Subject File
of
Rodger Hedlund

Special Collections
OF ASBURY THEOLOGICAL SEMINARY
Ref. No: C35/5 C88

To
Dr. R.E. Hedlund,
Co-ordinator,
Church Growth Research Centre,
Post Bag 768,
Kilpauk,
Madras - 600 010.

Dear Dr. Hedlund,

Greeting in His name,

Thank you for your communication regarding the Courses and Seminars during 1988. I am interested in sending two of our missionaries to attend the course No: 4. But the difficulty is that our National Staff Conference at Bethel, Danishpet will be over on 31. 5. 88. They will be able to arrive at Kotagiri on 1. 6. 88 only. If it is permissible, kindly let me know.

Thanking you,

Yours in His Service,

Drafted by Rev. Dr. S. Devadason
and signed in his absence.

SD/pj.
20 April, 1988.

Dear

WELCOME TO McGAVRAN INSTITUTE from May 29th to June 11th, 1988 at Kotagiri! Thank you very much for your application along with the registration fee. We are happy to inform you that your name has been registered for the same. Looking forward to meeting you at Kotagiri for a profitable time of study.

PLEASE NOTE THE FOLLOWING.

Kotagiri is in the mountainous Nilgiri district. Warm clothing and warm blanket required! Please bring your own bedding.

DATES 
: May 29th to June 11th, 1988.

VENUE
: QUEENSHILL
KOTAGIRI 643 217
NILGIRIS, TAMIL NADU

GETTING THERE
: COIMBATORE & METTupalayam are the two main centres for bus & train. Both are situated near the foot of the Nilgiri hills. From Coimbatore there are through bus service from the Central bus stand. Alternatively there are frequent buses from Coimbatore to Mettupalayam where you change. The service from there is quite frequent. Kotagiri has its own approach road. There is no need to go via Coonoor. There is no hill railway to Kotagiri.

From Kotagiri bus stand take an autorickshaw to Queenshill.

ARRIVAL
: Candidates should reach the venue by 29th evening. Arrive on time for the first evening meal at 7:00 PM. All are expected to remain through the course which concludes on 11th June evening.

BOOKS & MATERIALS
: Text books and materials will be available for Rs.50/- (approximately)

Please inform us your time of arrival at Queenshill.

Yours in Christ,
S. VASANThARAJ ALBERT,
Executive Director.
Katagir

Hieron "Anthropology"

Insights in Missions

Notes (Wharton)

Kubetaka
Vida
Fuchs C & E

Smailly

Missionology Jan. 87 = "Religious Model"

Missionology Jan. 88 = Africa: "Inter. of Mission Areas"

Ch Gt. Final
F O O T N O T E S

C U R T & L A L I A

Dear Praying Friends,

Remember our somewhat pessimistic letter of last December? We were wondering how God was going to provide the funds to pay some $6,000 in overdue royalties owed by the New Life Editions (NLE) publishing house.

The answer came in a February letter from CBFMS headquarters, advising us that the staff had applied $25,000 in 1987 year-end surpluses to the NLE construction project and $23,000 toward the publishing program. Adding to our joy was a word from several publishers, waiving or reducing our royalties due.

We believe that these grants from Wheaton will "prime the pump", allowing NLE a faster recovery from its present economic slump.

Please continue to pray for our publishing program. Now our immediate goal is to reprint the annotated Bible, a best-seller in Brazil.

WE THREE joined about 2,600 other Baptists from all over Brazil for the annual denominational convention in the nation's capital, Brasilia, from January 21-26. We praise God for traveling safety over 1,500 miles of hot, dusty roads. We were also thankful for the heavy emphasis given to missions during the convention.

Our principal HA goal: transmit to YOU what God is doing in the Sao Paulo literature ministry. Scheduling inquiries should be directed to the CBFMS Midwest Area Rep. Dave Wilson, 3003 N. Snelling Ave., Roseville, MN 55113.

Support Needed: $650 per month

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OF ASBURY THEOLOGICAL SEMINARY

Conservative Baptist Foreign Mission Society • P.O. Box 5 Wheaton, Illinois 60189-0005

March 1988

Curt & Lalia Kregness
Caixa Postal 21486
04698 Sao Paulo, SP
BRAZIL

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NEW ADDRESS AFTER
MAY 1, 1988
5926 Camden Avenue North
Brooklyn Center, MN 55430
Phone: (612) 561-6648

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HOME ASSIGNMENT LOOMS AHEAD

Pray for us as we huff and puff down the final stretch in the Home Assignment (HA) dash. (HA is what used to be called "furlough".)

We have reservations to leave Sao Paulo on May 10, arriving in Miami on the 11th, and in Wheaton on the 12th. We will arrive in the Twin Cities sometime during the 3rd week in May. More details later.

Our principal HA goal: transmit to YOU what God is doing in the Sao Paulo literature ministry. Scheduling inquiries should be directed to the CBFMS Midwest Area Rep. Dave Wilson, 3003 N. Snelling Ave., Roseville, MN 55113.

Support Needed: $650 per month
30 April, 1988

K Babu
c/o K Anandara
Halleluyah Prayer Hall
Santi Nagar 3rd line
Guntur - 522 004
A.P.

Dear Mr. Babu:

Thank you for your letter of 24th April. Dr. Hedlund is in
Pune for the two McGavran Institute sessions being taught on
the Spicer Memorial College campus and so I am sending this
reply to you.

We are glad for your interest in the McGavran Institute
courses and are happy to send the Prospectus and
Registration forms to you. Please go through the prospectus
and decide which courses you will be able to attend
according to the place and time. The next course being
offered is at Kotagiri from May 29 to June 11th, 1988. If
you wish to attend this session, you would need to return
the registration form and Rs.25/- to the CGRC office
immediately.

May God bless you in your ministry as evangelist.

Yours in Christ,

Mrs. June Hedlund

cc: Raj Kumar, CGRC office manager
Mr. J. H. Edlums
Chnun Grouns Reseach Centre
Post Bag 765,
Kilpaurk
Madras
pin PIN 600010

NO ENCLOSURES ALLOWED
WRITE PIN CODE IN ADDRESS

J. Milton, Queens Hill
Kotangiri - Milgiris
pin PIN 643217

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Dear Mrs. June Headuma,

Thank you for your letter of May 8, asking for something for two of you after the institute is over. Yes, we do have room for both of you.

We are very much looking forward to your gift, institute from May 29. Just now we are having our convention meeting going on. Next week we start our Christian home counseling seminar. So we are busy.

Looking forward to meeting you all.

Sincerely yours,

J. Milton
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☐ ANTHROPOLOGY AND MISSION
Dr. R. E. Hedlund, Coordinator. CGRC.

McGAVRAN INSTITUTE
Post Bag 768
Kilpauk, Madras-600 010.
Phone: 663972

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Sending Money  ☐ by M. O.  ☐ by Cheque enclosed.

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The days of the matriarch seem to be numbered. As more and more women fight for their rights throughout the country, in the hilly state of Meghalaya the process is being reversed. Here men are asserting their rights—and the age-old matrilineal system, followed by the Khasi, Garo and Jaintia tribes (who constitute around 79 per cent of the state’s population) is under siege.

So far, the women in Meghalaya have called the shots. Family lineage is traced through them (not the father) and they are the custodians of family wealth. Ancestral property is usually handed over to the youngest daughter, the logic being that she will be with her parents longest. However, the elder sisters too are given some property to set up separate homes after marriage. Their husbands join them there.

But the load on women is enormous: they are not only the bread-winners, but also rear children and manage the household chores, duties in which the men help but little. What is worse is that with a great deal of spare time on their hands, most of the men have taken to drinking, drugs and gambling. The menfolk dominate the scene only in politics.

However, men get considerable respect from their mothers’ families, and the one who works, hands over his pay packet to his mother. Tribal law gives a man no inheritance rights and even if one does get some land or money as a gift from his mother, it goes back to his sister or mother’s family after his death.

But slowly parents are beginning to feel that their sons have as much right to property as their daughters. Moreover, many youngsters are abandoning the use of their mothers’ surnames, while fewer men now hand over their pay packets to their mothers.

All this would have been unheard of till a few years back. But today Shillong-based businessman P. Syiemlieh has overcome opposition from his tribe to divide his property equally among his 11 children. He asks: “Why must we keep discriminating against our sons?” And Transport and Communications Minister Armiison Marak did not think twice before splitting up his property among his five sons and a daughter. Even more surprising, the daughter approved.

It became possible for individuals to supersede tribal laws after the state Government passed the Self Acquired Property Act last year. The law permits an individual to dispose off property as he or she wishes. And many tribes—especially the affluent and the educated—are doing precisely that. The result: hundreds of property disputes in law courts and before village elders.

Sujata Miri, a philosophy teacher at the Northeastern Hill University (NEHU), reasons that change is inevitable as “the tribal male has acquired a new image of himself and become conscious of what he considers his legitimate due from society.” But Khasi scholar R.T. Rymbiah does not take such a positive view: “When the state have superseded tribal control, the layman has no guidance. The individual has become the chief authority.

The result is a clear-cut pattern: a man no inheritance rights and even if he gets some land or money it goes back to his sister or mother’s family after his death.

As nearly 55 per cent of the tribals are Christians, many tend to look westwards for guidance. Explains sociologist Mahendra Narayan Karna: “Christian tribes have started seeing the contradictions of following a religion which basically has a world-view based on patriarchal values and then having to live in a matriarchal society.”

What is more, since larger numbers of tribes are being educated outside the state, they question their female-domin­ated society on their return. Says lecturer Biana Momin: “Male students from the state get teased elsewhere and it hurts to be called ghar jamais. They come back and start introducing elements prevalent in patriarchal families.”

It’s perhaps time they did so, as their status can be equated with that of women in the rest of the country. In fact, sociologists feel that tribal men do not work efficiently because they harbour an inferiority complex. Kyansai Warjri, who studied the parent-child relationship among the Khasis, found that boys get less affection, and are given second preference in education and clothing.

Since parents motivate only the girls to do well, the men lack ambition. Says Warjri: “Boys are insecure as they grow up feeling unwanted. They cannot live like refugees in this modern age.”

Even women concur with this view. Says Sweetiepie Syiemlieh, a businesswoman: “Boys are irresponsible and do not think of their future as the social system is against them. They feel that there is no point in working hard as they get neither property nor wealth.”

That could change, as Meghalaya’s men at long last try to wear the pants in the family.

—RAMESH MENON
Monday: Day One (First session):
outlines, course requirements, procedures: RDGs; RESPONSE exercises (due BEFORE class discussion begins!)
Note: Tuesday we begin DISCUSSIONS based on rdgs, written responses. Take notes on discussion.

Monday: Day One (Second session) INTRODUCTORY LECTURE -
WHY STUDY ANTHROPOLOGY? Isn’t it enough just to "preach
the Gospel"?
DEFINITIONS. What are we talking about?

I. WHY STUDY CULTURAL ANTHROPOLOGY?

1. Luzbetak: "...to train the preacher to understand his
people so that his people could understand him, so that
he might really be 'heard,' so that he might become the
natural instrument of grace..." (p. 45).

2. See also seven reasons in C&E (pp. 2-5); conclusion -
= in order to understand;
= in order to be understood!

3. Hiebert lists five contributions of anthropology (15-16),
1) Understanding situations (ex: 2 Christmases, mixed...)
2) Insights for tasks, e.g. Bible transl. (concepts).
3) Understand conversion process (& social change)
4) Make message relevant...
5) Build bridges of understanding between groups.

4. Application:
1) Each culture has its own WORLD VIEW. If so, cross-
cultural communication is possible only when we understand the
world views of those we minister to.
2) There is great human and CULTURAL DIVERSITY. Yet
there is also a one-ness (Unity of the human race).
3) Likesie there is only ONE CHURCH of Jesus Christ,
found in different cultural settings (Eph. 4:14-16). Different
languages, but only ONE GOSPEL.

4. Conclusion: Why study anthropology?
1) Because INDIAN CHRISTIANS are supposed to know the
customs, being Indians! - Especially Chr. WORKERS! People may
forgive foreigners their foolish mistakes, but do not forgive
fellow Indians (Fuchs, P. 10). (Ex: K.K. misstep in Bundelkund...)
2) Pastors too need to understand culture dynamics (Fuchs 11).
3) To effectively meet the needs (Nida, p. 274).
(e.g. taught better and more women because they do not work!)

II. DEFINITIONS
1. Anthropology: study of the science of man & his
works (woman and her work, including man...).
"in their ignorance of local beliefs and practices (they) easily misjudge and offend their flock, or treat them with a feeling of superiority, paternalism, aallow to openly their lack of sympathy or respect for the culture in particular for the moral principles of their neighbors."
2. **Cultural Anthropology**: study of man/woman as creator & carrier of culture; study of cultural forms produced by man/woman.

3. **Culture**: the man(woman)-made part of the environment; "the integrated system of learned patterns of behaviour, ideas and products characteristic of a society" (Hiebert), created by a group of people.

4. **Society**: a group of people who relate to each other in orderly ways (according to cultural "rules").

5. **Social structure**: how people relate to each other; the order that underlies relationships (Culture: their beliefs about relationships).

6. **Gospel**: God's revelation of Himself. Communicated by means of human cultures, but must be distinguished from all human cultures.

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**Dimensions of Culture**: "song & dance" culture (for the tourists) is to be distinguished from (unwritten) "rules for living".

1) **Cultural knowledge**: assumptions and beliefs we make about reality; is stored and transmitted in several ways:
   1. in print (Western) – and computer!!
   2. in story, poem, song, oral tradition = storage in drama, dance, ritual, recital = transmittal
   3. ex: cyclical system of Buddhist world (Ajith Fernando) similar in Hindu world: story telling (Panchatantra) compare Jesus' method; John's (I John)

2) **Cultural Values**: each culture judges right and wrong, has a moral code of some kind, and transmits these values.

3) **Cultural Feelings**: emotions, beauty and taste (music, art)

**Manifestations of Culture** -

1) **How to behave**:
   - ex., eat with fingers or fork and spoon;
   - ex., hold hands; sit separately;
   - ex., wear shoes, not wear shoes (Japan vs. Baldwin Park)

2) **Material products** (cars and computers; baskets & bungalows)

3) **Symbols** (form and meaning): bells and smells; sari & dhoti; blue jeans and sneakers.

**THE GOSPEL RELATED TO CULTURE**

1) Failure to distinguish distorts message and outcome.

2) All cultures judged by God's standards (Good News is that forgiveness is possible.)
3) The Gospel must become incarnate in cultural forms if people are to hear and believe; the Good News is to be made understandable to people within their own cultures.

4) The Gospel calls all cultures to change.

   Not everything is evil and condemned (cultural riches are there in every culture). But human sinfulness is present; evil practices must change. The prophetic function of the People of God may result in tensions.

APPLICATION

1) Culture and its components are an honest attempt to cope with human problems. Therefore these elements are not foolish!

2) Traditional patterns for which there is no satisfactory Christian substitute will be retained (stubbornly, sometimes hidden).

3) Therefore: Present Christianity as DIVINE WISDOM intended to teach all mankind how to adapt to problems of life in a better way. "The Gospel will not be accepted unless the non-Christian feels that it is related in a vital way to his everyday life" (Luzbetak, page 65). The non-Christian will accept only so much of the Gospel as he feels he needs (p.66).

4) Remember, there is no 'Christian' culture as such.

   (See ch.2, C&E, 11-25, for implications from the marginal classes, the conservative middle core, and the elite; discuss. Do you agree with p.21?)

THEOLOGICALLY, study of human cultures relates to Biblical understanding of man as the crown of creation, made in the image of the Creator, hence having a creative instinct which is expressed in institutions, patterns of living, arts and sciences. Culture reflects man's responsibility for the world, the "cultural mandate"....

end of lecture

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"Gospel and Culture" (exercise)

"Biblical and Not Biblical" (exercise)

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1. Definition: Assumptions about how the world is put together (which explain a people’s response to the universe); assumptions about right and wrong, about the nature of reality; conscious but more likely unconscious (taken for granted).

2. Comparison: Indian vs. American world views (Hierbet, Cultural Anthropology 358-362)

3. How do people view Life?
   1) Exercise: Arrange into Categories (diagram, to make sense). From Hiebert, "Insights" p.148. (Overhead)
   2) Contrast: Indian and American views of life (overhead).
   3) Compare two world views (overhead). Which is biblical??? Do you recognize them?

4. Implications:
   1) Our worldview provides justification for our belief systems, gives us emotional security, validates our cultural norms, and integrates our culture.
   2) But if our old worldview no longer meets our needs, we may change to something better – and such a shift is at the heart of CONVERSION.
   3) The more integrated a culture is, the more stable it is – and resistant to change.
   4) To introduce change into one area is often to bring side effects in other areas of the culture.

5. WHAT IS YOUR WORLD VIEW?
   5.1. Test yourself:
   1) Does it consist of matter?
   2) Is it illusion
   3) Does it include the unseen: atoms, viruses, germs? (all unseen!)
   4) Does it include spirits, ghosts, demons, gods?
   5) Does it include ancestors?

5.2. Does it matter? What difference does it make?
   1) Gives us mental categories.
   2) Influences our tastes in music, art, food, architecture.
   3) Influences what we do (e.g. Buddhist attitude re. suffering; no point in striving for a better life on earth...).
   4) Influences our standards and priorities (material good? spiritual? see the photos of cities like New York and Madurai; temples vs. banks dotting skyline...)

6. FUNCTIONS of World View:
   1) It provides foundations for everything else (what we do and believe make sense if we accept world view).
   2) It gives emotional security.
   3) It validates our cultural norms.
   4) It integrates our culture.
   5) It monitors cultural change (guides our selection)

7. What is the World View of the PEOPLE you serve?
8. Illustration: Amer. obsession with platforms (Hiebert paper).
9. Chamar world view (C&E) – end of lecture –
1. **Definition:** The ways in which people organize their relationships with one another and build societies.

2. **How?** - By **Status** — the position they hold in a society; By **Role** — behavior expected, associated with each status.

3. **Problem:** What is a "missionary"? (Word not found in any Indian language) Several possibilities (problem is knowing what status to assign them; confused by unclear role behavior):
   1. Sannyasi?
   2. *Dora,* then also *dorasani,*... (problem of cross-cultural mis-understanding!)
   3. Colonial ruler? (both roles kept missionary distant from people; also he is judged according to how well he fills the assigned role...).
   4. Other possible role relationships: Parent-child
   
5. **Organization of Traditional Societies:**
   1. *TRIBAL Society* — large *kinship group* or lineage; descendants of a remote ancestor, plus families of the males. Elders make important decisions, including conversion. Conversion a *group decision:* the beginning of a process.
   2. *PEASANT Societies* — social classes and castes; the elite hold power (far removed from common people). Conversion usually not of whole village but a part, e.g. one caste, or some from the untouchables, some from "clean" castes (but latter not infrequently reverted).
   3. *URBANIZATION* — has modified tribal and peasant societies: rapid social change; caste and kinship ties not so evident; communication networks formed of mutually acquainted people.

4. **Application:**
   - Primitive Tribes;
   - Family systems;
   - Kinship;
   - Property Concepts;
   - Political Institutions;
   - Concepts of Law and Justice (see Fuchs book).

5. **Relevance for Christian Workers.**
   Important to consider aspects of social structure because they bear on evangelization, e.g. Family, Kinship, Property....

6. **Application:**
   - Primitive Tribes;
   - Family systems;
   - Kinship;
   - Property Concepts;
   - Political Institutions;
   - Concepts of Law and Justice (see Fuchs book).
FORM AND FUNCTION (AND SUBSTITUTION) (Lecture)

1. Structure. Cultures have a content, and an integrated organization of that content (structure).

2. Each part has a Function, the place which a custom occupies in the total culture. Function has form and meaning and use:
   - **FORM**: the shape, size, type (of axe, song, dance, custom);
   - **MEANING**: connotations and values (differ acc. to group);
     1) ex: The Pope - despised by SDAs; loved by RCs; Christ’s rep.s acc.to one/Anti-Christ acc.to other....
     2) ex: Polygamy - despised by missionary; valued by Arab Muslims.
   - **USE**: how a cultural form is employed (ex: fire: for ritual; for cooking). (ex: dance: ritual? or entertain tourists?)

3. Relationship: each component related to other components, interlocked (see Luzbetak, p.142).

4. A New Guinea Case Study (Luzbetak 164-166).

5. List human NEEDS: food, rest, health, comfort, communication, control, security, conscience, recreation, art.... Now: how these needs are met (met in various ways: forms and functions). - Luzbetak 173-6; 176-7; 178-9.

6. Functional SUBSTITUTES (Tippett: paper from Solomon Islands Christianity) - in the process from animist to Christian forms:
   1) Remove some form? = Leaves a cultural void.
   2) Must be filled = Functional Substitute.
   3) Substitute must adequately fill function.
   4) Otherwise rejected, or revert to old form = resulting in syncretism.

   * (See Syncretism/Contextualization diagram)

   - end lecture -
ROLE OF THE CHRISTIAN WORKER IN CULTURE CHANGE (Lecture)

Intro rdg = "Where it Itches"....

1. Communication: A = three Cultural model (Nida) (diagram p.73, Hesselgrave)
   = Bible worker (Chr. Min.) vs. Respondent (=3 cultures)
   1) Merely a messenger of first (not its source) - must deliver message intact: 1 John 1:1-2 (cd)
   2) But is a product of his own culture (alien, if he comes as an outsider) - brings manifestations of his "home" culture
   3) Receptor's culture: different rules = challenge to draw them to faith.
      - Missy task: proper Biblical exegesis in culturally understandable form of respondents.
      - [ex. see of transl. Rev.3:20 for Zanaki people = p.76, Hesselgrave.]

2. Communication Process: Encoding, Decoding, Message
   1) Putting message into some coded system (e.g., language, symbols)
   2) Perceiving as encoded and interpreted (by respondent)
      [diagram p.29/37]
      = Chr. message must be passed on in a continous line of communication (person to person, generation to gen.
      (2 Tim. 2:2)
      [Train people to transmit message in idiom of respondents; process of encoding and decoding.]

3. Essential vs. Negotiable issues in Gospel Communication
   --Chrs. & Chs. need to wrestle with questions about Gospel and culture (in light of Bible)
   do exercise (sheets) from Hiebert 57-8.

4. Receptor - oriented communication (Kraft)
   --move toward the receptor (in lang., attitudes we project, in how we present message)
   --take initiative (as God did and does) in trying to get close to him
   --gain his respect and confidence = become a human being (not just "dr.")
   1) Try to understand receptor
   2) Empathize (put ourselves in their place)
   3) Identify (genuinely enter their life) = become bi-cultural
   4) Participate in lives of people trying to reach (no compromise...)
   5) Self-exposure (sharing our feelings)
      --speak message so it applies to bearers' needs (be specific!)

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Communicating Gospel to People of Other Religions
-- other religions also deal with ultimate questions (origins, destiny, purpose...)
-- condemn them? choose? common themes, analogies? evol. fulfillment? (prep. evang.?)
-- according to Bible, Gospel unique (Jn 14:6, Acts 4:12).
-- all religions claim truth; Christian must do so in love...

1) Folk religions deal with everyday problems (not ultimate realities)
   -- R.C. answer: saints! (intermediaries)
   -- Prot. prayer and providence
   -- Charismatics: wk of Holy Spirit in daily life

   (Need theologizing in light of issues from Asia)
   = Ex 20:3-5, 19. 44:6-23: futility of idol-making and worship.
   = emph. on God who made... (Acts 14:15)
   = redemptive analogy ("Unknown God" = Acts 17)
   = miracles: demo of power (Acts 14:10, 11, 1 Cor. 2:4).

2) Hindu/Buddhist world
   -- difficult task for Western missions...
   -- Gospel advocate expected to be well-versed in religion
   -- = = = with some sign of austerity (D.T. Niles to Billy Graham)
   -- Indians attracted to Jesus
   -- offer not religion but Gospel! (Bro. B.S. = p.169 Hesselgrave)
   -- = = = in "sp." attitude ("God is Spirit")
        put image of Jesus in every Hindu temple? = No! Lead them to Saviour. Who alone forgives sins, gives peace..."

CULTURE CHANGE AND GOSPEL

6. Culture Change & Missy = Missy is against change (Luzbetak) [Rdgs 276-281]
   1). ... comes only as expressions of felt needs of people =
   2). This need may seem trivial -- be somewhat unconscious =
      3). (It not what missy sees as need... =) real change almost always is initiated by the people [forced change results in disaster].
   4). Missy's role = provide info/materials (scripts and history) = makes these knowledgeable to people = catalyst. (Luzbetak 5-6 229ff.)
7. Impact of Gospel
1) More success with marginals of soc. (Fuchs, 23); These become!
2) Individuals = innovators = are a bridge = "leaven" for entering and transforming a society.
3) Ex. of Transformation: Mizoram (Culture and Evangelism 60-70) (see p. 69)

8. Problems of Syncretism (Luzbetak 239 ff.)
1) Christo-Paganism in Latin America (p. 240)
3) Result of messy rejection of customs & of wholesale acceptance of practices (Hiebert 104-5)
ex. Africa...
4) Planned change = revitalization theory [Hiebert paper] = prophetic movements ex. Chota Nagpur (Kanjaniula 82)

9. Conversion & Culture Change (Rdgs. 124-131) = Kietzman
1) Holy Sp. & Scripture: true motivating forces for change
2) Christ, does not destroy culture; ("to fulfill...") but it brings re-examinations
3) Presence of messy, also an influence... (yet his participation sometimes limited).
4) Change to be effective must be from within = an indigenous reinterpretation of cultural values.
5) Ex: NEI = rejection of Hinduism, acceptance of Christ, for preserving cultural identity and as vehicle for modernization (Cultural & Evangelism, Downs 42-45).
6) Christianization vs. Sanskritization! (Kanjama) see p. 98, 341.

10. Communication of Gospel
1) Be sure what we communicate is Gospel!
2) Beware of ethnocentrism (belief that our way is "right", others wrong) = ex: Americans esp. prone!
3) Therefore avoid judging others prematurely; learn pts. to appreciate; identify with people -- & represent Christ
4) Don Larson's 3 roles: learner, trader, story teller! (Hiebert 100-101) [& many other plans/strategies for reaching, winning, planting churches= another course...]

see Hiebert 49
Fuchs 23 ff.
Rdgs. xxii
Luzbetak 5-6, 229
ANTHROPOLOGY AND MISSION (MC1) is a McGavran Institute core course.

1. Course Description: Applied cultural anthropology for Christian ministry in India.

2. Purpose: To gain perception of the cultural complex in which we live and work and to apply insights in the life and witness of the Church.

3. Procedures:
   1) Daily and Reading and Response: Exercises to be handed in daily at beginning of the first lecture session.
   2) Attend Lectures (lectures will be minimal).
   3) Discussion (based on reading, exercises).

4. Required Textbooks:
   1) Smalley, READINGS IN MISSIONARY ANTHROPOLOGY (CGRC library)
   2) Hedlund & Herbert, CULTURE AND EVANGELIZATION (to purchase)

5. Outline:
   I. Introduction - Definitions and Concepts
   II. Anthropological Insights
   III. Cultures of Humanity
   IV. Christianity in Human Cultures
   V. The Christian Worker
   VI. Culture and Evangelization
   VII. The Indian Context - Tribal
   VIII. The Indian Context - Hindu
   IX. The Indian Context - Animist
   X. Christianity in the Contexts of India
   XI. Application

6. Reading and Course Requirements:
   1) Daily readings are required with response exercises to be handed in at the beginning of the first lecture hour.
   2) Additional reading in suggested books; reading reports to be handed in weekly.
   3) Brief article or report: application of Grimes' ethno- graphic questions (or Nida or Reyburn); due Sat. 4 June.
   4) Evaluation. Due Friday, 10 June.

7. Examination (optional)

8. Bibliography: Select Bibliography attached. For a more extensive bibliography, see any of the major works on the subject, e.g. Hiebert, Luzbetak; also standard anthropological textbooks. A thematic listing of 3000 books and articles for cross-cultural workers was compiled by Tippett (1971) classified as General, Method and Research Methods.
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7) Religion and Society. Christ, Bangalore. (And Others)
Management course was one of the most interesting courses. It showed me where I was weak as a Christian. It is a course I recommend many Christians should take up so they can be better stewards for the Kingdom of God.

Cherian
(T.C. Bangalore)
Reading report:

12) Application and evaluation: I have understood the values of the culture and its effects in the Community. And now I can apply it in the Christianity. And as a tribal missionary how I should preach the gospel by understanding their Culture in the Tribal Context, urban Context, Hindu Context, animistic Context. I have learned that there is a need to fulfill the gap of Excluded middle (that is when things go wrong in our life or believers' life then we usually have the question in our inner mind "Why these things are happening?") and we found that only through prayer and obedience by the one who has resurrected on the third day who has the power over earth and on heaven (Jesus Christ - the name that is above all names.

The impact I got is Jesus Christ is the answer for every situation in every human life. By His grace, already I am applying in my ministry. Really I thank Dr. Hedlund expressing the main need of the excluded middle to the participants and it is in my prayer that India should know that Jesus Christ is the answer for all the needs both physical and spiritual. If all the ministers of God manifest God's power through prayer and holy living then India will become Christian Country.

Extension: After reaching my field, I will teach the culture to my fellow missionaries. But I need books like "anthropology in missions: culture & human values". Already I have experienced the blessing in our ministry through Megawara's books & his methods.
Extensions

Rephrasing and imparting (what has been learnt in English) in the language of the people (e.g., Hindi) for the benefit of other evangelists, pastors and local leaders.

This is possible in a language like Hindi. But then it may not be so in different tribal dialects/languages like Bhilli, Malvi, Chattisgarhi, etc. However, since most of the pastors/evangelists/leaders know English or Hindi, I think it will not be a problem.
Impact of Reading, Discussion, Lectures, Exercises, etc.

1. The books and other material used for the Institute — Anthropological, sociological, theological, etc. — are really good and of desired standard.

2. The management lectures on topics such as Inter-personal relating, motivation, time-schedule, etc., are a great value to the Pastor, Evangelists, Christian workers, and leaders.

3. It is realized that study of anthropology and sociology are very useful in the Christian work — in dealing with tribal problems, etc.

4. The time devotion in the morning to the Book of Psalms is followed...
by the mention of trends in Church Growth in various parts of India, and 
intercessory prayer, has been very precious.

(5) Personally, I feel that greater attention should have been 
paid to the study of Church Growth in India today, with the 
help of whatever data is available with us at the C. G. Research Inst.
Management Lectures
by
Pty. M/s. Paul

Report
K. P. Polhem

The lectures and the practical demonstrations and feedbacks given by Dv & M/s. Paul on various topics such as
1. Inter personal relations
2. Motivation
3. Time - Schedule

have been very comprehensive, lively, analytical, and of much practical use for Christian workers and leaders. Unfortunately, some of these things are new to the participants, May be known to students/ teachers of Sociology and Psychology.

Now that the participants have learnt the principles, they can apply the principles.
In their day to day work, in their organization and even in their families. Further, the participants can meet other also.

Periodical evaluations can also be undertaken in the pattern displayed by Dr. and Mrs. Paul.

In Christian missions and institutions, some of these may be taken as not 'scientific' or 'critical' as they are used to do things in a "Christian" or "brotherly" way. But Prof. and Mrs. Paul, being Christian believes, have emphasized the Christian implications also among these management topics and so forth will be
extremely useful to all pastors, evangelists, heads of organizational heads and others.

On the whole, I have found that the management class have been extremely profitable to all who participate in the Institute.
WEEK ONE  

Reading and Exercise Requirements

READINGS IN MISSIONARY ANTHROPOLOGY (Smalley)

1. MONDAY:  Introductory  Read -
   1) The Role of Cultural Anthropology...(Nida) 307-313
   2) Applied Anthropology...(Reyburn) 335-340
   3) Ethnographic Questions for Chr.Wkrs.(Grimes) 359-360
      Assignment: Do an application of the above and write a brief report or article. Due: Saturday, June 4th.

2. TUESDAY - WEDNESDAY: Cultures of Mankind Read -
   4) The Transformation of God (Reyburn) 26-30
      - Brief exercise: Copy out a key statement, page 30.
   5) Approach to Social Structure (Nida) 31-36
      - Distinguish the three views (one sentence each).
   6) Social Structure & Evangelism (Nida) 37-51
      - Draw a new diagram adapted to Indian realities
   7) Vocabulary and the Gospel (Smalley) 61-64
      - How does this apply in India? (short paragraph)
   8) Conversion and Culture Change (Kietzman) 124-131
      - Copy one striking sentence.

3. THURSDAY: Christianity in Human Cultures Read -
   9) Cultural Implications/Indigenous Church (Smalley) 147-156
      - What new understanding of an Indigenous Church did you get from this article?
   10) Motivations for Christianity (Reyburn) 167-170
       - Any applications?
   11) The Gospel & the Cultures of Laos (Smalley) 204-210
       - Any parallels in your Church or ministry?
   12) The Meo (Barney) 211-222
       - Does this article help you see how to do a descriptive study? For example?
   13) Are We Really Monotheists? (Nida) 223-228
       - Make one application to your ministry/witness in India.

4. FRIDAY: The Christian Worker Read -
   14) Respect and Ethnocentrism (Smalley) 255-257
       - Define ethnocentrism. Are you sometimes ethnocentric?
   15) Evaluation of Culture (Reyburn) 258-261
       - Should the outsider dictate change?
   16) Chr.Wkrs.& Culture Change (Kietzman & Smalley) 276-281
       - How does this apply to you?

5. SATURDAY: Additional Reading Report Read -
   17) Culture & Human Values (Hoesel) - at least one article.
   18) Something from one of the following - Hoebel, Honigmann, Benedict, Mead or another recognized basic anthropologist.
   19) Something from one Indian anthropological study.
       - Hand in a list of articles, topics and pages read from the above.
WEEK TWO      READING AND EXERCISE REQUIREMENTS

CULTURE AND EVANGELIZATION (Hedlund and Herbert)

1. MONDAY;
   1) Culture in the Service of Evangelization (Fuchs) 11-25
      - Brief Response: How has culture affected evangelization
        in India? Have Christians understood and utilized culture
        in their work of evangelization? (One page maximum)

   2) Tribal Identity in India (Minz) 26-35
      - How have some tribals attempted to preserve their
        identity? (One short paragraph maximum)

2. TUESDAY;
   3) Christianity as a Tribal Response (Downs) 36-45
      - What felt need was met by Christianity in North East India?

   4) Early Evangelization in Chota Nagpur (Van Exem) 46-59
      - Are North India tribals still responsive to Christianity?

3. WEDNESDAY;
   5) Religio-Ethical Concepts of Chamars (Fuchs) 81-90
      - What implications/applications for evangelizing today?

   6) Hindu-Tribal Religious Interaction (Troisi) 91-99, 117-123
      - What encouragement do you gain from this article?

4. THURSDAY;
   7) Why Knowing Animism is Necessary (Strom) 124-129
      - Does this apply to urban India? Your ministry?

   8) The Flaw of the Excluded Middle (Hiebert) 146-158
      - What is the "excluded middle"?

5. FRIDAY;
   9) Reconciliation in Varli Society (Banon) 161-164
      - Does this help you deal with a society/people that does
        not have a (Biblical) sense of sin?

6. FRIDAY/SATURDAY      Additional Reading Report
   10) Anthropology For The Missions (Fuchs), at least one chapter;

   11) Something from either The Church and Cultures (Luzbetak)
       or Customs and Cultures (Nida)

   - Hand in a list of your readings from the above.

7. SATURDAY;  - In lieu of an examination hand in the following:
   12) APPLICATION/EVALUATION. From this subject (your reading,
       discussion, lectures, exercises, everything) what impact
       have you received? How will you apply this in your life,
       witness, ministry?

   13) EXTENSION. This course has been taught in English. Most
       evangelization in India is done in vernacular. Will
       you be able to impart what you have learned to other evan-
       gelists, pastors, local leaders at the vernacular level?
       How will you do this?
WE’VE MOVED...

Including our return from home assignment, we've moved for the fourth time this year! Lord willing, it will be our last for at least a couple of years.

We are again happily in the Sendai-Izumi area close to the Izumi Baptist Church where we will be worshipping and serving, and the Sendai Christian Academy (SCA) where Jessa (7th), Joel (5th) and Rian (2nd) attend. Thank you to those of you who prayed regarding a teacher. The Lord has provided two highly qualified teachers for the eleven students at SCA for this year. One of the teachers will be leaving at the end of the school year, so please continue to pray and if you or someone you know are interested in teaching at SCA, please contact CBFMS at the address below. Our welcome mat continues to be ready to receive visitors to Japan! Please note our new address.

WE’VE BEGUN OUR MINISTRY...

Just finished language school refresher and now it's back to college! But, this time our major will be on sharing Jesus Christ with college students at the several universities and then introducing them to one of the Sendai area CB churches. Yep, we've become student ministers! For years the Sendai churches and our missionaries have been praying for a collegiate ministry to be established here. Our field leadership asked us to consider the ministry instead of church planting in the Tokyo area. We believe the Lord is leading and are accepting the challenge. We will be using our home and the Sendai CB Christian Center (CBCC) for students rallies, activities, Bible studies and anything we can think of to introduce young people to our Savior. Our kick-off event will be a taco party for our corps of Christian collegues. (By the way, "taco" in Japanese can mean octopus, kite or a callous, so its been fun explaining the difference! Anybody for an octopus party?!)
Daniel 1 - Choice young men, physical training, prepared for high positions.

Daniel 2 - Kingdoms of Babylon, Media, Persia, Greece, Rome. (10 kingdoms?) = divisions determined until New Order com.

Daniel 3 - Lead = Babylon, Gold = Gold in many Babylon, Corp. Delilah. Prof. acknowledgment of form of Babylon (divine choice, then political contenders spiritual).

Daniel 4 - Manifest, by King Neb. = a cong. of fault, = errors. Begin King.

Daniel 5 - Themes: perspectives. Son did not learn from father’s error. Again: failure of pagan revelation.

Daniel 6 - God’s proxy under 20 satraps responsible to 3 presidents. Whom Daniel ranks one. Jealousy = phit.

Daniel 7 - God it begins: visions entender, first 3 reigns.

Daniel 8 - God’s good above all human goals: accounts to power. Nearing (these visions of America of change. Similar to bk. 3 raw, …) Foretold.


Daniel 9 - War against God, Greece (Latin broken apart into separate sections).

Daniel 9 - Alexander 3rd in God’s will (man, born, born, born). Pp. by successive victories, etc. etc. Enthusiasm, etc.

Daniel 9 - 70 yrs. of JITGeMn on Jerusalem, drawing to a close.

Daniel 10 - Christoiah, with principality, etc. (20-30 times). Also contact with principalities behind force of world, sometimes distance. God’s purposes certain, victory.
WHAT COULD THESE ITEMS POSSIBLY HAVE IN COMMON? They're all connected with an event that took place on Sunday, February 7th. Our arrival home from church a little earlier than usual caught two teen-aged kids in the act of burglarizing my home. My housegirl, Buncin, and I yelled so loud we must have scared them out of a year's growth. (Jan was late arriving on the scene since she was taking care of a bike that needed to be locked up). One kid took off so fast he left his sandals behind, as well as a pair of my housegirl's gym shorts, an envelope with some money in it (they did get away with over $60.00 worth of Indonesian money), the machete, and the egg - whatever that was for. The screwdriver was bent trying to force open a safe, which they didn't realize was empty since I'd only received it two days before. They stole a jade ring that my sister-in-law had made for me years ago, a couple of costume jewelry necklaces and my camera flash. They took the camera and flash out of the camera bag in my bedroom, but took the camera to the kitchen, leaving the cover behind. It was left along with the machete and egg when they took off on the run. The Coca Cola tin they took was almost filled with Buncin's savings.

Needless to say, we were somewhat shaken up, since robberies usually don't take place in daylight. These kids live in this area, and knew our habit of going to church on Sundays. Zacharia and family had left for Serukam by car shortly after we left. I reported to the police right away, then bought locks and asked a carpenter to come and change locks on all doors with missing keys.

The police went right to work, and by Wednesday had caught the thieves and retrieved the jade ring and one of the necklaces. These two items, along with the machete will be used as evidence when the kids have to appear before the judge in Singkawang in about a month. Buncin and I will also have to be present, and I'm not looking forward to it. I have little hope that we'll be reimbursed for the money taken or the price of the camera flash, but I'm thankful the thieves have been caught. That's a real answer to prayer. They're only fifteen or sixteen years old. I'd like to be able to tell them about the Lord and how He can change their lives. I'd appreciate your prayers concerning the hearing.

Thank you for praying faithfully for me and for the work here. The Lord is blessing, and even through this difficult experience I can rejoice in Him because He taught me some important lessons and His presence was very real. Praise Him that no bodily harm was done to Buncin or myself. He is faithful.
Dan. 11 - ref. to XENIUS, to AlleGISt, then long conflict between North and South until coming of Glorious One (ch. 12)
esp. describes Antiochus Epiphanes (Moses King).

Dan. 14 - JISTRESS; God's interventin, sure.

Martys certain; promise of hope, everlasting life.

Resurrection certain; new age coming.
Daniel 1 - Setting: Babylon, captivity. Experience of Captivity in King's Court = remarkable experience. Glance of Mission of People to God in Exile.
= pagan setting (1:2). 2) pressure, need of accuracy = 2x prayer discipline (1:5-16).
3) key verse: 17 (Wisdom from God) = pr. physical preparation. Position: appointed to gov't service (high position in Babylon).
Daniel 2: The Kingdom of this World.
[Babylon, Media, Persia, Greece - Rome x 10...]
= process of deterioration - until New Order comes.
= Note role of Daniel (17-20) - rare lines. 4) promise: Daniel remained, will
= until Nebuchadnezzar at Babylon (47).
Daniel 3 - Testing + Trials of People's Obedience.
Babylon: gate, all kingdom of gold. People: 3 princes.
4) plan: difficult choice (ap. dealing with political world). 3 kings: unreasonable "decree." 4) God's reward (30) as well as promise.
This suffering People endured.
Daniel 4 - Another dream! Tree! Remarkable chapter.
1) Manifest to King Neb. (a God of truth?)
2) appeal by Daniel Belshazzar (evangelist?)
3) conversion of pagan King? (Neb. = 7:English) Pr. God (Daniel, also ch. 2:44-5).
Daniel 5 - Judgement! Fear Wanting.
= Nebuchadnezzar's prophecy. He did not learn from Satan's experience: Moral Failure.
2) Failure of Babylonian religious system.
Daniel 6 - To Compromise or Not to Compromise.
= Setting: Gov't, multi-ethnic setting. Daniel (20) stripe a 128 steps; 3 presidents.
3) Ob! Israel on Jealousy? Anti-semitic prej. = true test - for Daniel.
4) ultimate for themselves.
= decree of evil replaced by decree favouring His People - Mission Advance.
= God rewards (30) as well as promise.
This suffering People endured.
Daniel 7 - The Saints
regard
- begin Part II: visions & interps, this 3
- God's Lord over all human gods.
- Saints to possess the Kingdom
- also known: Messiah, King.
(Apocalyptic, Apocalyptic figs, 4 vs. 17:11:12:13)
4 vs. Belshazzar: bonds to find events
continuation.

Daniel 8 - Kingdoms to Fall
- vision: goat & ram, horns-
- goat in Media-Persia (vs. 30)
- goat in Greece (later taken into account)
- Greece, Athens = Alex. Gr. = god-worship
- surrounded by
- dominion / Etymology & Science:
- one successor Antiochus...[distant]
- future 9.26 = time of Weeks...]
- Q: do double witness? (Apoc. also applied
- religious desolation, Matt. 24:15, predicted
- by Daniel).

Daniel 9 - Intercession
- To God's judgment on Jerusalem imminent
- Daniel's prayer in the Bible.
- Lang. intercession (highly to God's behalf)
- Gabriel (message of Daniel's prayer)
- God's purpose certain; in God's time...

Daniel 10 - "One Like A Man"
- Christopher (similar to Gr. or Patriarch, rep.)
- Principalities & Powers (usually for evil behind
- false "men in spiritual conflict in world"
- spiritual powers; fail not Daniel; return thee
- certain...].

Daniel 11 - Kings & Kingdoms
- ref. to Xerxes - to Alex. Gr. - then
- to long implicit vision until
- until coming of Messiah (ch. 13).
- esp. Dioscorus Ennodius Epiphanius
- (and Master King).

Daniel 12 - The End!
- Distress - but resurrection.
- Judgments - and everlasting life
- counting the days? = No, count the stars!
- Hope certain...
Dear Friends,

It is a hot Wednesday morning as I sit here at the computer typing this prayer letter. My air conditioner runs continuously to hold my study temperature to bearable levels.

Alice and her team are busy with the dispensary. The increase in the number of people that come and the high cost of medicines has greatly burdened her. Her revolving fund that pays for her stock is not really adequate with the ever increasing costs of medicines and the inability of many to bear the cost of treatment, even though she keeps it as low as possible.

The big event that I have to share with you is the arrival after several years of waiting of the Tagbana New Testament. We have nearly three thousand copies and are waiting for the dedication planned for March or April to sell them. They only cost $2.18 or six hundred francs cfa and should be within the reach of all.

We have not been idle while we have been waiting. Ambegnan and I have done first drafts of Genesis, Joshua, Judges, Ruth, Jonah, and Amos. In rough draft form are Micah, Obadiah, and about half of Exodus. However, some months back I felt constrained to set aside this work for a time to adapt and publish the two new Tagbana primers and to change and publish the rest of our literature in the new orthography. As of last week, I concluded typing special stencils on my computer printer that included all of our old literature except the hymn book. We had published a new supplementary hymn book in the meanwhile, and will plan to combine it with the old, revising the latter and including more French hymns. We're always singing the same few hymns. However, this will have to be a project for 1989. Needless to say, this has given our co-workers at CLE (our literature center at Torogo) a lot to do. We appreciate their willingness to take it on.

We ask your prayers for us during these days of stress and overwork. We are trying to keep up with your response to your kind letters and cards. Thank you for your gifts. We try to answer every letter, but weeks slip by, and with the demands of the work, our responses go out later than we would wish.

Before I close, I should mention our two standing special projects: Katiola Dispensary Special Project and the Tagbana Bible Special Project. As I advance in the translation of the Old Testament and Alice looks to the very real needs her dispensary faces, we ask for your prayers and help.

Yours in Christ,

[Signature]

Support Needed: $883 per month

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OF ASBURY THEOLOGICAL SEMINARY
"Management"

The course taught by Rev. Paul and Miss Paul, is most needed and appropriate for the present felt need of the churches to grow the relationship and development of leaders in total growth of the church.

Rev. Shashikant Shrivastav
Cl. Mr. P.T. Shrivastav
H/5, Rawiraj Housing Society
Navaghat Road
Mulund - E
Bombay - 400 081

Paolo
Free Methodist Church
Bhandup
Bombay
12. After attending the course on Anthropology and reading from different authors, I was motivated to research the culture about 'Badagas' of Nilgiris and other tribes of Nilgiris.

I have already started writing down few things about them.

The ideas of Stephen tricks gave me good suggestion how to write paper on culture.

I gained many new things. I really grateful.

13. In the Coonor Christian Workers Fellowship I'll speak about the course this way I blessed by the course.

After reading from lectures on anthropology.
THE TODAS OF THE NILGIRI HILLS OF SOUTH INDIA

This hill tribe of the Nilgiri Hills, not much more than nine hundred in number, is a pastoral community living in small settlements, called munds, above 7,000 feet and herding half-wild buffaloes on the bleak high grasslands. They count their wealth in buffaloes. They are tall handsome people protecting themselves from the cold and damp of the high hills with heavy handloom cloaks, called puthukulis, traditionally embroidered, usually in black and red.

No one knows whence they came, but they certainly have roamed freely over these high hills long before the other communities which are now to be found there.

They believe that they exist only to serve their buffaloes and part of the herd is sacred. Their temples are dairies, and the priests are dairymen. They do not take readily to cultivation, because so many of the plants growing wild in the hills have religious significance and are used in their rites, and only gradually are they taking advantage of Government incentives.

The women have nothing to do with the buffaloes and are seldom allowed near the temples. They care for the children, cook the food, and, when the sun is warm, sit out-of-doors embroidering the handsome traditional puthikulis. These are the great cloaks of handloom cloth, which protect both men and women from the harsh cold. The embroidery is an elaborate form of needleweaving, and it is usually in intricate designs, developed personally as the work progresses. This involves great concentration and eye strain.

Recently attempts have been made to find markets for this beautiful work, and some of the women, through membership of the Kotagiri Women's Co-operative Cottage Industrial Society, have been encouraged to extend their skilled craft to saleable articles like ladies' and children's skirts, blouses, and jackets, bed spreads and curtains, shoulder and shopping bags, wall hangings, tablecloths, napkins, tablecloths and tea cosies, cushion covers, purses and handbags, in order to help them to improve their economic position.
THE KOTAGIRI WOMEN’S CO-OPERATIVE COTTAGE
INDUSTRIAL SOCIETY LTD.,
No. IND. 301. (Registered 1958)

This Society began as a voluntary organisation in the early 1950s to help unemployed women of the servant community who had for long been provided with employment by the British in Nilgiris either as servants (household) or in other services like milk vending etc. After 1947, when most of the Britishers left India, these poor girls could not find employment easily as they had no specific skills. At that time it happened that two foreign women Miss E.W. Preston and Miss G.M. Taylor, who were also members of the Theosophical Society retired in Nilgiris. Though retired, they were very active and anxious to help these poor women. Both had been teachers and they started teaching a small group of 5 or 6 young girls hand knitting. These two ladies were themselves living on teachers’ pensions and had no capital resources. They utilised their own money to buy a small quantity of wool and began teaching knitting to these girls who were unemployed living at home and in great need of money. The news spread and before long there were many more girls begging for work and wages. The teaching was done at first in Miss Preston’s house, but the work had to be executed at home. This was the nucleus of the present Kotagiri Women’s Cottage Industrial Society. The girls realised that they would be able to work and earn at home while at the same time looking after their families. They were paid immediately the work was returned. Miss Preston and Miss Taylor were then faced with the problems of selling the knitted garments in order to buy raw materials for the increasing number of workers who were coming.

They found themselves without the necessary capital. They employed one or two local people to try and market the goods but of course this meant paying commission. The whole Nilgiri area was in a very bad state of unemployment and actually wool was not a recognised material for clothing.

Miss Preston and Miss Taylor advised to approach the Government Department concerned with Cottage Industries for help. They realised the need for a shop in Kotagiri to attract customers. They approached the Department of Cottage Industries and were advised to register as a Industrial
Co-operative Society so that they could apply for Government grant or help. Therefore in 1958 the Society was registered. It then received a small grant and a loan which enabled the Directors to rent and furnish very simply a small but not very suitable shop in Kotagiri. The loan was repaid within two years and from that time this small Society became self sufficient though there were many financial problems for the founders, who remained purely voluntary administrators throughout.

This remained the position in 1966. They gained the interest and sympathy of local people, a few of whom served as non-working Directors, but the load of work was carried by Miss. Taylor and Miss Preston, who continued to teach new skills including toy-making and needlecrafts. They also began to buy a few other handicrafts to attract visitors to the shop, hoping to sell the Cottage Industries products also.

At that time they were visited by an English friend, Miss D. V. Armstrong, Her Majesty's Inspectress of Schools. Miss Armstrong was impressed with the work and decided to retire to Kotagiri in order to help this struggling young Cottage Industrial Society as well as to work in another organisation for the welfare of the Tribal people of The Nilgiri Hills (The Nilgiri Adivasi Welfare Association).

The number of members had grown and to some extent, sales were increasing, but still more and more poor women were applying for work and wages. It became a matter of urgency to have a better shop, showroom and workroom, because much teaching still had to go on in order that the work produced should be good and readily saleable. On the advice of the Government Officers, candle making was also introduced.

Miss Preston had many Australian Theosophist friends who were also interested in the plight of the Tibetan Refugees in the 1960s and 1970s. They wanted to send warm clothing to Refugees Childrens' Homes in Dharamsala and in Mysore District, but found problems relating to import of foreign goods and Customs duties. Miss Preston suggested to them that, if they sent the money to her, she could send warm, handknitted garments made by the Society's members to the Tibetan children, and this would not only help the Tibetan children but also the women members of the Society and help to keep the struggling Society out of debt.

The Directors also decided to appeal to all their foreign friends for money to build useful and worthy premises for the Society which, in its
small way, was well established and respected by the community. They remain grateful to the then President of the Town Panchayat - Mr. M. K. Nanja Gowder who persuaded his committee to sell the society a good central site at the nominal price of Rs. 200/-. The building is now one of the best shops in Kotagiri and was entirely paid for by foreign donors for the “benefit of the women of Kotagiri”.

During the 1970s the number of members continued to increase and the name of the Society became well known in the Nilgiris and beyond, so the sales, therefore, improved.

The Directors had considerable help from the Director of Cottage Industries, Ooty and his staff, who tried to put us in touch with Government Sales Departments. In the early 1970s Miss Armstrong wondered if the Toda tribal women from the small Pastoral community of roughly 1000 members could be invited to become members of the Society. For centuries the Toda women have been producing beautiful handloom embroidered shawls called ‘puthukulis’ in their traditional designs. They were only used to making these great shawls to protect them from the cold of the high hills where they herded half-wild buffaloes. The directors doubted if they would accept the discipline of cottage industry work, but thought it worth trying, as the women in this community had no personal income and by tradition could not go out for employment. There was a very limited sale for the enormous cloaks which they normally produced for themselves and their menfolk. The Working Directors therefore set to work to design small, useful, saleable items which could be embroidered by these women in their traditional designs such as wall hangings, table cloths, table mats, cushion covers, ladies’ handbags, shopping bags and shawls. The Toda embroidery is eye straining and time consuming and traditionally executed on handloom cloth. It is a kind of needle-weaving and, to build up the designs the separate threads in the base cloth have to be counted each line being different from the last. There was absolutely no local sale for this embroidery, but foreign visitors admired it and did not find it expensive. Thus these sales in Kotagiri were mainly limited to seasonal foreign visitors and friends of the Directors. The Toda women responded to the discipline better than had been envisaged, because they needed the money urgently. At this stage we had considerable help from officials of the Tamil Nadu Poompuhar Sales Department, Madras and the All India Handicrafts Board Sales Department, Salem, who encouraged us to send this beautiful embroidery to special exhibitions and sales in the cities of Bombay, Delhi, Calcutta, Madras and Bangalore which are visited by foreign tourists and Indian people who appreciate and can afford to support this beautiful traditional craft which is in danger of disappearing.
This year the Society was fortunate in obtaining an order from the Central Government through Tamil Nadu Poompuhar for 8000 Toda embroidered calendars to be issued to visitors and to Government departments all over India. This has given nearly one year’s work and wages to many Toda women whose income otherwise is very limited.

The Directors register their appreciation for all that Mr. Bellie of the Cottage Industries Department at Ootacamund did to foster the development and growth of this Society in its early days and now add their appreciation of the interest of Mr. Gabriel Jeyaraj, the Joint Director (Tea) Nilgiris under whose aegis the Society now comes for advice and guidance in Government procedures and the encouragement of sales. He has instructed all Co-operative tea factories and the co-operative shops to buy our candles and woollen knitted garments.

For many years now the Society has made a steady profit. There are times when the Directors have to use their wits to muster the funds to purchase raw materials and to pay wages but they have always managed successfully. Last year the Society distributed 40% bonus to the workers in addition to the wages which they had already received for finished items. The Society, through its Directors has made a good contribution for nearly 30 years in providing work and wages for poor women in the Nilgiris. It is getting increasing numbers of orders from abroad for Toda work and this is due to the enterprise and hard work of the Directors.

Finally the Directors are proud that the Society has no debts, continues to provide work and wages to so many women and has succeeded in stressing the need of SELF HELP AND SELF RESPECT.
VI. Culture & Evangelization

1. Culture in the magnetic age (Feudalism) 16-17
   a. effect: meg. at present? (Church)
   b. Re. opposition to evangelist? (17) = re: D. Melville (19)

2. Why marginals responded? (20)

3. Re. indigenization = failure (21) = what radical proposal? (23)?

4. Total Indigenity (Min.) 26-35
   a. Rev. renewal
   b. Socioeconomic movements (Land)
   c. Political events

VII. Indian Context - Indian

1. Christ as a total figure (Down) 30-45
   a. study: need? a new socio-identity (in face of modernization, new society, empire)?
   b. Christ a born option than adopted religion

2. Earl. Gandhi (Sec. 26) still relevant? = act. changed (land rights)
   a. failure of traditional religion
   b. need for rel. change (52)
   c. concept of God (Sec. 51-52)

3. Note: Use of Cult for need for act. (see p. 50)

5. To which extent can we appropriate a people's God concept? (p. 57)

6. Potential today? = see p. 59

_ further exp. of Minimum - factors for receptivity; p. 64-5 (Strom)

VIII. Indian Context - India

5. Religion - Ethnical Concepts
   a. Chrisma (Judaism) 81-90 = role of "good people" (p. 9)

   1. Implications: large prep. (30% of North India)
   2. Conflict with few religious rituals

   3. Religion legislation - exploited by dependency, high caste
   4. Law must be Christ made new, but become esp. middleclass

   a. All about sects in Indian religion

   5. Sin & salvation concepts: different from Bib.? / priciple for a again. Christ?

   b. Hindu - Tribal Interaction

   1. Impacts somewhat superficial: child of not absorbed

   II. Hindu Context - Animals

   1. NormalAnimals (Strom) 124-129 = see p. 126

   2. If animal?: Normal form shown in changing mold.

   3. Experiences from them experienced?

   4. From experience? (p. 154)

   5. How a special animal (Animals) 118-128 = what? (see p. 150)

   8. How a special animal (Animal) 118-128 = what? (see p. 150)

   a. Where problem when not faced?

   b. More in mission (p. 158)

   c. Same approach? (p. 149)

   d. Familiar? Similar?

   X. Christ in the Context of India


   1. "must follow"
   2. "must" (prob. and) 3.convincing 4. message in their terms? (p. 144)
One of our most frequently asked questions is, "When are you going to leave for Ivory Coast?" We wish we could give a definite answer, but right now all we can say is, "The sooner the better!" Let us explain.

Before we actually arrive at Ivory Coast Academy, we must spend a year in formal language school in France. We can already hear your questions..."Why do you have to learn French? Won't you be teaching American kids in English?" Yes, that's true. Almost everything we do at Ivory Coast Academy can be in English. But as soon as we leave the ICA campus, almost everything we do must be in French. And since we plan to make Ivory Coast our home for the next 30 years or so, we have to be able to speak the national language well.

ICA's academic year usually begins around the end of August. Therefore, in order to complete a required year of language study and still get to Ivory Coast by the time school begins, we must leave the United States by the end of July. And that doesn't take into consideration the amount of time it will take to unpack all our barrels and crates, set up housekeeping, and review our curriculum for the first trimester of school. Now do you see why we say, "The sooner the better"?

As it stands now we have Palm Sunday, Easter Sunday, and Memorial Day Sunday free. All other weekends (and many weekdays as well) we are booked in churches throughout the Northeast. Our last scheduled meeting is June 12th. Please join us in praying that God will provide all our needs so that we can leave for language study by July.

Thank you for your faithful prayer support. You are of vital importance to us.

In Jesus' love,

Support Needed: $1,354 per month

Bill and Dianne

CONSERVATIVE BAPTIST FOREIGN MISSION SOCIETY
Box 5 Wheaton, Illinois 60189-0005
4) The Transformation of God

2. What individual Question? (p. 46)
3. Do you agree with the "social key"? (p. 46)
4. What important commitment principles is here? (p. 46) = (not to know anymore)
5. Does it make a diff. what people believe about God? What changes is suggested? (p. 33)

5) Approaches to Social Structure:

1. R.Q. = theme
2. Prot. upward movement
3. Comment: no gap

Which was greatest: potential for social change? Support gr. problem?

6) Social Structure & Evangelism

   = 30 yr. later; Justified? = 1) Gr. 4 Ev. Church 2) Liberal Theology & Rev. Church
5. Lessons from Pentecostal? (p. 46-47) = relevant mission model (where others failed)
6. What do you think of the change? The church in West Africa (p. 48)?
7. Ident. vs. imitation (p. 49)
8. Note experienced difficulty in accepting current (raised from position) to take away like from (44-50) = Any parallels in India?

7) Vocabulary of the Reading in the Gospel (p. 41-44)

1. What further application did you make? (list: ---)
2. Do the word "sin" a problem?
3. What is meant by "catalog approach"?
4. " " " " Commendation approach?
5. Note p. 43, re. worldview

= see worldview lecture

= do classifying exercise

8) Conclusion & Culture Change

1. What content struck you?
2. Anything else to note?
3. e.g.: service of interaction: 1) money 2) effectiveness 3) complements
Dear Friends,

December 27, 1946

Elliott set sail for Ivory Coast by way of France for language study. At that moment pagan Senufos in Northern Ivory Coast were in darkness with no one to tell them of Christ.

January 9, 1988

The Senufo tribe in its association of Baptists now boasts 10,000 Christians. The association celebrated its 20th anniversary with over a thousand Christians in the parade as they marched in review before the grandstand where the Secretary of State represented the President of Ivory Coast. Another thousand Christians looked on as did crowds of unbelievers. The Lord is building His church!

YOU helped to bring this about. Your financial help made it possible for us to go; your prayers helped send out other missionaries who were co-laborers in that ministry; your prayers helped sustain us physically and spiritually; your prayers helped to release the power of the Holy Spirit to bring those Senufos out of darkness into God's marvelous light.

This must be our final prayer letter coming through CBFMS for we have "reluctantly" retired! (Age and time march on relentlessly!) However, CBFMS will always be our family and the Ivory Coast will always be our field of service through prayer.

We could never know how to say,

THANK YOU

to each and every one of you who had a part in sending us to Africa and in keeping us there for 39 years. It is wonderful to have had a little part in serving with you in the ministry in the Ivory Coast. (And God gave the increase!)

May the Lord shower His blessings and His encouragements and His rewards for your faithfulness and your ministry in the Ivory Coast.

Do keep praying for the African pastors and others whom you have helped bring to Christ - especially in our area of Boundiali which is now left without a missionary. Do keep praying that the Lord will supply funds for younger missionaries to go to help these growing churches bring in thousands more to Christ.

To Christologically Yours,

Elliott and Eula Mae Blanchard

CONSERVATIVE BAPTIST FOREIGN MISSION SOCIETY • P.O. Box 5 Wheaton, Illinois 60189-0005
10) Motivations to Christ, 197-170
- Issue of people: issue of people
- Issue of God: issue of people
- Issue of knowledge: issue of people
- Issue of life: issue of people

11) Gospel Culture & Law 204-210
- 3 distinct areas: same physical area; distinct cultures; distinct problems
- Communication problem: Gospel not "relevant" to issue, hence fail to appeal
- [Many parallels in India, where Gospel fails to appeal]

12) The NIV 211-222
- How did Romans 12:1-2 do with sin study?
- Genealogies, clear justification of rule, need info. = Romans 1:1-2
- Stated problem: "Has Jesus Christ spoiled as an innovator in Nicae culture?"
- Tense verbal: chronological research: context into Out, long analysis, logical
- Gene experiences: longer issues, incidents, migration, developments
- "Converted" same function (in reception): Christ, direct conclusions
- Mythology, report-fable, actually did nothing: prob. stated need to do.

13) Are we monotheistic? 223-228
- Apply: to witness to Muslims?
- 1. Literature, no, symbolic, mingled words: "God, the god of gods"
- 2. mingled symbols (forms): "false gods" forms "idols"

14) Respect x Ethnocentric 255-257
- Define:

15) Evaluation x Culture 259-261
- 1. What should initiate change?
- 2. 3 roles (3rd person):
- Learner - Deuteronomy
- Teller - Deuteronomy
- (Schedule)
Dear Friends,

The time has come and gone for another prayer letter. First trimester quickly passed as did the five-week Christmas break. I have thoroughly enjoyed my class this year. We added one in January putting us up to 21. They are about as evenly divided as possible. I have 10 grade five students and 11 grade six. I have 10 boys and 11 girls. And that's not all, I have 10 non-Americans and 11 Americans. So we are a pretty diverse group. Right now we're challenging each other to only say kind things to and about our classmates, even in jest. What a challenge to me! I'm so quick to come back with a sarcastic remark in teasing. You can bet your boots they catch me every time. We're also memorizing verses together to help us and I have seen a difference in our overall classroom atmosphere.

One of the advantages (?) of being a Sophomore class sponsor is getting to help organize the annual Penny Fair (which, truthfully, has nothing to do with pennies). It's more like a carnival and our theme this year is the Wild, Wild West. We're planning some different activities and have really enjoyed working together with our small class of 16. I also teach a Sunday School class for six sophomore girls so there are many opportunities to share in their lives.

As I close I'd like to list a few points of praise and leave you with some requests. I want to thank you all for your faithfulness towards me. It is an encouragement to me personally and a joy to see how God is using you in my life. May He bless you beyond all you can imagine!

Lovingly,

Janet

Praise for:  
* good health for me  
* a class that is teachable  
* meaningful Bible study and prayer times with other staff ladies  
* an enjoyment in my job  
* Three months without allergy problems  
* God's encouragement to me through His Word and my quiet times with Him  
* pictures by Valerie Jones (MAC)

Support Needed: $731 per month

Pray for:  
* general health of students and staff.  
  Me too 😊  
* strength to handle all responsibilities  
* plans for next year  
  - scheduling  
  - housing  
  - transportation  
  - packing up here  
  - teachable spirit before the Lord
1. Introduction (ch. 1)
2. Kingdom of the Beast (ch. 2)
3. Time, Times, and the Half-time of Jacob (ch. 3)
4. The Kingdom of God (ch. 4) (see ch. 2:44-45)
5. Judgement: Tenth-Wasting (ch. 5)
6. Compromise or Not to Compromise (ch. 6)
7. The Saints (ch. 7)
8. Kingdom to Sell (ch. 8)
9. Intercession (ch. 9)
10. Vision of One Like a Man (ch. 10)
11. King and Kings (ch. 11)
12. The End (ch. 12)

Revelation: What Christ Thinks of the Church (Cont.)
1. Revelation - Great Christ (Rev. 1)
2. Godhead - Lord (Rev. 2)
3. Anima - Suffering (Rev. 2)
4. Bergamum - Truth (Rev. 2)
5. Thyatira - Holiness (Rev. 2)
6. Sardis - Reality (Rev. 3)
7. Philadelphia - Opportunity (Rev. 3)
8. Laodicea - Worldliness (Rev. 3)
9. Oppression - New Jerusalem (Rev. 4)
10. The Great Indulgence - Every nation (Rev. 7, Rev. 5)
11. The Kingdom is Coming (Rev. 11) (Rev. 14)
12. Light of the Nations - New Jerusalem (Rev. 14)