

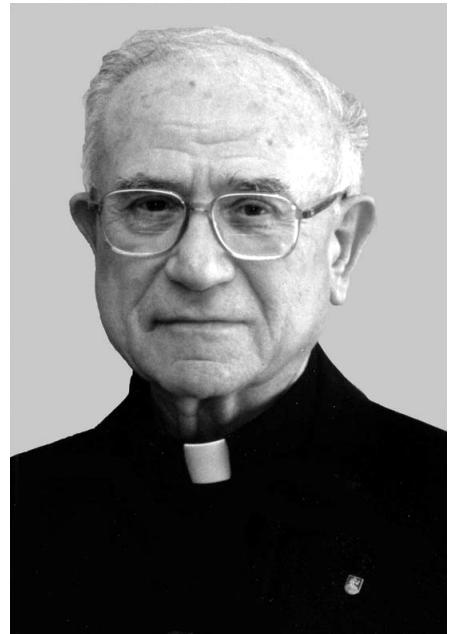
## Berichte und Kommentare

### Fr. Louis J. Luzbetak (1918–2005)

After a brief but losing battle with heart failure, Rev. Louis Joseph Luzbetak SVD died on March 22, 2005, a few months shy of 87 years. He was born on September 19, 1918, of Slovak immigrant parents, who had both settled in Joliet, Illinois. The second oldest of five boys, he was educated in a Catholic grade school, Sts. Cyril and Methodius, by nuns, as were many other children in those times. In his reflections on his “Pilgrimage in Mission” (1992), something of a mini-biography, he still fondly remembered a Benedictine nun from his first grade, who provided him with a motto that stayed with him for the rest of his life: “Just do your best and God will do the rest!”

Thinking he might have a vocation to the priesthood and encouraged in this by his parents and his pastor, he entered the high school seminary of the Society of the Divine Word (Societas Verbi Divini or SVD) at Techny, Illinois, in 1932. Eventually, after four years of high school, two years of novitiate, four years of college, and four years of theology, he was ordained a priest in the mission-sending religious congregation of the SVD. He was promptly assigned to Rome for further studies at the Gregorian University where he received a licentiate in theology and a baccalaureate in canon law. He was headed, he hoped, for a career in seminary teaching and the training of indigenous clergy in one of the Society’s mission countries.

Then providence intervened. Fr. Wilhelm Schmidt, also a member of the SVD and still very



much alive and active, was in Rome on business. He urged the Superior General that postwar conditions demanded the presence of an American in his institute. His suggestion made sense; Fr. Luzbetak was more or less available; he clearly had the intellectual ability. The Superior General, still Joseph Grendel, quickly resolved Fr. Luzbetak’s difficulties about wasting the two years spent at the Gregorian by simply stating: “A bit of extra exposure to theology has never hurt any one.” So off he went to Fribourg in Switzerland where he began his studies in the science of anthropology.

It was now Fr. Schmidt who took over his education and the person who had a great influence on Fr. Luzbetak. He now was in training to become a member of the Anthropos Institute where each member was made responsible for a particular region of the world. Schmidt wanted Fr. Luzbetak to take responsibility for the Caucasus, a complex, little known, but important part of the world, tucked away in high mountains on one

of the ancient passageways between Asia, Europe, and the Middle East. In recent times the area has again become politically important, but was not so well-known when Fr. Luzbetak began his studies of the area in the late 1940s. Worse still, given the developing Cold War, he was unable to go personally to the area. He taught himself Russian, consulted all of the major libraries in Europe that had collections on the Caucasus, and eventually finished his PhD dissertation which became a book in 1951: "Marriage and the Family in Caucasia: A Contribution to the Study of North Caucasian Ethnology and Customary Law." This work earned him a Summa cum Laude; for his overall studies he earned a Magna cum Laude. His primary field was Cultural Anthropology (or Ethnology) with a strong minor in General Linguistics.

To become a bona fide member of the Anthropos Institute an experience of fieldwork was critical. Russia was out of the question. It was then suggested that he go to New Guinea, an appointment which had a tremendous impact on his future life. God, it seems, was writing straight with crooked lines. This decision was not as arbitrary as it might seem. The Superior General felt that there was not much use or future for the Society in Caucasology. It seems also that the Russian Studies Center at Harvard made inquiries whether Fr. Luzbetak was available for an appointment. At this time to accept such an appointment was not readily permitted in the Society; it would effectively mean he would be lost to the Society.

Fr. Luzbetak proved to be a thorough and excellent researcher. He had proven this already in the library work he had done on the Caucasus. He also rediscovered his interest in linguistics, producing good analyses of the Middle Wahgi Valley languages. He also made a major contribution to the official standardization of Pidgin English (New-Melanesian) and served on the Australian government's Commission of Native Languages, for all of which he received a special commendation from the Australian governor of Papua New Guinea. During his time in New Guinea the middle Wahgi people were engaged in an elaborate Pig Festival, which had deep, important sociological and religious significance. He studied this intensively, using a variety of technologies (still and movie photography, tape recordings, plus the normal ethnographic interviews).

Fr. Luzbetak came away from his four years of experience in New Guinea absolutely convinced of the necessity to take culture into serious account in the work of mission. One of the major tasks of Christian mission is to evangelize, i.e., to preach

the Word of God. To make this truly possible, to be sure, much by way of pre-evangelization might be required – education, for example, health care, economic development to build up the standard of living. But all of this must be done in the language and according to the values, premises, way of thinking, etc., of the target audience, in short, according to their culture. There is nothing intrinsically Western about the Good News. "Go and teach ALL nations," Jesus commanded. To be of maximum effect that teaching must be translated into the idiom of the people being taught, as it has been since Christ gave his Great Commission. They will relate to Christ in their own way and on their terms or the relationship, and the love, will not be truly authentic.

From this time on, these topics kept pestering Fr. Luzbetak. He kept keeping notes on this issue, drew on the theology he had learned, yet tried to keep the two, anthropology and missiology, separate – or better, marry them together in some harmonious way. In season and out he talked and wrote about the relations between culture and religion, most, but not only, from the perspective of mission. Just a passing glance at his writings will verify this. This, he determined already in New Guinea, was to be his life's work and effort.

Another interesting result of his New Guinea fieldwork happened in 1977 when the space craft named "Voyager 2" was sent into space to explore the solar system and then hurl into outer space, this time to see if it might contact other intelligent beings out there somewhere. On its journey through space it was to transmit sample pictures, music, and speech, which it was capable of doing for at least twenty years. In its August 28, 1989 issue, the *Osservatore Romano* reported: "We are happy to inform our readers that among the language and musical samples were also those from mission anthropologist, Fr. Louis Luzbetak, SVD, obtained during his study of the cultures of the peoples of the highlands of New Guinea in the 1950s. New Guinea may be in communication some day with beings in outer space. Remotely possible and fantastic, to say the least, but who can tell?"

His Caucasus work, to which Schmidt had assigned him, was put on a back burner. Better, it was taken off the stove entirely. Fr. Wilhelm Schmidt had died in 1954, so he had no objections. Yet, his new project was not so far removed from Schmidt's own concerns. Science was to support religion just as religion could buttress science. Translated in terms of Fr. Luzbetak and Schmidt's interests: anthropology could support mission and mission could help, and support, anthropology. Dr.

Stephen Bevans, the first holder of “The Louis J. Luzbetak, SVD, Chair of Mission and Culture,” established at the Catholic Theological Union in Chicago in 1998, nicely described this in his homily at Fr. Luzbetak’s funeral: “Louie’s conviction of the close connection between nature and grace led him to attempt to reconcile two other seeming opposites: faith and science. Louie dedicated ‘The Church and Cultures’ to his mentor, the great Wilhelm Schmidt: ‘In appreciation of his pioneering spirit in serving Faith through Science.’ And Louie loved to quote the dictum of Albert Einstein: ‘Science without religion is lame; religion without science is blind.’ Louie certainly saw faith as the more foundational commitment, and in many ways his faith and even his theology was very traditional, but his faith pushed him toward the deeper understanding that only science could provide. And so Louie was a first-rate scientist as well as a first-rate believer. He was a Christian, a missionary, a religious, and a priest first; but he was also a leading anthropologist, an author, a researcher. For him, indeed, ‘science without religion is lame; religion without science is blind.’”

Fr. Luzbetak himself was aware of this tension. He said, for example, in his article “My Pilgrimage in Mission”: “I would lecture, teach, and write about missiological issues, viewing them through the eyes of an anthropologist. This was not an easy decision, because many anthropologists, even some of those closest to me, believed, and still believe, that my two fields are irreconcilable and that they should have nothing to do with one another. Others regarded, and still regard, any application of anthropology to mission or to anything else as totally unbecoming of a true scientist. I realized also that some of my colleagues would never be able to understand the Christian meaning of mission and would make it synonymous with proselytization in the sense of pressure, force, and manipulation, which I have always rejected, condemned, and avoided” (1992: 17 f.).

An important assignment for Fr. Luzbetak came from the Superior General in 1961. Pope John XXIII asked every religious order to send 10% of its members to Latin America as missionaries. As he saw it, the situation was desperate. Even though the SVD already had 20% of its members working as missionaries in Latin America, the Superior General, Fr. Schütte, decided to open new missions. He asked Fr. Luzbetak to do some preliminary research. This involved about 20,000 miles of travel to twelve countries, visiting the bishops of each country, asking all kinds of questions about the political situation, family life, pop-

ulation, special needs, economic conditions, especially the possibility of vocations. This resulted in new SVD missions in Mexico, Colombia, and Ecuador. Fr. Luzbetak had always touted the need for appropriate research before making meaningful decisions. By this fact-finding trip he proved, to himself and to others, that his thinking was correct. It was also excellent preparation for the next big task he was asked to accept, that of executive director of the Center for Applied Research in the Apostolate (CARA).

Over the years Fr. Luzbetak, in addition to teaching, lecturing, and writing, held various administrative positions. Two of these deserve special mention. In 1963 he became the founding executive director of CARA. This center flowed partially out of the recommendations of Vatican II. As he briefly describes it: “CARA research included the dissemination, interpretation, and application of the results of research through workshops, consultations, and publications and dealt with problems affecting U. S. minorities; overseas missions; renewal of religious orders; diocesan planning; diocesan rebuilding after a national disaster; selection, training, placement, distribution, and effectiveness of church personnel; and countless other challenges, all calling for attention in the spirit of Vatican II” (1992: 128). In another place he wrote: “My ten year association with CARA was unquestionably the most exciting and satisfying years of my life” (Contribution to the 35th Ordination Class Booklet, unpublished). It seems the Church finally realized the importance of data and research in making decisions while trying to implement such Vatican II documents as “The Church in the Modern World.” As one person titled his description of CARA: “CARA! Where Research Comes of Age in the Church: An office that hopes to take the guesswork out of major administrative decisions in the Church” (Russel Shaw in *Columbia*, Knights of Columbus Magazine, October 1969).

On the occasion of Fr. Luzbetak’s 25th anniversary of ordination, he received a brief letter of appreciation from Archbishop John J. Carberry of St. Louis, then president of the CARA’s Board of Directors. It is worth quoting at some length:

Dear Father Luzbetak,

On behalf of the Board of Directors of the Center for Applied Research in the Apostolate (CARA), it is a distinct privilege for me to extend our deepest congratulations to you on the occasion of your silver jubilee in the priesthood of Christ.

A short five years ago CARA’s doors opened under your direction. In this very brief span, remarkable

progress has been made towards our goal having CARA serve the Church's religious and social mission, at home and abroad.

Your combined gifts as priest-scholar and research administrator have helped CARA come to play the role its founders hoped for. The Center is truly helping to bring men closer to God and to each other through research and planning.

CARA thanks you, Fr. Luzbetak, for the steadfast and visionary contribution you have made to the research apostolate. Our Board extends its best wishes and prayers to you on this wonderful occasion in which we all rejoice.

Cordially yours in Christ, etc. (July 15, 1970)

After almost ten years at CARA, Fr. Luzbetak decided it was time for a change at the executive level. He was asked to take over the presidency of the Divine Word Seminary College, a mission training center located in Epworth, Iowa. This proved to be another excellent choice. Here he could implement his concern for taking culture into account in mission training where it would have direct impact. Precisely during his tenure at Divine Word College it also happened that refugees from the Vietnam war – boat people – were arriving in America, among them many nuns, priests, and seminarians, many of whom spoke very little English and did not know where to go or what to do. Eventually Divine Word College became aware of this population and, with Fr. Luzbetak's active acquiescence, were directed to DWC where summer sessions in English were offered to whoever wanted to take advantage of this opportunity. At the same time, nuns, priests, and seminarians were made aware of options available to them to choose from. Quite a few of the seminarians chose to join the Divine Word missionaries. This continued over the years, so that today the American branch of the SVD and the SVD missions have been enriched by priests and brothers of Vietnamese origin and background. As Fr. Luzbetak stated when the issue was being addressed: "The Vietnamese program is an idea that has come upon us unexpectedly. It offers us an opportunity to be missionaries in the truest sense of the word right here in our own backyard. It can also help the missionary spirit in our community. There are risks, and they should not be minimized, but I feel the risks are worth taking."

After six years as president, the Superior General asked Fr. Luzbetak if he would accept the post of Editor of the *Anthropos* journal and its various publication series. He also assumed the position of Acting Director of the *Anthropos* Institute. It

meant moving to Germany. After three years, from 1979 to 1982, a successor was found and he was able to return again to Washington, D.C., this time to finish a major commitment he had made earlier. One of Fr. Luzbetak's legacies to the *Anthropos* when he left was the silhouette of a New Guinea carving that appears now on the front and back cover of the journal.

Now, at the age of 64, he was free to work full-time on what would be his magnum opus. He had been given the Walsh-Price Fellowship (a Maryknoll award) to update his earlier book on "The Church and Cultures: An Applied Anthropology for the Religious Worker." As this new book went forward, he soon realized that what he was producing was a new book. His first version went through many printings. Originally published 1963 by Divine Work Publications, Techny, it later went through multiple printings by the William Carey Library, Pasadena, and became very popular with Protestants who picked up the ideas of this book and disseminated them. The second and new version, "The Church and Cultures: New Perspectives in Missiological Anthropology," was published in 1988 by Orbis Books, Maryknoll, and was also hugely successful. Both books were translated in various languages.

During his New Guinea years he had decided his life's work would be devoted to anthropology as it could be applied to mission. These books, plus many of his other talks and writings, were the fulfilment of this resolution. Much can be said about this latest book. The term "missiological" might seem to inject too much "theology" into the equation. Fr. Luzbetak would not have minded this. Much of what he did, however, had to do with anthropology as it related to "mission." In his mini-biography written for the 35th anniversary of his class, he said: "I would give up all theoretical anthropology and see if I couldn't help develop a kind of 'applied anthropology for missionary work.'" In the same vein, his anthropology would be appropriate for diplomats, for developmental economists, and for many other applied disciplines. Over the years he lectured to any number of people in these areas.

Fr. Luzbetak was well-known. His name and whatever the editor chose to put into the particular registry or listing appeared in thirty five different places, like "American Men and Women of Science"; "Who's Who in Religion"; "Directory of Practicing Anthropologists"; "Slovak Americans and Canadians in American Catholic Who's Who 1911–1981 and Slovak Ethnicity"; "International Scholars Directory"; etc.

Other honors and awards were his also. Among others, in 1964 he received the “Pierre Charles Award” from Fordham University. In 1974 he was the Roman Catholic Observer at the International Congress of Evangelization, Lausanne, Switzerland. He was Roman Catholic Observer at the International “Gospel and Culture” Evangelical Consultation, Bermuda, in 1978. In 1995 the “Biographical Dictionary of Christian Missions” (New York) includes Fr. Luzbetak as one among those who have had a “significant or pioneering impact on Christian missionary action during its 2000 year history.” In 1998, the Catholic Theological Union in Chicago established “The Louis J. Luzbetak, SVD, Chair of Mission and Culture,” in his honor. In 1999, to honor its first executive director, CARA established “The Louis J. Luzbetak, SVD, Award for Exemplary Church Research.” This award is given annually to a researcher who has made a significant lifetime contribution on the Catholic Church.

After he finished his book, Fr. Luzbetak was invited to Rome to become staff member of the Pontifical Council for Culture, which was newly created by Pope John Paul II. He stayed in this position from 1987 till 1989.

He was now 71 years old. He returned to Techny where he kept an office and continued to write and publish. Throughout this time he also kept researching and gathering articles related to mission and culture, which he hoped would become a book of readings to accompany “The Church and Cultures.” But it was not to be. His eyes began to give him trouble and the rigors of aging began to afflict him. In general, however, his health remained good. In 1995 he celebrated the 50th anniversary of his ordination. In the last month or so of his life his health did begin to fail and he died at Techny on March 22, 2005, at the age of eighty six and a half.

As a person, Fr. Luzbetak was a good religious, regular in his prayer life, faithful to his daily round of prayers. He was also a good community man, who enjoyed and contributed to community gatherings. He appreciated a good drink and a good meal, but never to excess. He had a great sense of humor, loved to tell stories and jokes, none of which were ever cruel or off color. Although he was very bright, he did not flaunt his abilities. He did not like to speak “off the cuff,” but once he had studied and researched an issue, he would stick to his guns until shown a better way. Part of this was a result of his being quite shy, even retiring, in a crowd. Yet, if necessary, he could step out of himself to work well with others, always willing to

help wherever he could. He was the first to admit that he was not a fast writer, but he was a good writer, meticulous and orderly in whatever he did.

All in all, he was a gentle person, very childlike in the best sense of the expression. He was not very practical, sometimes even seemed absentminded, yet he was able to live four years in New Guinea, which, at its best, requires some degree of practicality. When it was necessary for his work, he was quite capable of rising above these difficulties. He was always appreciative of what people did for him, always quick to write a “thank you” note at the slightest favor granted to him.

One final point: Fr. Luzbetak was very ecumenical in his approach to others and in his work. When it came to Protestants, he lived by the slogan that “there is much more that unites us than divides us.” They appreciated his work on the relationship between anthropology and missiology as much as Catholic missionaries. This is clear from some of the statements that were sent to Techny when he died. Let me quote some of these tributes:

- Stephen Bevans writes: “When the eminent Lutheran missiologist, James Scherer, heard that I was preaching at Louie’s funeral, he sent me an E-mail saying ‘tell them that non-Catholics loved and appreciated him.’”
- Fr. Aylward Shorter, a British missiologist and author of books on inculcation and Africa, wrote: “Thanks for telling me the sad news about Fr. Luzbetak. Please accept my condolences and pass them on to his confreres. He was a ‘father’ of practical missiology and of the theology of cultures. I shall always be grateful that I was given the privilege of paying tribute to him in his presence at the 4th Luzbetak Lecture in Chicago. May God reward his good and faithful servant.”
- Paul Hiebert, Trinity Evangelical University School of Theology and much published author with an international reputation, observed: “I always found Louie to be warm, appreciative, and interested. The World never has too many human beings like Louie.”
- Ken Gill, a publisher of *Evangelical Missions Quarterly* and Associate Director of the Billy Graham Center in Wheaton, Illinois, commented: “I will miss Louis. I used his famous text, “The Church and Cultures,” in graduate school and was elated to meet him in the late 1980s in Pittsburgh. I was . . . waiting in line for a meeting when this very nice man started a conversation with me. He was very interested in who I was and what I was doing and made sure I felt welcome at the meeting, and then he said, ‘Oh, by the way, I am Louis Luzbetak.’ I looked forward to seeing him every year at the annual meeting. He was always humble and gracious and happy to see me.”
- Jonathan Bonk, Director of the Overseas Study Center in New Haven, Connecticut, and author of

“Missions and Money,” states: “What a wonderful spirit has departed for a better place! But he will be missed.”

– Sr. Angela Dries, OSF, Professor of Theology at St. Louis University and author of “The Missionary Movement in American Catholic History,” writes: “What a wonderful man! I am so happy I got to meet him . . . He was so dear to me during my stay (at Techny). I always made a point of speaking with him at the ASM (American Society of Missiology) meetings and he would get a little grin on his face when I inquired about his health. I’ll certainly remember him in prayer and with gratitude.”

– Finally, Brian T. Froehle, Director of the St. Catherine of Siena Center and Associate Professor of Sociology at Dominican University in River Forest, Illinois, writes: “I first met Fr. Luzbetak in 1998 when I became Executive Director of CARA. I sought his wisdom and took this commitment on – I was only thirty three at the time – and he graciously took me under his wing, something for which I will be forever grateful.”

I will conclude this with the words with which Fr. Louis Luzbetak finished the mini-biography he wrote for his classmates. He could have written this from eternity: “This is me, brethren, still healthy (with all my teeth, but not all my hair), still satisfied, happy, and grateful. Congratulations to you on our 35th anniversary. God keep and bless us all. Your classmate, Louie.”

## Publications of Fr. Louis J. Luzbetak

With very few exceptions, the following is a list of publications that Fr. Luzbetak himself put together during the year before he died, so it is quite complete. Items like book reviews that he wrote, some of the reports of CARA in which he had a hand, brief items written or reported in newsletters intended for Society personnel, are not included here.

1951 Marriage and the Family in Caucasia: A Contribution to the Study of North Caucasian Ethnology and Customary Law. Mödling: St. Gabriel’s Mission Press. (Studia Instituti Anthropolos, 3)

1954a Middle Wahgi Dialects. Alexishafen: Catholic Mission. (Mimeographed)

1954b The Socio-Religious Significance of a New Guinea Pig Festival. *Anthropological Quarterly* 27: 59–80, 102–128.

1956a Middle Wahgi Phonology and Standardization of Orthographies in the New Guinea Highlands. Sydney: University of Sydney. (Oceania Linguistic Monographs, 2)

1956b Worship of the Dead in the Middle Wahgi (New Guinea). *Anthropos* 51: 81–96.

1958a The Middle Wahgi Culture: A Study of First Contacts and Initial Selectivity. *Anthropos* 53: 51–87.

1958b Treatment of Disease in the New Guinea Highlands. *Anthropological Quarterly* 31: 42–55.

1959a Missionary Zeal of SVD Priests in the Homeland. *Verbum SVD* 1: 181–184.

1959b Nationality and Other Group Problems in the S. V. D. *Verbum SVD* 1: 23–31.

1960 The S. V. D. “Fifth Year” Program in Washington, D.C. *Verbum SVD* 2: 227–241.

1961a A Survey of the Possibilities for the Further Development of the Society of the Divine Word in Latin America. (A study commissioned by the SVD Generalate, Rome. Summarized in *Arnoldus* 1962.)

1961b Toward an Applied Missionary Anthropology. *Anthropological Quarterly* 34: 165–176.

1962 An Applied Anthropology for Catholic Missions. In: K. Müller (Hrsg.), *Missionsstudien*; pp. 63–83. Kaldenkirchen: Steyler Verlagsbuchhandlung. (Studia Instituti Missiologici Societatis Verbi Divini, 1)

1963a The Church and Cultures. An Applied Anthropology for the Religious Worker. Techny: Divine Word Publications. [Followed by multiple printings by William Carey Library, Pasadena; paperback and hardback, as well as translations in French, Spanish, Italian, Polish, and an abbreviated Indonesian adaptation.]

1963b Sylvester A. Sieber S. V. D., 1908–1962. *Anthropos* 58: 236.

1964 The Anthropos Institute: “A Most Noble Apostolate”: Why and How Scientific Research Has Served the Missions. In: *Word in the World*; pp. 123–128. Techny: Divine Word Publications.

1966a Adaptation, Missionary. In: *New Catholic Encyclopedia*, vol. 1. New York: McGraw Hill.

1966b Anthropological Factors in Adolescent Catechesis. *Living Light* 3/4: 27–39.

1966c Assessing the Vocation Crisis: The Need for Scientific Research. *Verbum* 8: 374–382.

1966d (ed.), The Church in the Changing City. Techny: Divine Word Publications.

1966e Koppers, Wilhelm. In: *New Catholic Encyclopedia*, vol. 3. New York: McGraw Hill.

1967 Clergy Distribution USA: A Preliminary Survey of Priest Utilization, Availability, and Demand. Washington, D.C.: CARA.

1969a Man Today. In: E. McDonagh et al. (eds.), *The Church is Mission*; pp. 117–130. London: Geoffrey Chapman.

1969b (with R. Raske and J. Tra) A National Mission Institute. Washington, D.C.: CARA.

1970a Diocesan Planning and Renewal. In: Diocesan Pastoral Council 1975; pp. 43–44. Washington, D.C.: National Council of Catholic Men.

1970b Fremdheit in Primitivkulturen und ihre Überwindung. *Verbum SVD* 11: 18–27.

1975a Divine Word Self Study Report.

1975b Understanding “Cross-Cultural Sensitivity”: An Aid to the Identification of Objectives and Tasks of Missionary Training. *Verbum SVD* 16: 3–25.

1976 Unity in Diversity. Ethnological Sensitivity in Cross-Cultural Evangelism. *Missionology* 4: 207–216.

1977a (with W. Mehok and F. Smith) *The Sacred Heart Devotion: A Christocentric Spirituality for Our Times*. Milwaukee: International Institute of the Heart of Jesus. (A theological, historical, and sociological study of spirituality in the USA).

1977b *Two Centuries of Cultural Adaptation in American Church Action: Praise, Censure, or Challenge?* *Missiology* 5: 51–72. [Also in: R. P. (ed.), *American Missions in Bicentennial Perspective*; pp. 332–353. Pasadena: William Carey Library Publishers.]

1979a *Missiology*. In: *The New Catholic Encyclopedia*, vol. 17. New York: McGraw-Hill.

1979b *Mission of the Church*. In: *The New Catholic Encyclopedia*, vol. 17. New York: McGraw-Hill.

1979c Various articles in: P. K. Meagher et al. (eds.), *Encyclopedic Dictionary of Religion*; 3 vols. Washington, D.C.: Corpus Publishers.

1980a *Autobiography*. In: *Class of 1945 Booklet*. (Unpublished)

1980b *Wilhelm Schmidt's Legacy*. *International Bulletin of Missionary Research* 4: 14–19.

1981 *Signs of Progress in Contextual Methodology*. *Verbum* 22: 39–57.

1982 *Wilhelm Saake SVD (1910–1982)*. *Anthropos* 77: 559–560.

1985a *If Junipero Serra Were Alive. Missiological-Anthropological Theory Today*. *The Americas* 41: 512–519.

1985b *Cross-Cultural Missionary Preparation*. In: *Trends and Issues*; pp. 61–79. Epworth: Divine Word College. (Missionary Formation, 1)

1985c *Prospects for a Better Understanding and Closer Cooperation between Anthropologists and Missionaries*. In: D. L. Whiteman (ed.), *Missionaries, Anthropologists, and Cultural Change*; pp. 1–53. Williamsburg: College of William and Mary. (Studies in Third World Societies, 25)

1987a *The Beneficiaries of Evangelization*. In: K. Boyack (ed.), *Catholic Evangelization Today: A New Pentecost for the United States*; pp. 69–83. New York: Paulist Press.

1987b *Ethnologie und Mission*. In: K. Müller und T. Sundermeier (Hrsg.), *Lexikon missionstheologischer Grundbegriffe*; pp. 94–96. Berlin: Dietrich Reimer Verlag.

1988a *The Church and Cultures. New Perspectives in Missiological Anthropology*. Maryknoll: Orbis Books. (The American Society of Missiology Series, 12) [Translated into Italian (1991) and Polish (1998), other translations in progress; 10th English printing October 2002]

1988b *What Can Anthropology Offer to the Missions?* In: J. G. Piepke (ed.), *Anthropology and Mission. SVD International Consultation on Anthropology for Mission*; pp. 49–58. Nettetal: Steyler Verlag – Wort und Werk. (Studia Instituti Missiologici Societatis Verbi Divini, 41)

1990 *Contextual Translation. The Role of Cultural Anthropology*. In: P. C. Stine (ed.), *Bible Translation and the Spread of the Church: The Last 200 Years*; 108–119. Leiden: E. J. Brill.

1991 *Roman Catholics: Bible Societies and Bible Translation*. *The Bible Translator* 17: 124–129. [Special issue]

1992 *My Pilgrimage in Mission*. *International Bulletin of Missionary Research* 16: 124–128.

1993a “Inculcation”: A Call for Greater Precision. In: K. Piskaty and H. Rzepkowski (Hrsg.), *Verbi praecones. Festschrift für P. Karl Müller SVD zum 75. Geburtstag*; 43–50. Nettetal: Steyler Verlag. (Studia Instituti Missiologici Societatis Verbi Divini, 56)

1993b (with D. Whiteman) *Selected Annotated Bibliography on Missiology: Missiological Anthropology*. *Missiology* 21: 241–245.

1994a *The American Society of Missiology*. *Verbum SVD* 35: 355–358.

1994b *Wilhelm Schmidt, SVD, 1868–1954*. In: G. H. Anderson et al. (eds.), *Mission Legacies*; pp. 475–485. Maryknoll: Orbis Books.

1996a *Amerykańskie Towarzystwo Misiologiczne*. *Nurt* 3: 103–106.

1996b *Anthropologists and Linguists in Papua New Guinea*. *Verbum SVD* 37: 71–80.

1998a *Anthropology and Mission*. In: K. Müller et al. (eds.): *Dictionary of Mission: Theology, History, Perspectives*; pp. 28–30. Maryknoll: Orbis Books. (American Society of Missiology Series, 24)

1998b Gusinde, Martin; Höltker, Georg; Limbrock, Eberhard Michael; Proksch, Georg; Ross, William; Schäfer, Alfon; Schebesta, Paul; Schmidt, Wilhelm; Verjus (or Verius), Henri. In: G. H. Anderson (ed.). *Biographical Dictionary of Christian Missions*; pp. 271, 301 f., 402, 550, 577 f., 594 f., 596, 600 f., 700. New York: Simon & Schuster Macmillan.

2000 *The Human Need for Reconciliation and the New Millennium*. In: *2000 Good Shepherd*; pp. 20–29. Middletown: Jednota Press. (Slovak Catholic Federation)

Ernest Brandewie