

EC43 CHURCHES OF THE THIRD WORLD

Mr. Moffett.

Mid-Term Test

I. Complete the following sentences:

1. The Continent with the smallest number of Christians is \_\_\_\_\_
2. The continent where Christianity is growing fastest is \_\_\_\_\_
3. The "great new fact of our era", Wm. Temple said, is \_\_\_\_\_

4. The commonest definition of "first world" is \_\_\_\_\_  
" " " " "second world is \_\_\_\_\_  
" " " " "third world is \_\_\_\_\_

5. Name three of the largest 3rd world churches:  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

6. The fastest growing Protestant segment in Latin America is \_\_\_\_\_

II. Mark T (true) or F (false) in the left margin:

- ( ) 7. In the 19th century, the great century of missions, Christianity ceased to be the "white man's religion".
- ( ) 8. Almost 2/3 of the world's population is not even nominally Christian.
- ( ) 9. The largest of the 3rd world's Protestant churches is the Presbyterian Church of Korea.
- ( ) 10. Over the last 150 years Africa's "mission churches" have been more effective in evangelism and growth than the "independent" churches.
- ( ) 11. At the end of World War II (1945) about 99.5% of the non-western world was effectively dominated by the western powers, but by 1970 about 99.5% of the non-western world was politically independent.
- ( ) 12. The continent with the highest percentage of nominal Christians in proportion to its population is Europe.

III. Write for 30 minutes on ONE of the following questions:

A. Describe the general characteristics of the African Independent Churches, and illustrate with a sketch of one such denomination. What are their strengths; their weaknesses? What makes them different from the mainline "mission" African churches?

OR B. Summarize the major missionary challenges in Africa today. To which would you give greatest priority? What kind of progress has been made in the 20th century in meeting the challenges? Are you optimistic or pessimistic about the future? Why?

Princeton Theological Seminary  
 Fall 1982

Mr. Moffett

Reading list

Books marked with an asterisk (\*) are on reserve

Third World Churches - General

- \* David Barrett, *World Christian Encyclopedia* (Oxford, 1982)
- \* Wilbert Bühlmann, *The Coming of the Third Church* (Maryknoll, NY, 1976 )
- Steven G. Mackie (ed.), *Can Churches Be Compared?* (Geneva: WCC, 1969)
- Donald McGavran, *The Bridges of God* (New York, 1955)
- Ralph D. Winter, *The Twenty-Five Unbelievable Years* (Pasadena, 1970)
- \* Bengt Sundkler, *The World of Mission, Part III*, pp. 159-304 (Grand Rapids, 1965)
- Henry P. Van Dusen, *They Found the Church There* (New York, 1945)
- M. L. Hodges, *On the Mission Field: The Indigenous Church* (Chicago, 1953)

Africa

- \* H. W. Turner, *History of an African Independent Church* (Oxford, 1967)
- D. A. McGavran and Norman Riddle, *Zaire: Midday in Mission* (Valley Forge, 1979)
- John Taylor, *Processes of Growth in an African Church* (London, 1958). Pamphlet.
- \* Pius Wikatama, *Independence for the Third World's Church: An African's Perspective* (Downers Grove, IL, 1976)
- \* Stanley Shaloff, *Reform in Leopold's Congo* (Richmond, 1970)
- M.-F. Perrin-Jassy, *Basic Community in the African Churches* (Maryknoll, 1973)
- Bengt Sundkler, *Bantu Prophets in South Africa* (London, 1961)
- Bengt Sundkler, *The Christian Ministry in Africa* (London, 1960)
- G. Bond et al. (eds.), *African Christianity*
- Marie-Louise Martin, *Kimbangu: An African Prophet and His Church* (Oxford, 1975)
- F. B. Welbourn, *East African Rebels: A Study of Some Independent Churches* (London, 1961)
- Robert T. Parsons, *Windows on Africa* (Leiden, 1971)
- W. J. Hollenweger, *Marxist and Kimbanguist Mission: A Comparison* (Birmingham, 1973)
- J. B. Grimley and G. E. Robinson, *Church Growth in Central and Southern Nigeria* (Grand Rapids, 1966)
- D. J. Bosch, *Church and Culture Change in Africa* (Pretoria, 1971)
- E. G. Baeta, *Prophetism in Ghana* (London, 1962)
- E. G. Baeta, *Christianity in Tropical Africa* (London, 1968)
- D. A. Barrett, *Schism and Renewal in Africa* (Oxford, 1968)
- M. L. Daneel, *The Background and Rise of the Southern Shona Independent Churches* (Den Haag, 1971)
- R. F. Coster, *The Sierra Leone Church, A Contemporary Study* (London, 1961)
- G. M. Haliburton, *The Prophet Harris and His Work in Ivory Coast and Western Ghana* (London, 1966)
- F. B. Welbourn and S. A. Ogot, *A Place to Feel at Home: A Study of Two Independent Churches in Western Kenya* (London, 1966)
- J. Mide Davis, *New Buildings or Old Foundations, 1945*

# KOREAN CHURCH STATISTICS (Selected)

1970 - 1981

	Total Xns	Rm. Gm	Total Pasted	Total Presbyterians	Presb. Trngshp.	Presb. Hopley	Presb. H. Posn	Presb. Rok	Presb. Kngyo
1970	2,985,591 ② [5,828,000]	(3) 788,470 ② [1,002,000]	(2) 2,197,421 ② [2,150,000]	(2) 1,438,058	(2) 514,283	(2) 585,684	-	(2) 189,761	(2) 106,552
1971			(2) 2,250,739	(2) 1,465,287	(2) 532,020	(2) 590,870	-	(2) 194,793	(2) 105,798
1972			(2) 2,358,975	(2) 1,536,167	(2) 583,884	(2) 607,870	-	(2) 197,807	(2) 104,870
1973			(2) 2,497,897	(2) 1,540,074	(2) 580,616	(2) 607,870	-	(2) 204,912	(2) 104,870
1974	3,466,574	(3) 986,606	(2) 2,480,268	(2) 1,583,186	(2) 611,154	(2) 615,000	-	(2) 209,084	(2) 104,870
1975	② [8459,700]	(3) ② [1,222,200]	(2) 2,689,918	(2) 1,693,056	(2) 639,605	(2) 668,618	-	(2) 216,068	(2) 124,965
1976			(2) 2,941,630	(2) 1,776,516	(2) 697,937	(2) 730,682	-	(2) 222,593	(2) 114,104
1977	② 4,558,762	(2) 1,093,829	(2) 3,464,933	(2) 2,022,640	(2) 757,845	(2) 837,473	-	(2) 194,784	(2) 138,192
1978			(2) 3,758,930	(2) 2,230,161	(2) 808,684	(2) 1,015,500	-	(2) 194,784	(2) 164,143
1979	① 7,165,000	① 1,184,000 ③ 1,144,224	① 5,981,000 ② 5,123,496	① 2,368,434	① 902,125	② 1,234,270	-	② 214,347	② 183,490
1980	① 8,490,000 ② [11,409,800]	(1) 1,315,000 ② [1,460,000]	(1) 7,175,000	(2) 2,679,401	(2) 960,402	(1) 1,270,719	-	(2) 230,280	(2) 190,000
1981	① 9,076,788	(1) 1,439,778	(1) 7,637,010 (1) (6,349,201)	(1) 4,302,950 (1) (3,999,137)	(1) 1,089,300 (2) (984,192)	(1) 1,389,000 ③ (1,298,285)	(1) 609,700 ③ (722,352)	(1) 255,032 ③ (230,250)	(1) 210,900 ③ (210,578)
1982									
1983									

From 종교단분현합 by Ministry of Culture + Info. (1981)  
 .. Prayer calendars (for yr. following)  
 .. Korea Catholic Address Book  
 .. [World Xn. Enc.] in brackets = "adjusts" (1980)

- Samuel H. Wiffett  
Princeton, Nov. 1983

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- \* Bengt Sundkler, The World of Mission, Part III, pp. 159-304 (Grand Rapids, 1965)
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- M. L. Hodges, On the Mission Field: The Indigenous Church (Chicago, 1953)

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- \* Stanley Shaloff, Reford in Leopold's Congo (Richmond, 1970)
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- Bengt Sundkler, Bantu Prophets in South Africa (London, 1961)
- Bengt Sundkler, The Christian Ministry in Africa (London, 1960)
- G. Bond *et al.* (eds.), African Christianity
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- F. B. Welbourn, East African Rebels: A Study of Some Independent Churches (London, 1961)
- Robert T. Parsons, Windows on Africa (Leiden, 1971)
- W. J. Hollenweger, Marxist and Kimbanguist Mission: A Comparison (Birmingham, 1973)
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- C. G. Baeta, Prophetism in Ghana (London, 1962)
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- R. F. Coster, The Sierra Leone Church, A Contemporary Study (London, 1961)
- G. M. Haliburton, The Prophet Harris and His Work in Ivory Coast and Western Ghana (London, 1966)
- F. B. Welbourn and S. A. Ogot, A Place to Feel at Home: A Study of Two Independent Churches in Western Kenya (London, 1966)
- J. Mule Davis, *New Buildings on Old Foundations*, 1945.

Latin America

General:

- World Christianity: Central America and the Caribbean, C.L. Holland, ed.,  
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Peru:

- J.L. Klaiber, Religion and Revolution in Peru, 1824-1976. Leiden: E.J. Brill, 1979  
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Tunisia 98

Nigeria 116

Libya 99

Egypt 80

Niger 144

Chad 147

Sudan 123

Djibouti†

Nigeria 134

Central African Republic 147

Uganda 90

Ethiopia 140

Cameroon 108

Rwanda 106

Kenya 86

Somalia 146

Gabon 116

Congo 128

Zaire 111

Burundi 121

Tanzania 102

Seychelles 19

Comoros 92

Angola 155

Zambia 105

Malawi 170

Namibia 119

Zimbabwe 23

Botswana 82

Madagascar 7

Mozambique 114

Swaziland 134

South Africa 95

Lesotho 120

MAP SHOWING ABNORMAL FOOD SHORTAGES  
FROM 1970 TO 1980. (EXCLUDES CAPE VERDE, SAO TOME AND PRINCE)  
BASED ON THE INFANT MORTALITY RATES AS PUBLISHED IN THE  
ANNALS OF THE POPULATION REFERENCE BUREAU, INC.

Map are for the purpose of identification only. They do not imply the  
accuracy of the data. The project concerning the legal status of any  
boundaries.

# How Can Our Church Be Revived?

Robert C. Thorp

Executive Secretary, Presbyterians United  
for Mission Advance of Northern California

**I**N VIEW OF THE fact that the 194th General Assembly (1982) stressed evangelism and church growth as urgent matters to be attended to in 1982-1983, it seems appropriate that we reflect on factors and conditions that contribute to church growth.

Churches ought to grow where conditions are most favorable. These would seem to be: (a) religious freedom; (b) skilled, professional leaders; (c) outstanding preachers of the Word; (d) attractive church buildings; (e) beautiful, inspiring music; (f) fine musical instruments; (g) good Christian education materials; (h) fine theological seminaries; (i) a well-rounded program of church activities for all ages; (j) plenty of money to finance the whole operation.

Logically, churches ought not to grow where religious freedom is curtailed and Christians persecuted . . . where leadership is poorly trained and unskilled . . . where people are uneducated, even illiterate . . . where preaching is poor, music

uninspiring, church buildings ugly, benches hard and services long, Bibles scarce, and Christian education materials non-existent.

But, in our modern world, things have become confused. Christian churches are growing in unexpected places—communist China, Russia, Muslim countries, Korea, the islands of the Pacific, Southeast Asia, Latin America, Africa (south of the Sahara), and even in countries where it is prohibited for citizens to change their religion. In these places, the Gospel of Christ is spreading, and the churches are filled with "new Christians."

Missiologists are telling us that 1,600 new Christian congregations are being organized somewhere in the world every week. This implies many new converts every day. It is quite obvious that the U.S.A., England, and the north European countries are not included among the areas of rapid church growth. This in spite of the fact that these countries possess the nec-

## It Hit Me...

If *Monday Morning* used cartoons, mine would be of me during the annual overture debate—a fellow with a packet of papers and a lightbulb over his head captioned: “Why are we debating these when we hope reunion is just weeks away?”

Cartoons generally do not set contexts. The context would be that I had just spoken at length regarding an overture that would amend the Form of Government. And all this after we as a presbytery had viewed a film promoting reunion.

It dawned on me that if we make all the changes in the constitutional documents of the United Presbyterian Church, suggested by the overtures coming to us from the General Assembly this year, we would be governed by them for only a few hours (maybe minutes), and the whole batch of them would have only marginal interest.

I probably made a fool out of myself when I rose to my feet and interjected my observation. A friend came to me afterwards and said that we couldn't stop the world to wait for reunion. And then he rubbed it in with, “I thought of that sometime ago.”

When I was a child, there were two Presbyterian churches in our town. They were a block and a half apart. The year I was graduated from high school, I was told that they had united. During my post-high school years, I attended a prep school in Virginia. There was a Presbyterian church there, but it was different from the two back home.

A few weeks ago, four men came to our Sunday service of worship. They were strangers. They carried Bibles, and wore suits. After worship, I learned that they were commissioners to a Presbyterian Assembly in Grand Rapids. My son wondered what kind of Presbyterians they were. I told him that there was only one kind, and added that at times we break into different kinds.

Now I add that we can believe that the Lord is moving us to reunion; history has shown that. But I'm afraid that what we'll do is hedge our bets on business as usual.

I think we ought to laugh about that. Sure beats crying.

*George T. Adams, pastor, First Church, Franklin, Ohio*

SUNDAY, APRIL 10, 1983

N.Y.T. Apr. 10, 1983

Group of 77

3rd World Economic Conf

velopment, but observers from the United Nations and other international organizations said the acrimony of the past was largely missing.

Even political issues that have plagued such conferences — such as which Cambodian delegation would be seated and accusations by Iran and Iraq against each other — were quickly side-stepped. Foreign Minister Juan Aguirre Lanari of Argentina, president of the conference, made the Iranian delegate, Ahmed Azizi, sit down in the middle of his speech Thursday after the Iranian ignored requests to end a tirade against Iraq.

A similar trend toward moderation was seen at the third world conference in New Delhi last month.

The concentration on economics showed the deep concern of the dele-

gates.

“Economic expansion has ground to a halt, with the growth of output falling below that of population,” a declaration on financial issues said of the third world’s problems. “The prospect for 1983 is for a further decline.”

Conference papers said world trade, after 40 years of expansion, had dropped 6 percent in 1982; prices for raw material exported by developing countries are at their lowest real terms in 50 years; developing countries have had a net foreign exchange loss of \$200 billion since 1980, and foreign debts were \$630 billion at the end of 1982, with annual interest of \$130 billion.

The Belgrade conference will be the first on trade and development that the Group of 77 has gone into with concrete proposals instead of general declara-

tions, conference leaders here said. They said the proposals will be presented to industrial countries before the conference in hopes that they will be prepared to act on them then.

Among the proposals were calls for more International Monetary Fund loans. Developed countries were asked to fulfill promises to the United Nations a decade ago to dedicate seven-tenths of a percent of their gross national products to helping developing countries. A conference report said only half of that is currently being given.

The resolutions also asked developed countries to refinance third world foreign debt, to write off the debt of the poorest countries, to open their markets to the processed exports of developing countries and to accept emergency commodity price agreements.

their childhood.

Mary Beth Hepp is a freelance writer and a student at the University of Nevada at Reno.

# 'Mission' countries: Death of a movement

## Mission in Dialogue

Edited by Mary Motte, FMM, and Joseph Lang, MM

Orbis Books, 688 pages, \$35

Reviewed by SIMON SMITH, SJ

If missionaries can't get in to work among populations as big as China and India, if the church is already "planted" in all six continents, if former "mission" countries are already calling for a moratorium on mission, then what does a missionary today do?

*Mission in Dialogue* provides some refreshing candor in spelling out what is happening in places as diverse as Japan and Haiti, Melanesia and Ghana and a dozen other so-

Jesuit Father Simon Smith is executive secretary of Jesuit Missions, Inc. for U.S. and Canada, and vice-president of the U.S. Catholic Mission Association.

at all like him."

In a particularly poignant scene, Iona does not recognize his own father in the infirmary

NCR  
4Sept 83

called mission territories. And it is not at all what one usually presumes by the word "mission" or "missionary."

Indeed, the one most trenchant and important reaction on reading this collection of about 50 reports and reflections from a 1981 research seminar in Rome is that "mission" is no longer what it once was, even in the recent past (and, one might add, what it unfortunately still is in the minds of many U.S. Catholics — or those who think church money is going to Marxists overseas and such).

The reports detail efforts of various local churches throughout the world to seize and act on their own missionary character. The names of most of the authors at the seminar — precisely because they come from their local churches — are little known in the U.S. Yet what they report — for example, about emerging Christian structures in Zaire or the

will in the "large" wire prison. Life games take on a gruesome pallor. The rights to big boyhood are gained by staying alone in a deadhouse until the other children call.

theological task in Trinidad or inculturation in India — is of profound importance and interest for anyone who wants to grasp the radical shifts in emphasis and activity taking place in mission countries during the last decade.

So diversified and so creative has the role of missionaries become that generalizations are impossible. But in the pages of this book (which is as demanding as any congress "proceedings" to read, but infinitely more thought-provoking than most) one finds countless concrete examples of what new approaches are being tried to bring about collaboration among Protestants and Catholics in Third World countries, to advance dialogue with Buddhists and Hindus and Muslims, to reassess the nature of missionary congregations of religious based in Europe and the U.S.

Surely some will cry "Heresy!" others "Syncretism!" yet others "Politics!" on reading these accounts — and to some extent each will be right. But also quite wrong, for what is happening is the death of a movement, and of a theology which accompanied and justified it. And simultaneously the birth pangs of a new theology (better: theologies)

if I have a book on the chain and ball of today to share in the pain and loss of six million people and the loss of a single childhood.

of mission can be felt in these pages, for theologies do not birth easily or quickly.

Hence this volume takes its place alongside those of other seminars or congresses such as Melbourne (World Council of Churches), Pattaya (World Evangelicals), Manila and the recent one in Baltimore, all witnesses to something new aborning. Its lineaments are only dimly discernible as yet, its voice not yet strong enough to quell doubts and opposition, its name not yet pronounced.

Yet already one can predict a little. If the task of inculturation of the faith is properly the work of indigenous Christians, if liberation of the oppressed is better done by themselves than by outside agents, if God saves Buddhists and Hindus precisely through their own religions, then what — if anything — is the agenda for missionaries of the future?

The missionaries of the future will be humble, creative, free, pluralistic, lay and of color. They will come to us to serve our needs, to rescue us from our own unjust structures and to preach anew to us (through witness and sharing rather than from pulpits) the basics of Christian love.

That future is already with us. *Mission in Dialogue* is the evidence.

In Ancient

1984 PROCLAMATION

## Birth Rate Called Key to Hope in Third World

By **SETH S. KING**

Special to The New York Times

WASHINGTON, April 2 — If the rate of economic growth throughout the world continues to decline, particularly among less-developed countries, only those that quickly reduce birth rates will have enough food and energy, according to a report issued this week by a privately financed research organization.

In a gloomy examination of trends in population growth and economic decline, Lester R. Brown, director of the organization, the Worldwatch Institute, said the 2 percent current rate of world

economic growth was less than half the rate four years ago.

If it continues at 2 percent, as many economists expect, nearly half of the world's people, most of them in third world countries, will have lower incomes and declining standards of living, Mr. Brown said. His assessment was in a Worldwatch pamphlet sponsored by the United Nations Population Fund and called "Population Policies for a New Economic Era."

"In an age of slower economic growth, improvements in living standards for these people may depend more on the skills of family planners than on

those of economic planners," Mr. Brown said.

The majority of those most affected by these trends, Mr. Brown contended, live in countries where populations are expanding at 3 percent or more a year.

"This disturbing development" he said, "is dividing the world into two groups: those where economic growth exceeds population growth and those where it does not. One group can hope that the future will be better than the present. In the other, hope is turning to despair."

Most of the countries with an annual population growth of more than 3 per-

cent are in Africa, the Middle East and Central America. For the past decade, particularly in the African countries, the rate of growth in per capita food production has been slowing and so has the rate of economic growth.

Virtually all of the productive land in the world is already under cultivation, Mr. Brown said, and the only way per capita food supplies can increase is to raise per acre yields. The only way to do that, he said, is to increase the use of petroleum-based chemical fertilizers.

But as per capita supplies of oil continue to decline, it has become harder for poor countries to afford more fertilizer, Mr. Brown asserted. In addition, many agronomists believe that in many areas increasing the amount of fertilizer will no longer produce a similar increase in yields.

Current grain surpluses in the United States and other exporting countries are occurring because the world economy has been "dead in the water" for three years and poorer countries cannot afford the surpluses, Mr. Brown said.

The current decline in world oil prices is the result of fuel conservation, not of an increase in world supply, he added.

In 1950-1973, oil prices averaged \$2 a barrel. From then until last year, they rose to \$34 per barrel. In this period, oil production has gone from increasing 7.6 percent annually to decreasing 5.7 percent annually. Since 1950, the annual rate of growth in grain production has fallen from 3.1 percent to 1.8 percent and the annual rate of growth of the gross world product has declined from 5 percent to 1.6 percent, the Worldwatch director wrote.

Yet in the last decade, the world population has grown. In 1970, the population was increasing 70 million a year. Last year it increased 76 million, Mr. Brown said.

"As oil prices have climbed, as new cropland has become scarce and as soils have eroded, growth in world food output has slowed," Mr. Brown wrote.

The only way less-developed countries can fight these trends is to curtail drastically their population growth as quickly as possible, Mr. Brown wrote.

"Governments will be forced to settle differences between private interests, sometimes better served by larger families, and social interests better served by smaller families," he asserted. "Reconciling these differences can be extraordinarily complex. Failure to do so, however, could be catastrophic."



## Chronological Data

### St. Francis Xavier

- 1506 -- Born of an aristocratic Spanish-Basque family at Navarre. There is a serious question regarding his aristocratic heritage.
- 1534 -- On August 15 while at the University of Paris, He became one of the original seven Jesuits.
- 1537 -- The seven were ordained priests.
- 1541 -- On April 7, Francis Xavier took the place of the Jesuit chosen to go to India. The switch occurred because of illness. Left Lisbon to go to India.
- 1542 -- In May he arrived at Goa which became his base for activity in Asia.
- 1549 -- Made his way to Japan.
- 1552 -- Returned to Goa from Japan, setting out later in the year for China. He died trying to make the trip, and his body is enshrined at the Church of Good Jesus at Goa.

### Roberto de Nobili

- 1577 -- Born in Rome and reared in Montepulciano. Born of true Nobility. Father a general in the Papal Army. Mother was a Roman Lady.
- 1593 -- Roberto de Nobili's father died and a cousin, Cardinal Francesco Sforza sought to dissuade Roberto from becoming a Jesuit and a missionary. Fled Rome and went under protection of Duchess of Nocera. Completed education in her home.
- 1596/97 -- Became a Jesuit in Naples.
- 1600 -- Returned to Rome for theological study.
- 1604 -- Left for India. Sailed from Lisbon under the charge of Portuguese Crown.
- 1605 -- (May 20) Arrived in Goa. Learned native language while working with the Paravas.
- 1606 -- Sent to Madurai.
- 1608 -- Befriended Sivadarma a Brahmin Sanskrit scholar. Started to change his approach. Became in the time to follow a Brahmin and sannyasi.

- 1609 -- Coverted Sivadarma.
- 1610 -- Was censured by Catholic representative in Goa.
- 1618 -- Faced the inquisitor at Goa. Inquisitor agreed with his method but the basic church council at Goa did not.
- 1623 -- Pope Gregory XV approved Nobili's method.
- 1654 -- Nobili left Madurai, worked on translating Christian documents into Sanskrit and other languages.
- 1656 -- Died at Mylapore, India.

## Notes on Zimbabwe

1 Geographically Zimbabwe equals or exceeds the size of NY, NJ, PA and the New England states of the U.S. and is approximately that of the state of Pennsylvania. The country lies on a plateau from 1000 to 2000 ft. altitudes. The Zambesi River forms its boundary with the Zambesi basin. It is a landlocked country with a coast-impervious border through Mozambique, Tanzania, and Zimbabwe, Southern Africa.

2 Historically. The British South Africa Company under Cecil Rhodes negotiated treaties with African chieftains and a charter from the U.K. He was assisted by British and French missionaries in these efforts, acting as translators and witnesses by signature of the treaties. The B.S.A.C. ruled from 1890 to 1911 when Northern Rhodesia became a crown colony. The Governor relinquished in the 'compulsion' between white and black and a negotiated geographical division of the area in 1911. Became independent on Oct 1964. Was part of the Federation of Rhodesia and Nyasaland (1963-1965) (Not a part of the U.K.)

3. Missionaries followed the lead of David Livingstone who had been in Zimbabwe. They came to Zimbabwe from bases in other African nations:

1857 F. S. Christy of the CMS Mission - Many lands to British East Africa. He left British East Africa to go to Zimbabwe and the Congo. Walter Fisher of the CMS followed both routes in the extreme NW.

1895 Millard of the CMS - Many Missionaries established in British East Africa.

1875 The London Missionary Society came to Mozambique and up the Zambezi from their base in  $\frac{2}{3}$  Freetown.

1860 Malcolms Moffat of the Scottish Free Church established a base from their base in Livingstonia, Malawi.

1816 The London Missionary Society - Bishop H. H. H. to Mozambique from Rhodesia.

1877 Walter F. Fisher from the Congo entered N.W. Rhodesia among the Bechuanaland - See Joseph's Report.

1865 - Nigerian Methodist Mission (Baptist) at Kapalapete.

1815 - British Mission to the Tsetse fly from British East Africa.

1815 - James the Day (Catholic) to the Valley, to the Zambezi from British East Africa.

1912 - Conference to examine evidence for the  
B. of the New Testament. Called for missionary  
conference.

1914 First General Missionary Conference held  
at the museum (R.C. do). More officially  
named the General Missionary Conference.

1945 became the National Council of Churches

United Church  
Brethren Christ  
A Methodist  
The Wesleyan  
The Anglican  
The Free Methodist

1951. Christian Council opened cooperative teacher  
training colleges. - Melchor Moffat T.T.C.

→ David Livingstone T.T.C.

5% of African education under the supervision  
of missionaries at time of independence. - Oct 29, 1964.

1960s. United Church of Zambia combined six former  
mission programs of British origin.  
Church population 16% Pct.  
5% R.C.

Significant African native churches

The Zambian Sect - Zumpu Church

Jehovah Witnesses / Watchtower movement

African Methodist Episcopal Church

I. True or False (Mark T or F in left-hand margin).

1. Latin America is statistically the most Christian continent in the world.
2. Brazil has the largest Christian population of any country in Latin America.
3. The first great growth of Christianity in Polynesia was Roman Catholic.
4. The largest Christian grouping in Latin America is the Pentecostal.
5. The Conference at Puebla 1979 represented a moderating trend in Roman Catholic social activism.
6. One of the fastest growing Pentecostal sects in Latin America is "The Holy Spirit Association for the Unification of World Christianity".
7. Mainline Protestant churches in Brazil have had more social and political influence on Brazilian life than the Pentecostal.
8. The Christianization of Oceania has significant parallels to the earlier Christianization of Asia.
9. One important reason for Pentecostal growth in Latin America is that they have had more foreign missionaries at work there than mainline missions.
10. The growth of the early mission churches in Brazil benefitted from the country's "deflated power structure".

II. Complete the following sentences:

1. Four important stages usually found in the history of the relations of missions to third world churches are \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. The growth of Pentecostalism in Latin America started in the country of \_\_\_\_\_
3. One of the great weaknesses of Latin American Pentecostalism has been \_\_\_\_\_
4. A major factor in the success of missions in Oceania was \_\_\_\_\_
5. The height of Roman Catholic renewal in L.A. was the bishops' conference at \_\_\_\_\_
6. Observers say that the future of Latin American Christianity may be in the hands of two groups, the \_\_\_\_\_ and the \_\_\_\_\_.

Chaplain of E. India Co. p. 3.

1. India Co. - non-angel

SPCK - present in India

1817 - present in India

THE DEVELOPMENT OF THE  
ANGELICAN CHURCH OF INDIA

1600-1813

For

History of the Church in Asia

Dr. Samuel Moffett

Due: June 20, 1983

Marianne Stratton

The remarkable story of the East India Company reveals the "means whereby the Church of England found its way to India, bringing the faith, order and traditions of Anglican worship, and finally secured for the peoples of India the right of every National Church--the heritage and gift of freedom"<sup>1</sup> The association of the Church of England with India falls into three periods: 1) 1600 to 1814, from the birth of the East India Company to the establishment factories, sending chaplains and the growth of missionary expansion that led to the founding of the SPCK., SPG., CMS. and eventually to the Government of India Act, 1813. 2) 1814 to 1912, which was characterized by missionary zeal and Church expansion. 3) 1927 up to the present, a period which is marked by complete autonomy. My purpose here is to focus on the first of these three periods, to examine the factors that led to the work of the Society for the Propagation of the Gospel in India and how these early years prepared the way for missionary expansion and the autonomous Anglican Church of India. " 'It all began with trade.' This much-quoted aphorism has much to be said for it as the dominant motive of the contact between Europe and the peoples overseas. In no case may it be more truthfully applied than to India; but it never ended with trade. Following the commercial venture--Portuguese, Dutch, Danish, French and British alike--came, not only the habits, traditions and culture peculiar to the seekers after goodly merchandise, but their religious genius too."<sup>2</sup> First beginning

with the "discovery of the south-east passage to the India by the famous Portuguese mariner, Vasco da Gama in 1497 heralded one of the most momentous eras in modern history."<sup>3</sup> Soon afterward, during a time when Moslem invaders from the North founded the Mogul empire in India, the Portuguese began to gain footholds along the Indian coast. Their primary purpose was economic. "They wished to capture the rich overseas trade and to divert it from the Arabs and from the Italian cities to Lisbon. To this end they sought to sweep the Arabs off the Indian Ocean and to establish themselves at strategic centers along the trade routes... Never did they attempt extensive territorial conquests in India."<sup>4</sup> The Church of Rome charged the Portuguese government to provide missionaries and clergy to its territories. So, "from the very beginning of Portuguese activities in India, Roman Catholic missionaries were at work."<sup>5</sup> "By the end of the seventeenth century most of the inland of Salsette, near Bombay, belonged to the Jesuits. Here, however, the majority of the converts were from the poorer classes."<sup>6</sup> Thus the Portuguese enterprises in the sixteenth century set a pattern for other nations and Portuguese became the lingua franca of the East in trading factories all the way from the Cape of Good Hope to Canton.

England then stepped into the arena "when, on December 31, 1600 Queen Elizabeth granted the first charter to a private company of merchants under the title of 'The Governour and Company of Merchants of London trading into the East Indies', it marked something more than the incorporation of what was

destined to become the largest and most powerful commercial concern the world has ever known;"<sup>7</sup> "In 1657, the East India Company 'having resolved to endeavour the advance and spreading of the Gospel in India' sought from Oxford and Cambridge a minister for [the purpose of sending an Indian national to convert some of his own nation], but without success."<sup>8</sup> "Long before that time chaplains had been sent out to the Company's factories in India."<sup>9</sup> "Following the contemporary practice of other great maritime powers--with the possible exception of France--the majority of the larger ships were accompanied by Chaplains or 'Preachers', and the court Minutes supply interesting evidence of the care with which they are selected."<sup>10</sup> "Moreover, although the Company tolerated Roman Catholicism and non-Christian religions in its territories, it wished the children of Englishmen to be reared as Protestant Christians."<sup>11</sup> "Robert Boyle, who had been interested in spreading the Christian faith in the New World, as a director of the East India Company promoted the use of English contacts with India as a door for the propagation of Christianity in the East, and by the end of 1682 a fund had been raised for that purpose."<sup>12</sup>

"The closing years of the seventeenth and the opening years of the eighteenth century witnessed the emergence of several Protestant missionary societies. In March, 1699 (1698 by the old style of reckoning) came into existence the Society for Promoting Christian Knowledge. This was formed chiefly by members of the Church of England. The leading figure in its

creation was Thomas Bray, Rector of Sheldon and Commissary in Maryland for the Bishop of London."<sup>13</sup> "Thomas Bray also had an important share in the founding of the Society for the Propagation of the Gospel in Foreign Parts, in 1701. This too, recruited its membership and funds from communicants of the Church of England. It held its initial meeting in Lambeth Palace, the London Residence of the Archbishop of Canterbury, and its first president was that dignitary. Its original purpose was the support of clergy in British colonies 'for the instruction of the King's loving subjects in the Christian religion' and the winning to the Christian faith of the Christian faith of the aborigines and the negro slaves in these possessions."<sup>14</sup> "When it [the the Society for the Propagation of the Gospel in Foreign Parts] decided that by its charter [of the English East India Company, 1698] it was limited to British plantations and colonies, the sister Anglican organization, the Society for Promoting Christian Knowledge, which was not restricted, came forward with substantial assistance."<sup>15</sup> A significant contribution they made to the ministry of the SPG. was that of translation of the Bible into Telugu and the New Testament and part of the Old Testament into Hindustani.

The 1698 Charter of the East Indies Company and the constitutional changes that followed had a powerful effect on the Company's policy. "In particular its moral obligation to improve the spiritual privileges of its servants by providing more adequately for their needs, its attitude towards the

growing Eurasian community and to the propagation of Christianity among the heathens with whom its agents had daily contact...marked a considerable advance."<sup>16</sup> They required that:

"A minister and a school master should be constantly maintained at St. Helena.

One minister be provided in every Garrison and superior Factory in the East Indies.

A decent and convenient place be set apart for divine service in such Garrisons and Factories.

Every ship of five-hundred tons and upward should have a Chaplain.

All Chaplains in future be approved by the Archbishop of Canterbury or the Bishop of London before appointment.

Due respect be given to all Ministers of Religion.

All Ministers appointed for work in India be required to learn Portuguese and the native vernacular of the country in which they were resident, 'the better to enable them to instruct the Gentoos...in The Protestant Religion."

Schoolmasters be provided in all Garrisons and superior Factories where necessary."<sup>17</sup>

"The period between the 1698 charter and the last decade of the eighteenth century witnessed the most phenomenal expansion of the East India Company during the whole of its history. Vast territories were acquired, its civil and military personnel had increased enormously, commerce flourished, while in jurisdiction it had assumed the position

of sovereignty throughout the whole area of its occupation. During this immense expansion the establishment of chaplains was considerably enlarged; but its official policy towards missionary work continued unchanged: The Company steadfastly refused to sponsor active evangelistic work among the heathens, apart from those in its employ, or to permit its chaplains to do so....

Meanwhile, those forces of the Spirit which can be neither let nor hindered by the obstinacy or ignorance of men were at work both at home and in India."<sup>18</sup> Some of the later chaplains such as Claudius Buchanan, David Brown, Henry Martyn, Daniel Corrie and Thomas Thomason were men of missionary vision. They refused to accept these restrictions. We can see in these two letters <sup>to the</sup> to the Archbishop of Canterbury the conviction and zeal with which they made their appeal for missionaries: In June of 1788 the Earl of Cornwallis, Governor General received a letter from Thomas Blanshard and others chaplains which explains the problems which they were observing in India. Their subjects lacked moral education and the knowledge of English which needed to be learned in order to properly defend themselves and communicate with the ruling class. Their lives were bound with idolatry, superstition and depravity in every sense. They propose first that the public schools be required and provided with endowments to teach English. Second they requested that one or more of the Gospels would be printed with literal versions of Indian and English written together,

and that contextualized moral tracts would be printed up in the same way.

The Archbishop received another letter in September 1789 from the same men saying the people were in a miserable state and need missionaries to "gain over them some true Proselytes who employed as Catechists would soon diffuse a wide light. But without the protection of the Higher Powers, it would be impossible for any native Christian to open his lips or even to exist for want of the necessaries of life, which his nearest relations would constantly deny him." The letter goes on to request the establishment of missions in Bengal and Bahar and to ensure liberty to the missionaries and safety to the converts."<sup>19</sup>

In J. Owen's letter from Calcutta to G. Sharp, he wrote:

"It had long appeared to me dishonorable in the highest degree for Christianity to rule Pegans without seeking to instruct them in the Gospel..., It is not among the rich or the learned that Christianity looks for its professors."<sup>20</sup> He further explained that they could not depend on help from officials in India but would need to call on to resources from home that would draw from even the common layman of the Church of England

Several years after these letters were written and the affairs of the East India Company were again before Parliament their proposed modifications concerning missionary policy suffered defeat with the Charter Act of 1793. "Another twenty years were to pass before the impetratable barriers to the

free access of the Gospel to the peoples of India were finally removed. Meanwhile the company stiffened its regulations and permitted none to enter its territories save those sent out by itself."<sup>21</sup>

These men along with a core of evangelical Christian leaders such as William Wilberforce (a member of Parliament and reformer), Henry Thornton, Charles Grant (who had served the East Indies Company in India and became one of its directors), Zachary Macaulay (a former Governor of Sierra Leone), Lord Teignmouth (once Governor-General of India), Charles Simeon, who was described as "the greatest force for Christ in the England of his day", and John Venn, the Rector of Chapham brought about a fundamental change in the perspective and temper of the concepts and policies of missions in the late eighteenth century.

"What were the essential features of this regeneration of Christian zeal for evangelism and the methods adopted by the movements which came to birth in the 'seventeenth and eighteenth centuries?"<sup>22</sup> "Most prominent was the emphasis attached to the apostolic mandate..."It was not merely the prerogative or vocation of the few who felt constrained to fulfil it but the supreme privilege bequeathed to every member of Christ's Church, carry with it the explicit obligation to bear his part in bringing the redemptive work of Jesus Christ to the knowledge, and within reach of every human soul."<sup>23</sup> "One of the hardest problems with which the societies were faced in the early days was that of finding an adequate supply

of living agents for their new enterprises overseas."<sup>24</sup> "But what was lacking in material resource and influence was compensated by a genius for surmounting difficulties and the courage to make experiment....In practically every sphere of missionary activity in India the work has been tragically undermanned."<sup>25</sup>

"Another conspicuous feature of the new evangelism was its remarkable capacity to attract men and women of all ranks and classes of society to the cause of Christian missions. Unlike the first Roman Catholic missions, which were extensively subsidized by states and monarchs, the success or failure of the early missionary efforts of the English Church depended entirely upon the goodwill and financial support of Christian people at home."<sup>26</sup>

"In the field of education the founders of the Anglican missionary societies conceived a new method of propagating the Gospel. They directed their early attention to the provision of literature and propaganda designed primarily for the education of the Church at home. In this campaign the S.P.C.K. was the pioneer."<sup>27</sup> "The stormy controversy...issued in the passing of a measure to which must be assigned a high place in Indian constitutional history--the Charter Act of 1813. The disappointment of the 1793 legislation and its repercussions on missionary progress served only to reinforce the resolution of the men whose hearts were set upon the accomplishment of their designs: the fulfilment of England's Christian obligation to declare to the people of India 'the

whole counsel of God.'"28

"Rising near to midnight on June 22 for over two hours [William Wilberforce] pleaded with imprisoned and persuasive eloquence for freedom 'to introduce among them (the Indian people) the blessing of Christian light and moral improvement'. By the close of that historic speech victory for resolution thirteenth was assured."29

"For the East India company the Act which renewed their charter also constituted their territories into one vast diocese; but it also involved a further curtailment of exclusive privileges, and increased control of its affairs by Parliament. For the Church of England in India it was the inauguration of a new epoch in constitution and life; for the Gospel in that land it was the Magna Carta of freedom."30

"In tracing the life story of the Anglican Chyrch in India two streams of infiltration are apparent. I. Through the chaplain provided by the East India Company. II. Through missionary enterprise....Later these two streams conjoined. First, when godly chaplains...refused to confine their activities to the British community. Second, when the government, to a limited degree, became aware of and admitted the reasonableness and obligation of doing something for the heathen."31

*God was of primary concern  
The main thing at least honest  
not the use of political  
No talk of politics in it*

*7.1.1*

#### FOOTNOTES

- 1 Cecil John Grimes, Toward an Indian Church  
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- 2 Ibid., p. 21.
- 3 Ibid., p. 23.
- 4 Kenneth S. Latourette, Three Centuries of  
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- 5 Ibid., p. 450.
- 6 Ibid., p. 256.
- 7 Grimes, Church, p. 22.
- 8 Penny, The Church in Madras, p. 35, 36.
- 9 Penny, op. cit., p. I ff.
- 10 Grimes, Church, p. 32.
- 11 Penny, op. cit., p. 71-73.
- 12 Penny, op. cit., p. 95-98.
- 13 Latourette, Advance, p. 48.
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- 16 Grimes, Church, p. 40.

- 17 Wheaton, IL, Billy Graham Center Archives,  
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the Propagation of the Gospel in Foreign Parts, no.  
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- 26 Ibid.
- 27 Allen and McClure, The History of the S.P.C.K., 1698  
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- 29 Ibid., p. 52-53.
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# Largest Churches in World (Protestant) 1982

	Affiliated	Adults	
1. Evangelical Church in Germany (Luth.)	28,450,000	22,215,000	①
2. Church of England	27,659,000	9,648,000	④
3. United Methodist Ch. USA	14,353,000	10,334,000	③
4. Southern Baptist Conv.	14,200,000	11,629,000	②
5. Ev. Church in DDR (E. Germany) (Luth. + Ref.)	10,096,000	7,975,000	⑤
6. Church of Sweden (Luth.)	7,941,000	3,096,000	⑦
7. National Bapt. Conv. USA	6,426,000	5,500,000	⑥
* 8. Church of Christ, Zaire	4,728,000	1,519,000	⑩
* 9. Assemblies of God, Brazil	4,000,000	2,783,000	⑧
10. Churches of Christ (USA; un-instrum.)	4,000,000	2,500,000	⑨

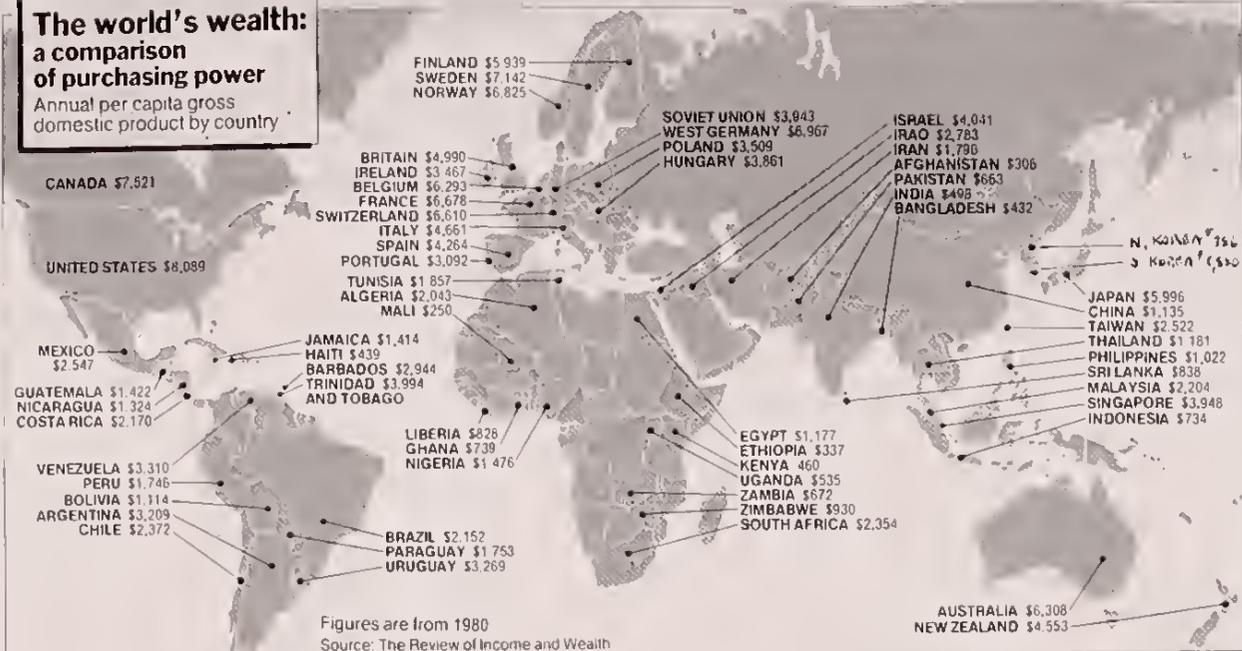
Third World's Largest Protestant Churches. (Barrett, 1982)

	Admits	Adherents		
1. CHURCH OF CHRIST ZAIRE	④ 1,519,499	4,728,280.		
2. ASSEMBLIES OF GOD, BRAZIL	⑩ 2,783,000	4,000,000	12	2
3. PHILIPPINE INDEPENDENT CHURCH (AGLIPAY)	③ 1,860,000	3,500,000	1	1
4. KIMBANGUIST CHURCH, ZAIRE	② 2,000,000	3,500,000		
5. ANGLICAN CHURCH, NIGERIA	359,969	2,941,000		
> Dutch Ref. Churches of S. Africa (Federal Council)		2,142,000		
6. PROTESTANT (REF.) CHURCH, INDONESIA	⑤ 987,000	1,958,710		
7. NIGERIA FELLOWSHIP of CHURCHES of CHRIST (SUM)	100,553	1,746,000		
8. CHURCH of SOUTH INDIA	⑨ 515,700	1,555,902		
9. CHURCH OF CHRIST, MANALISTA (PHILIPPINES)	⑫ 400,000	1,500,000		
10. ANGLICAN CHURCH, UGANDA	306,355	1,383,951		
11. PRESBYTERIAN CHURCH IN KOREA, HAPDONG	200,000	1,298,295		1
12. ANGLICAN CHURCH, SOUTH AFRICA	327,436	1,235,446		
13. DUTCH REFORMED CHURCH, SOUTH AFRICA (WHITE)	⑦ 799,876	1,200,000		
14. COUNCIL of BAPTIST CHURCHES in N.E. INDIA	230,200	1,064,890		10
15. BAPTIST CONVENTION OF BRAZIL	350,294	1,050,000		12
16. BATAK CHRISTIAN PROTESTANT CHURCH, INDONESIA	⑪ 465,457	1,044,382	5	5
17. PENTECOSTAL CHURCHES of INDONESIA	① 750,000	1,000,000		
18. CONGREGATIONS CRISTA, BRAZIL <del>FOR CHRIST</del>	⑧ 600,000	1,000,000		5
19. PRESBYTERIAN CHURCH OF KOREA, TONGHAP	253,600	1,000,000		
20. EVANGELICAL PENTECOSTALS, BRAZIL FOR CHRIST	250,000	1,000,000		
21. SOUTH AFRICAN METHODIST CHURCH	373,635	842,545		
22. METHODIST CHURCH IN SOUTH ASIA	⑬ 421,109	901,306	7	7
23. MADAGASCAR CHURCH of JESUS CHRIST	250,000	881,487		
24. BURMA BAPTIST CONVENTION	248,866	798,560	8	13
25. UNITED EV. LUTHERAN CHS. IN INDIA	334,640	740,440		
26. CHURCH of CENTRAL AFRICA, PRESBYTERIAN (MALAWI)	282,171	766,000	11	1

	Presb	5
Africa 10	Pent	4
ASIA 12	Ang	4
LA 4	Bap	3
	United	3
	Indep	3
	Luth	2
	Met	2

**BUSINESS**

**The world's wealth: a comparison of purchasing power**  
Annual per capita gross domestic product by country



JOAN FORBES - STAFF

## Wealth of nations, 1950-80: standards rising

By David R. Francis  
Staff writer of The Christian Science Monitor

Total income of the world was between \$19 trillion and \$20 trillion last year.

The United States accounted for \$3.75 trillion last year — almost one-fifth of the total.

Robert Summers, an economist at the University of Pennsylvania, calculated the global number "on the back of an envelope." With two colleagues at the university, Irving B. Kravis and Alan Heston, he has taken a much more sophisticated look (in the *Journal of Policy Modeling*) at the distribution of income among the nations of the globe for the 1950-80 decades. Their recent findings are fascinating:

- The rich nations are getting richer and the poor nations are getting richer. Only four or five nations saw their standard of living drop in this 30-year period.

- The world as a whole has grown in constant dollars by 4.7 percent a year on average during the 1950-80 period. "That's phenomenal," Professor Summers says.

- On the basis of gross domestic product (GDP) per person, the 4 billion people in the world have seen their income climb 2.7 percent a year. The figure is lower than for world growth because of growing population. (GDP does not take account of income from overseas, whereas gross national product does; GDP, therefore, measures economic activity within the geographical boundaries of a nation.)

- The fastest growing group of countries are the middle-income nations, including some of the less populous OPEC countries and such countries as Argentina, Brazil, Egypt, Greece, South Korea, and so on. They enjoyed a 5.8 percent annual growth on average in GDP for the three decades. That slips to 3 percent on a per capita basis.

These countries are catching up gradually with the industrial nations.

- Next in the growth race were the "centrally planned economies" (communist nations, including China, the Soviet Union, and the East European nations. (The numbers for Cuba, Vietnam, Laos, and Kampuchea were not accurate enough to include.) The others' GDP grew

at 5.4 percent annually, or 3.6 percent on a per capita basis. Many of these nations have only small population increases.

(Last year, by the way, the Soviet economy grew at only a 2.6 percent rate. Among experts there is some suspicion that at least this communist country is having trouble maintaining its earlier rapid growth rates.)

- Thirty industrial nations grew at a 4.1 percent average rate, or 3.1 percent on a per person basis. The poorest nations — such as Afghanistan, Bangladesh, Ethiopia, India, Indonesia, and Pakistan — grew only 3.9 percent a year, and, because of their rapidly growing population, just

1.5 percent a year on a per capita basis. Thus, though the poorest nations were "definitely" becoming better off, their income gap with the rich nations has widened.

- The inequality of incomes between nations is likely to be greater than that within nations. That inequality between nations seems likely to have increased between 1950 and 1980.

- The communist countries have a third of the world's population, but only 27.5 percent of its output (in 1980). Still, their share of output grew from 22.2 percent in 1950.

Within the market economies' share (72.5 percent), the low-income countries have a mere 9.5 percent of output and more than 40 percent of world population. At the other end of the income scale, the industrial nations have two-thirds of the output of the market economies and only a fourth of the population. (These industrial nations have about half of world output.) That GDP share used to be 72 percent in 1950 but has been slipping with the more rapid growth of the middle-income and communist countries.

- Despite all the fuss over the OPEC cartel, the oil nations' share of world output remains small. In terms of constant 1975 dollars, their share was 4.4 percent in 1970 and in 1980. If current prices are used, reflecting changes in relative international prices, the oil nations' chunk grows from 2.5 to 5.3 percent.

The study uses statistics for 127 countries, ignoring 60-odd other "political subdivisions," all very small, that are home

to 3 percent of the earth's population.

Professors Summers and Heston together did another paper for the *Review of Income and Wealth* which compares national incomes per capita on the basis of purchasing power. (Mr. Heston is serving as chief of the international price statistics section of the UN Statistical Office.) Among its findings are these:

1. The poor of the world are not so poor as simple translation of a country's income at current foreign-exchange levels would indicate. By examining the "purchasing-power parity" of nations — the relative cost of all the things made in each country, not just what enters into foreign trade — the University of Pennsylvania economists show that the poor countries, though indeed far poorer than the rich nations, aren't as bad off as the simple foreign-exchange calculation would show.

For example, India's per capita output of goods and services comes to only 2 percent of that of the US, using traditional foreign-exchange numbers. Employing statistics of the United Nations International Comparison Project compiled at the university, India's per capita GDP rises to 6 percent of that of the US. Instead of being 50 times as wealthy as India, the US becomes just 16 times so.

So far the World Bank has not adopted the purchasing-power statistical system in its annual *World Development Report*. Since foreign aid levels and contributions to such international bodies as the bank hang partly on a nation's income levels, some poor nations, such as India, prefer to see their poverty — which is bad enough — exaggerated by the income comparisons based on foreign exchange.

2. The US remains the richest nation. In 1983, its per capita GDP was \$8,268, with Sweden next at \$7,479. If foreign-exchange rates are used, such countries as Sweden and Switzerland sometimes appear richer than the US.

The UN International Comparison Project has been planning to publish a Phase 4 of its work based on "benchmark" surveys of prices of more than 400 items in some 60 nations. The third phase, in 1982, depended on such surveys in 34 nations and was extrapolated to other countries.

A Thursday column

Largest Protestant Denominations in the Third World

	Adherents 1980	(Adults 1980)	Adherents 1952
1. Church of Christ, Zaire	4,728,000	(1,519,000)	1,174,000
2. Assemblies of God, Brazil	4,000,000	(2,753,000)	220,000
3. Philippine Independent Church (Aglipay)	3,500,000	(1,860,000)	3,000,000
4. Kimbanguist Church, Zaire	3,500,000	(2,000,000)	- -
5. Anglican Church, Nigeria (CMS)	2,941,000	(359,970)	403,000
6. Council of Dutch Reformed Churches, S. Africa	2,142,000		1,665,000
7. Protestant (Reformed) Church, Indonesia	1,959,000	(987,000)	1,033,996
8. Nigeria Fellowship of Churches of Christ (S.U.M.)	1,746,000	(100,550)	25,000
9. Church of South India	1,556,000	(516,000)	895,000
10. Church of Christ, Manalista (Philippines)	1,500,000	(400,000)	
11. Anglican Church Uganda (CMS)	1,384,000	(306,000)	321,000
12. Anglican Church of South Africa	1,236,000	(327,000)	597,000
13. Presbyterian Church in Korea (Tonghap)	1,100,000	(280,000)	240,000
14. Council of Baptist Churches, N.E. India	1,065,000	(230,000)	
15. Baptist Convention, Brazil	1,050,000	(350,000)	125,000
16. Batak Christian Protestant Church, Indonesia	1,044,000	(465,000)	502,000
17. Pentecostal Churches of Indonesia	1,000,000	(750,000)	
18. Congregations Crista, Brazil	1,000,000	(600,000)	
19. Evangelical Pentecostals, Brazil for Christ	1,000,000	(250,000)	
20. South African Methodist Church	942,000	(374,000)	684,000
21. Methodist Church in South Asia (India)	901,000	(421,000)	450,000
22. Presbyterian Church of Korea, (Hapdong)	900,000		240,000
23. Madagascar Church of Jesus Christ	881,000	(250,000)	600,000
24. Burma Baptist Convention	798,000	(249,000)	439,000
25. United Ev. Lutheran Churches in India	790,000	(340,000)	483,000
26. Church of Central Africa, Malawi (Presbyterian)	766,000	(282,000)	386,000
27. Korean Methodist Church	700,000	(301,800)	129,000
28. Evangelical Lutheran Church, Brazil	629,000	(136,000)	740,617
29. Presbyterian Church of Brazil	623,000	(124,900)	123,000
30. Zion Christian Church, South Africa	600,000	(300,000)	
31. Tanzania Evangelical Lutheran Church	592,000	(274,000)	62,000

<u>The largest denominations (World)</u>	<u>Adherents</u>	<u>Adult</u>
1. Evangelical Church in Germany	28,500,000	22,000,000
2. Church of England	27,660,000	9,600,000
3. Southern Baptist (USA)	14,000,000	11,600,000
4. United Methodist (USA)	14,000,000	10,300,000

- Statistics adapted from  
World Christian Encyclo-  
pedia, 1982

THEOLOGICAL BOOK AGENCY  
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Dear Faculty Member: *Prof. Moffett*

We would like to bring the following information concerning your text list for the coming term to your attention:

<u>COURSE #</u>	<u>TITLE OF BOOK</u>	<u>AUTHOR</u>	<u>STATUS</u>
<i>EC 43</i>	<i>The Growing Seed</i>	<i>Cooley</i>	<i>Out of Print</i>

Please notify us immediately if you would like to substitute another title for the course.

Sincerely,

*Bill DeLong*

Receiving Staff TBA



## **The Religious Revolution in the Ivory Coast**

The Prophet Harris and the Harrist Church  
by Sheila S. Walker

"Sheila S. Walker has written a careful and readable study of Harris and the Harrist Church. She especially has emphasized his continuity with African Tradition—in spite of his attack on fetishes—as a main reason for the immediately favorable response he received. Walker worked closely with leaders and members of the Harrist Church in her research and reflects a thorough familiarity with this tradition as well as a sympathetic attitude toward it."—*Church History*.

This book is the first to link William Wade Harris's background to the nature of his teachings and the first to discuss the dynamics of his movement's development. Walker shows that Harris not only articulated the confusion and desires of his followers but also created new aspirations by helping them see what they could achieve both within their societies and in their relationships with Europeans.

Sheila S. Walker is associate professor in the School of Education at the University of California at Berkeley.

ISBN 0-8078-1503-9, LC 81-13010  
xvii + 206 pp., \$29.95 \$23.96  
1983

## **Messianism, Mysticism, and Magic**

A Sociological Analysis of  
Jewish Religious Movements  
by Stephen Sharot

*Kenneth B. Smilen/Present Tense Literary Award*

"An illuminating sociological analysis of Jewish messianic and mystical movements from the Middle Ages to the present. [Sharot] focuses on folk

## 'Anguish' of Africa Described at Meeting

Special to The New York Times

ADDIS ABABA, Ethiopia, Feb. 25 — A leading African spokesman said today that the African continent was "going through one of the darkest periods of her history" and was "looking with anguish toward the future."

Ide Oumarou of Niger, the departing chairman of the Council of Ministers of the Organization of African Unity, cited the spread of internal conflict and the deterioration of Africa's economy as the most alarming trends.

"Africa, which gives an image of a continent where life and joy should be prevalent, is suffering from the sober reality of death, massive death, violent death," said Mr. Oumarou in an ad-

dress marking the opening of the 41st session of the Council of Ministers.

## Bush Reproaches Ethiopians and Russians

Special to The New York Times

WASHINGTON, Feb. 25 — Vice President Bush bluntly condemned the Ethiopian and Soviet Governments today, saying their response to the famine in Ethiopia was "shocking."

Mr. Bush, who is scheduled to visit Africa next week on the food crisis there, singled out the Marxist Government of Ethiopia for policies in which, he contended, famine relief plays a secondary role to military needs.

"Food for starving millions still takes a back seat to military cargo when authorities decide the order in

# Around the World

which ships can dock in the ports of Ethiopia," Mr. Bush said at the National Press Club this afternoon.

Mr. Bush coupled his attack on Ethiopian policies with a broader attack on the Soviet Union. "Equally shocking has been the Soviet response," he said. "The Soviets were hilly capable of putting a billion dollars worth of military hardware and nearly 20,000 Cuban troops into Ethiopia between November 1977 and March 1978."

"Yet they and their allies have donated only about \$7 million in food,

medical equipment and logistical support to the relief drive — 10 percent of what Americans have donated privately," Mr. Bush added.

## Cruise Missile Tested Over Canadian Arctic

VANCOUVER, British Columbia, Feb. 25 (UPI) — An unarmed cruise missile was successfully launched over the Beaufort Sea today in the weapon's second free-flight test over the Canadian Arctic in less than a week.

## BUSINESS

### The world's wealth: a comparison of purchasing power

Annual per capita gross  
domestic product by country



## Wealth of nations, 1950-80: standards rising

By David R. Francis

Staff writer of The Christian Science Monitor

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at 5.4 percent annually, or 3.6 percent on a per capita basis. Many of these nations have only small population increases.

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The study uses statistics for 127 coun-

to 3 percent of the earth's population.

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## POVERTY STATISTICS

World's Richest Countries (per capita gross domestic product) (1980)

1. United States	\$8,089	27. Barbados	2,994
2. Canada	7,521	28. Iraq	2,783
3. Sweden	7,521	29. Mexico	2,547
4. West Germany	6,967	30. Taiwan	2,522
5. Norway	6,825	31. Chile	2,372
6. France	6,678	32. South Africa	2,354
7. Switzerland	6,610	33. Malaysia	2,204
8. Australia	6,308	34. Costa Rica	2,170
9. Belgium	6,293	35. Brazil	2,152
10. Japan	5,996	36. Algeria	2,043
11. Finland	5,939	37. South Korea	1,880
12. Great Britain	4,990	38. Tunisia	1,857
13. Italy	4,661	39. Iran	1,790
14. New Zealand	4,553	40. Paraguay	1,753
15. Spain	4,264	41. Peru	1,746
16. Israel	4,041	42. Nigeria	1,476
17. Trinidad & Tobago	3,994	43. Guatemala	1,422
18. Singapore	3,948	44. Jamaica	1,414
19. Russia (USSR)	3,943	45. Nicaragua	1,324
20. Hungary	3,861	46. Thailand	1,181
21. Poland	3,509	47. Egypt	1,177
22. Ireland	3,467	48. China	1,135
23. Venezuela	3,310	49. Bolivia	1,114
24. Uruguay	3,269	50. Philippines	1,022
25. Argentina	3,209	51. Zimbabwe	930
26. Portugal	3,092	52. Sri Lanka	838
		53. Liberia	828

Poorest Countries in the World

1. Mali	\$250	7. Uganda	535
2. Afghanistan	306	8. Pakistan	663
3. Ethiopia	337	9. Zambia	672
4. Bangladesh	432	10. Indonesia	734
5. Kenya	460	11. Ghana	739
6. India	498	12. North Korea	786

# Is the global city the same everywhere?

By Jay V. Sensenig

According to some statisticians, we are rapidly moving towards a global city. No longer does the majority of the world's people live in rural areas. The United Nations predicts that by 2000 the world will have 414 cities of over 1 million.

Is this global city the same everywhere?

Cities in the Two-Thirds World are really quite different from cities of the North American/Western European industrialized nations. So also is the process whereby a person is attracted to the Third World city, settles there, develops an attachment to it, and adapts to its conditions.

The location of cities in the industrial world depended on transportation. Ocean ports dominated the coastlines; with migration, towns and villages developed along rivers or lakes and later along other transportation lines. In the developing world, port cities were obvious points of entry, but in the tropics the more attractive climate of the highlands led to the settlement of the majority of the population. There a cooler and wetter environment was more conducive for agriculture and living. Many Latin American countries maintain a port on the coast but the principal city is in a mountain valley or plateau, attracting people from less healthful locations.

Industrialization is another attraction. Those who held farm jobs in rural areas during the Industrial Revolution quickly migrated to the cities of Western Europe and the United States. This phenomenon is evident in developing countries today.

However, in developing countries there is an additional element—a psychological, emotional attraction that cannot be clearly assessed, a feeling that the person in the city is one who will really advance in life—he is a person with a future.

The mobility in First World cities is not nearly so evident in Latin America. As his work and living situations

change, the Latin American may well move to a different section of town, but he will rarely move into what would be a suburban area. Often the time involved in commuting with limited highways and mass transport makes such a move impractical.

Strong family ties in Latin America also tend to keep families more centrally located. Immigrants from other countries form closely knit colonies within the city. People of the



same economic and social status also group together to form cohesive communities.

Another Latin American phenomenon which attaches people to the city is the street life. Because tropical climate lends itself to the outdoors practically year round, much social life occurs in the streets, plazas and shopping areas, just as shopping malls in North America are developing as community centers. For the city dweller who feels isolated in his small apartment, such street life makes city living attractive.

An individualistic concept of freedom among North Americans

fosters an abhorrence of crowds, congestion, noise and contamination. Their dream is to live in a single-family dwelling away from the city. In contrast, Latin Americans often thrive in congestion, crowds and noise. A festive spirit permeates any social event where there is a crowd. The city becomes an ideal setting for such a spirit. Even in traffic jams a spirit of festivity (or at least friendly competition) exists as vehicles vie for space on the street or expressway.

As North American cities began to decay at the core, outward migration brought about several waves of change. Now the cycle is reversing itself with urban renewal programs once again making the center city an attractive place to live. This phenomenon rarely occurred in Latin America. The center city was always the thriving market place; it rarely experienced the complete disintegration North American cities suffered.

In many Latin American countries, the evangelical missionary followed the model of his church in his land of origin. In the less urban areas he found a comfortable environment closely resembling his homeland situation. Consequently, for decades many large population centers were practically void of aggressive, positive Gospel witness.

Evangelicals are finally awakening to their responsibility. Alert groups are beginning to investigate how best to communicate the Gospel in the concrete jungle. Anthropologists who once studied remote jungles are now turning to the city.

The doors to the city are wide open. Ineffective techniques of another era must be replaced by the store-front church, the market-place literature stand, the library of videocassettes for home use, personal and group street evangelism, and evangelistic dinners. The informal grapevine for the communication of personal and family news also serves to spread the Good News.

Much remains for the church to study and analyze within the modern city. The Gospel must be effectively, aggressively and positively presented; cities are entitled to this opportunity.

*Jay V. Sensenig works in Caracas, Venezuela, with The Evangelical Alliance Mission. He holds the Ph.D. in anthropology.*

## IN RETROSPECT

By Alan Voelkel

**I**t is hard to imagine that this wasn't always a jungle. Twenty-five-foot leucaena trees jostle overhead in the wind against towering bamboo fronds. Banana trees rustle quietly in their shade. On every terrace, life abounds with abundant fruits. . . papayas, passion fruits, citrus, guayaba, and in a few years, mango, avocado and coconut. Herbs, flowers and lemon grass line the terraces and walkways. Rich black topsoil, up to two feet thick in the main grow-beds, explode with lettuce, tomatoes, winged beans and squashes.

It is hard to imagine that only a year and a half ago, this was a steep, barren slope at one end of a refugee village where even weeds barely grew. This is restoration.

As I push through the foliage, I am drawn to meditation. "This garden," I think, "is very much like the barrio. How incredibly both have changed in the last two years."

Can you remember the barrenness? The spiritual drought? The dry and languishing look of undernourished children? The stony hardness of

broken families? The fighting and drunkenness? Yes. It was a hard land.

And yet by the end of the first year malnutrition among children was virtually eliminated. It was a start.

And this year—the unemployment rate was cut in half. How good it felt to see the men at work!

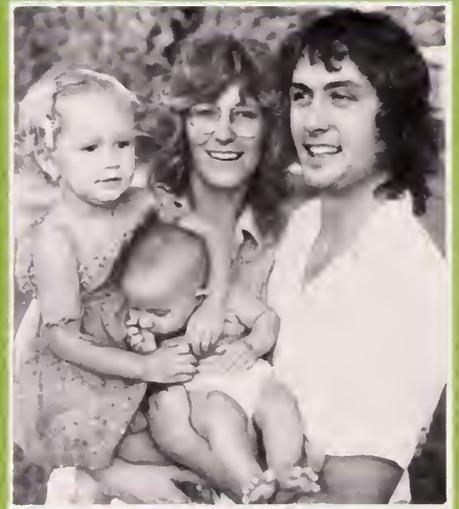
And now the harvest. In the last few months, over 50 adults and teenagers were saved. I remember the first meeting when all the new believers packed into the center to establish the barrio's Christian "family." There were so many children and adults present that not all of us fit into the room. The singing was awful but no one cared. We were a family gathered in celebration.

And the family is growing.

What is my role in all this? I am a gardener. I do not save anyone just as I do not make the plants grow. That is my Father's job. My job is to putter about the garden, introducing seed, rearranging the stones and earth, and to water.

As we leave, others take over.

And there is restoration.



**Christy and Alan Voelkel with daughters Nicole and Heather Ann. Alan is the elder son of LAM missionaries Jack and Mary Anne Voelkel.**

*Alan and Christy Voelkel worked with FOOD FOR THE HUNGRY (FHI) for two years in the Dominican Republic. Their holistic approach to ministry included a wide variety of community development projects in addition to a thrust in evangelism and discipleship. Their development team included Colombian students, alumni of the LAM-related Unidad Cristiana Universitaria. They lived together in community, in an unusual appropriate-technology house at one end of the refugee village where they worked. Alan and Christy have now been transferred to FHI's 2000-acre ranch in Mexico, where they are in charge of similar projects as well as a training center for FHI volunteers.*

THE

AFRICA

INITIATIVE

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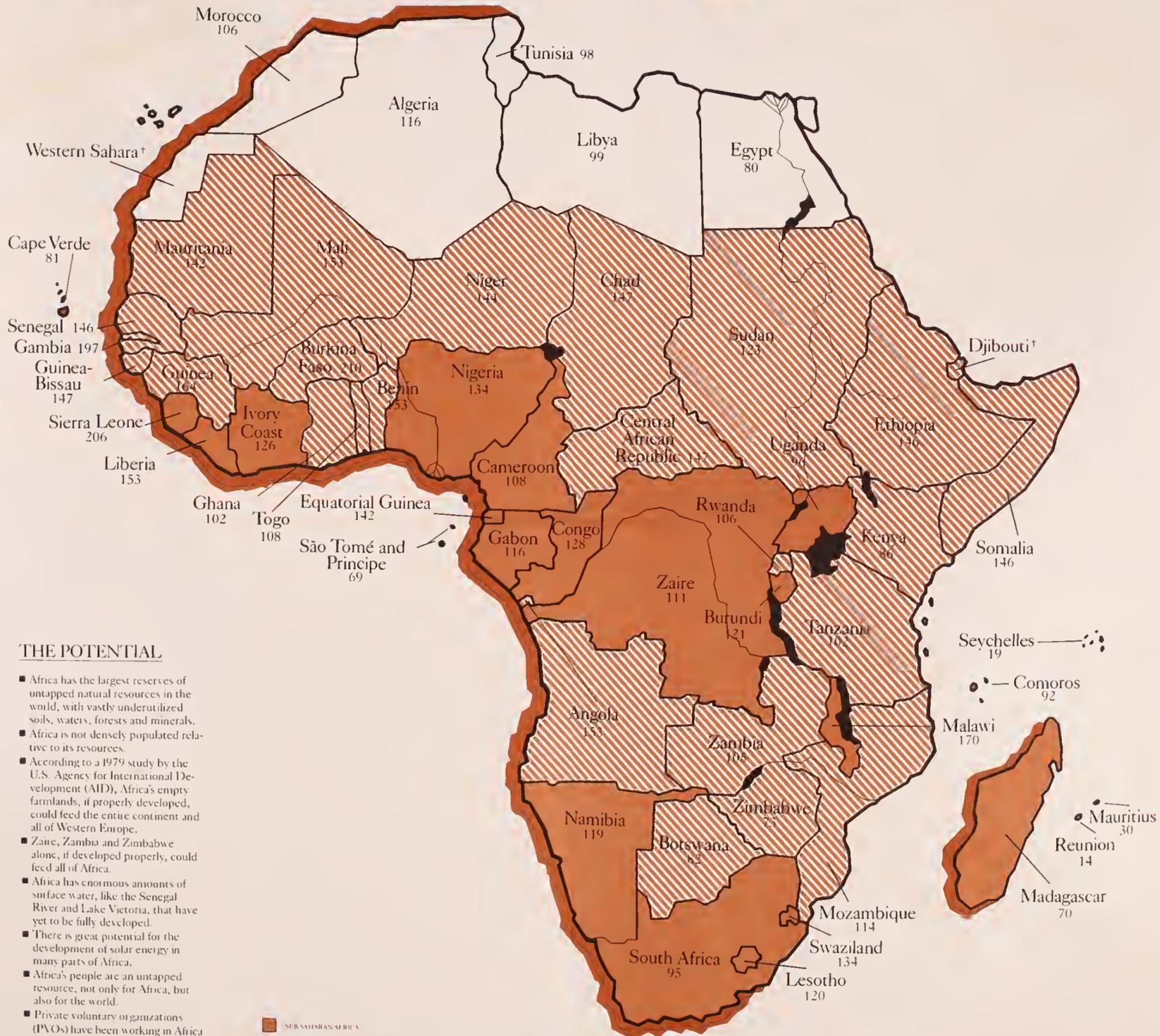
## THE HARARE DECLARATION

The following declaration on the food crisis in Africa was signed in Harare, capital of Zimbabwe, by more than 30 African ministers of agriculture, July 1984.

We fully accept that . . . developing our agriculture and rural areas and raising the nutritional standards of all our peoples rests substantially on the efforts of our own Governments and peoples . . . .

We solemnly put forth this Harare declaration on the food crisis in Africa in the conviction that we possess the will and capacity and have the full support of the international community to feed all our peoples and to lay the foundation for greater economic prosperity and self-reliance in Africa.

# A F R I C A



## AFRICA:

- Is four times as large as the United States.
- Occupies one-fifth of the earth's land surface.
- Is 5,000 miles long and 4,600 miles wide.
- Spans seven time zones.
- Has twice as many people as the United States.
- Has a population growth rate of 2.9 percent compared with 1.7 percent for the world as a whole.
- Has an average infant mortality rate (IMR)\* of 119; in the U.S., the IMR is 10.9.

## IN AFRICA:

- 42 countries have achieved their independence within the last 25 years.
- Not one country on the continent has an IMR of 50 or below.
- Life expectancy is 47; in the U.S., it is 74.
- One in six Africans lives in Nigeria.
- 70 percent of the population works in agriculture.
- Rural women produce 80 percent of the food supply.

## IN SUB-SAHARAN AFRICA:

- 25 of the 34 poorest countries in the world are found in this region.
- Ten countries are completely landlocked.
- Only one in every four people has access to clean water.

\* The IMR is the number of infants in a country who die before the age of one for every 1,000 live births. An IMR of 50 or below is generally regarded as a reliable indicator that a country is meeting the basic needs of its people including adequate nutrition.

## THE POTENTIAL

- Africa has the largest reserves of untapped natural resources in the world, with vastly underutilized soils, waters, forests and minerals.
- Africa is not densely populated relative to its resources.
- According to a 1979 study by the U.S. Agency for International Development (AID), Africa's empty farmlands, if properly developed, could feed the entire continent and all of Western Europe.
- Zaire, Zambia and Zimbabwe alone, if developed properly, could feed all of Africa.
- Africa has enormous amounts of surface water, like the Senegal River and Lake Victoria, that have yet to be fully developed.
- There is great potential for the development of solar energy in many parts of Africa.
- Africa's people are an untapped resource, not only for Africa, but also for the world.
- Private voluntary organizations (PVOs) have been working in Africa for decades and have accumulated a large body of knowledge not only about the people, but also about the development process. Their work is a vital factor in enabling the African people to reach self-sufficiency.

■ SUB-SAHARAN AFRICA  
 ■ SUB-SAHARAN COUNTRIES EXPERIENCING ABNORMAL FOOD SHORTAGES ACCORDING TO A JULY 1984 REPORT FROM IAO. INCLUDES CAPE VERDE, SAO TOMÉ AND PRÍNCÍPE.  
 THE NUMBERS ON THIS MAP REFER TO THE INFANT MORTALITY RATES AS PUBLISHED IN THE 1984 WORLD POPULATION DATA SHEET OF THE POPULATION REFERENCE BUREAU.  
 † IMR not available

The names and boundaries indicated on this map are for the purpose of identification only. They do not imply the expression of any opinion whatsoever on the part of The Hunger Project concerning the legal status of any country or of its authorities, or concerning its boundaries.

## WHAT'S WORKING

In villages and towns across Africa, people are working together to build a better future for themselves.

For example:

- In the villages around Doukoula, in northern Cameroon, villagers, in partnership with local private voluntary organizations (PVOs), have constructed 16 wells which now provide clean water even in the worst of the dry season.
- In the Yatenga plateau of northern Burkina Faso, the people have built small-scale earthen dams to help overcome the worst effects of the drought.
- In the village of Kolbon, in Niger's Boboye District, PVOs are supporting 350 women in a cooperative to improve their vegetable growing techniques and credit fund, to fence in garden plots, to construct 50 wells and to improve the farm-to-market road.
- In Senegal, women have organized themselves into garden groups for the purpose of growing their food collectively and then selling the surplus.
- At a refugee camp in Somalia, villagers are taking charge of their own needs by building a canal that will feed water from the Shebelle River to nearby farmland.
- The Mozambique Government has created a series of cooperatives around cities — green zones — where the poorest of the poor, particularly women, can work together to grow their own food.
- In Zimbabwe, since its independence in 1980, school enrollment has tripled from 870,000 to approximately 2.8 million.

# THE AFRICA INITIATIVE

## WE INVITE YOUR PARTICIPATION IN A NEW INITIATIVE — AN INITIATIVE ON AFRICA

It is the intention of The Hunger Project — in partnership with an unprecedented coalition of private voluntary organizations — to bring the current emergency situation in Africa to the attention of the American people. Many countries in Africa are currently experiencing severe water and food shortages. In some countries there has been no harvest for the past three years.

This initiative is designed to:

- Communicate to the American people about the current emergency in Africa.
- Awaken our interest in and commitment to Africa.
- Empower individuals to take a stand for Africa and participate in its long-term development in partnership with the African people.
- Educate individuals and organizations about the grass-roots and government leadership that is emerging among the people of Africa as they direct the evolution and development of their countries.

# EMERGENCY

- 27 countries in sub-Saharan Africa are "seriously affected by the drought."
- Some 150 million people — nearly one-half of the total population of sub-Saharan Africa — are facing severe food shortages.
- Of a total 10 million refugees worldwide, an estimated 3 million are in Africa.
- The current emergency comes after two decades of declining per capita agricultural production in Africa.
- There have been serious droughts in Africa in the past, but none has affected so large a portion of sub-Saharan Africa at one time.



*"We saw very thin-looking men and women struggling to water their garden, too weak to sing together . . ."*

*"The children in this region have been too weak to walk to school."*

— Oxfam America Field Officers in Zimbabwe

# Brazil Becomes Still More Special

*N. Y. Times 3/15/85*  
Today the number of South Americans liberated from military rule since 1979 triples. During the last six years some 65 million South Americans regained civilian government. Now, with the inauguration of President Tancredo Neves, they are joined by 130 million Brazilians.

The new Brazilian administration inherits some difficult problems from two decades of military rule. The best known is economic, a \$100 billion external debt. But there is a sociological problem that's probably just as difficult: the gulf between the newly affluent, largely white, industrial South, and the desperately poor, black, agricultural Northeast. Nonetheless, President Neves also begins with some bright prospects for success.

Portuguese-speaking Brazil thinks of itself as special, set apart by a distinctive history, population and political culture. It avoided the territorial splintering and economic distortions of its Spanish-speaking neighbors. It developed a dedicated and competent civil service that has survived corruption and that now supports the infrastructure essential to a modern industrial economy. And Brazil evolved a genuine pluralism through the process of accommodating so many regions and races.

The once-famous Brazilian genius for consensus is again on display. Leaders of the old left opposition, many of whom were persecuted by the military Government, are nonetheless able to praise it for industrial development and for ultimately accepting civilian rule. Former partisans of the military right now acknowledge Brazil's need for far-

reaching change, and accept Mr. Neves's offers of participation. Reconstruction, not recrimination, is the theme of the day.

But formidable obstacles remain, like that daunting debt. As things now stand, payments will eat up nearly 5 percent of the annual domestic product for years. Hence the top priority for a sympathetic United States is generous long-term rescheduling, promoted by Washington if necessary.

Likewise, this country needs to resist protectionist restrictions against Brazil's low-cost agricultural and industrial exports. And Brazil would feel immediate benefit from any U.S. domestic policies that can reduce dollar interest rates and keep pushing energy prices down.

The Neves administration also faces urgent challenges at home. The growing disparity of wealth between Brazil's regions requires less-centralized methods of economic management. The gulf between classes throughout Brazil requires higher priority for public health and housing, even as public spending is restrained to satisfy the International Monetary Fund. Politically, the new constitution promised by Mr. Neves must fix arrangements for the direct popular election of the next president and give due weight to the growing middle and working classes.

The success of the experiment beginning today in Brasilia is important to all Americans, Latin or not, and to all democrats. The new Brazil is something special indeed. It is a third-world democracy and also, though it sounds paradoxical, a third-world industrial power. Long may it prosper.

# Spiritualism Flowers in 'Chosen Land' of <sup>BRAZIL</sup> Brasília

By ALAN RIDING

Special to The New York Times

BRASILIA — As they lay face down on stone slabs, their entire bodies hidden by dark brown capes, the male mediums supposedly received interplanetary energy attracted by an ellipse placed in the middle of a star-shaped pond.

Women sitting beside them, wearing flowing multicolored chiffon gowns, began to shake, grimace and hiss as the "current" was transferred to them.

Some 50 yards away, on a podium flanked by a cross, a stone triangle, a star and a large figure of a mythological Indian princess, the "indoctrinators" waited patiently. "The energy is caught by a flying saucer," Mario Sassi, the Chief Master, said. "Of course, you can't see it. It's ethereal."

Three times a day the ceremony is repeated at the Vale do Amanhecer, or Dawn Valley, a spiritualist center 25 miles outside Brasília. Every month some 50,000 people come to take part in this and other rituals inspired by the spirit of a 16th-century Indian known as Seta Branca, or White Arrow.

## Cults Attract Millions

Few Brazilians would consider Vale do Amanhecer to be abnormal. Throughout the country, millions are involved in African cults, spiritualist sects and an assortment of other religious expressions that are only distantly related to the Roman Catholicism that most also claim to profess.

But the religious phenomenon in and around Brasília is particularly strong. Many cult leaders believe the central plain where the modernistic capital city was built 25 years ago to be a "chosen land," a region that draws enormous spiritual and cosmic energy, a place that will be saved after the Apocalypse.

As a result, while Bahia state is the home of the purest African cult of candomblé, Rio de Janeiro is the center of the more mixed spiritualist form known as umbanda and São Paulo is associated with European-style Kardecist spiritualism, Brasília has inspired an enormous variety of fringe groups.

"The earth receives energy from seven galaxies which is focused on seven different points," Mr. Sassi said, offering Vale do Amanhecer's version. "In the past, the places included the Nile Delta, Tibet, the Yucatan and the Andes. Now the energies of Africa and America meet in this area."

## Retired General Heads Group

The satellite towns surrounding the capital, where most poor migrants now reside, are crowded with centers of candomblé and umbanda. New Protestant sects have absorbed local practices, permitting trances and possession by spirits. Oriental forms of religion and meditation rooted in Buddhism have been drawn here.

Some groups, such as the Eclectic City founded by Master Yokaanam in 1956, borrow freely from umbanda, spiritualism and Catholicism in creating their own combinations of beliefs and rituals. A retired army officer, Gen. Moacir Uchoa, heads a group dedicated entirely to communication with extraterrestrial life.

In a sense, the phenomenon of Brasília merely mirrors the religious improvisation apparent elsewhere in a nation that has become a melting pot of races and cultures, including descendants not only of indigenous peoples, Portuguese colonizers and African slaves, but also of German, Italian, Lebanese and Japanese migrants.

## A Strange Land's Impact

Some experts have attributed this spiritual diversity to the impact of a vast, strange land filled with exotic plants and animals on those arriving here. "The idea that the world is full of spirits communicating with each other is part of everyone's cultural baggage," said Peter Silverwood-Cope, a British anthropologist working at the University of Brasília.

For many of the million or so people who have moved to the Brasília area over the past two decades, regional identities and cultural environments



Members of one of Brazil's religious cults during ceremony at the Vale do Amanhecer spiritualist center, 25 miles from Brasília. Statue at right depicts a mythological Indian princess. At left is Neiva Chaves Zelaya, the group's guru.

The New York Times/Alan Riding



have once again been disrupted by the search for a new life. And in a city of highways and ministerial buildings, with no refuge for the soul, the emptiness has been rapidly filled by spirits.

Membership of cults is no longer associated with poor blacks whose parents or grandparents were involved with candomblé. "You have a large number of graduates and members of the middle classes drawn by this," Dr. Silverwood-Cope said. "It's considered quite normal for civil servants, for secretaries, to turn to these groups to resolve their problems."

At the heart of the phenomenon is the belief that many illnesses, economic headaches and romantic setbacks have a spiritual origin. "I was feeling ill and went to lots of doctors who said nothing was wrong with me," recalled Maria Aparecida do Nascimento, now a medium at Vale do Amanhecer. "Then one doctor said, 'Her problem is spiritual,' so my brother brought me here. That was in 1976."

Mario Sassi, a 63-year-old former public relations officer for the Ford Motor Company, recalled that he was completely "lost" — recently divorced and drinking a bottle of vodka a day, he said — when in 1965 he met Neiva Chaves Zelaya, the guru who dominates Vale do Amanhecer.

## 5,000 Live at Center

Known as Tia Neiva, or Aunt Neiva, the 59-year-old former truck driver claims that in 1958 she began communing with spirits, principally that of Seta Branca, who ordered her to form a community and found an orphanage. She is attributed with powers of healing and clairvoyance, but above all she is said to receive spirits.

Today, with some 5,000 permanent residents, most of them living in well-built bungalows, Vale do Amanhecer at first sight resembles an ordinary town. But by 10 A.M. each day, most locals and visitors are dressed in different costumes — every tiny variation has symbolic significance — and are heading for the main temple.

Decorated with drawings of arrows, moons and suns and with paintings of the Old Black Slave, known as Preto Velho, and Indian princesses, the temple houses three altars, one with a figure of Seta Branca, another with a statue of Jesus and a third with a star.

Some 200 yards beyond the temple lies the area where the interplanetary energy is supposedly captured by the mediums. "More than a religious, this

is a biological process," Mr. Sassi said as he watched the cultists prepare for the ceremony. "People are drawn here by a magnetic force. This is where the great spirits of the earth are meeting."

But a more practical problem is that Tia Neiva is suffering from an incurable

lung disease and since she is the only medium "receiving" Seta Branca the community may not survive her death. "If I had fear of death, I've already have died," she said, speaking with difficulty. "The spirit will tell what happens next."

BRAZIL

# For Brazilian, U.S. Trip Marks Surge in Status

By ALAN RIDING  
Special to The New York Times

BRASILIA, Sept. 5 — President José Sarney will visit Washington next week as the leader of a nation that has recovered its traditional self-confidence and is now seeking United States recognition of its new status as an influential third world democracy and a growing economic power.

In his talks at the White House on Wednesday and his address to a joint session of Congress on Thursday, the 56-year-old President is said to be intent on drawing the attention of the United States to the dramatic turnaround that has resulted in the emergence of a "new Brazil" since he assumed office in March 1985.

During this time, Brazil has returned to civilian rule after 21 years of rightist military government and, alone among Latin America's troubled economies, it has pulled out of a prolonged recession and is now growing rapidly, running up huge trade surpluses to cover the servicing of its \$105 billion foreign debt, the largest in the developing world.

But the past 18 months have also been marked by tensions between the United States and Brazil. The strained relations have been provoked by a series of trade disputes which, while economic in nature, have assumed political importance in both countries. And another of Mr. Sarney's objectives, according to officials here, is to create a better climate for dealing with these conflicts without affecting broader relations.

### Threats of Retaliation

The Brazilian leader's visit will nonetheless take place under the shadow of retaliatory measures threatened by the United States in response to Brazil's exclusion of foreign companies from its new data processing industry. On Sept. 16, President Reagan plans to announce the results of an investigation he ordered last year to determine if Brazil's Informatics Law constitutes an unfair trading practice subject to reprisals.

But while little progress has been made in bilateral negotiations on this issue, Mr. Sarney has said he does not expect to discuss "technical questions" with Mr. Reagan and he has played down trade disputes as "a normal consequence of Brazil's transition from a simple Latin American country to one with an expanding economic presence throughout the world."

The real significance, he said, is that Brazil's expansion into the world's eighth largest free-market economy is inevitably changing its relationship with Washington.

"In the past, we had no commercial conflicts with United States, but there were some political differences," he noted in a conversation over lunch at his residence here Thursday. "Today,

we have no political disputes but there are commercial problems."

This change, in turn, reflects Brazil's graduation into a sort of third world Japan that gives enormous emphasis to promoting exports and economic ties with the world — it has the world's third largest trade surplus after Japan and West Germany — but, at the same time, studiously avoids involvement in political and diplomatic disputes.

### No Major Political Discord

Even though such actions as Brazil's sponsorship of an initiative to declare the South Atlantic as "a de-nuclearized zone of peace" and its support of the Contadora Group's peace efforts in Central America are being viewed as signs of a more active foreign policy, there is no major political issue on which the Government publicly disagrees with Washington.

Even Brazil's move to establish closer ties with its Latin American neighbors appears to be inspired principally by economic interests. Last month, during a visit by Mr. Sarney to Buenos Aires, Brazil and Argentina established the framework for forming a common market. In contrast, Brazil has given little visible support to efforts to return Chile and Paraguay to democracy.

The message that Mr. Sarney will carry to Washington, officials say, is therefore focused overwhelmingly on Brazil's need to consolidate its new democracy through economic growth. And he is expected to argue that, despite the United States' huge trade deficit with Brazil, it is in Washington's interest to continue to support this country's development.

United States corporations have about \$8 billion invested in Brazil, while American banks account for about one-third of Brazil's commercial foreign debt. But this country's trade surplus with the United States has totaled \$12 billion over the past three years and, while it is now falling as Brazil's boom is fed by new imports, it is nonetheless expected to reach some \$4 billion in 1986.

### 'A Huge Burden for Brazil'

"We are one of the few countries that can ease the U.S. trade deficit," Mr. Sarney said. "Our imports from the United States are already growing again by 10 percent per year and we would buy much more if we could get some relief from our debt-servicing costs. That is the key. We need resources to keep growing."

Beyond trying to prevent doors from closing to exports, Brazil is also seeking Washington's understanding as it moves toward a long-term restructuring of its commercial debt and it tries to resolve differences with the so-



SECURITY MEASURES: Salvadoran soldiers inspecting the identification papers and personal belongings of residents of Sensul. The third round of talks between the Government and rebel leaders is to be held in the town.

called Paris Club, which represents government creditors.

"What we want is to return to international financial markets for our resources," Mr. Sarney said. "At the moment, they are all closed to Brazil, even though we have been meeting our debt obligations punctually. But it's a huge burden for Brazil to send the equivalent of 5 percent of its gross domestic product and 23 percent of internal savings on debt payments."

He said Brazil's target in forthcoming negotiations would be to reduce the country's debt servicing burden to 2.5 percent of its gross domestic product. "We need to guarantee our long-term development," he explained. "My aim is to create a long-term strategy for achieving this."

Mr. Sarney said that success of Brazil's so-called Cruzado Plan in virtually eliminating inflation without throwing the country into a new recession was evidence enough that it did not need to turn to the International Monetary Fund.

"The I.M.F. formulas for Brazil simply did not work," he said. "They led us into the most dramatic recession of our history. But we have addressed our problems with seriousness."

One American official said that some of the difficulties stemmed from the fact that, while Brazil was now eager to be regarded as "a serious country" that would soon become an industrial power, Brazil still wanted to receive

the economic concessions and trade preferences that are normally given to backward, undeveloped countries.

"Both countries are having to get used to each other again," he said. "The Brazilians have burst onto the scene and no one is quite used to playing with them and they're also not used to playing. But I look to Sarney's trip to create a clearer and warmer atmosphere so problems can be dealt without so much noise and leaping around."

### Soviet Moves Against Videos Spreading 'Cult of Violence'

MOSCOW, Sept. 6 (Reuters) — The Russian Republic, the largest of the Soviet Union's 15 states, has enacted legislation declaring the making, storing, distribution or showing of films propagating "the cult of violence and cruelty" a criminal offense punishable by up to two years in prison.

The new decree, adopted Aug. 1, is published in the current issue of the Russian Republic's bulletin of new laws. Laws of the Russian Republic are generally adopted by the other republics as well.

The decree comes as the Kremlin displays growing concern at the spread of Western video films it regards as anti-Soviet.

Although she is the first British sovereign to visit China, her ancestors made repeated efforts to approach the Chinese. The first British monarch to try contact with China, Queen Elizabeth's great-great-great-great-grandfather, King George III, was soundly rebuffed by the 11th Qing emperor, P'ianlong, who imperiously lashed the King for seeking to send an ambassador to the Chinese court.

**'The Blessings of Civilization'**

"You, O King, from afar have yearned after the blessings of our civilization, and in your eagerness to come into touch with our converting influence have sent an embassy across the sea," the Emperor wrote.

"I have ever shown the greatest condescension to the tribute missions of all states which sincerely yearn after the blessings of civilization, so as to manifest my kindly indulgence. I have even gone out of my way to grant any requests which were in any way consistent with Chinese usage.

"I do not forget the lonely remoteness of your island, cut off from the world by intervening wastes of sea, nor do I overlook your excusable ignorance of the usages of our celestial empire. But the demands presented by your embassy are not only a contravention of dynastic tradition but would be utterly unproductive of good result to yourself, besides being quite impracticable."

Although George III was deterred, the guns of his granddaughter Victoria's warships opened China not only to England but to other Western powers as well. Memories of that humiliation have been interwoven both in the political history of modern China and in the country's relations with the West.

Monday, Oct. 13, 1986

Countries	Year	1970		Annual % ch. 1965-1975				1975		1980		Country				
		Adherents	Adherents	Natural	Conversion	Total	Rate	Adherents	Adherents	Adherents	Adherents					
<b>SOUTH ASIA</b>																
Hindu	102,176,100	49.0	461,000,062	41.0	12,089,767	0.0	1,088,087	2.29	415,068,840	41.2	570,691,100	40.6	644,113,820	40.1	854,812,160	37.7
Muslim	124,692,260	0.0	52,682,179	2.0	11,687,461	0.0	741,508	2.50	407,466,688	32.2	3,459,460	2.4	54,409,750	0.3	700,541,110	14.8
Buddhist	29,142,900	5.1	13,000,000	0.4	1,000,000	0.0	61,495	2.59	11,288,150	3.5	1,225,900	0.8	1,225,900	0.8	2,281,450	8.5
Christian	16,271,420	4.1	2,240,000	0.0	2,648,688	44.0	711,155	4.50	92,188,835	7.4	10,050,400	6.6	10,050,400	6.6	1,287,000	7.4
Other	1,000,000	0.0	1,000,000	0.0	1,000,000	0.0	1,000,000	0.0	1,000,000	0.0	1,000,000	0.0	1,000,000	0.0	1,000,000	0.0
total	14,762,340	5.1	6,700,000	4.1	1,031,918	76.0	2,231,000	1.13	54,528,306	4.4	6,684,335	1.5	72,840,705	4.5	103,872,660	4.6
- Protestant	8,806,990	2.1	46,007,210	4.2	1,031,918	76.0	2,231,000	1.13	29,262,135	6.1	9,050,240	6.5	106,825,940	6.7	159,980,000	7.0
- Evangelical	800,100	0.2	5,209,695	0.5	210,534	68.0	2,231,000	1.13	54,528,306	4.4	6,684,335	1.5	72,840,705	4.5	103,872,660	4.6
- Roman Catholic	1,171,750	1.3	14,191,870	1.1	439,500	127.0	569,458	4.0	6,841,000	0.5	8,031,000	0.6	9,475,000	0.6	12,065,000	0.5
- Other	1,082,220	1.3	3,118,715	0.4	146,974	60.0	2,592,737	4.28	4,226,880	0.4	19,840,155	1.4	27,043,000	1.4	35,671,500	1.6
- Non-White indigenous	1,217,310	0.8	2,000,000	0.8	58,000	0.0	58,000	0.0	16,670,330	1.3	1,670,970	0.6	2,200,000	0.5	4,671,000	0.2
- Orthodox	501,250	0.1	1,000,000	0.0	4,271	0.0	4,271	0.0	2,285,280	0.2	2,997,160	0.2	2,997,160	0.2	4,671,000	0.2
- Anglican	0	0.0	100,000	0.0	4,271	0.0	4,271	0.0	213,330	0.0	260,120	0.0	260,120	0.0	498,240	0.0
- Marginal Protestant	571,250	0.1	1,584,402	0.1	1,796	0.0	1,796	0.0	130,000	0.0	190,000	0.0	190,000	0.0	300,000	0.0
- Muslim	16,147,210	0.4	76,720,214	2.0	2,586,410	109.882	2,196,001	1.32	90,168,685	7.2	1,115,500	0.2	3,816,850	0.2	6,787,300	0.3
- total practicing	1,800,100	-0.4	-5,135,088	-0.5	-21,190	-44.601	-291,791	-1.96	-6,611,000	-0.5	-106,750	-7.5	-123,027,795	-7.7	-185,476,660	-8.2
- non-practicing	14,347,110	9.7	62,515,656	8.2	2,567,600	299.482	2,198,789	1.26	71,581,110	4.7	86,011,340	8.1	99,526,970	-10.1	-14,318,100	-0.6
- Roman Catholic	1,498,410	2.4	14,054,581	4.0	1,718,466	55.294	1,718,466	1.26	16,788,575	1.9	20,029,700	2.9	21,270,925	1.9	25,283,610	2.7
- Catholic pentecostals	9,97,059	0.0	5,000,000	0.0	2,599	0.0	2,599	0.0	1,576,927	3.10	57,011,260	4.6	66,822,515	4.7	76,140,270	4.8
- Protestant	1,419,780	0.1	17,901,109	1.6	562,115	116.515	815,833	3.82	21,420,210	1.7	26,010,000	1.0	26,010,000	1.0	479,650	0.1
- Evangelical	342,080	0.0	9,440,970	0.9	328,425	242.25	59,660	4.44	12,403,840	1.0	26,149,455	1.8	31,878,701	1.9	48,652,960	2.1
- Non-pentecostals	1,077,000	1.3	6,201,000	0.8	906	10.454	1,760	33.51	33,900	0.0	114,500	0.0	114,500	0.0	633,000	0.0
- Non-White indigenous	1,895,050	1.5	11,342,108	1.0	438,216	160.917	589,150	4.17	14,120,725	1.1	17,231,650	1.2	20,346,575	1.3	24,861,200	1.5
- Orthodox	4,221,930	0.2	2,564,000	0.1	-27,249	-1.565	-27,249	-0.14	1,225,890	0.1	1,225,890	0.1	1,225,890	0.1	1,225,890	0.1
- Anglican	667,800	0.0	8,800	0.0	260	0.0	260	0.0	120	0.0	120	0.0	120	0.0	120	0.0
- Marginal Protestant	280	0.0	1,000	0.0	26	0.0	26	0.0	1,000	0.0	1,000	0.0	1,000	0.0	1,000	0.0
- Muslim (non-Roman)	400	0.0	21,000	0.0	8,021	4.22	12,243	3.54	1,310	0.0	1,310	0.0	1,310	0.0	6,800	0.0
- New-Religionist	3,890,000	0.1	49,422,220	0.5	1,392,639	55.150	1,392,639	28.21	22,650,000	1.8	22,650,000	1.8	22,650,000	1.8	22,650,000	1.8
- Tribal religionist	29,586,790	7.2	21,401,514	0.9	567,906	1.9	1,131,928	2.08	84,667,000	4.4	60,082,000	4.3	60,082,000	4.3	84,886,800	1.7
- Sikh	2,351,100	0.7	10,170,500	0.9	71,242	29.9	71,242	1.12	22,650,000	1.8	22,650,000	1.8	22,650,000	1.8	22,650,000	1.8
- Non-religious	12,100	0.0	8,056,000	0.7	55,908	412.422	631,270	5.99	11,000,000	0.9	11,000,000	0.9	11,000,000	0.9	11,000,000	0.9
- Christ-folk-religionist	1,422,940	0.1	6,679,853	0.6	188,013	-69.0	118,205	1.62	7,280,200	0.6	7,280,200	0.6	7,280,200	0.6	7,280,200	0.6
- Jain	350,500	0.0	2,682,796	0.2	82,259	2.275	79,984	2.60	3,072,710	0.2	3,072,710	0.2	3,072,710	0.2	3,072,710	0.2
- Atheist	5,000	0.0	2,217,000	0.2	66,070	-4.200	61,870	1.99	3,112,800	0.2	3,112,800	0.2	3,112,800	0.2	3,112,800	0.2
- Bahai	5,000	0.0	1,389,166	0.1	40,537	13.077	84,424	3.32	136,220	0.0	136,220	0.0	136,220	0.0	136,220	0.0
- Parsi	105,090	0.0	120,500	0.0	3,335	3.0	3,335	2.44	1,931,405	0.1	1,931,405	0.1	1,931,405	0.1	1,931,405	0.1
- Marathi	5,000	0.0	23,000	0.0	908	5.5	820	1.03	25,100	0.0	25,100	0.0	25,100	0.0	25,100	0.0
- Shramani	50,000	0.1	15,000	0.0	158	-35.6	-200	-1.43	14,000	0.0	14,000	0.0	14,000	0.0	14,000	0.0
- Other religionist	500	0.0	5,771	0.0	179	1.4	311	4.50	7,400	0.0	7,400	0.0	7,400	0.0	7,400	0.0
<b>CONTINENT'S POPULATION</b>	<b>41,361,650</b>	<b>100.0</b>	<b>1,101,170,000</b>	<b>100.0</b>	<b>32,629,300</b>	<b>3.0</b>	<b>32,629,300</b>	<b>2.61</b>	<b>1,220,148,000</b>	<b>100.0</b>	<b>1,427,661,000</b>	<b>100.0</b>	<b>1,605,178,000</b>	<b>100.0</b>	<b>2,269,594,000</b>	<b>100.0</b>
<b>USSR</b>																
Christian	104,991,000	83.6	86,012,000	35.4	907,238	164.182	1,114,240	1.17	91,285,000	35.8	96,726,500	36.1	102,168,000	36.1	118,101,000	37.5
- spiritual	0	0.0	21,511,000	9.7	257,060	225.760	482,820	1.47	25,865,000	10.1	28,119,500	10.6	30,814,000	11.0	36,658,000	12.6
- Orthodox	41,151,840	72.6	62,501,300	25.5	650,178	-61.878	588,600	0.90	65,420,000	25.6	68,187,310	25.5	71,354,100	25.4	78,441,000	24.9
- Protestant	2,213,000	1.8	4,000,000	1.6	572,846	40,246	832,600	0.92	57,619,000	22.6	60,126,310	22.5	63,111,000	22.4	66,316,000	22.3
- Roman Catholic	11,589,000	9.2	3,300,000	1.4	16,077	11.245	13,600	0.72	4,150,000	1.6	4,000,000	1.6	4,450,000	1.6	5,355,000	1.7
- Anglican	1,000,000	0.8	1,000,000	0.0	10	0.0	10	0.0	1,630,100	1.4	1,630,100	1.4	1,630,100	1.4	1,630,100	1.4
- nominal	5,931,850	6.4	0	0.0	0	0.0	0	0.0	1,900	0.0	1,900	0.0	1,900	0.0	1,900	0.0
- affiliated	7,442,000	7.2	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0.0	
- total practicing	87,101,000	79.2	86,012,000	35.4	907,238	164.182	1,071,420	1.17	91,285,000	35.8	96,726,500	36.1	102,168,000	36.1	118,101,000	37.5
- non-practicing	9,700,260	9.0	21,511,000	9.5	659,500	105.114	99,018	1.44	69,376,000	27.2	74,479,100	27.2	79,382,000	27.2	93,480,000	28.0
- Orthodox	85,000,000	60.6	75,174,000	31.0	790,828	110.572	911,306	1.13	21,908,310	24	23,585,810	24	25,585,810	24	27,620,210	24
- Orthodox pentecostals	0	0.0	10,000	0.0	497	8.5	9,503	18.01	39,512,000	31.2	84,198,000	31.2	88,804,000	31.6	102,084,000	31.5
- Protestant	2,000,000	1.6	6,454,300	2.7	70,871	60.769	144,110	1.88	1,141,000	0.0	1,141,000	0.0	1,141,000	0.0	1,141,000	0.0
- Evangelical	1,100,000	1.4	6,100,000	2.6	60,551	60.420	141,000	1.85	6,998,000	7	7,620,000	7	8,489,000	10	10,396,300	11
- Roman Catholic	10,000,000	8.0	4,000,000	1.2	4,000	0.0	4,000	0.0	4,000,000	1.8	4,000,000	1.8	4,000,000	1.8	4,000,000	1.8
- Marginal Protestant	0	0.0	10,000	0.0	114	1.1	114	0.0	1,500,000	0.0	1,500,000	0.0	1,500,000	0.0	1,500,000	0.0
- Anglican	2,000,000	1.2	6,151,700	2.8	740,645	216.57	911,220	1.34	7,707,000	28.5	7,707,000	28.5	7,707,000	28.5	7,707,000	28.5
- Non-religious	200,000	0.2	56,840,000	23.3	575.8	100.651	57,900	1.4	6,804,840	22.2	9,851,000	29.1	8,055,100	29.6	90,257,100	30.6
- Atheist	14,011,000	11.5	26,000,000	11.5	215,152											

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Denominational Group	Year Begun	Membership 1970
Congregational	1885	46,100
Episcopalian	1889	20,150
Others	1914	72,650

*Pentecostal denominations* listed by membership in 1970:

Denominational Group	Year Begun	Membership 1970
Assemblies of God	1910	746,400
Congregação Cristã	1910	357,800
Other Pentecostal	Since 1950	191,300

### INTRODUCTION

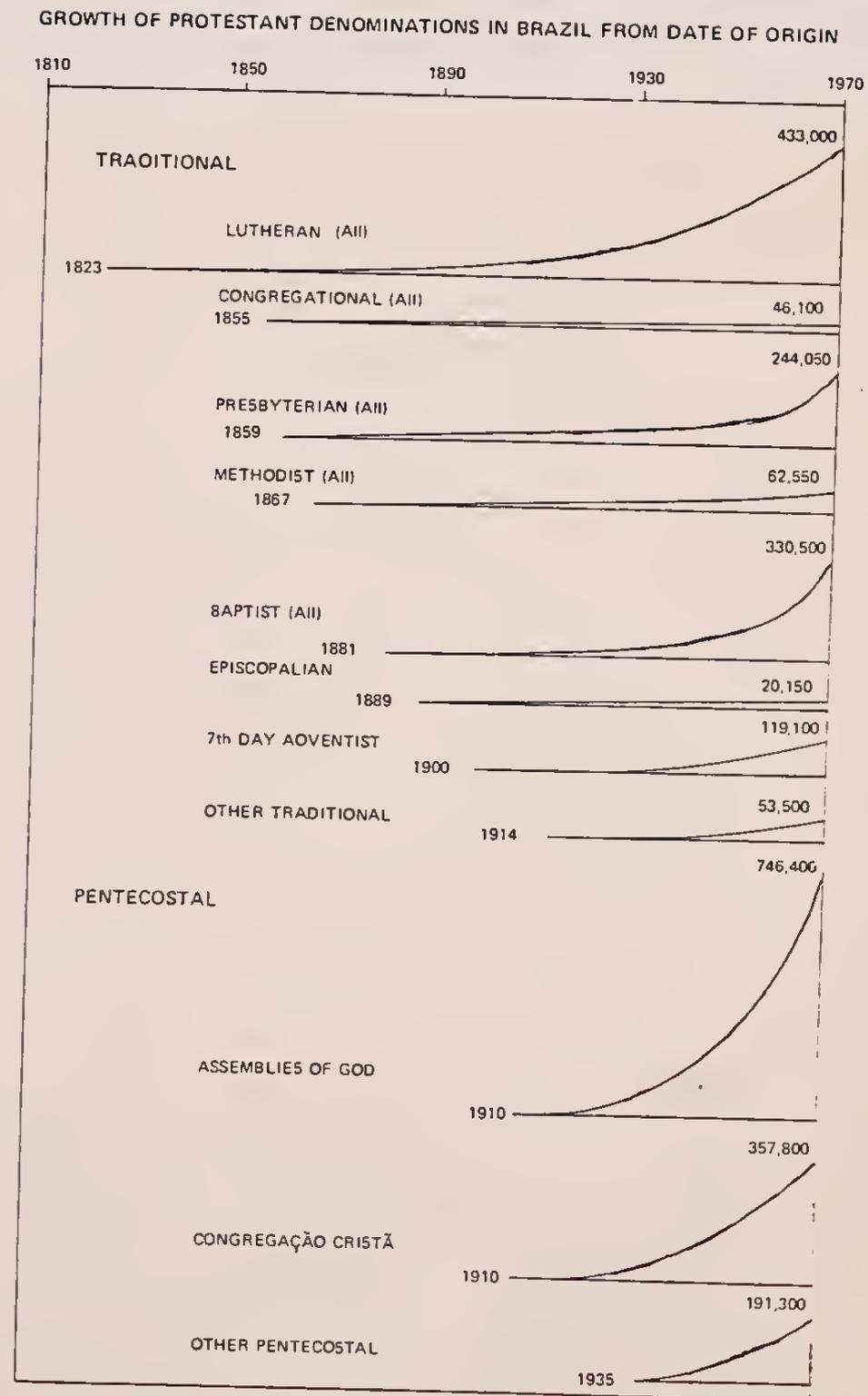
Brazil was discovered in 1500, and since that time God has been calling unto Himself in diverse manners and places and through different individuals, a people for His Name and preparing laborers for His harvest fields in this large country. For more than 300 years the Roman Catholic Church was the principal missionary organization working in Brazil. Priests accompanied many expeditions into the interior and sought to win converts among the Indians, as well as to minister to the settlers in the towns and plantations that sprang up along the lengthy coastline. During this period, French Huguenots attempted to settle on an island in Guanabara Bay opposite the city of Rio de Janeiro but were driven off. Dutch Huguenots gained a foothold in the north around Recife and remained for almost 20 years, then were expelled by fierce hostility and fighting.

### THE PROTESTANT CHURCH TAKES ROOT AND GROWS

The histories which follow are short, concise statements about each of the principal Protestant groups and are designed to provide sufficient background material for general appraisal of the current situation presented in detail in later chapters. These descriptions are not intended to be complete, but to give some idea regarding the type of ministry of each denomination and where each was developed within Brazil.

In 1823 German Lutherans arrived in Brazil, settling first in São Paulo and Rio de Janeiro, where the first Protestant church was organized in 1837. In 1855 Dr. Robert Reid Kalley, a Scottish Presbyterian, organized the first missionary church in Rio de Janeiro. This was the beginning of the Evangelical Congregational Church in Brazil. He was followed by missionaries from the Presbyterian Church in the United States of America in 1859 and by missionaries from the Presbyterian Church in the

FIGURE 2-1



- Wm. Read + F. Ineson  
Brazil 1960: Protestant  
Handbook (1973) p. 19

# 101 Members of Nonaligned Movement

NYT - Sept 4, 1986

HARARE, Zimbabwe, Sept. 3 (AP) — Following is a list of the 101 members of the Nonaligned Movement who are attending the conference here:

Afghanistan	Republic	Guinea	Libya	P.L.O.	Sudan
Algeria	Chad	Guinea-Bissau	Madagascar	Peru	Suriname
Angola	Colombia	Guyana	Malawi	Qatar	Swaziland
Argentina	Cameroon	India	Malaysia	Rwanda	Syria
Bahamas	Comoros	Indonesia	Maldives	St. Lucia	Togo
Bahrain	Congo	Iran	Malta	São Tomé & Príncipe	Trinidad & Tobago
Bangladesh	Cuba	Ivory Coast	Mauritania	Saudi Arabia	Tunisia
Barbados	Cyprus	Jamaica	Mauritius	Senegal	Uganda
Belize	Djibouti	Jordan	Morocco	Seychelles	Tanzania
Benin	Ecuador	Cambodia	Mozambique	Sierra Leone	Vanuatu
Bhutan	Egypt	Kenya	Nepal	Singapore	Vietnam
Bolivia	Equatorial Guinea	North Korea	Nicaragua	Somalia	Yemen
Botswana	Ethiopia	Kuwait	Niger	Southern Yemen	Yugoslavia
Burkina Faso	Gabon	Laos	Nigeria	Sri Lanka	Zaire
Burundi	Gambia	Lesotho	Oman	South-West Africa People's Organization	Zambia
Cape Verde	Ghana	Liberia	Pakistan		Zimbabwe
Central African	Grenada	Lebanon	Panama		

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# TV Programs Today

## EVENING

drama of news-ward R. Murrow. aracterizations, slot. (2 hrs.) (CC) FILM: "Nicky's (1974). Charles orge Voskovec. nily. Not re- us. (2 hrs.) LM: "The Girl n Eyes" (1964). h, Rita Tush- ynn Redgrave. pgirl and hor. Effective nd Rita and s.)

### SHOW

: "That Hagen ). Shirley Tem- l Reagan. Suf- fers and so 2 hrs.)

FTER PEOPLE HARKS F THE CEN-

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able

"The Oppo- 956). June Al- s Gray. "The h men and oments,

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WATCH RL

FAMILY DOUBLE

JEANNIE REST

6:00 (2,4,7) NEWS  
(5) THREE'S COMPANY  
(9) MAGNUM, P.I.  
(11,20) GIMME A BREAKI  
(13) N.J. NETWORK NEWS  
(21) LASSIE

Cable

★ (WHT) FILM: "Citizen Kane" (1941). Orson Welles, Joseph Cotten, Everett Sloane, Dorothy Comingore. The one and only. (2 hrs.)

6:30 (5) WKRP IN CINCINNATI  
(11) BENSON  
(13,49) BUSINESS RE- PORT

Cable

(SHO) PAUL'S CASE: Willa Cather tale about young man in turn-of-the-century Pittsburgh

7:00 (2) CBS NEWS  
(4) NBC NEWS  
(5,20) M\*A\*S\*H  
(7) ABC NEWS (CC)  
(9) \$100,000 PYRAMID  
(11) JEFFERSONS (CC)  
(13) FACES OF JAPAN: "The Links of Culture: Neputa Painter"  
(21,50) BUSINESS RE- PORT

★ (49) THE MACNEIL/LEH- RER NEWSHOUR

Cable

(HBO) FILM: "Oxford Blues" (1984). Rob Lowe, Ally Sheedy. Romantic comedy of hrash American teen after British cover girl. Genial but con- trived. (2 hrs.) (CC)

(MAX) FILM: "To Sir With Love" (1967). Sidney Poitier, Judy Geeson, Lulu. Smooth, but strictly surface. (2 hrs.)

7:30 (2) WHEEL OF FORTUNE  
(4) NEWLYWED GAME  
(5) A CURRENT AFFAIR  
(7) HOLLYWOOD SQUARES  
(9) ENTERTAINMENT TO- NIGHT: Ellen Burstyn; great moments from past World Series  
(11) INN NEWS

★ (13) THE MACNEIL/LEH- RER NEWSHOUR

8:00 ★ (2) SIMON & SIMON  
(1) THE COSBY SHOW

rise to business titan. Typical, colorful, well- played (Part 3 of 3)  
(20) STAR TREK

★ (21) WILD AMERICA: "Wild Dogs." Domestic dog's wild relatives (CC)

★ (25) MANAGING OUR MIRACLES: HEALTH CARE IN AMERICA

★ (31) VIDEOVILLE: "Mon- terey Boat People." Viet- namese refugees in South- ern California

(49) ALL CREATURES GREAT AND SMALL

★ (50) PUBLIC AFFAIRS SPECIAL: "Cocaine Kids"

★ (55) FILM: "Jane Eyre" (1944). Orson Welles, Joan Fontaine. Moving and beautifully produced. (2 hrs.)

★ (61) TV FILM: "Mazes and Monsters" (1982). Tom Hanks, Wendy Crew- son. Effective adaptation of Rona Jaffe's novel about collegians who take fantasy too far. (2 hrs.)  
(68) NEW YORK TONIGHT

Cable

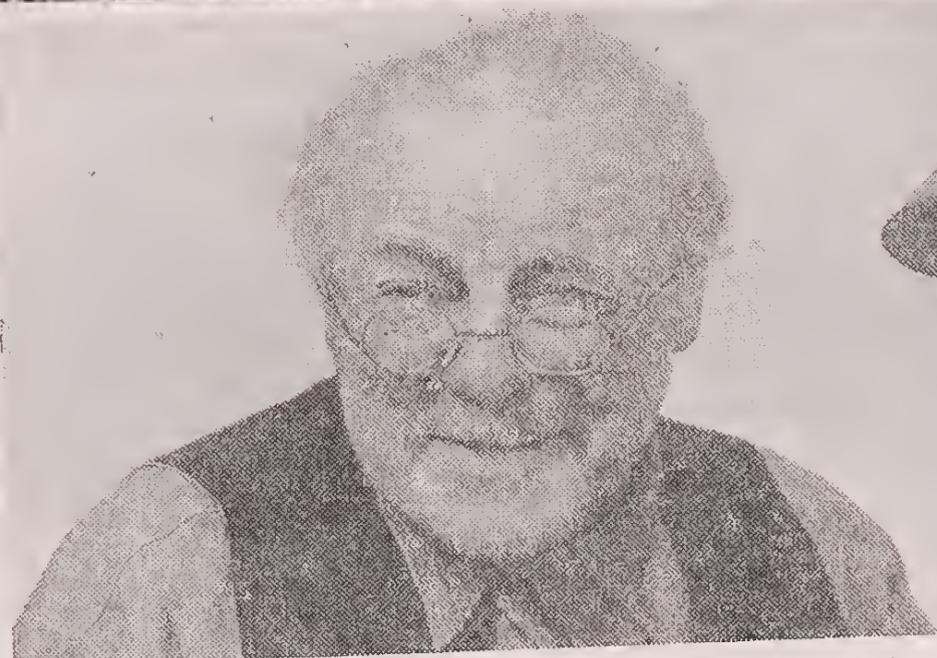
(A&E) MUSIC OF MAN: "New Voices for Man"

★ (BRV) FILM: "Claire's Knee" (1971). Jean- Claude Brialy, Aurora Cornu. Diplomat encoun- ters old friend and former lover in France. Elegant fairy tale, lovely to look at. (Suhtitled) (2 hrs.)

(CBN) CORAL JUNGLE  
(CNN) PRIMENEWS  
(CUNY) APOSTROPHES  
(ESP) COLLEGE FOOT- BALL: Murray State vs. Akron

(LIF) KING'S CROSSING  
(MSG) AUTO RACING: NASCAR Charlotte 500, from Charlotte, N.C. (Taped)

(SC) NHL HOCKEY: Capi- tals vs. Islanders  
(SHO) FILM: "Teachers" (1984). Nick Nolte, JoBeth Williams. Zoo-like urban high school. Part scathing appraisal of school sys- tem, part satire. Doesn't click. 'R' (2 hrs.)  
(USA) FILM: "Delta Fox"



**Late-Night Comedy** Edmund Gwenn stars as an elderly counterfeiter in Edmund Goulding's 1950 "Mister 880," at 2 A.M. on Channel 9; Burt Lancaster and Dorothy McGuire also star.

Other programs of interest are starred (★) in these listings; reviews appear on the preceding page.

sports (Rep.)  
(21) THIS OLD HOUSE  
(SP) (CC)

9:00 (2) KNOTS LANDING (CC)

★ (4) CHEERS (CC)  
(7) THE COLBYS (CC)

(9) TV FILM: "Young Love, First Love" (1979). Val- erie Bertinelli, Timothy Hutton. Not reviewed by us. (2 hrs.)

(13) THE AFRICANS: "The Legacy of Lifestyles." A pretentious fraud (Part 2 of 9) (CC)

★ (20) FILM: "Serpico" (1973). Al Pacino, Tony Roberts. Honest cop on the spot. Fine, stinging drama. (2½ hrs.)

★ (21) MYSTERY: "Shroud for a Nightingale." Adap- tation of P.D. James novel; Roy Marsden stars (Part 2 of 5) (CC)

(25) KOREAN PROGRAM- MING

★ (31) MASTERPIECE THEATER: "Winston Churchill: The Wilderness Years" (Part 8 of 8)

trist's investigation of in- fant's death in a convent. The strength lies with the actresses. (2 hrs.) (CC)

(LIF) REGIS PHILBIN  
(MAX) FILM: "The Man With One Red Shoe"

(1935). Tom Hanks, Dab- ney Coleman. Violinist thrust into crossfire of rival CIA groups. Poor re- make of "Tall Blonde Man." (1½ hrs.) (CC)

9:15 (CUNY) TODAY IN FRANCE

9:30 (4) NIGHT COURT  
(41) EL CAMINO SECRETO

Cable

★ (A&E) GUGGENHEIM WORKS AND PROCESS: Two works by contempo- rary composer John Cori- gliano, "Gazebo Dances" and "Altered States," choreographed by Gail Kachadurian

(CUNY) I MISTERI DELLA PROVINCIA (Part 3 of 8)  
(MSG) POWERBOAT RAC- ING: Formula One Grand Prix (Rep.)

ESTAMOS UNIDOS  
(47) LA POBRE CLARA

★ (49) MYSTERY! (See Ch. 21, 9 P.M.)

(55,CNN) NEWS  
(61) KOJAK  
(68) GOLDEN YEARS OF TELEVISION

Cable

★ (A&E) ADIEU ROBERT SCHUMANN: Ballet based on composer's love for his wife, Annette av Paul, Vin- cent Warren star

(BRV) FILM: "The King- fisher" (1982). Rex Harris- son, Wendy Hiller. Stage comedy of past love rekind- led. Not reviewed by us. (1½ hrs.)

(CUNY) INTERNATIONAL HOUR  
(LIF) DR. RUTH

★ (SHO) FILM: "Altered States" (1980). William Hurt, Blair Brown. A scientist self-experi- ments. Bizarrely over- wrought, in Ken Russell style, but portions of genu- ine interest and suspense. 'R' (1½ hrs.)

# Wole Soyinka Wins Nobel Prize in Literature

(*"shaw-yin-ka"*) N.Y.T. Oct. 17, 1986

Continued From Page A1

tradition of Africa."

The Nigerian writes in English, although he has urged the adoption of Kiswahili as a single language for Africa. "I find no contradiction, no sense of guilt, in the fact that I write and communicate in English," he said several years ago, dismissing as "neo-Tarzanist" the criticism that he was too "Europhile" in outlook.

For several years, Mr. Soyinka had reportedly been on the "short list" of candidates drawn up by the 18-member Swedish Academy. One academy member, Osten Sjöstrand, has translated the Nigerian's poems into Swedish and is said to have been a persistent lobbyist for him.

Lars Olaf Fransson, cultural editor at the daily Dagens Nyheter, said it would have been difficult for the academy to give its first prize for Africa to a white South African writer such as Nadine Gordimer or André Brink, both of whom have also been frequently mentioned as likely candidates.

"The academy always denies that they make any kind of political decisions," Mr. Fransson said. "But they do make such decisions."

Mr. Soyinka, who was born on July 13, 1934, at Abeokuta near Ibadan in the British colony of Nigeria, has established himself as one of the most compelling literary voices in black Africa.

A member of the Yoruba tribe — whose rich and brooding mythologies are laced into much of his writing — Mr. Soyinka left Nigeria in 1954 to continue his studies at the University of Leeds, where he obtained a degree in English; he later worked at the Royal Court Theater in London.

He returned to Nigeria in 1960 as a Rockefeller Research Fellow and formed the Masks drama company, which put on his play "A Dance of the Forests." The Swedish Academy described the play as "a kind of African 'Midsummer Night's Dream' with spirits, ghosts and gods." The Yoruba god Ogun, creator and destroyer, figures prominently in this and later works.

As African countries gained independence, the playwright became an early critic of black politicians who sought, as he put it, to "step fast into the shoes of the departing whites before other people got there."

"A Dance of the Forests," he said in 1983, "takes a jaunted view of the much-vaunted glorious past of Africa. And I suppose since then, I've been doing nothing but the danse macabre in this political jungle of ours."

Although he considers himself a man of the left, he said once that he would "rather not be bracketed with those pseudo-Stalinists, Leninists and Maoists who are totally unproductive and merely protect themselves behind a whole barrage of terminologies."

In June Mr. Soyinka, who is presi-



Agence France Presse

Wole Soyinka in Paris yesterday after announcement was made that he was awarded the Nobel Prize in Literature.

dent of the International Theater Institute, canceled the performance of George Orwell's "Animal Farm" by Britain's National Theater at the Theater of Nations festival in Baltimore. The Soviet Union had protested the production.

Though the production was presented commercially in Baltimore at the time, the playwright insisted that an international festival was not the place to discomfit its own members. But Mr. Soyinka drew heated criticism from Sir Peter Hall, artistic director of the National Theater and director of the production, who accused Mr. Soyinka of censorship and of giving in to Soviet pressure to cancel the engagement.

While focusing much of his literary fury on black Africa's political and cultural failures, Mr. Soyinka has remained a passionate critic of the oppression of blacks in South Africa and once dedicated a poem to "the dead and maimed of Soweto."

In 1965, Mr. Soyinka had the first of many run-ins with the authorities in his own country when he was ar-

rested in connection with a pirate radio broadcast protesting disputed election results. He was charged with "armed robbery" of two tapes from the Nigerian Broadcasting Corporation but was later acquitted.

After the outbreak of civil war in Nigeria in 1967, Mr. Soyinka appealed for a cease-fire and was arrested after trying unsuccessfully to mediate with the Ibo rebels who had broken away to form the short-lived state of Biafra. Accused of conspiring with the rebels, he was jailed for 22 months.

In prison he wrote extensively, mostly on toilet paper, producing a diary and poems that were later published under the title "A Shuttle in the Crypt." One poem, "Live Burial," evokes his incarceration with these lines:

Sixteen paces  
By twenty-three. They hold  
Siege against humanity  
And Truth  
Employing time to drill through to  
his sanity

He emerged from prison in 1969, as he put it, "obsessed with the theme of the oppressive boot," the "betrayal" of politicians and the absence of freedom in black Africa. "Whatever I believed in before I was locked up, I came out a fanatic in those things," he declared.

His reputation began to spread beyond Nigeria. In New York, the Greenwich Mews Theater put on his plays "The Strong Breed" and "The Trials of Brother Jethro" while "The Road" was produced in London and a radio play, "Camwood on the Leaves," was broadcast by the BBC.

Working with Lloyd Richards, artistic director of the Eugene O'Neill Theater Center in Waterford, Conn., Mr. Soyinka developed his prison experiences into the play "Madmen and Other Specialists."

Since his imprisonment, Mr. Soyinka has moved about considerably, twice abandoning Nigeria's unstable politics when he felt personally threatened. Henry Louis Gates Jr., a friend of the playwright and a professor of comparative literature at Cornell, said, "It's a miracle that Soyinka's alive to get this prize."

## Writer Says Colleagues Share Spirit of Award

By FRANK J. PRIAL

Special to The New York Times

PARIS, Oct. 16 — Wole Soyinka, the first African winner of the Nobel Prize in Literature, learned of his award from a Swedish television reporter at Unesco headquarters here this morning. He had flown in from New York overnight and, groggy from jet lag, was anticipating a routine meeting followed by a long sleep.

Hours later, he was standing in a chill mist outside the Unesco annex off the Boulevard Garibaldi, still trying to come to terms with what had happened.

"I don't seem to have any feeling about all this," he said. "I think it's jet lag, but well, yes, maybe the prize has something to do with it."

"I don't for a minute consider that the prize is just for me," he said. "It's for what I represent. I'm a part of the whole literary tradition of Africa. The prize is for all my colleagues who are just as qualified to win it as I."

"I see myself as part of their collective reality," Mr. Soyinka said. "So it is hard for me to see the Nobel award as simply a personal thing."

### 'A Man of the Theater'

Mr. Soyinka is a trim man of about 5 feet 10 inches who looks younger than his 52 years. Only the gray that streaks his full Afro-style hair gives away a hint of his age.

Pressed for his feelings, Mr. Soyinka acknowledged with a grin that he was happy about the prize. "It would be a lie to say I don't derive any pleasure from this," he said.

The writer had been in New York for auditions for his play "Death and the King's Horseman," which is scheduled to open at Lincoln Center early next year.

"I think of myself principally as a man of the theater," he said, "but I certainly will continue to write in other forms."

Asked what he was working on, he said: "I never reveal that. But I am writing. A writer writes all the time, whether he is at the typewriter or out walking and thinking about his writing."

Known as a leftist politically and a staunch critic of military governments, Mr. Soyinka insists, without too much conviction, that he is no longer interested in politics.

"I hope I didn't get this award because I was notorious as a critic of my government — and others," he said today. "I don't want to think for a single moment that it's because of my political stands."

### Writes in English

Mr. Soyinka said he writes in English "except for poetry, where I compose my lines in Yoruba."

"I write in English because Nigeria is a colonial nation that has still not shed all the effects of the colonial period," he explained. "Nigeria has several principal languages and English provides an element of cohesion. It's ironical that that element is the language of the colonial masters."

"One is born to English," he said. "It's the language of the courts, the newspapers, the road signs."

Asked if he thought his prize would have any impact on contemporary African literature, Mr. Soyinka said: "That's a very difficult question to answer. African literature is a concept and I don't know how you influence a concept. But African literature has always been very diverse and very vigorous. I don't see why this prize should affect it at all."

Asked if he thought his winning the Nobel Prize would ease conditions for other writers who are critical of repressive regimes, Mr. Soyinka said: "Writers have lost their lives and are in prison because they have refused to compromise. I don't believe the prize will increase awareness of their plight."

Mr. Soyinka received a steady stream of congratulations from friends at Unesco headquarters, where he attended a meeting of the International Theater Institute, a group sponsored by the United Nations Educational, Scientific and Cultural Organization, of which he is president. He said he had not yet been in contact with friends in Nigeria.

But, he added: "I'm sure my friends in Nigeria are celebrating. I'll bet they're emptying all the beer shops right now."

## In the Laureate's Words

From "Aké: The Years of Childhood" (1981):

Each ogboni was invariably to be seen in a single broad cloth which he wore like a toga, one shoulder covered by the end loops. On the other shoulder, otherwise bare, was thrown the distinctive shawl, a narrow piece of cloth of coarse weave, tasselled at the ends, with a mid-section of fluffed-out multi-colored patterns. Some, especially the older ogboni wore a buba beneath the covering broad cloth. Some passed bare-foot or bare-headed, some in leather or woven slippers, in the casual headgear of a soft cloth cap whose pouch fell over one ear. An iron or brass staff of office was carried in the right hand or borne before them by a servant. The broad, circular stiff-leather fan appeared to belong to their formal attire, but the most distinctive feature of the Egba ogboni was the broad-rimmed hat, usually of stiffened leather, decorated with coloured leather or raffia strips, cloth or heads. The ogboni slid through Aké like ancient wraiths, silent, dark and wise, a tanned pouch of Egba history, of its mysteries, memories and insights, or thudded through on warriors' feet, defiant and raucous, broad and compact with unspoken violence. We were afraid of them. Among other furtive hints and whispers we heard that they sent out child kidnappers whose haul was essential to some of their rites and ceremonies. . . . There was no formal teaching in such matters, but we came to know that in the ogboni reposed the real power of the king and land, not that power which seemed to be manifested in the prostration of men and women at the feet of the king, but the real power, both supernatural and cabalistic, the intriguing, midnight power which could make even the king wake up one morning and find that his houseposts had been eaten through during his sleep. We looked on them with a mixture of fear and fascination.

Death of water is how the swimmer goes  
It is the death of markets that kills the trader  
And death of indecision takes the idle away  
The trade of the entlass blunts its edge  
And the beautiful die the death of beauty.  
Only Elesin . . . dies the unknowable death of death . . .  
Gracefully, gracefully does the horseman regain  
The stables at the end of day, gracefully . . .

PRAISE-SINGER: How shall I tell what my eyes have seen? The Horseman gallops on before the courier, how shall I tell what my eyes have seen? He says a dog may be confused by new scents of beings he never dreamt of, so he must precede the dog to heaven. He says a horse may stumble on strange holders and be lamed, so he races on before the horse to heaven. It is best, he says, to trust no messenger who may falter at the outer gate; oh, how shall I tell what my ears have heard. But do you hear me still Elesin, do you hear your faithful one?

"Live Burial," written in prison and published in 1979:

Sixteen paces  
By twenty-three They hold  
Siege against humanity  
And Truth,  
Employing time to drill through  
to his sanity.  
Schismatic  
Lover of Antigone!  
You will? You will unearth  
Corpses of yester-  
Year? Expose manure of  
present birth.  
Seal him live  
In that same necropolis.  
May his ghost mistress  
Point the classic  
Route to Outsiders' Stygian  
Mysteries.  
Voyeurs  
They time patrolling for  
The hour upon the throne,  
I think they thrill  
To hear the Muse's constipated  
groan,  
Bulletin!

ANSWER TO PREVIOUS PUZZLE

L	A	M	P	B	R	I	D	E	A	L	T	O
M	O	R	A	U	R	A	L	L	A	U	D	
Y	H	O	U	S	E	I	S	O	N	F	I	R
B	L	A	S	T	E	R	S	O	U	I	R	K
				O	S	S	D	U	O	E		
A	D	A	P	T	F	R	E	E	S	P	A	
L	A	R	I	G	A	I	N	S	T	U	G	
L	O	W	C	A	N	I	G	E	T	H	E	R
O	N	E	S	A	V	I	D	R	E	E	S	E
W	E	S	O	V	E	N	M	E	A	D	E	
				S	H	I	N	P	I	N		
H	E	R	O	I	C	P	A	L	E	T	T	E
U	S	E	Y	O	U	R	E	D	T	R	U	C
L	A	N	E	L	O	O	S	E	I	N	R	I
A	U	E	R	A	D	D	E	R	M	A	U	D

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