascus.

The Syrians have maintained about 25,000 troops in northern and eastern Lebanon under a 1976 peacekeeping mandate from the Arab League.

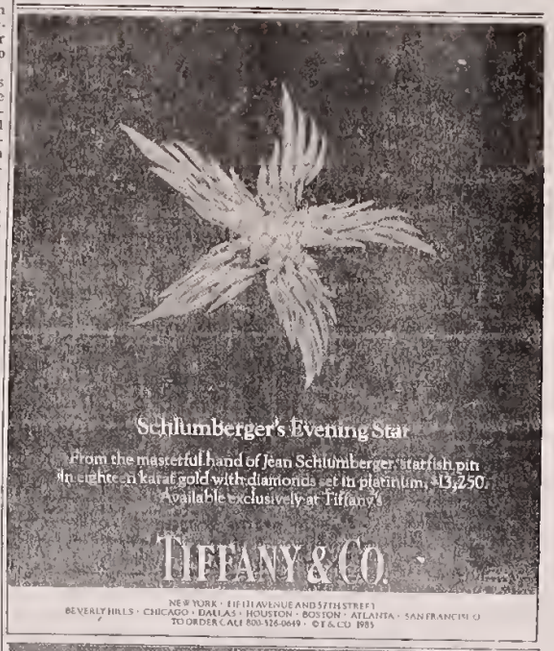
There was no word on whether the new accord would mean Syrian troops would be deployed in Beirut.

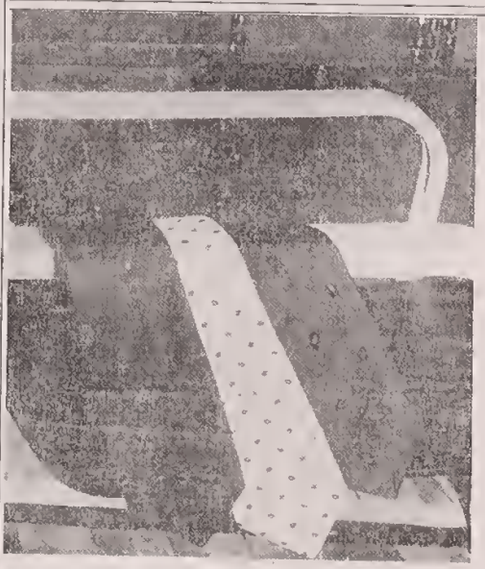
Lebanese police said Syrian gunboats ringed a small island off Tripoli today as helicopter-borne paratroopers searched the tiny isle for arms believed hidden by Yasir Arafat's Palestine Liberation Organization.

The Syrians, determined to prevent Mr. Arafat from regaining the Lebanon power base he lost in Israel's 1982 invasion, have said he turned the uninhabited island into an arms dump for his allies, the fundamentalist Islamic Unification Movement.

Despite the talk of peace, the police said Christian and Moslem snipers were active all day along Beirut's Green Line, wounding at least four people.

Twelve other people, including seven soldiers, were wounded in overnight hostilities along the Green Line that slices Beirut into Moslem and Christian sectors.





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Book Challenges Miss Mead on Samoa

Continued From Page A1

logical commitment.

Miss Mead described the Samoan people as gentle, peaceful, free of religious conflicts and devoid of jealousy. They condoned adolescent free love, she said, and as a result adolescence in Samoa was without the turmoil or stress that accompanies adolescence in the United States and elsewhere — demonstrating that adolescent behavior had to be explained in purely cultural terms. By contrast, Professor Freeman asserts that:

¶ The Samoan people are intensely competitive.

¶ They have high rates of homicide and assault, and the incidence of rape in Samoa is among the highest in the world.

¶ Samoan children, adolescents and adults live within an authority system that regularly results in psychological disturbances ranging from compulsive behaviors to hysterical illnesses and suicide.

¶ They are extremely prone to fits of jealousy.

¶ Not only are Samoans not given to casual lovemaking, but also "the cult of female virginity is probably carried to a greater extreme than in any other culture known to anthropology."

Scholars are already commenting on the book.

"If Freeman is correct, it raises the question of how many other people were collecting incorrect information and putting it out as fact," said Sherwood L. Washburn, a past president of the American Anthropological Association. "The question his book raises is how one assesses validity in a profession where people's field work and field notes are regarded by most people as unassailable."

The Freeman book contends that many of Miss Mead's assertions about Samoa "are fundamentally in error and some of them preposterously false."

This re-evaluation comes 58 years after Miss Mead, then 23 years old, embarked in 1925 for the South Pacific to study adolescence there at the suggestion of Franz Boas, her professor at Columbia University, and 55 years after the publication of the resulting "Coming of Age in Samoa."

The book, the first of almost two dozen by Miss Mead, helped turn the tide for the cultural determinists, who believe that culture determines personality, in their battle with the biological determinists.

The book also helped vault the author to the forefront of her profession, where she remained until her death in 1978. It has sold millions of copies in 16 languages, including Urdu and Serbo-Croatian, and has had impact far beyond academe. Its message has influenced laws, social policy and, said Professor Washburn, "influenced the way people were brought up in this country."

"The entire academic establishment and all the encyclopedias and all the textbooks accepted the conclusions in her book, and those conclusions are fundamentally in error," the author said in a telephone conversation. "There isn't another example of such wholesale self-deception in the history of the behavioral sciences."

Few other scholars would go that far, but many are convinced that Professor Freeman, a New Zealander with a doctorate from Cambridge University, has written an important book. Ernst Mayr, professor emeritus of zoology at Harvard, and a leading behavioral scientist, said the book "is not only a contribution to cultural anthropology, but it will also have a major impact on psychology and other aspects of human biology."

Nikolaas Tinbergen, the behaviorial scientist who won the 1973 Nobel Prize for medicine, said the Freeman book is "a masterpiece of modern scientific anthropology."

Defenders of Miss Mead say that many scholars who have lined up behind Professor Freeman are longtime champions of biological determinism, a doctrine that has gained considerable strength and credence within the academic community during the last decade.

The author says that both nature and nurture are always involved in shaping human behavior, yet he asserts that many anthropologists still give insufficient recognition to the significance of biology. That aside, however, he said that his book is not so much intended to address that longtime academic dispute as to rectify the wrong that has been done to Samoan society.

One of the Freeman book's admirers is Le Tagaloa Leota Pita, dean of development at the University of Samoa, who said that while the book does not tell the Samoans anything new about themselves, "for the first time an outsider writes about Samoa as a Samoan would write and describes the reality of his living culture."

Samoa Not Idyllic

That reality, according to Professor Freeman, who has spent a total of six years in Samoa since 1940, is wholly at variance with the idyllic picture conveyed by Miss Mead in her book and in subsequent writings about Samoa.

The author attributes many of Miss Mead's "errors" to her unfamiliarity with the language, her absence of systematic prior investigation of the society and its values, and to her choosing to live with expatriate Americans rather than in a Samoan household. He writes that Miss Mead's depiction of adolescent free love is probably the result of the young anthropologist being deliberately misled by her adolescent informants, who wanted to tease her.

His major allegation, however, is that Miss Mead's professional shortcomings derived from her doctrinal baggage.

There is the clearest evidence, he writes, that "it was her deeply convinced belief in the doctrine of extreme cultural determinism, for which she was prepared to fight with the whole battery at her command, that led her to construct an account of Samoa that appeared to substantiate this very doctrine."

"I think Margaret may have gone to Samoa with a cultural bias," said Theodore Schwartz, professor of anthropology at the University of California, San Diego. "She always had a theme; she addressed current preoccupations and brought back from the field something that would reverberate in society. And I don't doubt that Margaret knew very little of the language and didn't have the total immersion one would want."

Professor Schwartz, who was a field assistant for Miss Mead in New Guinea in the 1950's, has not read the Freeman book. But he said that even if Miss Mead made errors in Samoa, "I would find it hard to believe that she was 180 degrees wrong."

He said that she made some errors about the Manua people, the subject of "Growing Up in New Guinea," her second book, "but overall, she was brilliant and perceptive."

The New York Times

Margaret Mead in 1966.

Miss Mead's Defenders

Miss Mead was a curator at the American Museum of Natural History for more than 50 years. David Hurst Thomas, chairman of the museum's department of anthropology, said: "It would bother me if aspersions were cast on her integrity or honesty, but it doesn't bother me that her research findings may have been superseded. I am an archeologist, and we learn that dealing with a culture 10,000 years old in 1983, it is not the same 10,000-year-old culture studied in 1923. It doesn't mean that the research is any less valid."

Several of Professor Freeman's professional colleagues note that his own personality has complicated the dispute. For example, Professor Washburn, a former chairman of the anthropolgy department at the University of California, Berkeley, said: "He is, unfortunately, a difficult person and he's using this anti-Mead data to attack Boas." (Miss Mead's late mentor, Professor Boas, was the intellectual leader of American anthropology. He wrote the foreword to "Coming of Age in Samoa.")

"People who work on Samoa know Margaret Mead was wrong, and Freeman's book shows that beyond doubt," said Bradd Shore, professor of anthropology at Emory University and author of the recent book "Sala'ilua: A Samoan Mystery" (Columbia University Press). "But if she suppressed the dark elements, Freeman painted all those dark elements in his book. She generated a myth out of opposition to eugenics, he generated a distorted picture out of opposition to Margaret Mead. But on the whole, his book is brilliant."

Professor Freeman acknowledges his unpopularity within the profession, but he attributes much of it to the hostility of colleagues who resent the mere suggestion that anyone would take issue with a virtual "goddess of anthropology," whom he describes as "a very remarkable woman of quite considerable achievement."

When he decided to return to Samoa in 1965, he said, "I was refused research funds by my own department head on grounds that I shouldn't try to go against Margaret Mead." Moreover, he asserts in his book that so dominant were Miss Mead's position and reputation that anthropologists who subsequently went to Samoa and found errors in her research not only did not question her findings but, because of the prevailing intellectual climate, actually praised their "remarkably high" reliability.

Professor Freeman also denies conducting a vendetta. His book is a necessary corrective, he said, because Miss Mead "never revised in any way" the original text of "Coming of Age in Samoa," despite its inaccurate picture of the Samoan ethos, and its conclusions continue to be regarded by anthropologists and others "as though they were eternal verities."

"What's involved here are two things — Freeman's arguments about Margaret Mead and Samoa in the 1920's, and Freeman's position on the relative strengths of nature-nurture," said Professor Hunt of Brandeis.

"You could write a book on either subject," he said, "without more than a paragraph or two referring to the other. His position on Margaret Mead is an attempt at intellecutal history, to put into context events in academe. If that is controversial, it will be controversial not as a question of faith but of accuracy and interpretation. His position on nature-nurture amounts to a matter of faith. That he has put the two together will confuse the interpretation of both, but it's his book."

"I had a meeting with her in 1964 in Australia and laid my cards on the table at that time," said the author, who describes himself as having been a strong believer in Miss Mead's findings when he first went to Samoa. "I was in correspondence with her since, and when I finished a preliminary draft in August 1978, I wrote and warned her that it was highly critical, asking if she would like to see a copy. I did not get a reply, and she died that November."

Although he published a number of papers about Samoa on technical subjects, Professor Freeman said, not until 1981 was he finally granted access to the archives of the High Court of American Samoa. "I had tried in the 1960's but was refused, and when I was finally allowed in, the evidence was conclusive," he said, referring to the statistics about rape, assault and other crimes that appear in both the text and in the book's 55 pages of notes.

New Samoa Book Challenges Margaret Mead's Conclusions

N.Y. Times, Jan. 31, 1983

By EDWIN McDOWELL

Two months before its official publication date, a book maintaining that the late anthropologist Margaret Mead seriously misrepresented the culture and character of Samoa has ignited heated discussion within the behavioral sciences.

The book is "Margaret Mead and Samoa: The Making and Unmaking of an Anthropological Myth" by Derek Freeman, professor emeritus of anthropology at the Australian National University in Canberra.

On the surface, the book — to be published in April by Harvard University Press — is a critical analysis of Miss Mead's "Coming of Age in Samoa," the best-selling work of anthropology, which on its publication in 1928 established her national reputation.

"On that level, Freeman's book is an extremely important piece of work," said Robert C. Hunt, chairman of the department of anthropology at Brandeis University, who evaluated the book for Harvard University Press.

Beneath the surface, Professor Freeman's book could intensify the often bitterly contested "nurture versus nature" controversy, the argument over whether human beings are shaped mainly by environment or by heredity. Moreover, the book raises important questions about scholarship and ideo-

Continued on Page C21, Column 1

INSIDE

Bush Starts European Tour

Vice President Bush arrived in Bonn to start a seven-nation visit aimed at affirming the Administration's commitment to arms reduction. Page A7.

$30 Million in Cookies

A 26-year-old woman who started a cookie business in California has built it into a $30 million chain that plans to expand into New York. Page D4.

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..E. HEDLUND	WORLD CHRISTIANITY, vol. 3:- SOUTH ASIA					
M McCURRY	WORLD CHRISTIANITY, vol. 1:- MIDDLE EAST					
) McGAVRAN	ETHNIC REALITIES and The CHURCH · LESSONS FROM INDIA					
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yle L. Vander Werff	CHRISTIAN MISSION TO MUSLIMS					

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orkers.

arious Baptist groups together constitute ne of the larger Protestant bodies. The argest of these are the Convention aptists (American Baptists) and the outhern Baptists. The latter has nearly 0 self-supporting churches and chapels ith 337 national pastors.

ner large church bodies in the ilipines include the Seventh-day ventist Church and the United Methodist urch. The former achieved considerable owth through literature work and aining of lay leaders.

he principal Protestant churches, once edominantly rural, are in recent years coming stronger in the towns and cities d evolving into urban middle-class nominations.

MAN CATHOLIC CHURCHES

e Philippines has been a predominantly man Catholic nation since the late 16th ntury and Filipinos have been ordained the clergy for centuries. Only in this ntury, however, have they begun to hold ministrative and governing sponsibilities.

rrently there is a keen shortage of iests (about 1 priest to 8000 tholics). The Catholic community, imated at 30.7 million, is divided to 13 archdioceses and 33 dioceses, with 65 parishes and 4487 priests.

DEPENDENT CHURCHES

e Philippine Independent Church, monly known as the Aglipayan Church ter its founder, Gregoreo Aglipay, is a ique phenomenon. Aglipay, a priest who entified with the anti-Spanish faction the Roman Catholic church and then was communicated by the bishop, became the ader of a multitude of Catholics who uld have nothing to do with the niards or the Vatican. Later in 1948, s church established inter-communion ationship with the Anglicans.

OPERATIVE AGENCIES

ere are two major church councils: The tional Council of Churches in the ilippines (NCCP) and the Philippines uncil of Evangelical Churches (PCEC). e NCCP includes the Convention of ilippine Baptist Churches, Evangelical thodist Church, United Evangelical urch of Christ, Episcopal Church, theran Church, United Methodist Church, ited Church of Christ. Associate mbers include: Association of Christian Schools and Colleges, Philippine Bible Society, Student Christian Movement of the Philippines, and the Union Church of Manila.

The NCCP is an affiliate of the World Council of Churches and is a member of the World Council of Christian Education and the East Asia Christian Conference. It sponsors programs in Christian education, literature, mass media, and social welfare.

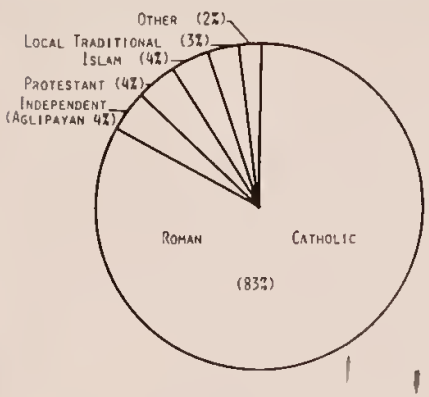
The Philippine Council of Evangelical Churches, founded in 1966, has a membership of 11 denominations, 15 local churches, and 24 associate members, most of which are para-church organizations. It has programs in evangelism, relief and social action, Christian education, and other ministries.

CHURCH GROWTH AND RESPONSIVENESS

Church historian K.S. Latourette noted that the Protestant population of the Philippines grew more than twice as rapidly as the population as a whole from 1914 to 1957. Since then, the Protestants have grown 20% faster than the national population. The gains were chiefly from conversions among nominal Roman Catholics and Aglipayans. Among the fastest growing denominations are the Foursquare Church, Assemblies of God, and the Southern Baptist Convention. The growth has been as high as 35% per year.

Some organizational factors affecting Filipino church growth have been uncovered by Ralph Toliver of Church Growth Research in the Philippines. He points out that "The growth and health of any non-Roman Catholic church in the Philippines is in direct proportion to the number, abilities, and spiritual gifts of its Filipino workers...." Further, churches that have grown in the Philippines have several things in common: 1) a name, 2) a central organization, 3) a nationwide outlook, 4) a Bible school, and 5) a church in Manila. It is also found that churches which have set definite goals for growth have attained an average of 17% growth per year.

RELIGIOUS COMPOSITION OF PHILIPPINES



FOREIGN MISSIONS

ROMAN CATHOLIC MISSIONS

Roman Catholic missionary work dates back to the mid-16th century, and there are over 1000 foreign priests in the country. Protestant missionaries first came to the Philippines in 1899 following the U.S. takeover. The earliest groups included Presbyterians, Methodists, and Baptists. After World War II, many more groups entered this ripened field, including denominational missions aiming at church planting and non-denominational agencies, such as International Fellowship of Evangelical Students, the Navigators, Campus Crusade and Child Evangelism, doing evangelism and training among the youth. Over 80% of the Protestant missionaries are outside of the ecumenical camp. In 1976, 1180 missionaries were reported by 119 North American agencies.

By far, the largest Protestant mission agency is Wycliffe Bible Translators, with a staff of over 140. This agency is primarily engaged in Bible translation in primitive tribes and is working mainly in northern Luzon, on Palawan Island, and on Mindanao.

The second largest Protestant mission agency is Overseas Missionary Fellowship (OMF), with about 100 people, including British and Australians. Other large mission agencies include the Southern Baptist Mission and Far Eastern Gospel Crusade.

While some missions have ministries throughout the islands, others are active in distinct regions. The Comity Agreements of 1901, though no longer enforced, are still reflected in the distribution of the major mission works, such as the Methodists in Manila and the north, plus parts of Mindanao, and the UCCP (with its Presbyterian background) in Manila and the south. The Southern Baptists are active in central Luzon and on Cebu and Mindanao. New Tribes Mission is active in north and central Luzon and on Palawan. Overseas Missionary Fellowship has a major ministry area on Mindoro. The Assemblies of God are found largely on Luzon, Cebu, and Mindanao. The Conservative Baptists are in south-central Luzon. The Baptist General Conference is on Masbate, northern Leyte, and on Luzon. The Philippine Episcopal Church has ministries in the Manila area plus among tribal peoples on Luzon and Mindanao.

MAJOR CHRISTIAN ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

Evangelistic ministries are regularly carried on by local churches, by denominations, and by independent agencies. Some programs are only local, while others cover a province, region or are nationwide.

In late 1968, there was a Baptist-sponsored nationwide "New Life Crusade." This effort resulted in over 8000 decisions inluding over 6000 professions of faith. Services were held in 181 churches throughout the country.

In May 1970, the All-Philippine Congress on Evangelism was held, sponsored by the National Fellowship for Philippine Evangelism (NAFE). This meeting brought together 250 delegates and 300 observers from 56 Protestant denominations and bodies, and resulted in a five-year plan for in-depth evangelism called "Christ the Only Way" (COW). This effort involved regional teaching sessions, organization of leadership cores and cell groups, and district congresses on evangelism for pastors and church workers. Leaders were trained for thousands of lay evangelistic

CHURCH STATISTICS FOR PHILIPPINES

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable. Not all known churches have been included in this list.

Church or Mission Name	Communicants (Full Memoers)	Community (Estimate)
PROTESTANT		
Assemblies of God	40,000	80,000
Association of Fundamental Baptists	19,000	38,000
Baptist Bible Fellowship	6,000	12,000
Baptist Conference of the Philippines	2,000	4,000
Christian Evangelical Mission	14,000	28,000
Christian & Missionary Alliance	45,000	90,000
Church of God (all bodies)	100,000	150,000
Church of the Nazarene	2,000	4,000
Conservative Baptists	6,000	12,000
Convention Baptists	35,000	70,000
Episcopal Church	27,000	35,000
Evangelical Full Gospel Revival Center	6,000	12,000
Evangelical Methodist Church (IEMELIF)	70,000	140,000
Four Square Church	20,000	40,000
Free Methodist Church	2,000	4,000
Grace Gospel Church	12,000	24,000
Lutheran Church	4,000	6,000
Seventh-day Adventist	133,000	266,000
Southern Baptists	26,000	70,000
United Church Of Christ	63,000	82,000
United Church Of Christ (UCCP)	180,000	60,000
United Evangelical Church	6,000	8,000
United Filipino Church	9,000	18,000
United Methodist Church	140,000	280,000
Wesleyan Church	4,000	8,000
TOTAL PROTESTANT		1,853,000
ROMAN CATHOLIC		33,500,000
INDEPENDENT (CATHOLIC) (AGLIPAYAN)		1,800,000

SELECTED BIBLIOGRAPHY AND INFORMATION SOURCES

The sources listed below are to help the reader find additional information on this country and Christian ministries there. This list does not try to be comprehensive or complete.

DOCUMENTS

General

Background Notes, Washington, D.C.: U.S. Dept. of State, 1977.
Kurian, George Thomas, Encyclopedia of the Third World, New York: Facts on File, 1978.
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Organizations

Alliance Publications Inc., P.O. Box 649, Manila, Philippines 2800.
Far East Broadcasting Co., Inc., P.O. Box 2041, Manila, Philippines.
National Association for Filipino Evangelism (NAFE), P.O. Box 2557, Manila, Philippines.
National Council of Churches in the Philippines, 941 Epifano de los Santos Ave., Quezon City, Phillipines.
Philippine Bible Society, P.O. Box 755, Manila, Philippines.
Partnership in Mission, P.O. Box 592, Greenhills, Rizal 3113, Philippines.
World Literature Crusade, Southeast Asia, P.O. Box 2650, Manila, Philippines.

ACKNOWLEDGEMENTS

The information in this profile was taken from many sources which were the best available to the editors at the time of preparation. However, the accuracy of the information cannot be guaranteed. Views expressed or implied in this publication are not necessarily those of World Vision. The editors have tried to present the ministries of various organizations in an objective manner without undue bias or emphasis. Where we have failed, we apologize for erroneous impressions that may result and request that comments and corrections be sent to MARC, 919 West Huntington Drive, Monrovia, California, 91016 USA. We appreciate and acknowledge comments and contributions of various organizations and individuals in the preparation of this publication, particularly Lea T. Castelo.

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FIG. 9

RELIGIONS OF INDONESIA

E. C. Smith
Gods Miracles Indonesian Church Growth (1973) p. 50.

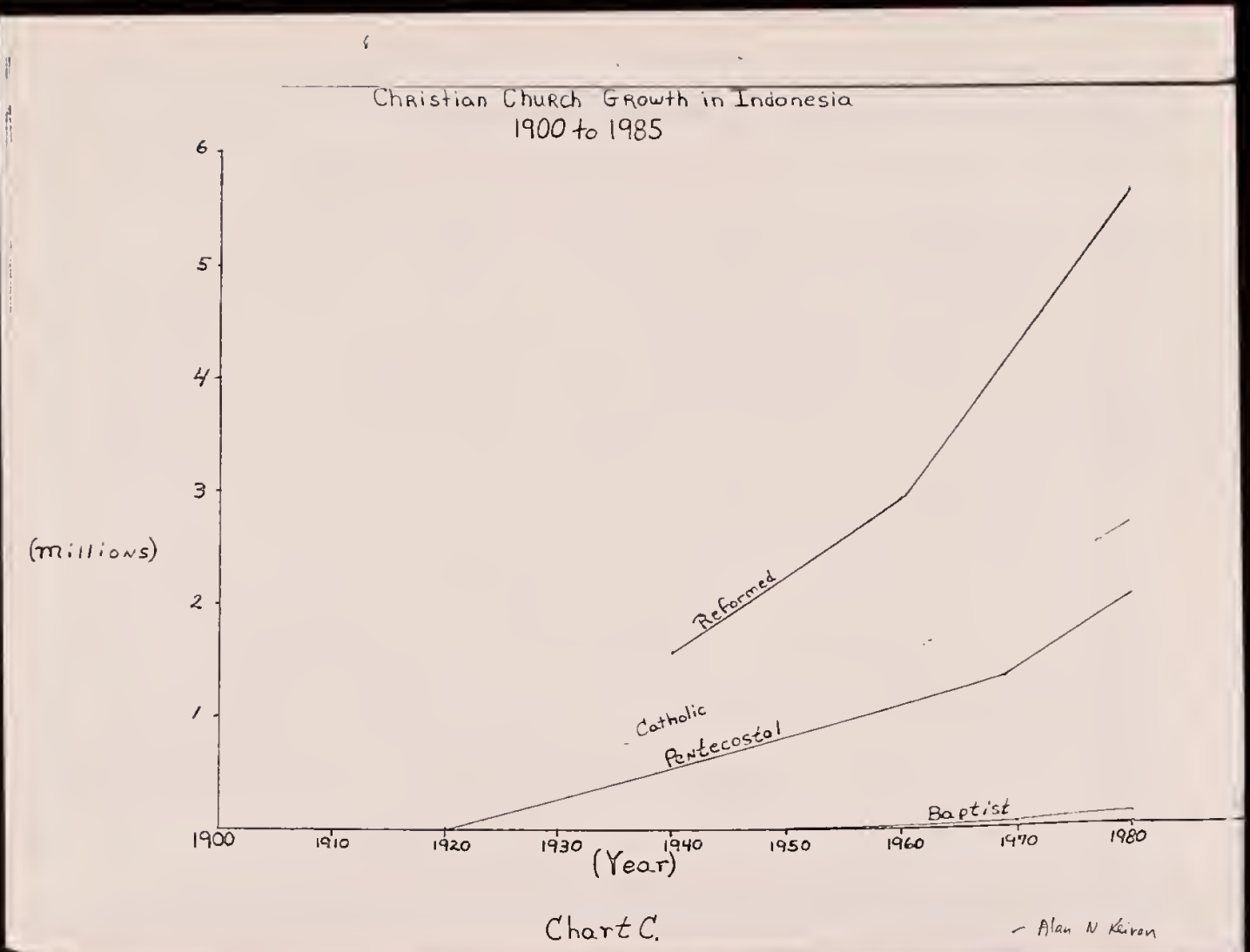


Chart C.

– Alan N Keiron

THE 19TH-CENTURY Arab awakening brought a revival of pride in Arab culture and a resentment of foreign domination. Today, forged by powerful economic and political pressures, a new Islamic revival sweeps troubled populations, both Arab and non-Arab, from Africa to Southeast Asia.

Disenchanted with both Western and Communist ways, and fearful of becoming pawns in a superpower struggle, segments of Muslim peoples are making efforts to redefine their societies in Islamic terms – sometimes at the direction of their governments and sometimes in opposition.

The revival takes as many faces as Islam itself, displaying rivalries among ethnic and religious groups, economic classes, and political parties. The religion revealed to Muhammad in the seventh century has spread over a mosaic of cultures: Turkish, Persian, Berber, Kurdish, Pushtun, and Baluch to name a few.

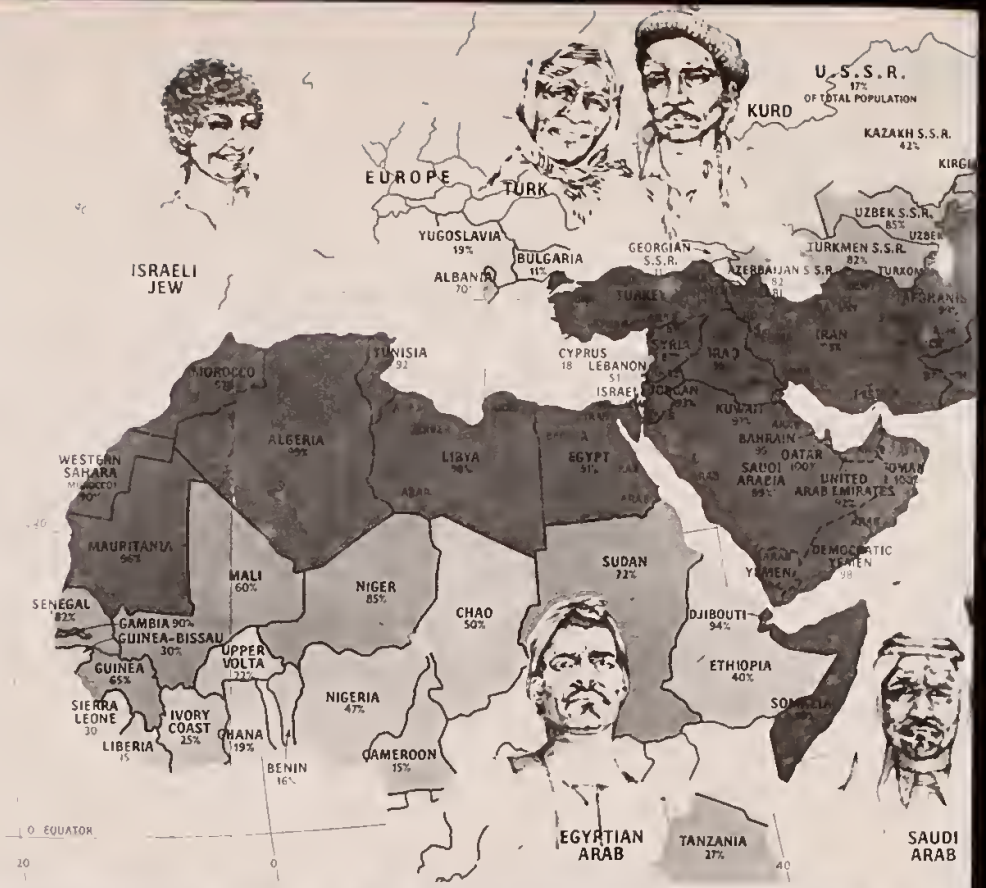
The classic Arabic of the Holy Koran, with its doctrine of one God, the source of creation and judgment, took a special place among a crowd of native languages.

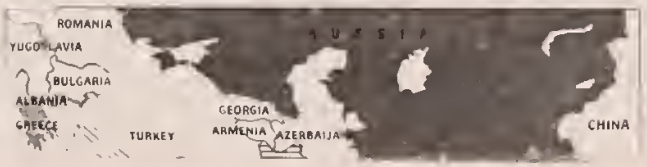
Worshipers of Islam long ago split into two factions – Sunni and Shia, with later subgroups such as the Wahhabi in Saudi Arabia and the Alawite in Syria. More than 85 percent of today's 800 million Muslims follow orthodox Sunni Islam, a tradition emphasizing the concept of consensus in the community. Eighty million follow Shia Islam, which teaches obedience to a line of divinely guided leaders, or imams. Conflict between Sunni and Shia Muslims is common. But zealots of both factions now reassert their distaste for even modest social change, rallying the masses against Westernization.

To many Muslims the boom of oil-rich nations has proved a mixed blessing, jamming cities with peasants, disrupting social patterns, and sending inflation soaring. Meanwhile the gap between these rich nations and their oil-poor neighbors continually widens.

To the poor and the powerless, Islam's revival offers renewed solidarity as Muslims. They find their confidence in the Koran:

Ye are the best
Of Peoples, evolved
For mankind,
Enjoining what is right,
Forbidding what is wrong,
And believing in God





Sapporo
Hokkaido
Kushiro
Hakodate
Aomori
Morioka
Akita
Sendai
Niigata
Tokyo
Yokohama
Nagoya
Kyoto
Osaka
Kobe
Pusan
Taegu
Inchon
Seoul
Pyongyang
Wonsan
Chongjin
Vladivostok
Khabarovsk
Harbin
Changchun
Shenyang
Dairen
Antung
Mukden
Tientsin
Peking
Taiyuan
Huhehot
Lanchow
Sian
Tsingtao
Tsinan
Hsuchow
Lianyungang
Nanking
Wuhan
Shanghai
Hangchow
Nanchang
Changsha
Chungking
Chengchow
Kunming
Canton
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Amoy
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Bandung
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Celebes
Ujung Pandang
Flores
Ternate
Maluku
Manokwari
Jayapura
Irian Jaya
Bismarck Archipelago
Rabaul
New Ireland
New Britain
Bougainville
Papua New Guinea
Port Moresby
Popondetta
Solomon Is
Tuvalu
Kiribati
Equator
Phoenix Islands (US & I)
Marianas Islands (US)
Guam (US)
Caroline Islands
(US Trust Territory)
Marshall Islands
Tropic of Cancer
International Dateline
Darwin
Daly Waters
Alice Springs
Port Hedland
Roebourne
Broome
Meekatharra
Geraldton
Kalgoorlie
Perth
Fremantle
Bunbury
Albany
Esperance
Eucla
Ceduna
Port Augusta
Port Pirie
Port Lincoln
Adelaide
Mt Gambier
Geelong
Melbourne
Ballarat
Bendigo
Mildura
Broken Hill
Deniliquin
Wagga Wagga
Albury
Canberra
Wollongong
Sydney
Newcastle
Port Macquarie
Coffs Harbour
Grafton
Lismore
Armidale
Tamworth
Dubbo
Bourke
Toowoomba
Brisbane
Gympie
Bundaberg
Rockhampton
Mackay
Townsville
Cairns
Forsayth
Cloncurry
Mt Isa
Hughenden
Western Australia
Northern Territory
Queensland
New South Wales
Victoria
Tasmania
Launceston
Burnie
Hobart
Devonport
Cradle Mt
Mt Lyell
Mt Ossa
Mt Zeehan
Bass Str
South East C
Great Australian Bight
Nullarbor Plain
Western Plateau
Great Sandy Desert
Gibson Desert
Great Victoria Desert
Simpson Desert
Tanami Desert
Great Artesian Basin
Arafura Sea
Timor Sea
Gulf of Carpentaria
Coral Sea
Tasman Sea
Vanuatu
Fiji
Suva
Loyalty Is (Fr)
Noumea
New Caledonia (Fr)
Tropic of Capricorn
North Island
Auckland
Gisborne
Napier
Palmerston North
Wellington
New Zealand
Nelson
Greymouth
Mt Cook
Christchurch
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RESERVE LIST

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Nov. 15, 1985

Professor: Moffett

No. and Name of Course: EC 537 Christianity in the Far East

Term and Date:

Author	Title	Call number	Out of print	Ordered	Received	*Unavailable
. T. BROWN *	Christianity in the Peoples Republic of China.					
. M. PHILLIPS *	From the Rising of the Sun					
ırtha HUNTLEY *	Caring, Growing, Changing: A History of the Protestant Mission in Korea					
›y E. Shearer	Wildfire: Church Growth in Korea					
:tsunao YAMAMORI	Church Growth in Japan					
ı BONG-RIN & ı.L. NELSON	Korean Church Growth Explosion (Seoul: World Life Press, 1983)					
	* Only the first three are required.					

* M = Missing from shelves
R = Recalled from borrower

CONTEMPORARY ASIAN CHRISTIANITY (West and South Asia)
Fall, 1985. Mr. Moffett

OUTLINE

I. The Asian Context

Geographic divisions and national boundaries
Impressions and statistics
The historical background

Reading ref.: D. Barrett, World Christian Encyclopedia (1982)

II. West Asia: The Middle East

Survey
Focus on Lebanon

Reading ref.: Kenneth Cragg, Call of the Minaret (1964)
Norman Horner, "The Future of Christian Mission in Lebanon", Int'l Bulletin of Missionary Research, Oct. 1984, p.146 ff.

III. Asian Frontiers: Focus on Nepal

Ref.: Jonathan Lindell, Nepal and the Gospel of God (1979)

IV. Oceania

Focus on Vanuatu
The South Pacific: Lessons in third world missions
Papua New Guinea

Ref.: Charles Forman, The Island Churches of the South Pacific (1982)

V. Indonesia

Mission in a pluralistic nation
Lessons in types of church growth

Ref.: Frank Cooley, The Growing Seed: The Christian Church in Indonesia (1982)
Ebbie C. Smith, God's Miracles: Indonesian Church Growth (1970)

VI. India

Asian critics and Christian answers
Christian unity: the Church of South India
Ethnic barriers to Christian unity

Ref.: Lesslie Newbigin, A South India Diary (1951)
Donald McGavran, Ethnic Realities and the Church: Lessons from India (1979)

(1

EC 41--CONTEMPORARY ASIAN CHRISTIANITY (WEST AND SOUTH ASIA)

Fall 1985
Mr. Moffett

Course description. This survey of Asian Christianity will focus on Islamic and southern Asia and Oceania (EC 53 in the spring will deal with the Far East). After a brief review of the 19th century mission expansion and the legacy of its colonialist image, the course will center on changing patterns of missions in the 20th century and the rise of the Asian churches. It will offer regional surveys of church growth, resistance to Christian expansion, and areas both national and social still unreached. Discussions will consider some of the basic problems of Asian Christianity such as Church-mission tensions, encounter with other religions, church-state relationships, ecumenical cooperation and polarizations, and the problems of development.

Textbook. There is no adequate textbook available for the course. Recommended for purchase as important reference sources are at least one, and possible both of the following:

WORLD CHRISTIANITY, vol. 3: South Asia. R.E. Hedlund, ed., 1980
WORLD CHRISTIANITY, vol. 1: Middle East. D.M. McCurry, ed., 1979

Requirements.

1. In addition to readings as assigned in the above texts, 900 pages of reading from the list of recommended books (attached separately) will be required as follows:

200 pages on Islamic Asia
400 pages on South Asia and Oceania
300 pages of your choice (as approved by professor)

2. Two book reports will be required, each of 1 1/2 pages, including a summary or outline of the book, and your personal critique, whether positive or negative.

3. A late mid-term test, tentatively scheduled for **November 7th.**

4. One 15-page term paper will be required on one of the suggested topics (list attached separately), OR on a subject of your own choice (which must be approved by the professor).

Schedule.

September 26th	First class.
October 31st	First book report due.
November 7th	Mid-term test.
December 5th	Second book report due.
December 19th	Term paper due

Term papers and book reports may be turned in to Ms. Nancy Berman, Room 105, 21 Dickinson Street. Any requests for time extensions or absences must be made to the Office of Professional Studies, Ms. Nicholson, in Room 118, Hodge Hall.

CONTEMPORARY ASIAN CHRISTIANITY (West and South Asia)
Fall, 1985. Mr. Moffett

OUTLINE

I. The Asian Context

Geographic divisions and national boundaries
Impressions and statistics
The historical background

Reading ref.: D. Barrett, World Christian Encyclopedia (1982)

II. West Asia: The Middle East

Survey
Focus on Lebanon

Reading ref.: Kenneth Cragg, Call of the Minaret (1964)
Norman Horner, "The Future of Christian Mission in Lebanon", Int'l Bulletin of Missionary Research, Oct. 1984, p.146 ff.

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Focus on Vanuatu
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Papua New Guinea

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V. Indonesia

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Christian unity: the Church of South India
Ethnic barriers to Christian unity

Ref.: Lesslie Newbigin, A South India Diary (1951)
Donald McGavran, Ethnic Realities and the Church: Lessons from India (1979)

Recommended Reading List

South Asia and Oceania

Haywood, V.E.W., The Church as Christian Community: Three Studies of North Indian Churches
Hoefer, Herbert E., Debate on Mission: Issues from the Indian Context. Madras: Gurukal Luth. Th. Coll., 1979
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Deats, Richard L., Nationalism and Christianity in the Philippines. Dallas: Southern Methodist University, 1967
Forman, Charles W., The Island Churches of the South Pacific. Maryknoll, N.Y.: Orbia, 1982

Islamic (West) Asia:

Chacour, Bloodbrothers: A Palestinian Christian Struggles for Reconciliation in the Middle East. Grand Rapids, MI: Zondervan, 1984
Cragg, Kenneth, The Call of the Minaret. N.Y.: Oxford University Press., 1964
McCurry, Don M., ed., The Gospel and Islam: A 1978 Compendium. Monrovia, CA: MARC, 1979
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Smith, Wilfred Cantwell, Islam in Modern History. Princeton: Princeton U. Press, 1957
VanderWerff, Lyle L., The Christian Mission to Muslims: The Record (Wm. Carey: Passdena, 1934
Wilson, J. Christy, Jr., Afghanistan: The Forbidden Harvest. Elgin, IL: David C. Cook, 1981

Suggested topics for the term paper.

One 15-page paper will be required on one of the suggested topics below, OR on a subject of your own choice which must be approved by the professor. The paper is due on the date assigned for the final exam according to Seminary regulations. That is **Thursday, December 19th,** at 2:30PM. However, you are strongly advised to hand them in a week earlier, Thursday, December 12th. Papers may be turned in to Ms. Nancy Berman, Room 105, 21 Dickinson Street. Topics are grouped in themes.

Evangelism and Church Growth

Asia's Fastest Growing Churches. What Makes them Grow? (Choose a group, and compare, or analyze a single example, or survey growth in a country)
The Most Difficult Missions: Signs of progress, major obstacles, strategies
Third-World Missions in Asia
Revivals as a Factor in Asian Church Life
The Homogeneous Unit Principle as a Strategy for Asian Mission
Mission as Dialogue in Asia
Where are the Unreached in Asia?
Christian-Muslim Relations: The Major Problems

The Wider Aspects of Missions

The Problem of Hunger in Asia
Poverty as an Obstacle to the Gospel in Asia
Church-State Relations in any one Asian Country
Christians and Human Rights in Asia
Medical or Education or Urban or Agricultural Mission in any One Asian Country
Caste as an Obstacle or a Channel for Christian Contacts in India

History

Trace the history of a denomination in some Asian country

Ecumenics and Church Relations

The East Asian Christian Council: Strengths and Weaknesses. (Or a National Council)
Division and Schism in Asian Christianity. What are the Tensions?
The Rise of Pentecostalism in Asia
Changing Patterns in Church-Mission Relations (denominational, or country survey)
Comparison of Catholic and Protestant Missions in Asia
The Church of South India: A Pioneering Union
The Asian Church Councils on Evangelism: Melbourne and Pattaya. A Critical Comparison
The Church of North India: A New Reality

EC 41 (4

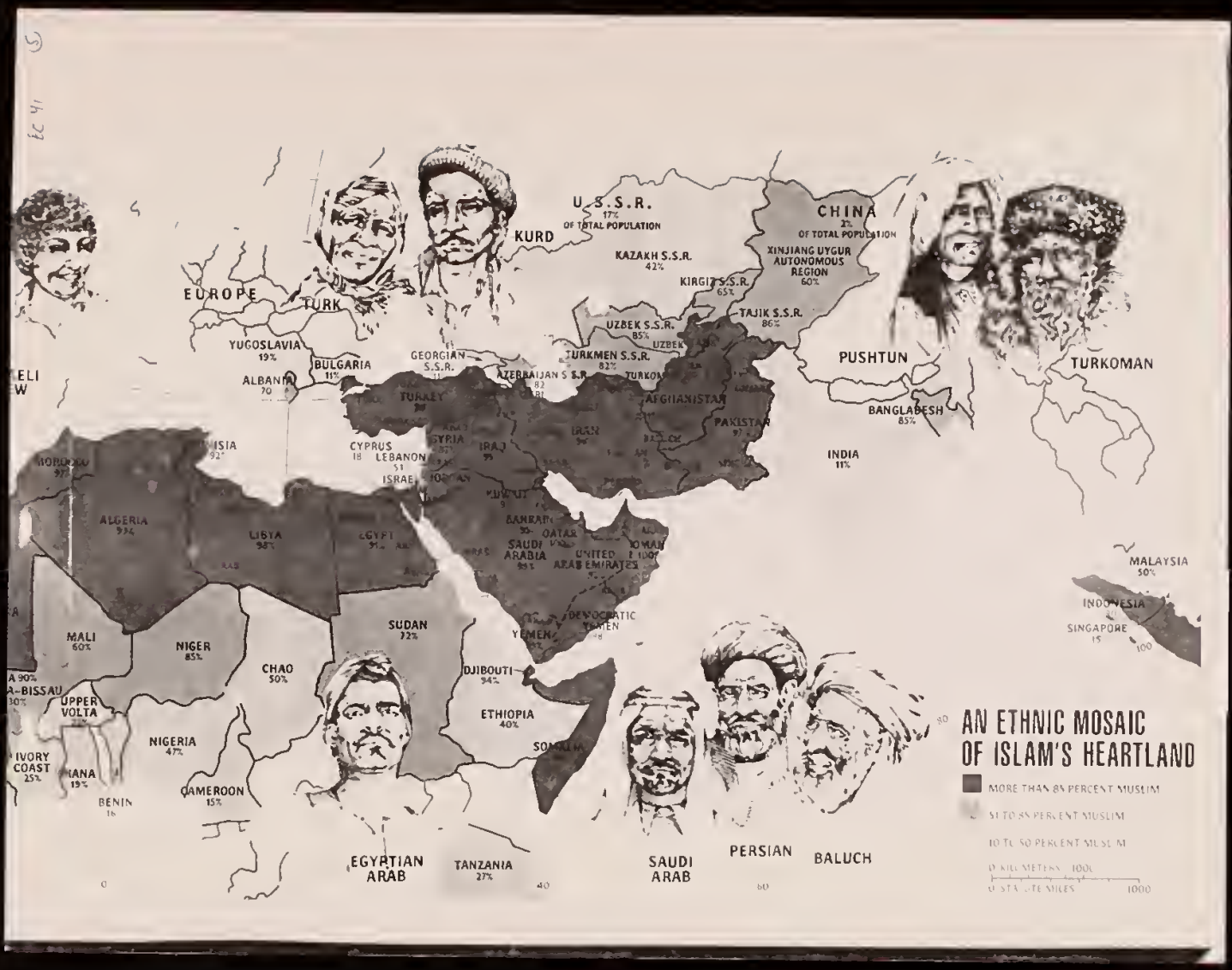
THE MIDDLE EAST (West Asia)

15 Countries (listed below according to size of Christian community)
140 million people
131 million Muslims (93.5% of population)
3.8 million Christians (2.7% of population)
3.4 million Jews (2.4% of population--all but about 20,000 in Israel)

	Population	Muslims	Christians
LEBANON	3,350,000 (?)	1,900,000 (?) = 57%	1,400,000 (?) = 42%
SYRIA	8,536,000	7,645,000 = 90%	764,000 = 9%
IRAQ	13,145,000	12,580,000 = 96%	463,500 = 2.6%
IRAN	38,500,000	37,700,000 = 98%	333,300 = 0.9%
TURKEY	45,363,000	45,000,000 = 99.2%	244,000 = 0.5%
			3,204,800
JORDAN	3,300,000	2,122,000 = 93%	112,600 = 4.9%
SAUDI ARABIA	10,900,000	10,768,000 = 98.8%	89,000 = 0.8%
ISRAEL	3,850,000	307,400 (?) = 8%	85,100 = 2.2%
KUWAIT	1,440,000	1,369,000 = 95.1%	61,600 = 4.3%
UNITED ARAB EMIRATE	420,000	400,000 = 95%	16,000 = 3.8%
QATAR	270,000	250,000 = 92.4%	16,000 = 5.9%
BAHREIN	294,000	279,000 = 95%	10,800 = 3.7%
OMAN	898,000	890,000 = 98.9%	3,910 = 0.4%
YEMEN (NORTH)	7,740,000	7,738,000 = 100%	1,830 = 0.0%
YEMEN (SOUTH)	1,930,000	1,910,000 = 99.5%	1,020 = 0.1%
TOTAL	139,936,000	130,877,000 = 93.5%	3,713,260 = 2.6%

--Statistics adapted from WORLD CHRISTIAN ENCYCLOPEDIA, 1982.

50,000,000 Muslems in Russia


U.S.S.R.
17%
OF TOTAL POPULATION
CHINA
2%
OF TOTAL POPULATION
XINJIANG UYGUR AUTONOMOUS REGION
60%
KURD
EUROPE
TURK
KAZAKH S.S.R.
42%
KIRGIZ S.S.R.
65%
TAJIK S.S.R.
86%
UZBEK S.S.R.
85%
UZBEK
TURKMEN S.S.R.
82%
TURKOM
YUGOSLAVIA
19%
BULGARIA
11%
ALBANIA
70
GEORGIAN S.S.R.
AZERBAIJAN S.S.R.
PUSHTUN
TURKOMAN
TURKEY
AFGHANISTAN
PAKISTAN
BANGLADESH
85%
INDIA
11%
CYPRUS
18
LEBANON
51
ISRAEL
SYRIA
IRAQ
ALGERIA
93%
LIBYA
95%
EGYPT
BAHRAIN
QATAR
SAUDI ARABIA
UNITED ARAB EMIRATES
MALAYSIA
50%
INDONESIA
SINGAPORE
15
MALI
60%
NIGER
85%
CHAD
50%
SUDAN
72%
DEMOCRATIC YEMEN
DJIBOUTI
94%
ETHIOPIA
40%
SOMALIA
UPPER VOLTA
NIGERIA
47%
IVORY COAST
25%
GHANA
19%
BENIN
16
CAMEROON
15%
EGYPTIAN ARAB
TANZANIA
27%
SAUDI ARABIA
PERSIAN
BALUCH
AN ETHNIC MOSAIC OF ISLAM'S HEARTLAND
MORE THAN 95 PERCENT MUSLIM
51 TO 95 PERCENT MUSLIM
10 TO 50 PERCENT MUSLIM
0
40
60
80
1000

Sapporo
Hokkaido
Kushiro
Hakodate
Aomori
Akita
Morioka
Niigata
Sendai
Vladivostok
Changjin
Pyongyang
Wonsan
Seoul
Inchon
Kanazawa
Kyoto
Kobe
Tokyo
Yokohama
Nagoya
Osaka
Hiroshima
Kitakyushu
Nagasaki
Kagoshima
Matsuyama
Wakayama
Shanghai
Wuhan
Hangchow
Nanking
Chengchow
Tsingtao
Tientsin
Peking
Taiyuan
Lüta
Changchow
Huhehot
Taipei
Taichung
TAIWAN
Canton
Hong Kong
Macau
Haikow
Hainan
Da Nang
Nha Trang
Manila
Quezon City
Luzon
PHILIPPINES
Iloilo
Cebu
Butuan
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Semarang
Balikpapan
BORNEO
Banjarmasin
SULAWESI
Palopo
Ujung Pandang
Surabaya
Malang
Timor
Kupang
Ternate
MALUKU
Manokwari
Jayapura
IRIAN JAYA
Wewak
Bismarck Archipelago
New Ireland
Rabaul
Madang
Lae
New Britain
PAPUA NEW GUINEA
Popondetta
Port Moresby
Gulf of Papua
Darwin
Gulf of Carpentaria
Daly Waters
NORTHERN TERRITORY
Alice Springs
Mt Isa
Cairns
Forsyth
Townsville
Mackey
Hughenden
Rockhampton
Bundaberg
Brisbane
Toowoomba
Dubbo
Grafton
Armidale
NEW SOUTH WALES
Newcastle
Sydney
Wollongong
Canberra
Broken Hill
Bourke
Cobar
Narromine
Condobolin
Deniliquin
Albury
Wagga Wagga
Griffith
Hay
Mildura
Sunraysia
Port Pirie
Port Augusta
Port Lincoln
Adelaide
Murray Bridge
Victor Harbor
Naracoorte
Mt. Gambier
Geelong
VICTORIA
Melbourne
Ballarat
Bendigo
Shepparton
Wangaratta
Albury
Wodonga
Echuca
Swan Hill
Mildura
Sunraysia
Port Pirie
Port Augusta
Port Lincoln
Ceduna
Eyre
Nullarbor Plain
Great Australian Bight
Kalgoorlie
Coolgardie
Esperance
Albany
Geraldton
Perth
Fremantle
Northam
Bunbury
Dampier
Port Hedland
Roebourne
Mt Bruce
Mt Newman
Mt Meharry
WESTERN AUSTRALIA
AUSTRALIA
SOUTH AUSTRALIA
QUEENSLAND
TASMANIA
Launceston
Burnie
Devonport
Hobart
Mt Field
Mt Cook
Mt Ossa
Mt Victoria
Mt Bischoff
Mt Barrow
Mt Zeehan
Mt Lyell
Mt Strzelecki
Mt Wellington
Mt Arrowsmith
Mt Olympus
Mt Ida
Mt Pelion
Mt Pedder
Mt Anne
Mt Field
Mt Cook
Mt Ossa
Mt Victoria
Mt Bischoff
Mt Barrow
Mt Zeehan
Mt Lyell
Mt Strzelecki
Mt Wellington
Mt Arrowsmith
Mt Olympus
Mt Ida
Mt Pelion
Mt Pedder
Mt Anne
Tropic of Cancer
Tropic of Capricorn
Equator
International Dateline
Marianas Islands (US)
Guam (US)
Caroline Islands
(US Trust Territory)
Marshall Islands
KIRIBATI
Phoenix Islands (US & I)
TUVALU
SOLOMON IS
VANUATU
Suva
Fiji
New Caledonia (Fr)
Noumea
Loyalty Is (Fr)
TONGA
WESTERN SAMOA
Kermadec Is (NZ)
NEW ZEALAND
North Island
South Island
Auckland
Gisborne
Napier
Palmerston North
Wellington
Nelson
Greymouth
Christchurch
Timaru
Dunedin
Invercargill
Mt Cook
3764
15°
30°
45°

MAP 1 — SOUTH INDIA

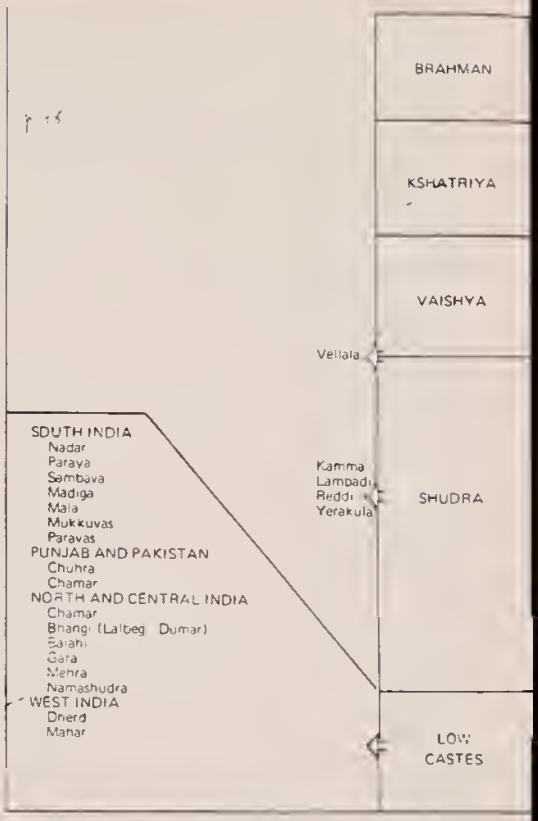

Fig. 2 Major People Movements from Caste

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* Asian Voices in Christian Perspective.	G.H. ANDERSON ed	Orbis							

Notes on publishers:

1. N.Y.: D.O.M., N.C.C., 1982
2. Kathmandu: United Mission to Nepal, 1979
3. Goroka, Papua: Melanesian Inst., 1972
4. Manila, Philipp.: OMF Publ., 1972

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Jonathan Ho EC 111
vs Muslim Relations Malaysia

C) Christian-Muslim Dialogue in Malaysian Context

Malaysia is a pluralistic country, it is multi-r[illegible]l, multi-religion and multi-culture. The Federation of Malaysia in South-East Asia is composed of two regions, they are West Malaysia or the Malay Peninsula, and East Malaysia, consisting of the territories of Sarawak and Sabah on the island of Borneo. It has a total land area of 127,316 square miles and a population of nearly 13,500,000 millions.[27] The religious adherents in Malaysia are 50% Muslims, 31.1% Buddhist and Chinese folk-religions, Hindus 7.4%, 6.2 Christian (Catholic 4% Protestant 2) tribal religion 4.5%, Sikhs 0.2% and the rest are non-religion.[28]

As far as the history of Islam and Christianity of Malaysia are concerned, Muslim missionaries from India, Sumatra and Java made their first converts in the Malay Peninsula only a century before the Portuguese arrived at the beginning of the sixteenth century.[29] They were the group of Arab traders who had ~~in great~~ the power ~~to~~ of control over the trade in the Eastern seas. In a remarkably short period, Islam had become the established religion of the Malay Sultanates on peninsula. Among the first to be converted were the Rulers and Chiefs, who then used their power and influence to promote Islam in the states.[30] At that time, the Chinese and Indian were minorities who were ~~the~~ immigrants from China and India ~~at~~ in the early nineteenth century. The majority of the Chinese were Buddhist and folk-believers, and the Indians were Hindus.[31]

The History of Christianity in Malaysia should begin ~~from~~ with the first Catholic priest, Francis Xavier, who arrived at Malacca with the Port-

uguese in 1511. He spent three years there. Protestant first entered Malaya with the conquest of Malacca by the Dutch in 1641, but was confined to the European population. When Malacca passed into the hands of the British at the beginning of the 19th century, a first Protestant missionary was sent by the LMS in 1814. Presbyterians also began work at this period. Methodists have the largest Protestant church in Malaysia and their mission work began in the year of 1885.[32]

The Christian-Muslim relations in Malaysia cannot be understood without referring to the racial-tensions in the country. Communal apartheid is the significant form of communal relation. The Malays are in effect separated from the Chinese, Indian and European communities which emerged in the country. The different communities indeed have continued to be more or less strangers to each other, their cultural differences seriously delimiting social interaction, resulting in serious adversarial relations within the spheres of politics and economics.[33]

Islam is the national religion, and was contitutionally established when the Federation of Malaya achieved independence of the British rule in 1957. (In 1963, it became the Federation of Malaysia, adding two Northern Borneo States of Sarawak and Sabah, and temporarily Singapore until 1965). Since then, under the vigorous leadership of Malay statesmen and politicians, and aided by constitution and legislation, Islam has been consolidating its position in the country and is now well organised, generously funded and ably led. Moreover, it is growing.[34] Apart from this, the Malays are protected by " special rights " constituted by the law, and they are aided by growing political power and

Pay population increase or by proselytization?

social-economical advancement. All these create a feeling of unfairness among the Chinese and Indians. The leaders of the nation from 1957 to the present have been to achieve superficial measure of political unity among the various racial groups to hold the nation together, but that unity is precarious and subject to severe strains, internal and external. The situation is so sensitive and explosive that it is forbidden to discuss it publicly in Malaysia.[35] The history of communal violence in the nation, the May.13. 1969 riots in Kuala Lumpur, shows how very important it is not only to maintain the precarious unity which now exists but also to discover imaginative and effective ways to make it deeper, stronger and more lasting. Definitely, at this point, religions have a role to play.

The term " communion separation " is the appropriate description for Christian-Muslim relations in Malaysia. Islam is not only the official religion of the country, the legal definition of a Malay includes adherence to Islam. Malays are forbidden to become Christian or believers of other religions. The law states as follows :-[36]

11. (1) Every person has the right to profess and practice his religion and, subject to clause (4) to propagate it.

(3) Every religious group has the right :-
a) to manage its own religious affairs.
b) to establish and maintain institutions for religious or charitable purposes: and
c) to acquire and own property and hold and administer it in accordance with law.

(4) State Law may control or restrict the propagation of any religious doctrine or belief among persons professing the Muslim religion.

Under Article 11(4), all states can prohibit any religious activity or proselytizing by non-Muslims among Muslims. This law is interpreted to mean that religious tracts or religious books may not be sold or given to a Muslim. Also, public religious preaching is prohibited if such preaching is attempted when Muslims are present. In fact, one can interprete that Article 11(4) is specially pointing to Christian Evangelism. Therefore, Malays are forbidden to become Christians. It is strictly enforced by law in which one cannot teach Christian doctrine to Muslims, and on the other hand, makes it virtually impossible for Muslims to convert to Christianity or any other religions. The immediate consequence of the law is that the Christianity exists entirely among the non-Malay population of the country and not at all among the Malays. Therefore, a " Malay Christian " legally is a contradiction in term.[37]

Under such circumstances, " communion separation " means for Muslims and christians are neighbours but they are not together. There are barriers which block the communication from one to another. Numberless theological misunderstanding, such as the doctrine of Trinity and also the religious wars, all the way from the earliest conflicts through the crusades up until the most recent confrontation,[38] have poisoned the relationship between Muslims and Christians of the country. The resurgence of Islam fundamentalism in most of the Malay kampong (villages) has shaken the peace of the nation. The Prime Minister of Malaysia, Dr. Mahatir has earnestly warned the people, he said,[39]

> The racial disharmony and religious extremity are the two greatest enemies of the country.

As far as Christianity is concerned, it is easy for contemporaries to simply keep on doing the things they have done well within the Church's walls in the past. However, the question of how to be salt and light as well as " ointment " is a delicate one. In fact, for the past as well as present, the church has consumed so much energy in purely communal and denominational interest, such as the left wing Christians, Catholic Christians, Lutheran Christians, Evangelical Christians, Anglican Christians, Presbyterian Christians, Charismatic Christians and the Chinese Christians, the Indian Christians and the Iban Christians, and so forth. All these become far from united among themselves, even within the same denominations. And such a fractionalized Christianity, closely bound to communal concerns, is in no position to relate meaningfully to Islam, especially in a social and political situation characterized by racial tension.[40] As a minority of faith, faced by great challenges in society and by serious weakness in its own life, what chance does Christianity have?

Malaysian Church leadership has shown in recent years a remarkable ability to respond to the situation in which the churches have found themselves. They came to realize that Christians remain very much a minority group in Malaysia, sensitivity is required in their relationships with the official religion -- Islam, as well as other major religions. John R. Fleming said,[41]

> One " new " form of mission that is urgently needed in Malaysia and Singapore is a more serious effort to understand Islam and the other Asian religions.

The forming of the CCM (Council of Churches of Malaysia) in 1975 is a response to the " new " form of mission. With the exclusion of the

Baptist and Evangelical Churches, CCM consists of the Catholic and the Protestant Churches. The purpose of the organization is twofold, firstly, to promote ecumenism in order to reduce the structural, communal and theological differences among churches. Secondly, to promote fellowship and understanding with other religions, especially Islam.[42] CCM is also one of the members of the Council of Inter-religious Consultation of Malaysia which was formed in 1991.

The " new " form of mission --- dialogue --- has began to emerge and it holds promise for a better day in Christian-Muslim relations. The church understanding of herself in promoting dialogue with Muslim is mainly based on the understanding of her mission. The church achieves her mission wherever she brings about unity between the mission of the church and all efforts in favour of unity.[43]

> The promotion of unity is in harmony with the fundamental mission of the church, since the church is in Christ, as it is the sacrament, i.e. both the sign and the means of intimate union with God, and of the unity of all mankind.

All Malaysian Christians who are engaged in ecumenical action for unity among the disciples of Christ have the profound conviction that they are giving their lives in response to a fundamental call from Jesus that "they may be one in us as thou, Father, art in me and I in thee, so that the world may come to believe that it is thou who has sent us. " (John 17.21)[44] It is time to recognize the truly Christian mission assumed by all those who seek to bring about unity between men, and more especially in the matter which concerns the peace and harmony of the nation.

As a matter of fact, the majority of Muslims are naturally friendly and personable. They readily seek to establish relationships with strangers

at the personal level and tend to be suspicious and hostile to those who shy away from relationships at that level. The practice of consulting together in ~~which~~ what a dialogue means is a natural understanding in the Malay world. "Mushawarat/mupakat" are ~~a~~ Malay words ~~in~~ which carry the meaning of cooperation. It is regarded as the way of dealing with matters of common concern, which enables the participants to come to the conclusion necessary for common action. An important features of mushawarat/mupakat, says Ratrella Poliding, is that "there is no division of the house nor a register of votes for or against. There is no concept of 'opponents' in such a discussion and decision-making."[45] Under such kind of character, the Malay Muslims are open to dialogue with other faiths.

The source of Christian-Muslim dialogue in Malaysia could be traced back to the dialogue held in Hong Kong. The thirty some Christian and Muslims who came together in dialogue at Hong Kong in January 1976 from insular South-East Asian nations declared,[46]

> Our purpose in Hong Kong has been to faced up to the fact that we come from religions by pluralistic societies in S.E. Asia wherein not only is conflict clearly disastrous but even peaceful co-existence is an inadequate condition for the urgent needs of our developing societies. Our respective national societies, we feel, have a right to expect from faithful communities of Christians and Muslims not conflict, not mere co-existence, but good-will, a readiness to confer with each other and an eagerness to co-operate in every possible way. Muslims and Christians need each other's help to ease tension, secure justice, relieve pain, and otherwise promote the social, material and spiritual well-being of all people.

The Hong Kong Consultation is in fact a milestone on the very long road through the area of Christian-Muslim relations. Its immediate impact on

Malaysia is obvious, efforts have been made to multiply the opportunities for dialogue and personal contact. The most significant one was the Consultation between Islam and Non-Islam Religions held at Kuala Lumpur in 1984. The theme for this Consultation was " Common Religious Value For Nation-Building. " The dialogue was quite a successful one, it reached a consensus based on six principles, namely :- 1. Belief in God, 2. Muhibbah (Malay word for harmony), 3. Unity among the people, 4. Morals and justice, 5. Nation Building, 6. Democracy. These six principles constitute the national ideology of the country.[47]

Malaysian as ~~the~~ people of good-will would probably ~~[illegible]~~ believe that dialogue as a pattern of Christian-Muslim encounter clearly deserves to prosper, however, it all depends on the effort spent and worked out ~~[illegible]~~ in " new " mission by Christian-Muslim as well as other religions of the nation.

In Malaysia, continous relationship of dialogue, cooperation and mutual witness must take place within the community agreed framework of the six principles. This does not mean that there will be no problems or tensions in the future. The question is whether these problems and tensions can be contained, channelled and resolved within the community agreed framework or not. Dr. Chundra Mustapha, a distinguish Muslim scholar of Malaysia, said,[48]

> Malaysia is at the historical crossroad, our future depends on our present effort in promoting peace and unity. This is the moment that all the Malaysians witness.

A fine paper - well thought through and well presented. I have noted some questions (not criticisms) in the margin. Your choice & bibliography is excellent. A-

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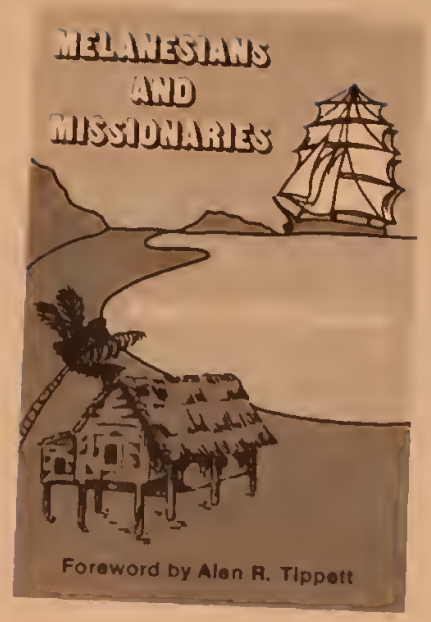

AUTHOR

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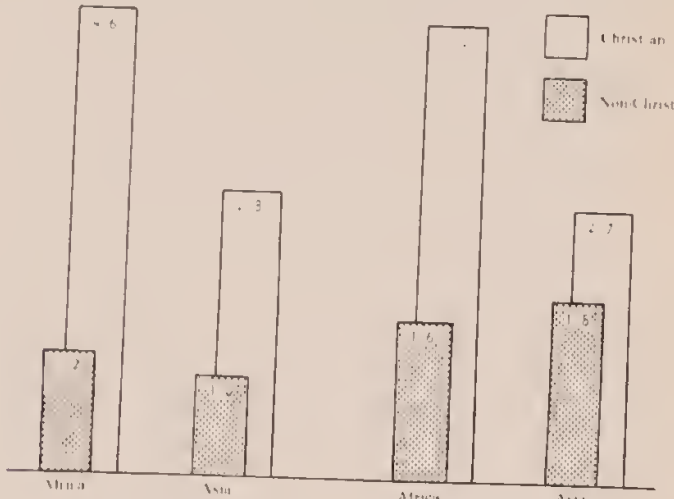
R. Winter, Seeing the Task Graphically

the very first pair of columns says this: "For every 100 non-Christian Africans there were 1.2 more at the end of a year (on the average, during 1900-1975), while for every 100 Christians there were 4.6 more!"[3]

For the same period we see Asian Christians growing at an average of 2.8 more each year per hundred Christians, while non-Christians grew by only 1.0 person per hundred. This, by the way, is called simple annual percentage growth. It is like interest on money in a savings account, and it is the easiest way to compare growth rates of two different groups of people.

GRAPHIC I B

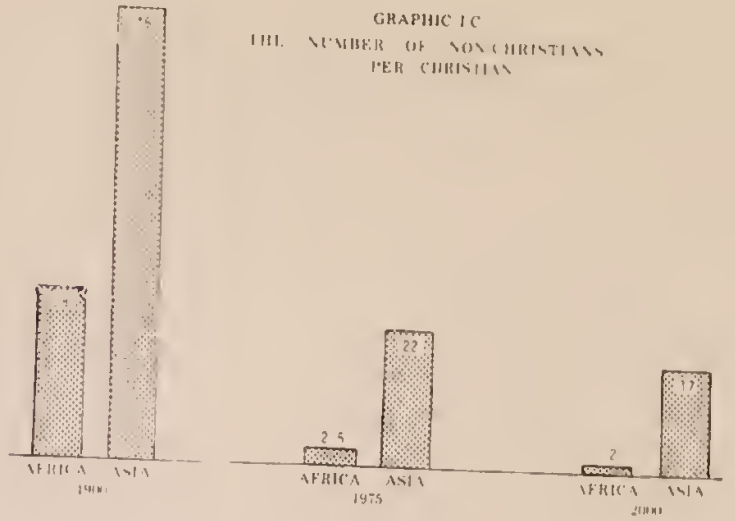


POPULATION INCREASE EACH YEAR PER HUNDRED PERSONS
(Christian growth rate exceeds that of non-Christians in both Africa and Asia and does so during both periods—the latter based on present rates!)

Note, however, that on the right half of Graphic I.B. our projections for 1975-2000 are not quite as striking a picture as on the left. During the entire first 75 years the Christians in Africa and Asia have been growing about three times as fast as non-Christians. But during 1975-2000 our estimates show the non-Christians increasing their rate of growth, and the gap between growth rates narrowing. In Asia, in particular, Christians are growing only 50 percent faster than non-Christians. The main point remains: While Graphic I.A. shows non-Christians truly exploding in sheer numbers, Graphic I.B. reveals the fact that the Christians in Africa and Asia are steadily catching up: they are on record as growing three times as fast during the last 75 years, and will likely continue to grow at least 50 percent faster in the next 25 years. If this is true, what is the discernible impact on the over-all population?

Graphic I.C. answers this question. It shows that in 1900 non-Christians out-numbered Christians 75 to one in Asia, and 28 to one in Africa. Today the same ratio is only 22 to one in Asia and 2.5 to one in Africa! Should present growth rates merely hold (not even increase), the picture in A.D. 2000 is definitely brighter. Are we going backwards? Not exactly![4]

GRAPHIC I C
THE NUMBER OF NON-CHRISTIANS PER CHRISTIAN



However, we must in all honesty admit that the growth picture in Asia is not what it needs to be. In order to see just what the problem is, let us take a closer look at the kind of people who are yet to be won.

WHO IS TO BE WON?

Winning people to Christ in Europe and America—in the Western world—where most people consider themselves Christians, is not a problem to be ignored. Every new generation has to be reevangelized, and hollow, nominal Christianity is a massive, urgent problem, even in the so-called mission lands, where unevangelized second and third-generation Christians are as nominal as the average citizen of the Western world. Big as this problem is, the task of winning non-Christian Asians and Africans is both far

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"Christian missions, and indigenous opposition to these missions, created serious conflicts between China and the Western Powers in the late Ch'ing period. Missionary enterprises such as education and publication, however, brought about dramatic changes in Chinese society. Western missionaries played an important part in the process of modernization in China. *Scholars' Guide to China Mission Resources in the Libraries and Archives of the United States* should be of great value to scholars in the field."

EC 41. Contemporary Asian Christianity
Recommended Reading List.

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Bishop Azariah. (Acc to Stephen Neill) Jan. 1957, Ventnor.

In his evangelism, always began with the resurrection.

Expected people be baptized, after baptism "Do you now promise to be a witness."

ES ON TABLE ABOVE
UMNS: for meanings and CODES (cols. 1, 3, 4, 8): see book (Part 6). Column 1: **Boldface type** = church with 10% of country's affiliated Christians.
IONAL COUNCILS (Column 4, 5th letter).
- Philippines Council of Evangelical Churches (PCEC).
- Catholic Bishops' Conference of the Philippines (CBCP).
- Philippine Council of Fundamental Evangelical Churches.
- National Council of Churches in the Philippines (NCCP) (Sangguniang Pambansa ng mga Simbahan sa Pilipinas).

national councils Joint Council of the Philippine Episcopal Church & the Philippine Independent Church.
R FILIPINO INDIGENOUS CHURCHES. The table bodies with 1,000 or more adherents, and 6 with under In addition, there are over 250 other Filipino indigenous es, about 180 being small bodies with under 1,000 but 0 adherents. These latter include Apostolic Philippine ntal Mission, Association of the Holy Family, Association e Persons One God, Brotherhood of Faith, Christian en of the Gospel of St John, Ch in the Community, Ch of (Filipino Movement), Ch of God Christ Buildeth, Ch of Acts 20 28), Ch of Liberty, Ch of Philadelphia, Ch of the Family, Ch of the Mystic City of God, Churches of the Ev Catholic Ch of the Philippines, Free Faith Organ- God of Truth Ch, Holy Catholic Apostolic Christian Ch, ndent Ch of Free Independent Christians (Unitarian), ndent Filipino Ch of the Most Holy Trinity (c1935 schism ppine Independent Ch), Kingdom of God, March of Faith 1970 ex AoG), Moncadian Ch of God, Mystic Ch of the ines, New Testament Ch, Philippine Liberal Ch, Sacred of God, Spirit and Life, Spiritual Filipino Catholic Ch, e of the Holy Spirit, True Ch, Universal Christian Ch, sal Dei Ecclesia. World Christian Movement.
R PROTESTANT DENOMINATIONS. The table gives with 200 or more adherents (total 48). In addition, there er 40 others including: American Baptist Association Assembly of Yahvah, Berean Mission (1952), Bethany ship Missions (1971), Bethany Home, Bible Protestant the Philippines, Christadelphian Ecclesias, Christian Ch h America, Christian Nationals Evangelism Commission Church of God (Abrahamic Faith), Free Gospel Ch, ntinal Missions (1951), Liebenzell Mission (1970), Mis- Ch, Peniel Chs of VOCA (Voice of China & Asia MS, Philippine Miracle Missions, Slavic Gospel Association, Ch of Manila, United Followers of Christ Ch, United Mission (1946), World Baptist Fellowship Mission Agency World Wide Missions (1962). In addition to these bodies ilipino membership, there were in 1970 about 10,000 ants in USA military chaplaincies.
R MARGINAL PROTESTANT BODIES. The Re- ed Ch of Jesus Christ of Latter-day Saints (USA) maintains work based on Pangasinan (283 members); and the New edenborgian) has a society in Malabon, Rizal.

ES (ethnolinguistic) Christians: 30.8% Visayan (Cebu- 10% Tagalog, 11.7%, Ilocan, 10.4% Hiligaynon (Ilongo), Bicol, 5.2%, Pampango (Pampangan), 3.0% Euronesian m, Mestizo), 2.8%, Pangasinan, 1.4% Ibanag, 1.0% Filipino, 0.5% Bukidnon, 0.4% Chinese, 0.2% Bontoc, alawan, USA White, Spaniard, Indonesian, Sulu-Samal,

TRY-WIDE TOTALS
GELIZATION (see Part 5) 1900: 93%. 1970: 98%. *Mass evangelism.* Among the many recent campaigns ints: Billy Graham 1956 rally, and in 1963 a 3-week crusade ao, Iloilo City, Manila and Cebu (175,000 attenders, nquirers), 1970, Philippines Congress on Evangelism; Christ the Only Way' 3-day total mobilization event as Crusades, 2,000 CORE groups meeting weekly for up, each CORE member in turn leading one Lay Evangel- roup Study (LEGS), these numbering 3,000; 55 supporting nations, aim, to establish 1,000 new churches); 1973, ng of Operation 200, to form 200 new churches by 1981, y-August 1974, One Way '74 mass campaign in 20 key with results followed by up 5,000 CORE groups and LEGS, 1976–77, Here's Life Manila (and other cities; run (1, 200,830 responses and 9,242 decisions); 1976, Christ ater Manila showed films to over 112,000 persons, with nquirers; November 1977, Billy Graham 5-day crusade nila (412,000 attenders, 22,512 enquirers). *Radiophonic um.* Annual listeners' letters (1975): 12,000 FEBC, Radio , et alia. Bible correspondence courses: there are many s, the largest being FEBC (1.5 million enrolments) and ,230 enrolments, 38,375 active, 17,420 conversions re- *Film evangelism.* Philippines Action International es (1977) 143,797 attenders, 8,262 decisions.
GN MISSIONARIES AND PERSONNEL (nationals abroad) (1973). Total 1,159 in 38 countries including about 850 Roman Catholics, 135 Protestants, 94 marginal ints (Mormons, Jehovah's Witnesses) in Hong Kong, Korea, New Zealand, Samoa et alia, about 80 Filipino ous in Guam, Indonesia, Malaysia, USA, Viet Nam et 1977 Protestant and indigenous sending agencies were increasing their totals of personnel sent abroad.
GN MISSIONARIES AND PERSONNEL (aliens from (1973). Total 5,990. *From Western world.* 5,732: about Roman Catholics, 1,287 Protestants (1,140 in 87 USA , 55 in 5 Canada societies, 32 in 4 UK societies, 24 in alia societies, 21 in 10 New Zealand societies, 9 in 2 an) societies, 4 in 3 Netherlands societies, 2 in 1 Finland , about 250 marginal Protestants (210 Mormons from 5 Anglicans in 1 USA society. *From Communist world.* Roman Catholics (4 from Yugoslavia, 2 Poland). *From orld* 252: about 200 Roman Catholics from 12 countries, stants (3 in 1 South Africa society, 2 from Japan, Singa- bout 20 marginal Protestants (Mormons), 10 indigenous ng Kong and Taiwan, 2 Anglicans.
UTIONS (church-operated) (1973). Total 1,490, including gher schools (47 minor seminaries), about 180 medical 10 radio stations, 33 religious communities, 7 research 07 seminaries (49 Protestant, 37 RC, 20 Filipino in- Anglican), 11 universities.
ALS. About 170 titles (70 Protestant (16 SDA), Filipinos indigenous).
S: About 33,090 (27,100 national, 5,990 foreign).
RE LIBRARIES. About 195
DISTRIBUTION (1975). Annual totals: 177,138 free, 28% subsidized, 57% commercial), 1,306,303 free, 16% subsidized, [illegible] commercial), 524,418 nions, 11,492,392 UBS selections, 31% commercial). 524,418 66 languages since 1887. NT: 10 *Translations completed* languages since 1905 languages since 1902
AGENCIES. About 190, including [illegible] AMRSP, CBCP, CCCI, CEAP, [illegible]

CWS, FABC, FEBC, FFF, FFW, ISO, IVCF, JARS, LIT-LIT, LWR, MAF, NAFE, NASSA, NCCP, NCPF, NECH, NFSW, OC, OCSC, OIEC, PABATS, PAFTEL, PATS, PCEC, PISA, PPI, PTL, SATC, SCA, SCM, SEARSOLIN, SIL, SU, UNOA, VERTA, WBT, WLC(EHC), WVI, YCS, YCW, YLAC, YLC, YMCA, YWAM, YWCA.

ADDITIONAL DATA ON CHURCHES
CATHOLIC CHURCH IN THE PHILIPPINES. *New jurisdictions.* In 1974, D Tuguegarao became M Tuguegarao with as suffragans D Ilagan, PN Batanes and PN Ilavonibong. In 1975, D San Fernando became M San Fernando. New dioceses; created in 1974, Daet, Virac; in 1975, Balanga, Catarman, Romblon; in 1976, Kalibo. In 1976, D Capiz became M Capiz, PN Cotabato became D Cotabato, and PN Kidapawan was created. In 1977, D Boac was erected, and PN Marawi was created. *Catholics.* Including 80,838 Chinese (1966), rising to 104,000 in 1975, and to 121,581 by 1977. *Catechumens* (jurisdictions under Propaganda only). (1959) 3,535, (1961) 2,066; (1963) 3,594. *Annual baptisms* (1972) 97.6% infant, 2.4% adult. *Priests.* Total includes 2,264 religious priests (482 Filipino, 1,782 expatriate). *Brothers.* Including 216 Filipinos. *Sisters.* Including 5,325 Filipino sisters. *Catholic charismatics* (January 1974). 15,000 adults including many religious personnel (100 priests, 500 nuns) are active in over 200 prayer groups in the Charismatic Renewal. *Seminarians* (1972). 1,841 secular, 728 religious. *Catechists.* Total (1974) about 12,000, with 1,220 in the 4 jurisdictions under Propaganda. *Indigenous religious congregations. Sisters:* Religious of the Virgin Mary (begun 1684, now with 559 professed), Augustinian Sisters of the Philippines (begun 1883; 278), Religiosas Dominicas de Sta Catalina de Sena (begun 1706; 249), Augustinian Recollect Sisters (begun 1719, 240), Oblates of Notre Dame (begun 1956; 101), Missionary Catechists of St Theresa (begun 1963; 74), Order of St Clare (begun 1621; 63), Missionary Daughters of St Theresa (begun 1960, 52), Sisters of the Immaculate Heart of Mary (begun 1952; 38), Franciscan Apostolic Sisters (begun 1953; 33), Order of the Most Blessed Virgin of Mt Carmel (Ancient Observance; begun 1958; 22), Missionary Sisters of Mary (begun 1958; 21), Poor Sisters of St Francis of Perpetual Adoration (begun 1962; 20), Dominican Sisters of the Most Holy Rosary of the Philippines (begun 1925; 18), Congregation of Our Lady of the Retreat in the Cenacle (begun 1967; 15), Sisters of Our Lady of La Salette (begun 1968; 6), Missionary Catechists of the Holy Infant Jesus. *Main foreign orders and congregations.* Priests (with over 160 professed in 1970): 430 SVD, 373 SJ, 259 SSC, 254 CICM, 234 OMI, 175 OP, 147 OFM, 140 SDB, 138 ORSA, 120 MSC, 114 CM. Brothers (with over 100 professed in 1970): 112 FSC. Sisters (with over 200 professed in 1970): 676 Sisters of St Vincent de Paul, 409 Daughters of Charity of St Vincent de Paul, 328 Missionary Sisters Servants of the Holy Spirit, 315 Missionary Sisters of the Immaculate Heart of Mary, 259 Order of the Most Blessed Virgin of Mt Carmel, 247 Missionary Benedictine Sisters, 206 Franciscan Missionaries of Mary, 206 Franciscan Sisters of the Immaculate Conception, 202 Religiosas Misioneras de Sto Domingo.

Catholic organizations. There is a Catholic Bishops' Conference of the Philippines (CBCP), which is a member of FABC, and 2 organizations of religious personnel: Association of Major Religious Superiors of Men in the Philippines (AMRSMP) and Association of Major Religious Superiors of Women in the Philippines (AMRSWP). For the armed forces, the Philippines forms a military vicariate. There is no official council of priests. The main national mandated lay organizations, co-ordinated by the National Secretariat of Catholic Action, include the following: Association of the Children of Mary Immaculate, Barangay San Virgen (an organization of voluntary catechists), Catholic Women's League of the Philippines, Christian Family Movement, Daughters of Isabela, Knights of Columbus, Legion of Mary, Society of St Vincent de Paul, Sodality of Our Lady, Student Catholic Action, YCW (boys), YCW (girls), and Young Ladies Association of Charity.

The Holy See has diplomatic relations with the Philippines, and is represented to government and the Catholic hierarchy by a nuncio in Manila.

International organizations based in Manila are: (1) Asian Working Groups for Cursillos de Cristiandad (an international movement begun in Spain) covering the Philippines, Korea, Japan, Australia, Taiwan, Thailand, Sri Lanka, Hong Kong, Macao and Viet Nam; (2) Working Committee of UNDA in East Asia, with its headquarters in Switzerland; and (3) Catholic International Education Office, Regional Secretariat for Asia, with its headquarters in Belgium. Two of the offices of the FABC are also located in the Philippines, the Office of Human Development and the Office of Education and Student Chaplaincies.

There are a number of Philippine organizations and associations. The Philippine Priests Incorporated (PPI) is the only national organization of priests and is duly registered with the government Securities and Exchange Commission, although it is not officially recognized by the church's hierarchy. The PPI was organized in November 1968, beginning with 11 priests representing different parts of the country. Membership increased rapidly and rose to 1,164 by October 1972, despite the fact that some bishops explicitly warned their priests against joining. The PPI became nationally accepted as spokesman for progressive issues within the church and a moral force on social and political questions. Three national conventions were held by the end of 1972, and the resolutions of the last convention called for a protracted struggle for liberation from all forms of oppression: church structural oppression (to awaken bishops to the need to be 'more just and brotherly' with their priests), feudalism (landlord tenant system), imperialism (American capitalistic exploitation) and corrupt bureaucracy (politicians). This clearly put the PPI on the left, both in the eyes of the bishops and also before the military. The PPI was responsible for a high-quality intellectual and spiritual publication *The Philippine Priests' Forum*, and also concerned itself with the economic security of priests by means of health and sickness insurance, group accident insurances, and its plans for developing retirement pensions for priests. Some PPI leaders were detained shortly after martial law was declared in 1972. Since then the organization has changed its political orientation, lending its support to the side of president Marcos. However, there has been internal dissension. Another body is Christians for National Liberation (CNL), a clandestine association formed in September 1972 which groups together Christians favourable to the position of the Communist Party (PKP).

The following organizations are involved in research and socio-religious action. (1) The Priests' Institute for Social Action (PISA) is an independent organization which owes its origin to a month-long Priests' Institute for Social Action, a meeting of priests from all over East [illegible] with the exception of India, which was held in Hong Kong [illegible] 1965. The Philippine institute is almost the only [illegible] [illegible]. It produces a major [illegible] magazine, *Impact*, which has considerable influence in

ment in the social field and led to the establishment of the Episcopal Commission on Social Action (1966) and the National Catholic Rural Congress (1967). (2) The Institute of Social Order founded by Jesuits with headquarters in Manila, conducts sociological analysis and studies of social concern and promotes credit unions and social action training centres for priests and laymen. (3) The Free Farmers' Federation (FFF) is an organization independent of the hierarchy, founded in 1953 and still directed by a former dean of the law faculty at Ateneo University and adviser to the World Council of Laymen in Rome. In 19[illegible] this group had nearly 200,000 members in 30 provinces of the country and an even larger number of sympathizers. Its purpose is to lead peasants, who form 75% of the population, to organize themselves and to become sufficiently educated to gain their proper place in society and to transform social structures to make this possible. The FFF is involved in 2 types of action: political action to bring before the public the rights of the peasant class and legal action, providing aid in the form of lawyers in cases dealing with employee-employer relations. The FFF was the most radical of the various Catholic movements in the Philippines prior to the declaration of martial law. At present the FFF [illegible] badly divided, and prohibited in certain regions. (4) The Federation of Free Workers, founded in 1950 by a Jesuit priest, is the first national Catholic organization for the working class and does for workers what the FFF does for rural people. The FFW is not dependent upon the hierarchy. Directed by a layman and affiliated to the World Federation of Workers (Confédération Mondiale du Travailleurs, CMT) with headquarters in Brussels, the FFW has experienced a spectacular development during recent years and had 64,000 members in 1972. (5) The National Federation of Sugar Workers (NFSW) was founded in 1971 and has been supported by several religious congregations and rural missionary sisters. (6) The National Secretariat for Social Action (NASSA) is an agency of the Episcopal Conference. (7) The Christian Life Community (CLC) is a student movement independent of the hierarchy, begun by a Jesuit priest. This group holds practical seminars on the important problems of the country, visits slums and richer suburbs and makes comparative studies of Marxism and Christianity. Between 1967 and 1970, 300,000 Manila youth attended these seminars, but the number of Catholic activists is still small. One CLC group has demonstrated openly against what it calls the medieval nature of the church. (8) The South East Asian Rural Social Leadership Institute (SEARSOLIN) was founded at Cagayan de Oro in 1966 by Jesuits.

Institutions of pastoral and higher religious studies are as follows: (1) Faculties or departments of theology in the Catholic University of the Philippines at Manila (OP), Ateneo de Manila University (SJ) and University of San Carlos in Cebu City (SVD); (2) the East Asian Pastoral Institute (EAPI), founded in Manila in 1953 by Jesuits under the name Institute for Mission Apologetics, which trains teachers in catechetics as well as regional and diocesan directors, is open to students from other countries in Asia and Oceania, and also plays a major role in pastoral and catechetical research in the Far East. (3) the Pius XII Catechetical Institute in Iloilo City, which offers courses on catechetics on the Asian level, together with a 4-year training programme.

In 1965 the hierarchy established the Mission Society of the Philippines based in Cebu City, a national society to recruit, train, send and support Filipino missionaries (priests, sisters, brothers and lay volunteers) for service outside the nation. In 1973 some 850 Filipino Catholics were serving abroad as missionaries, in Thailand, Indonesia, Brazil and other countries.

Educational statistics for 1970 were as follows. 1,89[illegible] Catholic schools with a total enrolment of 860,299 pupils. These include 280 kindergartens, 443 elementary schools, 772 high schools and 231 at college level. There were also 11 universities: Royal and Pontifical University of Santo Tomas (Catholic University of the Philippines, founded in 1611, with 26,457 students, run by OP); Ateneo de Manila which became a university in 1959 (6,8[illegible] students, run by SJ); Adamson University (5,984, run by CM); Xavier University, founded in Cagayan de Oro City in 195[illegible] (2,229, run by SJ); University of San Carlos, founded in Cebu City in 1595 and a university in 1948 (8,548, run by SVD); University of San Augustin, founded in 1904 in Iloilo City (run by OSA); University of Negros Occidental in Bacolod City (6,068, run by ORSA); Aquinas University of Legazpi, founded in Legazpi City in 1948 (3,285, run by OP), Divine Word University, founded in Tacloban City in 1929 (5,612, run by SVD); Notre Dame University in Cotabato City (3,112, run by OMI) and St Louis University, founded in Baguio City in 1963 (9,0[illegible] students, run by CICM). There is an Association of the Catholic Universities of the Philippines, which has its headquarters in Baguio City.

Medical action and welfare in 1968 included 135 hospitals and dispensaries, 2 leper colonies, 16 orphanages and 17 homes. Social, medical and educational services are supervised by Catholic Charities of the Archdiocese of Manila, founded in 1953, which is affiliated to Caritas Internationalis in Rome.
CHRISTIAN & MISSIONARY ALLIANCE CHURCHES. *Acronym.* CAMACOP. *Adult members.* Very rapid recent growth from 10,348 in 469 churches (1957) to 51,629 in 830 churches (1978).
CONSERVATIVE BAPTIST ASSOCIATION OF THE PHILIPPINES. *Adult members.* Rapid growth from 492 in 10 churches (1963) to 1,903 in 45 churches (1972), to 5,664 in 81 churches (1978).
PHILIPPINE BAPTIST MISSION. *Adult members.* Rapid growth from 2,211 in 14 churches (1957) to 14,492 in 164 organized churches (1970), to 33,879 in 522 churches (1978).
PHILIPPINE INDEPENDENT CHURCH. The membership figures in the table above (which refer to the year 1970) and those in this footnote are figures of affiliated members as reported by the office of the Obispado Maximo, Manila. They differ from and are much larger than, the government census figures because (a) large numbers of PIC members report themselves in censuses as Católicos, and (b) a large number also are regarded as members by both the PIC and the Roman Catholic Church (including in Tables 1 and 2 under the category doubly-affiliated). *Membership.* There has been rapid growth from 1970 to (in 1976) 4,600,000 baptized members, 3,800,000 communicants, and 1,500,000 Easter communicants. *Dioceses* (1977) 30. *Parishes* (1977) 5[illegible] with 2,644 out-stations in the barrios (slums), and a total of 3,830 congregations. *Baptisms.* (1976) 192,000 infants, 600 adults. *Confirmations* (1976). 200,000, including Roman Catholics received. *Bishops* (1977) 46 active (30 diocesans, 7 suffragans, 2 coadjutors, 6 non-diocesan, 1 obispo maximo); all citizens. *Clergy* (1977). 568 parish priests, 18 deacons, 5[illegible] deaconesses; all citizens. *Lay workers* (1977) 2,400 men, 800 women. *Licensed lay readers* (1977). 350 men, 11 women. *Ordinands* (1977) 11.
UNITED CHURCH OF CHRIST IN THE PHILIPPINES. A 1948 union of United Evangelical Church of the Philippines (itself a 1929 union of Presbyterian, Congregational and United Brethren Churches), Philippines Methodist Church, Evangelical Church in the Philippines (a 1944 union of various Evangelical

TATUS OF CHRISTIANITY
OUNTRY PROFILE

HILIPPINES

SUMMARY

EA - 300,440 square kilometers (116,000 square miles)
PULATION - 46,300,000 (1979)
LIGION - Roman Catholic Church 83%, Independent (Catholic) Church 4%, Protestant Churches 4%, Islam 4%, Animism and others 5%

ur centuries of Roman Catholic dominance s made the Republic of the Philippines e only "Christian" nation in Asia. The ethnic groups inhabiting the 7107 lands of the tropical archipelago monstrate cultural variety amidst tional homogeneity. Elements from anish and American cultures are happily ended with the indigenous lay-Polynesian way of life. The young mocracy has, however, been confronted th difficulties. Muslims in the south ve voiced their strong desires for tonomy. Communists, Marxists, and cialists have rallied for power. rtial law is presently holding the tion together.

otestant churches and agencies have joyed complete freedom and remarkable ccess in the task of evangelization; t so have the cults and quasi-Christian cts. Nominal Catholics, who comprise the majority of the population, are showing great spiritual hunger. There is a God-given opportunity within this generation to reach the whole nation with the true Gospel of Jesus Christ.

CURRENT STATUS OF CHRISTIANITY

The Roman Catholic Church, claiming the affiliation of 83% of the nation's population, necessarily dominates most of the social and political life. The Philippine Independent Church, a split from the Roman Catholic Church in 1902, accounts for 4% of the population. With such a favorable climate, the more than 200 greatly diversified Protestant churches and missions are actively engaged in evangelism and church planting. A great variety of methods, strategies and philosophies of ministries are implemented. Mature national leaders are now working in close cooperation with foreign missionaries. Aggressive interdenominational plans have been launched to produce vigorous growth. The "Christ the Only Way" movement, started in

...ntry is jointly carried ... the Strategy Working Group of the Lausanne Committee for World Evangelization
...MARC a ministry of Wor... ...n International. For further information on the program please write MARC 919
...ington Drive Monro... CA 91016 U.S.A

Rev. C. M George.

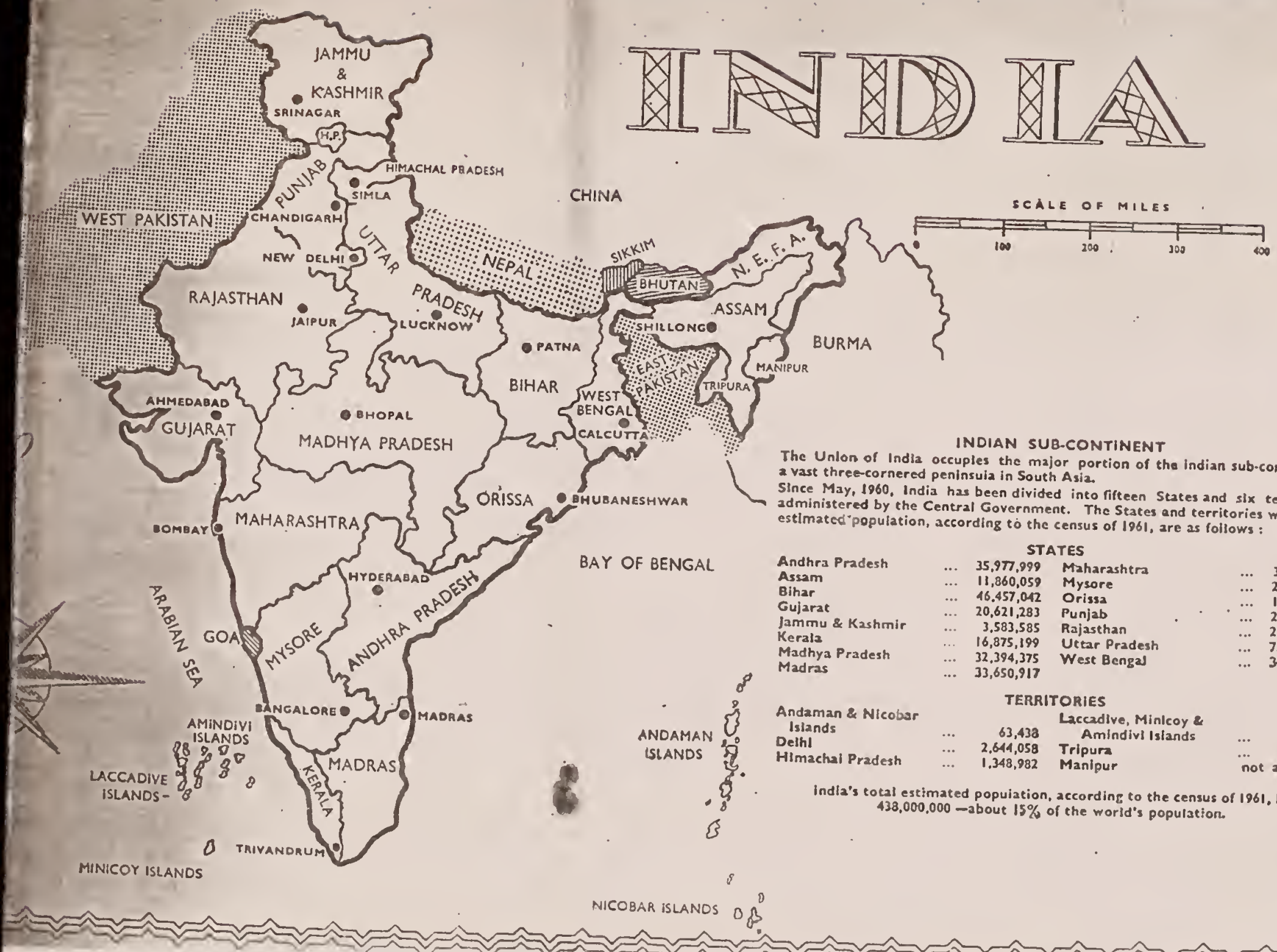
THE CHURCH IN INDEPENDENT INDIA

BY HIS GRACE
THE MOST REV. DR. THOMAS POTHACAMURY,
ARCHBISHOP OF BANGALORE.

ROMAN CATHOLIC

1961
EXAMINER PRESS,
BOMBAY.

INDIA



INDIAN SUB-CONTINENT

The Union of India occupies the major portion of the Indian sub-continent — a vast three-cornered peninsula in South Asia.

Since May, 1960, India has been divided into fifteen States and six territories administered by the Central Government. The States and territories with their estimated population, according to the census of 1961, are as follows :

STATES

Andhra Pradesh	...	35,977,999	Maharashtra	...	39,504,294
Assam	...	11,860,059	Mysore	...	23,547,081
Bihar	...	46,457,042	Orissa	...	17,565,645
Gujarat	...	20,621,283	Punjab	...	20,298,151
Jammu & Kashmir	...	3,583,585	Rajasthan	...	20,146,173
Kerala	...	16,875,199	Uttar Pradesh	...	73,752,914
Madhya Pradesh	...	32,394,375	West Bengal	...	34,967,634
Madras	...	33,650,917			

TERRITORIES

Andaman & Nicobar Islands	...	63,438	Laccadive, Minicoy & Amindivi Islands	...	24,108
Delhi	...	2,644,058	Tripura	...	1,141,492
Himachal Pradesh	...	1,348,982	Manipur		not available

India's total estimated population, according to the census of 1961, is 438,000,000 —about 15% of the world's population.

and Catholic chaplains to enter the area to serve the religious needs of British troops and railroad personnel. Catholic chaplains were always few in number. Of necessity they dedicated themselves primarily to the European Catholics, the Anglo-Indians and Catholic migrants from southern India in the employ of the British Government. Any converts they did make were from the depressed classes.

These converts naturally followed their British masters. Hence followed their loyalty to the British Rule when Mahatma Gandhi and the Congress started the Independence Movement. That explains to a large extent the anti-Christian attitude of the North Indian national leaders, especially in U.P., Bihar and Madhya Pradesh.

Gradually, however, Indians of all classes are grasping more fully the Catholic Church's supranational character. Thanks to the explanation of the Church's organization and the establishment of many Catholic schools and institutions the old prejudices against Christianity are slowly dying out.

ECCLESIASTICAL DIVISIONS

Today the Church in northern India consists of four large Metropolitan Provinces: Agra, Calcutta, Delhi, and Ranchi. The spiritual heads of all the four provinces are Indians by birth.

Under the four Metropolitan Provinces are twelve suffragan Dioceses and seven Prefectures Apostolic. Only the main developments in each of the four Metropolitan Provinces can be considered in this brief study.

JESUITS AT THE MOGUL COURT

In the sixteenth century, Akbar the Great, India's able and humane Moslem ruler, was profoundly distressed over the bitter religious controversies that rent the people of his realm. For political reasons he sought to form a new creed that would unite all discordant elements into a harmonious block. To achieve this object, he requested the leaders of India's main religious groups — the Moslems, Hindus, Jains, Zoroastrians and Christians — to send representatives to his court. Spokesmen for each faith were offered an opportunity to explain its teachings and holy books to the Emperor and his advisers.

An Armenian Christian took Akbar's invitation to the Jesuit Fathers at Goa. In February, 1579, Father Rudolf Acquaviva, an Italian Jesuit, set out for the north in the company of Father Antonio Monserrate, a Spaniard, and Father Francisco Henriquez, a Persian convert from Islam. Travelling slowly via Surat and Gwalior, they reached Akbar's capital, Fatehpur Sikri, a year later. Here they were received with great courtesy and assigned a residence near the famous *Ibadat Khanna*, or House of Worship. The Emperor supplied the Fathers with food from the royal household, and often visited them.

Efforts were made to convert the Mogul Emperor, Akbar the Great, but soon the Fathers realized their mistake. In 1582, the Emperor proclaimed as state religion a new, syncretic creed whose elements were borrowed from various faiths. Sadly, the Jesuits left the royal court. Later, in 1590 and in 1592, other Jesuit delegations visited Akbar, but were equally unsuccessful in their efforts to convert him to Christianity. After 1595, however, the Jesuits maintained a more or less permanent mission at the Mogul court, where they remained until the suppression of their Society in 1773. During their long association with the Mogul Empire the Jesuits were able to make very few converts. But the moderating influence of the Jesuits induced some of the Mogul emperors to show tolerance in the religious sphere.

CAPUCHINS IN NEPAL AND TIBET

In addition to the Jesuits, the Capuchins have played an important role in the early Catholic history of northern India. In 1637 a Vicariate Apostolic was established in the north, but there were hardly any notable conversions. Early in the eighteenth century, the Sacred Congregation of Propaganda Fide assigned to Italian Capuchin Fathers the task of bringing Christ to the Hindus of Nepal and the Buddhists of Tibet. In 1708, four Capuchin pioneers set out from Katmandu, the capital of Nepal. Crossing the Pango Pass (an elevation 19,000 feet above sea-level), the missionaries hastened on to Lhasa in Tibet, which they reached with difficulty two months later. Other Capuchins soon joined them, and before long a Catholic mission had been established in the capital city of the Dalai Lama. But the Buddhists monks who ruled Tibet later turned upon the missionaries and their few converts. By 1745, the missionaries had been driven back from Tibet into Nepal. Not long

afterwards, a revolution among the Gurkha people of Nepal forced the Capuchins to retreat into India. Thus, in a few short years, the heroic missionary work of decades was undone. Tibet and Nepal became forbidden lands to all Catholic missionaries.

CAPUCHINS AND A CATHOLIC PRINCESS

The Holy See soon found a new assignment in northern India for the Capuchins. They were commissioned to take over the Church's mission at the court of the Great Mogul in Agra. After the departure of the Jesuits in 1773, two Carmelite Fathers had handled this important post on a temporary basis. The Italian Capuchins proved to be skilful diplomats. Within the limits to which they were subject as guests of a Moslem monarch, they were able to preach the Gospel discreetly.

The Mogul Empire was then in full decline as a result of long years of warfare against the Marathas, Sikhs and Europeans. But its decadent court became the scene of a memorable episode in India's Catholic history—the conversion of Begum (Princess) Zebunissa Joanna Sumru from Islam to Christianity. The Begum, a Moslem dancing girl of great wit and beauty, had met in Agra a German or Alsatian soldier of fortune, Walter Reinhardt, called Sumru by the Indians. Reinhardt was a ruthless disciplinarian who held a high position in the army of the Great Mogul. Falling in love with the talented Moslem woman, he asked her hand in marriage. While he was away on military campaigns, the Begum — as vassal of the Mogul Empire — ruled the Sumru estate at Sardhana, fifty miles from Agra. After her husband's death in 1778, she assumed command of his 4,000 troops and their eighty European officers. The former dancer had become a not inconsiderable power in the realm.

At this point, a remarkable change came over the Begum. Under the influence of her husband and the Capuchins at court, she had acquired an interest in Christianity. By 1781, Father Gregorio of the Capuchin mission administered to her the Sacrament of Baptism. The rest of the Begum's life was devoted to pious works at Sardhana, where she built a number of churches and gave hospitality to Catholic refugees from other parts of India. On her death a vast fortune was left to Catholic charities and for the education of the clergy. Her name is not forgotten in Sardhana today. For the town

CATHOLIC UNIVERSITY COLLEGES IN INDIA

Students in Colleges for Men

Year	No. of Colleges	Catholics	Other Christians	Non-Christians	Total
1945 ...	16	2,700	272	9,022	11,994
1950 ...	23	4,421	1,621	11,448	17,490
1955 ...	30	6,010	2,988	14,301	23,299
1958 ...	29	6,025	2,826	17,986	26,837

Students in Colleges for Women

1945 ...	14	885	493	1,477	2,855
1950 ...	20	1,305	729	2,850	4,884
1955 ...	24	2,330	1,128	5,228	8,686
1958 ...	30	2,427	1,298	6,289	10,034

Pioneers in the field of Catholic education in India were the Jesuits who established the first Catholic College at Trichinopoly in 1868. By 1925, there were seven colleges for men and four for women in southern India. In recent years, the expansion of women's institutions has been particularly remarkable. Most of the Colleges are in the Kerala, Madras, Mysore, and Bombay areas. The Xavier Board of Higher Education, established in May, 1951, provides the various colleges of the country with common policies and a basis for united action.

Graduates of Catholic university colleges who wish to take advanced courses in law, medicine, technology and other subjects must continue their academic work at one of India's forty secular universities. This is because there is no Catholic University in India. Although the lack of such an institution is keenly felt by India's Catholics, it has been impossible to establish one for the following reasons : (1) The difficulty of raising the necessary funds ; and (2) Government's unwillingness to recognize universities maintained by religious groups.

NO. OF STUDENTS IN THOUSANDS

9
Church Administration, Laity

SINCE Independence, the Church has streamlined its administration in the interest of greater efficiency. This important task was inaugurated by the First Plenary Council, which was a landmark in the history of the Church in our country. The Council met at Bangalore in January, 1950; to it the Holy Father sent as Papal Legatc His Eminence Normal Thomas Cardinal Gilroy, Archbishop of Sydney. Thc Council dealt with many pressing matters in connection with the new political status of India. It served to foster a very healthy union among the mcmbers of the Hicrarchy from North and South, Latins and Orientals. It established a uniform system of ecclesiastical legislation for the whole country, and set the pattern that we shall follow in meeting future problems that may rise on the national level.

CATHOLIC BISHOPS' CONFERENCE OF INDIA

The Catholic Bishops' Conference of India (CBCI) plays an important role in the Church's development. It was constituted at the Metropolitans' Conference held in Madras in September, 1944.

A Working Committee was established consisting of the Directors of five sections—Education, Seminaries, Catholic Action, Vigilance and Catholic Social Action and a Chairman and a Secretary. The Standing Committee was composed of all Metropolitans, the members of the Working Committee,

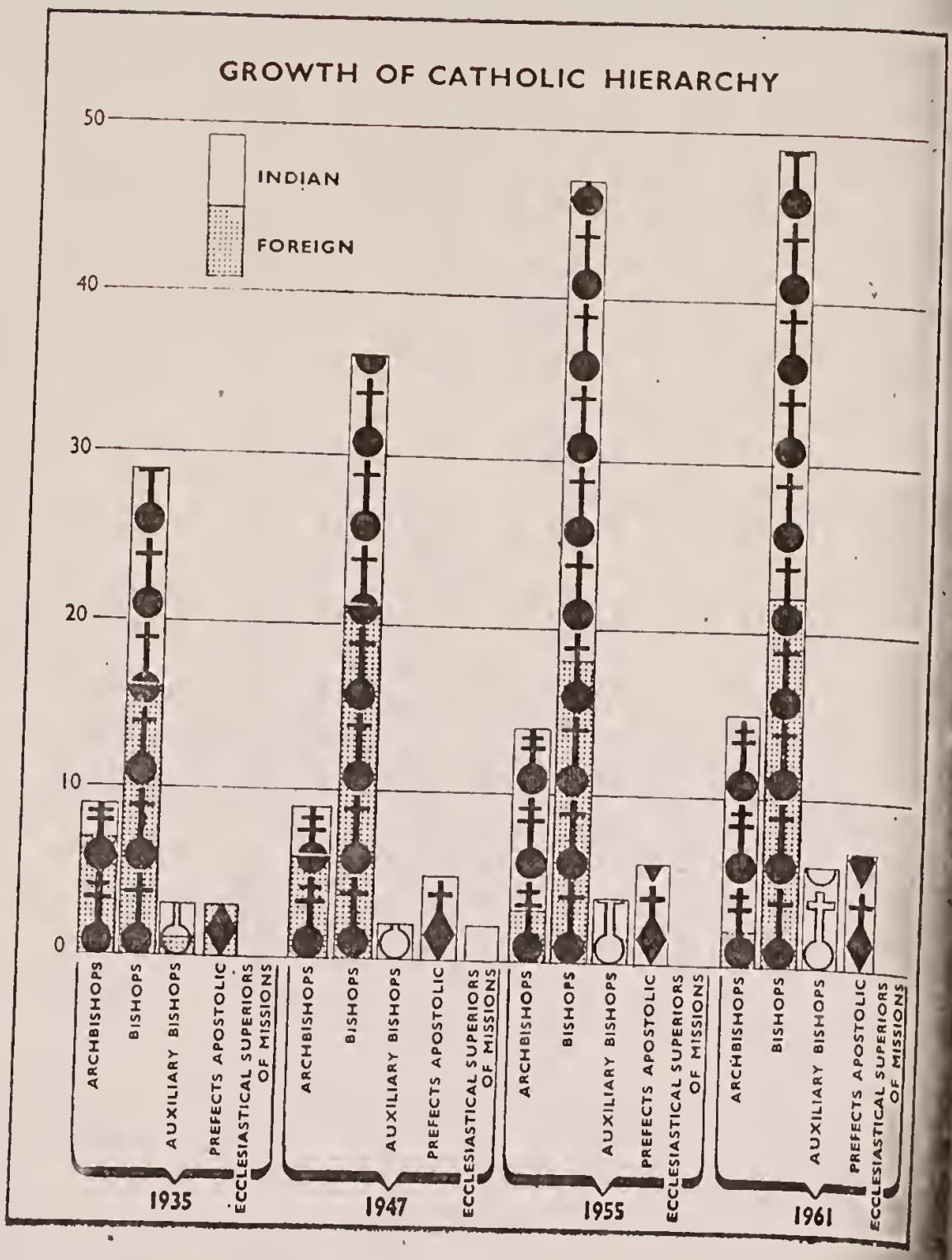
and the Chairman and the Secretary. At the First Quinquennial Meeting of the CBCI held on the occasion of the Plenary Council in January 1950 at Bangalore a new Standing Committee was elected, and also two other Sections introduced viz. Catechetics and Church Extension. The Second Quinquennial Meeting of the CBCI was held during the National Marian Congress at Bombay in December 1954.

The Third Quinquennial Meeting was held in Delhi from Wednesday, September 28, to Sunday, October 2, 1960, and was attended by 70 prelates from 71 ecclesiastical units. His Eminence Peter Gregory XV Cardinal Agagianian, Prefect of the Sacred Congregation of Propaganda Fide was present at all the Sessions.

The Cardinal Prefect inaugurated the Meeting by reading fully the special Letter addressed by the Holy Father to Cardinal Gracias and to the Hierarchy of India, and followed it up with a few personal observations, in the course of which he gave great encouragement, expressed his pleasure at being in India and his appreciation of the wonderful opportunity to come to know personally the Bishops of India. He said that he would attend the Sessions as an Observer and asked Cardinal Gracias to direct the proceedings. Archbishop Thomas in a delightful speech, referred to the career of Cardinal Agagianian, and made special mention of the fact that it was the first time that India had received a visit from the Cardinal Prefect of Propaganda.

The revised Statutes were adopted and Cardinal Gracias was elected President of the Conference for the next five years; the Metropolitans (Agra, Bangalore, Bombay, Calcutta, Changanacherry, Delhi, Ernakulam, Hyderabad, Madras-Mylapore, Madurai, Nagpur, Pondicherry and Cuddalore, Ranchi, Trivandrum, and Verapoly) were declared *ex-officio* members of the Standing Committee. The Standing Committee co-opted two other members, Archbishop Angelo Fernandes, who was elected General Secretary and Bishop Westermann of Sambalpur. Archbishop Thomas was elected Vice-President by the Standing Committee, which also appointed the following as Directors of the various Sections:

Vigilance	Archbishop Thomas Pothacamury of Bangalore.
Seminaries	Archbishop Rayappan Ambrose of Pondicherry & Cuddalore.
Social Action	Archbishop Joseph Attipetty of Verapoly.
Lay Apostolate	Archbishop Eugene D'Souza of Nagpur.


GROWTH OF CATHOLIC HIERARCHY
50
40
30
20
10
0
INDIAN
FOREIGN
ARCHBISHOPS
BISHOPS
AUXILIARY BISHOPS
PREFECTS APOSTOLIC
ECCLESIASTICAL SUPERIORS OF MISSIONS
1935
1947
1955
1961

Education	Archbishop Matthew Kavukatt of Changanacherry.
Catechetics & Liturgy	Archbishop Joseph Mark Gopu of Hyderabad.
Church Extension	Bishop Herman Westermann of Sambalpur.

SUB-SECTIONS

(A) Contacts with non-Catholic Christians	Archbishop Vivian Dyer of Calcutta. Archbishop Mar Gregorios of Trivandrum.
(B) The Family	Archbishop Romuald Athaide of Agra.

The main topics which engaged the close attention of the members and aroused protracted and fruitful discussion were the proposed Catholic Medical College; the Problem of Overseas Students; Violation of Fundamental Rights; Apostolate among the Educated; Training of Seminarians; Family Planning; Adaptation; Problems arising from Industrialisation; Catholic Union of India, etc.

At the closing Session, a Resolution was moved from the Chair and passed unanimously by the House, recording the grateful appreciation of the CBCI of the excellent services rendered, over the years, by Archbishop J. P. Leonard, S.J., of Madurai, Bishop Raymond of Allahabad, Bishop Bouter of Nellore, Mgr. Malenfant of Banaras and Gorakhpur, as Directors of their respective sections—Seminaries, Education, Church Extension and Indian Christian Art, and by Archbishop Joseph Fernandes of Delhi as Joint Secretary.

GROWTH OF CATHOLIC HIERARCHY IN INDIA

		1935	1947	1955	1961
Archbishops	Foreign ...	7	6	3	2
	Indian ...	2	3	11	13
Bishops	Foreign ...	16	21	18	22
	Indian ...	13	15	29	27
Auxiliary Bishops	Foreign ...	1	—	—	—
	Indian ...	2	2	4	6
Prefects Apostolic	Foreign ...	3	5	6	7
	Indian ...	—	—	—	—
Ecclesiastical Superiors of Missions	Foreign ...	2	—	—	—
	Indian ...	—	—	—	—

Cardinal Gracias proposed a vote of thanks to Cardinal Agagianian for his presence at the meeting and the role he played as a patient, intelligent and benevolent Observer; to which the Cardinal Prefect replied, expressing his appreciation of the work put in by the members and assured them that his contacts with them had left an indelible impression, which he would carry with him to the Eternal City.

A cable was received from Cardinal Tardini, the Secretary of State, conveying a Message from the Holy Father which reads as follows:

> "While conveying His gratitude for the expressions of loyalty on the part of the Archbishop of Bombay and the Bishops of India, united in Conference in Delhi, the Holy Father expresses his supreme pleasure at the elevating resolutions and the intense apostolic labours, which he blesses anew. He blesses them, their Clergy, the Missionaries, the Faithful, their works and their dioceses."

The entire Body attended the homely Party given by the President of India, the delightful Reception by the Internuncio, the Pageant, "*The Spirit of India*" staged by the pupils of the Catholic Schools of Delhi, and the Garden Party by the Catholics of Delhi. The Foundation Stone of the Centre of the CBCI was blessed and laid by His Eminence Cardinal Agagianian. It is hoped to complete the building inside of a year. Because of these circumstances, the appointment of Archbishop Angelo Fernandes as General Secretary will take effect only after the building is completed. In the meanwhile in response to the appeal of the Standing Committee, Archbishop Thomas has agreed to continue as General Secretary.

OBJECTS OF CBCI

The objects of the CBCI are to facilitate co-ordinated study and discussion of questions affecting the Church, adoption of a common policy and effective action in all matters concerning the interests of the Church in India. By means of representations and collective statements, the CBCI has endeavoured for the last sixteen years to uphold and defend the rights of the Church to educate Catholic public opinion and to imbue Catholics with a true Christian spirit.

In their Reports the Directors of the various Sections survey the trend of events and thought in the country insofar as they affect the liberties and interests of the Church, in different fields of the Apostolate. The Reports supply year after year a mass of information based on replies from the Ordinaries, on matters

of such vital concern to the Church as education, Catholic Action, legislation, Catholic Social Action, training of candidates to the priesthood, and more recently, catechetics, liturgy, Indian Christian art and propagation of the faith.

The CBCI has (1) brought about close unity among the Hierarchy of the country; (2) enabled them to adopt common policies and take joint action in matters of vital concern to the Church; (3) promoted co-operation among all Catholics in each diocese and throughout the country and served to foster in them a deeper and more active Catholic spirit; (4) made representations to Government on matters like the release of interned missionaries; Travancore educational policy; requisitioning of school property and endowments for secondary schools in the Madras State; the Hindu Code Bill; Public Trust Acts; Indian Christian Marriage Act; educational facilities and economic privileges to Christians of scheduled castes origin; authorisation of visas; and Missionary Inquiry Committees in Madhya Pradesh and Madhya Bharat; etc. (5) issued annual statements dealing with current problems from the Catholic point of view, which received wide publicity; (6) received recognition from the Government of India as the "Sponsoring Authority" for visas for foreign missionaries, and as the official mouthpiece of the Church; (7) awakened interest among Catholic international organisations which deal with charities, films, protection of youth, and interests of teachers. These have been in correspondence with the CBCI and have asked for representation at their annual meetings.

The CBCI has commanded the attention and respect of the Press. It has developed into a powerful means for facing and solving the many problems and issues which have arisen during the last decade, and for taking concerted action for the progress of the Church and the safeguard of her rights and interests.

LAITY

The laity is beginning to realise its role in the life of the Church, and to take an active and an intelligent interest in the work of the Church. This is a very healthy development; and it is as it should be. Today, more than ever, is the age of the *layman*. Now, more than ever, ought he to come to the forefront. Much remains to be done in this direction, but a saving grace is that we are conscious of the problems.

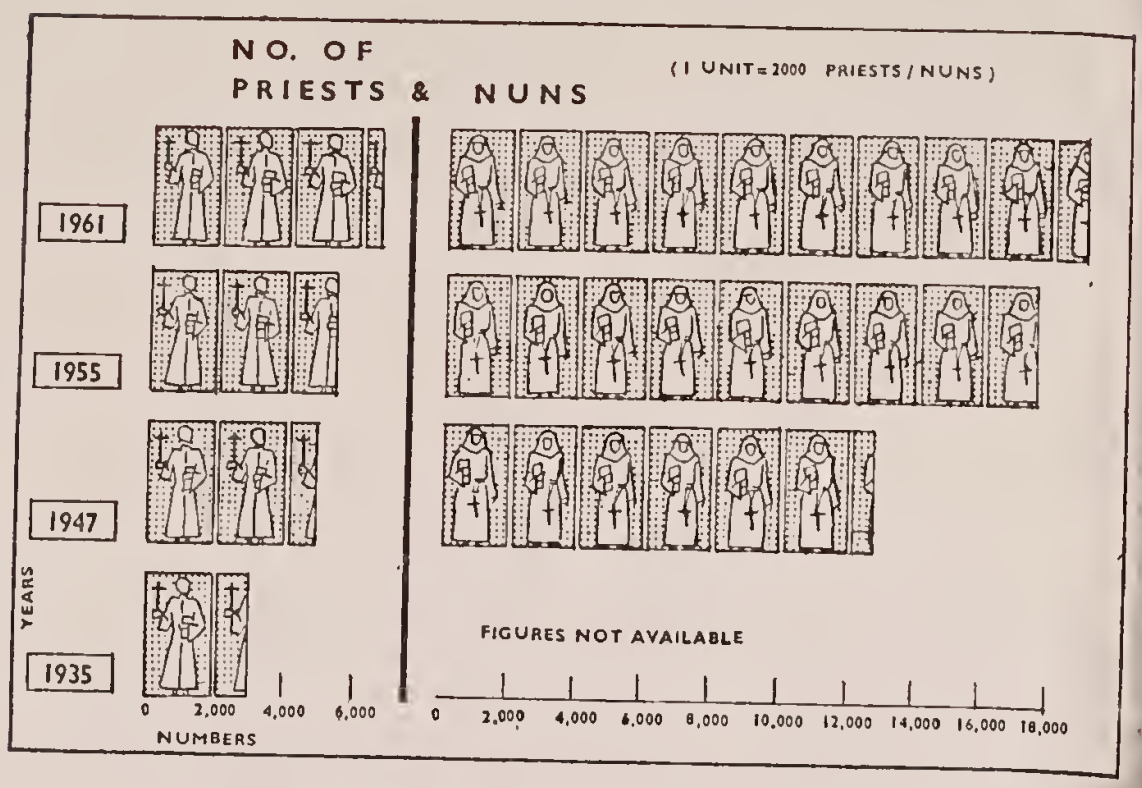
For some years now, the Bishops have been trying to help the laity to play their part. In July 1936, His Excellency the Apostolic Delegate sent out a Circular to the Ordinaries of India regarding the organisation of Catholic Action in parishes and dioceses. Then, in 1941, the Bishops of Tamilnad earnestly recommended that local Associations for Catholic Action should be promoted and started, grouping them under a Diocesan Board. But it was in 1944 at the Conference of the Metropolitans of India held at Madras that Catholic Action was formally established in India by constituting a Section of the CBCI, called the Committee of Catholic Action with the aim of developing and promoting Catholic Action in India, and co-ordinating, linking and federating the various Catholic Action movements in the land. In 1946, the Standing Committee of the CBCI expressed their opinion that Catholic Action in India might be based on co-ordination of the various associations engaged in religious activities and that this principle might be adopted for the time being by the Committee of Catholic Action for the establishment of the movement throughout the country. Finally, in 1957, in view of the pronouncements of the late Holy Father Pius XII, it was resolved that the Section on Catholic Action should henceforth be called as the "Section on Lay Apostolate."

Today, the lay apostolate in some form or the other is found in almost all of the 71 ecclesiastical units in the country. The lay apostolate in the various dioceses works chiefly through the existing organisations like the Legion of Mary, the Sodality of Our Lady, the Conference of St. Vincent de Paul etc. A very brief outline of some of the more important of these organisations is presented here in order to give the reader an idea of the Lay Apostolate in India.

LEGION OF MARY

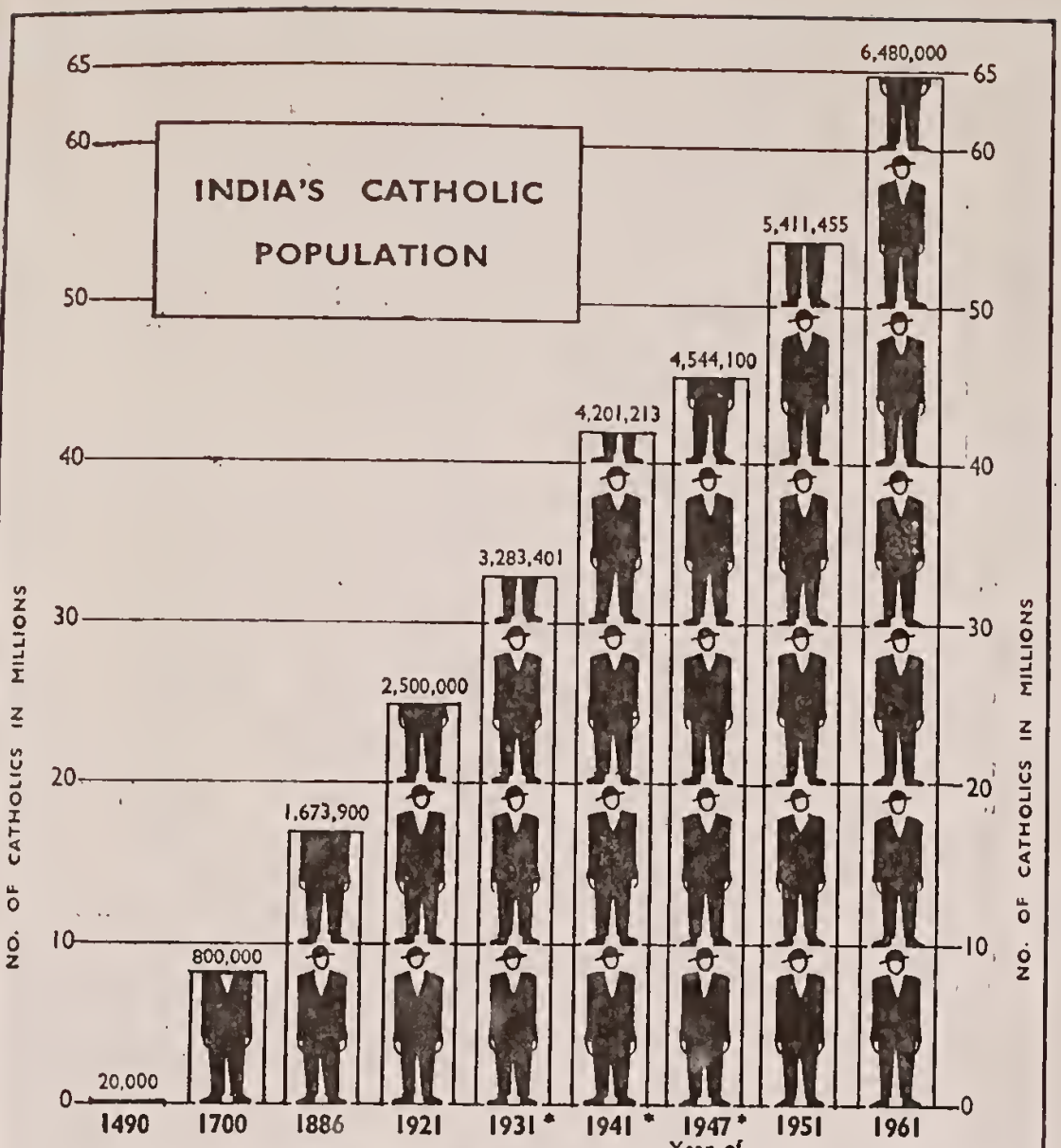
This is probably the most widespread, active and fruitful branch of the lay apostolate. Today, the Legion is functioning in almost all the diocees of the country, with 3 Regional Senatus at Madras, Bombay and Palai. The first Praesidium was established in Madras in 1931 (in fact the first outside the British Isles), followed by others in Calcutta and various other Catholic centres. At present, there are over 2,500 Praesidia with a total active membership of 36,000. Besides, there arc 130,000 auxiliary members.

is gloomy. One solution to this problem of lack of personnel seems to be to appeal to the Dioceses of India that have or may have a reserve of priestly vocations; and in this the Dioceses of Kerala are to be commended. Many youths—boys and girls—are going up north and joining these Dioceses which suffer lamentably from a lack of personnel and vocations.



GROWTH OF PRIESTS AND NUNS IN INDIA

	1935	1947	1955	1961
PRIESTS				
Indian	3,025	5,079	3,500	4,500
Foreign			2,335	2,100
NUNS				
Indian	Figures not available	12,688	17,613	16,000
Foreign				3,000



Since the start of the modern missionary era four and half centuries ago, the Church's membership in India has increased from 20,000 to over 6,000,000. Catholics today are more than half of India's Christian community. But in India's immense population of 438,000,000 they remain a tiny fraction— just about 1.5 per cent. The Church is, however, well rooted in India. Like the mustard seed Catholicism in this ancient land may rise from small beginnings to become one day a mighty force.

INDIA'S CATHOLIC POPULATION

Year		Catholics	Year		Catholics	
1490	...	20,000	1931	...	3,283,401**	
1700	...	800,000	1941	...	4,201,213**	
1886	...	1,673,900	1947	...	4,544,100**	(Year of Independence)
1921	...	2,500,000	1951	...	5,411,455	
			1961	...	6,480,000	

** Figures are for India, Pakistan and Burma

of which are ruled by Indian Archbishops, including a Cardinal ; 49 dioccses of which 28 are governed by Indians ; and 7 Prefectures which are all under non-Indians. In addition there are 1 Coadjutor Archbishop and 5 Auxiliary Bishops, all of them Indian. The number of priests has more than doubled. Of the 6,000 priests, over 4,500 are Indians. In the major seminaries, nearly 1,800 students are being prepared for the priesthood. In the preparatory seminaries, we have about the same number. Vocations to the priesthood and the religious life are steadily on the increasc. In the novitiates and scholasticates of religious congregations there are over a thousand students. What is still more striking is the growth in thc number of women religious and the steady flow of vocations in the larger congregations, diocesan and pontifical. We have ovcr 19,000 religious Sisters (in some 120 congregations), of whom 16,000 are Indians. Forty years ago, religious Sistcrs both Indian and European numbcrcd only 3,250. Alrcady some Indian congregations have founded houses outside the country—surely a sign of a very hcalthy and vigorous growth.

Thesc figurcs demonstrate that the Church cannot be looked upon as a western and an exotic plant. The Christian community has established its position in society, chiefly in some of the larger cities and in South India. Thc Church is not likcly to suffer persecution in a country where religious tolerance has always characterised the traditions, spirit and outlook of the people. The Church will have freedom and a fair field, though we may have many pin-pricks and some tribulations.

Main Dates in India's Catholic History

A.D.

52 St. Thomas the Apostle lands on the Malabar Coast and begins to found Christian communities.

72 St. Thomas is martyred and buried near Mylapore.

345 Thomas Cana, a merchant from Syria, establishes a Christian colony in Travancore.

1122 Mar John of India receives the Pallium from Pope Callistus II.

1321 Four Franciscan missionaries are martyred at Thana by the Moslems.

1330 Pope John XXII consecrates Jourdain de Sévérac, a French Dominican, Bishop of Quilon on the Malabar Coast.

1498 Vasco da Gama lands in India.

1514 Pope Leo X grants to the Kings of Portugal the rights of patronage over the Church in India.

1534 Goa becomes the seat of a bishop.

1542 St. Francis Xavier reaches Goa. He later extends his missionary work to Travancore.

1548 Arrival of the Dominicans.

1572 Arrival of the Augustinians.

1594 Departure of the first Jesuit Mission to the Mogul Court.

1599 The St. Thomas Christians acknowledge, at Diamper, the supremacy of the Holy See.

1606 Robert de Nobili, S.J., begins his missionary work at Madurai.

1618 Arrival of the Carmelites.

1637 Matthew de Castro, a Brahman Oratorian from Goa, is the first Indian to be consecrated Bishop by the Pope. The Holy See creates Vicariates independent of the Portuguese Crown.

1642 Father Ephreim, a French Capuchin, is made Prefect Apostolic of Madras,

1653 Many St. Thomas Christians go into the Jacobite schism, rejecting the administration of the Latin bishops and replacing them with schismatic bishops from Syria.

1744 Cardinal dc Tournon, the Papal Legate, condemns certain rites and customs used by the Jesuit missionaries in India.

1745 The Capuchin Mission in Tibet is driven out by the Buddhist lamas.

1759 Expulsion of the Jesuits from Portuguese India.

1769 The Gurkha Revolt closes down the Capuchin Mission in Nepal.

1799 Arrival of Baptist missionaries from England in Serampore.

1886 Pope Leo XIII establishes the Catholic hierarchy in India, and creates new dioceses and archdioceses.

1896 Leo XIII appoints three Syriac Indian bishops in southern India.

1923 Pope Pius XI re-establishes the Syro-Malabar hierarchy.

1928 A concordat with Portugal ends the Portuguese right of patronage.

1930 Start of the Reunion Movement from the Jacobitc churches which culminates in the establishment of the Syro-Malankara rite.

1944 The Catholic Bishops' Conference of India is founded.

1948 The Apostolic Delcgation in India is raiscd to the status of an Apostolic Internunciature.

1950 First Plenary Council of the Church in India is held at Bangalore.

1952 Solemn ceremonies marked the nineteenth centenary of the arrival of St. Thomas in India and the fourth centenary of the death of St. Francis Xavier.

Most Revercnd Valerian Gracias, Archbishop of Bombay, becomes India's first Cardinal.

1954 The First National Marian Congress is held in Bombay.

1960 India's Hierarchy holds Third Quinquennial Meeting in Delhi with His Eminence Peter Gregory XV Cardinal Agagianian, Prefect of the Sacred Congregation de Propaganda Fide, being present as an "Observer" at all Sessions.

Holy Father chooses Bombay as the venue for the 38th International Eucharistic Congress to be held in 1964.

John Mott + S. Zwemer.

Arabia could easily be evangelized within 20 years were it not for the unbelievers.... If we had 100 young men + women. — within 20 years we could wrest Arabia from the grasp of Satan.....

NAME: _____

MID-TERM TEST (EC41)

Contemporary Asian Christianity
Mr. Moffett. March 28, 1983

1. Complete the following statements.

   1. Kanzo Kitamori is the author of a third-world theology called _____

   2. The three huge blocks of population in Asia still largely unreached by effective Christian evangelism are _____
      _____
      _____

   3. The only officially Hindu kingdom in the world is _____

   4. An example of a semi-Christian Oceanic cult movement is _____

   5. Three countries in Asia where Christians are in the majority are _____
      _____
      _____

2. True or False. (Mark T or F in left margin).

   1. Asia is numerically the least Christian continent in the world.

   2. The largest Christian mission in Nepal is the Southern Baptist.

   3. The most effective cross-cultural mission movement in Asia by third-world Christians has been the conversion of Oceania.

   4. The President of Lebanon constitutionally must be a Protestant Christian.

   5. Asian peoples do not accept the cultural superiority of the west.

   6. The Church of South India has united Anglican, Pentecostal, Presbyterian, Baptist, Lutheran and Methodist churches in India.

3. Write briefly (for 20 to 30 minutes) on one of the following topics.

   1. Describe the missionary methods that have seemed to promote remarkable church growth in different sections of Indonesia. If you had to pick two to emphasize the most, which would you choose. Why?

OR 2. Discuss the statement "The most natural form of Indian church organization is mono-ethnic". What are the advantages and disadvantages of an emphasis on homogeneous ethnic units in the formation of churches in India? Mention some examples.

III. VANUATU

In the sample survey we have been making of Christianity in some rather randomly picked Asian countries — to give you a quick birds-eye view before we try to draw any general conclusions about contemporary Asian Christianity — we have looked at Christianity in two small countries. Lebanon (and Syria), and Nepal. So very different. Lebanon with a Christian majority in the population, and a Christian history stretching back to the time of St. Paul; and Nepal with less than ½ of 1% of the population of the country Christian, almost untouched and closed to Christian missions until about 40 years ago.

As a third variety of Asian Christianity, what country should we pick next. Since Lebanon is predominantly Catholic, and Nepal predominantly non-Christian (which, of course, is the norm, not the exception in Asia, perhaps a predominantly Protestant country would make the best balance — but that's not easy to find in Asia. You have to look to the Islands of the South Pacific for that.

The small islands of the South Pacific gave Protestants their pioneering edge ~~in~~ ~~Protestant missions~~ in Asia - not in chronology; for ~~India saw~~ Indonesia and India saw the earliest Protestant missions in Asia - but in ~~natural~~, indigenous

third-world missions, and eventually in church government and in national independence. The islands are the greatest single example of Asian missionary outreach – island to island – and one of the most conspicuous examples of Protestant involvement in national independence movements. Let me choose Vanuatu (the New Hebrides) as an example:

First, compare the statistics with Lebanon and Nepal:

	Christians		Roman Catholic (in pop.)		Protestants		Annual growth rate	Population
Lebanon	2,006,000	59.7%	1,140,000	35%	35,000	1%	2.65%	3,230,000
Nepal	5,600	0.03%					3.28%	14,325,000
Vanuatu	105,200	94.7%	18,500	16.3%	60,670	61.5%	3.13%	111,000
Indonesia	17,069,000	11%	4,336,000	2.8%	9,137,300	5.9	2.7%	155,30,000.

Note that of Lebanon's Christians, 35% of the population is Catholic, but only 1% Protestant; whereas in Presbyterian Vanuatu, 61.5% of the population is Protestant, and 16% is Catholic. The islands are prevailingly Protestant. In Lebanon, the President is by law a Catholic. In Vanuatu, the country is by law Christian (but with religious liberty), and the first and only prime minister (so far) by choice and vote is a Protestant (Anglican Protestant).

Vanuatu has been independent since 1980. It is a very new country, but ~~a very~~ it has a long and honored history in the field of modern missions. Though not the first of the South Pacific islands entered by the pioneer missionaries — the first ~~bad~~ missionary boatload landed at Tahiti in 1797 — ~~But~~ Vanuatu, then known as the New Hebrides, became the scene of one of the most memorable early martyrdoms. It was where the unconventional, restless John Williams, always looking for new islands to preach Christ where he had never been known before, — was killed in 1839 on a southern island in the group, Eromanga, after successfully bringing three Samoan missionaries to another island, Tanna, in the same group. Williams was killed, but the Samoans continued the mission — both at least two Samoan missionaries were also martyred not many years later (1846). (Latourette, V. 227). At least 5 Scottish missionaries were martyred on Eromanga in the first 35 years, & as many Samoans — but by the close of the century it was a Christian island. ~~Vanuatu was also the scene of~~ It was in the Vanuatu islands that John G. Paton, also worked. perhaps the most famous of ~~late~~ mid-19th century South Sea Island missionaries, The story of how he was driven off the island of Tanna by "savages" — both refuge on nearby Aniwa where the whole island became Christian, was the most popular missionary & autobiography in the world, when my father was in college: John G. Paton: Missionary to the New Hebrides. An Autobiography.. 3 vols (Revell, 1889-98). ~~At least 5 missionaries were~~

On one of the Vanuatu islands, Aneityum, there is an inscription on the grave of the missionary, John Geddie, "When he came to the island in 1848, there was not a single Christian; when he left in 1872 not a single heathen". (Warnock, Hist of Prot. Missions, p. 331).

But it was not John Geddie nor John Williams, nor John G. Paton who accomplished the major task of making the ~~South Sea~~ Islands the great ~~the~~ success story of early Protestant missions. That credit belongs to the host of Samoans, Tongans, and Fijians who evangelized the islands — islander to islander, not foreigner to native.

The 20th century brought great changes to Vanuatu. Thatched roofs on the churches gave way to galvanized tin. Education and medicine followed evangelism. The New Hebrides, as Vanuatu was called was strongly Presbyterian, and that Scottish breed have never neglected the schools, but in the Hebrides, few were more than primary schools. They did even bother the, with their seven good hospitals. Churches they often divided — and Vanuatu was no exception, with five different Presbyterian missions competing by 1954 - from New Zealand, New South Wales, Victoria, and Tasmania, plus an independent Presbyterian group called the John G. Paton Fund. (Forman, p. 46). The work also suffered at times from missionary domination and condemnation of native customs. The French colonial govt. often had to intervene to prevent the missionaries from forming their own local courts and police and trying to punish offenders by putting them to hard labor on the forest roads. (Forman, p. 46, citing G. Leymang "Message Chrétien...")

Divided as to the Presbyterians counted 45% of the people of Vanuatu as theirs — compared to 15% Anglican, 15% Catholic, and 5% each 7th Day Adv. + Church of Christ. (p. 47)

For all their faults of stern paternalism in the early years of this century, the Presbyterians in Vanuatu, both missionaries and church leaders ~~in Vanuatu~~ were pioneers in advocating independence both ~~more~~ in that direction came later, Tonga, Samoa and Fiji were already moving toward independence before WW II. Vanuatu's for church and nation. Charles Forman of Yale, comments that ~~this~~ the Presbyterians' role in this was something of a surprise: —

"The New Hebrides Presbyterians were the first [in the islands] to move towards independence. It is strange that they came first because the Presbyterian mission in the New Hebrides had been the most domineering of all the island missions. Its missionaries had held more power over the people and had repressed more of their local culture than any other major mission in the South Pacific. They were also unusually slow in developing an indigenous ministry. As late as 1943 after nearly a century of mission work there were only 10 pastors and they were regarded more as assistants to the missionaries than as pastors of churches [citing Andersson + J.G. Miller] There was no national church organization but only a meeting of the missionaries to handle interisland questions. On each island the local missionary controlled all church life. What a contrast this picture presents [continues Forman] to Samoa where by 1943 the Congregationalists had over 400 pastors and a fully self-governing national church which had been developing its organs of self-government for 60 years" - pp. 164 f.

~~What~~ When ~~the~~ independence for the church came, in 1945, it was the missionaries who insisted on it. The Hebrideans were not asking for it, and the Home Boards were very doubtful that it would work. But it did. And out of the independent island churches came the leadership for the independent islands, when the colony of New

Hebrides, which had been jointly administered by the French and British since 1906, at last in 1980 became the Republic of Vanuatu.* Leading the route to independence was a 1973 declaration in favor of independence made by the Presbyterian church. The independence party, organized in 1971, chose an Anglican for president, Father Walter Lini, and as its vice-president, a Presbyterian pastor, the Rev. Fred Timakata. (Furman, p. 213) ~~the two highest positions in the govt.~~ today, these same two men became the new Republic's Premier and deputy Prime Minister. The Catholics had opposed independence, and the Presbyterians and Anglicans were so strongly supportive, that Furman unhesitatingly declares "it is clear that the churches had contributed more to the independence of Vanuatu than to that of any other colonial land in the world." (p. 213 f, citing Chris Plant, ed. New Hebrides, the Road to Independence. Suva: Inst. of Pacific Studies, University of the South Pacific

The membership of the churches in Vanuatu's 70 volcanic islands is as follows:

Presbyterians	30,000
Roman Catholic	13,000
Anglican	10,000
John Frum Cargo Cult	4,000.

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* The islands gained independence mostly after 1960 – Western Samoa (1962), Cook Islands (1965), Nauru (1968) Fiji (1970), Niue (1974), Papua New Guinea (1975), Solomon Islands (1978), Tuvalu (1975) Kiribati, formerly Gilbert + Ellice (1979), and New Hebrides now Vanuatu (1980).

If that last name ~~throws~~ you - it will not surprise ~~you~~ those familiar with the islands. ~~but the~~ cargo cults are a facet of the religious life of the South Pacific with which you must become familiar. [~~In Vanuatu the cargo cult began on the island of Tanna, where the first Samoan missionaries landed at first of their lives, and where the famous John G. Paton had almost been killed. For a while it became strongly Presbyterian.~~] ~~But~~ About ~~1935~~ 1930 a movement began to shake the Christianity of the islands from ~~New~~ Guinea Fiji to New Guinea, especially Papua. It was the emergence of new religions ~~adaptions~~, semi-Christian but usually hostile to foreigners, including missionaries, and returning to many ancient native animist practices, led by new prophets who arose from the people, often from Christian congregations. The prophets would promise that the white people would leave, or be thrown out; that their wealth would return as "cargo" from the sea, or the sky or the ground, sent by the ancestors — or by the gods. (See Forman, pp. 154-159).

In the New Hebrides (Vanuatu), the movement sprang to life on the island of Tanna, about 1935. Tanna was the island where the first Samoan missionaries had landed at peril of their lives; the island which had almost killed the famous John G. Paton. For a while it became strongly Presbyterian. Then came the new religion. Almost

like wildfire, the rumors spread that the "mythical hero John Frum [named] return to Tanna with new money to end the European rule and to provide the Tannese with homes like those of the Europeans." In a few years, says Forman, "it had swept the Presbyterian church almost completely out of this island which had been one of its strongholds." (p. 159). The leaders were deported, but the movement spread. The government was forced to accept them as part of the religious life of the island.

They built their own schools. They worshiped in front of red-painted crosses, surmounted by a white head, like a crucifix — an image of the cult-hero, John Frum, and with red-painted airplane models as sacred objects — symbols of the heavenly machines which would bring the cars and clothes and money and furnishings of the good life which was about to come to Tanna. As much as 80% of the people of the island of Tanna belong to the cult — and many still, though many have fallen away, as the good life delays its arrival for year after year.

"Do You Speak . . . ?"

By PAUL A. CORCORAN

The young man coming toward me in front of the feed store had on a yellow T-shirt that said in blue letters, "I speak farming."

"Say something in farming," I greeted him.

"Bank loans, price supports, interest rates," he recited.

Hmmm.

The athletic-looking fellow passing me in front of the stadium had on a T-shirt that said, "I speak baseball."

"Say something in baseball," I called after him.

"Free agent, bonus, endorsements," he called back over his shoulder.

Figures.

The woman sitting next to me at the PTA meeting had on a T-shirt that said, "I speak teaching."

"Say something in teaching," I asked of her.

"Contract, salary schedule, tenure," she responded.

Okay.

I tried it on my doctor. "Say something in doctor," I suggested to him. "I mean *real* doctor, not the technical talk you use in front of your nurse."

Without batting an eye, he came back with "Tax shelter, stock options, malpractice insurance."

"There's a pattern developing here," I said to myself in that confidential tone of voice I use when I say things to myself. "Let's try a few more."

I WENT TO MY LAWYER. "Say something in lawyer," I asked of him.

"Retainer, percentage of award, court costs," he replied.

"I think he's got it," I sang. "He's really got it!"

Now for the test: a minister. Ministers aren't known for being state-of-the-art. Let's see how they do. I asked the wearer of a clerical collar sitting in front of me at presbytery, "Do you speak clergy?"

"Could Moses count to ten?" he shot back.

"So, speak some clergy for me," I asked anxiously.

"Minimum salary, car allowance, tax deduction," he answered.

I needn't have worried.

So, relax. This old world knows where it's at, knows which side the bread has the butter on it, knows where the cookie will crumble. We've got our feet on the ground, our heads screwed on right, our eyes squarely on the bottom line. The children of this world are no longer wiser in their generation than the children of light. In fact, they all seem to be the same people. God's in his heaven; all's right with the world.

AND YET. . . .

I placed a call to St. Peter (you just dial 1-800-UPTHERE). They put me on hold for a while, I listened to the Mormon Tabernacle Choir singing "America the Beautiful." When Peter finally came on the line, I asked him, "Sir, do you speak Heavenly?"

"Why, yes, I do," he answered, with a "Smile, God loves you" in his voice. "Why do you ask?"

"Would you say something in Heavenly for me?" I asked.

"Love, joy, peace," he sang, "give, trust, believe."

Uh-oh.

□

• Letter From Vanuatu

Fourteen Languages at World Communion

Special to The Outlook

In a week, we shall be celebrating World Communion Sunday. It also marks our first year in Vanuatu, eventful, challenging and exciting. Talua Training Center, where we work, stands for the merger of the former lay training center on the small island of Tangoa, on the south coast of Santo, and Aulua, the former theological school on the island of Malekula. Academic, practical and financial reasons convinced the Presbyterian Church of Vanuatu to bring these two institutions together, while respecting their individual roles in training women and men for service in church and nation.

There is another, ecumenical, aspect that is becoming a growing driving force in the realization of Talua. Our fragmentation as the one Body of Christ is painful and a scandal. Our desire to manifest the unity we have in Christ must be accompanied by a commitment, visible to the world. Therefore, the General Assembly of the Presbyterian Church of Vanuatu, meeting in August on Maskelyne Island, reiterated its stance that initiatives be taken to begin conversations with the Anglicans and the Church of Christ to join our efforts in the area of leadership development.

A major reason for building Talua on South Santo is that we are close to these two churches. With a population of 130,000 spread over about 80 islands, though concentrated on only a handful, our mandate as Christians is clear.

It is my privilege to conduct next Sunday's service. We shall use "The Feast of Life," the Communion service observed at the Sixth Assembly of the World Council of Churches three years ago in Vancouver. Six students from the lay and six from the theological section will read different parts of the liturgy and serve as the speaking choir.

It would have been marvelous to sing the responses that come from different traditions and many cultures, but we ran into the problem of symbols. Our students know sol-fa, but cannot read notes; I handle the latter, but lacked the time to transcribe for them. The Gospel passage from John will be read in 14 different languages — more than 100 are spoken throughout the islands — to give us a sense of the diversity and the richness in God's world and also of the oneness we have in Christ who is for each one and all of us "the bread of life."

The elements will be bread, baked regularly by students for the Talua community and the water from coconuts, freshly gathered from young trees in our nearby plantation. Copra is one of the principal items of export in Vanuatu and with student help generates a small income for Talua.

In the Pacific, the academic year runs from February to December. Staff council has set graduation for Dec. 3. The Assembly Committee on Ministry will assign the six theological students to their first parishes. The lay students return to their respective villages, making, we hope, their own witness enriched with the experience at Talua.

The head of state, President Ati Sokomanu and his wife, recently made an official visit to Espiritu Santo, honoring Talua with their presence. We welcomed them, along with the president of Santo local government, Pastor Titus Path, a former director of the lay center on the site of the new campus that is slowly rising on a level tract of land facing the sea.

Like other government officials, President Sokomanu attended the lay training center at Tangoa, which, during its 90-year history, produced many of Vanuatu's leaders in church, education and government.

And what a pleasure to have Syngman Rhee, the PC(USA) liaison for the Pacific and parts of Asia, with us for a weekend; he recently had attended the Pacific Conference of Churches' Assembly at Apia, Western Samoa. As only he could, he opened the students' eyes to the Korean situation and the signs of hope in the church's work of reconciliation between North and South.

DAVID G. GELZER
Talua Ministry Training Center
Vanuatu.
Written Sept. 27, 1986

BOOKS IN REVIEW

THREE DICTIONARIES

Dictionaries in the field of religion are indispensible for every minister's library and every church library for the simple reason that they deal with their subjects in brief compass and can lead the serious student into more extensive study through following up the bibliographies.

This has been a banner year for such dictionaries. In this article we call your attention to three that have been published this year. One does not "review" a dictionary in the sense that the reviewer sits down and reads the whole thing before reviewing it. Rather, one tells what each book is about, what it tries to do and samples certain entries for their value and interest.

WORSHIP TODAY

The New Westminster Dictionary of Liturgy and Worship, edited by J.G. Davies, is an update of the 1972 work of the same editor which was called in England *A Dictionary of Liturgy and Worship* and in the United States, *The Westminster Dictionary of Worship*. Although some of the earlier entries have been retained, this is essentially a new book and should replace the earlier one on your shelf.

Westminster has imported the book from England and most of the contributors come from the British Isles. But that need not turn you from it. One of the articles retained from the first edition is the one on Reformed worship. Since it was written by the man who wrote the definitive books on the subject as we were just getting back to our roots some years ago, William D. Maxwell, it is good to have this authoritative entry in the new edition.

However, it would have been interesting, and perhaps valuable, if Hughes Old had been consulted in the revision, for he has added much to our understanding of what Reformed worship is with his recent book on the subject.

That caveat aside, this book is the place to go when you ask questions — as one of our readers recently asked — about standing for the Gospel lesson. The 1972 article on "Postures" has been rewritten by the same author to include a section on "standing." He says: "Standing also indicates readiness to hear and obey (Ezekiel 2:1) and so is the position for the hearers of the gospel when it is read aloud at the Lord's Supper." Also, he says, "Crouching between seats is not kneeling."

Reading this book can be fun just because the authors have the British proclivity of injecting their own idiosyncrasies into their writing.

BOOKS DISCUSSED IN THIS ARTICLE

The New Westminster Dictionary of Liturgy and Worship, edited by J.G. Davies. Westminster Press. 1986. 544 pp. $29.95.

The Westminster Dictionary of Christian Ethics. Edited by James F. Childress and John Macquarrie. Westminster Press. 1986. 678 pp. $34.95

Harper's Bible Dictionary. Paul J. Acbtemeier, General Editor. Harper and Row. 1986. 1,178 pp. $29.95.

These books are available from Outlook Book Service. □

A WIDE RANGE OF SUBJECTS

John Macquarrie edited the [*Westminster*] *Dictionary of Ethics* in 1967. A lot has happened in ethics since then, so the new *Westminster Dictionary of Christian Ethics* is virtually a new book. Macquarrie's name is still attached to it, but the revision has been done by James F. Childress, professor of Christian studies at the University of Virginia, and he is given credit for joint editorship.

There are major changes in this book, both in number and variety of contributors and in the range of subjects considered. Most of the writers seem to be from the United States. Among the new articles are ones on nuclear war, deterrence, biomedical ethics, etc.

We tested the dictionary with two articles, one on abortion and one on homosexuality. We found them to be eminently fair, since they were a historical review and a delineation of the differing views on these subjects.

The list of contributors indicates that the editor has gone to the outstanding authorities in their fields. For example, James Gustafson has written the entry on Christian ethics. While ethics, more than any other subject, perhaps, is constantly in flux in terms of the new issues that confront us, this *Dictionary* is as up-to-date as one could make it. It will be a valuable resource for some time to come.

UPDATE ON BIBLICAL SCHOLARSHIP

The third new dictionary to come out this year is *Harper's Bible Dictionary*. Although Harper's has had a Bible dictionary for many years, this is an entirely new volume. Paul J. Achtemeier of Union Theological Seminary in Virginia is the general editor, and the book is a project of the Society of Biblical Literature.

This makes the book unique. So far as we know, no other Bible dictionary has been done under the direct auspices of a scholarly organization. Its value, of course, lies in the fact that it provides in brief compass — yet not any briefer than necessary — the best current scholarship on biblical subjects. It is a very attractive book with many illustrations.

In dealing with the books of the Bible, each one is described briefly in terms of content and recent scholarly work. The major books are outlined. While this is, of course, no substitute for a Bible commentary, it does put a lot of material in very succinct form and will be helpful not so much to the scholar as to the person who wants to know the major themes of the book.

There are some major essays here, set off from the two-column format by being printed across the page. Some of these essays are on archaeology (nine pages), art in the biblical period and in Western art, Jerusalem, Jesus Christ, Paul, sociology of the Old Testament and the New (over 12 pages are devoted to this subject), etc.

For its size, comprehensiveness and quality, this is likely to be the standard Bible dictionary for some time to come.

—G.L.H.

CHANGING CONTEXTS OF OUR FAITH. Edited by Letty M. Russell. Fortress Press. 1985. Paper. 111 pp. $4.95.

I'll be honest. I resisted reading this book. When I thumbed through it, I thought: "Oh, no! Not another book on liberation theology!" I guess I'm tired of being made to feel guilty for being white, male and North American.

I'm glad I waited until my wife and I had returned from a conference for Christians in another part of the world to read this book. With the experience of other Christians in mind, I was able to read it with awareness of how much larger the world is than my own neighborhood.

As a pastor of a church where local concerns occupy much of my energy, I tend to be consumed by what's happening under my nose and neglect what's called "the larger context." I wish I didn't, but I do. Christians who live in North America have become "marginal" (as Prof. Zikmund argues here) whether they want to realize it or not.

The best part of the book is the stories of "conversions" told by the authors of the chapters. Minds were changed, actions challenged, as the authors were ex-