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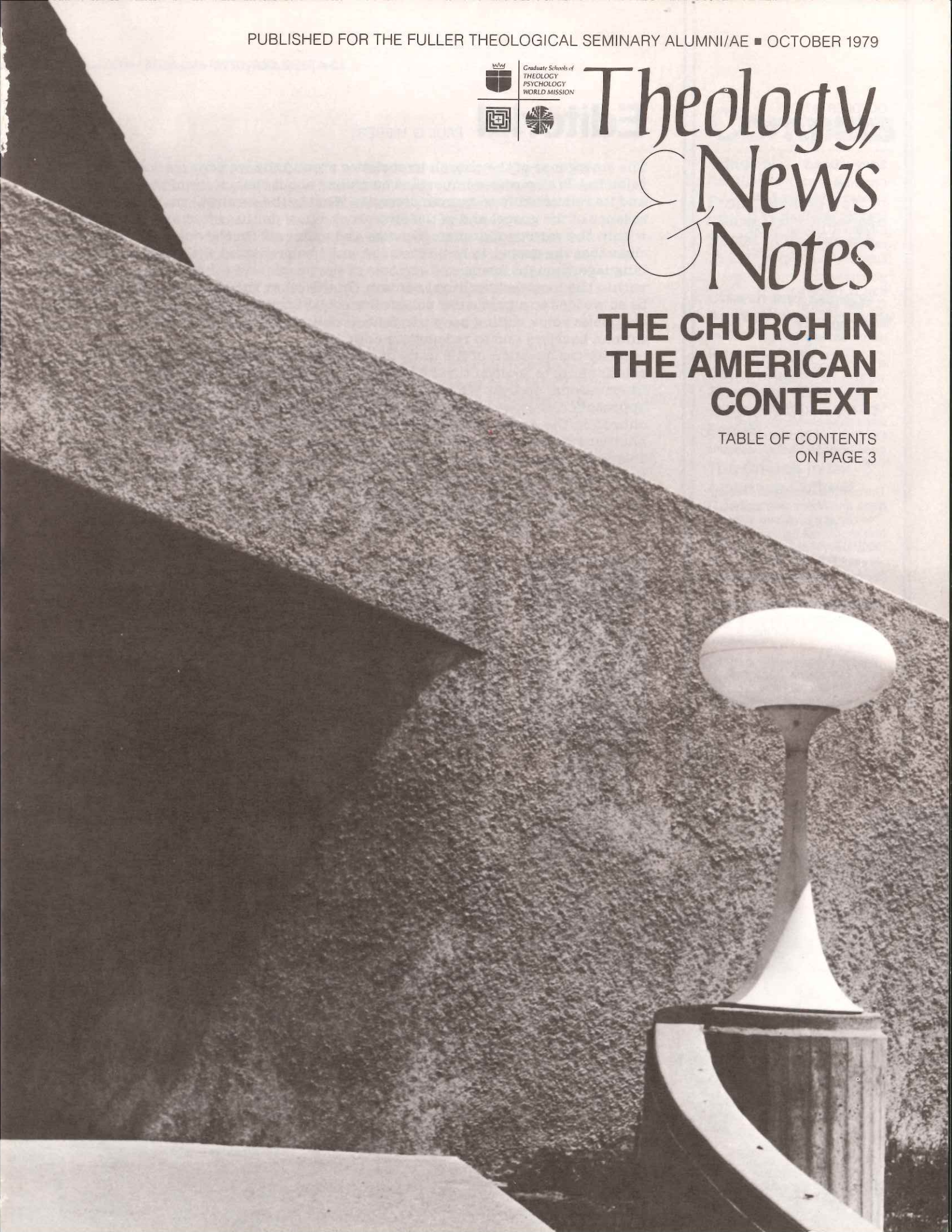
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Theology, & News & Notes

**THE CHURCH IN
THE AMERICAN
CONTEXT**

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Editorial

PAUL G. HIEBERT

The emergence of the church in societies around the world is a cause for rejoicing. It also raises important questions about the nature of the gospel, and its relationship to human diversity. What is the essential, unchanging essence of the gospel and of the church, and how do these find expression within the variety of human societies and cultures? On the one hand, it is clear that the gospel, to be understood, must be presented within the language, thought forms and symbols of the people—in other words, within the local sociocultural context. On the other, the gospel can never be so wedded to a particular cultural or social form that it loses its prophetic voice, calling people to faith, to fellowship that transcends human barriers and to redemptive change.

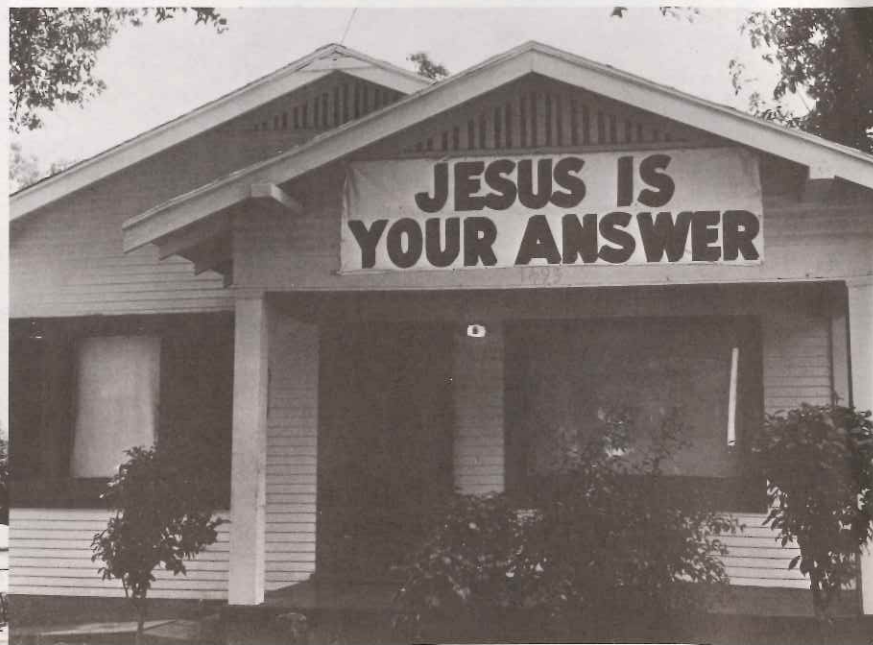
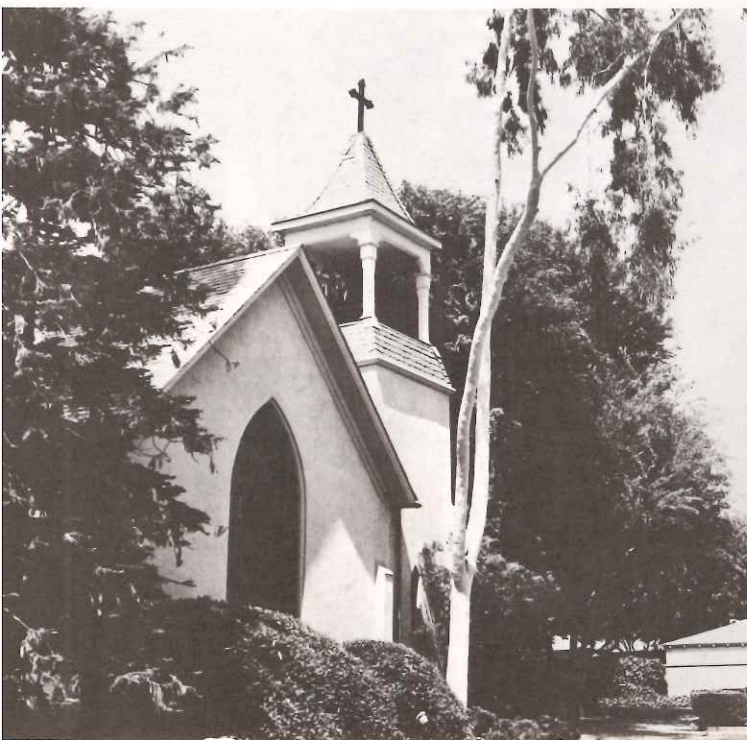
Today the question of the unity of the gospel and the church, and their relationship to sociocultural diversity, is no longer confined to the international church. When the contributors to this issue of *TN&N* were approached, they were simply asked to write about how they saw the church in the American context. Interestingly enough, each in one way or another raises the question of unity and variety. C. Peter Wagner and Tetsunao Yamamori address themselves to the question of the church in the midst of sociocultural variety. Does the unity of the church require that different peoples unite within a single congregation and share a common set of worship forms? On the other hand, if social and cultural diversity is allowed, how is the unity of the church to be expressed?



WAGNER



HIEBERT



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Wilbert Shenk and Roy Sano raise the issue of the unity of the gospel and theological pluralism. As people in different cultures and at different levels of society read the gospel, they interpret it within the context of their cultures and their spiritual pilgrimages. The gospel speaks to them according to their own personal and corporate needs. The danger is that people incorporate within their theologies the assumptions and values of their cultures, and that they equate these theologies within the whole of the gospel. Has the American church bought too deeply into Western cultural assumptions and middle class perspectives? What can it learn from the poor and oppressed who theologize from below?

In my article, I try to show the interrelationship between particular theological emphases and their sociocultural contexts. The purpose is not to show that theologies are determined by their contexts, or that they create these contexts. The relationship between a church, its theology, its cultural forms and its social organization is a complex one.

Obviously these articles cannot answer fully the fundamental questions they raise. The questions of gospel and culture, and of the one and the many will be central to the mission and church agendas of the 1980's. They are questions we can no longer ignore. Hopefully this issue of *TN&N* will help clarify some of the issues involved, and provide some leads for future discussion. ■

Together, Paul Hiebert and C. Peter Wagner contribute decades of professional experience probing the subject matter of this particular issue of *Theology, News and Notes*. Professor in the Fuller School of World Mission, Wagner, award-winning author, lecturer and professor of church growth, is vice president of the Fuller Evangelistic Association and a charter member of the Lausanne Committee of World Evangelization as well as the author of more than a dozen books. Behind the

winsome smile of Paul Hiebert is a former Fulbright visiting professor to India, a researcher, author, and educator who has been awarded grants from nine institutions and fellowships for study on urbanization, cultural anthropology and societal development, particularly in South Asia. Both Hiebert and Wagner have served as missionaries.

From 'Melting Pot' to 'Stew Pot': American Social Pluralism and the Church

C. PETER WAGNER

I should think that when 21st century historians look back on the United States of the 20th century they will judge that the decade of the 60's was the most significant. Overshadowing depressions, world wars, energy crises and the advent of computer technology, and space travel will, I suspect, be the Civil Rights Movement, initiated in the 50's but brought to fruition in the 60's.

The Civil Rights Movement has changed America's self-image from that of an assimilationist to a pluralistic society. The far reaching implications that this change implies for sociology, law, education, economics, housing, foreign policy, social psychology, employment, politics and other aspects of national life are now only beginning to be worked out. Certainly issues raised by the so-called "new pluralism" in the areas of ethics, theology, evangelism and church life in general have already found places high on the agendas of local churches, denominational agencies and judicatories, parachurch organizations and theological seminaries.

In more colorful terminology, the traditional perception that many Americans had of their nation was that of a "melting pot." The inscription on the Statue of Liberty reads, "Give me your tired, your poor, your huddled masses yearning to be free." As millions of people from virtually every nation of the world accepted Liberty's invitation and immigrated to America, it was expected that they would melt, *i.e.*, that they would abandon their Frenchness, their Germanness, their Polishness, their Irishness, their Mexicanness, their Chineseness or what have you and become "Americans." Becoming Americans was assumed to mean that they would adopt Anglo-Saxon cultural values. This even applied to such nations as Comanche and Sioux and Mohawk and Navajo whose people were born in America and who were expected to recognize the "superiority" of Anglo behavior patterns as soon as they became "civilized."

Up to the time of the Civil Rights Movement, most Americans thought that the melting pot had worked. Non-Anglo-American behavior was thought to be colorful in mild doses. St. Patrick's Day, French restaurants, and Polish jokes were part of American life. But ethnic behavior was perceived to be dysfunctional at societal levels which might affect government, law or economics. At worst ethnicity was a threat to society, and at best it was a nuisance that hopefully would disappear in a generation or two.

More recently, however, research in American ethnicity has seriously questioned the validity of the melting pot model. Sociologists are now recognizing that despite massive national pressures to make it happen, American ethnics never did completely melt into Anglo-American culture, they are not melted today, and very large numbers of them do not ever intend to melt. They are, in a word, unmeltable.

While much new information will be forthcoming from the 1980 census, estimates now put American ethnics, white and non-white, conservatively at about 43 percent of the population. In the Los Angeles metroplex alone ethnics comprise over three-fourths of the population. Some of the significant Los Angeles ethnic groups include Hispanics, blacks, Germans, Russians, Arabs, Chinese, Jews, Koreans, Japanese, Samoans, Armenians, Russians, Yugoslavs, Vietnamese, American Indians, Filipinos, Hungarians and many more. Only recently did I learn that there are 5,000 gypsies in the area. They know each other, they intermarry, and they have informal communication networks among themselves. So highly do they prize their ethnicity that they refuse to send their children to school lest they be taught to despise the Romany language.

Many of the above ethnic labels, however, are much too broad to be significant. It is important for some Chinese, for example, to know that they are "ABC" (American-born Chinese). American Indians need to know each other's tribal origins before they can carry on an in-depth conversation. Blacks distinguish "oreos" from other blacks. Hispanics not only recognize obvious distinctions between Puerto Ricans, Cubans and



Mexicans, but among Mexicans themselves labels such as "cholo" and "pocho" and "chicano" have strong connotations and serve to delineate significant group boundaries. All these relate to a sense of peoplehood, "roots," identity, and dignity—components of a healthy self-esteem. This is why many American ethnics staunchly refuse to be melted.

The stew pot

The metaphor of the "stew pot" seems much more appropriate than the melting pot as a model for understanding American society, post Civil Rights. In the stew pot each ingredient is changed and flavored by the other ingredients. The change is for the better. The carrots, the potatoes, the meat and the onions all taste better after they come in contact with each other than if they were cooked alone. Yet each of them maintains its own identity and integrity. In United States society, each ethnic ingredient has the potential to be enriched by intercultural contact with the others. Ideally none is under social pressure to become culturally Anglo-American in order to "make it" in our country. In the stew pot ethnicity is respected within the general framework of proper "Americanness."

Worldwide, America is far from alone in being a pluralistic society. Neighboring Canada is as highly pluralistic, and, interestingly, it never did go through a phase of a "melting pot" psychology as America did. Increasing ethnic tensions, particularly since World War II, have become an international phenomenon. Very few modern nations are exceptions. Portugal, a fairly ethnically homogeneous state, may be one of the outstanding ones. But ethnonationalism and its implications are a fact of life in most countries as groups of individuals come to the consciousness that their own "nation" (in the sense of peoplehood) may not be contiguous with the territorial state and that perhaps their best interests are not in fact being served by the country which happens to find them within its political boundaries. The

significant political transitions now occurring in Southern Africa serve to highlight the effects of rising ethnic consciousness.

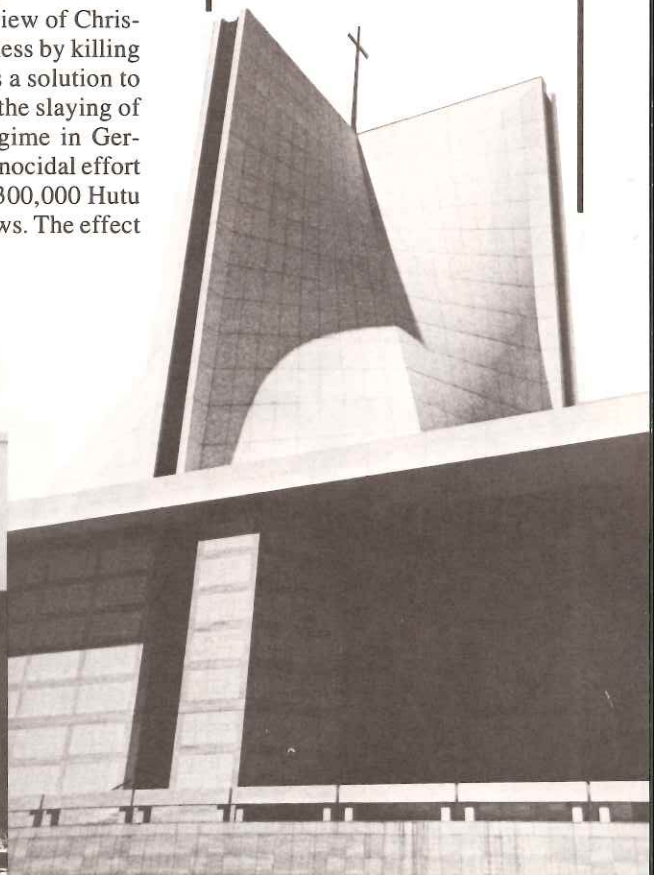
Open societies and the Kingdom of God

If peoplehood is an essential component of human identity, dignity and self-esteem, as those who espouse the new ethnicity argue, a significant ethical issue is raised. Should not those who have placed themselves under the Lordship of Jesus Christ in his kingdom champion the rights of those peoples of the world who perceive themselves to be oppressed by politico-economic systems which emasculate the powerless and force them to submit to social order imposed by the powerful? Are not God's servants called to oppose forces which tend to dehumanize people in any way? Most Christian ethicists would answer these questions affirmatively, but not all would agree on the form which appropriate Christian action should take. Many, particularly Latin American theologians of liberation, have identified the problem as a struggle of social classes after the Marxist model. However, the struggles of the powerless against the powerful in the future may not be so much class struggles as conflicts arising from feelings of ethnicity and the need for cultural self-determination.

As I see it, there are seven fundamental attitudes that powerful groups can and do take toward the less powerful in the context of a modern nation-state. Furthermore, in my judgment, they are on a scale with the higher numbers representing attitudes increasingly consonant with the ideals of the Kingdom of God.

1. **Genocide** • The least appropriate attitude of the powerful, from the point of view of Christian ethics, is to wipe out the powerless by killing them. Few can think of genocide as a solution to ethnic conflict without mentioning the slaying of six million Jews under Hitler's regime in Germany. More recently, in 1972, the genocidal effort of the Tutsi of Burundi who killed 300,000 Hutu became prominent international news. The effect

Writer, professor and former missionary to Bolivia, C. Peter Wagner has been associated with Fuller Theological Seminary as professor of church growth in the School of World Mission and vice president of the Fuller Evangelistic Association since 1971. He has authored more than a dozen books, most recently, *Our Kind of People: The Ethical Dimensions of Church Growth* which Tetsunao Yamamori reviews in this issue. He was cited by Evangelical Literature Crusade as the Outstanding Writer of the Year for 1967. Among Dr. Wagner's academic achievements, he has earned the M.Div. and M.A. in missiology from Fuller Theological Seminary, the Th.M. from Princeton Theological Seminary and the Ph.D. in social ethics from the University of Southern California.



ETHNICITY IN AMERICA: THE TEN BEST BOOKS

Compiled by
C. Peter Wagner

These books are listed in the order suggested for purchase and/or reading by American pastors and denominational executives, taking into consideration a combination of content, readability and cost.

1. Greeley, Andrew M. and Gregory Baum, eds., *Ethnicity*, New York, The Seabury Press, 1977. (Part I on social observations and Part II on a theological response to them.)
2. Rose, Jerry D., *Peoples: The Ethnic Dimension in Human Relations*, Chicago, Rand McNally, 1976. (An excellent introduction to the basic sociological issues involved in ethnicity.)

of the current genocide in Cambodia has yet to be documented. But we Americans need to remember that at one period of history the attitude of many Americans toward the peoples who predated us in this land was "the only Indian you can trust is a dead one."

2. Deportation • A more humane, but equally dehumanizing, attitude of the powerful is to send them out of the country. Idi Amin successfully solved the problem he was having in Uganda with the East Indians, sometimes described as the "Asian Jews" because of their unusual talent for succeeding in business, by deporting them from his nation. Most Americans look on this with a feeling of horror, but some Americans enthusiastically endorse such action. The Ku Klux Klan, for example, recommends "repatriation" as a platform of its official policy, stating, "We believe that the total voluntary separation of the races is in the best interest of the American Republic. We will seek the resettlement of the black race in their homeland on the continent of Africa..."

3. Apartheid • While coexistence of people groups may be preferable to forceful separation, apartheid is a very low form of coexistence from the Christian perspective. Under an apartheid system, the powerful group creates legal barriers to social contact between themselves and the powerless. Violation of these barriers is a crime and the powerful see that the crime is punished. As the whole world knows, the powerful white groups in South Africa have arranged their socio-political system around the apartheid model, although cracks in the walls they have traditionally maintained are becoming evident. America, of course, has not been exempt from this approach. Jim Crow laws in many American states were, until fairly recently, a form of apartheid.

4. Structural Racism • Structural racism differs from apartheid only in the matter of legal sanctions. Informal social forces create, at times, as effective barriers against group contact as legislation. Group contact may not be illegal, but

it is considered antisocial. The strength of such an approach can easily be seen in modern India where structural racism successfully maintains the caste system. But one need not look past our own borders to find structural racism. Documented evidence abounds to show that in virtually every region of the United States the dominant Anglo-American society still discriminates against those of less powerful groups in employment, housing, education, legal justice, and other aspects of social life, 25 years after laws prohibiting such discrimination were first passed.

5. Assimilationist Racism • Assimilationist racism is potentially one of the most dangerous attitudes of the powerful toward the powerless because it is so subtle. Often arising from noble motives intended to counteract racism, discrimination and injustice, it frequently ends up with an equally dehumanizing alternative. Assimilationist racism suggests that the way to resolve the conflicts is for the powerless to become "just like me," i.e. to assimilate into the powerful group. The traditional American "melting pot" philosophy tends toward assimilationist racism. It advocates that minority groups integrate into the dominant Anglo-American culture. In this approach, the best Indian might not be a dead one, but he would be a "red white man." Asking a group to give up its unique peoplehood in order to be accepted or "make it" in a national society might be too high a price for many to pay. It is reflected in the well-known line from Israel Zangwill's 1908 play, *The Melting Pot*: "German and Frenchman, Irishman and Englishman, Jews and Russians—into the crucible with you all—God is making *the American!*"

6. Open Society • Although both structural racism and assimilationist racism are prominent in contemporary American society, the ideal na-

tional image of many Americans is that of an open society. The open society is described by the "stew pot" metaphor. Many groups, powerful and less powerful, interact with each other without restrictions of any kind. Individuals can move from group to group if they wish, and groups can assert their own cultural values if they wish. An increasing movement toward implementing the principles of the open society has been evident in America since the Civil Rights Movement of the '60s. But it is not without its problems.

The dramatic increase of the Hispanic-American minority group, through both legal and illegal means, over the past few years, has raised some complicated issues. For example, what civil rights, if any, do the undocumented aliens have in America? How valid is the argument of some of them that the Anglo occupation of Southwestern United States was as "illegal" from the point of view of Mexican law as reoccupation of the same territory by Mexicans seems under American law? Again, in the field of education it seemed for a time that the question of bussing to achieve racial balance of blacks and whites in public schools was a complex enough issue not to have it further complicated by the Hispanics' demand, not for bussing, but for bilingual education. Current projections show that in the near future Texas will be a predominantly Spanish-speaking state, and California will follow suit by the end of the century. If such is the case, how should Californians react to a recent proposal in the state legislature that fluency in Spanish be required for graduation from all California high schools?

It is becoming clearer that American groups do have rights as a group. Recent demands for affirmative action programs have made obsolete the NAACP platform, "to secure equal job opportunities based upon individual merit without regard to race, religion or national origin." The action of the Supreme Court forcing the University of California at Davis to accept Allen Bakke may have seemed to some a setback for affirmative action. But the fact that the issue itself made

it to the Supreme Court agenda is encouraging. The pathway of transition from a history of structural and assimilationist racism to an open society has its bumps and ruts, but the direction is clear.

7. Secession • Closely associated with an open society is a willingness of the powerful group to allow political sovereignty to a powerless group if the latter so desires. Many Americans who otherwise would favor an open society would say that this is carrying it too far. But is it? Is not political self-determination part and parcel of true peoplehood?

The political doctrine that the nation-state embodies the ultimate in human social organization is now being challenged. It is increasingly being recognized that the modern state is merely a territorial accident and that within it might exist several significant people groupings. Each of those groups may have a unique set of cultural values and social needs requiring a different form of political supervision.

This new awareness has tended to accentuate ethnicity and has resulted in two seemingly opposite, but closely related alternatives to nationalism: supranationalism and ethnonationalism. While supranationalism argues for the political federation of now separate states such as a United States of Europe and ethnonationalism argues for self-determination for each sub-nation, both take a very low view of the value of current territorial boundaries.

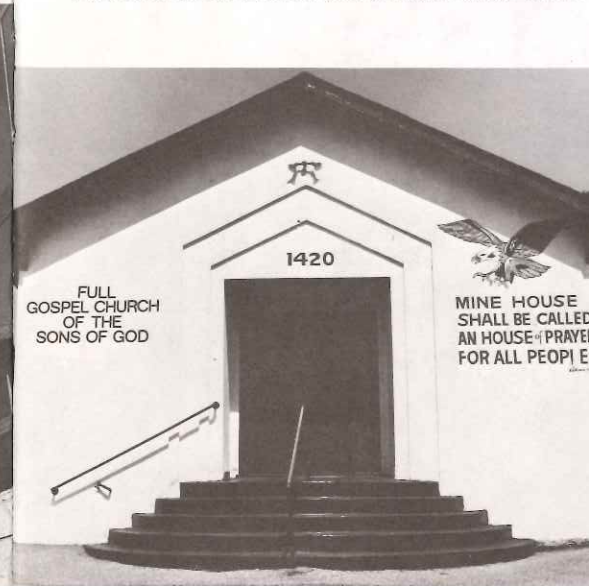
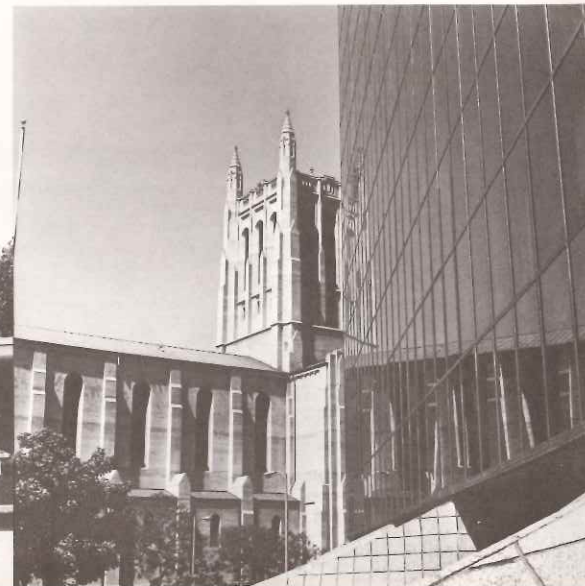
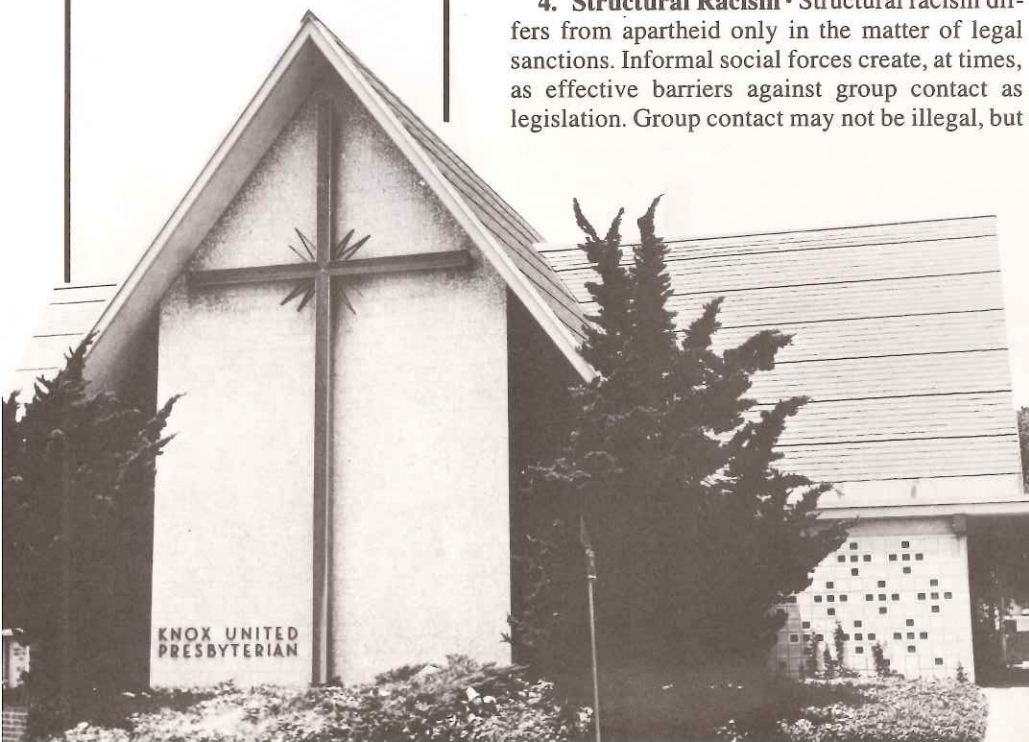
America, of course, is not totally opposed to secession. Puerto Rico, for example, has been given the right to become the 51st state, to remain as a commonwealth or to have its own national sovereignty. But the Sioux nation and the Navajo nation have not yet received similar concessions although there has been some agitation for it. If Quebec gains its independence from English-speaking Canada, an important North American precedent will be set. Perhaps that will open the way for more self-determination in the future.

3. Novak, Michael, *The Rise of the Un-Meltable Ethnics*, New York, Macmillan, 1971. (A classic appeal for ethnic respectability.)

4. Bahr, Howard M., Bruce A. Chadwick and Joseph H. Strauss, *American Ethnicity*, Lexington, Mass., D.C. Heath and Co., 1979. (An up-to-date college textbook which will provide a framework within which one can relate to the basic issues of ethnicity.)

5. Said, Abdul and Luiz R. Simmons, eds., *Ethnicity in an International Context*, New Brunswick, N.J., Transaction Books, 1976. (Case studies of ethnic pluralism and its implications from many different regions of the world.)

6. Dashefsky, Arnold, ed., *Ethnic Identity in Society*, Chicago, Rand McNally, 1976. (A reader pulling together many important viewpoints on ethnicity.)



7. Gordon, Milton M., *Assimilation in American Life*, New York, Oxford University Press, 1964. (The best theoretical approach to the phenomenon of ethnic assimilation.)

8. Greeley, Andrew M., *Ethnicity in the United States, A Preliminary Reconnaissance*, New York, John Wiley & Sons, 1974. (An extensive survey of white ethnicity in America.)

9. Mindel, Charles H. and Robert W. Habenstein, eds., *Ethnic Families in America, Patterns and Variations*, New York, Elsevier, 1976. (Penetrating case studies of several ethnic groups by highly qualified observers.)

10. Abramson, Harold J., *Ethnic Diversity in Catholic America*, New York, John Wiley & Sons, 1973. (Shows how ethnicity has persisted over three or four generations of white Catholics.)

The church in the midst

If the wave of the future for America is a stew pot rather than a melting pot, what special messages does this have for the church of Jesus Christ in the midst of a pluralistic society? I would like to suggest that a faithful church needs to recognize six things:

1. The church needs to recognize that the gospel has spread and will continue to spread most naturally through people groups. The evangelistic task should be seen not so much in terms of individuals or of countries, but of peoples. It is estimated that no less than 16,750 peoples of the world have yet to be introduced to the gospel in any form.

2. The church needs to recognize that in most cases each separate people will require churches of its own kind and style in order to develop and enjoy culturally-authentic expressions of Christian worship, community life, theology, ethics and evangelism.

3. The church needs to recognize that in neighborhoods undergoing cultural transition, the most natural thing is for the church in that neighborhood to plan and execute a similar transition. Guilt trips should not be laid on Christian people who decide to change their place of residence and change their church affiliation under such conditions.

4. The church needs to recognize that merely declaring that "our church is open to all" is in itself a weak posture in a pluralistic society. No church is equipped to meet the needs of all people. Churches with "a little something for everyone" tend to be rather impotent community institutions. An Anglo-American church, for example, which has an "open door" policy will end up winning few Samoans or Haitians or gypsies. If such are to be evangelized effectively, bold plans for starting new churches in each group will have to be made.

5. The church needs to recognize that it cannot please the Lord and exclude either from membership or attendance anyone on the grounds of race, ethnicity, social class, language, education, national origin or regional identity. Enough vestiges of structural racism abide in America to necessitate this warning.

6. The church needs to recognize that the Kingdom of God is much broader than congregations characterized by certain cultural identities. Over and above that, Christian people should take definite tangible steps to promote frequent in-depth contacts with Christians of other cultural groups. Only as this takes place and as strong bonds of mutual love and interdependence develop between Christians from diverse pieces of America's cultural mosaic will the love of God pave the way for a national future free from the blights of racism, injustice and discrimination that have spotted the history of our country. ■

1. See Walker Conner, "The Political Significance of Ethnonationalism within Western Europe," *Ethnicity in an International Context*, Abdul Said and Luiz R. Simmons, eds., New Brunswick, N.J., Transaction Books, 1976, pp. 115-118.

Every church is molded to a great extent by its sociocultural context. The American church is no exception. Its buildings, songs, language, organization and even theology are influenced by the ideas and practices of its people. We cannot speak of *the* American church, just as we cannot speak of a single American culture. We can only talk in terms of various types of American cultures, and of the kinds of churches that tend to grow in each of them.

A typology

Mary Douglas in *Natural Symbols* (Random House, 1970) provides us with a useful typology



of societies and cultures that we can use to analyze the relationships between churches and their sociocultural contexts. Douglas uses a two-dimensional grid in which to locate her types. The horizontal dimensions are group control. On the left are societies in which individuals are strongly controlled by their group. Figuratively speaking, the people march in lock-step with their peers. In the U.S. for example, this strong group consciousness is often found among ethnic groups that are mobilized for the defense of their own rights. On the right end of the scale are societies that stress extreme individualism, often to the point where each person fights for his or her own rights. Commitment to corporate groups is low. They exist largely to help individuals realize their own goals and potentials. In America such communities are frequently found in urban areas. Societies with strong group control tend to emphasize bonds of kinship and hereditary relationships. Those with high individual freedom make extensive use of voluntary associations and contractual relationships. Most American communities can be placed somewhere on the continuum between these two extremes.

Douglas' second dimension has to do with world view. On the upper end of this scale are societies or individuals with a strong monocultural world view which they publically affirm or even try to force upon their neighbors. This provides them with a highly ordered and comprehensive system for the explanation of human experience. They see the world as being built upon a single uniform order that encompasses all of nature and society. People with monocultural world views have never seriously considered the possibility that others may hold a different world view that makes sense to them. Such people often live in homogeneous societies with few foreigners or as dominant majorities in societies with powerless minorities and the views of foreigners and minorities can be ignored as primitive and foolish.

On the lower end of this scale are people who have come to recognize pluralism not only in cultural behavior but also in beliefs and fundamental assumptions. They recognize that people of integrity may hold different world views, even if they reject these as false and hold strongly to their own. Beliefs and world view are considered to be more private rather than public matters. These people often belong to larger societies in which there is little common agreement as to the nature of reality and morality, no strong sense of absolutes, and few common beliefs or symbols to hold people together. Consequently, the world outside of the individual or the homogeneous group appears to be chaotic, confusing and often evil.

Types of cultures and churches

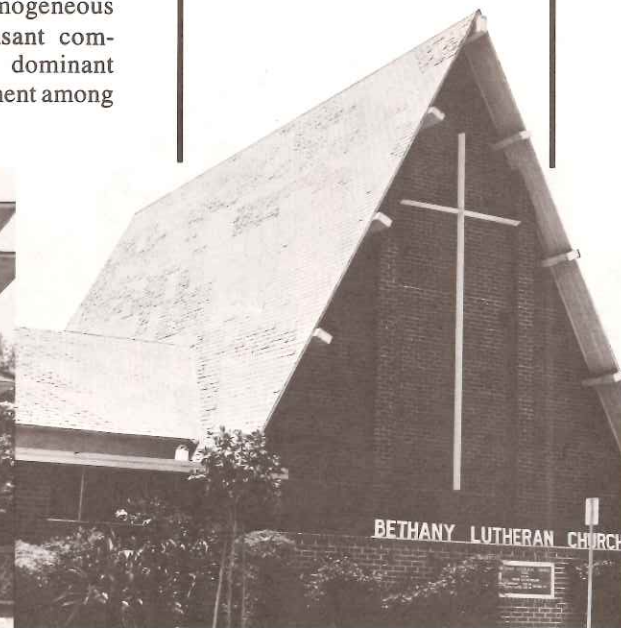
Using Mary Douglas' grid we can look at the diversity of the American church as this relates to its sociocultural context. The grid can be divided into quadrants which can be used to analyze particular types of cultures and churches. These are ideal types. Rarely do we find cultures and churches that exactly fit any one of them.

The High Church • Societies in the upper left quadrant are strong, culturally homogeneous groups. They are often tribes, peasant communities, or, in complex societies, dominant ethnic groups. There is general agreement among

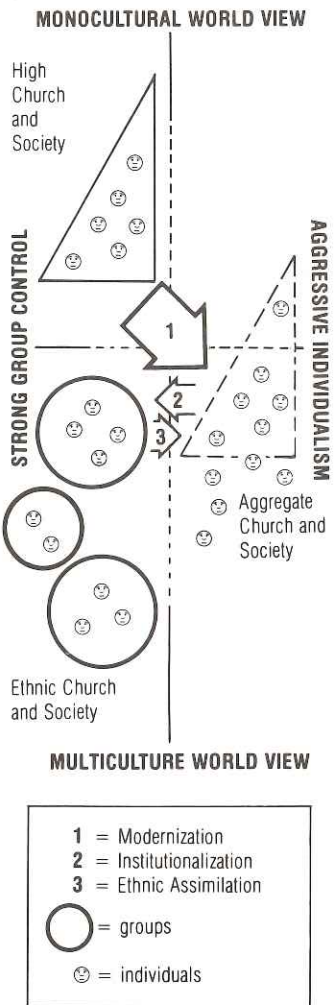
Church and Society: An Analytical Typology

PAUL G. HIEBERT

Paul Hiebert, professor of anthropology and South Asian studies at Fuller Theological Seminary, served five years as a missionary with the Mennonite Brethren Board of Foreign Missions in India. He was a Fulbright visiting professor at Osmania University, Hyderabad, A.P., India, from 1974-75 and has conducted research on Indian village development and integration. A distinguished instructor, he has held professorships at Kansas State University, Mennonite Seminary, the University of Wisconsin and the University of Washington and has been awarded research grants from such institutions as the Ford and Schowalter Foundations, American Council of Learned Societies, American Institute of Indian Studies and the Department of Health, Education and Welfare. He is the author of numerous journal articles and the books, *Konduru: Structure and Integration in a South Indian Village* and *Cultural Anthropology*.



TYPES OF CHURCHES AND SOCIETIES



the people on the nature of reality and morality. The world itself appears to be uniform, orderly and predictable, and therefore, meaningful and friendly. Truth is eternal, and is found in the traditions handed down from the forefathers. It is often embodied in creeds, myths, chants, songs, texts and other highly structured and symbolic forms of knowledge. Language in these societies is used mainly to transmit the unchanged knowledge and beliefs of the group.

Rituals play an important role in these societies, not only as statements about the nature of reality, but as living expressions of that reality. Little distinction is made between the form and meaning in cultural symbols. For example, men in battle are willing to die for their flag. And people do not go to church in order to worship. In going to church they are already worshipping. The performance of a ritual in itself brings about the desired result.

Social organization in this quadrant tends to be bureaucratic. Leadership is in the hands of elders, officials and priests who receive their authority from the group. Social values such as conformity to the norms of the group, etiquette, status and recognition of social hierarchies, wealth, offices and public displays of generosity are held in high regard.

Churches in these societies have many of the same structural characteristics. They tend to have a high view of God, and to stress His holiness and transcendence. The world is His creation, and so is order and good. These churches often have a high sense of the righteousness and purity of God, and make a sharp distinction between sacred and secular. Certain times, places and persons are thought to be pure and are symbolically set apart from the ordinary polluting world. Asceticism takes on meaning as a search for greater purity and sacredness. Rituals play an important part in expressing and maintaining the cosmic order. Sin is perceived as a transgression against this divinely created order. Admission to the church is often based on birth, or on group conversions in which whole families, lineages or tribes turn to Christ in people movements. The church and its task are perceived within the

broader context of the establishment of God's kingdom on earth. If any one hymn were used to express the world view of the high church it would be "A Mighty Fortress is Our God."

The Ethnic Church • Societies in the lower left quadrant are tightly knit, culturally homogeneous groups, but unlike those in the upper left, they are islands of community in a sea of foreign cultures. In America these groups are often ethnic minorities who have a strong positive consciousness of their identity and cultural distinctives but are painfully aware of the foreignness of the dominant culture around them. The world within the group is perceived as orderly and right. Outside it is chaotic and evil. The group sees itself as civilized and righteous, but in danger of being corrupted by the unrighteous world. Consequently it must build and maintain boundaries around itself to preserve its identity and purity.

Inhabiting what they perceive to be a chaotic and evil world, people in this quadrant often turn in to their social group for meaning and identity. Truth is commonly equated with the affirmations of the group. The human body and culture are frequently thought to be evil. There is often a strong sense of sin and an intolerance of imperfections, particularly in leaders.

The ethnic group is held together, in part, by a common code of behavior backed by ethical sanctions. It feels threatened by contacts with the outside world and seeks to maintain its identity by demanding loyalty and conformity to the group. This stands in marked contrast to the dominant group whose integration is based on a common, publically affirmed world view and a homogeneous social order, and whose identity, therefore, is strong enough to allow for internal social and ideological variations, so long as these do not threaten the total sociocultural order.

The social organization of ethnic groups tends to be based on principles of personal relationships and brotherhood. Participation in conferences, festivals and other group gatherings is an important means of affirming one's identity with

the group. Leaders are generally those personally known and trusted by the people. But because the people feel hemmed in by a warring universe, they are often caught up in rivalries, fission and witch hunts.

The ethnic church often sees itself as the last defender of the faith in a world of relativism and sin. It stresses the immanence of God, and the need for personal fellowship with Him. He is the one who is leading the church, like the people of Israel, through the wilderness of life. The Kingdom of God is equated with His people, the church, and, in the extreme case, with their communities and lands. Stress is often placed on separation from the world and its culture. This may be expressed by symbolic behavior that sets the group apart from the general society. Sin is perceived largely as a violation of group norms, and leads to a sense of shame. One of the cardinal sins is to leave the group. Membership is often based on an inner conversion and an outer identification with the group. Conversion frequently follows patterns of group dynamics and people movements. If one were to choose a hymn to characterize these churches, it would be "Hold the Fort, for I am Coming."

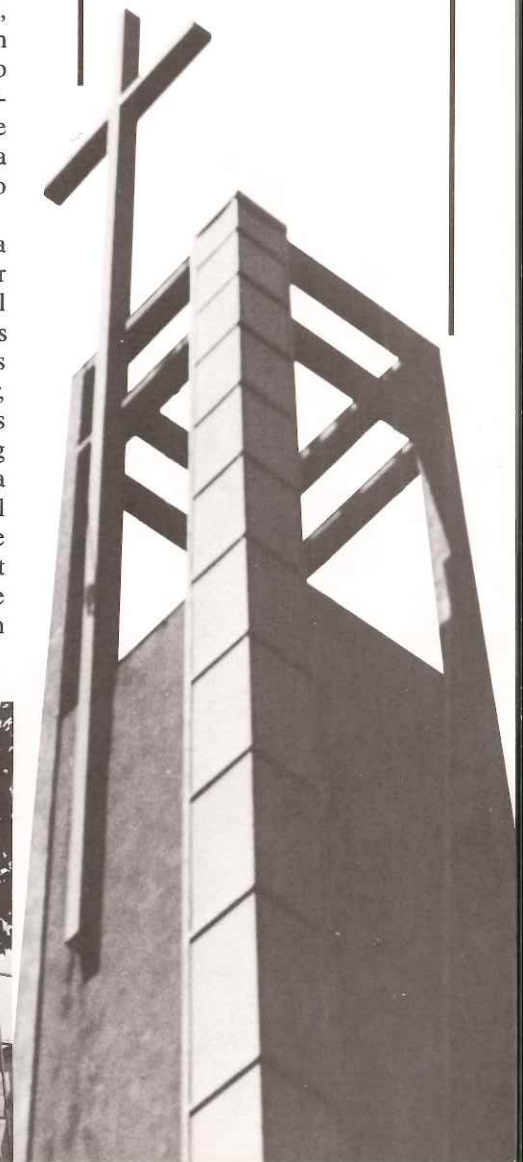
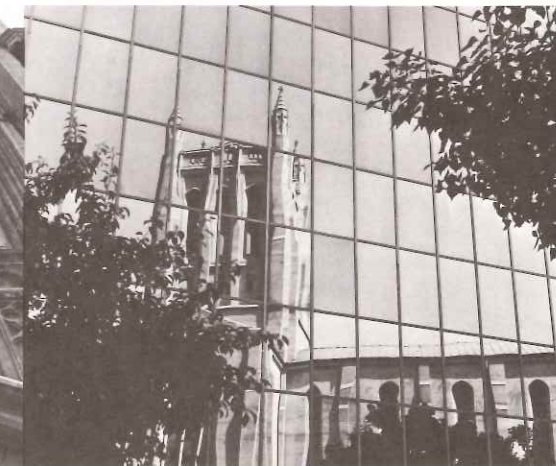
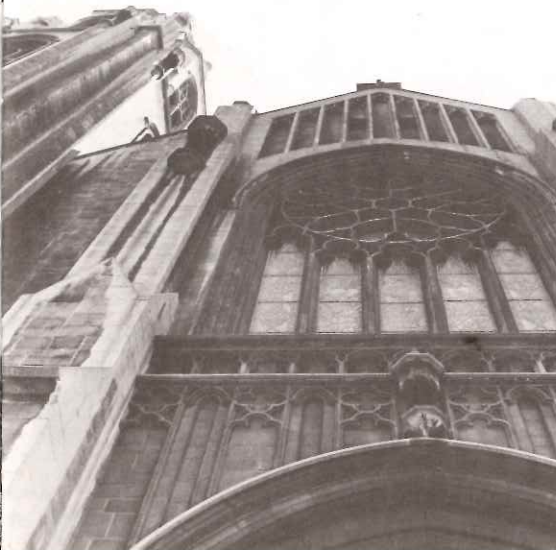
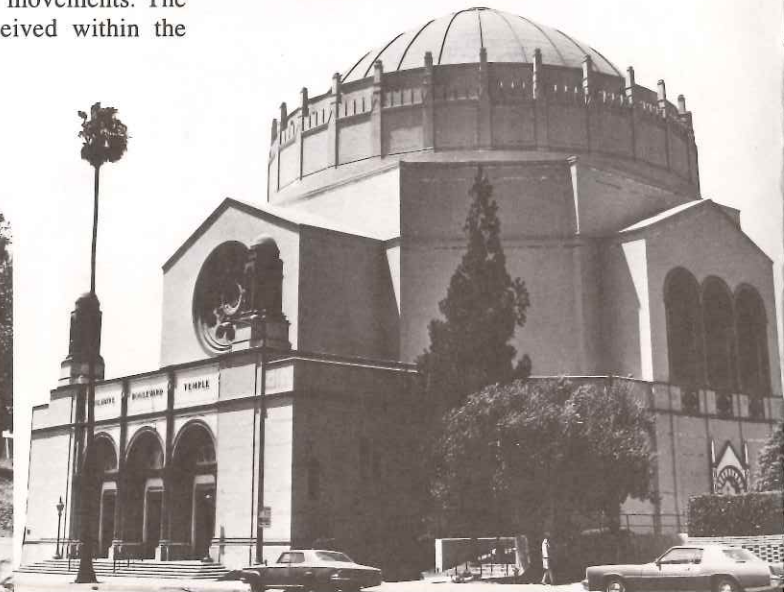
The Aggregate Church • Societies in the lower right quadrant are individualistic and culturally heterogeneous. The people's pursuit of personal goals and self realization take priority over their responsibilities to corporate groups such as church and neighborhood. Individuals in dominant and ethnic communities frequently feel a bond of kinship between them—that is, they see themselves as the same "kind" of people. But for people in aggregate societies bonds of kinship and ethnicity often mean little. Children move away from their parents at marriage, and marriage itself may be seen as a contract that can be broken. Social organization in aggregate societies is built on voluntary groups formed on the basis of shared characteristics—on holding the same set of beliefs or interests, on having the same age or sex, or on living in the same area. Culturally the aggregate society is pluralistic. There is no single agreed upon set of

values and norms, no uniform world view that serves as a common basis for integrating the society. There is a tendency to see the world as an impersonal place, determined by natural laws and by forces largely beyond human control. The lack of a uniform cosmology and stress on individual achievement is often accompanied by the loss of a sense of the sacred, and a secularization of the universe. While rituals have cosmic significance in the high society, and corporate significance in the ethnic society, in the aggregate society they take on inner and personal significance. A sharp distinction is made in symbols between form and meaning, and importance is ascribed to the latter. For example, one goes to church in order to worship. But if in the service one has no meaningful inner experience, the ritual itself is thought to be meaningless. Aggregate societies are often anti-ritualistic in nature. Religion becomes a matter of personal faith and conviction.

People in aggregate societies frequently lack strong dogmatic convictions about the nature of reality. Consequently they are attracted to charismatic leaders who do. Such leaders command the trust and loyalty of their followers, and provide them with a clear sense of meaning, purpose and certainty in the midst of an uncertain and confusing world. But these leaders belong to the upper right quadrant. They are strong individuals with deep convictions about the way the world really is or should be. They have a monolithic world view which they are willing to share or impose on others.

The visible church in the aggregate society is a voluntary association. Primacy is placed on inner experiences, and God is often seen as a personal friend. The Kingdom of God lies within. There is less of a sense of the sacred, and fewer symbols and rituals calling attention to the holy. Rather, fellowship and mutual support among believers are stressed. Sin is perceived in terms of violating one's personal ethics, and is accompanied by a sense of failure. Conversion is a highly personal matter, and frequently is thought of in cognitive rather than behavioral terms. One hymn that might be used to characterize the ethos of the aggregate church is "Fight the Good Fight With All Thy Might."

The ethnic church often sees itself as the last defender of the faith in a world of relativism and sin.



In recent years there has been a resurgence of ethnicity as a flag around which people rally in search of fellowship and corporate identity.

Sociocultural movements

The model presented so far is a static one. But cultures and societies change, and with them their churches. There are many kinds of change. Only three will be used here to illustrate the dynamics of the model.

Modernization • Modernization, at least in its Western forms, has been characterized by a movement from the upper left to the lower right quadrant. Culturally Medieval Europe was dominated by a monolithic world view presided over by church and state. There were minorities but these could be ignored as pagans. In contrast, modern urban societies are characterized by the weakening of kinship ties, high mobility, increased specialization and a strong sense of individualism. Culturally, the city is pluralistic. People are held together not by commonly shared world views, but by laws that regulate their relationships rather than their beliefs.

The process of modernization continues in our day. People are rapidly moving from communities with strong kin and corporate ties and homogeneous world views to urban aggregations with their social diversity and cultural pluralism. The implications of this shift for the church will certainly increase in the future.

Ethnic integration • A second movement has been the integration of many ethnic minorities into mainstream American culture—in other words, a movement from the lower left to the lower right quadrants. The process has not been without anguish as parents often lament the loss of their cultural traditions. Other ethnic groups have not always been allowed by the dominant society to assimilate, and in recent years there has been a resurgence of ethnicity as a flag around which people rally in search of fellowship and corporate identity. Nevertheless, on some fundamental levels, assimilation into a single, though pluralistic society continues.

Institutionalization • Running counter to changes associated with modernization are those related to institutionalization. Movements that begin as aggregates of individuals following a strong leader soon begin to acquire property, to formulate constitutions and creeds and to develop bureaucratic organizations. In the process the members develop a corporate identity and move towards the left. But as strong as the forces of institutionalization are in the West, they rarely move people fully to the left hand quadrants where they would acquire a sense of corporate identity that overrides their individualism. Churches, too, become institutionalized. What begins in one generation as an aggregation of individuals, may, in the next, become an enduring congregation.

Implications for the American church

What implications does this analysis have for the church in America? Space will permit only a few preliminary observations.

First, social dynamics vary from quadrant to quadrant, and methods of evangelism must be adapted to each. Group dynamics are strong in societies on the left. New information entering a group, such as the Good News of the gospel, is generally circulated widely by the members. Conversions, at least in their public expressions, are frequently based on corporate group decisions that are strongly influenced by key persons, but require the consent of the people. In multi-ethnic societies of the lower left, the church tends to grow in one or another of the ethnic groups. But new beginnings must be made in each of the groups if the whole of the society is to be evangelized.

Evangelism in modern urban aggregates cannot utilize the communication networks of clan and family as effectively, for these tend to be weak. Rather the networks of personal friends and acquaintances of church members must be mobilized. Moreover, in a society in which indi-

viduals are fragmented and depersonalized by their highly specialized roles in the society, the church must be a place where they can be whole people—where they can gather for worship, recreation, mutual support and even economic aid.

Second, we must recognize that the significance of rituals varies greatly from one type of church to another. In the high church, rituals and symbols are important, not only for what they say, but also for what they do for the worshippers. There is a high sense of the sacred and of the transcendence of God, and these are expressed in the use of symbols such as time, space, architecture and ceremony. In the ethnic church, social rituals such as the national and regional conferences drawing people together from different churches are important symbols of the unity of the church. Cultural symbols such as food and dress may also be important to their identity. But in worship and other forms of religious expression, ethnic churches and aggregate churches tend to be antiritualistic. Worship is a spiritual matter and involves beliefs and feelings. Symbols and ceremonies have a place only if they evoke an immediate, personal and inner response on the part of the worshipper.

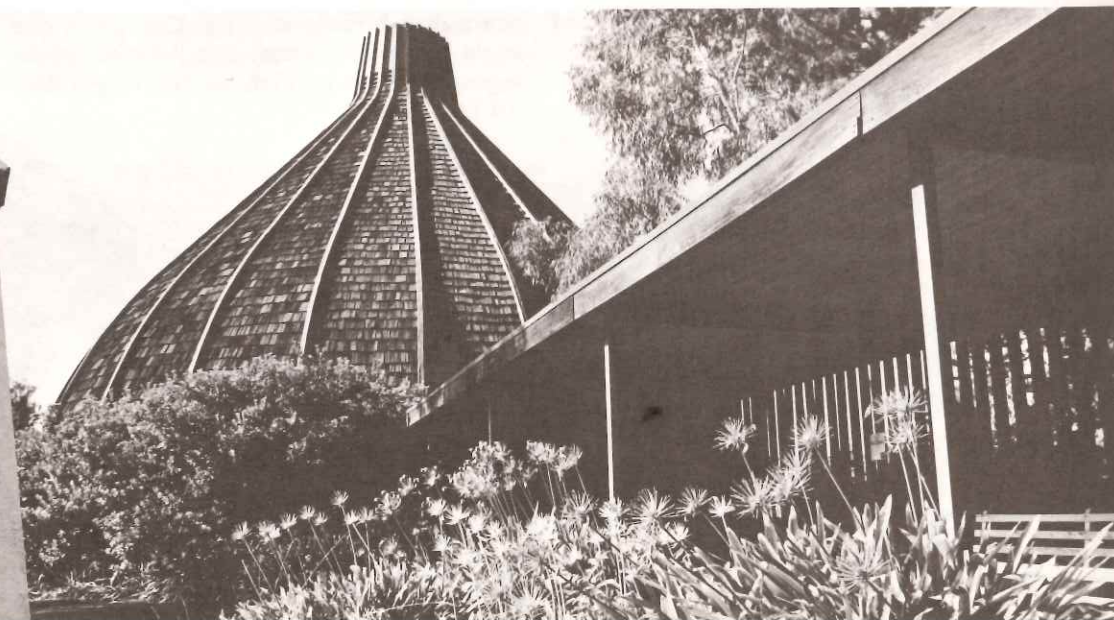
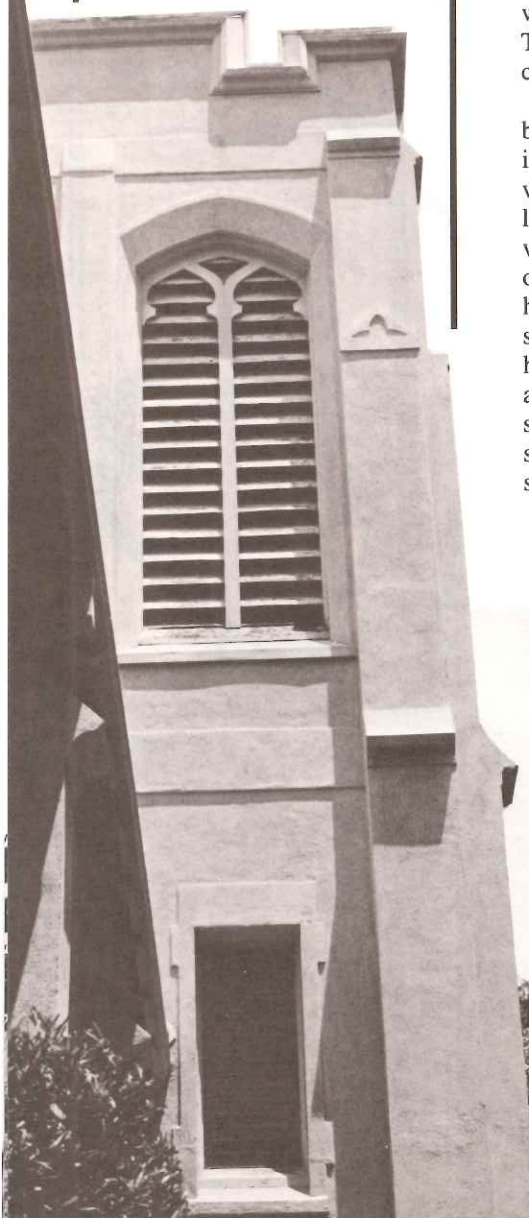
This variance in the ways symbols are viewed often leads to misunderstandings between churches. Those who see rituals as acts of faith—as a sacred communion with God, cannot understand the antiritual stance of those who see rituals as only outward forms by which the individual expresses his faith. But the problem goes deeper. Pastors trained in seminaries that assume individual responsibility and cultural pluralism, but ministering in strong homogeneous groups, often misunderstand the importance of ritual to the people. Antiritualistic in stance, such pastors

may try to change the order of service or other rituals of the church, only to face unexpected opposition from those who feel that their very foundations are being threatened. On the other hand, pastors with a strong sense of group and a monocultural world view will find the pluralism and antiritualism of modern urban aggregates threatening.

Finally, churches in each of the sectors have certain potential strengths and weaknesses. Dominant monocultural churches have a high view of God, of sin and of forgiveness. But they are in danger of overrunning the individual, and of being intolerant of those who do not accept their theologies. Their temptation to idolatry is the worship of the institution. Ethnic churches have a strong sense of community and fellowship. But they, too, are in danger of crushing the individual. They are, tempted to worship the group. The aggregate church is strong on personal commitment and involvement. The dangers it faces is secularism and the loss of a sense of history. Their idolatry is the worship of the self, or of the charismatic leader at their center.

What should the church be? The answer must be sought in a theological understanding of God's divine purpose, and the ways in which He works out that purpose in different societies and cultures. ■

In a society in which individuals are fragmented and depersonalized by their highly specialized roles in the society, the church must be a place where they can be whole people.



Homogeneity and Church Growth: An Appraisal of C. Peter Wagner's *Our Kind of People*

TETSUNAO YAMAMORI

When Professor Paul Hiebert, one of the integrators of the current issue of *Theology, News and Notes*, invited me to write an article based on C. Peter Wagner's new book, *Our Kind of People: The Ethical Dimensions of Church Growth in America* (John Knox Press, 1979), I welcomed the opportunity for I had earlier read its original version with much appreciation. Dr. Wagner, professor of church growth at Fuller's School of World Mission, presented to the University of Southern California his original work in the form of a Ph.D. dissertation with the title "Culturally Homogeneous Churches and



American Social Pluralism: Some Religious and Ethical Implications" (January, 1977). The work has undergone a considerable revision. *Our Kind of People*, without doubt, is Wagner at his best.

More than anybody else Wagner has assiduously attempted to apply the homogeneous unit principle, promulgated by Dr. Donald McGavran, to the American scene. The principle has aroused world-wide debate, especially in America. Many critics of the Church Growth Movement mistakenly equated church growth theory with the homogeneous unit principle. To some, church growth thinking stands or falls on the ethical justification of that principle. Reviewing Wagner's *Our Kind of People* gives me opportunity to speak to this mistake. In this article, I wish to clarify two pivotal issues related to homogeneity and church growth: 1) The ethical nature of the homogeneous unit principle of church growth and 2) the proper positioning of that principle within church growth theory.

In the book, Wagner argues that "ethical justification for homogeneous churches exists in social-psychological, theological, and biblical sources." Six chapters constitute the book: 1) The

Homogeneous Unit Debate 2) America: "Melting Pot" or "Stew Pot"? 3) What Is a Homogeneous Unit? 4) Doing Theology in a Pluralistic Society 5) Church Growth in the New Testament Mosaic 6) Overcoming Racism Through Christian Love.

In his first chapter Wagner traces the main lines of the post 1955 controversy surrounding the homogeneous unit principle of church growth. However it must be remembered that the concept and the roots of the controversy go back to 1936. McGavran studied Indian mass movements to the Christian faith for many years before 1955. Indeed, he started writing about them in 1936. He came to see clearly that the phenomenon was not merely Indian, but had been operative in all countries through all centuries. As he articulated the world-wide principle that like-minded individuals, related by blood and marriage, move into Christian faith together better than in any other way, he described how these groups, tribes, castes, in short, these peoples thought, acted, felt and became Christians. However, McGavran did not then use the phrase "the homogeneous unit."¹

The year 1955 marks the beginning of the modern Church Growth Movement. Readers of *The Bridges of God* began taking sides. Wagner painstakingly chronicles the people-in-debate, their arguments and the literature in which they are presented. Wagner sees the essence of the controversy as centering on the ethics of homogeneous unit church growth. At issue is McGavran's classic statement, "Men like to become Christians without crossing racial, linguistic or class barriers." Victor E. W. Hayward's retort to McGavran puts the issue precisely: "Of course they like to; but must not be allowed to." The "crossing" to which McGavran refers does take place, when in the process of becoming Christian, converts move from one homogeneous unit to another. The unit (according to McGavran) is "a section of society in which all members have some characteristic in common." While numerous empirical studies confirm the

validity of McGavran's statement, the question remains: Is it ethical for Christians to develop churches composed of individuals of just one kind of people? This is the question to which Wagner turns in the subsequent chapters.

In Chapter 2, Wagner delves into the source of resistance in American society to the concept of culturally homogeneous churches. In examining American society, he balances the heretofore pervasive assimilationist ideology with the perspective of "new pluralism" which rejoices in ethnicity and encourages groups to maintain their own identities and ancestral cultures. Wagner is extremely perceptive in probing the social-psychological implications of large sociological groups.

An important contribution the book makes is found in Chapter 3. By modifying Milton Gordon's "ethclass" concept, Wagner introduces a model for describing homogeneous units in American society. He sees Gordon's "ethclass" as a circle or a pie with its various slices representing the components of a person's group identity. The pie has four major components and their sub-categories. Ethnic group, social class, regional identity and rural-urban orientation comprise Wagner's primary categories. This chapter evidences thorough research and the author's familiarity with key sociological literature relevant to the subject matter. The "model" introduced here will serve as a highly useful tool in identifying homogeneous units within American society—a tool much needed to further church growth research and evangelization in America.

Chapter 4 takes up the theological issues in the homogeneous unit debate as to how Christian diversity (freedom, liberation) can be related to Christian unity (reconciliation). These concepts are applied to the problems of ethnicity and contextualization. Wagner opts for unity in diversity. I heartily concur. No one should be required to commit cultural genocide in order to become an authentic Christian. Any teaching, according to Wagner, which subjects a person to a predicament of this sort is unethical because it is dehumanizing. Wagner is quite right. I firmly believe that for its message to become meaningful the gospel of Jesus Christ must find its expres-

sion in or be embodied in the flesh and blood of cultural particularity in each homogeneous unit.

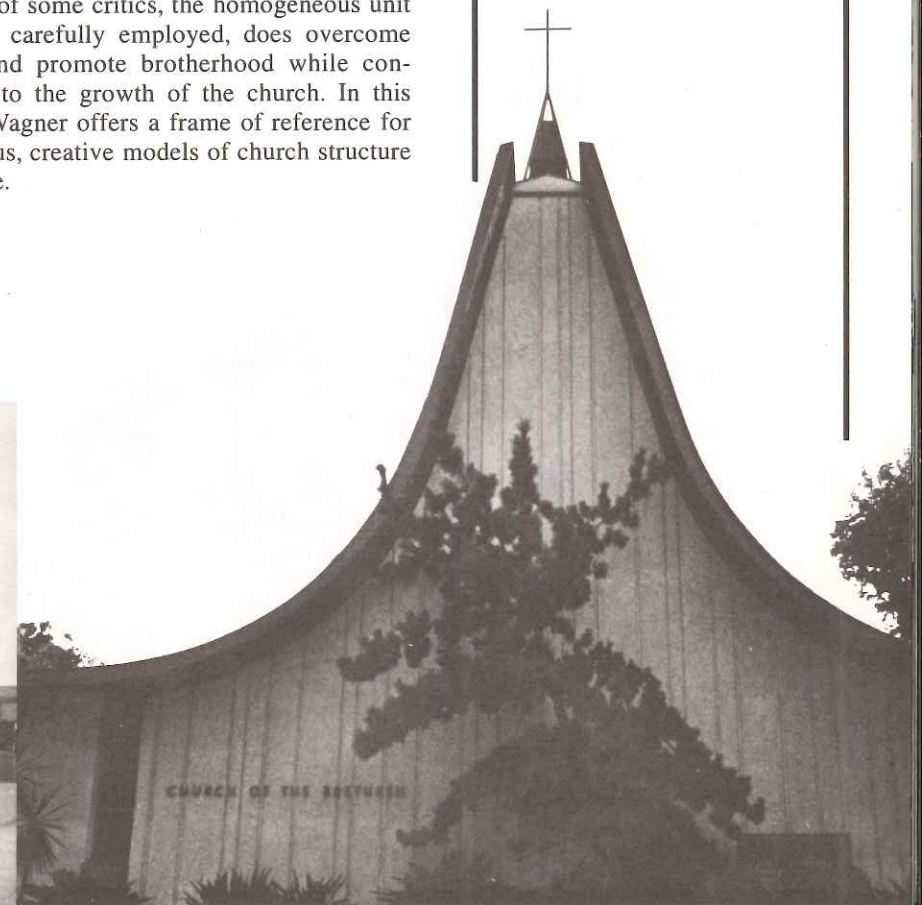
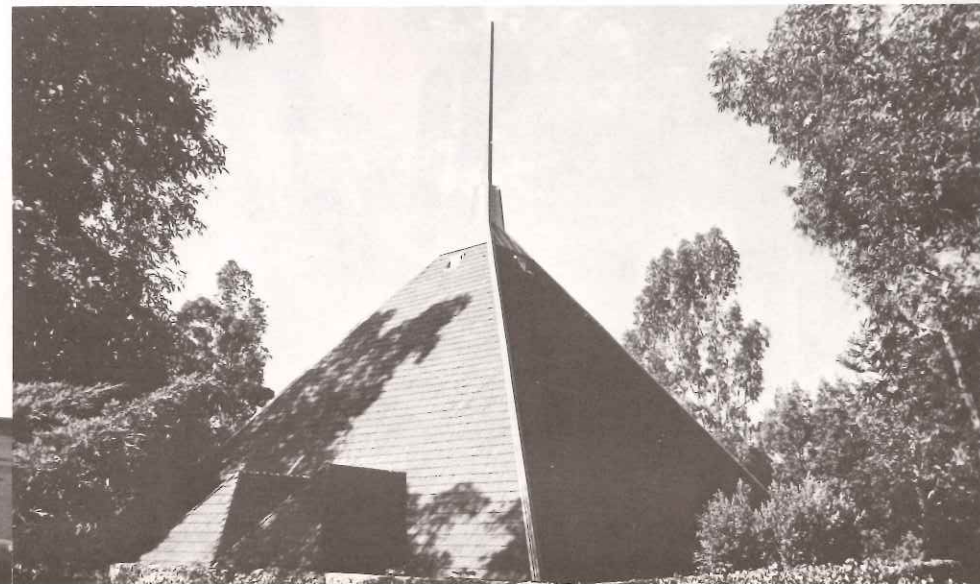
Chapter 5 investigates the biblical data pertinent to homogeneous unit churches. It traces the precise sociological lines along which the church grew in the context of the cultural pluralism of the first-century Mediterranean world. Wagner establishes the prevalence of homogeneous churches in the New Testament times. McGavran in *The Bridges Of God* described and discussed these churches. Wagner goes into much greater detail. This chapter merits careful study. Wagner works through some knotty issues. Not every reader will agree with him. In fact, this chapter may turn out to be the most controversial of all. For example, Wagner raises the question of whether human pluralism (consequently, cultural pluralism) is rooted in human sin or creation itself based on Genesis 10 and 11. He finds the answer in God's creational plan itself. To argue the ethics of the homogeneous unit principle on the basis of the Tower of Babel may carry conviction with a certain segment of the Christian church, but not with most Christians.

The final chapter proposes the application of the homogeneous unit principle to American churches in such a way to promote brotherhood, justice and understanding among the Americans of different ethnic and cultural backgrounds. The multicongregational model of Temple Baptist Church in Los Angeles is Wagner's ideal type. In his view, the model seems best to approximate the fulfillment of the twin ethical values of affirming peoplehood and still maintaining Christian unity and brotherhood. Contrary to the opinions of some critics, the homogeneous unit principle, carefully employed, does overcome racism and promote brotherhood while contributing to the growth of the church. In this chapter Wagner offers a frame of reference for the various, creative models of church structure to emerge.

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His publications include numerous journal articles, a chapter in the Festschrift honoring Dr. Donald McGavran, *Church Growth in Japan, Introducing Church Growth, Exploring Religious Meaning, Christopaganism or Indigenous Christianity? and Church Growth: Everybody's Business.*

Yamamori has served as dean of Northwest Christian College and as director of the Center for American Church Growth Studies. He has traveled extensively for church growth research throughout the United States, Brazil, Ethiopia, Indonesia and his native Japan.



If by following normal kin contacts and natural workings of human societies more people come to know the Savior and are freer to practice ardent Christianity within their homes and in their neighborhoods, one must presume that the process is pleasing to God.

Our Kind Of People is a needed addition to church growth literature. Professor Wagner wrote this book in the context of almost 30 years of controversy over the homogeneous unit principle. The book clarifies much that has been misunderstood, yet the debate will undoubtedly continue in spite of—or because of—it.

I wish to make two additional comments. One relates to the *ethical* nature of the homogeneous unit principle of church growth. What Wagner is appealing to in this book is a kind of Christian conscience. It is good for people to become Christians. It is good for them to form churches. They form churches better along homogeneous unit lines. And if they are Christians, they will become kinder, more just, more generous and more humane than if they are not. This is the unspoken ground from which Wagner is arguing. That is his ethics. This use of the term "ethics," which Wagner regularly employs, may be questioned by thoroughgoing social ethicists. I am also wondering if we need to *prove* the "ethics" of the homogeneous unit principle at all. All we need to prove is that the Bible *allows* us to utilize the homogeneous unit concept. The Bible does not require anyone to cross socio-cultural barriers to become a Christian. It permits the people of good will using the good sense God has given them to become Christians among their own relatives and friends. If by following normal kin contacts and natural workings of human societies more people come to know the Savior and are freer to practice ardent Christianity within their homes and in their neighborhoods, one must presume that the process is pleasing to God. And if more of their children become believing Christians, then we must affirm the principle not on biblical or ethical ground but on the basis of good common sense.

The homogeneous unit principle, as McGavran has long pointed out and as Wagner continually declares, need not and does not mean any kind of segregation. While the danger of arrogant

attitudes toward other peoples is always present in human society, it can be guarded against, whether the congregation and denomination arise from a one-by-one process of conversion from many *ethne* or by accessions from one *ethnos*. Most of the attack on the homogeneous unit concept has come from those who, quite commendably, are fighting the battle for brotherhood and fear anything which smacks of race prejudice. My position is that the battle for brotherhood will be won faster and better if in every *ethnos*, every homogeneous unit, the majority soon comes to be practicing Christians. Christ does break down the middle wall of hostility. He does make both one; but He does this only for those who come into the Body of Christ. If we want brotherhood, let us multiply committed Christians. The homogeneous unit principle will help us to do that.

The second comment I wish to make is that the homogeneous unit principle needs to be properly *positioned* within church growth theory. There are basically two major ways through which men and women become Christians: 1) Christianization by abstraction (the one-by-one pattern) and 2) the homogeneous unit "people movement" pattern. The former corresponds to the assimilationist mode of church growth and the latter to increase along homogeneous unit lines. I wish to commend Professor Wagner for calling sharply to the attention of the church the fact that the assimilationist model is not the only good model and that there can be tremendous diversity within the unity.

Christians must further note that within any given homogeneous unit, there are many subdivisions. We must talk about the assimilationist model within a homogeneous unit. When Christians today maintain that in Christ we are all one, they are talking about assimilation within a homogeneous unit as in the case of a university professor and a plumber (both Caucasian) worshipping together in one church. What the assimilationist must never say is that unless a church is 100 percent assimilationist, it is seriously sub-Christian, theologically untenable.

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The fortunes of organized religion in America followed a widely erratic course over the past several decades. One recalls the buoyant 50's when thousands of Americans followed the example of their genial President, Dwight D. Eisenhower, and joined a church. The confidence of the 50's fell prey to the angry turbulence of the 60's. The gurus of secularization confidently read the obituary of organized religion while WASPs swarmed to the safer precincts of the suburbs. Exposés of corruption in the public sector intensified the moral outrage the younger generation felt toward social and political institutions.



The fall of Richard Nixon formed the denouement of a troubled decade. To gain relief from the excesses and outrages of the preceding 10 years, the American people turned inward. Religiosity began making a comeback, albeit in both conventional and nonconventional forms. A Harvard professor of history reported with some alarm the outlook of the new generation of students. In the fall of 1975 he taught a course in modern German history, paying special attention to the origins of Nazism among ordinary Germans in their villages and tracing the way Hitler rose to power because of the German people's uncritical acceptance of National Socialism. The final examination asked these Harvard students to evaluate this historical episode. To the professor's amazement, his students refused to raise any moral issues. They implied they would have responded to Hitler in the same way as had the German people. They held to a "no-fault, guilt-free view of history."

As we thread our way through the political debris and the decaying cities, past the vacant stares of the victims of drugs and the frothy sentimentalism of popular religion, we inevitably must ask: where is the church in relation to society? We recognize that the church's relationship to its cultural context is unfailingly complex and troublesome. But what has been the church's role in relation to American society? Traditionally, scholars have approached this question in terms of the church's relationship to the

world or its place within the social order. While that continues to be a necessary vantage point from which to put the question, I suggest that we need to broaden the scope of inquiry. American history is part and parcel of universal history and the American church is integral to the church universal. We need a bi-focal approach to the church and culture relationship. One focus addresses this question from within the perspective of a particular culture, and the other comes at the question from an ecumenical and universal perspective. For want of a better term, I propose to call this bi-focal approach the "missionary" approach because increasingly missionaries have learned that communicating the Christian message across cultural boundaries requires that they, as outsiders, come to terms with the world view held by people indigenous to that culture.

This is not the way missionaries have traditionally thought. Ethnocentrism was a plague on the missionary house for a long time. The slogan which prevailed in missionary thinking and strategy from the 17th century onward—"Civilization, Christianity, and Commerce"—effectively sums up the problem. The emergence around 1850 of the concept of the "indigenous church," as enshrined in the three-selves formula (self-propagation, self-supporting, self-governing), marked not simply a shift in strategy. This insight proved to be the first step toward an understanding of cultural pluralism which carries with it a warning to the church to approach all cultures critically.

The obvious implications of the "indigenous church" concept for the churches in the West have hardly been noticed, and missionaries had difficulty in putting the concept into practice in their field situations. We have continued, for example, to think that syncretism is a problem for the churches in Asia, Africa and Latin America. According to the *Concise Dictionary of World Mission*, "Syncretism arises in the course of presenting Jesus Christ as sole Lord and Savior to men of other religions living in cultures not molded in the biblical revelation. By translating

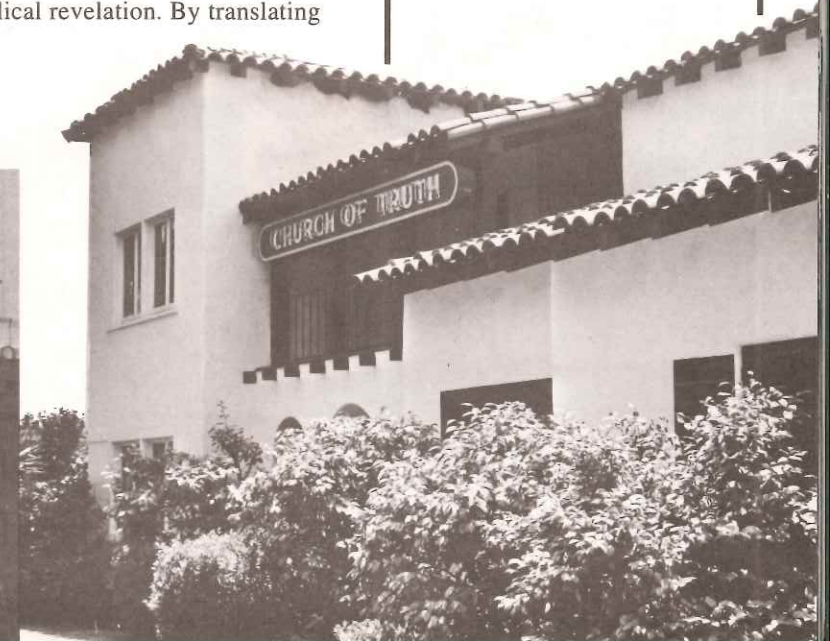
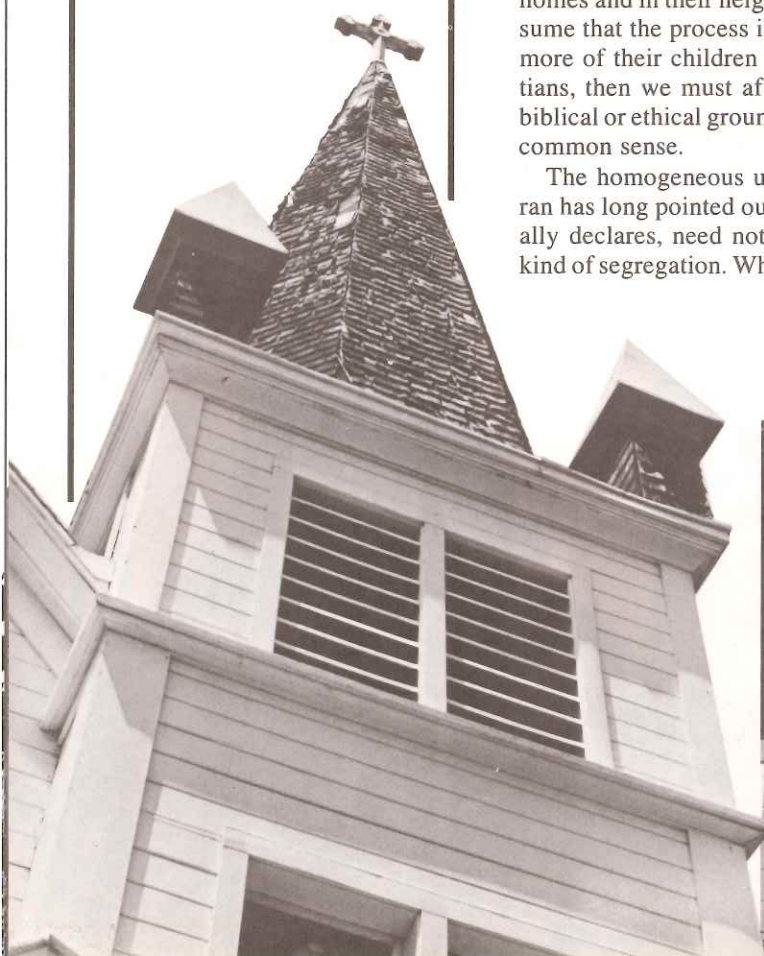
The Church in the American Cultural Context

WILBERT R. SHENK

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A native of Sheridan, Oregon, he is a graduate of Hesston and Goshen Colleges and holds the M.A. degree in economics from the University of Oregon. He pursued doctoral studies in missionary history at the University of Aberdeen, Scotland, from 1973 to 1975.

He has served as assistant director of overseas services with the Mennonite Central Committee, and earlier he worked with MCC in Indonesia as a teacher, field director and fraternal worker.



The homogeneous unit principle, as McGavran has long pointed out and as Wagner continually declares, need not and does not mean any kind of segregation. The churches, particularly through their clergy, played an important part in fashioning the myths which sustained the vision of what American was.

the gospel into local languages, adapting or accommodating to local ideas and customs, these are absorbed into the life of the church." But representatives of churches from other parts of the world have every right to ask: What is an *indigenous* church in America? How biblical is it? How are you dealing with your syncretisms?

The Willowbank Report

The Lausanne Committee for World Evangelization considered the "Gospel and Culture" question sufficiently important to give it priority attention at a study conference at Willowbank, Bermuda, in January 1978. Based on a reading of the Old Testament, that report offers three clues to disentangle human culture. According to the *Willowbank Report* human culture emerges out of the interaction of a people in a land over time. People, land and history: these three elements flow together in a unique combination in each situation to produce cultural distinctiveness. It is surprising that this list omits any reference to a fourth element—religion. Anthropologists report that all societies have possessed a religion which penetrated deeply into a people's folkways and cultural identity. All cultures have had a religious foundation.

The American experience

The career of the church in America provides us with an opportunity to examine several aspects of culture in relationship to the church: the role of the church in shaping national and cultural identity, the impact of the national ethos on the church, and the interaction of the church with the rest of the world through its missionary outreach.

American culture emerged over a period of several centuries out of a struggle against the Old World. Settlers in the New World believed they were fleeing political tyranny or religious persecution or both. They sought new economic opportunity and social freedom. They believed they were on an "errand in the wilderness." In his second inaugural, Thomas Jefferson referred to that "being in whose hands we are, who led our forefathers, as Israel of old, from their native land

and planted them in a country flowing with all the necessities and comforts of life, who has covered our infancy with his providence and our riper years with his wisdom and power." Like many others, Jefferson drew freely on biblical imagery to interpret and validate the American experience.

The churches, particularly through their clergy, played an important role in fashioning the myths which sustained the vision of what American was. Already in 1671 John Oxenbridge preached that "your civil and your religious liberties are so coupled... that if the one be lost, the other cannot be kept." In the heat of the war of revolution in 1777, Abraham Ketteltas told his congregation, "I think we have reason to conclude that the cause of this American continent against the measures of a cruel, bloody and vindictive [British] ministry is the cause of God." After anathematizing the enemy it was easy to see that God's hand was on America in a special way and that America had a special destiny in the world. America was called to be a "redeemer nation."

In 1783 the Reverend Ezra Stiles looked forward to the time when God would use America to convert the world. "And thus the American republic," proclaimed Stiles, "by illuminating the world with truth and liberty, would be exalted and made 'high among the nations in praise, and in name, and in honor.' I doubt not this is the honor reserved for us," he concluded. Jonathan Edwards had provided an explicit eschatological basis in his teaching that "the millennium would commence in America," and that from America would "the renovating power go forth." Thus did destiny and mission join to define the national purpose.

Believing that America was an experiment in democracy which would serve the whole world, most Americans found distasteful the thought that the United States would engage in territorial expansion beyond the North American continent. That assumption underwent a severe testing and transformation toward the end of the 19th century when the United States wrested control of the Philippines and Cuba from Spain. The shift from continentalism to imperialism gained im-

petus from the churches' missionary outreach in Asia which aroused the nation's awareness of other peoples and lands. The ideology of American imperialism drew on biblical images, millennial expectations, concepts of religious and civil liberty and a sense of mission to propagate democracy throughout the world. United States Senator Albert J. Beveridge, at the time of the Spanish-American War, reinterpreted America's mission to the world: "God did not make the American people the mightiest human force of all time simply to feed and die. He did not give our race the brain of organization and heart of domination to no purpose and no end. No!... He has made us the lords of civilization that we may administer civilization." A few voices dissented from this novel line of argument, insisting that the American affair with imperialism marked a rejection of America's original mission. But William McKinley and Theodore Roosevelt caught the imagination of the majority with their talk of a new and enlarged national mission.

Despite the traditional doctrine of the separation of church and state, some minorities such as Catholics and Jews, perceived America as a Protestant country. Although this reaction is understandable, Bellah's thesis is that religion in America has become a "civil religion," and that the effect of this has been to neutralize the impact of the church as a witness in society. The churches played a major role in the founding of schools, hospitals and community services long before the government assumed this responsibility. But on burning social and moral issues the church has, as often as not, been a force for the status quo, or has been so divided that its message was confused and largely mirrored the position of the rest of society rather than offering critique or guidance.

The missionary movement from America has faithfully transmitted to the rest of the world the American understanding of church and culture. Mission supporters on both sides of the Atlantic

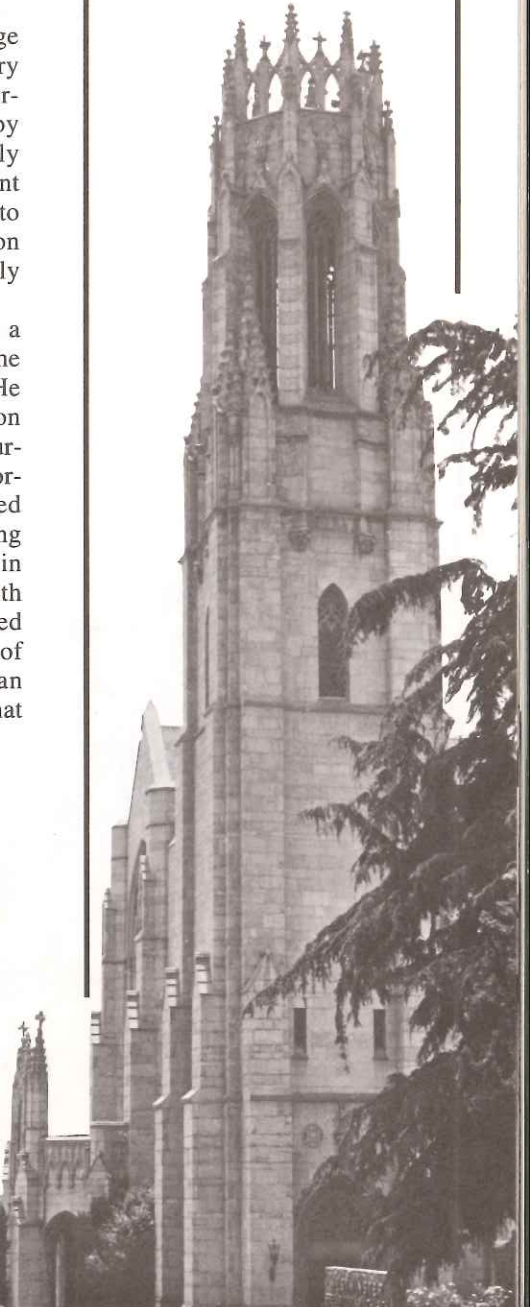
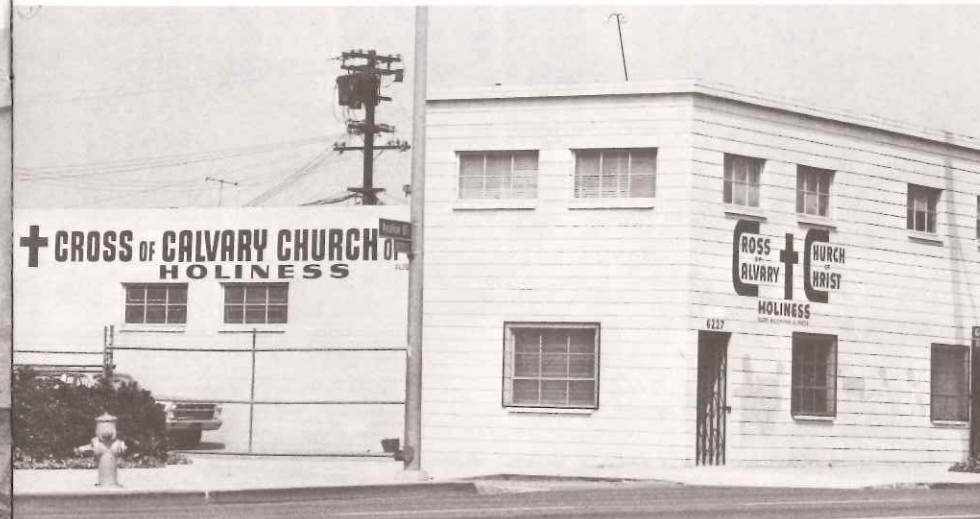
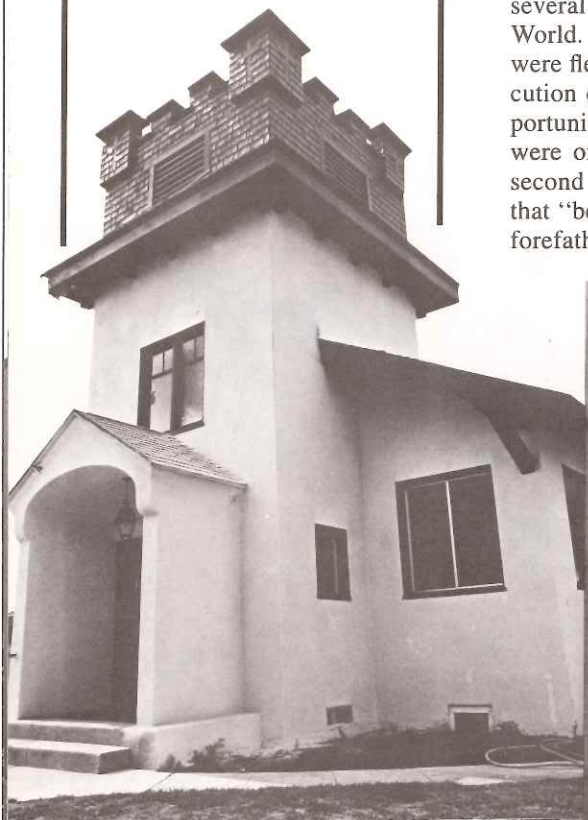
long justified missions on the grounds that missions were a primary means of social improvement. The "civilizing" mission belonged with the "Christianizing" mission. Even though millennial views of prophecy influenced many missionaries, in practice nearly all accepted the need to work for social transformation along with personal conversion.

In the 19th century belief in evolutionary progress gained ground. The three-volume study of *Christian Missions and Social Progress* by James S. Dennis, a missionary to the Middle East, portrayed missions as a major instrument of social transformation. Dennis' theory started with an Enlightenment anthropology: the fundamental social unit is the individual. Although Christians had a responsibility for the entire social order, genuine change originated within the individual. Mission strategy prescribed evangelizing as many individuals as possible; then they would bring about social progress on a wider scale.

Dennis devoted the bulk of his three large volumes to documenting social change in every realm of life—from morals to politics, from personal habits to family relations. As portrayed by Dennis, Christian missions were inexorably transforming the world into the Enlightenment ideal. Christianity provided the inspiration to achieve this goal. American imperialism was on the rise and the indigenous church ideal hardly figured in this scheme.

At the same time Robert E. Speer sounded a somewhat different note. He believed that the Christian faith inevitably introduced change. He held that "the outward movement of civilization requires the missionary enterprise for three purposes—to advance it, to support it, and to correct it." In support of this contention, Speer cited the reports of two consular officials concerning the exemplary work missionaries were doing in China and Africa in reaching the people with medical services and education. But he argued vigorously against the notion that the purpose of Christian missions was to spread Christian civilization over the world. Speer insisted that

Mission supporters on both sides of the Atlantic long justified missions on the grounds that missions were a primary means of social improvement.



Jewish scholars have suggested that the continued existence of the Jewish people requires that some Jews always be in diaspora.

"Christian civilization owes what is good in it to Christianity, but that civilization is distinctly occidental, not universal, and it is seamed with evil." He went so far as to question whether Western civilization, as such, had not been more harmful than helpful to the rest of the world.

Speer advocated the same basic strategy as Dennis: implant "the life of Christ in the hearts of men" and "leave the consequences to the care of God." He opposed any attempts to reorganize society. Nevertheless he believed that such change would come in time. Speer differed from Dennis particularly at the point of his view of culture. He believed that the emergence of an indigenous church was crucial if the work of missions was to have lasting effect. He wanted his missionaries to transmit only the "pure gospel" without cultural trappings which the new church would eventually need to discard. The frequency and intensity with which Speer dealt with this theme indicates the extent to which he perceived that missionary practice followed Dennis' rather than his own vision.

Another paradigm

American missionary experience gives us no grounds for believing that missionaries have succeeded much better than the American church in taking a critical view of culture. Yet I believe that missiologists and social scientists have helped us in the past generation to see some of the issues more clearly and precisely in the inter-cultural setting. We must recognize that the problem is not rooted in questions of theories of culture or methods of missionary work. The problem is an intensely human one, arising out of the sinful nature of the human being.

The currency of the problem was pressed home in a recent letter from the Spanish Language Institute in Costa Rica, addressed to mission executives who are sending new mis-

sionaries to San Jose for language training. The letter contrasts the attitudes of language students today with those in the 1960's. A decade ago students felt they had to dissociate themselves from the United States and American cultural values. Today's students are the product of the "me generation" which has known only material prosperity and seems self-satisfied. Even being an "evangelical" is popular in American society. The result, as viewed by the Institute staff, is "marked lack of concern and interest in even hearing about (much less grappling with) the problems of the structures of society in the Third World." Costa Rican people sense disdain toward themselves and their culture.

The reciprocal of disdain for other people and cultures is an uncritical acceptance of one's own culture. The condition of the American church may be even worse than such reports on the attitudes of the "best and brightest" we send abroad may indicate. Somehow we have to disentangle the church from its cultural context long enough to at least recognize the presence of a problem.

It is remarkable that the Jews continue to have a distinct identity even after nearly two millennia in dispersion, but perhaps the very fact of separation of some from the land has helped to maintain the integrity of the people as a whole. Jewish scholars have suggested that the continued existence of the Jewish people requires that some Jews always be in diaspora. Already in the Old Testament exile became an occasion for covenant renewal. Historically, dispersion has

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Developments in the laundry industry can be used to illustrate what has happened in theology and what ought to happen. Earlier generations of bleaches only promised to make whites whiter. We were therefore warned against mixing colorful fabrics with white ones because the colors would run and stain the white fabrics. In the same way, theological education was designed to recover the faith purified of its contaminants. At the same time, we were warned against mixing colorful cultures with our faith lest the tradition be polluted. Increasingly people find this theological posture untenable.



What ought to happen in theology can be compared to the advertisements concerning newer bleaches. We are promised that at one and the same time, whites will become whiter and colors brighter! Similarly, the theological task of churches and seminaries today is to purify white theology and, at the same time, brighten the colorful statements of the Third World perspectives abroad and at home.

It may be important to explain why an ethnic minority person would be so presumptuous as to suggest how whites can "clean up their act." These reflections arise from work in ethnic theologies with Pacific and Asian Americans. They are bi-cultural, if not polycultural. Since Euro-American civilization remains a major cultural force shaping their identities and callings, critical analysis of its use becomes paramount. Thus the observations made here about "making whites whiter" comes from reflections on changes made necessary in Euro-American culture by constructive efforts in an ethnic theology of liberation in the U.S.

In suggesting how whites can be made whiter, I will focus on myths. I see myths as normative sequences of events which provide a framework within which a faith is espoused and practiced. One might speak of a story, but the word "myth" conveys ingredients in a narrative which can uncover divine action in human history, give our action sanctity, or hallow our lives. When a myth makes spurious claims about the divine deed, or

misleads us about what is sacred, it is time to make changes in the myth. It is not possible for us to live without myths. What is called for is a critical reflection on the myths and their associated symbols and rituals which are operating in us and our communities in order to find the one which conveys most fully the faith we are given from God.

An earlier generation practiced philosophy of religion by examining the assumptions which theologians incorporated from various schools of thought, be they existentialists, idealists, rationalists, empiricists, or whatever. While some studied these philosophies to uncover what distorted faith, others examined them with an eye toward their constructive theological use. Still others did both. I will proceed with analogies to both moves—critically examining misleading clues which a given myth may suggest, while suggesting alternative myths which could release a more authentic faith through us.

There are at least two fundamental myths which act like a framework within which the majority of whites commit themselves to Christ and practice their faith. The first has to do with the place of ethnic identities at this juncture in our history, and the second has to do with our locus in the social fabric.

Ethnic identities in the modern world

A footnote in Robert Blauner's *Racial Oppression in America* helped me see the operations of a misleading myth concerning ethnic identity in the modern world. According to Blauner the post-World War II era brought with it a loss of ethnic consciousness among social scientists which had been nurtured in the U.S. between the wars. Through the efforts of such high priests of the social sciences in the U.S. as Talcott Parsons at Harvard University, we turned our attention to European models for our social analyses. We began reading our Max Weber more assiduously. He directed our attention to the process of rationalization which he associated with the modern era. Other social scientists

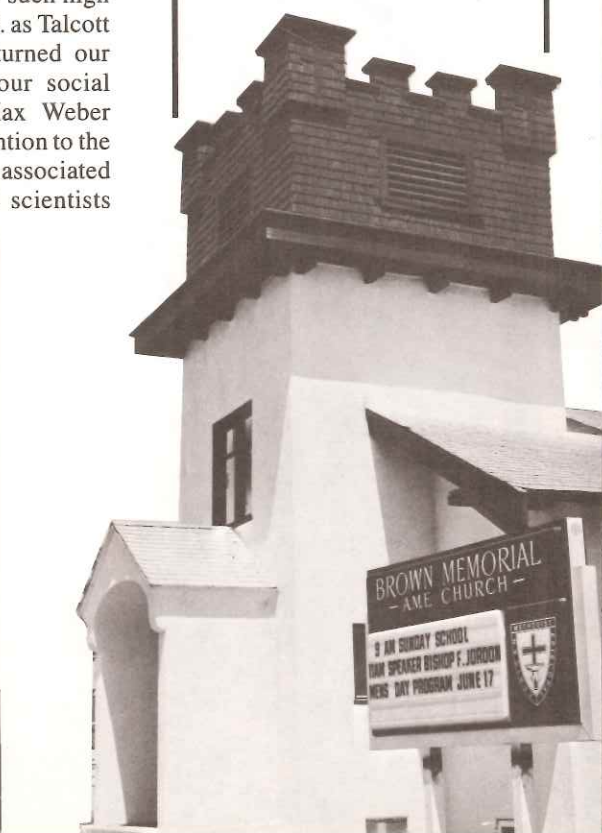
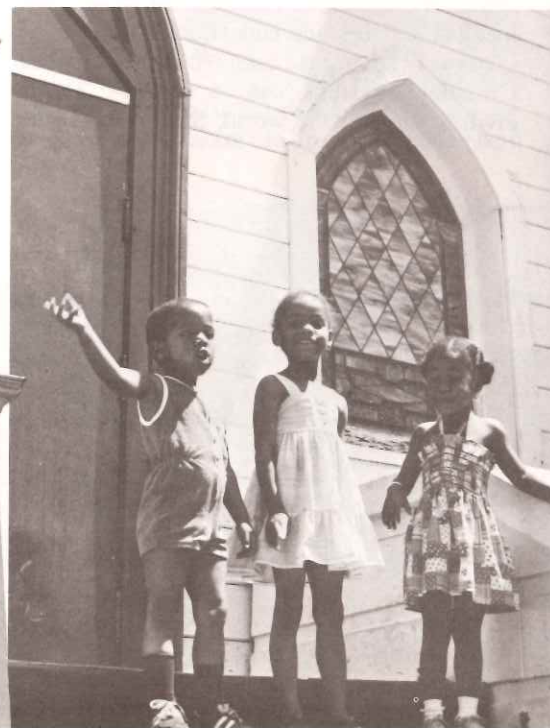
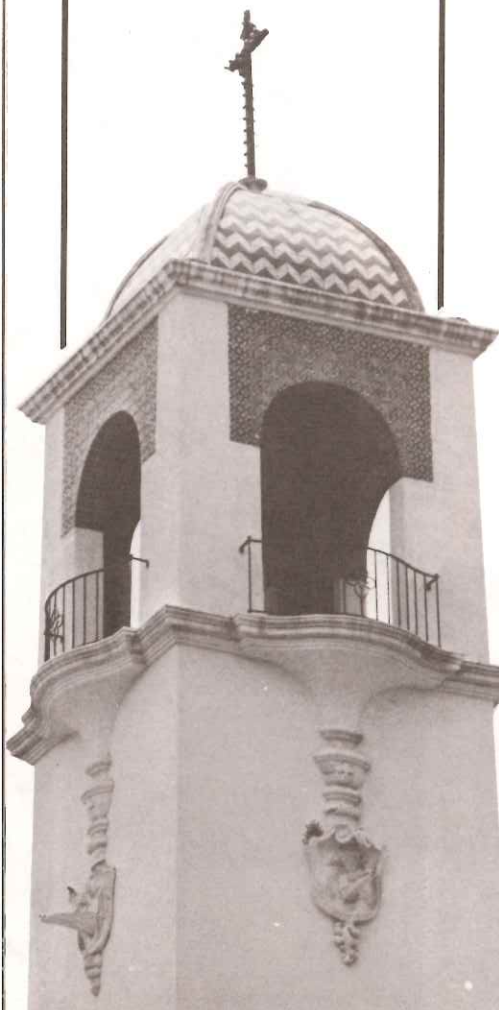
Making Whites Whiter

ROY I. SANO

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Born of Japanese immigrant parents, Sano was sent, at the age of 11, to Poston Concentration camp during World War II, while his brothers entered the military service—one serving with U.S. forces in the Philippines, the other joining the Japanese Imperial Army. For 19 years he pastored in Japanese American churches in California and New York and was director of the Pacific and Asian American Center for Theology and Strategies (PACTS).

He earned his B.A. in American history from the University of California, Los Angeles, his M.Div. from Union Theological Seminary and his Ph.D. in philosophy from the Claremont Graduate School.



DOING THEOLOGY FROM BELOW: THE TEN BEST WORKS

Compiled by Roy I. Sano

1. Kitano, Harry, *Race Relations*, Englewood Cliffs, N.J., Prentice-Hall, 1972.
2. Blauner, Robert, *Racial Oppression in America*, New York, Harper and Row, 1972.
3. Gordon, Milton, *Assimilation in American Life*, New York, Oxford, 1964. Kitan's "two-category system," Blauner's colonialism" and Gordon's "structural pluralism" reveal the way "principalities and powers" operate through racism, outmaneuvering the best intended and manipulating the ethnic minorities in the U.S.

elaborated on such additional features of modernization as urbanization, industrialization and bureaucratization. Emile Durkheim described the replacement of mechanical solidarity with organic ones within social units. We read in Ferdinand Töennies how we moved from *Gemeinschaft* to *Gesellschaft*. Karl Marx, if we even dared read him, described the class identities which replaced tribal ones. In all cases, they were writing in societies which had established relative ethnic homogeneity long before they entered the modern world. Their common memories included the successful defenses against the invasion of Europe by the Turks at Vienna in 1453. The myth of social processes worthy of our study therefore included the following stages. First, diverse people are homogenized in the primitive stages of their history. Second, in the modern era, the now obsolete tribal differences are rendered even more obsolete in the processes of urbanization, industrialization and bureaucratization. The encroachments of alien people in these processes are successfully warded off.

That this European myth has been normative for the interpretation of social realities in the U.S. does not surprise us. It has dominated the institutions which transmit, enshrine and sanctify values—including academia, churches, museums and media. In point of fact, however, our histories and the current realities in the U.S. contradict that paradigmatic myth about ethnic groups in modern societies. Unlike most European nation states which came into existence with relative ethnic homogeneity, the U.S. began with a significant presence of red and black races, even though these races were assigned to virtual nonexistence in social and political terms. In the history of European nations, their homelands were successfully protected against significant penetration by colorful peoples or mixing of additional peoples until recent years. In the U.S. the brown and golden races were subsequently added by expansion and immigration, resulting in an even greater diversification

of people. Even if to this day, racism assigns the colorful to separate social categories, they still reside within the same national boundaries. That demographic fact contradicts the myth which is held to be normative in the European myth about ethnic groups within nations and societies in the modern world.

Evidence for the widespread use of this myth abounds. In intellectual institutions the social scientist gives a higher priority to all other processes than to racial ones. Urbanization, industrialization, the rise of technocracy, the emergence of sexism, resurgence of regionalism, the threatening ecological disaster, all upstage the persistence of race as a significant issue. Why? Because the normative myth says that racial differences will disappear, and with their disappearance other important processes and issues will emerge.

In our churches the operations of this myth are also legion. One worth mentioning is the way people in churches plead that we be colorblind. The churches are one of the few remaining institutions which regard colorblindness as a sign of health. But it is a sign of illness when colorful people cannot be seen for their color.

What is important is that this imported myth keeps us from reading accurately what is happening today. We are now living in a period when the Third World constitutes two-thirds of this world's population. Whites are in the minority. Further, that Third World is undergoing vitalization. While we cannot speak of it in monolithic terms, its leaders, who are shaping the future course of history, have declared open season on the first two worlds, with primary focus on the U.S. Thus, the impact of the colorful on us cannot be warded off as the myth suggests. Meanwhile, ethnic minorities in the U.S., who identify with that resurgent Third World, are now growing more rapidly than whites at home. If a moratorium on undocumented aliens were declared, the 1980 census could show that the colorful residents in the U.S. constitute upwards to 30 or 35 percent of this nation. It is already predicted that they will be in the majority in California by 1990 according to the office of the Lieutenant Governor.

Domestically and internationally, the prospects for the applicability of the European myth is becoming more and more untenable. I therefore find the interpretations of historical and social realities that dominate theological education and the mission of the church woefully misleading. The European mythology that informs these interpretations acts like a mirror. The mirror helps theological educators to see themselves and to look backward. That mirror does not enable them to see what is in front of them and the colorful people around them.

The holy deeds of God therefore, cannot be restricted to the old fashioned bleaches which threatened to dull bright colors. We now need a myth which speaks of making the colorful brighter. The same bleach which makes colors brighter should make whites whiter in the sense of purifying white theology of a misleading myth concerning their colorful neighbors. A new myth about re-embodiment of the faith in new colors will be needed for faith and action.

A new myth will force changes in our use of the Bible and our theological heritage. To take one example in the Bible, we will not be able to read Galatians 3:28 concerning the end of the distinction between Jews and Gentiles, bond and free, the way we did so easily in the past. First, we will see how inconsistent we have been. We generally do not include the termination of the distinction between male and female which Paul also mentions in that verse. Further, we will see how we had misread religious rhetoric as sociological dogma, in the same way we misread the religious poetry in Genesis 1 and 2 as a textbook in geology. Theologically, we need a reversal. Far greater emphasis should be placed on our capacity to receive than our compulsion to teach and give. We must learn to be missionized by different forms of Christianity which now have great vitality. Evangelism, education, worship, social service and mission will undergo radical reformulations which we will be called to appreciate and appropriate. That will be what mission will mean to a great extent in the future. However, before these changes occur, another mythology will need changing. This mythology, to which I now turn, locates where we release a new burst of salvation.

Starting from below

Most brands of Euro-American theology operate with a bourgeois class bias. They believe that there are really no intermediaries between themselves and God. Hence, they can speak of reconciliation instead of redemption or liberation. In other words, they live with a mythology which says that the "hosts of lords" such as the royalty, nobility, and the medieval clergy, have been overturned. They feel they stand before God to be made right with God, but do not see the need for drastic alterations of the "principalities and powers" which may have emerged since the older usurpers to God's reign were overthrown.

Although I would agree with the mythology of bourgeois Christians concerning their historic achievements, I do not believe that their solutions were permanent. A recitation of their major achievements is in order because their struggles depict what they, along with billions of others, are facing again today. What they saw as necessary for salvation portrays what we might do today.

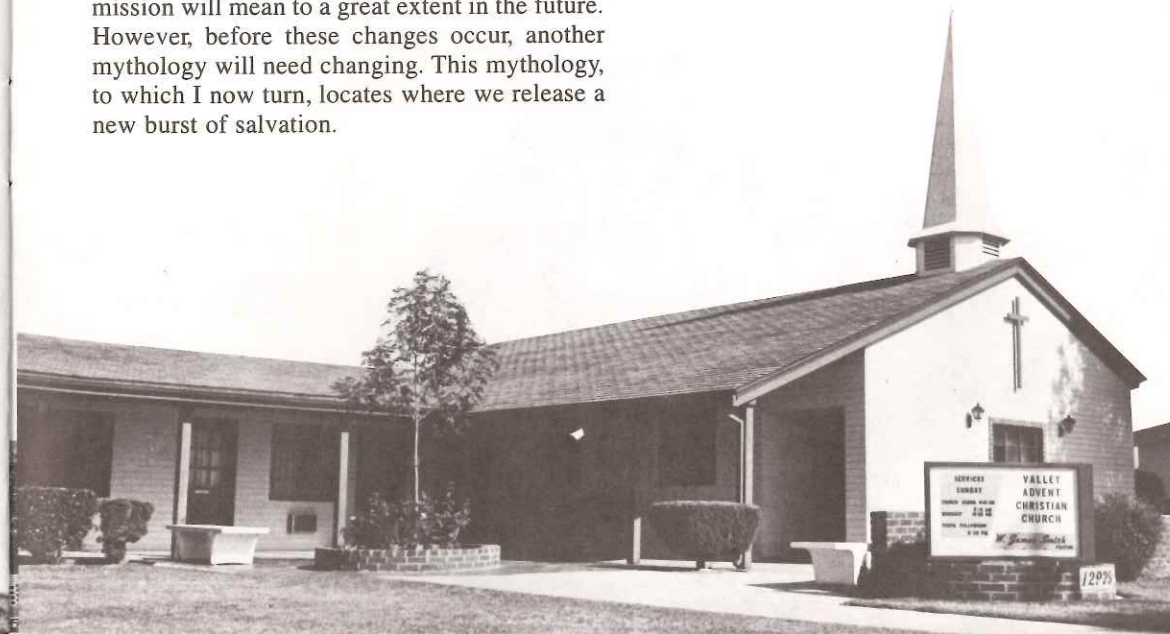
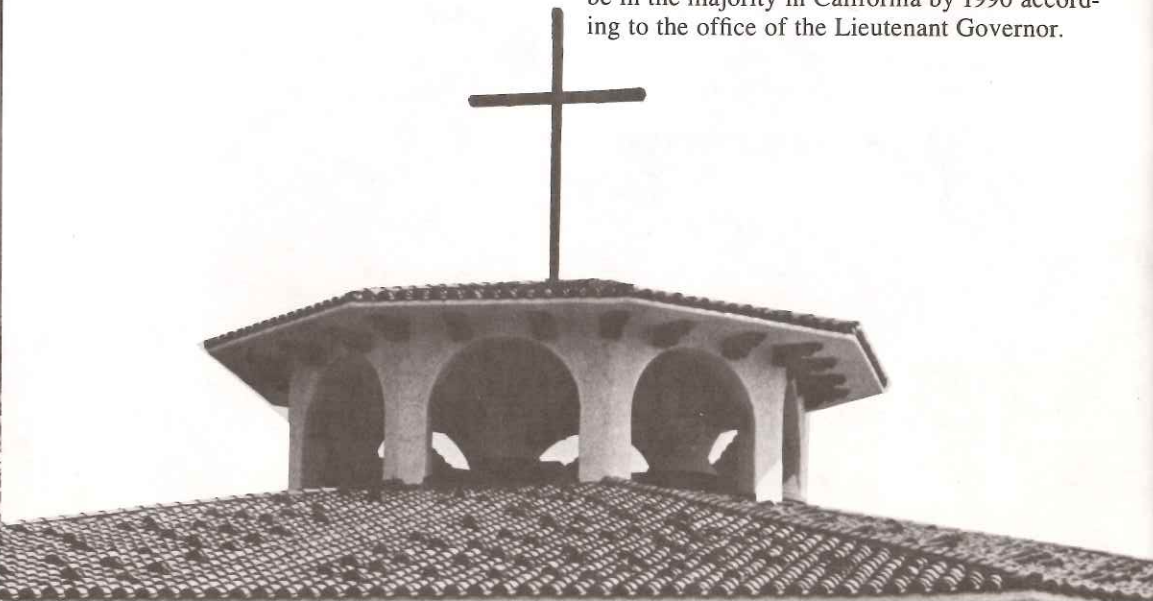
A broad rehearsal of Euro-American history includes the following features and phases. Some of the most creative contributions came when European and American Christians saw themselves as beginning their work from below some reigning "principality or power" which had usurped God's reign. Pascal is quoted to have said once, "humankind is neither angel nor brute. When they act angelic, they become brutes." The brutalities and evils which these Christians combated usually came from people—all too frequently well-meaning Christians—who tried to act more than human and thus became demonic. In the 16th century they took on the Emperor of a Holy Roman Empire, and the very head of a segment of the church of Jesus Christ, the Pope himself. In the 17th century, the Calvinists led the way. Taking as examples liberators such as those in the book of Judges, they staged what Michael

4. Sano, Roy, "Making Whites Whiter," *Theology, News and Notes*, Fuller Theological Seminary, October, 1979. This article claims apocalypticism uncovers the missional mandates we have when living under such "hosts of lords." The historic uses of apocalypticism in U.S. Protestantism for the church's ministry under comparable situations are recounted by several authors.

5. Strout, Cushing, *The New Heavens and New Earth: Political Religion in America*, New York, Harper and Row, 1974.

6. McLoughlin, William G., *Revivals, Awakenings and Reforms*, Chicago, University of Chicago, 1978.

7. Hatch, Nathan O., *The Sacred Cause of Liberty: Republican Thought and the Millennium in Revolutionary New England*, New Haven, Yale, 1964.



8. Tuveson, Earnest Lee, *Redeemer Nation: The Idea of America's Millennial Role*, Chicago, University of Chicago, 1968. Strout and McLoughlin survey the full history, while Hatch focuses on the 18th century and Tuveson on the 19th.

9. Stringfellow, William, *An Ethic for Christian and Other Aliens in a Strange Land*, Waco, Texas, Word, 1973.

10. Stringfellow, William, *Conscience and Obedience: The Politics of Romans Thirteen and Revelations Thirteen in the Light of the Second Coming*, Waco, Texas, Word, 1977. Stringfellow offers an example of the uses of

Walzer called *The Revolution of the Saints*. Claiming that all including the kings of emerging nation states were subjects under the Sovereign God, they rejected the doctrine of the divine right of kings and sought to overturn the repressive practices that would not allow the outbursts of the Spirit to find expression in the new emerging entrepreneurial and professional classes. The 17th and 18th century struggles spread across Europe and England, and laid the theological and philosophical foundations for democratic revolutions, including the American Revolution.

As we moved into the 19th century in the U.S. we see wave upon wave of revivalism stimulating successive movements of reform. Timothy L. Smith's thesis in *Revivalism and Social Reform* concerning the close connection between spiritual awakening and social reform efforts, has been confirmed repeatedly. Ernest Lee Tuveson reveals the apocalyptic foundations on which these reformers based their hermeneutics. One word summarizes their doctrine. He says it was "overturning!" What is noticeable throughout these centuries following the Reformation is the critical role the starting perspective plays. When a mythology presupposes that "hosts of lords" are trying to usurp God's place, and that evil has become rampant, struggles for liberation from oppression are seen as integral to the whole story of salvation. If "principalities and powers" emerge between God and humankind, we are placed under their domination. The starting perspective for analysis and action then becomes "down under."

A subtle but significant shift in consciousness took place in the early 20th century. The predominately bourgeois Christian leadership, regardless of their theological leanings, saw themselves on top, not on the bottom. The earlier waves of missionary movements were now attended a sense of social, economic, political and cultural superiority. These leaders saw themselves on top of the heathen in spiritual terms, and all the social and historical circumstances that attended their outreach made them feel like they were "reaching down" for the "down and out." They were no longer below, but on top. That touch of angelic quality in their theology proved deadly for vast millions on this fragile island in the universe. All their good intentions, all their enlightened theology, and all their sophisticated methods designed to help others were touched with that angelic posture which therefore made it "brutish," in the words of Pascal.

What the dominant Euro-American Christian leaders now need is a new myth. The old myth says they have risen above the royalty, nobility and earlier forms of clericalism. While basking in their glorious successes, they blinded themselves to the emergence of new principalities and powers which now lord it over us. Transnational corporations, and their backup systems in military alliances, intelligence networks, think tanks, educational institutions, cultural sanctioners, and religious sanctifiers can work with sufficient cohesiveness to become the new "hosts of lords." Having been entrusted with more aura and powers than manageable by human institutions, these leaders and their angelic postures have brought new brutishness. Their gospel reminds us of the ancient law Paul contested. He found his ancient Jewish heritage had given him a law which was good, holy and spiritual. But it could still inflict a curse! Similarly, the gospel of modernization, development, national security and growth has become the law of modern civilizations.

While the modern ideologies and institutions may bring some good, they take the place of the reign of God and replace it with a reign of terror in military tribunals, a reign of crushed lives in political prisons, a reign of poverty and disease in shantytowns, and a reign of half-truths and outright lies in censorships. The Kingdom of God, or the reign of God, as the focus of hope now makes sense to those who have seen the reign of the "principalities and powers" who lord it over us all. In place of the reigning "hosts of lords," brave Christians hold before themselves and the consciousness of their societies, the Lord of Hosts. Unless Christ is pitted directly against these "principalities and powers," to speak of him as Lord is to take his name in vain. To allow Jesus to take off when we begin speaking of the way the wolves "steal, kill, and destroy," we turn the Good Shepherd who laid down his life for the flock, into a hireling! That is why many involved in the struggles for human rights find that a battle of faith against idolatry is at stake. There are many pious Christians who would reduce our Lord of Hosts into a "lord of the manor," the Good Shepherd into a hireling.

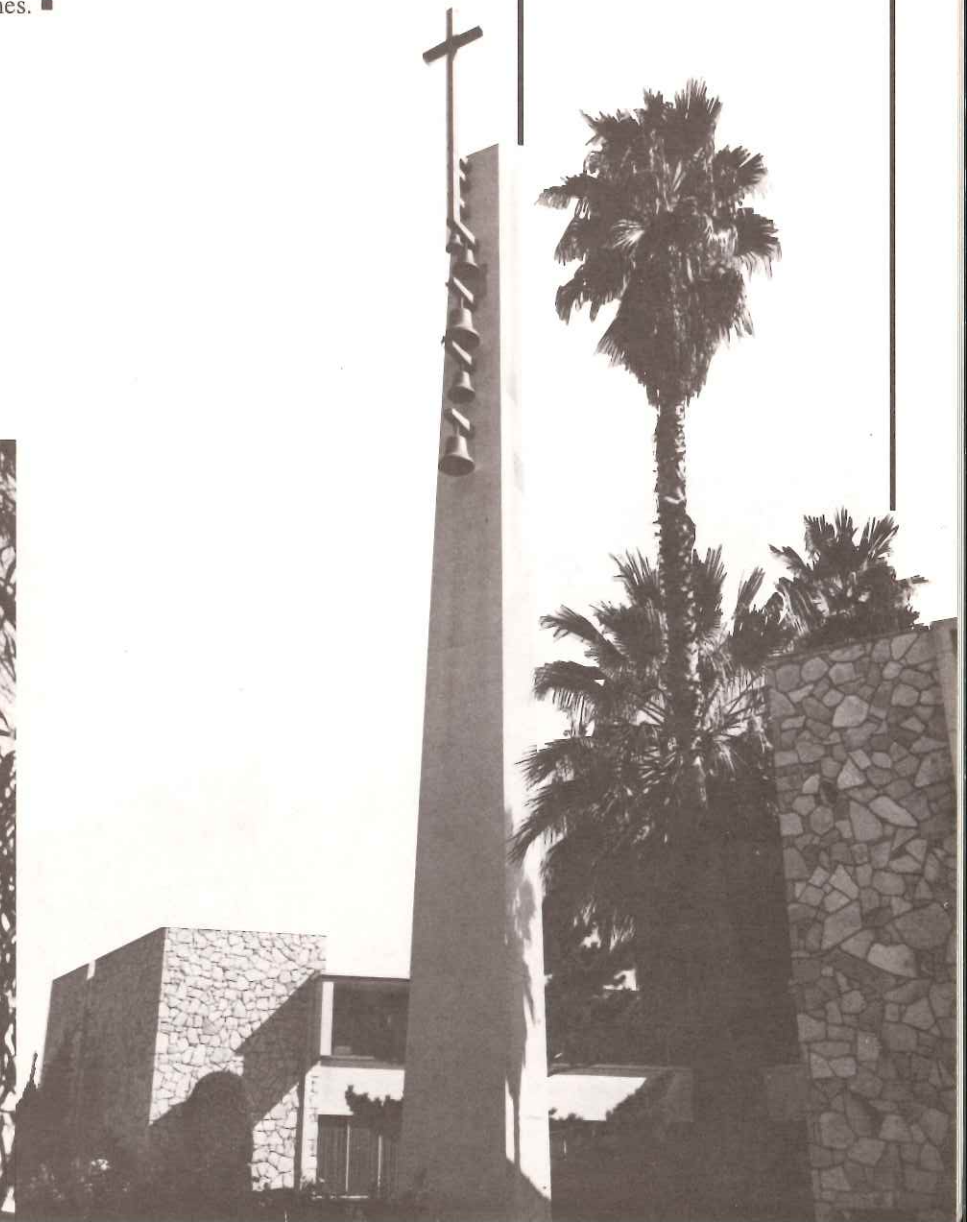
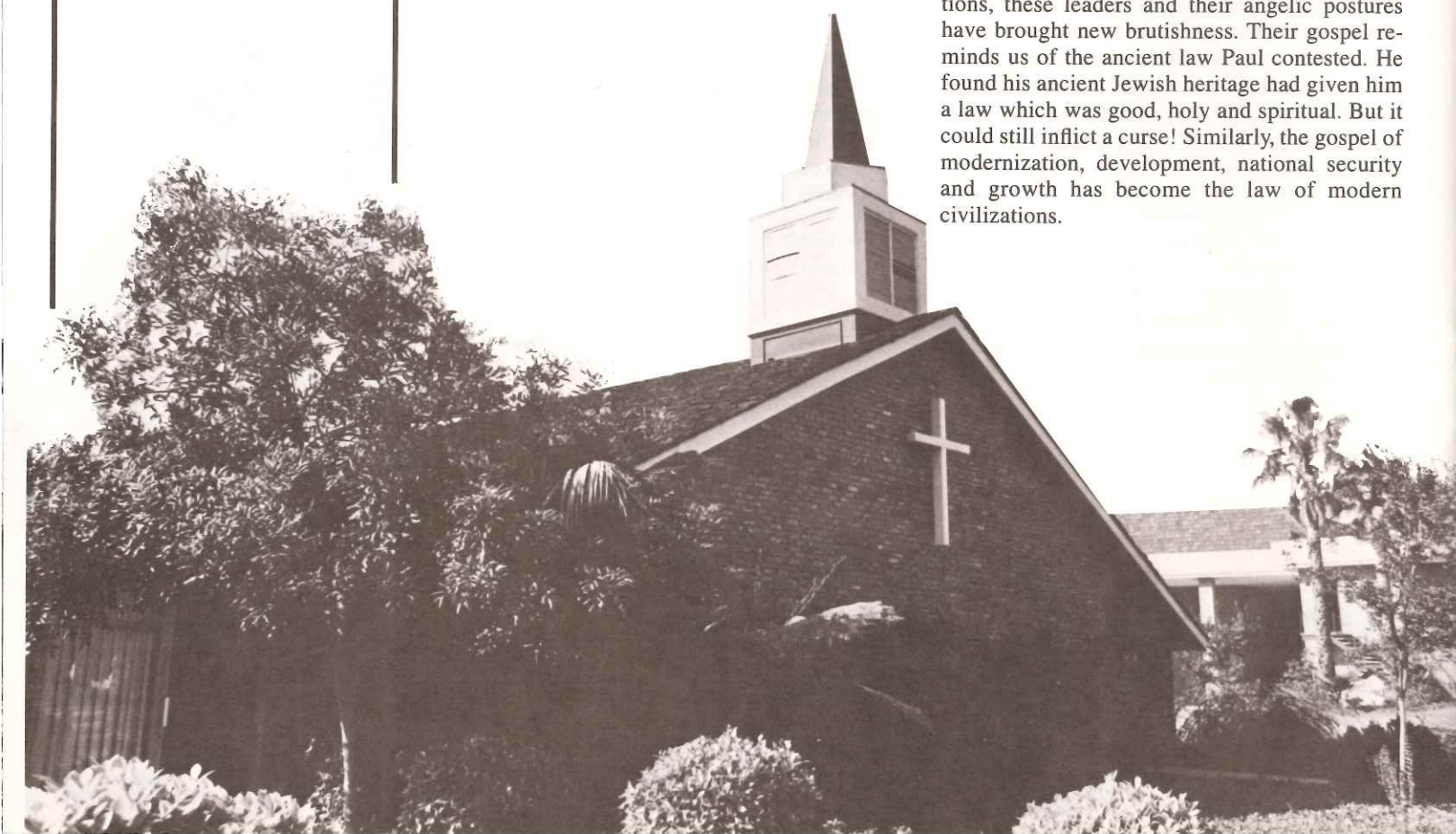
Fundamental to these biblical and theological degenerations of the faith is the mythic framework within which we commit ourselves to Christ and seek to live obediently. If we live with the myth that all principalities and powers have been dethroned and we are on top and in close proximity to God, then our use of the Bible, theological traditions and behavior will be different from those high moments in church history when Christians saw themselves beginning from below and taking on usurpers to God's throne. A new myth is needed to tell us, as the book of Judges told the Jews who had tasted their

first successes in the land of promise, that new forms of oppression can emerge in the land of promise—the United States itself, and church leaders can become like ancient priests who court those who manage and manipulate, oppress and repress, exploit and abuse others.

In sum then, two mythic changes are needed for the whitening of whites. A new myth about the resurgence of Third World peoples abroad and at home will help prepare Euro-American Christians for the time they will be outnumbered in Christendom by the year 2000. It will also help them be receptive to new forms of colorful faith which will offer them their own salvation. A second mythic framework for faith would help recognize the new "hosts of lords" which have arisen to usurp the place of the Lord of Hosts. Working for the reign of God over the reign of terror is integral to our faith. If these two fundamental mythic changes are made, white Christians will be better prepared for the dyeing of their faith offered by colorful Christians, and enable them to be co-workers or underlings to those now struggling to overturn the repressive regimes. ■

apocalypticism for Christian spirituality and service in the present period. His experiences with the Federal Bureau of Investigation while hiding Father Berrigan, S.J., no doubt contributed greatly towards his apocalyptic perspectives.

I have experimented with recasting the faith in apocalyptic terms in several essays distributed by PACTS (Pacific and Asian American Center for Theology and Strategies), 1798 Scenic Avenue, Berkeley, CA, 94709. PACTS provides a list of resources by and on Pacific and Asian Americans.



The church can survive only as long as a part of the church lives in dispersion—in missionary obedience.

Homogeneity and Church Growth Church in American Context

—from page 16

This is what many critics of the homogeneous unit principle have been saying and they are clearly wrong. But neither should one say that every church should be so rigidly confined to one homogeneous unit that we divide society into many hostile units.

Many churches grow along both lines. The main merit of the homogeneous church is that it keeps the door open to like-minded people on the outside. This is abundantly justifiable. If our goal is to carry out the Great Commission ministry, we must do all we can to "disciple *panta ta ethne*." In order to disciple *ta ethne*, one of the things we must do is to disciple peoples, tribes, segments of society—namely, homogeneous units. Once we get a beginning in any unit, we must keep the door to that segment open.

If from any segment of society we pull out a few individuals and get them to join another segment, we close the door to their relatives and friends. I contend that the ultimate ethical and Christian defense for the homogeneous unit principle is that it keeps the door to the unconverted open. The principle—as I have said—ought never to be used in any way to encourage segregation or exclusiveness.

Finally, church growth theory should be equated with neither the assimilationist model nor the homogeneous unit principle. The homogeneous unit principle is a valued part of church growth theory, the theory is much bigger than it. ■

1. See Smith, James C.: *Without Crossing Barriers: The Homogeneous Unit Concept in the Writings of Donald A. McGavran*. D. Miss. dissertation, School of World Mission, Fuller Theological Seminary, 1976.

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also made Judaism more accessible to other people, providing opportunity for witness and for incorporation of others from outside.

Although this paradigm does not fit perfectly the situation of the church in North America, North American Christians can learn from it. Internally, our theologians and Bible scholars and leaders can help us bring critical perspectives from Scripture and history to bear on the North American church's relationship to Western culture. But our faithfulness also depends on maintaining a vital relationship with those who have gone out from us to be missionaries in other parts of the world. Those people who translate the gospel into other cultural contexts have learned that their message brings judgment of all cultures. Christians and churches who are secure in this land need to be touched by those whose insights from abroad—from multi-cultural experience—can unsettle our culture-bound notions of the gospel message and help us to sit loose of this land.

W. D. Davies in his study, *The Gospel and the Land*, suggests that in the New Testament the meaning of land undergoes change. God sets his people free of the land to be a missionary people. The church can survive only as long as a part of the church lives in dispersion—in missionary obedience. This diaspora experience of some can serve to relativize for the whole church, ties to land and nation and culture. The integrity of our missionary witness to the world requires this relativization; the faithfulness of the church in its culture demands it. ■

AlumNews

THE 50s

Eugene Glassman (X'54) and his family are in Bangkok, Thailand, where Gene is working on a New Testament translation project in Urdu for the United Bible Societies.

Job Hu (MRS'56) has been named lecturer at the Singapore Bible College after completing 13 years as lecturer and dean of the Alliance Bible College, Hong Kong.

Eugene Loos (BD'52) participated recently in dedication ceremonies for the New Testament in Capanahua, a previously unwritten language of Peru, South America. With wife Betty, he worked among the Capanahua from 1954 to 1961 when elected branch director for Wycliffe Bible Translators.

Earl Mortlock is currently serving as dean of Inland Empire School of the Bible in Spokane, WA.

Bill Nagata (MDiv'56) has retired from the U.S. Army and is living in Decatur, GA. He served as Command Chaplain at Ft. McPherson in GA.

William H. Scarle (MDiv'56) is now serving in the First Baptist Church in Urbana, OH.

Sam Schlorff (MDiv'59) and his family are living in Aldan, PA. The Schlorffs have been serving with North Africa Mission.

George Wood (MDiv'58) is currently serving as director of the Far East Broadcasting Company in Thailand.

Bill Young (BD'57) is moving to Springfield, MA, to assume new job responsibilities as director of records and registrations at Western New England College.

THE 60s

James F. Bitner (MDiv'69) is employed by Northern States Power Company in a rare industrial position as their employee counselor. His services are also available to families of active employees, retirees and spouses.

J. Byron Hurlburt (BD'60) is now with Campus Crusade for Christ in Nairobi, Kenya.

Thomas S. Johnson (BD'68) has recently opened a New York area branch of the Pasadena-based Russ Reid Agency.

Larry S. Kendrick (MRS'69) is now director of development for the Christian Businessmen's Committee of the USA which recently moved its national headquarters to Chattanooga, TN.

Harry Klassen (BD'68) is now pastoring a Presbyterian church in Toronto.

Stevenson Leong (MDiv'63) has taken a position as associate minister with the Congregational Church of Soquel, CA.

Carl Taylor (BD'64, ThM'67) is beginning postgraduate studies this fall at the University of Nottingham. His wife, Margaret, has concluded duties as area director of Fuller Seminary's Seattle Extension. Carl has been serving as pastor of the Interbay Covenant Church, Seattle.

THE 70s

Gary Burge (MDiv'79) is in his first year of the Ph.D. program in New Testament at Kings College, the University of Aberdeen.

Larry Burroughs (MDiv'75) has been appointed minister of Christian education at the First Presbyterian Church of Santa Clara, CA.

Carter L. Kerns (MDiv'75) is currently assigned as the battalion chaplain for the 197th Ordinance Battalion in West Germany which includes over 1,200 U.S. Army troops.

Jeff Dorsey's (MA'74) life is the subject of a new film by International Films, Inc. Dorsey, who is program director of the Pasadena Youth Christian Center, was led to Christ at the age of 14 while in a juvenile correctional institution.

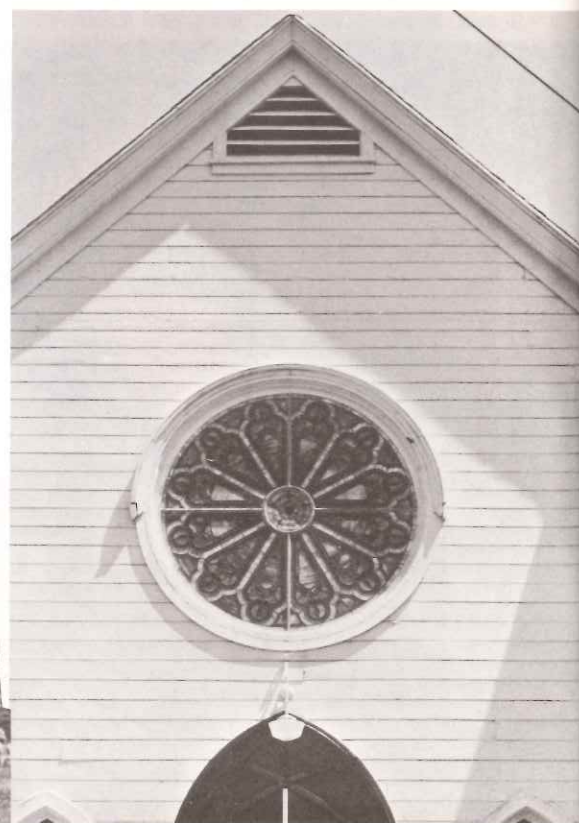
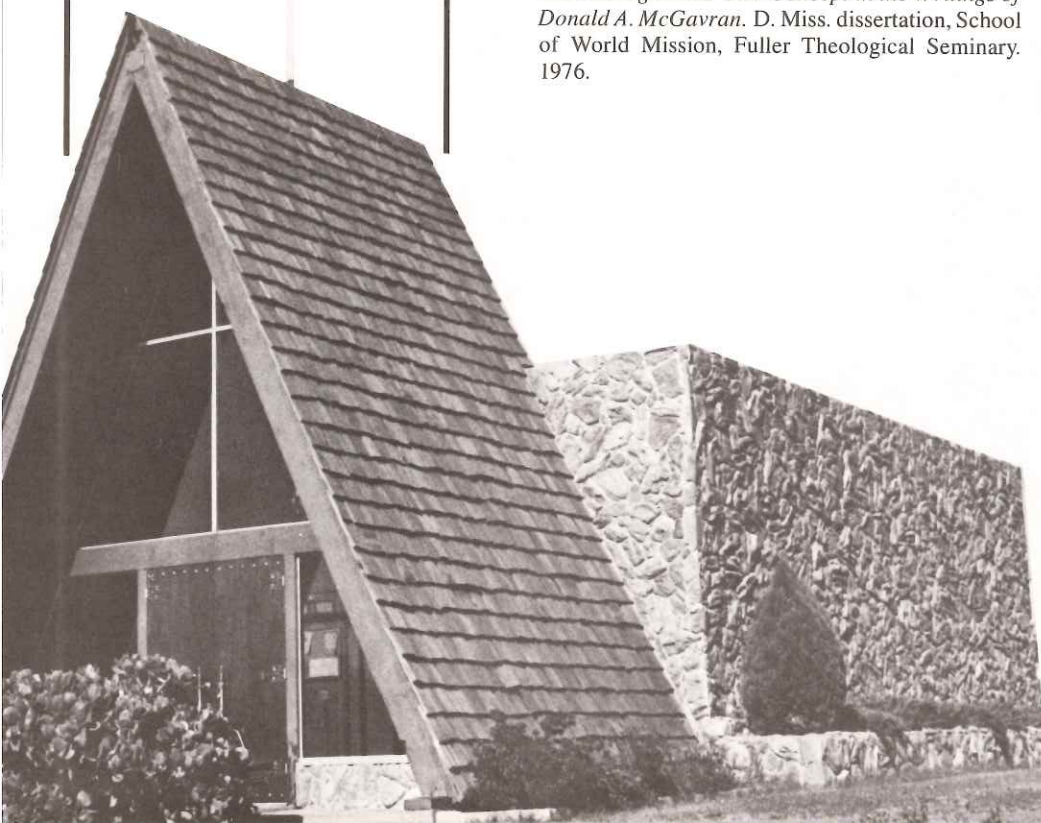
Henry Haswell, Jr. (MDiv'72) and his family are serving in Brazil as evangelistic missionaries with the Presbyterian Church in the United States, General Assembly Board.

Roger E. Hedlund (MA'70, DMiss'74) is on furlough from India where he has served since 1963 with the Conservative Baptist Foreign Mission Society. From 1974 to 1978, he was assistant professor of missiology at Union Biblical Seminary in Yeotmal and aided the Church Growth Research Centre at Madras. He plans to return to India in 1980 to develop a training institute for indigenous Indian missionaries and evangelists.

Avedia Bruce Kitabjian (MDiv'76) is athletic director at Bridgmont High School in San Francisco, CA.

Jang Kyun Park (ThM'77) graduated with a DMin degree from the Claremont School of Theology in May.

Kenneth Parker (MA'78) will explore the influence of Medieval mysticism on the English reformers this year at Cambridge University. He has administrated the Catalyst on the Fuller campus since 1978.



James Rueb (BD'71) is presently with adult and family ministries at the Community Presbyterian Church in Danville, CA.

David Woodward (MA'77) is now serving as a missionary in Taipei, Taiwan.

Mark T. Frey (MDiv'78) works as assistant pastor at the Valley Community United Presbyterian Church of Portland, OR.

Michael McKim (MDiv'78) has a position as assistant pastor in El Cajon, CA, at the First United Presbyterian Church.

James Wilce (MDiv'78) is a staff assistant with Lingua Force of Pasadena, CA.

Ann Oglesby (MA'77) is currently employed by the Fuller Seminary Bookstore.

1979

J. Mark Ayers (MDiv'79) will be serving as assistant pastor for Duarte Fellowship in Duarte, CA.

Jeffrey Baxter (MDiv'79) is serving the Calvary Presbyterian Church, Fresno, CA, as youth director.

Joseph Bettridge (ThM'79) returned to Alaska in August where he will be working with the First Presbyterian Church, Wasilla.

Brandt B. Boeke (MDiv'79) and John McClure (MDiv'79) are both currently graduate students at Princeton Theological Seminary, Princeton, NJ.

Stephen M. Bull (MDiv'79) works on the staff of Summit Bound Ltd., in Los Alamitos, CA.

Ross Carey (MDiv'79) is living in Pasadena, CA, and is associated with the Latin Community Ministry.

Lance Clenard (MDiv'79) is serving in Arlington Heights, IL, as an assistant pastor of the First Presbyterian Church.

Frederick Raymond Collins (MDiv'79) is pastor of the United Methodist Church of Parryville, PA.

Edward Morgan Cook (MDiv'79) has been appointed coordinator of academic research and planning at Fuller Seminary.

Richard A. Dahle (MDiv'79) is moving to Richfield, MN, where he will be taking classes as a special student at Luther Theological Seminary.

Anthony David (MA'79) will be working with the junior and senior high programs at Salona Beach Presbyterian Church.

John A. Day (MDiv'79) has accepted the position as associate pastor at Columbia Presbyterian Church, Vancouver, WA.

Brad Durley (MDiv'79) is the assistant pastor of the Palm Desert Community Church, Palm Desert, CA.

John Derksen (MA'79) will be moving to Cairo, Egypt, where he will teach English.

Kurt Fredrickson (MDiv'79) has moved to Simi Valley, CA, where he has accepted the position as associate pastor in the Evangelical Covenant Church there.

Steve Friesen (MDiv'79) is completing his internship at the Community Bible Church of Arleta, CA.

Thomas Gray (MDiv'79) has accepted a position as assistant pastor of the First Presbyterian Church in Monrovia, CA.

Bernard Hamady (MDiv'79) is ministering as associate pastor of the Emmanuel Reformed Church, Paramount, CA.

Larry HasBrouck (MA'79) is a social science teacher at Alhambra High School, Alhambra, CA.

C. Lee Heim (MDiv'79) will serve as assistant pastor of the First Presbyterian Church in Hollister, CA.

Rodney Henry (MDiv'79) is now a missionary to the Philippines with the Seventh Day Baptist Missionary Society, based in Westery, RI.

David A. Hino (MDiv'79) has been called as associate minister of the Union Church of Wailuku, HI.

Josephine Hodges (MDiv'79) will serve as assistant pastor at Placentia (CA) Presbyterian Church.

Scott E. Koenigsaecker (MDiv'79) has become the director of Christian education and youth at the First Presbyterian Church of Visalia, CA.

Tom Litteer (MDiv'79) is serving as assistant pastor of the First Presbyterian Church, Fullerton, CA.

Michael Long (MDiv'79) is working with the Buenaventura Psychology and Counseling Center in Ventura, CA.

Karen Lloyd (MDiv'79) has begun her ministry as assistant pastor of the Sierra United Presbyterian Church, Nevada City, CA.

David A. Lux (MDiv'79) has been called as the pastor of the Planada Community Church, Planada, CA.

Roger Manning (MDiv'79) is now pastor of the United Church of Mission Village, in San Diego, CA.

Ted Mattie (MDiv'79) is serving as assistant pastor in Port Angeles, WA, at the First United Presbyterian Church.

Rennie Y. W. Mau (MDiv'79) serves as the youth minister of the OMS Holiness Church of Los Angeles, CA.

Kimberly Dean May (MA'79) is associate pastor at the Calvary United Methodist Church, Flint, MI.

Richard Moncauskas (MDiv'79) is working in the youth center of Garden Grove Community Church.

Terrance Moser (MDiv'79) is now at the First Presbyterian Church of Burbank, CA, as assistant pastor.

Mark Nazarian (MDiv'79) is assistant pastor of the First Presbyterian Church, Hanford, CA.

Dave Neighbor (MDiv'79) is now serving as a missionary with Overseas Crusades, based in Millbrae, CA.

Gary Nelson (MDiv'79) has moved to Regina, Saskatchewan, to serve as associate pastor in the First Baptist Church with additional duties as University Chaplain.

Ron Parish (MA'79) is now the associate pastor at the Assembly of God congregational church, Houston, TX.

William H. Peck (MDiv'79) has assumed the position as associate pastor of Everett First United Methodist Church, Everett, WA.

Randy K. Pemberton (MDiv'79) has become the minister of youth at Summit Avenue Assembly of God, St. Paul, MN.

Alice Peterson (MDiv'79) is completing her pastoral internship in Cincinnati, OH, at the College Hill Presbyterian Church.

Joe Pettit (MDiv'79) is now living in Woodlake, CA, where he serves as assistant minister of the First Presbyterian Church there.

Lance Pittluck (MDiv'79) is the assistant pastor at Anaheim Hills Community Church, Anaheim, CA.

Ralph E. Plumb (MDiv'79) has a position with World Vision International in Monrovia, CA, where he is assistant manager of telecommunications.

Robert Reid (MDiv'79) is pastor of the First Baptist Church, Prosser, WA.

Marty Reitzen (MDiv'79) has begun an internship at Carmen Deo Community Church of Santa Barbara, CA.

Larry Rice (MDiv'79) has become associate pastor of the Church of the Foothills in San Jose, CA.

David Bruce Rose (MDiv'79) pastors the Federated Church of Belgrade, MT.

James Sillerud (MDiv'79) is the assistant pastor at the First United Presbyterian Church of Los Gatos, CA.

Gregory Smith (MDiv'79) has a new position at Hope United Methodist Church in Sacramento, CA, as associate pastor.

Joel Solliday (MDiv'79) has accepted a position as a youth minister in Arcadia, CA.

Jim Stebbins (MDiv'79) is returning to Australia to begin duties as co-pastor of the Belconnen Baptist Church, Canberra.

Chantler Thompson (MA'79) is serving as administrative assistant dean and director of guidance and counseling at Huntington College, Huntington, IN.

Carlton (Barry) Turner (MDiv'79) is completing his residency at St. Paul's Episcopal Church of Benicia, CA.

Jack Vogel (MA'79) is studying for the Ph.D. in philosophy at the University of Notre Dame.

David J. Votaw (MDiv'79) has assumed an internship position at St. Andrew's Presbyterian Church, Sonoma, CA.

G. Michael Wallman (MDiv'79) is the assistant pastor at the First Presbyterian Church, Boulder, CO.

Dean C. Waldt (MDiv'79) is in Blackwood, NJ, where he is pastor of the First Presbyterian Church.

Sonny Wan (MDiv'79) is in charge of follow-up ministry with Chinese Outreach in Los Angeles, CA.

Geoffrey Way (MDiv'79) will be entering McGeorge School of Law in Sacramento, CA.

Anne Wheeler (MDiv'79) has been appointed director of church relations at African Enterprises in Pasadena, CA.

Randall Yenter (MDiv'79) is living in Ojai, CA, where he is an assistant minister at the Ojai Presbyterian Church.

Anthony Yim (MDiv'79) has a ministry in Kahului, HI, as pastor of the Ala Lani United Methodist Church.

Elizabeth Zook (MDiv'79) is working at the Presbyterian Hospital of the Pacific Medical Center, San Francisco, CA, as a chaplain intern.

WEDDINGS

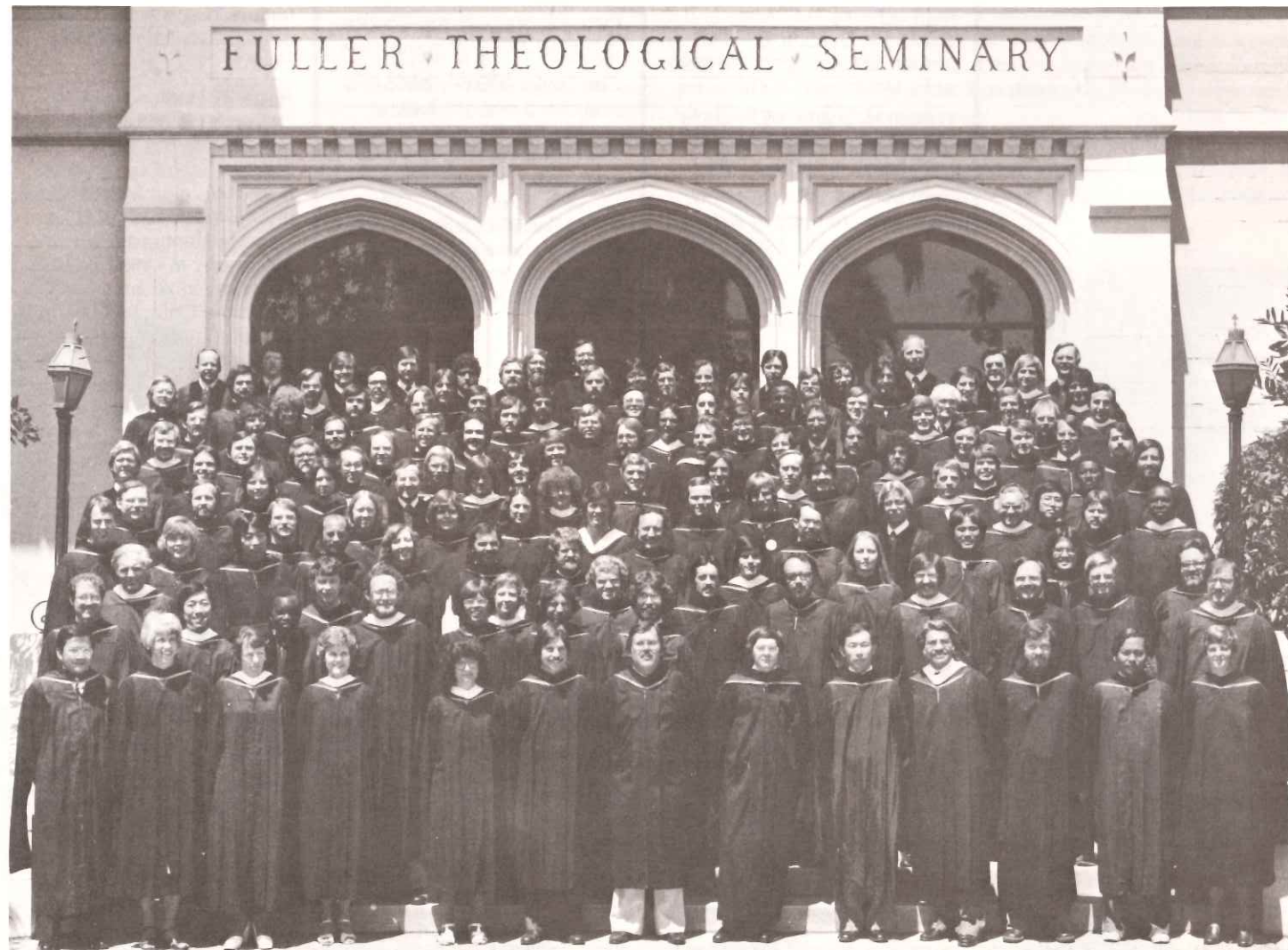
Per Niklasson (X'76) and Eva Ellstrom (X'76) have married and are living in Argentina.

PUBLICATIONS

Robert K. Johnston (BD'70) has written *Evangelicals at an Impasse: Biblical Authority in Practice* published by John Knox Press. He teaches religion at Western Kentucky University at Bowling Green.

Alan L. McGinnis (DMin'73) has written *The Friendship Factor* published by Augsburg Publishing House.

Richard V. Peace (MDiv'74) has contributed *Giving Your Faith and Keeping It Too* to the David C. Cook Christian Growth Elective Series. Dick's wife, Judy, has published her first book, *The Boy-Child is Dying: A South African Experience* (Inter-Varsity, 1978).



Sam Schlorff (MDiv'59) has completed writing a TEE course, *New Testament Survey Part 1* in French.

Timothy P. Weber (MDiv'72) has published his doctoral dissertation from the University of Chicago, *Living in the Shadow of the Second Coming: American Premillennialism 1875-1925* (Oxford University Press). He teaches church history at the Conservative Baptist Theological Seminary in Denver.

Inya Ude (PhD'79) contributed "What was God Doing in Uganda?" to the July issue of *World Vision* magazine. He is about to begin a pastorate in Lagos, the capital city of Nigeria.

BIRTHS

A second son, Peter Frederick, was born to Carter (MDiv'79) and Wanda Kerns at Landstul, West Germany on June 1, 1979.

Dana (MDiv'77) and Marie Clevenger, who are living in Kahului, HI., rejoice in the birth of their first child—a son—Jaime Kana Clevenger, born June 10, 1979.

Eugene Glassman (X'54) announces the birth of his second grandchild, Michael Aaron, born May 9, 1979.

Stephen Gregory Maeder, the first child of Gary (X'72) and Sue Maeder, was born in February, 1979. Gary is an attorney and president of the Los Angeles Chapter of the Christian Legal Society.

Rodger Zeller (BD'65) and his wife are the proud parents of a daughter, Laura Elizabeth, born April 19, 1979.

DEATHS

Our sympathy to Dave Flakal (PhD'74) and wife Marsha who lost their youngest son in a drowning accident on Mother's Day.

Our sympathy also to Vada McVicker whose husband Donovan McVicker (MDiv'55, DMin'75) passed away on May 16, 1979, after a prolonged illness.

PLACEMENT OPPORTUNITIES

These churches or organizations have contacted the Seminary for assistance in filling vacancies. If you are interested in any of the possibilities please contact Dr. Gloryanna Hees, Placement Office, Fuller Theological Seminary.

Director of Christian Education. Willow Glen United Methodist Church, San Jose, California. Primary responsibility: children's division. Includes directing a half-day weekday pre-school program in 800 member church.

Deaf Ministry. Salem Lutheran Church, Glendale, California. Full-time pastoral position.

Youth Minister. Mariners Church, Newport Beach, California. Would be working with either kindergarten through sixth grade or junior high in a church of 2,000.

Pastor. Lake Forest Community Church, Laguna Hills, California. Young and growing congregation.

Director of Christian Education and Music. Kalihi Union Church, Honolulu, Hawaii. To develop a strong Christian education ministry and coordinate music ministry.

Associate Pastor. First Congregational Church, Hopkinton, Massachusetts. Would work closely with senior pastor in areas of visitation, Christian education, counseling, youth and discipleship. Strong evangelical church with team approach to ministry.

Minister of Christian Education. First Baptist Church, Portland, Oregon. Must be experienced. Responsible for directing and staffing Christian education program.

Pastor of Special Ministries. Eugene Friends Church, Eugene, Oregon. Lead and organize musical groups. Provide leadership in department of pastoral care, teaching, counseling, training and follow-up.

Pastor. Elkton Christian Church, Elkton, Kentucky. Disciples of Christ Church facing a challenge to grow. 100 members.

Senior Pastor. Diamond Bar Friends Church, Diamond Bar, California. Must exhibit a people-oriented approach that communicates personal interest and care for individuals and demonstrates commitment to evangelical ministry.

Pastor. Conrad Mission Church, Conrad, Montana. Non-denominational church of 100 members. Must be family man.

Pastor. Clifton Park Community Church, Clifton Park, New York. Previous pastoral experience with strengths in preaching and teaching.

Minister of Christian Education. Church of Christ in Hollywood, Los Angeles, California. Seeking committed Christian to build a strong Bible school program.

Youth Pastor. Christian Fellowship Church, Evansville, Indiana. Non-denominational church of 800 members. Need qualified man to pastor and disciple junior high and high school students.

Youth and Music Director. Chinese United Methodist Church of Orange County, Tustin, California. Must have musical background. Responsible for counseling, Bible studies, planning and coordination of youth activities.

Youth Director. Central Christian Church, Wichita, Kansas. Church of 2,000 seeking to rebuild youth program. Interested in someone willing to make a three or four year commitment.

Assistant Pastor. Oakland Avenue United Presbyterian Church, Pontiac, Michigan. Primary responsibility youth work with some involvement in visitation, teaching, worship and administration.

Associate Pastor. Memorial Park Church, Allison Park, Pennsylvania. Work in parish ministry, discipling and shepherding elders.

Director of College Ministries. First Presbyterian Church, Bellingham, Washington. Active college ministry to 200 students. Small groups essential part of ministry.

Director of Christian Education. First Presbyterian Church, Alexandria, Louisiana. Responsibility: church school, "kid power," children's church, sharing groups, camps, time and talents commitment, teacher training and leadership development.

Director of Youth Ministries. Bel Air Presbyterian Church, Los Angeles, California. Responsible for Christian education and spiritual nurture of grades 7 through 12 and college department.

Minister to Youth. Rolling Hills Covenant Church, Rolling Hills Estates, California. A 900 member congregation, a third which is young. Requires three to five years of experience, administrative skills and ability to train young staff seminarians in youth ministry.

MEET THE NEW ALUMNI/AE CABINET 1979-80

Ken Ross (MDiv'76), President Director, Mission Training and Resource Center, Pasadena, CA.

Steven Barker (MDiv'72) Team Leader, Inter-Varsity, Pasadena, CA.

Greg Ogden (MDiv'73) Pastor, Westminster Presbyterian Church, Burbank, CA.

Vicki Van Horn (MDiv'78) Health Coordinator, Fuller Theological Seminary, Pasadena, CA.

Sue Folk Smith (MA'77, PhD'78) Psychological Assistant, Associated Psychological Services, Pasadena, CA.

Don Pugh (MDiv'76) Senior Editor—Regal Books, Gospel Light Publications, Glendale, CA.

David Anderson (BD'68) Vice President, Cathedral Films, Westlake Village, CA.

Eileen Dunn (MDiv'78) The Pastor's Assistant, First Presbyterian Church, Gardena, CA.

Walter Hannum (ThM'75) General Secretary, Episcopal Church, Pasadena, CA.

John McClure (MDiv'70) Senior Pastor, Calvary Chapel of Whittier, Whittier, CA.

Walter Becker (MDiv'69/PhD'73) Assistant Professor, Fuller Theological Seminary, Pasadena, CA.

Herman Buehler (MAMiss'73) Currently a doctoral student at Fuller. He formerly served with Liebenzell Mission for 10 years in Micronesia.

CABINET CHANGES

Barry Moller has handed the gavel to newly elected Alumni/ae Cabinet President Ken Ross, George Ford has been named Director of Alumni/ae and Church Relations and another academic year of Fuller Seminary is underway.

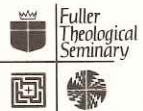
It is with warm greetings that we welcome George Ford to his new position—a merge of two formerly distinct offices at the Seminary. George moves from the position as Director of Church Relations. Prior to that he was assistant vice president for development at Greenville College where he supervised alumni events and publications. He hopes to soon begin work on a compre-

hensive directory of all Fuller graduates similar to what was published at Greenville. In addition, the Cabinet plans to regularly distribute an alumni newsletter and extend the services of the office of alumni/ae and church relations to more graduates, meeting more specifically, their needs.

Theology, News & Notes is now under the direction of Hugh James, who has been named director of publications and information services for Fuller Theological Seminary. In addition to publishing TN&N, James will be responsible for all the Seminary's printed matter, public relations and photographic services. Welcome, Hugh!

George Ford, director of alumni/ae and church relations and Dave Stoop, TN&N Board member, discuss the recent National Convocation of Christian Leaders at Stanford University.





Theology
News and
Notes