

SEEDBED

Second quarter 1987
Subscription: \$5.00 (U.S.)

Vol. II, No. 2
Editor: Sam Schlorff

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SEEDBED is published four times yearly. Subscriptions in U.S. dollars should be sent to the above address; addresses of agents receiving subscriptions in Pounds Sterling and French francs will be supplied on request. Subscriptions begin with the first and end with the fourth numbers of each year.

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A WORD ABOUT THE ARTICLES IN THIS ISSUE: The first article continues the discussion of the questions raised in the last issue for 1986 (Vol I, No. 4); it summarizes the responses we received. The second, by a colleague with considerable experience in North Africa, looks at how expatriot Christian women living in the Arab world can relate to the roles open to women in Arab Muslim society. A very helpful study. With this issue, SEEDBED introduces a new feature: abstracts of significant journal articles that have a bearing on church planting in the Arab world. If the response is positive, we anticipate publishing abstracts in one or two issues per year. Let us know if you find this worthwhile. We hope that readers will take it upon themselves to inform us of significant articles in other publications we may not receive, or even abstract it for us (full bibliographic data please, a photocopy of the article would be great just in case, esp. if in French, Arabic, etc.). Thanks.

that Christ is "God made flesh." He argues that one may therefore translate according to the understanding of the term in the passage concerned: "Such 'dynamically equivalent' terms may indeed be very capable of overcoming the Muslim's objections while at the same time more precisely and faithfully communicating the original meaning of this expression."

It is true that New Testament usage varies according to the disciples' growing understanding of who Jesus is. The respondent has however missed the point of the paragraph, which is that when one has used all the dynamic equivalents one can find, and possibly even avoided the term "son of God" altogether, many Muslims will still find the Biblical message unpalatable simply because one cannot reconcile Biblical Christology with that of the Qur'an. There is a "stumbling block" which even the best dynamic equivalent cannot overcome. His point is nevertheless well taken; we cannot use this as an excuse for not doing our homework.

Specifications of a Translation for Muslims

Most of the remarks were concerned with fleshing out details of the proposal that "the effort to plant the church in Islamic society requires an Arabic Bible, or at least a New Testament, of Islamic expression." Several pointed out the need to define the target audience more precisely; would the translation be for the masses "who have a very limited degree of education and can hardly read or write," the smaller number of people with a high-school education, or the elite few with a university degree? One respondent proposes that "our translation should be within the ability of the 'general reader' with a tilt toward the very large number of readers who have begun secondary school but have not entered university." This relates to the suggestion that what is meant by "an Arabic Bible of Islamic expression" needs to be defined more precisely. Must it be exclusively Qur'anic in style, e.g. like "Project Sunrise," or can it use other Islamic literary models as well?

There seems to be a fair amount of agreement as to the general specifications for such a translation. For the Muslim reader, there would need to be a general introduction at the beginning, or perhaps a brief one for each book or literary type (e.g. the gospels, epistles, etc.). There would also need to be a glossary and/or brief notes which "give alternative terms in Arabic, or brief explanations of the terminology used." One suggests that "a format similar to that used by the Nile Mission Press in the 'New Testament with Notes for Muslims' (1913 et al) would be ideal, but the notes would need to be much shorter." Another suggests also adding "standard helps such as maps and index." The following comment bears quoting: "When dealing with the larger literary form, we would be well advised to explain it rather than transform it. By this I mean, do not try to transform an epistle into a Koranic sura -- explain the epistolary form in the introduction, then use an appropriate style and level of language from within the repertory within which a Muslim reader feels at home."

ARABIC BIBLE TRANSLATIONS FOR MUSLIM EVANGELIZATION:

A SUMMARY OF RESPONSES

[The last number of SEEDBED for 1986 (Vol I, No. 4) contained two articles on this question: "Christian Arabic in Bible Translation: A Problem for Muslim Evangelization" by Abu Yahya, and "Project Sunrise" by David Owen. Responses were solicited from a number of knowledgeable persons and six were received. In this number, the Editor collates and comments on their remarks and suggestions]

In view of the somewhat controversial nature of these articles, and the diversity of those from whom responses were solicited, I was rather surprised that no one took strong exception to their main arguments. Respondents recognized that, as one Middle Easterner put it, "there is a language barrier that hinders Christian Muslim communication." One, a missionary, wrote: "It frightens me sometimes that we are training our missionaries in Christian vocabulary right from the outset so that they will never feel, as I did, how foreign it is. Now I have become dulled, but I can still remember when I wasn't." The first respondent warns, however, against viewing the problem of Christian Muslim communication exclusively in terms of this language barrier. "The problem should be seen in its religio-historical evolution, politico-economic development, and military-colonialistic perspective."

Several respondents sent us two interesting documents also dealing with this problem (see Appendix). Document A, probably written about 1930, gives a more detailed account of the historical origin of Christian Arabic than does the first article and comes to a similar conclusion. Document B, dated May 28, 1935, contains three interesting word lists: Arabic words and expressions used by Christians only, those used by Muslims only, and those "used by both but often with radically different meanings." Another respondent urged us to drop the term "Christian Arabic" to avoid the possibility of being misunderstood as attacking Arab Christians, and to substitute "ecclesiastical Arabic".

The term "Son of God" and Dynamic Equivalence

One respondent took exception to a statement in the first article (p54): "There are ... key theological terms--such as 'son of God'--for which we will never find a 'dynamic equivalent' capable of overcoming the Muslim's objections." He points out that in the New Testament, the term "son of God" does not uniformly have a "metaphysical meaning," but is "mainly functional in nature." For example, when Peter exclaimed "Thou art the Christ, the son of the living God" (Matt. 16:16) he uses the term as a synonym of "Christ," reflecting his growing but as yet incomplete understanding of who Jesus is. By the time the Epistles of Paul were written, by contrast, the term has taken on a metaphysical meaning, reflecting a mature Christian belief

The TAV And Newspaper Arabic

One respondent suggests using the Today's Arabic Version (TAV), with the Islamic forms of names being substituted for the traditional Christian forms. He points out that "the translator of the TAV is the literary editor of An-Nahar, one of the great dailies of the Arab World," and claims that it is "full of Islamic expressions" (said to be one reason why the Christian community has not taken to it very well). The idea is interesting, but after looking over the TAV once again I wonder if even then it may not still have too much ecclesiastical Arabic in many places to be satisfactory. I suspect that many technical and theological terms, perhaps even certain phrases, would have to be replaced as well. In any case, the decision must be based on whether the language of the TAV is sufficiently close to the semantic range of Muslims, and not on "whether Abu Yahya would be satisfied."

Related to this is a question of style, about which there seems to be some disagreement. The TAV and the "Living Arabic" Version both use "newspaper Arabic." One respondent suggests that this should also be the style used in translation for Muslims since both Christians and Muslims are able to read the same newspapers with understanding. Another, however, feels that we should try to "strike some middle ground," and vary the style to suit the book. "I don't mean newspaper Arabic. I mean clear Arabic that is good, suitable for religious material, and draws on the whole range of riches available in the language, but at an accessible level." This reminds me of a criticism that was leveled against the TAV on another occasion. The person writes: "The translators forgot or ignored, that the Word of God in Arabic cannot be less literary (aqall fasahah) than other Arabic books, and that the Qur'an remains the one important model of good Arabic through all ages and generations."

The Kind of Linguistic Research Needed

Several respondents reiterated the importance of careful linguistic research to this endeavour, including the "comparative study of the 'semantic fields' of Qur'anic and Biblical language" as proposed in the first article. One of them goes on to say: "Such a study must include not only the original Qur'anic meaning and usage but also the contemporary understanding and significance of particular terms by non-Christians. Since the primary goal is communication, it is necessary to know what is being communicated by such terms. The degree to which the meaning communicated to the reader/hearer relates to the 'classical Qur'anic' meaning or with particular Islamic doctrines needs to be determined in order to ascertain the appropriateness of particular terms for use in the Bible."

Project Sunrise

As for David Owen's project to produce a Gospel harmony using "Qur'anic vocabulary and phrasing," the response has been somewhat tentative. Several expressed reservations about what they saw but were

"willing to be convinced." However, most seemed favorable at least "in principle," as one North African put it. He expressed satisfaction that "finally there is someone who has in mind a translation strictly for Muslims" but felt that there are "a few problems" to be overcome. Another respondent made this comment: "We need to bear in mind that it is an attempt to communicate by making the appropriate changes of form not only at the level of the word and the sentence, but also in the entire literary organization of the work. Now this is a very difficult thing to do. ... Many new facets must be cut if we want the message to sparkle in its new literary setting. This implies that (in one sense) we lose precision. And I think we do. This is the trade-off we must accept when translating for a culture that is less informed (or misinformed) about the form in which the message was first cast. But the gain is immense, for the result is a presentation that has almost no need for explanation. Demonstration will do."

I shall not reproduce the criticisms received as they all deal with preliminary drafts, whereas changes were made in the final editing. When there has been opportunity to read the printed edition and David's promised description of his translation principles (to be published in a future issue of SEEDBED), we will then solicit feedback on the finished product. By the way, a typographical error crept into line 10 of the first paragraph of David's article: the first word should read "neither" (not "either"). The printed edition, which came out in July, is entitled, "Sirat ul-Masih bi-lisan Araby Fasih" [Life of Christ in Literary Arabic]; it may be obtained at \$3 per copy from: AEDO, P.O. Box 561, Larnaca, Cyprus.

Converts and the Existing Churches

Finally, several point out that the articles failed to deal with the question of how converts through such a translation are to be related to existing churches in the Arab world, and "how the readers are to make the transition from their Bible ... to the larger body of Christian translations and other literature [i.e. in ecclesiastical Arabic]." As one respondent points out, "If one believes, as some missiologists do, that the way forward is to create a separate church for Muslim converts, then the existence of a different Arabic translation will bring few problems. If, however, one still believes in the need to have one church, the existence of a translation using substantially differing vocabulary will add yet another problem to integration." He adds: "While I sympathize with the problem of the unsuitability of existing 'Christian' language, I would caution against solving problems by creating new difficulties. Somewhere the terminology bridge has to be crossed. The real question is at what point it is best to do this." The point is well taken. That complex issue was, however, omitted because of space limitations.

In the meantime, another respondent suggests one approach to this problem; he urges "the preparation of Christians in the Arab world to understand the need for such translations and to encourage their use for evangelism." His comments on the problem are enlightening: "This

is a particularly delicate problem as the Christian minority is particularly concerned about its identity. One means for preserving that identity is through the use of a unique dialect derived from the language used in the standard translation of the Bible. Any new translation using different forms of names and theological terms, particularly Qur'anic ones, is viewed as a threat to that identity. Likewise the Christian community as a whole considers any evangelistic outreach as a possible provocation which may create problems for it. But ultimately, any effective translation and evangelistic program will bring new people into contact with the Christian community and it must be prepared to meet and relate to such persons. A program for the preparation of the Christian community would be best carried out by Arab Christians themselves."

Conclusions and Agenda for the Future

To conclude, I shall list in summary fashion the main conclusions that we have come to, as well as questions that remain.

1. Ecclesiastical Arabic--considered here as a distinct religious language--is recognized to be a significant barrier to Muslim Arab comprehension and acceptance of the Gospel.
2. Because existing Arabic translations of the Bible use ecclesiastical Arabic, they are not adequate to the task of communicating the gospel to Muslims and planting the church in Islamic society.
3. What is needed, at the very least, is an Arabic New Testament "of Islamic expression," possibly a full Bible eventually, in addition to the existing translations for Christians. It would be a "dynamic equivalence" translation that uses vocabulary and expressions within the semantic range of Muslims, with an introduction and brief notes as needed to explain terms, etc., that are unfamiliar to Muslim readers. Many questions remain, such as the advisability of using a modified TAV, and we are still a long way from such a tool.
4. In the meantime, the recently published Gospel harmony, called Project Sunrise, has promise as an important first step toward meeting the need. It now needs a period of testing, and a thorough discussion of its translation principles and innovative approaches. (An article has been promised for a future issue of SEEDBED.)
5. What is now needed to make such a translation possible is research into the comparative semantics of Qur'anic and Islamic language in relation to that of Biblical and Christian language. (Hopefully, articles on this will be forthcoming in future issues.)
6. One further preliminary question that still needs to be examined concerns how converts won to Christ through "Scriptures of Islamic expression" are to be related to the existing churches and to their literature, which are immersed in ecclesiastical Arabic. (Again, we hope that articles on this important subject will be forthcoming.)

Appendix

Document A, a 4 page paper entitled "The Gospel and Muslim Readers: A Proposal," is unsigned and undated. On the basis of internal evidence, Miss Constance Padwick, a C.M.S. missionary in Cairo, Egypt, has been identified as the most likely author, and it may be dated about 1930.

Document B, entitled "The Vocabulary to be Used in Our Contact with Moslems," with 2 pages of Arabic words appended, is a circular letter dated May 28, 1935, and addressed to "Members of the Post War Missionary Group." It is signed by Dr. R. S. McClenahan, a leading missionary in the American Mission in Egypt.

CHRISTIAN WOMEN IN THE ARAB WORLD

by D. S.

Roles of Women in Arab Muslim Society

Initiate a conversation about women's roles in the Arab world today and see how animated the audience becomes. Everyone has an opinion to share. Both men and women are writing and speaking about the place of the Muslim woman in her society, anxious for her to find her identity within her culture without copying the West. Yet even as women are urged not to follow the examples of immorality and decadence perceived in western societies, television programs portray romance, love and family life in ways that conflict with traditions of respect for parental authority. In the past, parents arranged marriages for their children to benefit the family unit. Today the younger generations, influenced by education, travel and the media, question or reject these traditions. Tension occurs between family members over the customs of the past, the teaching of Islam (with varying interpretations), and the expectations of modern youth. Conflict and change are present everywhere.

Remember the adage: appearances can be deceiving? Any generalization about Muslim women in the modern Arab world based on their outward apparel and public presence (or absence) could lead to imperfect conclusions. A young woman covered by the "hijab" may be a university student or a factory worker--moving about in the world outside her home and manipulating intricate technological tools. Another, dressed in the latest fashions and wearing makeup, may be an uneducated servant, full of superstitious beliefs. The sophisticated wife of a diplomat, used to entertaining foreigners, may be careful to ward off the evil eye by observing superstitious practices (a fish in the wall, a slaughtered sheep) in the construction of her new villa. An illiterate middle-aged woman may personally undertake the enrollment of her grandchildren in a good primary school, or permit teenage daughters to cross the big city to attend secondary school.

How complex is the picture of the life and roles of Arab Muslim women today! What is true for one woman is different for another; what is possible in one place is unheard of somewhere else. This present period is one of dissent with traditions, emergence of new social positions, or agreement with conservative religious views. In the midst of this variance, certain views predominate. A number of Arab states base their family code regulating marriage, divorce and inheritance on the Sharia. Although men are permitted to have four wives, not all do so. There are a few cases of older educated single women accepting the position of second wife to avoid the stigma of not marrying. In such societies where the fear of divorce is often present, the dowry system remains a means of protecting the bride in case of repudiation. In a small minority of countries, it is civil law (not the Sharia) that legislates age of marriage, monogamy, equal rights to divorced partners and responsibilities for child care.

In their observance of religious practices, most women feel a sense of equality with men. Whenever I have asked young North African women about any differences between themselves and men in terms of their relationship to God, they have replied in the negative. They see themselves as their equals in submission to God and in keeping the requirements of the shahada, prayer, fasting, alms-giving and pilgrimage. The differences come in the restrictions governing male-female relationships; these may even be of non-Islamic origin.

Fatima Mernissi, a noted Moroccan sociologist and author states:

Quite the contrary, it [Islam] affirms the potential equality between the sexes. The existing inequality does not rest on an ideological or biological theory of women's inferiority, but is the outcome of specific social institutions designed to restrain her power: namely, segregation and legal subordination in the family structure. (1985:19)

With their power restricted by segregation and male authority, many women have turned to other ways to control their world. They may practice sorcery, or pay someone else to practice it on their behalf. They periodically visit holy places or saints' tombs, offering vows, gifts and sacrifices to gain favor for the birth of a baby, the healing of a child, or the success of a son or daughter in the baccalaureat. Bill Musk writes:

More common concepts of force are found in the immediate tangible universe. These may range from the effect of herbs or drugs, often employed at times of crisis rites to keep away evil spirits or harm, to that of magic or sorcery. These latter forces are deliberately sought at the hands of recognized practitioners to effect changes in other human beings' lives. An example would be the use of love magic. Astrology and divination are seen as strong powers in ordinary Muslims' lives. The tendency for women to be especially involved as practitioners in the appropriating of these forces is common: a mother-in-law, a midwife, or a shayka. (1986b:3)

Certain Muslim writers have examined the issue from economic and sociological viewpoints as well as religious ones. In modern times wherever women's participation in the work force is desirable, the required education is encouraged. How the different countries regulate female involvement in public life varies from country to country. The interpretation of 'fitna' (chaos) caused by women in the public sphere may lead to a parallel structure of women working among women, or require the wearing of a covering garment. Other societies may permit their women to participate openly in modern life, but will look for ways to protect the unmarried and to continue a degree of subjection to male authority.

Two themes emerge to explain these structures of segregation. One idea is the need to protect women in their vulnerability; the other is to restrain them in the temptation they bring. Mernissi insists that Islam pictures women as sexually active and aggressive. The Sharia is a system which includes detailed regulations governing the social structure and behavior of the family. It favors male authority; the woman is first under her father and then her husband, or a male family member if these are deceased. This strict control ensures the inheritance of the child she bears as patrilineal; society must be certain of the father's identity.

I would like to turn from the ideological discussion of male-female relationships to my observations of Muslim women. First I will describe their clothing--their outward appearance. Then I will discuss their comments to me about how they see themselves.

Walk down the crowded streets of any city in the Arab world. The main impression given is that the majority of the population is young and male. Closer examination will disclose a few women, especially in the market areas. Their styles of dress communicate a fair amount of information as to their age, origins, social and economic status. The country women wear colorful skirts, scarves and silver jewelry. The uncovered faces of the older ones are marked by tattooing, and their smiles reveal gold teeth. The color and design of some of their skirts indicate their region of the country. Older, traditional and often illiterate city women wear loose outer garments, either in the form of jellabas (with sleeves) or halks (large sheet-like pieces of material). Here again the color, manner of draping, use of face veil indicate their native city.

Younger women tend to divide into two groups. A growing minority wear the "hijab" (the long-sleeved loose dress and wimple-like head covering which only exposes their feet, hands and faces). This dress indicates their religious, sometimes political, commitment to orthodox Islam. It provides them with the freedom to move about in public--the man's world--and retain respect and protection due to this statement of their modesty and piety. Modern western dress does not give such protection from male aggression. A good number of educated young women (students and working women) choose to follow the fashions, albeit with a certain modesty as to physical exposure. Their personal lives often show the tension that exists in the Arab

world today between traditional roles of women restricted to home and family, and modern roles for those accepted in public life.

From infancy, a girl is brought up to behave in ways that honor her family. "Be ashamed" are words of discipline used to correct her. She is encouraged to serve and please others by her obedience and helpfulness. A strong sense of family pride is nurtured; her successful practice of household arts, customs and traditions, and good moral behavior is identified with the family--she is the daughter of "so and so". Her education and employment contribute to the family financially. In some areas, her diplomas and work are seen as assets towards an offer of marriage; in other places, men feel threatened by them. Marriage and motherhood remain the norm; they are a form of social security as well as of religious hope.

In the traditional family, the most powerful female figure is the mother-in-law. From her research in Morocco in 1971, Mernissi found that a change took place for the younger women who went out to work in the public sphere. The most important person for them was the husband. The strong mother-son relationship that existed in the traditional society of the segregated women was no longer a major influence. I have found the latter group concerned to live in their own homes apart from the husband's family. Their frequent topic of conversation is the problem of finding and keeping maids to care for their children while they are at work. Others solve that problem by taking the children to an available grandmother or to child-care centers.

Christian Women in Arab Muslim Society

The preceding summary provides a setting for the questions that face us as foreign Christian women living among Muslims. We have come in obedience to God's call to share the message of the Gospel of Jesus Christ. How do we see and live our roles as women in a Muslim society? What difficulties do we face? How do we cope with them?

The first problem that strikes most of us is finding our way in the public sphere--the "men's world". There is no single model of an Arab woman to follow; their dress and their participation in public life vary. Moreover, the requirements of our life-style push us out of the home--to register with the police, mail letters, escort children to school, attend language classes. We are not uneducated, and we have moved about freely in our own society all our lives. Our society has encouraged open friendly manners, but these are misinterpreted in a Muslim culture. When annoyed by the lack of respect shown us in this male-dominated world, we look for ways to conform in order to protect ourselves and avoid misunderstanding.

One of the first things we decide about is the style of clothing to adopt. This will vary according to our employment, the level of society we fit into, the town where we settle. We watch for mannerisms and gestures that will ensure respect and avoid unpleasant situations in the street, in offices and in homes. Our desire is to

become accepted among the women to the degree that we can adequately communicate the message of the Gospel to them. To this end we will spend much time and effort learning their language and customs. Armed with basic questions about the dynamics of the culture, we will take time to observe and listen carefully. Most likely we will make our closest friends among women from a background similar to our own, although at times we will have occasion to share with those who are very different. An attitude of respect and sincere interest in their lives (and not one of superiority and condemnation) is part of expressing His love to them.

Our "civil state" (married or single) brings its own inherent advantages and problems. Single women face loneliness, fearfulness, misunderstanding, pressures to marry into the society. With God's call to serve Him in the Arab world, He also gives victory in these struggles. He provides unusual opportunities to get close to the women of the culture. Fewer home obligations open up occasions to spend time with people. It is advisable for single women to be part of teams, live with other single girls (or families), make ties with both foreign and national families. Without any special provision for independent, unmarried women, Muslim society often allows them to get on with their professions, treating them as social exceptions. The populations of modern Arab countries include a growing number of educated, professional women who stay single until later in life. They are open to the friendship and understanding of Christian women.

A further strain on single, professional foreign women involves the identity question. How do they explain themselves to the police when they register as foreigners with work contracts for carrying on their professions (medical, educational), yet hold in their hearts a deeper purpose to share their faith--to evangelize and disciple others. Not only is there the pressure of a police state (with its plain-clothes men), but also the probing questions of curious nationals they meet at work and in their neighborhood. Many single women struggle with their consciences over secrecy in private matters.

On the other hand, married women may become residents on the basis of their husbands' positions, and are not asked about their own. They fit into a known niche in Muslim society, and their comportment is closely observed. One of their stresses comes from observing local rules for married women, although excuses are occasionally made for them as foreigners. Each Christian couple will choose which cultural practices to follow according to Scripture and their personal needs and goals. If their locality greatly limits married women from appearing in public places, then interesting substitutes must be found--family outings to the country or stimulating projects in the home. Another pressure point is finding free time for language learning and cultural integration because of home responsibilities. In addition, mothers are concerned for their children--to give them a good education, control their exposure to Islamic and occult influences, and spend quality time with them developing their spiritual and emotional health.

With a spirit of creativity, Christian women can find ways to live with their limitations and use their family life to express love and hospitality. Either married or single, they have many opportunities to entertain visitors; one of their difficulties comes in finding a balance between family, work, studies, rest and relaxation, while keeping an open attitude towards guests who have a different orientation as to time, work and family, and spiritual needs.

Christian women, sure of their call by God to live for His glory in the Muslim world, find no end of challenges in living and sharing their faith. It is not long before this or that home is open to them to visit. The more difficult part is the actual communication of God's truth in terms understood by the women in that home. Muslim women are not necessarily ready to follow husbands who might believe in Christ; their heart beliefs are tied to sorcery, traditions, fear of mothers-in-law, and honor of the family name.

I think that as Christian women we need to make two particular statements to our Muslim friends. One is related to our identity as members of God's family; the other is to the victory of Christ over satanic power. Introduce into conversations wherever possible the parables, stories, encounters with Christ that are found in Scripture. At the same time listen carefully to what the women are saying--use questions and find topics which interest them. Since their family honor and identity is so important, the teachings of Christ and the epistles relating to the family and the value of women may intrigue them. The object lessons that Christ gave from everyday life in the Middle East are still very close to their style of living. Great effort is required, however, for the sustaining of friendships that lead to in-depth conversations and real conversions. There is a spiritual battle of prayer and a physical one of language expression and cultural understanding.

Then there are the special prayer issues related to freeing women in bondage to spirits they have feared and served over the years. Because of their position of subjection, women have often used occult means to manipulate their circumstances--for the birth of a child, break-up of a marriage, revenge on an enemy, healing from illness, protection of property. Here are opportunities for power encounter which cannot be lightly entered into, yet point the way of hope for these women. Christ is able to deliver; our part is to enter this spiritual warfare, prayerfully, as teams of Christian women under the protection of His blood.

To inspire us in our prayers for the women we know and love, I would like to conclude with an example of Christ's victory in healing an Egyptian woman, taken from a recent article by Bill Musk.

A young Egyptian wife and mother named Hanan suffered from a painful stomach illness. It was eventually diagnosed as cancer. Hanan was twenty-seven years of age and her wealthy husband encouraged her to look for medical assistance. None could be found which would deal with the disease that was gradually

killing her. Finally, some members of Hanan's family encouraged her to pray to Jesus, the Christians' Jesus, for he is famous for his healing powers. So Hanan prayed to Jesus and was healed. As a result, Hanan started to talk with an Orthodox Christian neighbour and to learn more about the Christian faith. After a year, the Orthodox Christian friend introduced Hanan to another (Protestant) Christian who explained the gospel in greater clarity to her. A few weeks later Hanan was baptized. (1986a:247)

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SIGNIFICANT JOURNAL ARTICLES: 1985-87

[Note: The full names and addresses of the journals mentioned by name or initials are listed at the end.]

The Arab World

"Psychocultural Study in Missiology: Middle Eastern Insecurity," by George J. Jennings, in Missiology 15 (Jan. '87): 91-111. Many mission leaders have been confronted with counseling problems, although until recently there has been reluctance to incorporate psychopathologies and therapies into training and experience on a professional level. The author cites Hesselgrave as one who has pioneered in this area. He goes on to assess mental illness in the Middle East, dominated by Islam in values and worldview, applying an "emic" (Pike) approach to psychocultural pathologies in order to assist Christians as they employ psychological theory and practice cross-culturally.

"The Arab World in the Year 2000: A Demographic Nightmare," by A. R. Omran, in LM 2 (Nov '86): 3-6. Based on the latest statistics and projections, this article examines the demographic revolution going on in the Arab World; the population of Arabic countries as a whole will double in just 23 years, due to the highest growth rate in the world. The author then examines the social impact of the different problems this creates (e.g. the squeeze between the increasing population and decreasing resources) on three demographic types of countries within the Arab World. A must article to read.

Contextualization

"Evangelism and the Contextualization of the Gospel," by David J. Hesselgrave, in TWF 10 (Winter '85): 4-5 & 8. Pointing out that one cannot avoid "contextualization" even though those who coined the term used it in a way that is objectionable to evangelicals, the author goes on to give three helpful guidelines to contextualization, to help us make the gospel more meaningful to our hearers, and help us avoid erroneous approaches.

"Critical Contextualization," by Paul G. Hiebert, in IBMR 11 (July '87): 104-112. One of the most important studies on contextualization to date, the article begins with a critical analysis of past approaches, and then outlines a new approach to avoid the problems of the past. The "era of non-contextualization" (1800s) with its colonialism, belief in the superiority of the West, cultural evolutionism and scientism resulted in Christianity being viewed as foreign, while old beliefs and customs went underground rather than being consciously dealt with. Newer anthropological theories and descriptive linguistics (1900s) however led to "uncritical contextualization" which had its own set of problems, such as the denial of absolutes and the consequent opening of the door to syncretism. The author outlines a third approach, which he calls "critical contextualization," that avoids the mistakes of the past. The article contains a wealth of insights and ideas that we cannot begin to summarize here.

Folk Islam

"Ultimate Reality in Popular Muslim Religion in Egypt," by Bill Musk, in Encounter, No. 129 (Sept/Oct '86): 2-9. The author, who has specialized in 'folk Islam,' outlines the "cosmological map" of folk Islam in terms of two major concepts--the concepts of power (fate, magic, sorcery, the evil eye, curses, baraka, amulets, etc.) and of being (angels, devils, jinn, prophets, saints, etc.)--the goal of which is equilibrium. "Equilibrium is maintained by appropriating the various 'powers' of the other-worldly or of the this-worldly, and by invoking different transempirical 'beings'." He finds "relatively little cognitive dissonance" between this and theological Islam, suggesting that it displays a felt need for an "ultimate reality" that is "close at hand," to which Christ is the ultimate answer.

"Encounter with Jesus in Popular Islam," by Bill Musk, in ERT 16 (July-Sept '86): 247-257. Building on the above-mentioned concepts, Musk looks at the place of Jesus in the "cosmological map" of the ordinary Muslim as He is depicted in the Hadiths (Islamic traditions). He finds that, although, along with classical Islam, folk Islam views Jesus as created and non-divine, He nevertheless "occupies a special position as a unique being" which "invite[s] the devotion and petitions of ordinary Muslims as they find themselves in disequilibrium." He suggests that the Christian can appeal to this in proclaiming Christ by emphasizing the supernatural aspects of Jesus' life.

Power Encounter

"Power Encounter in Evangelism", by Timothy Warner, in TWF 10 (Winter '85): 1-3. The author defines two levels of power encounter: the personal level in which Satan's forces seek to bring personal defeat in the life of the Christian invading his territory, and make him ineffective, and the ministry level "in which God's servants encounter demonic forces to be overcome as part of their ministry." The article focuses mainly on the second, discussing why this demonstration of power is important in some cultures but feared in ours, and why we need to acknowledge our fear and exercise this authority, beginning in the area of prayer.

"Power Encounter in Christian Mission," by C. Peter Wagner, with responses by Michael Pocock & Timothy Warner, in TWF 11 (Spring '86): 1-5. The author calls for a fresh look at the reality of supernatural power in view of the importance of demonic activity in the non-Western world and its increase, along with the spread of non-Christian religions, in the West, a fresh awareness that our Western worldview is flawed in this respect and of our need for a paradigm change, and in this connection a fresh examination of the Biblical teaching on the Kingdom of God. Helpful.

"Challenges to Abu's Jesus," by Loren Entz, in EMQ 22 (Jan '86): 46-50. The story of a converted Muslim sorcerer in Burkina Faso, West Africa. After going through a "cleansing experience" from his evil past, he is disciplined, becomes an evangelist, and is embroiled in a series of incredible "power encounters" involving attempts to kill him by sorcery. A useful case study.

Religious Liberty/State and Religion

"Religious Liberty: A Muslim Perspective," by Mohamed Talbi, in Islamochristiana 11 (1985): 99-113. This useful study treats the question in relation to the Declaration of Human Rights. The author begins with a study of the basic Qur'anic principles that bear on the question of religious liberty, then looks at Islamic practice in the case of the "dhimmi" and of the apostate in the light of Qur'anic teaching. He finds, interestingly, that Islamic practice went beyond the dictates of the Qur'an, and argues that "religious liberty is fundamentally and ultimately an act of respect for God's sovereignty, and for the mystery of His plan for man. ..."

"Liberte religieuse et transmission de la foi," by Mohamed Talbi, in Islamochristiana 12 (1986): 27-47. After covering some of the same ground as above (this is a lecture given in Tubingen), the author goes on to argue that religious liberty implies the freedom to pass on one's faith to others. He labels the Muslim call to "stop hunting in the other's territory" as "unrealistic," "unrealizable" and "unworthy, but also urges Christians to not mix service with proclamation "by using the one as a springboard for the other."

"Etat et religion," a text by the Groupe de Recherches Islamo-Chretien, in Islamochristiana 12 (1986): 47-72. Written by a study group composed of both Christians and Muslims living in France and North Africa, this very interesting text gives a summary of relevant Biblical passages, along with Catholic and Protestant positions on the subject, followed by a summary of relevant Qur'anic material, with Sunnite and Shiite positions. In the light of the present world situation, it concludes, surprisingly (i.e. that the Muslim participants concurred), in favor of pluralism. Invaluable summaries.

Women in Mission

"Women's Roles in Mission: Where Are We Now?" by Joyce M. Bowers, in EMQ, 21 (Oct '85): 352-360. Abstracter: Jenny Bowles. Bowers suggests that missionary activity at the end of the last century spearheaded the feminist movement by giving women the opportunity of more responsibility than was possible at home. She notes the discrepancy between the official equal status of men and women missionaries and the actual unclear understanding of the role of women missionaries (especially married women). She gives four different possible roles for married women, recognizing that their role changes as their family grows up, but that there is a recent tendency to over-emphasize the 'home-making' role. As concerns women's representation in leadership, she points out the responsibility of sending agencies to help missionaries of both sexes understand the role of women, so that their gifts may be used to full potential.

Missionary Biography/History

"The Legacy of Samuel M. Zwemer," by J. Christy Wilson Jr. in IBMR 10 (July '86):117-121. An overview of the principal missionary activities and accomplishments of Zwemer. Of value is the bibliography of books written by Zwemer, and a bibliography of books and articles about him.

Journals Mentioned

- Encounter. PISAI, Piazza S. Appolinare 49, 00186 Rome, ITALY
- Evangelical Missions Quarterly. EMIS, 25W560 Geneva Rd, Bx 794, Wheaton IL 60189, USA
- Evangelical Review of Theology. Paternoster Press, 3 Mt. Radford Crescent, Exeter EX2 4JW, UK
- International Bulletin of Missionary Research. P.O. Bx 1308-E, Ft. Lee NJ 07024 USA
- Islamochristiana. PISAI (see Encounter for address)
- Lebanon Monitor. University of Maryland Foundation, College Park MD 20742, USA
- Missiology. 616 Walnut Ave., Scottdale PA 15683-1999, USA
- Trinity World Forum. SWME/TEDS, 2065 Half Day Rd., Deerfield IL 60015, USA

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