MENNONITE LIFE

June 1972

This Issue

focuses first of all on Brazil, the giant nation of South America where the Ninth Mennonite World Conference is to meet July 18-23 in the city of Curitiba. Although coincidental, it is worth noting that the conference is being held in the year of Brazil's 150th anniversary of independence from Portugal.

¶ The lead article on Brazil is reprinted by permission from *The Lamp*, a publication of Standard Oil Co. (N.J.). The top photo on the cover and the illustrations on pages 35 and 37 are from the same source. Offering a fine overview of a developing nation, the article by W. L. Copithorne presents many aspects of Brazil's current progress, both in terms of new social programs and its booming economy. This background material is published here with the intention of widening the context for understanding the church's mission-service endeavors in South America as well as the Mennonite settlements there.

¶ Paul W. Pruyser of the Menninger Foundation, Topeka, Kan., shares insights on the history of Christian involvement in caring for the mentally ill. He gave this address at a dinner meeting in Chicago in connection with this year's MCC Annual Meeting, one of several occasions marking the 25th anniversary of Mennonite Mental Health Services.

¶ Aspects of church growth in Asia and Africa are treated, respectively, by a missions administrator and an overseas missionary. Wilbert Shenk outlines the major factors in the remarkable expansion of the church in Indonesia. David Shank reports on the 50th anniversary observance of the Kimbanguist movement in the Congo (now Zaire).

¶ In one of the major addresses of Probe '72, the first inter-Mennonite consultation on evangelism, John H. Yoder looks at evangelism as proclaiming the plus quality of the gospel.

¶ The annual section, "Mennonite Bibliography and Research in Progress," originally planned for this issue, has been rescheduled since illness prevented the consulting editor, Cornelius Krahn, from completing the compilation. This section is to appear in the March 1973 issue in expanded form covering two years.

¶ Cover: The skyscrapers of mushrooming Sao Paulo, Brazil's largest city, stand today in sharp contrast to the arduous pioneer life in the interior, as depicted in Johannes Janzen's painting of clearing land for an early (and unsuccessful) Mennonite settlement of the 1930s.

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MENNONITE LIFE

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A Quarterly Magazine
Focusing on the Anabaptist-Mennonite Heritage & Its Contemporary Expression

Contents

Generators at two new dams on the Parana River in southern Brazil will form one of the world's largest hydroelectric systems.

The 'country of the future' is beginning to realize its huge potential

Brazil

By W. L. COPITHORNE

On September 7 this year, Brazil will celebrate the 150th anniversary of its declaration of independence from Portugal. By itself the declaration achieved what most colonies have won only by revolutionary war. Chafing under restrictions from Lisbon on that day in 1822, the ruler of the colony, young Dom Pedro, son of Dom Joao VI of Portugal and Brazil, declared Brazil independent. With no resistance from Portugal, he was proclaimed monarch and emperor.

The constitution Dom Pedro granted Brazil two years later was a blend of the monarchial and representative, with laws made by two houses of parliament. His son, Dom Pedro II, who succeeded him as a highly popular king and emperor, ruled constitutionally for close to half a century when, in 1889, a year after the abolition of slavery, the Republic of Brazil was peacefully established. Changes of power since that time have been marked by very much the same spirit. While Brazil has taken up arms against foreign aggression, it has come to agreement on major internal differences without recourse to war.

A visitor, returning to Brazil after an absence of some time, is struck by the evidence of change, which confronts him at every turn in this anniversary year—the modern busses that have replaced the *bondes,* those old open trolley cars from which scores of people used to cling during rush hour in Rio de Janeiro; the new roads that take him from downtown Rio to the beachfronts of Copacabana, Ipanema, and Leblon with hardly a stop; the divided six-lane highway that fronts the hotels and apartment houses on Copacabana beach; and the extensive clearing out of the *favelas* which had made shanty towns out of the beautiful hills and mountains surrounding Rio de Janeiro.

Signs of economic growth are everywhere. The city of Sao Paulo, less than an hour's flight south from Rio on the "Air Bridge" shuttle service, is well on its way to becoming the fourth largest city in the world after Tokyo, New York, and London. Its population is 6.8 million, nearly twice what it was ten years ago. Even then the size and number of its buildings were impressive, as were the great industrial plants springing up around the city. Today, as one descends toward its airport, the city seems to stretch to the horizon.

The old colonial park of Recife, capital of the State of

Pernambuco, 1,200 miles up the coast, is also growing rapidly. Center for the activities of SUDENE, the agency for the development of the Northeast area, Recife and its suburbs boast hundreds of new industrial plants. And Salvador, the original capital of Brazil in the State of Bahia, rising in languorous majesty from its magnificent harbor a few hundred miles down the coast from Recife, is feeling the impact of the economic groundswell. Neighboring Aratu is a carefully planned industrial complex that will eventually cover 168 square miles. The largest project of its kind in South America, Aratu is zoned for light, medium, and heavy industry, housing, and parks.

Then there is the new capital, Brasilia, set on a high plain in the geographical center of the country. Rising from the red soil in a matter of months ten years ago, it is now a spacious, beautifully landscaped city of 600,000.

Indeed, apart from Sugar Loaf, the huge statue of Christ atop Corcovado, and the kite-sellers on Copacabana Beach, all that appears unchanged are the incessant soccer games played on every open lot in city, town, and hamlet—not only by children but by what seems to be the entire Brazilian male population with the free time and physical ability to scurry about kicking a ball.

Soccer, or *futebol* as it is called, is a consuming passion with the Brazilians, and great domestic and international matches draw crowds of up to 200,000 excited people to Rio's Maracana, the world's largest stadium. Brazil is preeminent in the world's most popular sport, having won its third World Championship in 1970.

Soccer aside, it is Brazil's rapid economic growth that is stirring excitement in the country. If you talk with a Brazilian economist, one of Finance Minister Antonio Delfim Neto's group, he will tell you that exports rose in 1970 by almost 19 per cent. He will talk of year after recent year of balance of payments surpluses, and he will stress the steady lessening of the country's long-time dependence on the traditional coffee exports. He will point with particular pride to the production for export as well as local use of Brazil's major industries: steel and other metals, machinery and vehicles, shipbuilding, chemical products and textiles.

A country with tremendous natural resources and a geographical area more than half of South America—greater actually than all of Western Europe, or of the United States without Alaska—Brazil is at last beginning to realize its huge economic potential. Major industrialization of the country did not begin until the late 1950s. After sizeable development up to the early 1960s, there followed a period of rampant inflation and minimal economic growth.

Since 1964, however, economic growth has been renewed and accelerated, largely by means of frequent unconventional tax and financial policies. In the past few years gross national product has risen a healthy 9 per cent annually, and inflation, although still considerable by developed country standards, has been reduced to a relatively manageable level. As of the past year, Brazil has outstripped Japan as the fastest growing economy in the world. The old canard that Brazil is the country of the future—and always will be—has begun to lose its sting.

Talk with a Brazilian sociologist and you will find him optimistic, if not so ebulient as his economist colleague. While admitting that Brazil has many social problems, he will stress the measures that have been brought into play to cope with them. The country's population is 93 million; although the rate of increase has decelerated, 200 million are predicted by the year 2000. This growth, along with a steady stream of migration from the underdeveloped Northeast to the coastal areas of the Southeast and South, has created dense urban concentrations. The 1970 census showed Brazil with seven cities whose populations exceed one million. Health, education, and housing programs are under way to improve the lot of the majority of the people.

For example, Brazil is reaching out to the 30 per cent of its adult population who can neither read nor write with a nationwide program of *alfabetizacao*. And the country is attempting to gain social as well as economic cohesion through an interregional transportation network, including highways, railroads, airports, and water-traffic facilities. The length of Brazil's most ambitious new roadway reminds one how vast the country is. If the United States had a direct road from Washington, D.C., to Los Angeles, California, it would be about as long as the Transamazon Highway will be.

The monumental problems that have long plagued Brazil continue to do so, of course. Rapid economic growth is inevitably accompanied by severe dislocations, and even the most resourceful social programs can have relatively little immediate effect on the two-thirds of Brazil's population so long disadvantaged. Walking about a large Brazilian city or journeying into the country, one is reminded of President Emilio Garrastazu Medici's March 1970 statement: "The economy may be going strongly, but most of the people are still not going so well."

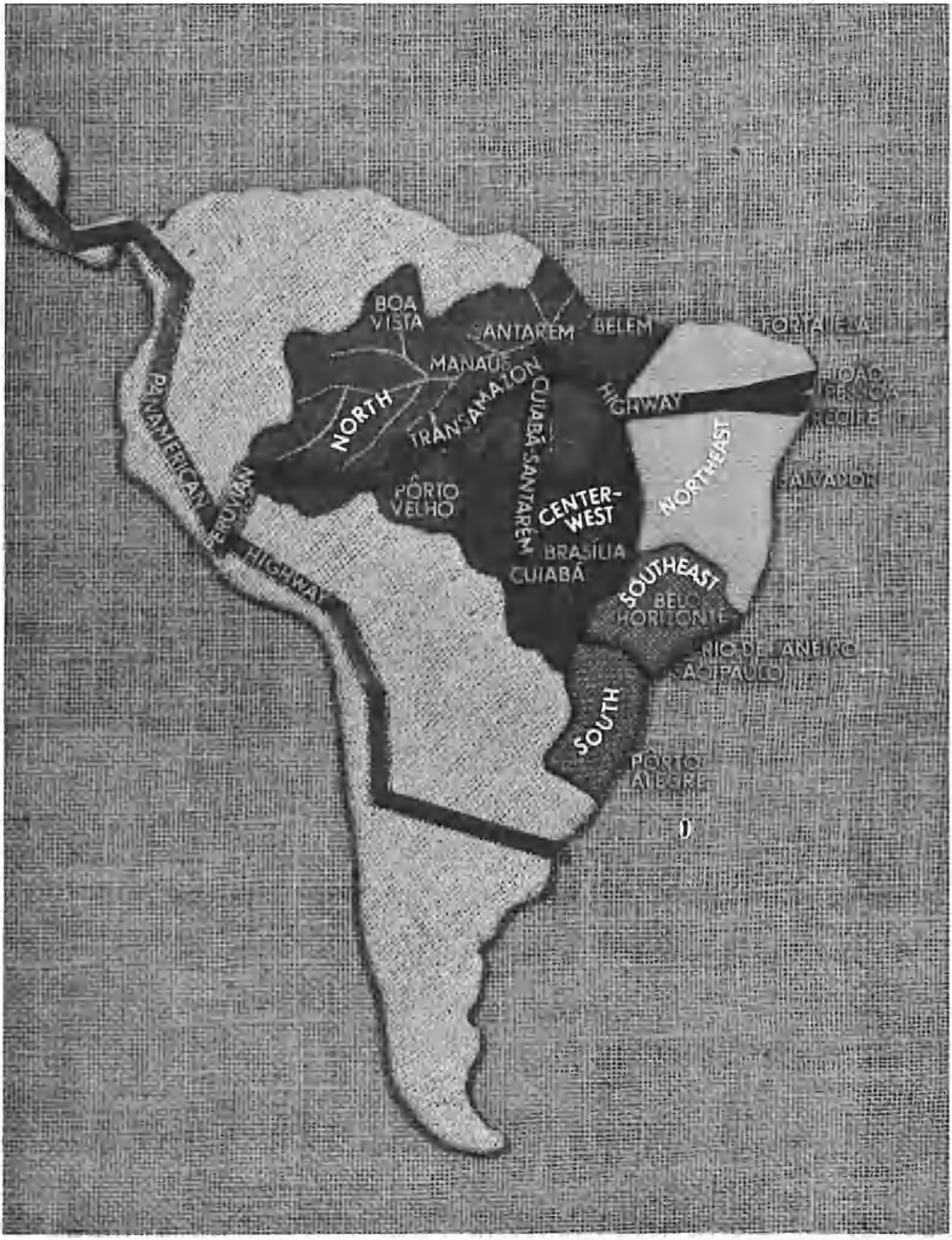
Signs of uneven distribution of wealth are evident, as are insufficient housing and educational facilities, inadequate medical care, and both unemployment and underemployment. Contrasts are often dramatic: on the outskirts of Recife, hillside slums rise behind handsome new industrial buildings.

Even the most caustic critics of Brazil's current administration admit, however, that the country is moving on a broader front than ever before toward a viable, diversified economy. They also concede that the administration is aware of pressing social problems and is doing a good deal to attempt to alleviate them.

The depth and complexity of these problems are indicated by a few figures on the historical imbalance of population and income in the various geographic areas of the country.

A look at the map of Brazil will show that the country is divided into five regions. With about one-fifth of the land area, the South and Southeast have 60 per cent of the population and generate more than four-fifths of the national income. The Center West, including Mato Grosso, and the North, with its Amazon rain forest, have two-thirds of Brazil's land but only 9 per cent of the population and a commensurately small share of the income. The semiarid Northeast has almost one-fifth of Brazil's area and 30 per cent of the population, but this underdeveloped section produces only one-sixth of the country's income.

Brazil's major social concern is the plight of the people in the Northeast, where there is neither food nor work enough to sustain them at more than a bare subsistence level. To im-


BOA VISTA
SANTAREM
BELEM
FORTALEZA
MANAUS
NORTH
TRANSAMAZON
CUIABÁ-SANTARÉM
HIGHWAY
NORTHEAST
PÔRTO VELHO
CENTER-WEST
BRASÍLIA
CUIABÁ
SOUTHEAST
BELO HORIZONTE
SOUTH
PÔRTO ALEGRE
PANAMERICAN
HIGHWAY

prove their lot, the federal agency known as SUDENE (Superintendency for the Development of the Northeast) was created in 1959 to plan and coordinate development programs and investments in the area. Until 1964 the program made modest but significant progress. Since then approximately a billion dollars in government funds and private investment has been poured into the Northeast for agricultural and cattle-raising projects and to set up and expand industry.

According to General Evandro Moreira de Souza Lima, director of SUDENE, more than 1,300 projects have been approved, three-fourths of them industrial, the remainder agricultural, fishing, and tourism. "What we need," he says, "are capital and technical skills, and we are as receptive to foreign investment as to domestic. In the last ten years SUDENE has helped make possible the construction of over 2,000 miles of paved road. Our pace has stepped up since 1967. The agricultural, industrial, and hydroelectric projects that we have approved have already been responsible for the creation of more than 200,000 jobs in the area."

As one travels through the industrial complexes of Cabo and Paulista near Recife, and Aratu, outside Salvador in Bahia, large yellow signs in front of gleaming new industrial plants proclaim them projects of SUDENE and give figures on their funding. They produce paint, light bulbs, household appliances, chemicals, electronic devices, textiles, and many other items. Such familiar names in the United States as General Electric, Dow Chemical, and Union Carbide alternate with Bacardi, Etablissements Cryla S. A., and Societe Europeene d'Expansion Horlogere. These coastal areas of Brazil, with ready access through their fine harbors to European, African, and American ports, are well situated for export trade.

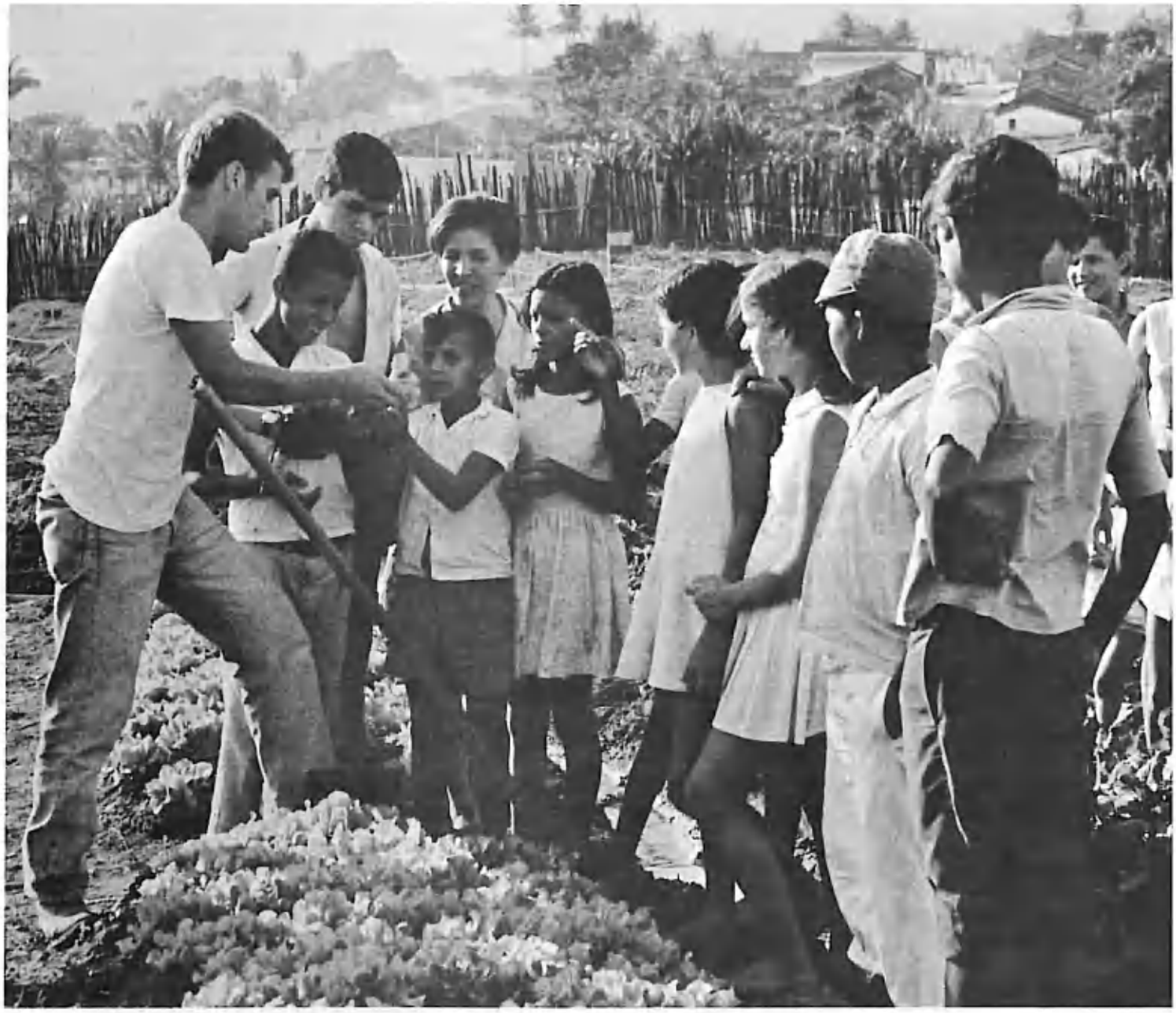
As an inducement to private investment in the underdeveloped Northeast and Amazon areas, companies established in Brazil may channel up to 50 per cent of their income tax obligation to investment in their own projects or those of other entrepreneurs. Further incentives include total exemption from income and other taxes for new industrial and agricultural projects if the project is considered beneficial to development, and duty-free import of equipment for new plants, as long as comparable items are not manufactured in Brazil. Similar schemes, with lower tax incentives, are designed to encourage investment in the fishing industry, in reforestation, and in tourism.

A severe drought in the Northeast in 1969 cost farmers a major part of their crops, and famine which followed a lesser drought in 1970 led to a reordering of priorities. An $800-million, four-year National Integration Program was set in motion to supplement SUDENE's promotion of agricultural production in the Northeast by redistributing land and giving farmers technical and financial help.

Witmarsum, a rural Mennonite colony 40 miles west of Curitiba, Brazil as it appeared in 1958. *(See page 61.)*

An allied program known as PROTERRA is designed to induce Northeasterners to resettle in the Amazon Valley and areas to the south. A twelve-mile-wide strip of land along the Transamazon Highway has been set aside for homesteading, and settlers with families and farming experience from all parts of the country are being given acreage, a small house, and loans to improve the land. The government hopes to move at least 10,000 families in 1972.

The single most dramatic project being undertaken is the Transamazon Highway, which will extend 3,100 miles from Joao Pessoa on the Atlantic coast to the Peruvian border. As the map shows, it runs roughly 200 miles south of the Amazon River and almost paralled to it. Crossing the 930-mile highway now being paved from Brasilia to Belem, it will link the developed South to the Northeast and give both



An MCC Paxman supervises a gardening project in Northeast Brazil, the most economically depressed area of the country.

access to the Amazon Basin. It will open an area almost two-thirds the size of the continental United States for resettlement and outlet to lumber and mining resources. Begun in November 1970, with about 350 miles completed by the end of 1971 and ground cleared for another 1,000, the Transamazon should be finished by 1974.

It is an engineering project as heroic as the construction of the Panama Canal. Hacking through jungle with giant bulldozers and earthmovers, the construction crews face great hardships: humid heat, insects, malaria and other tropical diseases, and heavy rains which create seas of mud to bog down their machinery.

More than $500 million will be spent on the highway. Like other large projects, it attracts critics who feel it diverts resources from more pressing needs and who worry about its ecological effects. The Transamazon's proponents see it as an effective way to use the surplus labor of the impoverished Northeast, to open virgin land of great potential value, and to link the interior of the North and West to the coast and to neighboring countries.

The industrialized South also has its social problems, notably inadequate housing for its burgeoning population. Six years ago there were a million slum dwellers in Rio de Janeiro. Their number has been halved as *favelas* have been razed and apartment complexes and small single houses built. A typical two-bedroom apartment costs about $18 a month, with the rent going toward its purchase in twenty years. Since 1964 the BNH (National Housing Bank) has financed more than three-quarters of a million units for the impoverished people in Brazil's large cities and hopes almost to double this figure by next year.

Yet another recently established program, of particular benefit to urban workers, is the Project for Social Integration, which is essentially a federal savings system, funded from corporate income and sales taxes. Steps are also being taken to extend the comprehensive national social security system to include workers in rural areas.

The campaign against illiteracy is being waged by

MOBRAL, the Brazilian Alphabetization Movement, headed by the influential young economist Mario Henrique Simonsen. "The program was designed," he says, "to give illiteracy in Brazil a shock treatment. We are attempting to teach about a million-and-a-half people to read and write each year. If we maintain our present rate and, at the same time, extend the grammer school network to eliminate the origin of adult illiteracy, we will be able to reduce illiteracy to less than 10 per cent by 1980."

The government coordinates the MOBRAL program, furnishing textbooks and learning materials. Throughout the country 3,600 special municipal committees have been established to recruit pupils and teachers and, using existing facilities, to conduct the courses on a voluntary basis. To stimulate funds for the program, the government allows contributing companies to reduce their corporate income tax bills by 1 per cent.

"In the long run," says Simonsen, "this is probably the most important social program the administration has established. We aim mostly at young adults, but anyone is welcome. One of the most touching experiences you can have is to see a ninety-year-old couple bent over a table, clutching a pencil in their gnarled hands and learning how to manipulate it. Many people who need glasses can't afford them, and in some areas we have set up 'glasses pools.' People try out the discarded glasses of others and take those that come closest to suiting them." The MOBRAL courses, most of which are given at night, run for five months. About a million-and-a-half Brazilians had taken them in the first year.

Elementary, secondary, and university education now represents the largest part of Brazil's national budget, almost 13 per cent, more than double the proportion spent ten years ago, according to Minister of Education and Culture Jarbas Passarinho. In 1960 about a million students were enrolled in secondary school. Ten years later there were more than three-and-a-half million. Approximately the same increase has taken place over this period in higher education—from fewer than 100,000 students to about 300,000. There are now sixty-two universities in Brazil, at least one in each state, although the number of students who graduate constitute hardly more than 1 per cent of their age group. Technical schools have proliferated in recent years and have made progress in producing many of the vocational and commercially trained workers who are needed to sustain the country's economic growth.

The fact that one-half of Brazil's population is under twenty-five underscores the need for education and for programs to provide an outlet for youthful energy and enthusiasm. An initiative designed to do this is Project Rondon, named for Marshal Candido Mariano da Silva Rondon, who earlier in this century practiced a policy of pacification in his association with Indian tribes. Somewhat like the VISTA program in the United States, it enlists university students to serve in the Northeast and other deprived areas, where they practice their particular skills such as engineering, medicine, and teaching. Many work in the MOBRAL movement.

What particularly stirs the interest of commercial, industrial, and financial communities worldwide, of course, is

Continued on page 60.

The Grandeur and the Squalor

BRAZIL AS I SAW IT

By Norma F. Martin

I saw the grandeur of a great, growing, and grappling country of contrasts—Brazil. I felt the richness of good will rise up to meet me as I flew from the northern parts to the southern parts. I met the charming country of 21 states and four territories with 93 million people—Portuguese, Brazilian, Negro, Indian, Japanese, and Italian. (Brazil has no race distinction.) I read the slogan, "God is a Brazilian," and wondered. . . .

Amidst hot but wonderful weather, rice and beans and beans and rice for meals, I felt the warmth of a people with a mastery for making me feel relaxed. I saw courtesy as a taxi driver stopped in the middle of a road and waited for a dog to get up and leave.

"Others first" seemed to be their motto. Service was paramount as these people surrounded me. Their manners were enchanting. I saw people—happy, harmonious, and spontaneous people—packed and stacked in depots, buses, trains, and streets.

Brazil's leading city, Rio, with over six million people, is the social center for the elite and a magnet for the poor. The skyscrapers, banks, and swanky apartments seem so incongruous with the cardboard shacks that hug the hills of the city. These *facelas* house 70 per cent of Rio's people. I felt all the waves of the Atlantic Ocean could never wash away the stench of urine-penetrated streets.

I saw Christ the Redeemer Statue on Corcovado Mountain in Rio. Five years and $250,000 erected Him there. His weight of 1,145 tons of gray cement included 30 tons as the weight of his head alone. His arms were outstretched. It seemed all the city of Rio could be enclosed withon the 92-foot span from hand to hand.

I felt so tiny and creature-like, yet "free as a breeze" as I rode the roaring, foamy waves of the Atlantic Ocean on Copacabana Beach at Rio.

From Rio, I flew west 200 miles to Sao Paulo. Sao Paulo is the "Chicago" of Brazil, with thousands of factories and

Norma F. Martin, R.N., Elkhart, Ind., visited Brazil with a brother in Pax service and worked as a nurse in Araguacema to relieve vacationing nurses.

Tom Lehman, MCC volunteer from Ohio, discusses the merits of fertilizer with farmer Amaro in his banana grove near the town of Amaragi in Northeast Brazil.

over eight million people. (In 1957, Sao Paulo had a population of only 3,000,000.)

Campinas, 65 miles north of Sao Paulo, is the language study center for many Brazilian missionaries. I saw a missionary in anguish. I felt her distress and despair as she suffered physical symptoms from emotional causes: "I've got to make it! What if I can't . . . a failure? I can't . . . I gotta!"

I saw the Araguacema Church . . . poor people . . . humble people . . . seeking people. I felt God had gone to the farthest interior when He went with missionaries to Araguacema, just nine degrees below the equator.

The 17-month-old boy died. It was absurd to think he had a chance. Unless a miracle would set in, of course. His nine-month-pregnant mother, who had had no pre-natal check ups, carried him to us. His entire body was immensely swollen. Sores were legion—open sores that flies sat on. He weighed only 16 pounds. He whined and whimpered; he was too weak to really cry. Protein deficiency was the diagnosis by the nurse. Powdered milk was the treatment. The mother stated that the family had no milk, nor any other food; that her husband had gone out to the *certao* (backwoods) to find native food such as nuts and bananas.

As in the case of all Araguacema children, the boy had worms. We gave him worm medicine as well as something to reduce the swelling. We instructed the mother, who had a large protruding goiter, when to bring him back.

When she returned with the rack-of-bones-boy in her arms, she reported that he had expelled 107 worms. His weight was down to eight pounds for a 17-month old! He lay listlessly. Emesis rolled from his mouth and nose in an oozing stream. He was gone . . . .

That night as I went to sleep, my mind reeled: Brazil . . . Araguacema . . . poverty . . . heat . . . fatigue . . . lizards and frogs in the shower and kitchen with hundreds of two-inch long cockroaches . . . poisonous spiders as large as the palm of the hand . . . rats gnawing and bats swooping at night to interrupt sleep . . . invasion of millions of army ants into the house . . . mosquitoes constantly swarming outside (sometimes inside) the netting over the bed. Their buzzing lulled me to sleep as I prayed that I would not get that dreadful malaria . . . .

One day four of us flew with the MAF (Missionary Aviation Fellowship) pilot 240 miles N-NW of Araguacema to the Xingu (Chen-goo) River and to a tribe of 320 Kayapo speaking K.K.K. Indians (K.K.K. means Kuben-Kran-Kane—shaven heads.) They surrounded our plane when we landed. The women had their "clothes" painted on with an orange indelible dye and black charcoal. The men wore tailored (real) clothes. These people felt our white skin, our long non-shaven hair, (and our clothes of material rather than paint. We quietly smiled during this procedure. They decided to accept us. They hugged us—and got their clothes smeared onto our clothes! We went into their 15 thatch-roofed, dark dwellings.

That night we had armidillo meat which they had hunted. They have no money. We bartered combs, razor blades and shotgun shells for their feather-headbands, and carved out wooden swords as souvenirs.

This Indian tribe with its chief and daily chants lives by the five famous waterfalls, the Smoke Falls. The mist from those mighty falls appears as smoke rising from the earth. Mountains caress this group of dwellings on each side.

These Virgin Indians are under the I.P.S. (Indian Protection Service) with very strict admission rules. In 1961, the Brazilian Government set aside 8,500 square miles of dense tropical forest to form the Xingu National Park for the protection of the primitive tribes as well as the flora and fauna all along the gorgeous 1,000-mile Xingu River.

Daily the Unevangelized Fields Mission missionary family spends time teaching, singing, and talking to these Indians. Contact with the outside world is with the MAF plane, in which we flew in, which brings mail, eggs, and other foods in for the missionary and his nurse wife every three weeks.

In much of Brazil's virgin land not touched by civilization, one gets the realization that Brazil must be seen to equalize out the feeling of people, people everywhere. And God seems to have so beautifully arrayed these virgin areas. For surely He spends time there to "behold that it is very good that was made."

The Church, The Mennonites, And The Mentally Ill

An Appraisal on the Silver Anniversary of MMHS

By PAUL W. PRUYSER

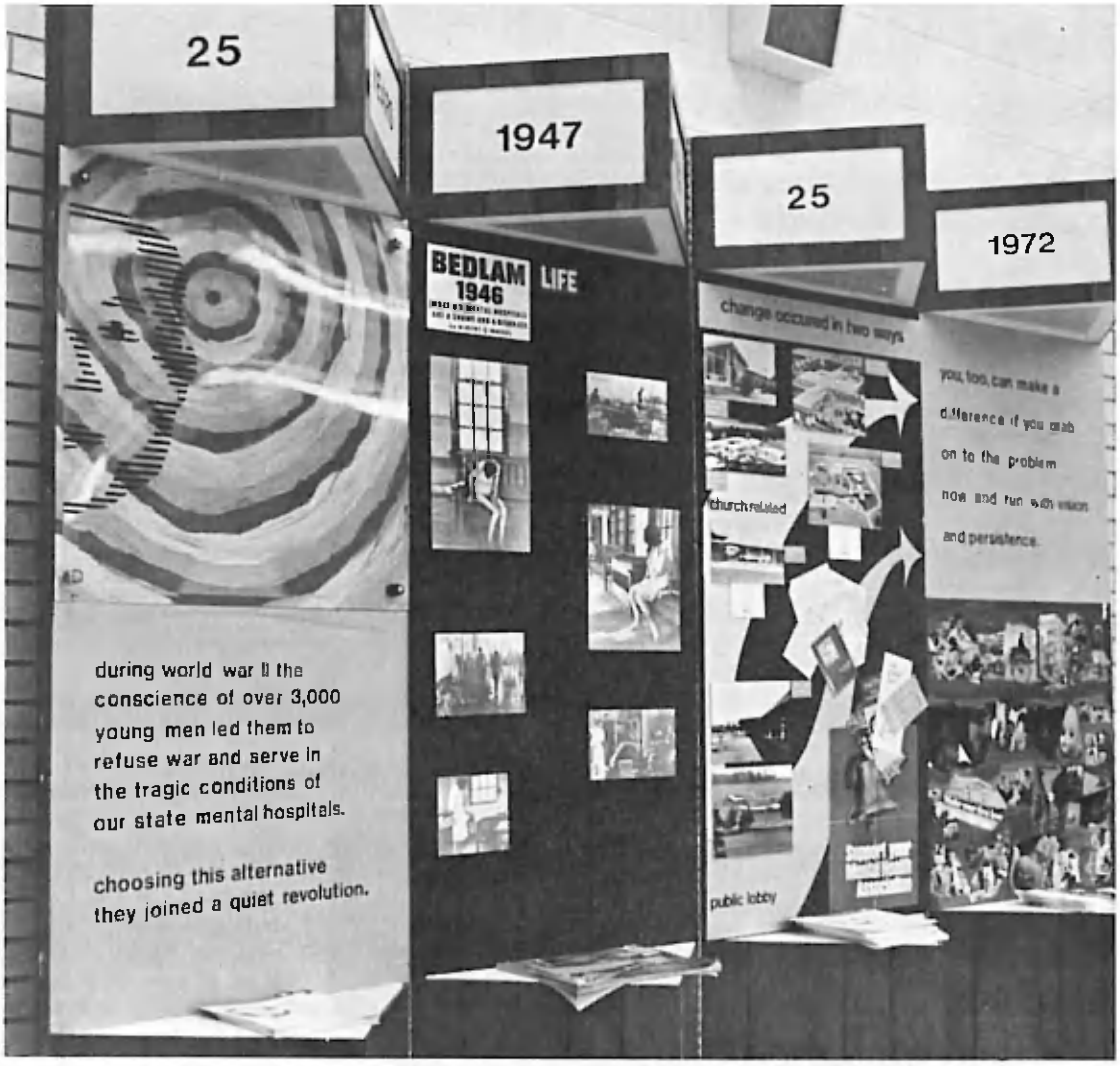
SILVER ANNIVERSARIES are times for looking backward and forward, for nostalgia, stocktaking and projecting. As markings in time, they make us pause and think to regard the process we are a part of, so that life will not be felt as just one thing after another, but as a purposive journey leading somewhere by a path that was chosen to be a means to an end. But above all, anniversaries are times for rejoicing, for affirming that life is good. They are occasions for counting one's blessings, to use an old-fashioned but telling phrase.

And so, when I come as a privileged guest to the silver anniversary of the Mennonite Mental Health Services, Inc., I am to rejoice with you, to feast with you, to help you celebrate an event that is a process and a process that is an event. And since I am an invited guest, an outsider to your enterprise, I cannot be accused of boastfulness or pride or self-congratulation when I will engage in praise. But I will make the most of this privileged status, and announce beforehand that I have come to tell you how much I admire you.

The role of the Church in caring for the mentally ill is an ancient one, dating back to the earliest days of Christianity. But the forms of caring, the techniques of healing, and the ideas behind the Church's concern with the mentally ill have gone through some radical metamorphoses in the course of nearly two thousand years of involvement. Each era was a response to new factors which had come into being, and each era in turn created a unique situation in which the role of the Church, though continuous in time, was qualitatively different from previous periods. In other words, one cannot say that the Mennonite Mental Health Services, when it was founded 25 years ago, merely continued a historical line or pattern that had persisted, unruffled, since New Testament times, as if only a little historical awareness and some re-channeling of energies were needed to resume a traditional mission. On the contrary, the organizational decision of 1946 was part of a new creation which required considerable insight, great courage and tremendous foresight.

A rough historical sketch will have to begin with the fact that in New Testament days and for several centuries thereafter the mentally ill were largely seen as people possessed by evil or demonic spirits. Many of the afflicted were ostracized from their communities, forced to wander, or banned into the wilderness, left to themselves to barely survive or die. And even when we assume that in those days some citizens must have rendered occasional acts of mercy to these poor wanderers, while others only mocked and harassed them, the endeavor to heal any one of them was just as magical as the assumed cause of their condition. It consisted of exorcism, the 'throwing-out of devils, by eliciting ceremonial fights between good and evil spirits under the auspices of priests, prophets, praying congregations or native healers using charms or herbs. It is impossible to say how long this era lasted; sadly, an undercurrent of these ancient views persist even today in folk-religion and folk-medicine.

With the slow advance of rational medicine as well as through the formulation of rational theology, a division of labor and specialization of functions ensued. Diagnosing and healing became the business of physicians, while the Church began to assume the day-by-day care and nurture of the sick, both the physically and the mentally ill. By the late Middle Ages we find the institution of the so-called hospice (from the Latin *hospitium*—hospitality to guests) run by members of religious orders and devout laymen. Some of these specialized in the care of the mentally ill, and some religious orders were founded expressly and exclusively for that purpose. These hospices provided shelter and nursing care, and undoubtedly a good deal of religious nurture and guidance as well, with an occasional attempt at exorcism by a charismatic priest. The physicians



Anniversary display at Prairie View Mental Health Center depicts dramatic advances in the mental health field in the past 25 years.

in those days typically practiced in their homes or in the patients' homes, not in these hospices.

A third era, with equally fuzzy boundaries of time, is epitomized in the *Malleus Maleficarum* or *The Witches' Hammer*, a book published in 1489 by two Dominicans. In this strange and obsessional work, which was to have a disastrous effect for several centuries (including the Renaissance period which was in some ways darker than the so-called Dark Ages that preceded it), the Church, or at least a powerful segment of it, assumed the role of supreme judge in distinguishing between the wicked and the mad, assigning the former to torture and the stake, not knowing enough about the latter to have anything much better to offer to them.

The ardent pursuit of witches silenced the voice of reason and muffled the stirrings of compassion, and many mentally ill persons were burned at the stake as alleged witches. Even some of the Reformers, such as Luther, believed that mentally retarded children were "vessels of the devil" whom it would be better to drown than keep alive. At the same time, however, some of the persecuted Anabaptist groups, indirectly influenced by the psychiatric ideas of Paracesus and Platter (both from Basel), began to experiment with humane care for the mentally afflicted as an expression of Christian duty and concern.

It is also important to mention that during this period the Church continued its old concern for the mentally ill by maintaining shrines devoted to saints, like the one in Gheel, Belgium, to which patients and their relatives flocked in pilgrimages, seeking healing. Over the years, many citizens in Gheel opened their homes to these pilgrims and thus in effect housed many patients for long periods of time, becoming very skillful in caring for them and providing a tolerant, compassionate and therapeutic milieu in which many patients could regain their mental health. Some psychiatric historians consider this a model or a forerunner of modern community psychiatry.

A fourth era consists in the rise of modern scientific medicine, the taming of primitive passions by the Enlightenment, the humanization of the life of the masses through the French Revolution, and an increasing belief in the efficacy of purely psychological methods of understanding and helping the mentally ill. During this period, which covers roughly the last three centuries, the Church continued by and large its caring role toward the mentally ill in hospitals, asylums and colonies or settlements, but with some important novelties.

One of these is illustrated by the work of John Wesley who was both a physician and a divine (as ministers were then called in England.) Feeling that the improvement of medical expertise was a Christian duty, Wesley advocated new medical techniques and used his persuasive voice and

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Volleyball game at Brook Lane Psychiatric Center, Hagerstown, Md.

ecclesiastical power in breaking popular or pious resistances to use of promising scientific innovations, such as the newly discovered inoculation against smallpox.

Another illustration of this new era is given by the magnificent work of the Quakers in England and America. Seeing into what terrible state the public, tax-supported provisions for the mentally ill had sunk in these countries and others, they assumed responsibility for founding new private institutions, well-staffed by highly trained and broadly educated men, who provided a kind of care that they themselves called "moral treatment." The word "moral" then was close to what we call "psychological" now, but it does contain a pedagogical element as well, since patients were really instructed in "how to live," by example, group discussions, and well-chosen mental and physical activities.

The humane care of the mentally ill, wholeheartedly assumed as mission by the traditional peace churches with their ethos of non-violence, was pointedly matched by secular humanitarianism. An example of the latter is the work of Pinel, who as a son of the French Revolution felt that the great revolutionary principles of liberty, equality and brotherhood should be extended to everyone, including the mentally ill and many other outcasts and underdogs. Parenthetically, it is interesting to note that only now, nearly 200 years after Pinel, some exemplary leaders like Karl Menninger are at work to extend those principles to prison inmates as well.

But science, enlightenment, societal reform and 19th century pietism which focused on the individual salvation of private souls combined to produce inadvertently a fifth era, of relatively short duration but terrible in its consequences. It was heavily influenced by the scientific dogma that all mental disease is brain disease or otherwise organically fixed. This is the era of neglect, hopelessness, deep pessimism and therapeutic nihilism in which almost everybody seemed to give up on the mentally ill. It let hospitals deteriorate into snakepits or large storehouses of human misery. Even the Church had little to say or to offer. In public hospitals, chaplains were used all too often as window dressing. Some of the Church's own hospitals gave up on hope of cure and deteriorated into mere colonies in which patients were kept for a lifetime as wrecks, for which one could at best only pray, or to whom one could render only small acts of mercy. This era, starting in the late 19th century, has lasted well into our own century.

The sixth era was inaugurated on a small scale in the beginning of our own century when Freud and others demonstrated that serious mental aberrations can be reversed, if approached by an appropriately complex psychology oriented to the understanding of psychic conflict, its origins, maintenance and resolution. Whether one regards psychoanalysis as a comprehensive psychological theory or as a very special technical treatment method, whether one regards it as a research tool or as a theoretical framework from which many innovative treatment methods can be derived, the foremost impact of psychoanalysis on the practice of psychiatry has been that it fostered hope for betterment of the mentally ill and even thereby alone revolutionized attitudes toward mental illness. It changed the outlook and procedures of mental health specialists and it raised the level of interest in the mentally ill throughout the population. With the help of other movements it elicited the participation of laymen and professionals in efforts to understand, heal or improve the afflicted, which led to the important discovery that mental illness is far more prevalent than it had been thought to be and that nobody can safely assume that he will be free from it during his lifetime.

This era I take to be our own, encompassing, say, the last 50 years. It is a complex era, with many currents and undercurrents, some paradoxes and many unresolved theoretical and professional conflicts. In regard to the role of the Church in this era I must confine myself to the following observations. Some denominations continued or established small psychiatric hospitals, either for members

of those denominations alone or for a wider selection of patients. For a considerable time, however, these hospitals tended to be staffed by men who belonged to the conservative wing of their professions which held strongly to the so-called organic or descriptive psychiatric tradition, looking askance at the burgeoning interest in the psychodynamic approach.

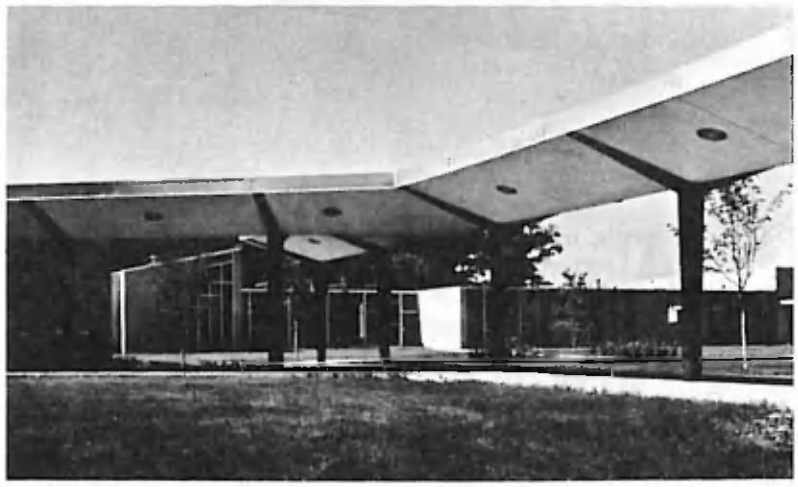
Undoubtedly, among the several reasons for hewing to a conservative line was the fact that some psychoanalytic observations about religion had disclosed a good deal of psychopathology in certain religious thoughts and practices, and that Freud had addressed himself repeatedly to the phenomena of religion in a less than appreciative way, opting for himself in favor of an atheistic position. Moreover, the emphasis on the psychodynamics of sexuality rebuffed some professionals. In other words, there were ideological elements in this conservatism, as there are undoubtedly also in the espousal of alternative viewpoints.

But what counts is the result to which this could lead. I have been personally acquainted with some church-related psychiatric hospitals which in the early 1950's, before the advent of the wonder drugs, concentrated heavily on somatic treatment methods such as the various shock therapies, not because these treatments were scientifically or pragmatically superior, but because this choice absolved the staff and the boards of these hospitals from entering into dialogue with psychodynamic propositions. In other words, out of an ideological fear, the treatment methods chosen turned out to be anachronistic for their time and some of these institutions had later to go through some radical transformations in order to modernize.

But the role of the Church was also innovative. Most noteworthy has been the creation of so-called clinical pastoral education, spearheaded by Anton Boisen, himself an ordained clergyman and a sufferer from severe mental illness. This movement has resulted in two great advances. First, it led to a total revamping of the chaplaincy in the large public hospitals and in some private institutions, in that hospital chaplaincy became a professional career for some ministers and priests, with special training under careful supervision and eventually with professional certification. The most important beneficiaries of the new chaplaincy were, of course, the patients whose religious and general human needs now found a far more adequate response than had been typical for decades.

But there were important side benefits as well. These chaplains also became functioning members of the psychiatric team and were thus in constant give and take with psychiatrists, psychologists, nurses, social workers and a host of other hospital staff members. This enhanced dialogue, provided mutual stimulation and led to some reconciliation of viewpoints, theories and practices which, taken alone and in the abstract, might have seemed miles apart. Chaplains and other team members also saw the enormous potential of churches and congregations in educating the public toward understanding and accepting the mentally ill, and in securing lay volunteer workers to help the professionals in carry-

Continued on page 55.



Exterior views of three of the six Mennonite mental health centers in North America: (top) *Kings View Community Mental Health Center, Reedley, Calif.;* (middle) *Oaklawn Psychiatric Center, Elkhart, Ind.;* (bottom) *Visitors tour facilities at Prairie View Mental Health Center, Newton, Kan.*

Cookbook Author Retires To Her Own Kitchen

By JEWEL SHOWALTER

AFTER teaching home economics to hundreds of Eastern Mennonite College students for 25 years Mary Emma Showalter Eby is retiring this year to enjoy a more relaxed life in her own kitchen, flower beds and voluntary church activities.

It's not that she's retirement age, or that she didn't thoroughly enjoy the years of teaching, pioneering in setting up a home economics department for EMC in 1948 and authoring the best-selling *Mennonite Community Cookbook* in 1950. It's just that she wants to take time to enjoy her own home and numerous church and community events she's had to miss over the years because of her heavy professional involvements.

In between picking up a B.S. at Madison College and an M.A. at the University of Tennessee, Mrs. Eby spent two years serving as dietition in Civilian Public Service Camps in the U. S.

Even though travel overseas was still quite risky because of World War II, Mrs. Eby joined a group of Mennonite Central Committee volunteers in 1944 and traveled to Egypt to live in tents with Yogoslavian refugees and supervise cooking and nutrition. She also studied the diets in children's homes across England before returning to teach at EMC.

"I've forgotten what all I taught over the years," she chuckled as she spoke of her early years as college teacher. All the while, though, she was working to bring a strong professional degree program in home economics to the college. The program, which opened with only one student, now accepts an average of 55 majors annually.

Mrs. Eby has tried to build a department strong in do-it-yourself courses such as food preparation, clothing construction and interior decorating. "We've worked to emphasize the beauty of simplicity in our Mennonite tradition yet teaching what is necessary for graduates to obtain jobs across the world," she commented.

After she received her Ed.D. from Pennsylvania State University in 1957 for a dissertation entitled "Developing a Plan For Better Acceptance of Home Economics at EMC," Mrs. Eby began teaching education and supervisory courses rather than ones like meal preparation and clothing construction which were really closer to her heart. Her new degree also made her the first woman doctorate on the college faculty and qualified EMC to begin granting professional degrees in college home economics.

But Mrs. Eby is much better known for her master's thesis than for her doctoral dissertation.

In 1947 she wrote to the wives of Mennonite pastors in Canada and the United States asking them to collect favorite family recipes, particularly old ones, from their communities. She received 3,000 recipes in response to her request and from these she selected approximately 1,150 which appeared in the form of the *Mennonite Community Cookbook* three years later.

To obtain the M.S. she set up the chapters and format for the book and tested the cake recipes in a research laboratory. All the recipes passed with scores of 95 or more from the three judges, and the foundation was laid.

She finished organizing and testing recipes after returning to EMC to teach full-time and in 1950 the first copies reached the public. Since that time the cookbook has gone through 16 printings and sold at least 200,000 copies.

"I had no idea it would be such a success," Mrs. Eby said, crediting part of its popularity to the fact that besides being a collection of German-Mennonite recipes it is a good basic cookbook. Ingredients called for are usually on stock in most households, she noted.

A selection of 225 favorite recipes from the larger cookbook was published last month under the title *Favorite Family Recipes from Mennonite Community Cookbook*. This new paperback edition will sell for $.95.

"After preparing five of my students to teach at EMC,

Jewel (Mrs. Richard A.) Showalter of Harrisonburg, Va. is a housewife and special correspondent for Eastern Mennonite College.

three of whom are still there, I feel good about letting the mantle of responsibility fall on their capable shoulders," said Mrs. Eby when asked about retiring from teaching.

"I wanted this change before I was too old to enjoy digging in my flower beds. At heart I'm a farm girl and still have dirt under my fingernails," said the home economist.

Second in a family of nine children, Mrs. Eby grew up on the old Showalter homestead four miles from Broadway, Va. "There's just something therapeutic about digging around in flower beds," she added, and a look at the bed of brilliant azaleas to the north of her new brick and cedar home proves that therapy can also be beautiful.

"I feel like my life has been divided into two different, but happy worlds," commented the retiring professor, who was single until she married Ira Eby in 1960. During her younger years she was free to travel, study, and teach. Now she is free to retire to the security of a home and husband.

"Ira has three children and I feel like they are also mine," she responded when asked if she minded not having any children of her own. "And I also feel very close to hundreds of students I've taught over the years. My graduates have become my daughters." Nearly every week brings letters or cards from around the world telling "Mother Eby" of a new birth or a change in job assignment.

Already it seems that Mrs. Eby may be busier in retirement than before. Virginia Mennonite women have elected her president of the Virginia Women's Mission and Service Commission. She also sits on several planning committees for nation-wide Mennonite church meetings and says she has ideas for a book (not a cookbook this time).

"But most of all I enjoy being just plain domestic," she concluded. The adventuresome Mennonite lass has decided that, after all, home is best.

Education for Survival

Teaching Peace in the Nuclear Age

S. C. Derksen, *Hoe leren we de vrede.* Foreword by B. V. A. Roeling. Groningen: J. B. Wolters, 1967. 140 pp., Fl. 7.90.

By WILLIAM KEENEY

DR. DERKSEN's little paperback on *How Do We Teach Peace* has had surprising acceptance in The Netherlands. It has gone through at least three printings. The book is the third in the series, Perspectives in World Problems. The series intends to publish scholarly and responsible concepts relative to great international problems. It is hoped that the interest in the topics will be so great that no one can remain indifferent to them. The positions presented are grounded in thorough theoretical studies but are written so as to be understandable to a wide circle of readers and thereby will make a contribution to the formation of public opinion.

A foreword is written by Prof. B. V. A. Roeling, director of the Polemologisch Institute at the University of Groningen. The Institute is devoted to the systematic study and research of ways to peace. He suggests that the object of peace research is to reduce the possibilities of war and promote peace, assuming that the knowledge of the choices and possibilities puts one in a better position to decide correctly.

Prof. Roeling divides the scholarship of peace and war into four areas:

War. It needs to be studied in all its different forms, causes, functions, and results. A blanket condemnation or approval is of little help.

Peace. He does not equate a peaceful world with one without conflict. Rather he sees conflict as essential. Therefore the task is to determine the intensity of conflict and the means of carrying it on. One speaks properly of the conditions of peace.

Blueprint for peace. Proposals need to be devised whereby people may know what is necessary to live for peace. To have the conditions for peace one must know people as they really are, how they think, feel, act, love, hate, hope. One must understand their rationality and irrationality, their questions and expectations, and their freedom and slavery.

The Possibilities of Change. Research is needed to get answers about the degree to which the things that are necessary for survival exist or can be made possible. He cites the need for churches to accept the role of changing attitudes.

Dr. Derksen begins by describing the current eschatological period arising from the possibilities of nuclear destruction. It calls for radical rethinking in the political and ethical area and change in man's emotional structure. While the last war may make us pessimistic about educating man, that is a poor point from which to begin since it leads to fatalistic acceptance of the status quo. We need to study cultures where peace is characteristic and the crisis situations which can bring change. He defines the educational system rather broadly to include the communication media along with teachers and schools.

Dr. Derksen seems to posit a number of theses about peace education. One assumes that history teaching has done a poor job. It is too narrow in its view, supporting nationalism rather than a concern for all men. It has glorified the military heroes, presenting models of people who take life rather than those who preserve it. It has presented people in groups as enemies, or at least as competitors, rather than from an integrative perspective. He does give an example

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of a new and better approach to history. It shows that the history of peace is no less adventuresome than the history of war, that to be moving history does not have to be militaristic or chauvinistic. He proposes a definition of civilization as a concern for the other.

A second thesis is that schools are too limited. They have concentrated on the intellectual and factual. They have not given sufficient attention to the emotional and to issues of meaning and purpose.

Either as a corollary or as a third thesis he proposes that the schools have not taught democracy. They are authoritarian in character. Authoritarian structure creates aggressive tendencies. He criticizes the mass production aspects of education which stress efficiency rather than interpersonal relations. The schools stress uniformity rather than unity, valuing good order more than initiative and critical self-sufficiency.

A further corollary or a new thesis is that teachers do not receive proper preparation for political and social involvement. Thus they are unable to give students a lived experience of democracy. Teachers tend to ignore politics rather than developing an understanding of political parties with critical insight.

Dr. Derksen also proposes that the communication media (films, television, comic books) present a scene of violence. He asks why educators do not protest the violence and death, why churches protest against sex but not the use of murder as amusement. He contends that the commonness of violence lessens the resistance to its use and that violence corrupts more than power. He calls for more training on how to "read" a movie so as to understand its implications. A very poignant observation is that "Each person brings with his birth a message of love (otherwise why do we bow over the new life with such tenderness) but it is speedily lost again in the stream of violence with which our young people in our 'Christian and civilized' world are flooded" (p. 95). He suggests selections from the Bible, especially the New Testament, and world literature to reinforce humaneness and righteousness as the deepest of values for mankind. He gives a list of anti-war writers whose works would serve as an anti-toxin to war.

Another thesis is that sports and play should be used as ritualistic forms to release aggressive tendencies. The proper use of increased leisure time will also be a growing necessity. This situation will require a totality of instruction in which the intellectual and creative elements in our mutual togetherness are integrated.

Dr. Derksen gives a list of "temporary possibilities for an 'education for survival in our schools" (pp. 67-70):

1. The development of a course in "International Understanding," perhaps in cooperation with UNESCO. The theme of cooperation should stand central. Attention should be given to the hindrances to cooperation. Examples of the peaceful solution of conflict should be featured.

2. The utilization of a team of peace instructors should provide a counter-balance against the well intended but one-sided military publicity and advertising.

3. Discussions should be organized on topics such as atomic weapons, NATO, contacts between East and West.

4. Certain specially developed units of case studies should be presented and discussed.

5. Work camps and interscholastic study weeks should be organized.

6. Exhibits on peace should be used to celebrate certain days.

7. Exchange programs with schools of Eastern Europe should be undertaken.

8. Selected books should be read in common and commentary provided (New Testament, Erasmus, Marx, Schweitzer, Brecht, Jasper, Buber, Sartre.)

9. Anthologies from world literature should be collected and read to give a better insight into the life of other people and the essential question of being human and compassionate.

10. The core of history lessons should be dealt with in study and discussion groups.

11. A task force on "peace education" should be called together.

12. Using Gillet's *Men Against War* and *Nonviolent Action*, a course on the history of the peace movement should be set up.

13. Films and plays should be presented and followed by discussion.

14. Contact should be maintained with institutions such as UNESCO.

15. Contact should be maintained with shalom groups and other church peace groups.

16. A more critical attitude toward the communication media should be stimulated.

To educate for peace, teachers will need to reform the whole process. The ideal teacher will combine the critical and unconventional spirit, who consciously tries to nurture his pupils to freedom and responsibility, with the "holy fool," who works beyond the call of duty and believes in his work despite opposition and disappointment.

Derksen recognizes that he may be charged with too great optimism in the power of education and with unrealistic idealism. He answers that the alternative may be to drift toward destruction. He also acknowledges that the family and the church have their importance in educating for peace, but to examine their functions is beyond the scope of his book.

The book is pointed directly to the Dutch situation. It is interesting, however, to note how little that hampers the application of his major theses to the American schools. His book is a bit dated in its discussion of communism and the East-West conflict.

The book puts the question of why no similar work has appeared in the United States. A recent book, *Free to Learn; Unlocking and Ungrading American Education* by John Henry Martin and Charles H. Harrison (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1972) has a chapter on "Creating New Learning Forms" (pp. 129-154). The chapter deals with competition versus collaboration, and various social issues. It says, for example, "We would have our children study war as an instrument of terror and degradation, and invite them to question its employment in the pursuit of noble causes through careful examination of the revolutions and revulsions of the ages" (p. 144).

Some qualified Mennonite educator should undertake a study comparable to Derksen's to provide models and suggestions for American public schools. It could make a significant contribution to teaching for peace.

SCENES FROM THE PAST

Migrations have figured prominently in Mennonite history since the 16th century but some of the most dramatic have occurred in the last 50 years. These movements have resulted from various causes, including oppression and persecution, or the desire to escape from the "world." Mennonite colonization in South America involves a combination of such causes.

The top photo shows the first Old Colony Mennonite delegation from Canada moving into the Paraguayan Chaco wilderness in 1921, traveling in crudely covered, ox-drawn wagons. In 1927, a total of 1,778 souls arrived at the river port of Puerto Casado and later started Menno Colony, the oldest of seven main colonies to be established in the next 15 years.

The later Mennonite groups coming to South America were mostly refugees from Russia, who began leaving their homes in the Ukraine in the years following the Communist Revolution of 1918. World War II and the German occupation of Russia brought about further extensive migration. As the German forces retreated in 1943, Mennonites from some of the oldest settlements of Chortitza and Molotschna in South Russia also fled westward (second photo) to escape the Red Army.

These displaced persons went to Germany, from where some 12,000 of them ultimately reached Canada and South America. Their resettlement and reunion with relatives in the new world is a memorable chapter in modern odyssey. Their pioneering in the Chaco—along with the earlier settlers from Canada and Russia after World War I—presents a record of endurance and hard labor almost without parallel.

Spiritual vitality and Christian advance in a far-flung island nation

A Church Grows in Indonesia

By WILBERT R. SHENK

In terms of response to the gospel, one of the brightest spots on the Christian world map during the 1960's was Indonesia. A stream of reports has emanated from this island nation telling of spiritual vitality and Christian advance as the churches experienced unusually significant numerical growth.

For those more familiar with Indonesia, the standard caveat is: this is both a captivating and confusing country. Fact is not always readily separated from fantasy. Facile interpretations and hasty conclusions about events in Indonesia must be viewed with suspicion. Reports concerning church renewal and growth are no exception.

The following sketch is shared only as an introduction to the churches in a relatively small area in North Central Java. Particular churches as well as the wider Christian scene demand careful and responsible in-depth analysis if we are to understand more adequately what the Spirit of God has been doing through the Indonesian churches. The Indonesian experience is past-due this more considered treatment.

Along the north coast of Central Java a small peninsula —dominated by the Muria mountain—juts out into the Java sea. It was to this area that European Mennonite missionaries came in 1851 and where the majority of the Indonesian Mennonite churches are located today. The largest group of these Christians is Javanese. However, the minority Chinese have been a vigorous and influential element also. Although there is cooperation and fraternal relations, the two ethnic groups have maintained separate ecclesiastical organizations. An important determinant in this respect was the missionaries' pattern of confining their efforts to the Javanese with only marginal attention to the Chinese. Consequently, the Chinese church came into being rather spontaneously (in 1920) and without missionary initiative.

It is unfortunate that no reliable statistics are available on the growth of these two Mennonite churches. There are several reasons for this. First, many of the local people are not impressed with the value of accurate records and as a result their reports to the conference secretaries tend to come in spasmodically and without consistency. Second, the Mennonite churches practice believer's (adult) baptism while most neighboring churches baptize infants. No workable solution has been found to maintain statistical records that provide a satisfactory basis for comparison. Sometimes the figure furnished will be those of the total Christian community. On other occasions the baptized membership is indicated. One must always double-check to determine which set of statistics is being used. A closely related third factor is that the figures may also include adults who have been regularly attending services or who are enrolled in catechism class—both of which are significant steps in identification with the Christian community. Fourth, in a time of dynamic movement there is a tendency to become preoccupied with things other than record keeping! To give some indication as to trends, however, it is possible to describe in general terms where the churches were in 1950 and their size by 1970.

Throughout the first hundred years of existence, the Mennonite churches in the Muria area experienced almost constant threat from the hostile Muslim community. World War II brought the Japanese invasion and occupation which was then followed by the Indonesian revolution against the Dutch. Throughout this time the Christians were special targets of harrassment and persecution. When reconstruction began in 1949-50, the churches had been severely weakened economically, they had lost the hospitals, clinics and schools ceded to them in the late 1930's by the mission, and a significant number of leaders and members had died through persecution and hardship during the two wars. The combined baptized membership of the two churches was between 2,000 and 2,500 in 1950.

The most reliable figures available indicate that in 1969 the combined baptized membership had reached 20,182. The Chinese conference had ten organized congregations and some dozen "daughter" groups (adding eight new ones in ten years). The Javanese conference expanded during this decade from 48 congregations and unorganized groups in 1959 to 16 congregations and more than 85 unorganized groups by 1969—for a total of at least 101 places of worship.

A pattern has developed where local congregations become founding sponsors for new places of worship and witness. This has resulted in an amazing web of evangelism and church planting throughout the region. It is significant to note that these "mother" congregations have always been located at communications hubs. For example, the Pati congregation, located in the capital of the residency (county), has more than 24 satellite stations while the Kelet congregation, situated along the main artery around the peninsula

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and a market center, is responsible for 16 additional daughter fellowships.

As to the pattern of growth that developed during this time, there was a steady but unspectacular increase during the period 1950-55, a quickening of pace during 1955-60, further acceleration 1960-65 with an upsurge following the political crisis in late 1965 until 1968 when a crest seems to have been reached. (It would be instructive to have comparative studies of the growth experience and patterns in various parts of Indonesia. Off hand observation indicates there are some similarities as well as differences.)

There are at least four significant factors which have contributed to the rapid growth of these churches during the past 20 years.

Religio-historical background. Indonesia has a proud past. There was significant cultural development on Java already more than a thousand years ago. Successive waves of religious invasion — Hindu, Buddhist, Muslim — have overlaid traditional culture with certain customs and ideas, but the basic core remains traditional (animistic). Traditional religion is based on a vivid sense of the spirit world (Goertz: *The Religion of Java,* 1960). The island of Bali is the only place where Hinduism has survived. For the country as a whole, it is said that 85-90 per cent are Muslim. However, it must be recognized that, except for a small zealous segment, Indonesian Islam is of a synthetic variety held to nominally by the bulk of the people.

Throughout Indonesian history there has been a strong messianic message. These prophecies, always forecasting the advent of a golden age of economic prosperity, social justice and political security, have been periodically repeated in the guise of the prevailing religion. Lanternari *(The Religions of the Oppressed,* 1963) traces this from a nucleus of original pagan views dating from the Paleo-Malaysian period, through the Hindu-Buddhist era and the Mahdi (messianic) doctrine of Islam to present-day clashes between native society and colonial power. A major revival of messianism occurred in the first half of the 1800's led by Prince Diponegoro who is still a national folk hero because of his opposition to Dutch rule.

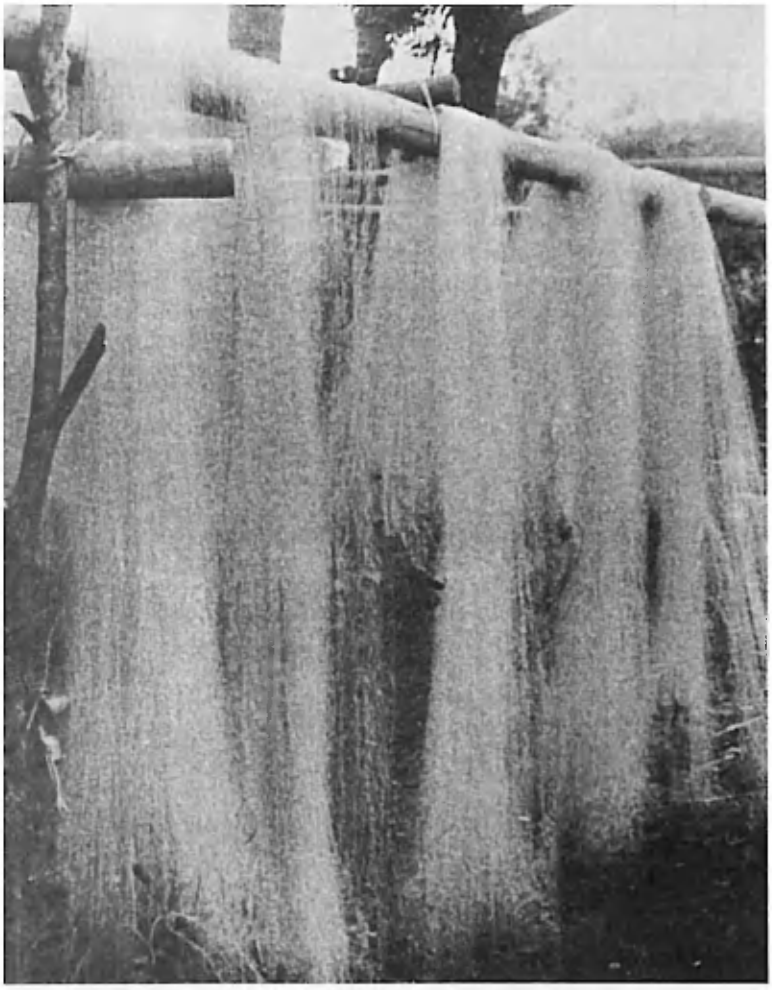
Political Ferment 1945-65. Indonesian independence from the Dutch was declared on August 17, 1945. It was more than three years before the Dutch, after a debilitating war, conceded freedom to the Indonesians. The struggle to define a national identity, embracing all that is present-day Indonesia, had begun years before. It was a major undertaking since there had been no such relationship in pre-colonial times. A national language had been introduced even before independence, but the task of giving political reality to this vision of an independent Indonesia remained to be accomplished after 1949. In a significant measure this period of political development is the story of both the successes and failures of the dynamic and charismatic President Sukarno.

The ideals forming the basis of government and national life in Indonesia are the "Five Principles (Pantjasila). The one most debated has been the affirmation of belief in deity. For the Muslims this was interpreted to mean commitment to a theocratic state based on Islam. To the communists the concept was problematic in principle. Both elements were bent on gaining control of the nation but repeatedly the national commitment to the Pantjasila served as a rallying point for the Indonesian people as the dramatic confrontation between the contending forces unfolded.

The almost unbelievable poverty of the Indonesian masses was intensified throughout this period. The gradual but steady economic regression, symbolized by wild inflation, was made doubly unpalatable to the masses by the knowledge that the Chinese minority had a stranglehold on the economy but were protected from any effective prosecution through massive payoffs to the "establishment." Thus the period 1945-65 was a frustrating one for the nation as a whole —with the vision of a better future still alive but no tangible progress in that direction readily evident.

Finally, mention must be made of the very rapid popula-

New Year's fellowship meal in the Panjabungan Mennonite Church in Indonesia. Seated on the floor in front, from left: MCC workers Sharon Waltner, Paul Longacre and Willis Sommer with Pastor and Mrs. Parwoto.



Fish nets hung up and ready for use in one of the Mennonite development projects on the island of Sumatra, Indonesia.

tion growth of the past two decades. The island of Java with a land area of 50,000 square miles has a population of 75 million people. The country as a whole has more than 110 million. The crowding, particularly on Java, adds to the tensions people experience and ultimately heightens their sense of despair and frustration.

The Church. When the Javanese Mennonite churches met in the aftermath of the revolution in June 1949, the question uppermost in the delegates' minds was: Is it even possible for us to survive as a church? The question was a real one in the face of widespread privation and with some of the leaders still detained in prison due to misplaced suspicions. A delegation from the church in the adjoining area appeared at the conference to urge this remnant to come under their wing.

Out of the anguish of this hour came a new sense of providential leading which infused the church with a sense of destiny and purpose. The moderator of the conference, Rev. S. Djojodihardjo, in reviewing for the delegates the experience of the year 1940-49, had concluded by saying: "After presenting these important matters there wells up within our hearts the feeling: 'We are humble before God to realize that we have been permitted to serve in His church. Only because of the love of God have we been permitted to serve His church.' May God's name be praised. As for what we may experience in the future, none of us knows. *What will certainly happen is this: The Church of God will increase and fill our land of Indonesia.*" (Italics added.)

This is a church which has had to bear suffering in every generation. The memory of "jihad" (holy war) in the early 1940's is still very much alive as new threats of similar actions have been made in recent years. Attempts to build places of worship in the past several years in communities where the church is new have met with hostility and destruction of property. In other instances the local Muslim community has tried to deny Christians the right to bury their dead in public cemeteries by declaring that Christians were not entitled to such privileges. (It needs to be said, however, that the government of Indonesia has consistently upheld the right of freedom in religion so that officially Christians did not suffer harrassment.)

For method and technique-conscious westerners it may come as something of a surprise to learn that these churches have scarcely made any use of mass evangelistic meetings, systematic literature distribution or even Sunday schools (although the latter are now being organized). Rather the emphasis has been on solidarity of the Christian community but without being closed to the larger society. (In support of this point, note that when the communist master-plans were discovered, following the failed 1965 coup d'etat, the number three man on the prime list of persons slated for liquidation in the residency was the moderator of the church. The rest of the pastors were on the second list. This cannot be attributed to political activism on the part of church leaders but rather to the genuine public respect which they were accorded by the community.)

Closely related is the major role that has been played by lay people in the life of the church. In a society that is strongly hierarchical, the church has given opportunity for many persons to serve. Typically, the opening of new places of worship in new villages has resulted from the posting by government of a Christian teacher to a village school or a Christian nurse to an area outpatient clinic. If there is no Christian fellowship there, these lay people feel it their privilege to take the initiative in inviting neighbors to share in Bible study. As this gathers momentum the time of meeting is regularized and the resources of the local lay leader may be supplemented by periodic visits by the area pastor or other lay leaders. Election of membership on a church council is frequently tantamount to a call to the preaching ministry.

Immediately following the revolution a Bible school was organized in 1950 to prepare a new corps of leaders for the church. Later students were sent for training at other seminaries and institutes. This enlarged and revitalized the leadership of the church. The church leaders in turn undergirded the initiatives in witnessing and church extension carried out by the lay members.

Although not the result of church initiative, the P3A Movement (Pilot Project for Mental/Spiritual Development) during the 1960's created a new interest in religious matters and helped to open people to Christian witness in a way which could not have been predicted.

A Renewed Church. In reflecting on the rapid growth of their churches these past two decades, the Indonesians point most often to the spiritual renewal which has touched many throughout their land in recent years. This work of the Holy Spirit, they testify, has given them a new freedom and power in witness. Rather than focusing on unusual spiritual manifestations, which there are, they tell of a renewed vocation in prayer and a deepened concern to bring men to Christ.

An indigenous African Church comes of age

KIMBANGUISM

By DAVID A. SHANK

THE CHURCH of Jesus Christ on the Earth by the Prophet Simon Kimbangu celebrated its 50th anniversary in a series of meetings and activities March 27 through Easter Sunday, April 11, 1971. In one five-day meeting Kimbanguist representatives met at Lutendele, an agricultural community some 12 kilometers from Kinshasa, the Congolese capital. In this congress much time was given to prayer, leading up to a day of prayer at Matidi-Mayo—the location where the body of the prophet was brought from Elizabethville in 1960.

During the prayer-day at Matadi-Mayo it was "revealed" that the prophet Simon Kimbangu—on the way to his arrest by the Belgian authorities in the autumn of 1921—had celebrated holy communion with his disciples, using local elements to replace the bread and the wine. This obviously authenticated the celebration of communion on the "great day of the feast" that was to follow at Nkamba. The faithful would journey to Nkamba, some 245 kilometers from Kinshasa in the Bas-Congo, going north from Thysville on a dirt road for some 70 kilometers.

And the faithful did arrive! They came in open trucks, loaded down with as many as 120 people at a time (this was verified by actual count when a truck overturned and broke the legs of one rider). They came in buses, combi-buses, pickup trucks, cars and by foot. They came from east and north and south, from within the Congo itself; but they also came from Angola, from Zambia, from Congo-Brassaville (each of which sent choral groups), as well as from other areas. The oldest son of the prophet Simon Kimbangu reported that already on the Friday evening before the great day—the following Tuesday—there were already 120,000 people present. Estimates of the crowd on Tuesday, April 6, ranged from 150,000 to 500,000.

The village of Nkamba, site of the original "Pentecost" on April 6, 1921, again saw a population flow reminiscent of the crowds that had come 50 years earlier. Then they had come to benefit from the ministry of healing, preaching and exorcism, that Simon Kimbangu had carried on for six months before his arrest. He was given the death sentence and finally imprisoned for life—until October 1951. White and green uniformed attendants maintained a perfect discipline and order among the peaceful crowds.

The Sunday before the "great day" was given over to a "collection contest" in which it was reported offerings of some 10,000 zaires (one Z equals 1.50 dollars). On Monday a group of us white visitors entered the sacred village—"New Jerusalem"—in the middle of the afternoon. We registered, removed our shoes, and entered through a gate following an arched passage tressed with flowers and branches leading to a wide concrete stairway leading up the hillside from the spot where Simon Kimbangu was arrested, to the tomb containing his body. We climbed the hill on a path beside the stairway—which was being freshly painted for the reception of the provincial governor later that evening—along with hundreds of others climbing the sacred hill. One could almost feel himself living the Hallel Psalms of Israel, sung on the way to the city of David by the pilgrims of Jacob's tribe.

After a brief contact with the men responsible for protocol, and a time of waiting for the second son of the prophet, the person in charge of the holy city, we went about on our own observing the various activities in the village—to the sound of choruses and bands and flutes and drums.

Here clusters of people were preparing their night's lodging, further on men and women were receiving a blessing with holy water from the hands of the "sacrificateur" Pierre Mdange, a disciple arrested in 1921 at the age of 15 and released from prison in 1960. Men and women, especially women, were elsewhere on hands and knees kneading clay balls of "holy ground" to take along back home (where it is reportedly used for medicinal purposes in baked breads). At the sacred pool—where in 1921 healings had been reported—long lines of several hundred women and men each on opposite ends of the pool were waiting their turn to plunge three times into the waters for purification. At the burial grounds, men and women were kneeling and praying visibly in front of the tomb of the wife of the prophet, Marie Mwilu. Others were gathered around the freshly-built tomb of the "sacrificateur" John Mayanga, killed by a hit-and-run motorist the previous week. He was a former companion of the prophet who had known 40 years of deportation.

A brief conversation with the oldest son of the prophet, Papa Charles Kisolokele, revealed that the presence of all of the troops of the Congo National Army was not at the request of the Kimbanguist Church, but necessary in view of

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the government officials that were invited as honorary guests.

The program had indicated that there were to be baptismal ceremonies on Monday, but apparently we had arrived too late for this ceremony of reception of new members. (Kneeling catechumens were "baptized with the Spirit" by the laying on of hands and prayer. I was told by a pastor-catechist: "John baptized with water, but Jesus baptizes with the Spirit.")

We finally sought respite from the afternoon sun. The protocol officers gave us orangeade in the lounge of the large house reserved for the Spiritual Head, Joseph Diangienda—the third and youngest son of the prophet—and his guests. Final preparations were being made for the raising of the Congolese and Kimbanguist flags for the arrival of the governor.

A flash electrical storm in the evening concluded the day's events, preventing the presentation of the open-air theater showing of "The Passion of Simon Kimbangu" by the Kimbanguist theatrical group. Saturday's newspaper, *Le Progres,* carried a front page full-sized photo of Simon Kimbangu with a short article entitled "Died for Freedom" under the head: "Kimbanguism, 50 Years Later."

A full-page descriptive article appeared on page 3 and an article on the last page reported plans by the Congolese National Theatre to present a five-act play during June by the Congolese writer, Philippe Elebe, entitled, "Simon Kimbangu, or the Black Messiah." The Kimbanguists themselves have used their theatre simply and effectively to communicate to large audiences the salient facts and interpretations concerning the life and ministry of their prophet. The same story now becomes a national tool for promoting understanding of the Kimbanguist period where without doubt are to be found the roots of an authentic Congolese nationalism.

April 6, 1971, at 8 a.m. we again climbed the hill and were shown to the seats reserved for us next to the lodge where the Spiritual Head of the church was to be seated among his honored guests—including the President of the National Assembly, Boboliko, second highest national authority and personal representative of the President, Joseph Mobutu, who was on a state visit to Japan. The Spiritual Head and his honored state guests were to be seated as the climax in the preparation before the service should begin.

In the distance the 80-piece band, reputedly the best in the Congo, advanced toward our area. Behind the marching band came "Papa Joseph" in a white suit and black tie accompanied by his guests and their suites, followed by the uniformed attendants of the preceding day, but today marching two by two to the rhythm of the marching band. After a rousing band salute, silence, then a bell signaled the beginning.

Six stanzas of a congregational hymn, first sung by a leader and then sung by the whole congregation, line after line, introduced the liturgy. Psalm 67 was read in Lingala and Kikongo. A prayer of thanksgiving was offered by Mama Mandobe Mikala, one of the close women disciples of Simon Kimbangu. Choral groups from the places already mentioned sang in their rich four-part African harmonies. Hymns were played by the band and the ensemble of flutes and drums. Scripture reading was from Ephesians 2:12 and 17-20, with a short ten-minute sermon interpreted for us in French by the French-educated cabinet chief of the Spiritual Head.

Following this litany, greetings were offered—each time anew—by the indication of the person(s) greeted, applauding, greeting "in the name of the Father"—ten handclappings going from loud to quiet—"in the name of the Son" ten handclappings going from loud to quiet—"in the name of the Holy Spirit"—ten handclappings going from loud to quiet—followed by a blast of music from the band. These greetings were offered to the President of the National Assembly, to the suit of the President, to the Governor of the Province, to the suite of the Governor of the Province, to the U.S. Ambassador and wife and friend, to our group of whites (EIRENE personnel and myself as delegate, Mennonite Central Committee personnel, Dr. Pierre Mueller—a professor in the Kimbanguist school in Kinshasa—, and others), the wife of the Spiritual Head, the representatives of the Church, the witnesses of the "Pentecostal of 1921" and finally the Head, Papa Joseph himself—followed by a long band partition and the parading of the hundred-some attendants marching by the "grandstand" and greeting their Spiritual Head.

The program then included a 40-minute talk by Secretary General Lucien Luntadila on the history and contemporary stance of the Kimbanguist Church. President Boboliko read a very sympathetic statement of appreciation for the Kimbanguist Church and its head.

Finally the high point in the message of Papa Joseph who promised "in this solemn day of our first Communion" his fidelity to the state for as long as he should live. In connection with this "solemn day" it should be recalled here that during this 50-year period of its history, the Kimbanguist Church has not celebrated communion. Was this due to strong Salvation Army influences (which have effectively contributed a strong current to the Kimbanguist piety and practice), or was it due to a lack of clear self-conscious spiritual authority and its rights (the prophet depended upon no ecclesiastical structure or authority for his ministry, and he himself urged his faithful in 1921 to attend the mission churches, where he himself took communion), or due to the hope that one day the Kimbanguists would be effectively integrated into the other churches as the prophet had apparently anticipated in 1921? In any case Papa Joseph made it clear that in the past years they had been judged to be spiritually unworthy Christians by churches—Catholic or Protestant.

"Thus it is that without human or ecclesiastical influence we have after long hesitation and study determined to inaugurate the communion on the occasion of the 50th anniversary of our church, in view of the fact that the prophet Simon Kimbangu celebrated it with natural local elements with his disciples on the way to his arrest."

In terms similar to this, the Spiritual Head announced that the body of the Lord would be given with "bread" baked from potatoes and corn made with a yeast of green bananas, and the blood of the Lord would be given with honey—non-alcoholic, natural, indigenous and available. He also announced that communion would be celebrated three times a year, in April, October and December.

Here we recalled that if April is the traditional month for Easter, it is also the date of the first Nkamba Pentecost. If December is the traditional date for Christmas, it is also the 24th, the date of the end of the official proscription of

the church by the Belgian colonial authorities. October 12, in any case, is the date of the death of the prophet. From this perspective, the communion is celebrated clearly around events making the life of the Kimbanguist movement, even if it is a "communion of the body and the blood of Christ."

Later conversation with the Spiritual Head made it clear that communion was not given to just anyone that wanted to take communion. On the contrary, a non-Kimbanguist should first present himself, and authorization could eventually be granted.

Prayer for the elements was offered in the chapel off to one side of the crowd, and Papa Joseph served first of all his brothers and the "sacrificateurs," and then partook himself from the hand of Tata Pierre. Another circle formed by various personalities also took communion as the previous group—kneeling, heads bowed, hands clasped—and then each one served himself from the small cups of liquefied honey served on a tray by a pastor or deacon. Then the pastors and deacons started to circulate among the rows and rows of the faithful. Communion was served from 1 p.m. until 7 p.m., and again all the next day. For us, the "great day of the feast" was finished, and we returned sharing impressions and reactions.

At the most we were some 30 white people present including photographers, observers, and invited guests. We had no role to play whatsoever. It was as announced by the poster I saw in the city: "Kimbanguism, a Hope in Africa and in the World? An entirely autonomous Christian church, nonviolent, developed outside the colonial structures and the political parties."

This is not the place to tell the story of the movement; that has been done elsewhere. Neither is this the place to ask all of the theological questions raised by the existence of this Church . . . nor to answer them; others are working in that context. But it is certainly justifiable to raise the question concerning the whys and wherefores of the slow process of "providing leadership" in the mission-created structures.

Have the criteria for leadership been western-oriented? Has there been a slowness of willingness to give up missionary leadership? Has there been a fear of what African leaders would do in terms of Africanization? In any case this church stands as a permanent challenge to western mission work wherever it is being carried on. It is a challenge also in terms of certain intuitive expressions of Christian faith in an African "language" and symbolism.

A good illustration of this form of "Africanization" was to be seen in the Easter Sunday worship service at Kinshasa-Matete where some 30 couples presented their infant children for blessing. After hymns and prayer, the officiating pastor took each child in turn from the mother, blessing and touching each wrist and each ankle—where the old local custom and belief required a fetish bracelet for protection from evil spirits—after prayer the child was passed back to the father. I do not know the full significance of all of the symbolism, but one must ask whether this expression is not intuitively a better expression than our "western" way.

One must admit of course, that it is precisely at this point that missionaries are most prone to hesitate—without apology—and criticize African "syncretism." And it is true that this "taking a little of this" and "taking a little of that" and mixing it together with he "pure gospel" leaves one hesitant in the face of the results. Yet at the same time it is clear that the Holy Spirit has to do His work always starting from the place where the human context is now, and not from where it ought to be.

Second, as westerners we have not yet adequately appreciated—probably—the extent to which we ourselves are thoroughly involved in a syncretism involving a pecular mixture of Cartesianism, romanticism, pietism, technicity, capitalism, management, rationalism, clear logic, etc., etc., etc. Of course this kind of self-appraisal is largely impossible—in spite of all of our tools—if we have no other valid point of comparison.

Perhaps the Kimbanguist Church could give us just as valid a point of comparison for our own self-study, as we tend to see ourselves as a valid point of comparison for appreciating their syncretism. In any case, many Congolese church leaders admit to a real admiration for the way in which the Kimbanguists have "worked things out" in the freedom of the Holy Spirit, and without the encumbrance of missionary structures. A clear appreciation of that freedom must wait, probably, that Day in which Christ shall be all and in all. While working and waiting for that day, the challenge to a greater mutual understanding and reciprocity remains.

That, it seems to me, is a lesson that the 50th anniversary of the founding of the Kimbanguist Church would teach . . . to those that have ears to hear.

Mental Health

Continued from page 45.

ing out the best possible treatment programs, not only during but also after hospitalization.

A second advance of clinical pastoral education was that many theological candidates in seminaries and many practicing pastors in local congregations sought exposure to psychological thinking, obtained practical psychological skills and thus enriched their efficacy in pastoral care and counseling far beyond that obtainable through the standard seminary curricula.

Still another role of the Church in mental illness and health became evident when a large-scale national survey, published in 1961, documented that 42 per cent of all people, upon becoming aware of having a personal problem or disturbance, first turn to their pastor when they feel ready to seek help. However one interprets such statistics, this situation makes pastors in effect first-line mental health workers. Of course, I am using my own professional vantage point as a psychologist in describing pastors in this way, for it may well be that personal problems when brought to a pastor are worded in moral or religious or churchly terms, and that they are responded to in terms germane to religious shepherding. But this only illustrates that emotional problems can be looked at in different perspectives, often from several vantage points at once. And the obvious implication of that again is that cooperation between psychiatric workers and pastors is indispensable to both groups of professions, for each profession is limited in its approach and the patient is entitled to all the considerations that he feels are relevant to his plight.

It was in this dynamic, experimental and somewhat

turbulent atmosphere that the Mennonite Mental Health Services were established in 1946. What was the genius of that act and what has emerged from it?

You know better than I do what your young church members said when they returned home from their alternative service assignments to state hospitals during the war years. But putting their central message in my own words, I venture to say that these men told you that they had discovered a field of mission, of applied compassion, of practical charity, of humane service, indeed of peace-bringing, so fertile and yet so unplowed that it had set their zeal ablaze. And they were successful in infecting the elders of their church with their enthusiasm.

Since I have known some of these men and their counterparts in later years I want to share with you my impression that these were, by and large, plain and ordinary men such as millions of other men of good will might be. And yet they were distinguishable by some special traits from the gray mass of ordinary people. Your men brought to their service jobs, and to their vision of the job setting, a special mental set which made them perceive sharply what others might have taken for granted without any further thought. What they perceived as a viable future service opportunity germane to Mennonite beliefs and traditions would not have been easily recognizable to just anyone who in those years took a low-paying job in a state hospital.

In the first place, most of your young men brought to their assignments a strong sense of community, of sharing life and responsibility and joy and suffering with others, which came out of their very experience as Mennonites. They were people trained, able and willing to share, if not always emotionally with the greatest of ease, then at least with ethical conviction or as an article of faith. In the perspective of this life style they could see the mentally ill as people deprived of community, as outcasts from community, as martyrs who were burdened with paying the price for the deep inadequacies rampant in families, churches, towns, cities and the social fabric at large.

They could also see in some hospitals that there is such a thing as a healing community of professionals whose members, divergent as they might be in philosophy or religion, could nevertheless be united in faith, hope and love of their patients. And they could see that these intangibles, if matched with technical knowledge and skill, produced very favorable treatment results.

Dedicated as these men were to the principle of nonviolence, they were also keenly aware of man's inhumanity to man, of the role that aggression and violence in all their forms had played in the life histories of many patients they came to know. They may have seen aggressive, denigrating, discriminatory or rejecting attitudes towards the patients in some of the hospital workers. They certainly saw the attitudes of popular neglect and rejection which forced some hospitals to be run on starvation budgets, in poor facilities with depleted staffs which could not manage active treatment programs.

Even if they did not witness any outright acts of physical violence toward or among patients, they could well reflect that there is something inherently violent in the system of total institutionalization that the large custodial hospital is doomed to be. These perceptions revolted them and they spoke to you of their indignation, their hope for a better alternative, and their thirst for righteousness. They saw new opportunities for rendering acts of mercy.

And you listened. Thank God, you listened. You allowed yourselves to become convinced. It would have been so easy to have shrugged off your young people's message as a bad dream that had now passed for them as they had returned home. It would have been so easy for you to have left the care and treatment of the mentally ill to the secular authorities, or to have fallen into the trap of trying to improve only the lot of mentally ill Mennonites. It would have been so easy for you to have said that mental healing and spiritual care and guidance are two entirely different things and that Mennonite beliefs have little in common with the propositions of psychiatric theory and psychological science.

And you acted. Thank God, you acted. Not only did you allow yourselves to become convinced of the plight of the mentally ill, but you allowed yourselves to seek ways of intervening. You chose to do so, not only in the dissolute lives of afflicted members of your own church but in the lives of any number and kind of people so afflicted. And again, it would have been so easy for you to have acted within the narrow confines of your own cherished beliefs and habitual ways of thinking, keeping a safe distance from worldly ways of thinking, from secular science, from professional enterprises whose philosophies you could regard as alien or dubious.

Not only did you act, but you acted magnificently! You demonstrated the will to seek the best there was. You sent your young men and women to find the best possible professional training, to learn the most modern and respected professional practices. You did not ask for ideological safety. You did not admonish your young professionals to practice timidly, to go only down well-trodden paths, to avoid exposure to theories that might proclaim an unwelcome truth or that throw an unflattering light on man. You did not ask your young men and women to engage in anachronistic practices, for fear that they might be contaminated by dialogue with the theologically unclean.

You wanted the best, you dared the best, you did the best, and you got the best. Your hospitals and mental health centers have won two coveted national prizes. Your work in mental health has not only been up-to-date; it has been pace-setting for the rest of the nation. You have been innovative. Your professionals and your institutions are known to try out new things at a fast clip. Your record is splendid! You have been from the start, and you are now, in the forefront of clinical psychiatry. You were among the first to launch well-thought-through community mental health centers. And if these have become models, it is because your Mennonite experience of centuries has predestined you to demonstrate what community is or can be.

I think you have been so successful because in your endeavors you have matched compassion with courage. You have matched a sense of mission with great realism. You have matched zeal and dedication with conspicuous competence. In summing up my appreciation and concluding my congratulations to you, I can do not better than cite the old Latin words of the Church: *ora et labora*—pray and work. You did both—you will continue both.

Evangelism, good news, is proclaiming the plus, the moreness of the Gospel

What Do Ye More Than They?

By JOHN HOWARD YODER

A Message Given at Probe '72

AS I LOOKED OVER the program I saw that my title is the only one written in the King James Version. I guess that means it would be proper to read a text. One of my favorite quotations concerns Jesus. "If you love those who love you, what reward have you. Do not be tax gatherers of the saints. And if you greet your brother, what more are you doing? Do not the ethnics do the same?" That's what the Greek word is. "Do not the ethnics do the same?"

Jesus is not talking about the difference between Mennonite evangelism and some other kind of evangelism, although we may have reason to relate what he says to that kind of question. He's talking about the difference between people who listen to him and those who don't. Those who don't have three names in the passage. He calls them tax gatherers. In a parallel passage according to Luke he calls them sinners, and here he calls them ethnics, a term that appears only four times in the New Testament. He doesn't mean Gentile because a Gentile may be a disciple. It rather means someone whose character is marked by his being outside the people of God, by his being loyal to some other community.

Now if Jesus is talking about what makes a difference about being a disciple, that is on the subject of evangelism. He says there is about the life of the disciple a difference, a quality of moreness. That quality of moreness he identifies in verse 46 of Matthew 5 by asking the question, "What reward?" In the parallel according to Luke the question is, "What thanks would he due for you?" In 5:47 he simply asks, "What more are you doing?" He doesn't ask "more than others" as we have it in the King James translation, or "more than they" as we have it in the program. He asks simply, "What is the greater thing that you are doing?" How does this moreness of the gospel way of life contribute to our understanding of the meaning of evangelism?

This word of Jesus is the climax of a series of six paragraphs, each of them beginning, "You have heard . . . but I say to you." That series of six paragraphs is itself the unfolding of an earlier statement, "I have come to fulfill the law." That statement in turn is based on the Beatitudes, and together this sequence of thoughts stands on the shoulders of Matthew 4 which tells us about Jesus' baptism, about the voice from heaven giving him his distinct call, about his testing in the desert, and then about his beginning to proclaim the kingdom of God and to heal people. If we had a different kind of time and a different study context, it would be worth looking at every step along this passage to ask what it means for evangelism, but we must limit ourselves to two observations.

First of all, what Jesus is proclaiming is a kingdom that is at hand. He is not first of all instructing people in the body of ideas and doctrines, although ideas and doctrines will be implied and cannot be avoided. He is not inviting people primarily to a personal experience, although you can't respond to his message without an experience, but he is announcing the coming of a new state of things, a new order for which the language of social relationships, kingdom, is used. It's a set of relationships which includes healing and

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other demonstrations of power. He's starting a movement which is going to draw people to him away from what they were doing before, including the possibility that some of them will drop what they were doing, leave their occupation in order to be part of his disciple's service.

A second observation to make about the text is more difficult because it has to do with being careful about words. What do me mean by the Beatitudes with which this sermon of Jesus begins? You know the text. Eight times he says, "Blessed are ye if. . ." or "because." We tend to take this as a list of virtues that good people have or the things that good people do, a kind of moral demand. If you do this, you will get that reward. That can't be the full and proper way to take the passage. For one thing, some of these things that Jesus says you will be blessed in aren't things you can up and do. You can't decide I'm going to mourn now. You can't decide I'm going to be persecuted for righteousness sake now. You can't decide, now I'm going to hunger and thirst for righteousness.

These are not actions for which rewards are being announced. These are positions or attitudes in which people already find themselves when the kingdom comes. And that's the meaning of the word blessed too. It doesn't mean you shall be rewarded. It doesn't mean you shall find some recompense. It means happy are you. Good for you. There are people in the world who are sorrowful. Good for them because the kingdom is here and they shall be comforted. There are people whose hearts are pure. Good for them because the kingdom is here and they shall see God. There are those who claim nothing, the meek. Good for them because the kingdom is here and the whole earth will be theirs.

This leads us to a first conclusion about the moreness of the gospel. It is a beatitude, a blessedness, a privilege, a "good deal," a gift, a result from the kingdom's coming. And evangelism means saying that.

Now let me ask you: Isn't it the case that many of us have thought otherwise? At least in much that I see, read and hear I have the impression that we often look at the shape of the gospel life with different assumptions. We assume that the central evangelistic message is good news and is free with no questions asked. You get forgiveness and love and peace of soul, you begin to follow Jesus, and then comes the fine print. Then comes the hard part. Then there's a second step. You may talk about it as a process of nurture or sanctification that you may have to work at, or you may say that it's automatic, that it's a byproduct of the faith. And it's that second step that makes Christians different.

And then we think, don't we usually, that the good news will be more clear if the two steps are kept apart and the moreness of the gospel life is left for the second stage. This is not what Jesus said. Jesus said it's all good news. It is all by grace through faith. That peacemakers are the children of God is good news because it's part of the kingdom coming. That those who hunger and thirst for righteousness shall be filled is the good news because the kingdom is at hand.

Let's look at the same point from another side. We live in a society that largely claims to be Christian, with chaplains in the armed forces and the houses of Congress, with Sunday worship in the White House, with godly slogans on our money and on our postage stamps, and until very recently prescribed prayers in the public school. And yet no one church is official. And this situation has led to the assumption that there are two levels to be Christian. One is the basic, the common denominator, the agreed minimum requirement. This is what it takes to be Christian or for me to be a Christian.

And then there are the additional options, the folk glory furbelows. The Anglicans will add this, the Baptists and Mennonite Brethren will add more water, the Wesleyans and Brethren in Christ will add more holiness, the peace churches add their thing, Mennonites add their nonconformity. When you're number two you try harder. All of these options in the Protestant cultural heritage we call distinctives. They add character and individuality but they aren't really the gospel. They don't really matter.

Now which of these levels is really the gospel according to Jesus Christ? Is it the minimum requirement or is it the much more, the second mile? I've been suggesting that some of us are tempted to assume the former, that the gospel is a minimum to which then more will be added. The gospel is a common American Protestant message which is more essential and more acceptable and more powerful if we leave off the options in presenting it.

But Jesus seems to be saying it the other way around. The distinctives are what identifies the gospel. Evangelism, good news, is proclaiming the plus, the otherness, the moreness. The nonconformity of the church is the visibility of a city set on a hill. It is the saver of us all. It is the greater righteousness that fulfills the law which men see and glorify our heavenly father. The plus quality of the life according to the gospel is more than a result of the gospel or a byproduct. It's more than a verification or confirmation of the gospel it demonstrates if we take it seriously. It is a communication of the gospel. It is evangelism. It is the distinctives which identify the message.

Now let's be careful. Jesus is not saying be good, be different, and people will see how good you are, they will want to have what you have. No, the intention according to the passage is drawn not to us but to the Father. But what draws attention to the Father is not a new set of words or raising our voices, but a new kind of life.

We must be careful again. The differentness which attracts men is not just any old differentness, not just a symbolic nonconformity which makes people notice, which says, "Hey look, we're different." It's not like a Salvation Army uniform or a hippie's hairband or a clergyman's collar which tells you here is somebody set apart, but doesn't tell you why or how he differs. The differentness of Jesus, the differentness which says something is itself its message. If I am son of a Father who loves both the good and the evil, if I am spokesman of a God who loves his enemies, then when I love my enemy I am proclaiming that love. I am not just obeying it, I am communicating it and I can't communicate it any other way.

The enemy whom I love, the person coercing me with whom I go a second mile, experiences through me the call to accept grace because my action makes God's forgiveness real. If I lovingly go the second mile or turn the other cheek to someone who struck me I am speaking God's forgiving love in the form of a situation by standing before him defenseless. So it would be with the rest of the Sermon on the Mount. If then, as Jesus calls us to do, we forsook our goods to follow him we would be proclaiming our trust in a Father who

One of the 240 small groups formed for interaction and sharing at Probe '72, first inter-Mennonite Consultation on Evangelism.

knows our needs. If, as he tells us to do, we tell the truth without varnish, without oaths and aspirations, without crossing our heart, we proclaim the sanctity of the name of God and of truthfulness. If we forsake self-defense we preach the Christ and not the ruler with the biggest army as the Lord of victory.

Thus far I've been quoting Jesus. But the plus quality of the gospel acquires additional meaning as time passes, especially with the development of official Christianity, a religion identified with the nation, with the state, with the world. Now in our day to hear Jesus warn against greeting only our brothers the way the ethnics do has a new dimension. It means that we can only follow Jesus by rejecting Christianity. We can only call men to Christ, the Jesus Christ of the gospel, by calling them away from the Christ they already know, from the official, conformist, power-related religion of the West. This is the meaning of Reformation and most radically this is what is meant by Anabaptistism since Constantine and Charlemagne.

The cutting edge of gospel proclamation must include the rejection of the abuse of Christianity by those who identify it with the selfishness or the self-fulfillment of a nation or a race, a culture or a class. In the context of officially established religion which prevailed when the Anabaptist movement was born or in the context of an unofficially established religion which prevails today, it is not enough to ask men to confess Christ as Lord. He himself throws back the question, Why do you call me Lord and not do what I say? The gospel for the 1970's must be spoken as nonconformity, as judgment on conformed religion, even on conformist evangelism, or it will not be good news. It must match the idols of self-satisfying and self-saving religion or it will not be able to save.

This, I suggest, is part of the unfinished agenda which we must probe in North America in 1972. Jesus says, if you greet your friends, what more are you doing? Do not the nationalists do as much? What does that mean when nationalism has been Christianized or Christianity nationalized. What does it mean for evangelism? I suggest that it must mean more than simply hoping that if individuals hear the message and are converted some of them will love their enemies. The meaning of the moreness of the gospel must begin with the message. It must not await the personal pilgrimage of the individual who responds. The message itself must undercut established religion.

That is the meaning of Anabaptism. The message itself must denounce and undercut nationalism and ethnocentrism in a host of different ways—by repeating that Jesus was a Jew and a Galilean, by affirming the dignity of the outsider and the outcast, by rejecting in the name of the spirit of Pentecost every identification of the gospel with a single culture or language, by going out to look for and to celebrate what God is doing outside our own family, by including the sins of the comfortable among those from which God saves man instead of limiting our illustrations of the power of the gospel to the sins of the young and the weak.

On our program is a discussion of peace witness as gospel. I'm making the same point one story deeper. The gospel does not only imply an ethic of peacemaking or being set at peace. It does not merely lead to a nonviolent life style. It proclaims a reconciled view of the world. The Phillips Translation of Ephesians is this way: "For he reconciled both Jew and Greek, insider and outsider. He reconciled both to God by the sacrifice of one body on the cross, and by this act made utterly irrelevant the antagonism between them. Then he came and told both you were far from God (the outsider) and us who were near (the insider) that the war was over."

That's the gospel. Not that war is sin. That alone is true but would not be gospel. But that the war is over. Not merely that you ought to love your enemy, not merely that if you have had a born-again experience some of the hate will go away. Not merely that if you deal with your enemies lovingly enough some of them will become friendly. All that is true, but the gospel is that all men being loved by God are my beloved too, even if they consider me their enemy. Even if our interests clash. If anyone is in Christ, the New English Bible translates it correctly, there is a whole new world.

Evangelism is not a call to have a new feeling or a new idea or even a new self image. It's the call to discover and to accept a new world. That's the meaning of the righteousness greater than that of the scribes and Pharisees. That is for today what it means to do more. Not merely a higher

moral demand. Mennonites are good at moral demands. But a greater supply, a bigger gospel, a broader grasp of what grace wants to do and already has done by calling men to return to be God's children.

It would be a challenging exercise to spell out with some completeness the detailed meaning of the rediscovery of New Testament wholeness or Anabaptist originality, which seems to be the same thing. The scholars have tried that. Harold Bender in 1943 spoke of what he called the Anabaptist vision, and listed three points. Franklin Littell in 1964 defined the free church, and listed nine points. There are more documents and there are different numbers of points. Each of them would mean something for the clarification of the meaning of evangelism.

My concern is not to complete such a list. It would have to include destroying the barrier between priesthood and laity. For that barrier is part of the established religion. Jesus after all was a layman. It would include the discovery of new styles of communication, less dependent on theological arguments than Protestant preaching has been since 17th century Puritanism. It would include the rediscovery of community, overcoming the split between individual experience and congregation which has been a big temptation of Protestantism since the Pietism of the 18th century. It would include overcoming the split between experience and an historical expression of faith; being less limited to psychological concerns and trying to produce certain experiences than Protestant preaching has been since the revivalism of the 19th century. It would include the rehabilitation of moral bindingness and a distinctive Christian life style, overcoming not only the legalism of earlier generations but also the pluralism and the post-legalist nondirectiveness of the present in a new awareness of the redemptiveness of fraternal discipline and the effectiveness of concerted decision-making.

It would not only overcome the one-sided message of the past. It would include clarified judgment on the sins and the slaveries of today and tomorrow. It would project liberations and counter cultures far profounder than the fads which today claim those labels.

But my concern cannot be to complete such a list. That's what the whole weekend is for. Nor can it be to look for one above all others, one hook on which to hang the whole list from which everything depends. For some of us it all depends on restoring the authority of the Bible, and that's certainly true. For others of us it all depends on rediscovering the real live presence of the Holy Spirit, and that's certainly true. For others it depends on clarifying our view of ministry or sensitivity in group process or a new kind of Christian education. That's probably true too. All of these samples are offered to us or asked of us by the New Testament. All of them are part of the Anabaptist vision. If any one of them is really missing, the gospel becomes spurious.

I cannot complete such a list. My task has been to point to it and to suggest what shape it has. Its shape is the question our Lord puts to us: What is the more that you do? Men of any nation, any culture, greet their brother and lend money for good risks and feed their families and recruit converts for their movements. But your love must be gospel. Your helping must be grace. Your response to hostility must be reconciliation. Your movement must be outward. Your gospel invitation must be to newness of life. Why? Because that's the way it is. That's the way God is.

BRAZIL

Continued from page 40.

Brazil's economic progress—how, in the space of a few years, Brazil has very dramatically increased its gross national product while at the same time has stemmed its rate of inflation.

Basically, economic growth has been aided by Brazil's large population, which provides a market on a scale large enough to allow economically sized industry. Specific measures to promote growth include strenuous efforts to tap Brazil's vast natural resources, to modernize agricultural practices, and to improve transportation and communications facilities.

According to Antonio Dias Leite, Minister of Mines and Energy, Brazil has one-third of the world's iron ore reserves —an estimated 39 billion tons. Of commensurately large scale are bauxite and manganese reserves. The development of these tremendous reserves has hardly started. Although Brazil's own iron and steel industry is the largest in South America, current iron ore production is only about 25 million tons annually, which is a fraction of its reserves. Most of it, incidentally, is exported to the United States, Japan and Western Europe.

Yet another reason for Brazil's economic growth has been its sucess in bringing order to public finance. In 1965 hardly more than half a million Brazilians filed income tax returns. Reforms have steadily increased the number of people filing returns to more than six million in 1971. And while inflation rates seem distressingly high by U. S. and European standards, rigorous screening of government spending policies, improved collection of income and other taxes, and strict control of collective wage agreements have reduced inflation from 87 per cent in 1963 to about 19 per cent in 1971. Brazil has resisted a crash program of price stabilization in order to avoid slowing down its economy and has sought rather to reduce the inflation gradually, even at the cost of perpetuating it.

Rapid industrial progress is possible in a country only if abundant energy is available. Brazil's chief sources of power are petroleum, which supplies 60 per cent of energy needs, and hydroelectricity, 30 per cent. Such fuels as bagasse, charcoal, and wood account for the rest. Total energy demand is growing at the rate of 7 per cent a year, petroleum and hyroelectric power more rapidly still, as the older, less efficient, noncommercial energy sources gradually decline.

Flying west a few hundred miles from Sao Paulo, on the Parana River one looks down on two enormous dams —projects of CESP (Centrais Eletricas de Sao Paulo), a utility owned 90 per cent by the State of Sao Paulo. The Jupia plant was completed last year, and Ilha Solteira up river should be in operation by 1974. Together they form the largest hydroelectric system outside the Soviet Union —approximately three times the size of Egypt's celebrated Aswan. Substantial power projects in the Northeast, although on a smaller scale than Jupia and Ilha Solteira,

have tripled the production of electricity in the last ten years and have doubled the number of consumers.

While traveling about Brazil by air is easy today, a large-scale interregional land and water transportation system will have to be developed if the country is to gain the economic cohesion it seeks. In his office in Rio, Brazil's Minister of Transportation, Mario David Andreazza, talks about projects already under way. "We have completed five years of a twenty-five-year plan that will develop all transportation sectors," he says, running a pointer over a huge map of Brazil. "Apart from the Transamazon, we hope to complete more than fifty highways which will connect Brasilia and the large coastal cities to all state capitals and to frontier areas adjoining other countries. We also plan more than forty access roads to link main highways to each other or to ports and airports. Together, these will total about 60,000 miles of roadway, twice the present paved highway mileage."

To improve agricultural production, incentives have been established such as income tax deductions for investment in agricultural projects, high minimum price levels for crops, and liberal rural credit and financing. Under way are national irrigation, fertilizer, and farm-mechanization programs.

Agricultural products like coffee, sugar, cotton, cocoa, rice, and corn still account for the largest part of Brazil's exports, but raw materials, processed foodstuffs, and manufactured goods are assuming a constantly growing share. Coffee, still the main export, accounted for 56 per cent of the $1.3 billion Brazil exported in 1960 and about 36 per cent of 1970's export total of $2.7 billion.

The automobile industry, now in its seventeenth year in Brazil, is a dramatic example of growth. Between 1967 and 1970, production increased 85 per cent from about 225,000 to more than 400,000 units. In 1971 it hit the half-million mark. There are now three million cars in Brazil, as anyone who has tried to find parking space in a large city is well aware. Volkswagen do Brasil, S.A. accounts for more than half the passenger-car sales, but Ford-Willys, General Motors, and Chrysler are making significant inroads. Predictions are that by 1980 Brazil will be manufacturing more than a million cars a year and will have developed an export market in other Latin American countries. Against this day, Brazil's ten vehicle manufacturers are investing heavily in expansion of their plants.

All large industrial plants conduct extensive training programs for employees, and plant managers rate the Brazilian worker highly.

Despite restrictions on the activities of foreign investors in some activities, foreign investment in Brazil continues to grow. It now totals over $5 billion, about 8 per cent of the total employed in the country. The United States is responsible for about $2 billion of this. Western European countries. Germany in particular, are currently investing heavily, as are Canada and Japan.

The government in Brazil plays a strong role in many enterprises. Of the one hundred largest companies, sixty-three are government-controlled, twenty-five foreign-private, and twelve domestic-private. Planning Minister Joao Paulo dos Reis Velloso hopes that in time the participation of government in business and industry will decrease. Further merger of domestic and external private partners, he thinks, would work toward this end.

Foreign investment cannot be measured only in terms of the goods it produces and the jobs it creates. If investment comes from highly industrialized economies, it also usually brings with it advanced technology and management skills that the receiving country absorbs. Esso Brasileira is the largest distributor of petroleum products in Brazil, with about one-quarter of the market. Over its history of more than sixty years in the country, it has introduced efficient marketing practices and pioneered in sponsoring courses on industrial production and business management for its own employees and other members of the community.

The visitor to Brazil comes away impressed by the economic dynamism of the country. What will have affected him most deeply, however, are its natural beauties, the creations of its architects and artists, and the warmth and friendliness of its people.

Books In Review

Witmarsum in Brazil

Campos Gerais: Estruturas Agrarias, Pilatti Balhana, Altiva, Brazil Pinheiro Machado, *et al.* Curitiba: Federal University of Parana, 1968. 268 pp., paperback.

This is the first-length publication dealing with a German Mennonite community in Brazil. It is an extensive description of Witmarsum, Parana, a rural colony located 40 miles west of Curitiba, the state capital. The book is part of a cooperative effort of the university's arts and sciences faculty *(Faculdade de Filosofia)* to study Parana's plateau grasslands *(Campos Gerais)*. The purposes of the long-term research project include the tracing of the social and economic structures and processes in the area since the 19th century. The *Campos Gerais* have been the scene of numerous attempts at colonization by European immigrants and most of the early efforts proved unsuccessful. Since 1910, however, various immigrant colonists have established thriving agricultural settlements in this area.

The book is a multidisciplinary effort. Chapters have been written by a geologist, a geographer, several historians, a sociologist, and graduate students of economics and education. Although most of the chapters are solo efforts, one ("Economic Structure") involves four collaborators. In such an eclectic effort it is understandable that the quality of the chapters varies considerably. In addition, a certain amount of repetition results from the multiple authorship, and there is a pronounced tendency to neglect the more profound problems which some of the descriptive evidence suggests. For example, the role of internal conflict in the colony's development is scarcely noted.

Methodologically the work is extremely unsophisticated. The book's strength, however, is in its usefulness for com-

parisons with the Mennonites of Paraguay whose analysis was so ably done by Prof. Hack *(Die Kolonization der Mennoniten in Paraguayischen Chaco)*. In spite of the excellent efforts of the senior authors, the book tends to be somewhat disjointed. Most of the data are presented in tabular form, but excellent maps and several ingenious graphic devices are employed.

The book examines the historical backgrounds of the social and economic development of the *Campos Gerais*. Detailed descriptive accounts are given of Witmarsum's geographical and general ecological situation. Separate chapters are devoted to a brief history of the Mennonites since their arrival in Brazil as refugees from Russia in 1930, to the colony's current demographic composition, and to major institutional structures and processes. Detailed statistical information is given about the colony school, cooperative, agro-industry, churches, and familial organization and behavior. In short, the book is an example of the general community study so popular in this country several decades ago.

The senior authors, who are professors in the history department, have provided continuity to the work, and put this local case study into the larger theoretical perspective of the department's continuing research. The book seeks to provide tentative answers to two principal questions: (1) is the area's historical social structure being tranformed slowly into a new one, or is the process of socio-cultural change one in which a new system replaces the older one; and (2) what is the pattern of socio-economic integration of German, Dutch, Russian, Japanese, and other immigrant agricultural nuclei into the general system of Parana's *Campos Gerais?* The answer to the former question, in the light of this study, is that social change takes place by substitution. This conclusion is corroborated by other studies, such as Hack's *Dutch Group Settlement in Brazil* (which, interestingly, is never referred to in the book). The *Campos Gerais* region is experiencing a change from the large-estate system to a family-sized farm system which is implanted by immigrants who bring the new social structures with them.

Witmarsum's pattern of integration into Parana's social structure is probably typical of other immigrant communities. Due to the numerous foreign-born ethnic nuclei in the state, a situation has been created in which cultural pluralism has become both possible and necessary. This reviewer spent a year in residence in Curitiba, while studying the Mennonite communities in Parana, and was impressed with the sincere acceptance of pluralism by all sectors of the population.

Professor Bento Munhoz da Rocha, who was Governor of Parana when the Mennonites moved Witmarsum Colony from the state of Santa Catarina to its present location, has written a brilliant preface to this book. He comments as follows: "Let the Witmarsum folks seek to preserve their ethnoreligious characteristics; there is nothing more normal, more human, or legitimate . . . Their youth [55% under 20 years] are in contact with the present world . . . Many changes will take place quietly, slowly—and surely."

Indeed, Parana's pluralistic policy appears to be encouraging acculturation more effectively than earlier enforced "melting pot" plans. Witmarsum provides ample evidence of acculturation, including radical social and religious changes from traditional patterns.

For the social scientist concerned about rural social problems, Witmarsum serves as an example par excellence of agrarian reform in action. About 20 years ago, this land was a 20,000 acre ranch which supported one affluent family, plus a dozen poverty-stricken cowboys and their families. Today more than 120 families are practicing intensive farming on land that is admittedly inferior. Yet, in 1965 this reviewer found that 18% of Witmarsum's farmers had milking machines, 34% had tractors, and 30% had automobiles. To find in Brazil tillers of the soil who work barefooted in their fields and barns, yet own automobiles, is indeed a spectacular experience. These farmers are part of that very small group of rural, middleclass Brazilians who are laborers, managers, and capitalists. Here is an object lesson in nonviolent agrarian revolution which could transform much of Brazil's landscape into properties of self-respecting farmers who have title to their lands and the skills to farm them profitably.

GOSHEN COLLEGE *R. Herbert Minnich*

17 Varieties of Pacifism

John Howard Yoder, *Nevertheless: A Meditation on the Varieties and Shortcomings of Religious Pacifism.* Scottdale, Pa.: Herald Press, 1971. 142 pp., $1.95.

The saying used to go the rounds that where a half dozen pacifists gathered, they had seven opinions—each his own plus a common group position. John Howard Yoder's book helps show why this was a possibility.

Seventeen different religious approaches to pacifism are each given a chapter. An additional chapter is devoted to eight additional arguments or positions in support of religious pacifism. None of the positions describe additional non-religious positions sometimes taken. So the whole scope or range of positions could be considerably extended.

The book acknowledges that most persons or groups do not use a single argument for taking a position. For example, on p. 130 we find, "The positions of Martin Luther King, Jr. (VI, V, XIII, and perhaps III.), of the *Catholic Worker* (I, III, VI, IX.), and of Anabaptism (III, IX, XIV and XV) are such fabrics where several threads reinforce one another." It is also recognized that those who reject pacifism may do so on limited assumptions about the possible arguments. Those taking the position on other grounds will then feel unfairly treated.

John Howard Yoder's own position is outlined as "The Pacifism of the Messianic Community" in Chapter XVII. A concluding chapter answers the question "What Have We Learned?" (incorrectly listed as chapter XIV in the text though correctly given as XIX in the table of contents).

The short chapters with somewhat parallel structures becomes a bit tedious if read straight through. It is also a a bit confusing when one tries to remember so many different positions with arguments pro and con. It is, however, a helpful book, and could profitably be read as a series in shorter sections. Some grouping of the positions in larger blocks would perhaps be helpful.

John Howard Yoder seems to have treated the varieties

of positions fairly. Anyone interested in the issues raised by religious pacifism should read this first book in the Christian Peace Shelf Series. The cost is certainly such that it is not prohibitive and it should be in church libraries and perhaps stocked by anyone doing draft counseling.

BETHEL COLLEGE *William Keeney*

Dutch Missions in Indonesia

Doopsgezinde Zending In Indonesia, Th. E. Jensma. The Hague: Boekencentrum N. V., 1968, 181 pp.

The author introduces his publication as a "traditional-historical" study and explains that he only wants to portray the chronological development of Dutch Mennonite Missions in Indonesia. Fortunately, his book presents more than just names and dates; Mr. Jensma gives us insight into mission methods, he describes international Mennonite relations, and he dwells heavily on the communications between the Mennonite Mission Society in The Netherlands and the missionaries in the field.

The contents of this book are limited by the resources available to the author, which are the archives of the M. M. S. We deplore with the author that the diary of the leading missionary, P. Jansz, Sr., was not accessible. Since Indonesia as a mission field was formally and finally closed to the Dutch Mennonites in 1952, it would have been a suitable project for a more intensive and extensive case-study, providing guidelines for missionary policy in other areas of the world.

Five pages of summary at the end of the book make the basic contents of this study available to the English reader. Although this summary gives credit to the support of the Mennonite churches in Germany and Southern Russia, it does not mention the stimulating role of the leading brethren: C. J. van der Smissen, J. van der Smissen, J. Mannhardt, and the traveling preacher, Heinrich Dirks, from Gnadenfeld. Dirks' home church alone gave more financial support to the M. M. S. than all the other Dutch Mennonite churches together (p. 53); also the congregations in Hamburg and Danzig, combined, contributed more than the churches in Holland. Heinrich Dirks not only knew how to solicit financial support, he also challenged young men for the cause of missions; the names of 11 men are given on page 55. Compared with the complete lack of interest in Holland itself, this is a considerable number. Mr. Jensma makes, on page 135, the statement that in World War II for the first time in almost three-fourths of a century, the Dutch had their own missionary candidates, in the persons of J. P. Matthijssen and R. S. Kuitse. It was during this period of lack of interest that the missionary effort reached its culmination in Indonesia, which the author calls the "bloeitijd" (flourishing-time), in his outline.

After Carl J. van der Smissen had emigrated to the United States in 1868, he immediately tried to win the cooperation of the (Old) Mennonites and of the General Conference Mennonites. Soon Samuel S. Haury, from Wadsworth, Ohio, applied for the mission field (p. 37). The Dutch Mennonites did not want to grant the American Mennonites any rights of independent approach in Indonesia. The result of all this being that Samuel Haury decided to work among the Indians of North America. This illustrates a tendency of centralization in the M. M. S., which was criticized also at other occasions. Michael Horsch and J. Quiring, from South Russia, argued for representation in the executive committee of the M. M. S., already around 1900. The society lasted until 1951, when a European-wide Mennonite Evangelism Committee was formed (p. 151).

As mentioned above, the author gives some interesting insights into missionary methodology. Next to commonly used approaches of evangelism, we read about the unique approach devised by the major missionary, Pieter Jansz (1820-1904), and his son, Pieter Anthonie (1853-1973). Their approach was explained and propagated in the brochure entitled, *Land Reclamation and Evangelization in Java* (1874). Although discontinued in 1930, this method has greatly contributed to the development of the contemporary independent Muria Church in Northern Java. Mr. Jensma expresses his criticism (on pp. 50, 71), of this unique method, but does this mainly on the basis of the arguments of the leading men on the home front.

The author has presented us with a challenging study, inviting us to probe further into the questions surrounding the missionary effort of our churches.

FORT WORTH, TEXAS *John J. Kiwiet*

Readers for Amish Schools

Joseph Stoll, David Luthy, Elmo Stoll, editors, *Thinking of Others* (Fifth Grade Reader), 414 pp.; *Step by Step* (Sixth Grade Reader), 413 pp.; *Seeking True Values* (Seventh Grade Reader), 462 pp.; *Our Heritage* (Eighth Grade Reader), 476 pp. Pathway Publishing, Aylmer, Ontario, 1968.

This series of readers was prepared for use in the Amish and related schools. One almost needs to visit the Hutterite colony schools, as the reviewers did, in order to appreciate the need for such literature.

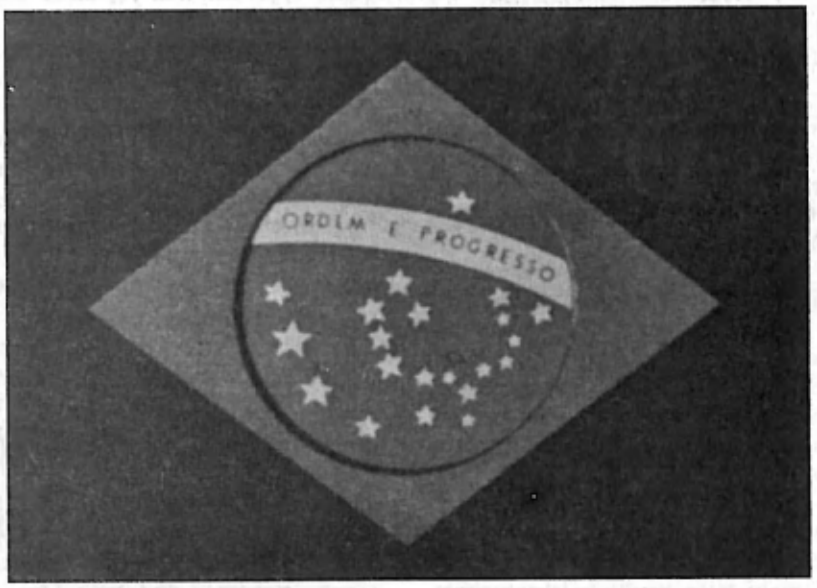
The choice of selections is good and quite broad, ranging from excerpts from the *Martyrs' Mirror* to a report on the bringing of Turkey Red Wheat to the United States, and on to a report of the twisters on Palm Sunday in Northern Indiana. The authors emphasize stories dealing with the "long ago," our past, our heritage, making use of selections from the Bible and poems and hymns from previous generations.

The books are divided into units with a thread of continuity that moves through all four volumes. Rural and farm stories predominate: Mennonite and Christian leaders are featured in biography.

One wishes that a more interesting format and more illustrations would have been used. Even without the use of color the books could have been made more attractive without transcending religious boundaries.

The books deserve a circulation among all our Mennonite groups. They would find ready use in vacation Bible schools, Sunday school classes, and in junior and junior high school youth groups. The books ought to be placed in church libraries.

FREEMAN JUNIOR COLLEGE *Martha and Eldon Graber*



The flag of the Brazilian republic consists of a green field with a yellow diamond-shaped center, superimposed on which is a globe encircled by a white band bearing the words *Ordem e Progresso* (Order and Progress). Scattered over the globe are 21 stars representing the states.