

PERSPECTIVE FOURTEEN

MORE EVANGELICAL INITIATIVES: PATTAYA, EDINBURGH, WHEATON, LONDON & GRAND RAPIDS, AND THE LCWE AT MANILA PATTAYA 1980

Five or six years had passed since Lausanne '74—time for another evangelical world conference. At least that seems to have been the rationale according to certain Indian participants who declared, “time for a moratorium on international conferences!”

Pattaya broadened the scope of Lausanne '74. At Lausanne the issue was evangelization of the unevangelized world. The focus was on the yet unreached non-Christian populations. At Pattaya this was broadened to include nominal Christians—Protestant, Catholic, Orthodox—in a secularized West. Excellent. As one LCWE leader observed, “evangelizing nominal Christians may be much more difficult than reaching the Hindus or Muslims.” True. But that misses the point. Re-evangelization of a secular West is quite a different task from communicating the Gospel for the first time to a people of a totally different mindset, background and culture. The issue is not difficult but different. A considerable gap exists between the Hindu-Buddhist worldview and the materialistic Western outlook. Likewise the task of reaching our neighbours who have been missed is quite a different thing from planting the Church for the first time in a society that has never had one.

By broadening its outlook Pattaya rightly comprehended the need to evangelize every generation and each person in every society in West as well as East, North as well as South. In doing so, however, Pattaya blurred the distinction between initial evangelization (of an unreached, unchurched people) and the evangelistic outreach of a local church winning its neighbours. This important distinction, carefully unfolded by Ralph Winter

at Lausanne, was lost at Pattaya. From focused evangelization, Pattaya generalized. Consequently the conference question-theme, "How Shall They Hear?", was not significantly answered by LCWE at Pattaya. The ambiguity is reflected in the Thailand Reports.

An intended purpose of Pattaya may have been to mark progress since 1974. Its failing was a tendency to report advance in terms of numbers of national and international conferences rather than newly evangelized peoples. The latter, not the former, was the intended outcome of Lausanne '74. Nevertheless there had been significant contributions to the world evangelization movement. These included the 1977 Pasadena Consultation on the Homogeneous Unit Principle, the 1978 Willowbank Consultation on the Gospel and Culture, and the 1978 North American Conference on Muslim Evangelization. Publication of an annual *Unreached Peoples* series also was in full swing featuring pertinent essays, case studies, descriptions and a registry of the unreached—the latter not without its limitations including serious errors and misinterpretations.

Pattaya itself featured 17 mini-consultations on Christian witness to refugees, to the Chinese, to Jewish people, to the secularized, to large cities, to nominal Catholics, Protestants and Orthodox, to new religious movements, to traditional religionists (animists) in three continents, to Marxists, Muslims, Hindus, Buddhists, and to the urban poor. Reports, though of uneven quality, are a valuable reference source.

Writing on the significance of Pattaya, Waldron Scott points out a number of weaknesses. For instance, he noted that Pattaya was dominated by administrators and academicians rather than practioners, that there were many denominational executives but few pastors, an abundance of parachurch leaders but few missionaries.¹ Its special significance was that for ten days Pattaya focused upon a world of unreached people groups beyond the social or spiritual outreach of any existing church.² Evangelicals, states Scott, made clear that they continued to understand and practice the traditional concept of mission. While there was some convergence between Pattaya and Melbourne (the CWME conference held the same year), primarily

due to initiatives by Emilio Castro, the divergence was considerable.³ Waldron Scott notwithstanding, Pattaya was not very significant for furthering world evangelization.

EDINBURGH 1980

Of three international evangelical conferences during 1980, Edinburgh is the least known. Pattaya was the LCWE Conference on World Evangelization. Both claim either organization or spiritual descent from the first world missionary conference at Edinburgh in 1910. Why then a third 1980 conference on mission at Edinburgh? That, in fact, was the question raised particularly by members of the LCWE who failed to comprehend any difference between the objectives of their own Pattaya conference and those of Edinburgh II.

The organizers of Edinburgh '80 were quite clear that theirs was in fact distinctive. The distinction related to the broadening scope of the LCWE at Pattaya which opted for a comprehensive view of evangelization to include nominal Christendom and a wide range of related issues. Edinburgh '80 on the other hand had a very narrow scope: it was a world consultation on *frontier missions* designed to focus attention on the world's "hidden peoples," an estimated 2.5 billion outside the range of existing missionary efforts. In a real sense Edinburgh II was an outcome of Lausanne '74, more specifically the fruit of Ralph Winter's discovery at Lausanne of earth's unreachables.⁴ This, in the minds of the organizers, made Edinburgh II the true heir of the first Edinburgh. This identity was evident in the reports⁵ and in the consultation theme, "A Church For Every People by the Year 2000." Participants at Edinburgh '80 may be accused of trying to repeat history, but they saw themselves as the makers of destiny. The 1980 programme at Edinburgh was deliberately patterned after that of the 1910 World Missionary Conference.⁶

Presentations were given at Edinburgh II focusing attention upon hidden peoples among major population blocks: the Animists (Don Richardson), among Muslims (Don McCurry), among Hindus (N.J. Gnaniah, CGRC, India), and among the Chinese (Danny Yu).

Was this meeting necessary? That critical question is raised by some non-participants and others who feel that Edinburgh's objectives were probably fulfilled by Pattaya.⁷ Edinburgh '80 was a relatively small gathering—260 participants contrasted to 900 at Pattaya's COWE—yet it represented more than 170 mission agencies including a considerable Two-thirds World representation. Smallness encouraged economy, utility, and efficiency. Edinburgh was a relatively inexpensive Consultation of committed “grass-roots” mission activists.

Narrowness of focus made it possible to utilize existing, available research data. Because participants were mission practitioners, implementation was more likely to take place at the working level. To a large extent Edinburgh '80 was the product of the youthful enthusiasm of the U.S. Center for World Mission at Pasadena. The Center has continued to promote the concerns of the Consultation which are also the focus of the Center. Ideas, projects, and organizations continue to germinate from the Pasadena campus and are highlighted through *Mission Focus*, the Center's popular, monthly publication. A more scholarly approach is disseminated through the *International Journal of Frontier Missions* published quarterly by the International Student Leaders Coalition for Frontier Missions. The latter is a direct outcome of the Edinburgh Consultation.

The 1980 Consultation inspired frontier mission research and a localized conference on the theme of “A Church for Every People” in at least one limited-access Asian country during 1981. The concept has stimulated response in a number of settings. Churches have begun to “adopt” certain hitherto unevangelized peoples. Mission agencies have analyzed their deployment strategies. The movement for world evangelization has greater awareness of the focus of the task among major population blocks. Despite its detractors, Edinburgh '80 has had an impact for world evangelization.

GRANDRAPIDS AND LONDON

London was earlier, but Grand Rapids seems better known among evangelical consultations of the 1980s. The International Consultation on Simple Life-Style, sponsored by the Theology and Education Working Group of the LCWE and the WEF Theological Commission's Unit on Ethics and Society, was held

at Hoddeston, England, 17-21 March, 1980. Convened by Ronald Sider with John Stott as chairman, 85 Christians from 27 countries, half from the Third World, met to consider issues of poverty and injustice and to listen to seven papers on simple life-style from the perspective of the Bible and the needy world.

This London gathering was an outgrowth of Lausanne '74 and specifically of paragraph 9 of the Lausanne Covenant regarding world poverty and the need for affluent Christians to adopt a simple life-style in order to contribute more generously of their means for evangelism and development. The Consultation produced a statement, “An Evangelical Commitment to Simple Life-Style,” drafted from the papers and debate. The text contains a number of ringing affirmations which call the People of God to voluntary poverty for the glory of God and His Kingdom's advance. For instance: “We affirm that involuntary poverty is an offence against the goodness of God. . . . The Church must stand with God and the poor against injustice. . . . We believe that Jesus still calls some people (perhaps even us) to follow him in a life-style of total, voluntary poverty. . . .” (Section 3, Poverty and Wealth).⁸

The Grand Rapids, USA, Consultation on the Relationship between Evangelism and Social Responsibility was a logical follow-up of London. Also jointly sponsored by the LCWE and the WEF, with John Stott an active participant, Grand Rapids was an aftermath of Lausanne '74. Fifty evangelical leaders from 27 countries spent a week in June, 1982, together in prayer, Bible study and exchange of views. The resulting report, *Evangelism and Social Responsibility*, was drafted by Gottfried Osei-Mensah (Africa), Bong Rin Ro (Asia), David Wells (North America), Samuel Olsen (Latin America), with John Stott (Europe) as chairman. The Report represents a consensus and essential agreement with guidelines for action and a call to obedience.⁹

Together, London and Grand Rapids were important preparations for the 1983 WEF conference at Wheaton.

WHEATON 1983

The Wheaton 1983 on The Nature and Mission of the Church is difficult to analyse by one who wasn't there. According to one participant, Wheaton was poorly organized and had no clear aim or objective. Perhaps that explains some of the

confusion. Wheaton '83 was an international evangelical conference convened by the World Evangelical Fellowship but with a number of co-sponsors including the Strategy Working Group of the LCWE, the Missions Commission of the WEF, Partnership in Mission, and the Edinburgh'80 Catalyst Committee.

The Conference consisted of three separate tracks, virtually three different consultations, under the theme "I Will Build My Church." Track one focused on the local church in mission, track two on new frontiers in mission, and track three grappled with social concerns. This third section appears to have the best prepared and organized with a textbook produced in advance for the event.¹⁰ Possibly this was the result of preparatory participation in the Grand Rapids conference on the same subject a year earlier. This track also featured a directory of development training projects as part of its preparation.¹¹

Track two on Frontier Missions, at least according to some observers,¹² was too diverse to make progress, lacked coordination and planning, and merely reiterated the obvious. A preparatory volume of selected papers¹³ addressed issues in reaching the unreached and traced developments from 1966 to 1981. A third edition of a MARC/LCWE book on reaching the unreached¹⁴ was prepared for this consultation. A later symposium¹⁵ indicates some of the diverse thinking of this consultation on a number of complex subjects facing the Church in its mission.

Track one appears to have produced no documents—neither preparatory nor subsequent. Does this reflect the predictable nature of a conference whose outcome was planned in advance?

Part of a series of evangelical events from 1966 onward, not withstanding some fine papers and potential results, this one raises a doubt: was this trip necessary?

LAUSANNE II AT MANILA 1989

The Lausanne II Congress on World Evangelization at Manila was an outstanding event. It seems appropriate to offer some observations. *India Church Growth Quarterly*¹⁶ published a number of Indian reactions some of which were critical responses. Without doubt the 1974 Lausanne Congress was an evangelical event with significant impact for the evangelization

of the world. It has been so recognized by Roman Catholic, Orthodox and ecumenical observers. It is doubtful whether any of the successive LCWE efforts including Lausanne II at Manila will be so acclaimed. Nevertheless a number of its outstanding attributes should be noted. Chief among them was the prayer emphasis. The effort to spark a worldwide prayer movement for evangelization may in fact prove the most powerful impact of the Congress. Another equally important ingredient was the emphasis on suffering, on mission under repressive conditions, which surfaced mid-way through the conference. Holistic evangelism, social concern as part of the evangelization process, ministry in a context of world poverty received emphasis. Manila was largely celebration. Its magnificent music and fervent worship were a major contribution. The opening ceremony alone was an unforgettable experience. The arrival of the Russian delegation demonstrating the reality of contemporary global change was cause for celebration. The presence of a great throng of people—more than 4,000 persons representing some from nearly every political nation—was a manifestation of the extension of the Kingdom of God and the impact of world evangelization. The opportunity to meet friends old and new from around the world was surely one of the blessings of attending Manila.

There are also some lingering doubts, some detractions. LCWE at Manila appeared culturally insensitive. Many complained of North American dominance, particularly in the programming. A Western "Show Biz" style was not appreciated by Asians. Filipino leadership was eclipsed or ignored. Lausanne II failed to recognize its host country and its Churches, Protestant as well as Catholic, and the issues of the Asian context received but superficial attention. No leading dignitary of the Catholic Church, e.g. Cardinal Sin, was present to grace the platform nor was any greeting heard from the hierarchy of this the only Christian country in Asia! At the same time, Roman Catholic involvement as participants rather than observers was part of an insensitivity to the position of evangelicals in the Philippines and some other areas of the world where evangelicals are objects of persecution. Nor was there evidence of the context of exploding Philippine evangelical church growth! These deficiencies are reflected in the Congress document.

The participation of Pentecostals and Charismatics, on the other hand, was an important component. In this connection, however, there was a serious flaw in the selection process. From India at least Pentecostal leaders were excluded along with Brethren and most Baptists. In terms of the India representation, the "Whole Church" concept was a myth with entire major sections of evangelical Church life excluded. Only five delegates from North East India where a major portion of the population is evangelical! The Pentecostals, the fastest growing wing of Christianity in South India, likewise excluded! The assumption seemed to be that the Indian Church is "episcopal." More than two million Baptists, Presbyterians, the rapidly growing Pentecostal denominations, and other "free" Churches were by-passed. This perhaps explains the virtual absence of North East India from the delegation. The selection process deleted sections of the Indian Church which are vibrantly evangelical and committed to evangelization.

The programme at Manila was long on celebration but short on content. Theologians such as Jim Packer were given little time. Workshop choices were too many. Some workshops had inadequate preparation or inappropriate leaders. The most serious shortcoming was a failure to come to grips with major evangelization issues. Manila did not focus upon the religious context of Asia: the Hindus, Buddhists and Muslims. Manila appears to have followed the line set at Pattaya of giving equal emphasis to nominal Christians as to the non-Christian world. Manila could have been London or Los Angeles! That we were meeting in Asia—home of the world religions and most of the unreached and unevangelized peoples of the world—did not seem to have any significant impact upon the programme. Consequently there were few surprises.

Despite its shortcomings Manila was worthwhile; yet one wonders about the greater impact of a more judicious use of precious resources for basic research which was missing at Manila. Fifteen years beyond Lausanne 1974 was not sufficient reason for another world congress.

Lausanne II produced the Manila Manifesto. The Manifesto was issued as "a companion piece to the Lausanne Covenant and is intended to be distributed and studied in conjunction with the Covenant," according to the special

Congress issue of *World Evangelization* (Summer 1989) published by the Lausanne Committee. Therefore any specifically *theological* analysis should be directed toward the Covenant which is the theological basis for the Lausanne Movement rather than to the Manifesto which purports to be a call to action. Although not a theological document, the Manifesto contains some crucial theological content. Perhaps, as a call to action, the Manifesto should be evaluated in terms of strategy? As a strategy statement it falls short at a number of points, but Manila was not a strategy conference! Manila was a celebration. A proper assessment of the Manifesto nevertheless should focus upon its missiological significance. Following are some overall impressions of the Christocentric, evangelical, eschatological, holistic, ecclesiological and missiological character of the Manifesto.

1. EXPLICITLY CHRISTOCENTRIC. The Manila Manifesto is in the mainstream of historic Christianity. Its emphasis upon the centrality of Jesus Christ is its strongest point. Its clear enunciation of the uniqueness of Christ is particularly significant in the pluralistic context of Asia, home of the world's great religions. This explicit confession of faith is crucial for the Christian mission. The world Church at the present moment is being seduced to abandon its historic Christocentric theology for a vague theocentrism which is deemed attractive for dialogue and an ecumenism of all religions. Current theology reduces the Incarnation to a myth, reinterprets the claim of Christian uniqueness, and rejects the biblical and apostolic certainty of salvation exclusively in and through the name of Jesus Christ. In contrast, the Manifesto clearly affirms Jesus Christ as the only way.

2. OPENLY EVANGELICAL. The evangelical character of the Manifesto follows from its Christocentrism and is consistent with the purposes of the Lausanne Movement. The Manifesto asserts the primacy of evangelization, the necessity of spiritual regeneration, the crucial place of conversion. In contrast to the prevalent universalism which assumes the salvation of all irrespective of faith in Christ, the Manifesto points the Church to its unique mission of evangelization. By refusing to separate evangelism from social action, evangelicals at Manila affirmed their radical roots. The open character of the Lausanne Movement

is emphasised by reference to evangelicals both within and without the ecumenical movement and who hold widely differing views and attitudes toward Catholics and Orthodox and other issues. The global task requires commitment to the biblical Gospel.

3. CONSCIOUSLY ESCHATOLOGICAL. Christian mission takes place in the interval between the two comings of Christ. Until He returns we engage in proclaiming the Gospel by word and by deed to the ends of the earth.

4. INTENTIONALLY HOLISTIC. Social responsibility and evangelistic proclamation are not competing or compartmentalized ministries but different aspects of an inter-related evangelization process.

5. DECIDEDLY ECCLESIOLOGICAL. The Lausanne Covenant has been severely criticized in some quarters for its ecclesiological imperfections. The "Whole Church" theme of the Congress and of the Manifesto provides an intended corrective. The Whole Church is widely defined to include denominations and local congregations and Christian organizations. The Manifesto contains cautious references to the World Council of Churches and ecumenism, the Roman Catholic and Orthodox Churches, but avoids the major divide between a territorial Church tradition and a believers' Church conviction. The document endeavours to correct the clergy-laity fixation which has inhibited the full participation of all members in the Church's ministry, but is unable to fully overcome all traces of inherited ecclesiastical tensions. The Lausanne Movement on the one hand gives a generous place to para-church structures, on the other does not fully resolve the issue of Church/para-church relationships. At all of these points the Manifesto makes a noteworthy contribution. In the process however, it fails to avoid a Church-centrism arising from a Western perspective which fails to adequately grasp the contextual realities of the Asian non-Christian world.

6. WEAKLY MISSIOLOGICAL. From its failure to comprehend the Asian situation, it follows that the Manifesto is missiologically deficient. Absent is any clear reference to the evangelical stance versus the pluralistic philosophy which is a major component in Asia and which is sweeping across the

theological world as we move into the third millennium. It was expected that a major international congress on world evangelization held in Asia would focus upon the major religions of Asia and our pluralistic world. It did not.

Both the Congress and the Manifesto failed to give adequate attention to unevangelized majority populations of the world. The major by-passed blocks of the Hindu, Muslim, Buddhist worlds of Asia are obscured by preoccupation with exotic people groups. Of particular concern for us in India should be the fact that Manila failed to produce anything of substance for evangelizing Hindus. The programme failed to focus on the non-Christian world, and this deficiency is reflected in the Manifesto. The Manila celebration could have taken place in Los Angeles or in London, other than its magnificent music there was little evidence of the Asian context. A major factor in Asia is religion. But Manila did not focus upon the religious context of Asia. There is little reference to religions. Yet the majority of non-Christians are followers of Asian religions and anti-Christian ideologies. Differentiating between "unreached" and "unevangelized" does not so much help as obscure the magnitude of the unfinished task.

Should Manila have shown greater attention to the "finishableness" of the task? Undoubtedly. This is the other side of the coin which also failed to receive adequate exposure. The note of victory needed to be sounded.

Unable to respond to these and other vital, local issues, the Manifesto grapples rather with the problems of a moribund Church in the West awakening from its inertia and struggling to contain the fresh winds of the Spirit. The Manifesto is written more from a Western "Christian" perspective than from the battleground between darkness and light, of Satan and God, which is the context of evangelizing action in predominantly non-Christian, religious Asia.

Despite its inherent weaknesses, the Manifesto clearly enunciates the mandate for evangelical social responsibility. The Congress highlighted the plight of the poor, the marginalised, the deprived. Both the document and the Congress provided meaningful exposure to the brutal world of poverty and oppression, of injustice and suffering. Surely a high point of the

Congress was the testimony of a Chinese pastor who had experienced the presence of God in the cesspool of a prison camp. A major contribution of the Manifesto is its call to mission under the most difficult circumstances including the all-powerful witness of martyrdom.

Calling the Church to proclaim Christ until He comes requires unity, urgency and sacrifice. The Manifesto rightly affirms the spiritual nature of the task and wisely avoids controversy while asserting the indispensable role of the Holy Spirit in accomplishing the mission of Christ in the world. The International Congress on World Evangelization was a celebration and a challenge that the Whole Church Take the Whole Gospel to the Whole World.

NOTES

1. Scott, "The Significance of Pattaya," p.64.
2. *Ibid.*, p.70.
3. *Ibid.*, p.75.
4. Winter, "The Highest Priority: Cross-Cultural Evangelism."
5. Starling, *Seeds of Promise*.
6. Winter, "New Frontiers: Edinburgh '80 to Wheaton '83," p.57.
7. Starling, *op.cit.* , p.3.
8. Allan Nichols, "An Evangelical Commitment to Simple Life-Style."
9. Grand Rapids Report, "Evangelism and Social Responsibility: An Evangelical Commitment."
10. Sine, *The Church in Response to Human Need*.
11. Myers, *Development Training For Practitioners*.
12. Covell, "Wheaton '83."
13. Frazer, *The Church in New Frontiers For Missions*.
14. Dayton, *That Everyone May Hear*.
15. Sookhdeo, *New Frontiers in Mission*.
16. July-September 1989.

Document : Thirty-One

THE MANILA MANIFESTO

In July 1974 the International Congress of World Evangelization was held in Lausanne, Switzerland and issued the Lausanne Covenant. Now in July 1989 over three thousand of us from about 170 countries have met in Manila for the same purpose, and have issued the Manila Manifesto. We are grateful for the welcome we have received from our Filipino brothers and sisters.

During the fifteen years which have elapsed between the two Congresses some smaller consultations have been held on topics like Gospel and Culture, Evangelism and Social Responsibility, Simple Lifestyle, the Holy Spirit, and Conversion. These meetings and their reports have helped to develop the thinking of the Lausanne movement.

A manifesto is defined as a "public declaration of convictions, intentions, and motives." The Manila Manifesto takes up the two Congress themes, "Proclaim Christ Until He Comes" and "Calling the Whole Church to Take the Whole Gospel to the Whole World." Its first part is a series of twenty-one succinct affirmations. Its second part elaborates these in twelve sections, which are commended to churches, alongside the Lausanne Covenant for study and action.

Twenty-one Affirmations

1. We affirm our continuing commitment to the Lausanne Covenant as the basis of our cooperation in the Lausanne movement.
2. We affirm that in the Scripture of the Old and New Testaments God has given us an authoritative disclosure of his character and will, his redemptive acts and their meaning, and his mandate for mission.
3. We affirm that the biblical gospel is God's enduring message to our world, and we determine to defend, proclaim, and embody it.
4. We affirm that human beings, though created in the image of God, are sinful and guilty, and lost without Christ, and that this truth is a necessary preliminary to the gospel.
5. We affirm that the Jesus of history and the Christ of glory are the same person, and that this Jesus Christ is absolutely unique, for he alone is God incarnate, our sin-bearer, the conqueror of death and the coming judge.
6. We affirm that on the cross Jesus Christ took our place, bore our sins, and died our death; and that for this reason alone God freely forgives those who are brought to repentance and faith.
7. We affirm that other religions and ideologies are not alternative

- paths to God, and that human spirituality, if unredeemed by Christ, leads not to God but to judgment, for Christ is the only way.
8. We affirm that we must demonstrate God's love visibly by caring for those who are deprived of justice, dignity, food, and shelter.
 9. We affirm that the proclamation of God's kingdom of justice and peace demands the denunciation of all injustice and oppression, both personal and structural; we will not shrink from this prophetic witness.
 10. We affirm that the Holy Spirit's witness to Christ is indispensable to evangelism, and that without his supernatural work neither new birth nor new life is possible.
 11. We affirm that spiritual warfare demands spiritual weapons, and that we must both preach the Word in the power of the Spirit, and pray constantly that we may enter into Christ's victory over the principalities and powers of evil.
 12. We affirm that God has committed to the whole church and every member of it the task of making Christ known throughout the world; we long to see all lay and ordained persons mobilized and trained for this task.
 13. We affirm that we who claim to be members of the body of Christ must transcend within our fellowship the barriers of race, gender, and class.
 14. We affirm that the gifts of the Spirit are distributed to all God's people, women and men, and that their partnership in evangelization must be welcomed for the common good.
 15. We affirm that we who proclaim the gospel must exemplify it in a life of holiness and love; otherwise our testimony loses its credibility.
 16. We affirm that every Christian congregation must turn itself outward to its local community in evangelistic witness and compassionate service.
 17. We affirm the urgent need for churches, mission agencies, and other Christian organizations to cooperate in evangelism and social action, repudiating competition and avoiding duplication.
 18. We affirm our duty to study the society in which we live, in order to understand its structures, values, and needs, and so develop an appropriate strategy of mission.
 19. We affirm that world evangelization is urgent and that the reaching of unreached peoples is possible. So we resolve during the last decade of the twentieth century to give ourselves to these tasks with fresh determination.
 20. We affirm our solidarity with those who suffer for the gospel, and will seek to prepare ourselves for the same possibility. We will also work for religious and political freedom everywhere.
 21. We affirm that God is calling the whole church to take the whole

gospel to the whole world. So we determine to proclaim it faithfully, urgently, and sacrificially until he comes.

A. The Whole Gospel

The gospel is the Good News of God's salvation from the powers of evil, the establishment of his eternal kingdom, and his final victory over everything which defies his purpose. In his love God purposed to do this before the world began and effected his liberating plan over sin, death, and judgment through the death of our Lord Jesus Christ. It is Christ who makes us free and unites us in his redeemed fellowship.

1. Our Human Predicament

We are committed to preaching the whole gospel. That is, the biblical gospel in its fullness. In order to do so, we have to understand why human beings need it.

Men and women have an intrinsic dignity and worth, because they were created in God's likeness to know, love, and serve him. but now through sin every part of their humanness has been distorted. Human beings have become self-centered, self-serving rebels who do not love God or their neighbor as they should. In consequence, they are alienated both from their Creator and from the rest of his creation, which is the basic cause of the pain, disorientation and loneliness which so many people suffer today. Sin also frequently erupts in antisocial behavior, in violent exploitation of others, and in a depletion of the earth's resources of which God has made men and women his stewards. Humanity is guilty, without excuse, and on the broad road which leads to destruction.

Although God's image in human beings has been corrupted, they are still capable of loving relationships, noble deeds, and beautiful art. Yet, even the finest human achievement is fatally flawed and cannot possibly fit anybody to enter God's presence. Men and women are also spiritual beings, but spiritual practices and self-help techniques can, at the most, alleviate felt needs; they cannot address the solemn realities of sin, guilt, and judgment. Neither human religion, nor human righteousness, nor socio-political programs can save people. Self-salvation of every kind is impossible. Left to themselves, human beings are lost forever.

So we repudiate false gospels, which deny human sin, divine judgment, the deity, and incarnation of Jesus Christ, and the necessity of the Cross and the resurrection. We also reject half-gospels, which minimize sin and confuse God's grace with human self-effort. We confess that we ourselves have sometimes trivialized the gospel. But we determine in our evangelism to remember God's radical diagnosis and his equally radical remedy.

2. Good News for Today

We rejoice that the living God did not abandon us to our lostness and despair. In his love he came after us in Jesus Christ to rescue and remake us. So the Good News focuses on the historic person of Jesus, who came proclaiming the kingdom of God and living a life of humble service, who died

for us, becoming sin and a curse in our place, and whom God vindicated by raising him from the dead. To those who repent and believe in Christ God grants a share in the new creation. He gives us new life, which includes the forgiveness of our sins and the indwelling, transforming power of his Spirit. He welcomes us into his new community, which consists of people of all races, nations, and cultures. And he promises that one day we will enter his new world, in which evil will be abolished, nature will be redeemed, and God will reign forever.

This Good News must be boldly proclaimed, wherever possible, in church and on radio and television, and in the open air, because it is God's power for salvation and we are under obligation to make it known. In our preaching we must faithfully declare the truth which God has revealed in the Bible and relate it to our own context.

We also affirm that apologetics, namely "the defense and confirmation of the gospel," is integral to the biblical understanding of mission and essential for effective witness in the modern world. Paul "reasoned" with people out of the Scriptures, with a view to "persuading" them of the truth of the gospel. So must we. In fact, all Christians should be ready to give a reason for the hope that is in them.

We have again been confronted with Luke's emphasis that the gospel is Good News for the poor and have asked ourselves what this means to the majority of the world's population who are destitute, suffering, or oppressed. We have been reminded that the law, the prophets, and the wisdom books, and the teaching and ministry of Jesus, all stress God's concern for the materially poor and our consequent duty to defend and care for them. Scripture also refers to the spiritually poor who look to God alone for mercy. The gospel comes as Good News to both. The spiritually poor, who, whatever their economic circumstances, humble themselves before God, receive by faith the free gift of salvation. There is no other way for anybody to enter the kingdom of God. The materially poor and powerless find in addition a new dignity as God's children, and the love of brothers and sisters who will struggle with them for their liberation from everything which demeans or oppresses them.

We repent of any neglect of God's truth in Scripture and determine both to proclaim and to defend it. We also repent where we have been indifferent to the plight of the poor, and where we have shown preference for the rich, and we determine to follow Jesus in preaching Good News to all people by both word and deed.

3. The Uniqueness of Jesus Christ

We are called to proclaim Christ in an increasingly pluralistic world. There is a resurgence of old faiths and a rise of new ones. In the first century too there were "many gods and many lords." Yet, the apostles boldly affirmed the uniqueness, indispensability, and centrality of Christ. We must do the same.

Because men and women are made in God's image and see in the creation traces of its creator, the religions which have arisen do sometimes

contain elements of truth and beauty. They are not, however, alternative gospels. Because human beings are sinful, and because "the whole world is under the control of the evil one," even religious people are in need of Christ's redemption. We, therefore, have no warrant for saying that salvation can be found outside Christ or apart from an explicit acceptance of his work through faith.

It is sometimes held that in virtue of God's covenant with Abraham, Jewish people do not need to acknowledge Jesus as their Messiah. We affirm that they need him as much as anyone else, that it would be a form of anti-Semitism, as well as being disloyal to Christ, to depart from the New Testament pattern of taking the gospel to "the Jew first." We, therefore, reject the thesis that Jews have their own covenant which renders faith in Jesus unnecessary.

What unites us is our common convictions about Jesus Christ. We confess him as the eternal Son of God who became fully human while remaining fully divine, who was our substitute on the cross, bearing our sins, and dying our death, exchanging his righteousness for our unrighteousness, who rose victorious in a transformed body, and who will return in glory to judge the world. He alone is the incarnate Son, the Savior, the Lord and the Judge, and he alone, with the Father and the Spirit, is worthy of the worship, faith, and obedience of all people. There is only one gospel because there is only one Christ, who because of his death and resurrection is himself the only way of salvation. We, therefore, reject both the relativism which regards all religions and spiritualities as equally valid approaches to God, and the syncretism which tries to mix faith in Christ with other faiths.

Moreover, since God has exalted Jesus to the highest place, in order that everybody, should acknowledge him, this also is our desire. Compelled by Christ's love, we must obey Christ's Great Commission and love his lost sheep, but we are especially motivated by "jealousy" for his holy name, and we long to see him receive the honor and glory which are due to him.

In the past we have sometimes been guilty of adopting towards adherents of other faiths attitudes of ignorance, arrogance, disrespect, and even hostility. We repent of this. We, nevertheless, are determined to bear a positive and uncompromising witness to the uniqueness of our Lord, in his life, death and resurrection, in all aspects of our evangelistic work including interfaith dialogue.

4. The Gospel and Social Responsibility

The authentic gospel must become visible in the transformed lives of men and women. As we proclaim the love of God we must be involved in loving service, and as we preach the kingdom of God we must be committed to its demands of justice and peace.

Evangelism is primary because our chief concern is with the gospel, that all people may have the opportunity to accept Jesus Christ as Lord and Savior. Yet, Jesus not only proclaimed the kingdom of God, he also demonstrated its arrival by works of mercy and power. We are called today

to a similar integration of words and deeds. In a spirit of humility we are to preach and teach, minister to the sick, feed the hungry, care for prisoners, help the disadvantaged and handicapped, and deliver the oppressed. While we acknowledge the diversity of spiritual gifts, callings, and contexts, we also affirm that Good News and good works are inseparable.

The proclamation of God's kingdom necessarily demands the prophetic denunciation of all that is incompatible with it. Among the evils we deplore are violence, including institutionalized violence, political corruption, all forms of exploitation of people and of the earth, the undermining of the family, abortion on demand, the drug traffic, and the abuse of human rights. In our concern for the poor, we are distressed by the burden of debt in the Two-Thirds World. We are also outraged by the inhuman conditions in which millions live, who bear God's image as we do.

Our continuing commitment to social action is not a confusion of the kingdom of God with a Christianized society. It is, rather, a recognition that the biblical gospel has inescapable social implications. True mission should always be incarnational. It necessitates entering humbly into other people's worlds, identifying with their social reality, their sorrow and suffering, and their struggles for justice against oppressive powers. This cannot be done without personal sacrifices.

We repent that the narrowness of our concerns and vision has often kept us from proclaiming the lordship of Jesus Christ over all of life, private and public, local and global. We determine to obey his command to "seek first the kingdom of God and his righteousness."

B. The Whole Church

The whole gospel has to be proclaimed by the whole church. All the people of God are called to share in the evangelistic task. Yet without the Holy Spirit of God all their endeavors will be fruitless.

5. God the Evangelist

The Scriptures declare that God himself is the chief evangelist. For the Spirit of God is the Spirit of truth, love, holiness, and power, and evangelism is impossible without him. It is he who anoints the messenger, confirms the Word, prepares the hearer, convicts the sinful, enlightens the blind, gives life to the dead, enables us to repent and believe, unites us to the body of Christ, assures us that we are God's children, leads us into Christlike character and service, and sends us out in our turn to be Christ's witnesses. In all this the Holy Spirit's main preoccupation is to glorify Jesus Christ by showing him to us and forming him in us.

All evangelism involves spiritual warfare with the principalities and powers of evil, in which only spiritual weapons can prevail, especially the Word and the Spirit, with prayer. We, therefore, call on all Christian people to be diligent in their prayers both for the renewal of the church and for the evangelization of the world.

Every true conversion involves a power encounter, in which the superior authority of Jesus Christ is demonstrated. There is no greater

miracle than this, in which the believer is set free from the bondage of Satan and sin, fear and futility, darkness and death.

Although the miracles of Jesus were special, being signs of his Messiahship and anticipations of his perfect kingdom when all nature will be subject to him, we have no liberty to place limits on the power of the living Creator today. We reject both the skepticism which denies miracles and the presumption which demands them, both the timidity which shrinks from the fullness of the Spirit and the triumphalism which shrinks from the weakness in which Christ's power is made perfect.

We repent of all self-confident attempts either to evangelize in our own strength or to dictate to the Holy Spirit. We determine in future not to "grieve" or "quench" the Spirit, but rather to seek to spread the Good News "with power, with the Holy Spirit and with deep conviction."

6. The Human Witness

God the evangelist gives his people the privilege of being his "fellow-workers." For, although we cannot witness without him, he normally chooses to witness through us. He calls only some to be evangelists, missionaries or pastors, but he calls his whole church and every member of it to be his witnesses.

The privileged task of pastors and teachers is to lead God's people (*laos*) into maturity and to equip them for ministry. Pastors are not to monopolize ministries, but rather to multiply them, by encouraging others to use their gifts and by training disciples to make disciples. The domination of the laity by the clergy has been a great evil in the history of the church. It robs both laity and clergy of their God-intended roles, causes clergy breakdowns, weakens the church, and hinders the spread of the gospel. More than that, it is fundamentally unbiblical. We, therefore, who have for centuries insisted on "the priesthood of all believers" now also insist on the ministry of all believers.

We gratefully recognize that children and young people enrich the church's worship and outreach by their enthusiasm and faith. We need to train them in discipleship and evangelism so that they may reach their own generation for Christ.

God created men and women as equal bearers of his image, accepts them equally in Christ, and poured out his Spirit on all flesh, sons and daughters alike. In addition, because the Holy Spirit distributes his gifts to women as well as to men, they must be given opportunities to exercise their gifts. We celebrate their distinguished record in the history of missions and are convinced that God calls women to similar roles today. Even though we are not fully agreed what forms their leadership should take, we do agree about the partnership in world evangelization which God intends men and women to enjoy. Suitable training must, therefore, be made available to both.

Lay witness takes place, by women and men, not only through the local church (see section 8), but through friendships in the home and at

work. Even those who are homeless or unemployed share in the calling to be witnesses.

Our first responsibility is to witness to those who are already our friends, relatives, neighbors, and colleagues. Home evangelism is also natural, both for married and for single people. Not only should a Christian home commend God's standards of marriage, sex, family, and provide a haven of love and peace to people who are hurting, but neighbors who would not enter a church usually feel comfortable in a home, even when the gospel is discussed.

Another context for lay witness is the workplace, for it is here that most Christians spend half their waking hours, and work is a divine calling. Christians can commend Christ by word of mouth, by their consistent industry, honesty and thoughtfulness, by their concern for justice in the workplace, and especially if others can see from the quality of their daily work that it is done to the glory of God.

We repent of our share in discouraging the ministry of the laity, especially of women and young people. We determine in the future to encourage all Christ's followers to take their place, rightfully and naturally, as his witnesses. For true evangelism comes from the overflow of a heart in love with Christ. That is why it belongs to all his people without exception.

7. The Integrity of the Witnesses

Nothing commends the gospel more eloquently than a transformed life, and nothing brings it into disrepute so much as personal inconsistency. We are charged to behave in a manner that is worthy of the gospel of Christ, and even to "adorn" it, enhancing its beauty by holy lives. For the watching world rightly seeks evidence to substantiate the claims which Christ's disciples make for him. A strong evidence is our integrity.

Our proclamation that Christ died to bring us to God appeals to people who are spiritually thirsty, but they will not believe us if we give no evidence of knowing the living God ourselves, or if our public worship lacks reality and relevance.

Our message that Christ reconciles alienated people to each other rings true only if we are seen to love and forgive one another, to serve others in humility, and to reach out beyond our own community in compassionate, costly ministry to the needy.

Our challenge to others to deny themselves, take up their cross and follow Christ will be plausible only if we ourselves have evidently died to selfish ambition, dishonesty and covetousness, and are living a life of simplicity, contentment and generosity.

We deplore the failures in Christian consistency which we see in both Christians and churches: material greed, professional pride and rivalry, competition in Christian service, jealousy of younger leaders, missionary paternalism, the lack of mutual accountability, the loss of Christian standards of sexuality, and racial, social, and sexual discrimination. All this is worldliness, allowing the prevailing culture to subvert the church

instead of the church challenging and changing the culture. We are deeply ashamed of the times when, both as individuals and in our Christian communities, we have affirmed Christ in word and denied him in deed. Our inconsistency deprives our witness of credibility. We acknowledge our continuing struggles and failures. But we also determine by God's grace to develop integrity in ourselves and in the church.

8. The Local Church

Every Christian congregation is a local expression of the body of Christ and has the same responsibilities. It is both "a holy priesthood" to offer God the spiritual sacrifices of worship and "a holy nation" to spread abroad his excellences in witness. The church is thus both a worshipping and a witnessing community, gathered and scattered, called and sent. Worship and witness are inseparable.

We believe that the local church bears a primary responsibility for the spread of the gospel. Scripture suggest this in the progression that "our gospel came to you" and then "rang out from you." In this way, the gospel creates the church which spreads the gospel which creates more churches in a continuous chain-reaction. Moreover, what Scripture teaches, strategy confirms. Each local church must evangelize the district in which it is situated, and has the resources to do so.

We recommend every congregation to carry out regular studies not only of its own membership and program but of its local community in all its particularity, in order to develop appropriate strategies for mission. Its members might decide to organize a visitation of their whole area, to penetrate for Christ a particular place where people assemble, to arrange a series of evangelistic meetings, lectures or concerts, to work with the poor to transform a local slum, or to plant a new church in a neighboring district or village. At the same time, they must not forget the church's global task. A church which sends out missionaries must not neglect its own locality, and a church which evangelizes its neighborhood must not ignore the rest of the world.

In all this each congregation and denomination should, where possible, work with others, seeking to turn any spirit of competition into one of cooperation. Churches should also work with para-church service, for such agencies are part of the body of Christ, and have valuable, specialist expertise from which the church can greatly benefit.

The church is intended by God to be a sign of his kingdom, that is, an indication of what human community looks like when it comes under his rule of righteousness and peace. As with individuals, so with churches, the gospel has to be embodied if it is to be communicated effectively. It is through our love for one another that the invisible God reveals himself today, especially when our fellowship is expressed in small groups, and when it transcends the barriers of race, rank, sex, and age which divide other communities.

We deeply regret that many of our congregations are inward-looking, organized for maintenance rather than mission, or preoccupied with

church-based activities at the expense of witness. We determine to turn our churches inside out, so that they may engage in continuous outreach, until the Lord adds to them daily those who are being saved.

9. Cooperation in Evangelism

Evangelism and unity are closely related in the New Testament. Jesus prayed that his people's oneness might reflect his own oneness with the Father, in order that the world might believe in him, and Paul exhorted the Philippians to "contend as one person for the faith of the gospel." In contrast to this biblical vision, we are ashamed of the suspicions and rivalries, the dogmatism over non-essentials, the power-struggles and empire-building which spoil our evangelistic witness. We affirm that cooperation in evangelism is indispensable, first because it is the will of God, but also because the gospel of reconciliation is discredited by our disunity, and because, if the task of world evangelization is ever to be accomplished, we must engage in it together.

"Cooperation" means finding unity in diversity. It involves people of different temperaments, gifts, callings and cultures, national churches and mission agencies, all ages and both sexes working together.

We are determined to put behind us once and for all, as a hangover from the colonial past, the simplistic distinction between First World sending and Two-Thirds World receiving countries. For the great new fact of our era is the internationalization of missions. Not only is a large majority of evangelical Christians now non-western, but the number of Two-Thirds World missionaries will soon exceed those from the West. We believe mission teams, which are diverse in composition but united in heart and mind, constitute a dramatic witness to the grace of God.

Our reference to "the whole church" is not a presumptuous claim that the universal Church and the evangelical community are synonymous. For we recognize that there are many churches which are not part of the evangelical movement. Evangelical attitudes to the Roman Catholic and Orthodox Churches differ widely. Some evangelicals are praying, talking, studying Scripture and working with these churches. Others are strongly opposed to any form of dialogue or cooperation with them. All evangelicals are aware that serious theological differences between us remain. Where appropriate, and so long as biblical truth is not compromised, cooperation may be possible in such areas as Bible translation, the study of contemporary theological and ethical issues, social work, and political action. We wish to make it clear, however, that common evangelism demands a common commitment to the gospel.

Some of us are members of churches which belong to the World Council of Churches and believe that a positive yet critical participation in its work is our Christian duty. Others among us have no link with the World Council. All of us urge the World Council of Churches to adopt a consistent biblical understanding of evangelism.

We confess our own share of responsibility for the brokenness of the body of Christ, which is a major stumbling-block to world evangelization.

We determine to go on seeking that unity in truth for which Christ prayed. We are persuaded that the right way forward towards closer cooperation is frank and patient dialogue on the basis of the Bible, with all who share our concerns. To this we gladly commit ourselves.

C. The Whole World

The whole gospel has been entrusted to the whole church, in order that it may be made known to the whole world. It is necessary, therefore, for us to understand the world into which we are sent.

10. The Modern World

Evangelism takes place in a context, not in a vacuum. The balance between gospel and context must be carefully maintained. We must understand the context in order to address it, but the context must not be allowed to distort the gospel.

In this connection we have become concerned about the impact of "modernity," which is an emerging world culture produced by industrialization with its technology and urbanization with its economic order. These factors combine to create an environment, which shapes the way we see our world. In addition, secularism has devastated faith by making God and the supernatural meaningless; urbanization has dehumanized life for many; and the mass media have contributed to the devaluation of truth and authority, by replacing word with image. In combination, these consequences of modernity pervert the message which many preach and undermine their motivation for mission.

In A.D. 1900 only 9 percent of the world's population lived in cities; in A.D. 2000 it is thought that more than 50 percent will do so. This worldwide move into the cities has been called "the greatest migration in human history"; it constitutes a major challenge to Christian mission. On the one hand, city populations are extremely cosmopolitan, so that the nations come to our doorstep in the city. Can we develop global churches in which the gospel abolishes the barriers of ethnicity? On the other hand, many city dwellers are migrant poor who are also receptive to the gospel. Can the people of God be persuaded to relocate into such urban poor communities, in order to serve the people and share in the transformation of the city?

Modernization brings blessings as well as dangers. By creating links of communication and commerce around the globe, it makes unprecedented openings for the gospel, crossing old frontiers and penetrating closed societies, whether traditional or totalitarian. The Christian media have a powerful influence both in sowing the seed of the gospel and in preparing the soil. The major missionary broadcasters are committed to a gospel witness by radio in every major language by the year A.D.2000.

We confess that we have not struggled as we should to understand modernization. We have used its methods and techniques uncritically and so exposed ourselves to worldliness. But we determine in the future to take these challenges and opportunities seriously, to resist the secular pressures of modernity, to relate the lordship of Christ to the whole of modern culture,

and thus to engage in mission in the modern world without worldliness in modern mission.

11. The Challenge of A.D. 2000 and Beyond

The world population today is approaching six billion. One third of them nominally confess Christ. Of the remaining four billion half have heard of him and the other half have not. In the light of these figures, we evaluate our evangelistic task by considering four categories of people.

First, there is the potential missionary work force, the committed. In this century this category of Christian believers has grown from about forty million in 1900 to about five hundred million today, and at this moment is growing over twice as fast as any other major religious group.

Second, there are the uncommitted. They make a Christian profession (they have been baptized, attend church occasionally and even call themselves Christians), but the notion of a personal commitment to Christ is foreign to them. They are found in all churches throughout the world. They urgently need to be re-evangelized.

Third, there are the unevangelized. These are people who have a minimal knowledge of the gospel, but have had no valid opportunity to respond to it. They are probably within reach of Christian people if only these will go to the next street, road, village, or town to find them.

Fourth, there are the unreached. These are the two billion who may never have heard of Jesus as Savior and are not within reach of Christians of their own people. There are, in fact, some two thousand peoples or nationalities in which there is not yet a vital, indigenous church movement. We find it helpful to think of them as belonging to smaller "people groups" which perceive themselves as having an affinity with each other (e.g., a common culture, language, home, or occupation). The most effective messengers to reach them will be those believers who already belong to their culture and know their language. Otherwise, cross-cultural messengers of the gospel will need to go, leaving behind their own culture and sacrificially identifying with the people they long to reach for Christ.

There are now about twelve thousand such unreached people groups within the two thousand larger peoples, so that the task is not impossible. Yet, at present, only 7 percent of all missionaries are engaged in this kind of outreach, while the remaining 93 percent are working in the already evangelized half of the world. If this imbalance is to be redressed, a strategic redeployment of personnel will be necessary.

A distressing factor that affects each of the above categories is that of inaccessibility. Many countries do not grant visas to self-styled missionaries, who have no other qualification or contribution to offer. Such areas are not absolutely inaccessible, however. For our prayers can pass through every curtain, door, and barrier. And Christian radio and television, audio and video cassettes, films and literature can also reach the otherwise unreachable. So can so-called "tentmakers" who like Paul earn their own living. They travel in the course of their profession (e.g., business people,

university lecturers, technical specialists, and language teachers), and use every opportunity to speak of Jesus Christ. They do not enter a country under false pretenses, for their work genuinely takes them there; it is simply that witness is an essential component of their Christian lifestyle, wherever they may happen to be.

We are deeply ashamed that nearly two millennia have passed since the death and resurrection of Jesus, and still two-thirds of the world's population have not yet acknowledged him. On the other hand, we are amazed at the mounting evidence of God's power even in the most unlikely places of the globe.

Now the year 2000 has become for many a challenging milestone. Can we commit ourselves to evangelize the world during the last decade of this millennium? There is nothing magical about the date, yet should we not do our best to reach this goal? Christ commands us to take the gospel to all peoples. The task is urgent. We are determined to obey him with joy and hope.

12. Difficult Situations

Jesus plainly told his followers to expect opposition. "If they persecuted me," he said, "they will persecute you also." He even told them to rejoice over persecution, and reminded them that the condition of fruitfulness was death.

These predictions, that Christian suffering is inevitable and productive, have come true in every age, including our own. There have been many thousands of martyrs. Today the situation is much the same. We earnestly hope that glasnost and perestroika will lead to complete religious freedom in the Soviet Union and other Eastern bloc nations, and that Islamic and Hindu countries will become more open to the gospel. We deplore the recent brutal suppression of China's democratic movement, and we pray that it will not bring further suffering to the Christians. On the whole, however, it seems that ancient religions are becoming less tolerant, expatriates less welcome, and the world less friendly to the gospel.

In this situation we wish to make three statements to governments which are reconsidering their attitude to Christian believers.

First, Christians are loyal citizens who seek the welfare of their nation. They pray for its leaders and pay their taxes. Of course, those who have confessed Jesus as Lord cannot also call other authorities Lord, and if commanded to do so, or to do anything which God forbids, must disobey. But they are conscientious citizens. They also contribute to their country's well-being by the stability of their marriages and homes, their honesty in business, their hard work, and their voluntary activity in the service of the physically impaired and needy. Just governments have nothing to fear from Christians.

Second, Christians renounce unworthy methods of evangelism. Though the nature of our faith requires us to share the gospel with others, our practice is to make an open and honest statement of it, which leaves

the hearers entirely free to make up their own minds about it. We wish to be sensitive to those of other faiths, and we reject any approach that seeks to force conversion on them.

Third, Christians earnestly desire freedom of religion for all people, not just freedom for Christianity. In predominantly Christian countries, Christians are at the forefront of those who demand freedom for religious minorities. In predominantly non-Christian countries, therefore, Christians are asking for themselves no more than they demand for others in similar circumstances. The freedom to “profess, practice, and propagate” religion, as defined in the Universal Declaration of Human Rights, could and should surely be a reciprocally granted right.

We greatly regret any unworthy witness of which followers of Jesus may have been guilty. We determine to give no unnecessary offense in anything, lest the name of Christ be dishonored. However, the offense of the cross we cannot avoid. For the sake of Christ crucified we pray that we may be ready, by his grace, to suffer and even to die. Martyrdom is a form of witness which Christ has promised especially to honor.

Conclusion: Proclaim Christ Until He Comes

“Proclaim Christ Until He Comes.” That has been the theme of Lausanne II. Of course, we believe that Christ has come; he came when Augustus was Emperor of Rome. But one day, as we know from his promises, he will come again in unimaginable splendor to perfect his kingdom. We are commanded to watch and be ready. Meanwhile, the gap between his two comings is to be filled with the Christian missionary enterprise. We have been told to go to the ends of the earth with the gospel, and we have been promised that the end of the age will come only when we have done so. The two ends (of earth space and time) will coincide. Until then he has pledged to be with us.

So the Christian mission is an urgent task. We do not know how long we have. We certainly have no time to waste. And in order to get on urgently with our responsibility, other qualities will be necessary, especially unity (we must evangelize together) and sacrifice (we must count and accept the cost). Our covenant at Lausanne was “to pray, to plan, and to work together for the evangelization of the whole world.” Our manifesto at Manila is that the whole church is called to take the whole gospel to the whole world, proclaiming Christ until he comes, with all necessary urgency, unity, and sacrifice.

PERSPECTIVE FIFTEEN

CONTINUING ECUMENICAL CONCERNS: MELBOURNE, VANCOUVER, SAN ANTONIO, AND CANBERRA

MELBOURNE 1980

The WCC Commission on World Mission and Evangelism conference on the theme, “Your Kingdom Come,” at Melbourne in May 1980 was another in the series of world missionary conferences which began at Edinburgh and continued at Jerusalem 1928, Madras 1938, Whitby 1947, Willingen 1952, Ghana 1957, Mexico 1963 and Bangkok 1972. Melbourne has been described¹ as Christological, methodological and ecclesiological but focusing on the specifically evangelistic mission of the Church with a plea for the validity of specialized mission bodies as part of Church structure.

The nature of the conference theme constituted a call to prayer. We are to ask and work for the end of the spiritual powers which undergird the tyranny of human structures—political, economic, religious, moral, intellectual, social—and which dehumanize existence and relationships.² Christ’s reign has invaded the demonic kingdom; His signs are established there, and we are to attack the demonic kingdom by joining in the struggle as witnesses of the resurrection.³ To proclaim the Gospel of the Kingdom! To participate in its struggles.⁴ This proclamation must be “to every creature,” for the earth must hear the voice of its true Lord.⁵ The locus of proclamation of Christ Crucified and Risen is in the world of the poor. “The poor can never become richer unless the rich become poorer” — therefore we need a “moratorium on our luxuries.”⁶ The Gospel is also for the sinned-against: evangelism takes place in a community engaged in struggle; the masses of urban-rural

poor must be central to our evangelistic commitment if we are serious about world evangelization.⁷

The above study documents and statements by World Council leaders clearly indicate a dual commitment to evangelization and to the poor, a commitment further reflected in the Melbourne Conference Section Reports. Thus Section I, Good News to the Poor, states, "In the perspective of the kingdom, God has preference for the poor."⁸ Churches must not neglect their evangelistic obligation to the poor. "Most of the world's people are poor and they wait for a witness to the Gospel that will really be 'Good News'."⁹ Section II, The Kingdom of God and Human Struggles, called Churches to be present at the "bleeding points of humanity," struggling for penultimate (human) solutions without losing sight of the ultimate hope of the kingdom of God.¹⁰ Section III, The Church Witnesses to the Kingdom, is a clear statement about evangelism. Proclamation is indispensable. "The story of God in Christ is the heart of all evangelism, and this story has to be told"—an inescapable mandate for the whole Church.¹¹ The Church as a healing community is a witness to the kingdom in the midst of diverse cultures and nations. Proclamation expects conversion. Section IV, Christ Crucified and Risen Challenges Human Power, is a critique of international power-games and competition for wealth and an affirmation of Jesus who rejected coercive power as a way to change the world. Rather, "He taught and embodied a thorough-going love and a transcendent judgement which presented a radical challenge to the power of His society."¹²

Reviews of Melbourne are mixed. Some evangelicals welcomed a renewed interest in evangelism. Others felt disappointed: "there is no concern for the unevangelized and unchurched of the world except as they are partners in the struggle for social justice and as partners in dialogue."¹³ Chaney's negative reaction is not unwarranted. Prior to Melbourne Samartha had issued a call to a wider ecumenism in which we would find new ways to bear witness without seeking to convert.¹⁴

Compared to Pattaya, Melbourne lacked preparatory research, said one participant who, however, appeared to appreciate the credibility of Melbourne's "works evangelism" in

contrast to "word evangelism" in evangelization of non-Christians.¹⁵ A Roman Catholic observer saw both Melbourne and Pattaya as missed opportunities and Melbourne's categories of rich vs. poor and oppressors vs. oppressed as simplistic.¹⁶ Perhaps indeed, as one ecumenist replied, Melbourne gave only marginal recognition to evangelism and needed the Pattaya/LCWE emphasis on the unreached.¹⁷

Melbourne will be remembered for its focus on the poor in relation to the Kingdom. The Church's relationship to the poor as the measure of authenticity was made a new missiological principle at Melbourne.¹⁸ This emphasis on the problems and challenges of the poor was directed at North America and the West. In the words of Emilio Castro, "How do we develop a style of mission that will help to make our mission credible in the eyes of the poor of the earth?"¹⁹ Melbourne was concerned with world evangelization holistically defined. If implemented by the "rich" Churches of the West, Melbourne's radical call may have a far-reaching impact.

Evangelicals in particular should remember their roots among the poor of earth. Heirs of the modern missionary movement ought not forget that William Carey was among the poorest of the poor in England. The place of the poor in Scripture and in God's economy should find welcome emphasis among Evangelicals. This emphasis at Melbourne was no doubt its distinctive contribution.

VANCOUVER 1983

The Sixth Assembly of the World Council of Churches met around the theme "Jesus Christ—the Light of the World." Not a missionary conference of the CWME, but a regular gathering of the Council of Churches, Vancouver is of missiological interest because of its explicitly Christo-centric theme and its pluralistic awareness. For the first time in a WCC assembly, representatives of other religious faiths were featured in speaking roles.

In preparation for the sixth assembly, seven Bible study outlines on Jesus Christ as the source and fullness of life were distributed for groups and congregations around the world.²⁰ The first study is based on the biblical image of Jesus as the Way (John 14:6) which is shown to mean the way of the Cross (John

13:33;14:12). The way to life is through death. This may be understood as the true meaning of a life of discipleship. Or does the interpretations intentionally soften the *exclusiveness* of Jesus' claim? Preparation for Vancouver had also included a consultation of Christians, Muslims, Buddhists, and Hindus convened by the WCC at Mauritius on "The Meaning of Life." Prior to the Vancouver assembly, S. J. Samartha (1983) published a booklet intended to offer an Indian perspective. Samartha reflects the questionable assumption that Christianity (and all religion) is being marginalized in our secular, technological age. Samartha fears the reaction of non-Christians to an emphasis on Christ as *the* life of the world.²¹ Samartha appears to favour a "two covenants" approach to Jewish-Christian relationships²² as well as a Hindu "plurality of religions" basis for dialogue.²³ Samartha correctly points out that Christian profession of new life in Christ is negated by caste practices in the life of the Church,²⁴ and that Hindus justifiably feel threatened by self-seeking propagators of a distorted Gospel.²⁵ "Not exclusivity but new dimensions of life in Christ should be our aim."²⁶ Possibly. This however does not fit with the more "evangelical" stance of the WCC which prior to Vancouver distributed a major CWME document, *Mission and Evangelism: An Ecumenical Affirmation*.²⁷

Samartha's understanding of Christ as "larger than Jesus of Nazareth" does not help the Christo-centric theme. Nor does the feeling that mission and evangelism were not visible on the WCC agenda at Vancouver enhance the evangelical image. WCC spokespersons at Vancouver were reportedly antagonistic to questions raised as to the WCC stance. The conclusion is unavoidable that frontier-crossing mission and evangelism activities were not high priorities for the WCC.²⁸ Vancouver did not advance the evangelism cause put forward at Melbourne.

Nevertheless it was at Vancouver that some evangelicals concluded it was time for evangelicals to shed their separatistic exclusiveness and become actively involved in the ecumenical process. Glasser challenged fellow evangelicals to take seriously the ecumenical reality and "expose their insights to the scrutiny of others."²⁹ The publication of "Mission and Evangelism—An Ecumenical Affirmation" by the Central Committee of the WCC in 1982 was hailed as a new sign of hope for the Ecumenical Movement.³⁰ Another promising sign was the

appointment in 1985 of Emilio Castro as General Secretary of the WCC. Castro has continued to send positive signals that evangelicals are needed and wanted as an essential strand of the world Christian movement. Castro is emphatic that announcement of the Good News by word and deed is the indispensable core of the Christian mission. "We do not have the right to prevent anyone from coming to the knowledge of Jesus Christ."³¹ Castro pointed out that 65 percent of the 4,000 attending Lausanne in 1974 were from WCC member churches. Castro made it clear: the WCC is open to evangelicals.

Castro defended the semantic absence of "evangelism" at Vancouver as a debate about the evangelistic nature of the church: Is evangelism an "intentional" activity, or is it incorporated in all aspects of the Church's life?³² The answer is given in terms of evaluating the concerns and activities of the church in light of the Kingdom.

SAN ANTONIO 1989

Again in 1989 two major Christian conferences took place with related concerns but called by different structures. Prior to the massive Lausanne II gathering called by the LCWE at Manila, the less-trumpeted Conference on World Mission and Evangelism of the World Council of Church was held at San Antonio, Texas, USA, on the theme "Your Will Be Done: Mission in Christ's Way." San Antonio was a continuation of the Melbourne CWME conference. Four sub-themes emerged: Turning to the Living God; Participating in Suffering and Struggle; The Earth is the Lord's; Towards Renewed Communities in Mission. The content and outcome were predictable. The impact of San Antonio seems to have been more in the exposure experiences of the delegates. Participant teams visited communities and congregations throughout Texas and the region. The programme featured participatory worship, Bible studies, and provided for unplanned interventions. The plenary address by the CWME moderator enunciated the Trinitarian nature of mission done in Christ's way, that God's will as revealed in Christ must be made known throughout the earth.³³ "A world missionary conference like our own cannot relegate to a footnote the fact that millions of our fellow men and women have not heard, even once in their lives, the Christian message"³⁴ The centrality of Jesus Christ in the Church's mission was emphasised by the general secretary,

Emilio Castro. The retiring CWME director pinpointed four critical mission issues: the relation of unity and mission, Gospel and culture, Christian relationships to people of other religious faiths, and the defence of life.³⁵ Christopher Duraisingh, director designate of the CWME, pressed the need for continued dialogue with evangelicals as a CWME programme emphasis.³⁶

The reapprochement incentive was given flesh in a letter addressed to Lausanne II and later distributed at Manila by San Antonio participants with a deep commitment to evangelical concerns.³⁷ The proximity of the two events brought the suggestion that in future such meetings be held simultaneously and on the same site in order to share at least some sessions. In his critical reflections on San Antonio, David Bosch welcomed this initiative. Bosch however also noted that San Antonio made no distinctive contribution to missionary thinking.³⁸ Evangelicals should be encouraged that concerns expressed by Bishop Newbiggin and Johannes Verkuyl regarding the vague theocentrism of Hick, Knitter and Cantwell Smith were answered by non-Western delegates urging a bold confession of Christ and explicit evangelism of people of all faiths.³⁹

CANBERRA 1991

When the World Council of Churches met for its Seventh Assembly at Canberra, Australia, it focused on the theme, "Come, Holy Spirit—Renew the Whole Creation." This is the first time for the member churches to gather around a specifically pneumatological theme. In preparation for the event, the entire July 1989 issue of *The Ecumenical Review* was devoted to the person and work of the Holy Spirit. Included in this collection of 15 articles are biblical, historical, and theological studies by Orthodox, Protestant and Roman Catholic scholars from around the world. In India a consultation on the Assembly theme was jointly organised by the National Council of Churches and the Board of Theological Education of the Senate of Serampore College at Calcutta during September 1990.

A renewed emphasis upon the Holy Spirit in the WCC constituency is most welcome. The theme opens up considerable potential for the Church's mission of evangelization. The ecumenical movement has its roots in the modern missionary movement which may be viewed as a movement of the Spirit

impelling existing Churches toward the world beyond. In his article, Raiser⁴⁰ traces the emphasis on the Holy Spirit in previous WCC conferences, then notes that ecumenical thought on the Holy Spirit is still in its infant stages. The present emphasis is part of an effort for an enlarged basis for ecumenism. Christology must have a pneumatological counterpart.

One could wish for a clear recognition of the role of the Holy Spirit in evangelization, but this was not the focus of the articles in this special edition of *The Ecumenical Review*. Earlier, however, the *International Review of Mission* devoted an entire issue to Pentecostalism (January 1986) and another to Charismatics (April 1986). Hollenweger's conclusion⁴¹ that the most important Pentecostal churches and movements are found in Africa and Latin America and Solomon Raj's study of the influence of Pentecostal teaching on Christian folk religions in India⁴² suggest a significant relationship between evangelization and pneumatology. Bittlinger⁴³ traces the role of charismatic experience in the mission of the Church. A more recent article explains that Pentecostalism gives answers to the religious search not found in traditional churches, that a religious experience of direct access to God activates the Protestant doctrine of "universal priesthood of believers."⁴⁴ Dayton⁴⁵ refers to the missiological implications of Pentecostalism. "Living models of mission driven by the Holy Spirit abound in the contemporary global Pentecostal movement," declares Spittler.⁴⁶

As Castro points out, the WCC in its early days understood itself as an attempt to manifest the economy of the charismata. Hence the choice of a charismatic theme for Canberra. How far Canberra will clarify the person and work of the Holy Spirit remains to be seen. Some of the studies cited above are helpful. Others raise questions. Rosato sees the work of the Spirit beyond the Church. All efforts for justice on the part of non-Christians are viewed as signs of the work of the Holy Spirit⁴⁷—a position which blurs any distinction between redemptive (salvific) activity and common grace.

Evangelicals too recognize that God is at work outside the Church. "Since creation, the Spirit has been where we are going," notes the missiologist Zahniser.⁴⁸ The Holy Spirit gives life. The Spirit impells to mission.

Study material released in preparation for Canberra endeavoured to link the Assembly theme to issues of justice and liberation as opposed to individualized forms of “privatized piety”⁴⁹ as well as appreciation of the Socialist vision of society (CCPD 1990). Pneumatology at the Seventh Assembly was to be seen not in theological abstract but in socio-political context. The charisma of the Spirit is set in contrast to institutional conceptions of power characterised by censorship, manipulation, accumulation and consumerism. Renewal of the whole creation by the Spirit (also part of the Canberra theme) creates community and calls for justice, peace, liberation and integration—qualities best perceived by the fast-growing churches of Africa, Asia, the Caribbean, Latin America and the Pacific.⁵⁰

The Canberra theme, neglected by mainline Protestant traditions, is important in the Orthodox tradition as well as in the Pentecostal-Charismatic movement.⁵¹ Four sub-themes on the Spirit as Giver of Life (Creation), Spirit of Truth (Peace and Justice), Spirit of Unity (Koinonia), and Holy Spirit (Transformation) are to be the basis for reflection and discussion. Pentecostals and Charismatics are to be one of the “issues” for consideration! During September, 1990, a consultation on the Assembly theme was convened at Calcutta by the NCCI and Board of Theological Education of the Senate of Serampore University at which time a paper from a Pentecostal perspective was presented.⁵²

The WCC is to be congratulated and appreciated for giving major attention to this important biblical-theological theme. Evangelicals have not shown comparable hospitality—despite the fact that this vibrant wing of the Church is overtly “evangelical” in its origins and identity, convictions, beliefs and practices! The intended direction of the Seventh Assembly therefore comes as a welcome corrective and a hopeful indication of what is to follow. The theme affords marvelous scope for considering the full sweep of the renewal work of the Spirit in the whole creation. It is a promising sequel to the previous WCC Melbourne conference on the theme “Your Kingdom Come” and the San Antonio CWME consultation, “Your Will Be Done, Mission in Christ’s Way.” Come, Holy Spirit!

NOTES

1. Matthey, “Melbourne, Mission in the Eighties.”
2. Nababan, “Yours Kingdom Come.”
3. Kasemann, “The Eschatological Reign of God.”
4. Castro, “Your Kingdom Come: A Missionary Perspective.”
5. Kasemann, *op.cit.*, p. 70.
6. Geervarghese, “The Goal of the Kingdom and the Crucified and Risen Lord.”
7. Fung, “Good News to the Poor,” pp. 84,88.
8. CWME, *Your Kingdom Come*, p. 171.
9. *Ibid.*, p. 176.
10. *Ibid.*, p.180.
11. *Ibid.*, p. 193.
12. *Ibid.*, p. 209.
13. Chaney, “A Southern Baptist Response,” p. 39.
14. Samartha, “The Kingdom of God in a Religiously Plural World.”
15. Stowe, “What Did Melbourne Say?” p. 32.
16. Stransky, “A Roman Catholic Reflection,” pp. 43,51.
17. Forman, “An Ecumenist Reply.”
18. Anderson, *Witnessing to the Kingdom*, p. 2.
19. *Ibid.*, p. vi.
20. World Council of Churches, “Images of Life: An Invitation to Bible Study.”
21. Samartha, “The Other Side of the River,” p. 31.
22. *Ibid.*, p. 35.
23. *Ibid.*, p. 38.
24. *Ibid.*, p. 42.
25. *Ibid.*, p. 43.
26. *Ibid.*, p. 48.
27. Widely circulated as a pamphlet, also published in the *International Review of Mission*.
28. Scherer, “The Mission Focus at the Vancouver Assembly,” p. 530.
29. Glasser, “The Evolution of Evangelical Mission Theology Since World War II,” p. 12.

30. Glasser, "Ecumenism: Signs of Hope?"
31. Castro, *Sent Free*, p. 33.
32. *Ibid.*, p. 44.
33. Anastasios, "Address by the Conference Moderator."
34. *Ibid.*, p. 112.
35. Stockwell, "Mission Issues for Today and Tomorrow."
36. Duraisingh, "San Antonio and Some Continuing Concerns."
37. Wilson, *The San Antonio Report*, pp. 190-194.
38. Bosch, "Your Will Be Done?" pp. 126,136.
39. *Ibid.*, p. 135.
40. Raiser, "The Holy Spirit in Modern Ecumenical Thought."
41. Hollenweger, "After Twenty Years' Research on Pentecostalism."
42. Solomon Raj, "The Influence of Pentecostal Teaching on Some Folk Religions in India."
43. Bittlinger, "The Significance of Charismatic Experiences for the Mission of the Church."
44. Sepulveda, "Pentecostalism as Popular Religiosity," p. 87.
45. Dayton, "The Holy Spirit and Christian Expansion in the Twentieth Century."
46. Spittler, "Implicit Values in Pentecostal Missions," p. 409.
47. Rosato, "The Mission of the Spirit Within and Beyond the Church."
48. Zahniser, "The Trinity: Paradigm for Mission in the Spirit," p. 75.
49. Santa Ana, Raiser and Dochrow, *The Political Economy of the Holy Spirit*, p. 8.
50. *Ibid.*, p. 39.
51. T. K. Thomas, "The WCC Assembly Theme," pp. 604-605.
52. P. B. Thomas, "Come Holy Spirit, Renew the Whole Creation—A Pentecostal Perspective."

Document Thirty-Two:

"Mission and Evangelism—An Ecumenical Affirmation" was approved by the Central Committee of the World Council of Churches, meeting at Geneva, Switzerland, July 1982. Widely circulated in pamphlet form by the Commission on Mission and Evangelism, the document first was published in the International Review of Mission and later appeared in the International Bulletin of Missionary Research Vol.7, No.2 (April 1983) pp. 65-71.

MISSION AND EVANGELISM —AN ECUMENICAL AFFIRMATION

Preface

The biblical promise of a new earth and a new heaven where love, peace and justice will prevail (Ps. 85:7-13; Isa. 32:17-18; 65:17-25 and Rev. 21:1-2) invites our actions as Christians in history. The contrast of that vision with the reality of today reveals the monstrosity of human sin, the evil unleashed by the rejection of God's liberating will for humankind. Sin, alienating persons from God, neighbour and nature, is found both in individual and corporate forms, both in slavery of the human will and in social, political and economic structures of domination and dependence.

The Church is sent into the world to call people and nations to repentance, to announce forgiveness of sin and a new beginning in relations with God and with neighbours through Jesus Christ. The evangelistic calling has a new urgency today.

In a world where the number of people who have no opportunity to know the story of Jesus is growing steadily, *how necessary it is to multiply the witnessing vocation of the church!*

In a world where the majority of those who do not know Jesus are the poor of the earth, those to whom he promised the kingdom of God, *how essential it is to share with them the Good News of that kingdom!*

In a world where people struggling for justice, freedom and liberation, often without the realization of their hopes, *how important it is to announce that God's kingdom is promised to them!*

In a world where the marginalized and the drop-outs of affluent society search desperately for comfort and identity in drugs or esoteric cults, *how imperative it is to announce that he has come so that all may have life and may have it in all its fullness (John 10:10)!*

In a world where so many find little meaning, except in the relative security of their affluence, *how necessary it is to hear once again Jesus' invitation to discipleship, service and risk!*

In a world where so many Christians are nominal in their commitment to Jesus Christ, *how necessary it is to call them again to the fervour of their first love!*

In a world where wars and rumors of war jeopardize the present and future of humankind, where an enormous part of natural resources and people are consumed in the arms race, *how crucial it is to call the peacemakers blessed, convinced that God in Christ has broken all barriers and has reconciled the world to himself* (Eph. 2:14; 2 Cor. 5:19)!

This ecumenical affirmation is a challenge which the churches extend to each other to announce that God reigns, and that there is hope for a future when God will “unite all things in him, things in heaven and things on earth” (Eph. 1:10). Jesus is “the first and last, and the Living One” (Rev. 1:17-18), who “is coming soon” (Rev. 22:12), who “makes all things new” (Rev. 21:5).

The Call to Mission

1. The present ecumenical movement came into being out of the conviction of the churches that the division of Christians is a scandal and an impediment to the witness of the Church. There is a growing awareness among the churches today of the inextricable relationship between Christian unity and missionary calling, between ecumenism and evangelization. “Evangelization is the test of our ecumenical vocation.”¹

As “a fellowship of churches which confess the Lord Jesus Christ as God and Savior, according to the Scriptures, and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit,”² the rallying point of the World Council of Churches is the common confession of Jesus Christ. The saving ministry of the Son is understood within the action of the Holy Trinity; it was the Father who in the power of the Spirit sent Jesus Christ the Son of God incarnate, the Savior of the whole world. The churches of the WCC are on a pilgrimage towards unity under the missionary vision of John 17:21, “that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me.”³

2. Already in the Old Testament the people of Israel were looking forward to the day of peace where God’s justice will prevail (Isa.11:1-9). Jesus came into that tradition announcing that the kingdom of God was at hand (Mark 1:15), that in him the reality of the kingdom was present (Luke 4:15-21). God was offering this new justice to the children, to the poor, to all who labour and are heavy laden, to all those who will repent and will follow Jesus. The early Church confessed Jesus as Lord, as the highest authority at whose name every knee shall bow, who in the cross and in the resurrection has liberated in this world the power of sacrificial love.

3. Christ sent the disciples with the words: “As the Father has sent me, even so I send you” (John 20:21). The disciples of Jesus were personal witnesses of the risen Christ (1 John 1:2-3). As such they were sent—commissioned apostles to the world. Based on their testimony which is preserved in the New Testament and in the life of the Church, the Church

has as one constitutive mark its being apostolic, its being sent into the world. God in Christ has equipped the Church with all gifts of the Spirit necessary for its witness. “You shall receive power when the Holy Spirit has come upon you; and you shall be my witness in Jerusalem, and in all Judaea and Samaria, and to the end of the earth” (Acts 1:8).

4. The book of Acts tells the story of the expansion of the early Church as it fulfils its missionary vocation. The Holy Spirit came upon that small Jerusalem community on the day of Pentecost (Acts 2:1-39), in order that through them and through others who were to believe in Christ through their word (John 17:20), the world may be healed and redeemed.

The early Church witnessed to its Risen Lord in a variety of ways, most specially in the style of life of its members. “And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favour with all the people. And the Lord added to their number day by day those who were being saved” (Acts 2:46-47). Through the persecutions suffered by the early Christians, the word spread spontaneously: “Now those who were scattered went about preaching the word” (Acts 8:4). The apostles then came to confirm the faith of those who had accepted the Word of God (Acts 8:14-17). At other times, the word spread through more explicit and purposeful ministries. The church in Antioch organized the first missionary trip. Barnabas and Paul were sent by the church in response to the Holy Spirit (Acts 13:1-4). Time and time again, the church was surprised by God’s calling to face entirely new missionary situations (Acts 8:26; 10:17; 16:9-10).

5. Jesus Christ was in himself the complete revelation of God’s love, manifested in justice and forgiveness through all aspects of his earthly life. He completed the work of the Father. “My food is to do the will of him who sent me, and to accomplish his work” (John 4:34). In his obedience to the Father’s will, in his love for humanity, he used many ways to reveal God’s love to the world: forgiving, healing, casting out demons, teaching, proclaiming, denouncing, testifying in courts, finally surrendering his life. The Church today has the same freedom to develop its mission, to respond to changing situations and circumstances. It is sent into the world, participating in that flow of love from God the Father. In that mission of love (Matt. 22:37) through all aspects of its life, the Church endeavours to witness to the full realization of God’s kingdom in Jesus Christ. The Church is called, like John the Baptist, to point towards the “lamb of God who takes away the sin of the world” (John 1:29).

The Call to Proclamation and Witness

6. The mission of the Church ensues from the nature of the Church as the Body of Christ, sharing in the ministry of Christ as Mediator between God and His Creation. This mission of mediation in Christ involves two integrally related movements—one from God to Creation, and the other from Creation to God. The Church manifests God’s love for the world in Christ—through word and deed, in identification with all humanity, in loving service and joyful proclamation; the Church, in that same identification

with all humanity, lifts up to God its pain and suffering, hope and aspiration, joy and thanksgiving in intercessory prayer and eucharistic worship. Any imbalance between these two directions of the mediatory movement adversely affects our ministry and mission in the world.

Only a Church fully aware of how people in the world live and feel and think can adequately fulfil either aspect of this mediatory mission. It is at this point that the Church recognizes the validity and significance of the ministry of others to the Church, in order that the Church may better understand and be in closer solidarity with the world, knowing and sharing its pains and yearnings. Only by responding attentively to others can we remove our ignorance and misunderstanding of others, and be better able to minister to them.

At the very heart of the Church's vocation in the world is the proclamation of the kingdom of God inaugurated in Jesus the Lord, crucified and risen. Through its internal life of eucharistic worship, thanksgiving, intercessory prayer, through planning for mission and evangelism, through a daily lifestyle of solidarity with the poor, through advocacy even to confrontation with the powers that oppress human beings, the churches are trying to fulfil this evangelistic vocation.

7. The starting point of our proclamation is Christ and Christ crucified. "We preach Christ crucified, a stumbling block to Jews and folly to Gentiles" (1 Cor. 1:23). The Good News handed on to the Church is that God's grace was in Jesus Christ, who "though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (2 Cor. 8:9).

Following human wisdom, the wise men from the Orient who were looking for the child went to the palace of King Herod. They did not know that "there was no place for him in the inn" and that he was born in a manger, poor among the poor. He even went so far in his identification with the poverty of humankind that his family was obliged to take the route of political refugee to Egypt. He was raised as a worker, came proclaiming God's caring for the poor, announced blessedness for them, sided with the underprivileged, confronted the powerful and went to the cross to open up a new life for humankind. As his disciples, we announce his solidarity with all the downtrodden and marginalized. Those who are considered to be nothing are precious in God's eyes (1 Cor. 1:26-31). To believe in Jesus the King is to accept his underserved grace and enter with him into the Kingdom, taking sides with the poor struggling to overcome poverty. Both those who announce Jesus as the servant King and those who accept this announcement and respond to it are invited to enter with him daily in identification and participation with the poor of the earth.

With the Apostle Paul and all Christian churches, we confess Christ Jesus, "who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being bound in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in

heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:6-11).

8. But Christ's identification with humanity went even more deeply, and while nailed on the cross accused as a political criminal, he took upon himself the guilt even of those who crucified him. "Father, forgive them; for they know not what they do" (Luke 23:34). The Christian confession reads, "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Cor. 5:21). The cross is the place of the decisive battle between the powers of evil and the love of God. It uncovers the lostness of the world, the magnitude of human sinfulness, the tragedy of human alienation. The total self-surrendering of Christ reveals the immeasurable depth of God's love for the world (John 3:16).

On the same cross, Jesus was glorified. Here God the Father glorified the Son of man, and in so doing confirmed Jesus as the Son of God (John 13:31). "The early Christians used many analogies to describe what they had experienced and what they believed had happened. The most striking picture is that of a sacrificed lamb, slaughtered but yet living, sharing the throne, which symbolized the heart of all power and sovereignty, with the living God himself."⁴

It is this Jesus that the Church proclaims as the very life of the world because on the cross he gave his own life for all that all may live. In him misery, sin and death are defeated once forever. They cannot be accepted as having final power over human life. In him there is abundant life, life eternal. The Church proclaims Jesus, risen from the dead. Through the resurrection, God vindicates Jesus, and opens up a new period of missionary obedience until he comes again (Acts 1:11). The power of the risen and crucified Christ is now released. It is the new birth to a new life in his resurrection. "When anyone is united to Christ, there is new creation; the old is passed away, behold, the new has come" (2 Cor. 5:17).

Evangelism calls people to look towards that Jesus and commit their life to him, to enter into the kingdom whose king has come in the powerless child of Bethlehem, in the murdered one on the cross.

Ecumenical Convictions

9. In the ecumenical discussions and experience, churches with their diverse confessions and traditions and in their various expressions as parishes, monastic communities, religious orders, etc., have learned to recognize each other as participants in the one worldwide missionary movement. Thus, together, they can affirm an ecumenical perception of Christian mission expressed in the following convictions under which they covenant to work for the kingdom of God.

1. Conversion

10. The proclamation of the Gospel includes an invitation to recognize and accept in a personal decision the saving lordship of Christ. It is the announcement of a personal encounter, mediated by the Holy Spirit, with the living Christ, receiving his forgiveness and making a personal accept-

ance of the call to discipleship and a life of service. God addresses himself specifically to each of his children, as well as to the whole human race. Each person is entitled to hear the Good News. Many social forces today press for conformity and passivity. Masses of poor people have been deprived of their right to decide about their lives and the life of their society. While anonymity and marginalization seem to reduce the possibilities for personal decisions to a minimum, God as Father knows each one of his children and calls each of them to make a fundamental personal act of allegiance to him and his kingdom in the fellowship of his people.

11. While the basic experience of conversion is the same, the awareness of an encounter with God revealed in Christ, the concrete occasion of this experience and the actual shape of the same differs in terms of our personal situation. The calling is to specific changes, to renounce evidences of the domination of sin in our lives and to accept responsibilities in terms of God's love for our neighbour. John the Baptist said very specifically to the soldiers what they should do; Jesus did not hesitate to indicate to the young ruler that his wealth was the obstacle to his discipleship.

Conversion happens in the midst of our historical reality and incorporates the totality of our life, because God's love is concerned with that totality. Jesus' call is an invitation to follow him joyfully, to participate in his servant body, to share with him in the struggle to overcome sin, poverty and death.

12. The importance of this decision is highlighted by the fact that God himself through his Holy Spirit helps the acceptance of his offering of fellowship. The New Testament calls this a new birth (John 3:3). It is also called conversion, metanoia, total transformation of our attitudes and styles of life. Conversion as a dynamic and ongoing process "involves a turning *from* and a turning *to*. It always demands reconciliation, a new relationship both with God and with others. It involves leaving our old security behind (Matt. 16:24) and putting ourselves at risk in a life of faith."⁵ It is "conversion *from* a life characterized by sin, separation from God, submission to evil and the unfulfilled potential of God's image, *to* a new life characterized by the forgiveness of sins, obedience to the commands of God, renewed fellowship with God in Trinity, growth in the restoration of the divine image and the realization...of the love of Christ. . . ."⁶

The call to conversion, as a call to repentance and obedience, should also be addressed to nations, groups and families. To proclaim the need to change from war to peace, from injustice to justice, from racism to solidarity, from hate to love is a witness rendered to Jesus Christ and to his kingdom. The prophets of the Old Testament addressed themselves constantly to the collective conscience of the people of Israel calling the rulers and the people to repentance and to renewal of the covenant.

13. Many of those who are attracted to Christ are put off by what they see in the life of the churches as well as in individual Christians. How many of the millions of people in the world who are not confessing Jesus Christ have rejected him because of what they saw in the lives of Christians! Thus

the call to conversion should begin with the repentance of those who do the calling, who issue the invitation. Baptism in itself is a unique act, the covenant that Christians no longer belong to themselves but have been bought forever with the blood of Christ and belong to God. But the experience of baptism should be constantly re-enacted by daily dying with Christ to sin, to themselves and to the world and rising again with him into the servant body of Christ to become a blessing for the surrounding community.

The experience of conversion gives meaning to people in all stages of life, endurance to resist oppression, and assurance that even death has no final power over human life because God in Christ has already taken our life with him, a life that is "hidden with Christ in God" (Col 3:3).

2. The Gospel to All realms of Life

14. In the Bible, religious life was never limited to the temple or isolated from daily life (Hos. 6:4-6; Isa. 58:6-7). The teaching of Jesus on the kingdom of God is a clear reference to God's loving lordship over all human history. We cannot limit our witness to a supposedly private area of life. The lordship of Christ is to be proclaimed to all realms of life. In the Great Commission, Jesus said to his disciples: "All authority in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey all that I have commanded you. And lo, I am with you always, to the close of the age" (Matt. 28:19-20). The Good News of the kingdom is a challenge to the structures of society (Eph. 3:9-10; 6:12) as well as a call to individuals to repent. "If salvation from sin through divine forgiveness is to be truly and fully personal, it must express itself in the renewal of these relations and structures. Such renewal is not merely a consequence but an essential element of the conversion of whole human beings."⁷

15. "The Evangelistic Witness is directed towards all of the *ktsis* (creation) which groans and travails in search of adoption and redemption. . . . The transfiguring power of the Holy Trinity is meant to reach into every nook and cranny of our national life. . . . The evangelistic witness will also speak to the structures of this world; its economic political, and societal institutions. . . . We must re-learn the patristic lesson that the Church is the mouth and voice of the poor and the oppressed in the presence of the powers that be. In our own way we must learn once again 'how to speak to the ear of the King,' on the people's behalf. . . . Christ was sent for no lesser purpose than bringing the world into the life of God."⁸

16. In the fulfilment of its vocation, the Church is called *to announce* Good News in Jesus Christ, forgiveness, hope, a new heaven and a new earth; *to denounce* powers and principalities, sin and injustice; *to console* the widows and orphans, healing, restoring the brokenhearted; and *to celebrate* life in the midst of death. In carrying out these tasks, churches may meet limitations, constraints, even persecution from prevailing powers which pretend to have final authority over the life and destiny of people.

17. In some countries there is pressure to limit religion to the private life of the believer—to assert that freedom to believe should be enough. The Christian faith challenges that assumption. The Church claims the right and the duty to exist publicly—visibly—and to address itself openly to issues of human concern. “Confessing Christ today means that the Spirit makes us struggle with . . . sin and forgiveness, power and powerlessness, exploitation and misery, the universal search for identity, the widespread loss of Christian motivation, and the spiritual longings of those who have not heard Christ’s name. It means that we are in communion with the prophets who announced God’s will and promise for humankind and society, with the martyrs who sealed their confession with suffering and death, and also with the doubtful who can only whisper their confession of Name.”⁹

18. The realm of science and technology deserves particular attention today. The everyday life of most children, women and men, whether rich or poor, is affected by the avalanche of scientific discoveries. Pharmaceutical science has revolutionized sexual behaviour. Increasingly sophisticated computers solve problems in seconds for which formerly a whole lifetime was needed; at the same time they become a means of invading the privacy of millions of people. Nuclear power threatens the survival of life on this planet, while at the same time it provides a new source of energy. Biological research stands at the awesome frontier of interference with the genetic code which could—for better or for worse—change the whole human species. Scientists are, therefore, seeking ethical guidance. Behind the questions as to right or wrong decisions and attitudes, however, there are ultimate theological questions: what is the meaning of human existence? the goal of history? the true reality within and beyond what can be tested and quantified empirically? The ethical questions arise out of a quest for a new world view, a faith.

19. The biblical stories and ancient creeds do furnish precious insights for witnessing to the Gospel in the scientific world. Can theologians, however, with these insights, help scientists achieve responsible action in genetic engineering or nuclear physics? It would hardly seem possible so long as the great communication gap between these two groups persists. Those directly involved in the affected by scientific research can best discern and explicate the insights of Christian faith in terms of specific ethical positions.

Christian witness will point towards Jesus Christ in whom real humanity is revealed and who is in God’s wisdom the centre of all creation, the “head over all things” (Eph. 1:10, 22f.). This witness will show the glory and the humility of human stewardship on this earth.

3. The Church and Its Unity in God’s Mission

20. To receive the message of the kingdom of God is to be incorporated into the body of Christ, the Church, the author and sustainer of which is the Holy Spirit. The churches are to be a sign for the world. They are to intercede as he did, to serve as he did. Thus Christian mission is the action of the body of Christ in the history of humankind—a continuation of

Pentecost. Those who through conversion and baptism accept the Gospel of Jesus partake in the life of the body of Christ and participate in an historical tradition. Sadly there are many betrayals of this high calling in the history of the churches. Many who are attracted to the vision of the kingdom find it difficult to be attracted to the concrete reality of the Church. They are invited to join in a continual process of renewal of the churches. “The challenge facing the churches is not that the modern world is unconcerned about their evangelistic message, but rather whether they are so renewed in their life and thought that they become a living witness to the integrity of the Gospel. The evangelizing churches need themselves to receive the Good News and to let the Holy Spirit remake their life when and how he will.”¹⁰

21. The celebration of the Eucharist is the place for the renewal of the missionary conviction at the heart of every congregation. According to the Apostle Paul, the celebration of the eucharist is in itself a “proclamation of the death of the Lord until he comes” (1 Cor. 11:26). “In such ways God feeds his people as they celebrate the mystery of the Eucharist so that they may confess in word and deed that Jesus Christ is Lord, to the glory of God the Father.”¹¹

The Eucharist is bread for a missionary people. We acknowledge with deep sorrow the fact that Christians do not join together at the Lord’s table. This contradicts God’s will and impoverishes the body of Christ. The credibility of our Christian witness is at stake.

22. Christians are called to work for the renewal and transformation of the churches. Today there are many signs of the work of the Holy Spirit in such a renewal. The house gatherings of the Church in China or the Basic Ecclesial Communities in Latin America, the liturgical renewal, biblical renewal, the revival of the monastic vocation, the charismatic movement, are indications of the renewal possibilities of the Church of Jesus Christ.

23. In the announcement to the world of the reconciliation in Jesus Christ, churches are called to unite. Faced with the challenge and threat of the world, the churches often unite to defend common positions. But common witness should be the natural consequence of their unity with Christ in his mission. The ecumenical experience has discovered the reality of a deep spiritual unity. The common recognition of the authority of the Bible and of the creeds of the ancient Church and a growing convergence in doctrinal affirmations should allow the churches not only to affirm together the fundamentals of the Christian faith, but also to proclaim together the Good News of Jesus Christ to the world. In solidarity, churches are helping each other in their respective witness before the world. In the same solidarity, they should share their spiritual and material resources to announce together and clearly their common hope and common calling.

24. “Often it is socially and politically more difficult to witness together since the powers of the world promote division. In such situations common witness is particularly precious and Christ-like. Witness that dares to be common is a powerful sign of unity coming directly and visibly from Christ and a glimpse of his kingdom.”¹²

The impulse for common witness comes from the depth of our faith. "Its urgency is underlined when we realize the seriousness of the human predicament and the tremendous task waiting for the churches at present."¹³

25. It is at the heart of Christian mission to foster the multiplication of local congregations in every human community. The planting of the seed of the Gospel will bring forward a people gathered around the Word and sacraments and called to announce God's revealed purpose.

Thanks to the faithful witness of disciples through the ages, churches have sprung up in practically every country. This task of sowing the seed needs to be continued until there is, in every human community, a cell of the kingdom, a church confessing Jesus Christ and in his name serving his people. The building up of the Church in every place is essential to the Gospel. The vicarious work of Christ demands the presence of a vicarious people. A vital instrument for the fulfilment of the missionary vocation of the Church is the local congregation.

26. The planting of the Church in different cultures demands a positive attitude towards inculturation of the Gospel. Ancient churches, through centuries of intimate relations with the cultures and aspirations of their people have proved the powerful witnessing character of this rooting of the churches in the national soil. "Inculturation has its source and inspiration in the mystery of the Incarnation. The Word was made flesh. Here flesh means the fully concrete, human and created reality that Jesus was. Inculturation, therefore, becomes another way of describing Christian mission. If proclamation sees mission in the perspective of the flesh, or concrete embodiment, which the Word assumes in a particular individual, community, institution or culture."¹⁴

Inculturation should not be understood merely as intellectual research; it occurs when Christians express their faith in the symbols and images of their respective culture. The best way to stimulate the process of inculturation is to participate in the struggle of the less privileged for their liberation. Solidarity is the best teacher of common cultural values.

27. This growing cultural diversity could create some difficulties. In our attempt to express the catholicity of the Church we may lose the sense of its unity. But the unity we look for is not uniformity but the multiple expression of a common faith and a common mission.

"We have found this confession of Christ out of our various cultural contexts to be not only a mutually inspiring, but also a mutually corrective exchange. Without this sharing our individual affirmations would gradually become poorer and narrower. We need each other to regain the lost dimensions of confessing Christ and to discover dimension unknown to us before. Sharing in this way, we are all changed and our cultures are transformed."¹⁵

The vision of nations coming from the East, the West, the North and the South to sit at the final banquet of the kingdom should always be before us in our missionary endeavour.

4. Mission in Christ's Way

28. "As the Father has sent me, even so I send you" (John 20:21). The self-emptying of the servant who lived among the people, sharing in their hopes and sufferings, giving his life on the cross for all humanity—this was Christ's way of proclaiming the Good News, and as disciples we are summoned to follow the same way. "A servant is not greater than his master; nor is he who is sent greater than he who sent him" (John 13:16).

Our obedience in mission should be patterned on the ministry and teaching of Jesus. He gave his love and his time to all people. He praised the widow who gave her last coin to the temple; he received Nicodemus during the night; he called Matthew to the apostolate; he visited Zacchaeus in his home; he gave himself in a special way to the poor, consoling, affirming and challenging them. He spent long hours in prayer and lived in dependence on and willing obedience to God's will.

An imperialistic crusader's spirit was foreign to him. Churches are free to choose the ways they consider best to announce the Gospel to different people in different circumstances. But these options are never neutral. Every methodology illustrates or betrays the Gospel we announce. In all communications of the Gospel, power must be subordinate to love.

29. Our societies are undergoing a significant and rapid change under the impact of new communication technologies and their applications. We are entering the age of the information society, characterized by an ever increasing media present in all relationships, both interpersonal and intersocial. Christians need to re-think critically their responsibility for all communication processes and re-define the values of Christian communications. In the use of all new media options, the communicating church must ensure that these instruments of communication are not masters, but servants in the proclaiming of the kingdom of God and its values. As servants, the new media options, kept within their own limits, will help to liberate societies from communication bondage and will place tools in the hands of communities for witnessing to Jesus Christ.

30. Evangelism happens in terms of interpersonal relations when the Holy Spirit quickens to faith. Through sharing the pains and joys of life, indentifying with people, the Gospel is understood and communicated.

Often, the primary confessors are precisely the non-publicized, unsensational people who gather together steadfastly in small caring communities, whose life prompts the question. "What is the source of the meaning of your life? What is the power of your powerlessness?", giving the occasion to name *the Name*. Shared experiences reveal how often Christ is confessed in the very silence of a prison cell or of a restricted but serving, waiting, praying Church.

Mission calls for a serving church in every land, a church which is willing to be marked with the stigmata (nailmarks) of the crucified and risen Lord. In this way the church will show that it belongs to that movement of God's love shown in Christ who sent to the periphery of life. Dying outside

the gates of the city (Heb. 13:12) he is the high priest offering himself for the salvation of the world. Outside the city gates the message of a self-giving, sharing love is truly proclaimed, here the Church renews its vocation to be the body of Christ in joyful fellowship with its risen Lord (1 John 3:16).

5. Good New to the Poor

31. There is a new awareness of the growing gap between wealth and poverty among the nations and inside each nation. It is a cruel reality that the number of people who do not reach the material level for a normal human life is growing steadily. An increasing number of people find themselves marginalized, second-class citizens unable to control their own destiny and unable to understand what is happening around them. Racism, powerlessness, solitude, breaking of family and community ties are new evidences of the marginalization that comes under the category of poverty.

32. There is also a tragic coincidence that most of the world's poor have not heard the Good News of the Gospel of Jesus Christ; or they could not receive it, because it was not recognized as Good News in the way in which it was brought. This is a double injustice: they are victims of the oppression of an unjust economic order or an unjust political distribution of power, and at the same time they are deprived of the knowledge of God's special care for them. To announce the Good News to the poor is to begin to render the justice due to them. The Church of Jesus Christ is called to preach the Good News to the poor following the example of its Lord who was incarnated as poor, who lived as one among them and gave to them the promise of the kingdom of God. Jesus looked at the multitudes with compassion. He recognized the poor as those who were sinned against, victims of both personal and structural sin.

Out of this deep awareness came both his solidarity and his calling to them (Matt. 11:28). His calling was a personalized one. He invited them to come to him, to receive forgiveness of sins and to assume a task. He called them to follow him, because his love incorporated his respect for them as people created by God with freedom to respond. He called them to exercise this responsibility towards God, neighbours and their own lives. The proclamation of the Gospel among the poor is a sign of the messianic kingdom and a priority criterion by which to judge the validity of our missionary engagement today.

33. This new awareness is an invitation to re-think priorities and lifestyles both in the local church and in the worldwide missionary endeavour. Of course, churches and Christians find themselves in very different contexts: some in very wealthy settings where the experience of poverty as it is known to millions in the world today is practically unknown, or in egalitarian societies where the basic needs of life seem to be assured for almost everybody, to situations of extreme poverty. But the consciousness of the global nature of poverty and exploitation in the world today, the knowledge of the interdependence between nations and the understanding of the international missionary responsibility of the Church—all invite, in

fact oblige, every church and every Christian to think of ways and means to share the Good News with the poor of today. An objective look at the life of every society, even the most affluent and those which are, theoretically, more just, will show the reality of the poor today in the marginalized, the drop-outs who cannot cope with modern society, the prisoners of conscience, the dissidents. All of them are waiting for a cup of cold water or for a visit in the name of Christ. Churches are learning afresh through the poor of the earth to overcome the old dichotomies between evangelism and social action. The "spiritual Gospel" and "Material Gospel" were in Jesus one Gospel.

34. There is no evangelism without solidarity; there is not Christian solidarity that does not involve sharing the knowledge of the kingdom which is God's promise to the poor of the earth. There is here a double credibility test: A proclamation that does not hold forth the promises of the justice of the kingdom to the poor of the earth is a caricature of the Gospel; but Christian participation in the struggles for justice which does not point towards the promises of the kingdom also makes a caricature of a Christian understanding of justice.

A growing consensus among Christians today speaks of God's preferential option for the poor.¹⁶ We have there a valid yardstick to apply to our lives as individual Christians, local congregations and as missionary people of God in the world.

35. This concentration point, God's preferential option for the poor, raises the question of the Gospel for all those who objectively are not poor or do not consider themselves as such. It is a clear Christian conviction that God wants all human beings to be saved and to come to the knowledge of truth, but we know that, while God's purpose is for the salvation of all, he has worked historically through the people of Israel and through the incarnation of his own son Jesus Christ. While his purpose is universal, his action is always particular. What we are learning anew today is that God works through the downtrodden, the persecuted, the poor of the earth. And from there, he is calling all humanity to follow him. "If any one would come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24).

For all of us, the invitation is clear: to follow Jesus in identification and sharing with the weak, marginalized and poor of the world, because in them we encounter him. Knowing from the Gospel and from historical experience that to be rich is to risk forfeiting the kingdom, and knowing how close the links are, in today's world, between the abundance of some and the needs of others, Christians are challenged to follow him, surrendering all they are and have to the kingdom, to a struggle that commits us against all injustice, against all want. The preferential option for the poor, instead of discriminating against all other human beings, is, on the contrary, a guideline for the priorities and behaviour of all Christians everywhere, pointing to the values around which we should organize our lives and the struggle in which we should put our energy.

36. There is a long experience in the Church of voluntary poverty, people who in obedience to their Christian calling cast aside all their belongings, make their own the fate of the poor of the earth, becoming one of them and living among them. Voluntary poverty has always been recognized as a source of spiritual inspiration, of insight into the heart of the Gospel.

Today we are gratefully surprised, as churches are growing among the poor of the earth, by the insight and perspective of the Gospel coming from the communities of the poor. They are discovering dimensions of the Gospel which have long been forgotten by the Church. The poor of the earth are reading reality from the other side, from the side of those who do not get the attention of the history books written by the conquerors, but who surely get God's attention in the book of life. Living with the poor and understanding the Bible from their perspective helps to discover the particular caring with which God both in the Old and in the New Testament thinks of the marginalized, the downtrodden and the deprived. We realize that the poor to whom Jesus promised the kingdom of God are blessed in their longing for justice and in their hope for liberation. They are both subjects and bearers of the Good News; they have the right and the duty to announce the Gospel not only among themselves, but also to all other sectors of the human family.

6. Mission in and to Six Continents

37. Everywhere the churches are in missionary situations. Even in countries where the churches have been active for centuries we see life organized today without reference to Christian values, a growth of secularism understood as the absence of any final meaning. The churches have lost vital contact with the workers and the youth and many others. This situation is so urgent that it commands priority attention of the ecumenical movement. The movement of migrants and political refugees brings the missionary frontier to the doorstep of every parish. The Christian affirmations on the worldwide missionary responsibility of the Church will be credible if they are authenticated by a serious missionary engagement at home.

As the world becomes smaller, it is possible even for Christians living far away to be aware of and inspired by faithful missionary engagement in a local situation. Of special importance today is the expression of solidarity among the churches crossing political frontiers and the symbolic actions of obedience of one part of the body of Christ that enhance the missionary work of other sectors of the Church. So, for example, while programmes related to the elimination of racism may be seen as problems for some churches, such programmes have become, for other churches, a sign of solidarity, an opportunity for witness and a test of Christian authenticity.

Every local congregation needs the awareness of its catholicity which comes from its participation in the mission of the Church of Jesus Christ in other parts of the world. Through its witnessing stance in its own situation, its prayers of intercession for churches in other parts of the world, and its sharing of persons and resources, it participates fully in the world mission of the Christian Church.

38. This concern for mission everywhere has been tested with the call for a moratorium, a halt—at least for a time—to sending and receiving missionaries and resources across national boundaries, in order to encourage the recovery and affirmation of the identity of every church, the concentration on mission in its own place and the freedom to reconsider traditional relations. The Lausanne Covenant noted that “the reduction of foreign missionaries and money in an evangelized country may sometimes be necessary to facilitate the national church's growth and self-reliance and to release resources for unevangelized areas.”¹⁷ Moratorium does not mean the end of the missionary work, but it does mean freedom to reconsider present engagements and to see whether a continuation of what we have been doing for so long is the right style of mission in our day.

Moratorium has to be understood *inside* a concern for world mission. It is faithfulness of commitment to Christ in each national situation which makes missionary concern in other parts of the world authentic. There can never be a moratorium of mission, but it will always be possible, and sometimes necessary, to have a moratorium for the sake of better mission.

39. The story of the churches from their earliest years is the story of faithfulness in their respective localities, but also the story of the carrying of the Gospel across national and continental boundaries; first from Jerusalem to Judaea and Samaria, then to Asia Minor, Africa and Europe, now to the ends of the earth. Christians today are the heirs of a long history of those who left their home countries and churches, apostles, monastics, pilgrims, missionaries, emigrants, to work in the name of Jesus Christ, serving and preaching where the Gospel had not yet been heard or received. With the European colonization of most of the world and later on with the expansion of the colonial and new-colonial presence of the western powers, the churches which had their base mainly in the West have expanded their missionary service to all corners of the earth.

Surely, many ambiguities have accompanied this development and are present even today, not least the sin of proselytism among other Christian confessions. Churches and missionary organizations are analysing the experience of these past centuries in order to correct their ways, precisely with the help of the new churches which have come into being in those countries. The history of the Church, the missionary people of God, needs to continue. Each local parish, each Christian, must be challenged to assume responsibility in the total mission of the Church. There will always be need for those who have the calling and the gift to cross frontiers, to share the Gospel of Jesus Christ and to serve in his name.

40. Out of this sense of being the whole Church in mission, we recognize the specific calling to individuals or communities to commit themselves full time to the service of the church, crossing cultural and national frontiers. The churches should not allow this specialized calling of the few to be an alibi for the whole Church, but rather it should be a symbolic concentration of the missionary vocation of the whole Church. Looking at the question of people in mission today, “We perceive a change in the direction of mission, arising from our understanding of the Christ

who is the centre and who is always in movement towards the periphery. While not in any way denying the continuing significance and necessity of a mutuality between the churches in the northern and southern hemispheres, we believe that we can discern a development whereby mission in the eighties may increasingly take place within these zones. We feel there will be increasing traffic between the churches of Asia, Africa and Latin America among whose numbers both rich and poor are counted. This development, we expect, will take the form of ever stronger initiatives from the churches of the poor and oppressed at the peripheries. Similarly among the industrialized countries, a new reciprocity, particularly one stemming from the marginalized groups, may lead to sharing at the peripheries of the richer societies. While resources may still flow from financially richer to poorer churches, and while it is not our intention to encourage isolationism, we feel that a benefit of this new reality could well be the loosening of the bond of domination and dependence that still so scandalously characterizes the relationship between many churches of the northern and southern hemispheres respectively."¹⁸

7. Witness among People of Living Faiths

41. Christians owe the message of God's salvation in Jesus Christ to every person and to every people. Christians make their witness in the context of neighbours who live by other religious convictions and ideological persuasions. True witness follows Jesus Christ in respecting and affirming the uniqueness and freedom of others. We confess as Christians that we have often looked for the worst in others and have passed negative judgement upon other religions. We hope as Christians to be learning to witness to our neighbours in a humble, repentant and joyful spirit.

42. The Word is at work in every human life. In Jesus of Nazareth the Word became a human being. The wonder of his ministry of love persuades Christians to testify to people of every religious and non-religious persuasion of this decisive presence of God in Christ. In him is our salvation. Among Christians there are still differences of understanding as to how this salvation in Christ is available to people of diverse religious persuasions. But all agree that witness should be rendered to all.

43. Such an attitude springs from the assurance that God is the creator of the whole universe and that he has not left himself without witness at any time or any place. The Spirit of God is constantly at work in ways that pass human understanding and in places that to us are least expected. In entering into a relationship of dialogue with others, therefore, Christians seek to discern the unsearchable riches of God and the way he deals with humanity. For Christians who come from cultures shaped by another faith, an even more intimate interior dialogue takes place as they seek to establish the connection in their lives between their cultural heritage and the deep convictions of their Christian faith.

44. Christians should use every opportunity to join hands with their neighbours, to work together to be communities of freedom, peace, and mutual respect. In some places, state legislation hinders the freedom of conscience and the real exercise of religious freedom. Christian churches

as well as communities of other faiths cannot be faithful to their vocation without the freedom and right to maintain their institutional form and confessional identity in a society and to transmit their faith from one generation to another. In those difficult situations, Christians should find a way, along with others, to enter into dialogue with the civil authorities in order to reach a common definition of religious freedom. With that freedom comes the responsibility to defend through common actions all human rights in those societies.

45. Life with people of other faiths and ideologies is an encounter of commitments. Witness cannot be a one-way process, but of necessity is two-way; in it Christians become aware of some of the deepest convictions of their neighbours. It is also the time in which, within a spirit of openness and trust, Christians are able to bear authentic witness, giving an account of their commitment to the Christ, who calls all persons to himself.

Looking toward the Future

46. Whether among the secularized masses of industrial societies, the emerging new ideologies around which societies are organized, the resurging religions which people embrace, the movements of workers and political refugees, the people's search for liberation and justice, the uncertain pilgrimage of the younger generation into a future both full of promise and overshadowed by nuclear confrontation—the Church is called to be present and to articulate the meaning of God's love in Jesus Christ for every person and for every situation.

47. The missionary vocation of the Church and its evangelistic calling will not resist the confrontation with the hard realities of daily life if it is not sustained by faith, *a faith supported by prayer, contemplation and adoration*. "Gathering and dispersing, receiving and giving, praise and work, prayer and struggle—this is the true rhythm of Christian engagement in the world."¹⁹ Christians must bring their hearts, minds and wills to the altar of God, knowing that from worship comes wisdom, from prayer comes strength, and from fellowship comes endurance. "To be incorporated into Christ through the work of the Holy Spirit is the greatest blessing of the kingdom, and the only abiding ground of our missionary activity in the world."²⁰ The same Lord who sends his people to cross all frontiers and to enter into the most unknown territories in his name, is the one who assures: "I am with you always, to the close of the age."

NOTES

1. Philip Potter's speech to the Roman Catholic Synod of Bishops, Rome, 1974.
2. Constitution of the World Council of Churches.
3. Constitution of the Conference on World Mission and Evangelism.
4. *Your Kingdom Come: Mission Perspectives* (Geneva: Commission on World Mission and Evangelism, World Council of Churches, 1980), p. 210.
5. *Ibid*, p. 196.
6. "Confessing Christ Today, Reports of Groups at a Consultation of Orthodox Theologians," *International Review of Mission* 64, no. 253 (January 1975):87.
7. *Breaking Barriers: Nairobi 1975*, ed. David M. Paton (London: SPCK, and Grand Rapids: Wm. B. Eerdmans, 1976), p. 233.
8. "Confessing Christ Today," *op. cit.*, pp. 90,78.
9. *Breaking Barriers*, p. 48.
10. Philip Potter, *op. cit.*
11. *Your Kingdom Come*, p. 206.
12. *Common Witness* (Geneva: Commission on World Mission and Evangelism, 1980), p. 28.
13. *Ibid*.
14. *SEDOS Bulletin*, 81/No.7.
15. *Breaking Barriers*, p. 46.
16. Catholic Bishops Conference, Puebla, 1979, para. 1134.
17. Lausanne Covenant, no. 9.
18. *Your Kingdom Come*, pp. 220-221.
19. *Ibid.*, p. 205.
20. *Ibid.*, p. 204.

Document Thirty-Three:

Following is Prof. Chung's sensational presentation on the Holy Spirit in a plenary session of the Canberra Assembly of the World Council of Churches. Reprinted from the National Council of Churches Review, CXL, 6 (June-July 1991):1076-1087.

"COME HOLY SPIRIT, RENEW THE WHOLE CREATION"

by Prof. Chung Hyun-Kyung

Invocation

My dear sisters and brothers, welcome to this land of the Spirit. We are gathered here together today to be empowered by the Holy Spirit for our work of renewing the whole creation. Let us prepare the way of the Holy Spirit by emptying ourselves. Indigenous people of Australia take their shoes off on Holy Ground. When an Australian aboriginal woman, Anne Patel Gray, came to my church in Korea to preach she took off her shoes honouring our Holy Ground. Returning her respect for my people and land, I want to take off my shoes honouring her and her people's Holy Ground. For many Asian and Pacific people, taking off our shoes is the first act of humbling ourselves to encounter the Spirit of God. Also in our Christian tradition God called Moses to take his shoes off in front of the burning bush to get on the Holy Ground—so he did. Do you think you can do that too? I would like to invite all of you to get on the Holy Ground with me by taking off your shoes while we are dancing to prepare the way of the spirit. With humble heart and body, let us listen to the cries of creation and the cries of the Spirit within it.

Come! The spirit of Hagar, Egyptian, black slave woman exploited and abandoned by Abraham and Sarah, the ancestors of our faith. (Gen.16-21)

Come! The spirit of Uriah, loyal soldier sent and killed in the battlefield by the great King David out of the King's greed for his wife, Bathsheba. (2 Sam.11:1-27)

Come! The spirit of Jephthah's daughter, the victim of her father's faith, burnt to death for her father's promise to God if he were to win the war. (Judges 11:29-40)

Come! The spirit of male babies killed by the soldiers of King Herod upon Jesus's birth.

Come! The spirit of Joan of Arc, and of the many other women burnt at the "witch trials" throughout the medieval era.

Come! The spirit of the people who died during the Crusades.

Come! The spirit of indigenous people of the earth, victims of genocide during the time of colonialism and the period of great Christian mission to the pagan world.

Come! The spirit of Jewish people killed in the gas chambers during the Holocaust.

Come! The spirit of the people killed in Hiroshima and Nagasaki by atomic bombs.

Come! The spirit of Korean women in the Japanese "prostitution army" during World War Two, used and torn by violence-hungry soldiers.

Come! The spirit of Vietnamese people killed by Napalm, Agent Orange or hunger on the drifting boats.

Come! The spirit of Mahatma Gandhi, Steve Biko, Martin Luther King Jr., Malcolm X, Victor Jara, Oscar Romero and many unnamed women freedom fighters who died in the struggle for liberation of their people.

Come! The spirit of people killed in Bhopal and Chernobyl, and the spirit of Jelly babies from the Pacific nuclear test zone.

Come! The spirit of people smashed by tanks in Kwangju, Tiananmen Square and Lithuania.

Come! The spirit of the Amazon rain forest now being murdered every day.

Come! The spirit of Earth, Air and Water, raped, tortured and exploited by human greed for money.

Come! The spirit of soldiers, civilians and sea creatures now dying in the bloody war in the Gulf.

Come! The spirit of the Liberator, our brother Jesus, tortured and killed on the cross.

In the Land of the Spirit with these Spirits full of Han

I came from Korea, the land of spirits full of *Han*. *Han* is anger. *Han* is bitterness. *Han* is grief. *Han* is broken-heartedness. People who were killed or died unjustly became wandering spirits, the *Han*-ridden spirits. They are all over the place seeking the chance to make the wrong right. Therefore the living people's responsibility is to listen to the voices of the *Han*-ridden spirits and to participate in the spirits' work of making the right wrong. These *Han*-ridden spirits of people's history have been agents through whom the Holy spirit has spoken her compassion and wisdom for life. Without hearing the cries of these spirits we cannot hear the voice of the Holy spirit. I hope the presence of all our ancestors' spirits here with us shall not make you uncomfortable. For us they are the icons of the Holy Spirit who became tangible and visible. Because of them we can feel, touch and taste the concrete bodily historical presence of the Holy Spirit in our midst. From my people's land of *Han*-filled spirits I have come to join with you in another land of spirits full of *Han*, full of the spirits of the indigenous people, victims

of genocide. Here, in Australia, we are gathered together from every part of our mother earth to pray for the coming of the Holy Spirit to renew the whole creation. Indeed it is a happy occasion, a big family gathering. I wish I could celebrate our coming together with you all, but my heart is overwhelmed with sadness due to the ongoing war in the Persian Gulf.

A voice is heard in Ramah

lamentation and bitter weeping !

Rachael is weeping for her children;

she refuses to be comforted

for her children

because they are no more (Jer.31:15).

This is a *time* to weep. Rachael's bitter weeping for her lost children is so loud. The cries of mothers, wives and sisters who lost their beloved in the war break our heart. Now we need a wailing wall in order to weep with them. ". . . the whole creation has been moaning in travail" (Rom.8:22) surrounded by the smell of death. In the midst of this senseless destruction of life with billion dollar war machines we call upon the Spirit who "intercedes for us with sighs too deep for words" (Rom.8:26). We pray to the Spirit asking her help desperately, "Come Holy Spirit. Renew our whole creation."

But what do we mean by this prayer? "Oh God! We messed up again. Come and fix up all our problems." Are we saying "Come, Holy Spirit, come and stop the Gulf war and repair the ecological catastrophe" or are we saying "Oh God, we know you are the strongest warrior, so powerful. . . . We are sure your armament is stronger than Saddam or Bush"? I fear we may be returning to an infantile faith. Isn't this our temptation, to remain in our passivity, using prayer as an excuse not to struggle in solidarity with all forms of life? After many years of such infantile prayers, I know there is no magic solution to human sinfulness and healing our wounds. I also know that I no longer believe in an omnipotent, macho warrior God who rescues all good guys and punishes all bad guys. Rather, I rely on the compassionate God who weeps with us for life in the midst of cruel destruction of life.

The spirit of this compassionate God has been always with us from the time of creation. God gave birth to us and the whole universe with her life-giving breath (*Ruach*), the wind of life. This wind of life, this life-giving power of God is the spirit which enabled people to come out of Egypt, resurrected Christ from death and started the church as a liberative community. We also experience the life-giving Spirit of God in our people's struggle for liberation, their cry for life and beauty and gift of nature. The Spirit of God has been teaching us through the "Survival wisdom" of the poor, the screams of the *Han*-ridden spirits of our people and the blessings and curses of nature. Only when we can hear this cry for life and see the

signs of liberation are we able to recognise the Holy Spirit's activity in the midst of suffering creation.

From the Spirit of Babel to the Spirit of Pentecost

However, what we see around in this time are the signs of death. We feel suffocated by the wind of death. What makes us separated from this life-giving breath of God? I want to call it the unholy spirit of Babel (Gen.11:1-9). It is a spirit of so-called upward mobility, acquisitiveness and division. The story of Babel is the story of human greed without limit. This tower of greed made all people divided. They talk to each other, but no longer understand each other. They have lost the ability to *feel with* each other, imprisoned by their own greed at the expense of others. Our brother Jesus once called this greedy acquisitiveness "Mammon." He said "no one can serve two masters . . . you cannot serve God and Mammon" (Matt.6:24). Mammon, carrying great wealth on its back, exploits, breaks and kills people in order to possess more wealth. This madness for possession divides human communities and finally destroys our fragile earth. This is the evil spirit which produces a missile worth more than a million dollars, nuclear bombs, and chemical weapons to keep its peace without justice.

This Mammon which divides people is active not just in the Gulf but everywhere. It is in the division of North and South Korea; Apartheid in South Africa; genocide of indigenous people in Australia, the Americas and many other parts of the world; devaluation of women and children, people of colour and differently-abled people; First-world dominated, Uruguay Round Talks, and finally the eco-cide of our death. This is the same evil spirit which crucified Jesus on the cross. However, the spirit of Mammon could not overcome the spirit of our compassionate God. God did not abandon us in despair. God did not allow us to indulge in self-pity as helpless victims. God called us to come out of our prison of despair, cynicism and oppression. God empowered us to choose life. When God's spirit was upon the people on the day of Pentecost, God confronted their broken hearts and called them into discipleship. Their nightmare of witnessing Jesus' death turned into an Apocalyptic vision of a new world. Mary's and Rachael's bitter weeping for their dead children turned into the foundation for building a new community for life. When the life-giving power of the Spirit poured onto the faithful, they saw the vision of a new world:

Where their sons and daughters shall prophesy
and their young men shall see visions
and their old men shall dream dreams
and their women and men slaves shall prophesy (Acts 2:17-18).

The rush of wild wind and fire for life from God called them out from the culture of silence, violence and death, and called them into speech, the language of their own. They no longer need to communicate with the

language of their colonizers, rulers and imperialists. They can hear the good news in their own native languages. The common language they lost at the greedy tower of Babel was restored in a radical new way at Pentecost. Now they can hear each other and understand one another, not with the mono-language of the Roman empire, but with the diversities of languages of their own. It was a language of liberation, connection and unification from below. The wild wind of God breaks down the Babel tower and all the divisions it produced within us, among us and around us. They wild wind of life calls us to be passionate lovers and workers for a new creation.

Call for Metanoia: Toward a "Political Economy of Life"

Then what should we do when the spirit calls us? The first thing we should do is repent. While I was preparing for this reflection in Korea, I had a chance to spend some time with Christian grassroots' women activists in Korea. I asked them if there was anything they wanted me to say to the Christians from around the world gathered in Canberra with the theme "Come Holy Spirit. Renew the whole creation." They told me, "Tell them they don't have to spend too much energy to call the Spirit because the Spirit is already here with us. Don't bother her by calling her all the time. She is busy working hard with us. The only problem is we do not have eyes to see and ears to hear the Spirit, as we are occupied with our greed. So tell them 'repent!'" So, sisters and brothers, I give you a 'not so pleasant' greeting from my sisters, "Repent! Indeed repentance is the first step for any truthful prayer. What should we repent about? Many things, but first of all we should repent our hidden love for Mammon and our secret desire for the Babel Tower. To prepare the way of the spirit, we need to be set free from the spell of Mammon by emptying ourselves. In Asia the practice of 'voluntary poverty' has been the basis of religious life. When we become free from our own greed by practising 'voluntary poverty' in every area of our life, we will achieve the moral power to fight against 'forced poverty' in all its forms.

Genuine repentance, *Metanoia*, also means a radical change of direction in our individual and communal life. In order to feel the Holy Spirit, we have to turn ourselves to the direction of the wind of life, the direction the Holy Spirit blows. Which direction is she blowing? It is the direction leading to creating, liberating and sustaining life in its most concrete, tangible and mundane forms. The Holy Spirit empowers us to move in this direction in our struggle for wholeness. This is the Holy Spirit's "Political-Economy of Life. This is the political-economy which is not based on the power of domination by capital weapon or manipulation. This the political economy based on the life-giving power of mutuality, interdependence and harmony. If the former is the "Political-Economy of Death" the latter is the "Political-Economy of Life."

In order to be an active agent for the Spirit's "Political-Economy of Life" I envision three most urgent changes we should actualize if we are to have a chance to survive on this dying planet.

The first is the change from *Anthropocentrism to life centrism*. One of the most crucial agendas for our generation is to learn how to live with

the earth, promoting harmony, sustainability and diversity. Traditional Christian creation theology and Western thinking puts the human, especially men, at the centre of the created world and men have had the power to control and dominate the creation. Modern science and development models are based on this assumption. We should remember, however, that this kind of thinking is alien to many Asian people and the indigenous people of the world. For us the earth is the source of life and nature is "sacred, purposeful and full of meaning". Human beings are a very small part of nature, not above it. For example, for Filipinos the earth is their mother. They call her *Ina*. *Ina* means "mother" in Tagalog. *Ina* is a great goddess from whom all life comes. As you respect your mother, you should respect the earth. Isn't it true also that in the Christian tradition we affirm that we all come from the earth? God made us from the dust of the earth.

If we compress the earth's whole history into twenty-four hours, "organic life would begin only at 5 p.m . . . mammals would emerge at 11:30 p.m . . . and from amongst them at only seconds before midnight, our species". We are the late comers on this earth. The earth is not dead. It is "alive" with creative energy. The earth is "God-breathed", and "God-infused" place. Human beings have exploited and raped the earth for a long time. Now is the time that nature and earth are beginning to take revenge on us. They do not give us clean water, air and food any longer since we have sinned against them so extensively.

In the theological world, Liberation theologies express the yearning for human wholeness. They echo voices from many oppressed people such as the poor, black, women, indigenous, Dalit people. They re-read the Bible and re-interpret Christian tradition and theology from their experience of oppression and liberation. This must be the time we have to re-read the Bible from the perspective of birds, water, air, trees and mountains, the most wretched of the earth in our time. Learning to think like a mountain, changing our centre from human beings to all living beings, has become our "responsibility" in order to survive.

The second major change required is the change from the habit of *Dualism* to the habit of *Interconnection*. In many parts of the world the ways of human life are organized by the assumption of dualism. Our body and our spirit, our emotion and our mind, our world and God, immanence and transcendence, women and men, the black and the white, the poor and the rich, the endless list of division in polarity forced into "split culture", where the later quality in polarity is more valuable and important than the former quality. Split culture breeds people of "split personality." In this culture "we are divided against ourselves". We forget that we all come from the same source of life, God, and all the webs of our lives are interconnected. "In the beginning there was a relationship". God's yearning for relationship with cosmos created the whole universe. When God created the universe God liked it and felt it was beautiful. It was beautiful because it was in "right relationship", no exploitation, no division. It had its own integrity, all beings in the universe danced with the rhythm of God, not against it. However, when the dualistic habit came into the world in the name of science, philosophy and religion, we began to objectify "others" as separate from

ourselves. In dualistic thinking others are the objects one can control as one likes. This is the basis of all military action. They shoot the enemy (people) and when the target (people) is destroyed they say they "feel bloody good". There is no balance, mutuality and interdependence in this objectification. There is also no ability to *feel with* others in this thinking. There is only a wall of separation between enemies.

In traditional North East Asian thinking we call life energy *Ki*. For us *Ki* is the breath and wind of life. *Ki* thrives in the harmonious inter-connections among sky, earth and people. When there is any division or separation, *Ki* (life energy) cannot flow and this leads to the destruction and illness of all living beings. Therefore for us renewal means to break the wall of separation and division so that *Ki* can breathe and flow in harmony. If we are to survive we must learn to live with not dividing dualism but integrating inter-connectedness of all beings.

The third change I envision for *Metanoia* is change from the *culture of death* to the *culture of life*. What is happening right now in the Persian Gulf shows the best example of the "culture of death." The way the conflict is solved is through killing the enemy. By abolishing the conflicting part they think they will achieve peace. Peace achieved by this kind of violence, however, will only lead the world into greater control or oppression. No cause can justify the innocent shedding of blood in a war. Who go to the war and shed their blood anyway? They are mostly young people from poor families. Many of them are people of colour. Why do they go to the war? For the economic and political interests of the few in power, who are mostly older people, not their own interests.

War is the consequence of the patriarchal culture of "power-over." In the patriarchal culture of hierarchy, winning for the dominant group's interest is more important than saving life. Throughout human history, women have been crying over the death, in war, of their death. When their men shed blood, women shed tears. Their powerful tears have been the redemptive, life-giving energy for the tearless men's history. Indeed weeping has been "the first prophetic action" in human history. Only when we have an ability to *suffer with* others (compassion) can we transform the "culture of death" to the "culture of life."

Korean church women declared that they would carry on the movement for "life-promoting culture." They also work for the "Year of Jubilee" declared by the Korean National Council of Churches. The "Year of Jubilee" for us is the year 1995 which is the fiftieth year of our division into north and south Korea. This division, brought about by the world power struggle between East and West, has been the source of death for Korean people. The truce line between the north and south suffocated out *Ki* (life energy) and put us under the constant oppression of the National Security Law and the threat of war. In the Jubilee Year we want unification of our people. We want to recover our ability to *feel with* and to *suffer with* our north Korean sisters and brothers through our intertwining of "culture of life" and "Jubilee" movements to bring about unification. The movement for justice, peace and a healthy ecology all over the world is a movement for

life. Without justice, peace and the integrity of creation, there is no “culture of life.”

Break down the wall with Wisdom and Compassion

I want to close my reflection on the Holy Spirit by sharing with you my image of the Holy Spirit from my cultural background. This image embodies for me the three changes of direction I have described as necessary for *Metanoia: Life Centrism, the habit of interconnection and the Culture of Life*. The image does not come from my academic training as a systematic theologian but from my gut feeling deep in my people’s collective unconsciousness that comes from thousands of years of spirituality.

For me the image of the Holy Spirit comes from the image of *Kwan*. She is venerated as Goddess of compassion and wisdom by East Asian women’s popular religiosity. She is a *bodhisattva*, enlightened being. She can go into *Nirvana* any time she wants to, but refuses to go into *Nirvana* by herself. Her compassion for all suffering living beings makes her stay in this world enabling other living beings to achieve enlightenment. Her compassionate wisdom heals all forms of life and empowers them to swim to the shore of *Nirvana*. She waits and waits until the whole universe, people, trees, birds, mountains, air, water, become enlightened. They can then go to *Nirvana* together where they can live collectively in eternal wisdom and compassion. Perhaps this might also be a feminine image of the Christ who is the first born among us, one who goes before and brings others with her?

Dear sisters and brothers, with the energy of the Holy Spirit let us tear apart all walls of division and the “culture of death” which separate us. And let us participate in the Holy Spirit’s Political-Economy of Life fighting for our life on this earth in solidarity with all living beings, and building communities for Justice, Peace and the Integrity of Creation. Wild wind of the Holy Spirit, blow to us. Let us welcome her, letting ourselves go in her wild rhythm of life. Come Holy Spirit, Renew the whole Creation. Amen!

PERSPECTIVE SIXTEEN

MEANWHILE, THE PENTECOSTAL CHARISMATICS

The Pentecostal movement began as a missionary movement! Before the first Pentecostal denomination was born, Pentecostals were engaged in missionary sending. Modern Pentecostalism began as a revival movement which took seriously the command of Christ to evangelize the world. From Azusa Street during the first decade of the century, Pentecostal missionaries, fired by zeal to preach the Gospel, came to India, others to China and Africa and around the world. The need for organizational structure to preserve the missionary effort led to formation of the General Council of the Assemblies of God.¹ But the churchly structure came second: first was the proclamation effort which scattered Pentecostal missionaries worldwide. The mission spread rapidly. Immigrant converts in Chicago carried the message and experience of Pentecost to their own people in Europe and in South America. Quickly Pentecostalism became a world movement.

Born in the city, Pentecostalism flourished in urban centres. Midway through the century Pentecostals were a significant force. They had become the largest evangelical denomination in Italy.² In Latin America where they were a rapidly expanding force, a majority of “Protestants” were Pentecostals!³ The entire evangelical Church of the region—especially in Brazil, Chile, Mexico and Central America—reflected their exuberant style of worship, preaching and witness.⁴ *Time* magazine recently reported on the spectacular growth and spiritual impact of Evangelical but especially Pentecostal Christianity in Latin America. “The most obvious explanation for the movement’s success is its palpable spiritual dynamism.”⁵ Pentecostals are said to combine biblical orthodoxy with “an innovative stress on emotionalism and miracles.” Pentecostal and evangelical church growth not infrequently has been

among the poor. Liberation theology developed in Latin America as a Roman Catholic response to poverty and injustice. But, as Brazil's Baptist leader Nelson Fanini commented, "The Catholic Church opted for the poor, but the poor opted for the Evangelicals."⁶ In Guatemala, Peru and Argentina as well as in Brazil and other countries a major portion of Evangelicals are Pentecostal Christians.

Not only in Latin America and Europe, but in Asia and Africa and other regions of the Two-Thirds World, Pentecostal missions have produced Pentecostal Churches and denominations. The world's largest Christian congregation is the 600,000 member Full Gospel Central Church in Seoul, Korea. In India, Pentecostal ecclesiology stands as a reaction against the external religion of formal Churches and offers a reform based on spiritual experience.⁷ Considering its missionary and urban roots, it is not surprising that the Pentecostal-Charismatic section of the world Church has become not only the fastest growing segment of Christianity but also the largest Protestant group today. This remarkable growth is well-documented by David Barrett who finds in this phenomenon a most encouraging sign for the progress of evangelization.

Unlike classical Pentecostalism, the more recent Charismatic movement emerged as a spiritual revitalization movement within mainline non-Pentecostal Churches. Beginning in the Episcopal Diocese of Los Angeles in 1958, during the 1960s the movement spread to other denominations as Episcopal ministers were joined by Methodist, Reformed, Baptist, Lutheran, and Presbyterian ministers and laity.⁸ The impact of the Neo-Pentecostal movement in the Presbyterian Church produced a document on the work of the Holy Spirit affirming charismatic experience and offering guidelines for practicing glossolalia and the exercise of other charismata.⁹ However it is in the Roman Catholic Church that the Charismatic movement has received its warmest welcome!¹⁰ The Catholic Pentecostal movement which began in 1967 has spread from the United States to France, to Puerto Rico, Rome. Today the Catholic Charismatic movement is an active force in the Philippines and other Catholic centres around the world. In Bombay and Bangalore the Catholic Charismatics combine fervent love for Jesus with Bible study, prayer, and ecumenical witness.

As a spiritual awakening within the Church, the Charismatic movement was not initially directed toward world evangelization. Slowly the latent missionary capacity of the Charismatic force is being awakened. Barrett and others are enthused about the likely impact. At charismatic Regent University (formerly CBN University), special training is offered with a view toward cross-cultural communication. The Association of International Mission Services (AIMS) has been created to mobilise and motivate North American charismatic congregations for missions. AIMS assists churches through a computerized data-base which serves as an information clearing house and networks churches and mission agencies together in mission projects. A Roman Catholic "Decade of Evangelization" plan for "a world more Christian than not by the year 2000" is largely fueled by Catholic Charismatics who aim to present Jesus a 2000th birthday gift of a world won for Him!

Barrett in 1988 noted the startling resources of the Charismatic Renewal which only since 1985 has seriously adopted the goal of world evangelization. Globally Pentecostals and Charismatics comprise a membership of 332 million in 250 countries increasing by 19 million a year.¹¹ The following year Barrett reported the existence of charismatic Christian leadership in thousands of nominally Christian institutions—a result of the Charismatic Renewal in mainline Churches. The rediscovery of the role of power evangelism, healing, signs and wonders, and the evidences of the supernatural in world evangelization is another outcome of the Renewal.¹²

In India today the Pentecostal wing of the Church is growing rapidly, and the Charismatic Movement has a growing impact in the Roman Catholic and Protestant denominations. A Church Growth Research Centre survey discovered that Pentecostal congregations and denominations are multiplying in Madras as well as in other cities of Tamil Nadu state and¹³ that many are growing rapidly. The largest Protestant congregation in Madras today is the New Life Assembly of God. In Calcutta the Assembly of God Church operates an extensive social programme and has a central congregation of 2,000 as well as branch services conducted in eight languages. In Bombay the New Life Fellowship is a large and growing charismatic fellowship. It is not that there are no other large,

growing, vital churches in India: there are. But the vitality of Pentecostalism demands that it be taken seriously. What are its secrets? Are there lessons to be derived?

Some of the points in Wagner's 1983 study of Pentecostal growth in Latin America remain valid and are applicable to the whole. We may summarize the key characteristics: 1) being endowed with the power of the Holy Spirit; 2) taking the Gospel to the people; 3) planting new churches; 4) working in ripe harvest fields; 5) mobilizing members; 6) apprenticeship leadership training of converts; 7) exuberant, culturally-appropriate worship; 8) praying for the sick.

A more recent study by McClung¹⁴ brings together a collection of Pentecostal documents from which we can discern a number of important principles: De Wit points to signs and wonders as a choice missiological strategy, Pomerville signals the Pentecostal attraction to the poor; McClung asserts the impact of the sheer numbers and diversity of Pentecostal missionaries; Wagner affirms their fervent preaching of a Biblical Gospel; Cho singles out the home cell movement as the key strategy; Gee notes the primacy of world evangelization, Zimmermann their evangelistic zeal and sense of destiny, others the role of spiritual gifts and other phenomena as important reasons for Pentecostal church growth.¹⁵

While all of the above are valid and important, I believe a key factor in Pentecostal vitality has been overlooked. That is their approach to leadership training. Years ago as a theological student in order to write a term paper on "Prerequisites in Training Institutions" I surveyed 31 institutions in Latin America, 12 in the Caribbean, 39 in Africa, 5 in the Muslim World, 12 in the Pacific Region, and 109 in Asia including 25 colleges in India. One of the conclusions was that the major emphasis of these institutions was on "the training of an intellectual, academic, cultured ministry" which was not conducive to the spread of Christianity.¹⁶ One notable exception was found: the Pentecostalist approach. "The Pentecostals encourage laymen to take up to two years of training to enable them to be more effective in Christian service. From these are selected those who feel a call to full-time ministry, and they are given further training."¹⁷ No less a person than Bishop Lesslie Newbigin has come to similar

conclusions, and points to the Pentecostals as a model for developing local indigenous leadership. Leadership in the Christian context should come about through the exercise of spiritual gifts. The Pentecostals teach us how to develop Christian leadership in the living situation.¹⁸ Thereby they provide a positive critique of other contemporary approaches to doing theology and training leaders.¹⁹ Pentecostals practice a participation model of leadership preparation. Leaders are not produced artificially in an academic training institution but through ministry in the church and in the world.

Pentecostal growth and leadership development exemplify McGavran's "five levels of church leadership" model. Level 1 consists of unpaid leaders serving in the church—elders, deacons, choir members, Sunday School teachers, ushers. Every local church needs a good number of these. Level 2 leaders are also voluntary and unpaid, but they go outside the church—a variety of lay evangelists doing visitation, tract distribution, preaching. Pentecostals encourage all their members to become involved in level 2 ministries. Level 3 leaders are unpaid or partly paid church planters and pastors of small congregations. The Pentecostal movement is full of examples of class 3 leaders. They are the key to rapid growth. Level 4 leaders are fulltime pastors of well-established congregations. Level 5 are international leaders who link Christians worldwide. Class 1, 2 and 3 leaders provide the growing edge of the church. Static churches may always have class 4 and 5 leaders but neglect levels 1, 2 and 3. The function of class 3 and 4 leaders is to multiply levels 1 and 2 by equipping them, and this is where the Pentecostals are strong. Levels 1, 2 and 3 are the keys to building the church.

Pentecostal theology buttresses growth. In his study of the theology of church and mission, veteran Pentecostal mission strategist Melvin Hodges outlined as basics in a Pentecostal theology of mission 1) the authority of Scripture, 2) the centrality of Christ, 3) the dynamic of the Holy Spirit, 4) the lostness of humanity, 5) the instrumentality of the church.²⁰ Hodges underlined the validity of the Bible as the basis for the Church's missionary activity. "The New Testament is more than simply a witness to God's activities; it also provides a pattern of Biblical principles for all times until Christ returns to the earth again."²¹

Moreover, states Hodges, "the Holy Scriptures are applicable to all cultures in their basic principles. We believe also that those practices in cultures that are not sinful in themselves should not be unnecessarily disturbed because people become Christians."²² From this basis is derived the missionary character of the Church which is "partaker of the fulfilling of God's purpose upon the earth through the heralding of the good news of the gospel and the establishing of Christ's church among the nations."²³ The baptism, gifts, and fruit of the Holy Spirit are for Christian character-building and are essential for the ministry of the Church and for carrying out mission. Nothing must hinder a positive Christian witness to all humankind everywhere. "Our responsibility is to persuade men to turn from darkness to light and from empty forms of religion to the vital power of God's salvation."²⁴

It is to a younger Pentecostal theologian that we turn, however, for a full-orbed contribution to mission theology. Pomerville (1985) combines the insights of contemporary missiology with fresh Pentecostal insights. Pomerville believes that Pentecostalism restores a missing dynamic to the evangelical impulse. "The Pentecostal movement represents an eschatological renewal of the Holy Spirit in salvation history."²⁵ Pentecostal theology is a theology of the Book of Acts—a theology of the Holy Spirit and of missionary outreach. The dominant theme of the Book of Acts is "the expansion of the church through missionary witness in the power of the Holy Spirit."²⁶ A Pneumatic missiology is experiential, dynamic and supernatural, i.e. it does not fear a ministry of power manifest in healing, the miraculous, encounters and exorcism. The Pentecostal approach takes seriously the demonic manifestations of an animistic world—which explains much of its "success" in our contemporary cities and societies which are phenomenological rather than rational. A missiology of power rather than mere argument and intellect says that what was revolutionary in the New Testament era is relevant today. "Pentecostalism emphasizes the fact that theology is a practical discipline concerned with Christian experience and the activities of men and women engaged in mission."²⁷ Biblical theologizing in a dynamic mode provides a place for charismatic ministries which are pointedly relevant in an animistic context.

Pentecostal missiology predicates a theology of the Kingdom. "The Kingdom in pneumatological terms has to do with the witness of the Church in the Spirit's power and the universalization of mission under His direction."²⁸ Pentecostals, the poor, and phenomenal church growth are all linked together because of the disposition of the poor toward repentance and faith by which they enter the Kingdom.²⁹ The Holy Spirit as the Advocate of Jesus Christ is central in this redemptive activity. At Pentecost the Holy Spirit broke through Jewish particularism and opened the door of faith to the Gentiles. "The decisive event that validated the Gentile mission, for both Peter and the early church, was the outpouring of the Spirit in Pentecostal fashion on the uncircumcised Gentiles" (Acts 10:44-48;11:15-17;15:8-9). After the crucial work of the Spirit in breaking through cultural barriers the mission of the church spread to the Gentile world. The Spirit in each instance was initiating His mission and causing it to expand in ever-widening circles."³⁰

The Pentecostal contribution to evangelization needs further enlightening. In India Pentecostals are in the forefront in local church evangelistic endeavour. Their perceptions of cross-cultural missionary outreach probably need focusing. The Pentecostal and Charismatic potential for evangelizing unreached Hindu population blocks needs to be realized and tapped. Pentecostal theology seems particularly suited to this task. An encouraging sign of growing Pentecostal missionary obligation is indicated in a recent study which documents something of the indigenous Pentecostal missionary effort in India.³¹ The 1988 data revealed 57 Indian Pentecostal-Charismatic mission agencies with 3,661 missionaries. Key organizations include the Blessing Youth Mission, Indian Evangelical Team, the Native Missionary Movement and others. In addition these missionary societies, Pentecostals have planted churches in strategic areas where they are actively involved in discipling non-Christian populations. Some of these congregations are actively sending their members as faith missionaries into "unreached" regions.

Characteristics said to have made these ministries effective include an active laity, willingness to live by faith, trusting God for all their needs, disciplines of fasting and prayer, and power encounters involving deliverance from demons, miracu-

lous healings, signs and wonders.³² In the Indian context these evidences are relevant for authenticating the message of Christ. Coupled with basic Christian teaching and local leadership development, potential is great for creating churches well-suited to the Indian/Asian setting. Pentecostal theology is relevant in India.

Active lay participation including the role of women and the exercise of spiritual gifts are part of the renewal which the Pentecostal and Charismatic Movements bring to the Churches in India. Above all they represent a significant force for the evangelization of the sub-continent.

NOTES

1. McGee, *This Gospel Shall Be Preached*.
2. Hedlund, "Why Pentecostal Churches Are Growing Faster in Italy."
3. Read, Monterroso and Johnson, *Latin American Church Growth*.
4. Wagner, *Look Out! The Pentecostals Are Coming*.
5. Ostling, "The Battle for Latin America's Soul," p. 47.
6. *Ibid.*
7. P.B. Thomas, "Pentecostal Ecclesiology: Promises and Problems."
8. Kelsey, *Tongue Speaking: An Experiment in Spiritual Experience*.
9. United Presbyterian Church, "The Work of the Holy Spirit."
10. Laurentin, *Catholic Pentecostalism*, p. 22.
11. Barrett, "Annual Statistical Table on Global Mission: 1988," pp. 16-17.
12. "Annual Statistical Table on Global Mission: 1989."
13. Hedlund, "Church Planting in Selected Indian Cities."
14. McClung, *Azusa Street and Beyond*.
15. *Ibid.*
16. Hedlund, "Prerequisites in Training Institutions," p. 20.
17. *Ibid.*, p. 33.
18. Newbigin, "Theological Education in a World Perspective," p. 11.
19. *Ibid.*, p. 17.
20. Hodges, *A Theology of the Church and Its Mission: A Pentecostal Perspective*.
21. *Ibid.*, p. 17.
22. *Ibid.*, p. 18.
23. *Ibid.*, p. 97.
25. Pomerville, *The Third Force in Missions*, p. 62.
26. *Ibid.*, p. 72.
27. *Ibid.*, p. 107.
28. *Ibid.*, p. 150.
29. *Ibid.*, pp. 152-153.
30. *Ibid.*, pp. 162-163.
31. P.T. Abraham, *Indigenous Cross-Cultural Missions in India and Their Contribution to Church Growth*.
32. *Ibid.*

Document Thirty Four:

India has several "Church of God" denominations. Founded in 1886, the Church of God (Cleveland, Tennessee) is North America's oldest Pentecostal denomination. But it has more members outside of North America, and maintains a central focus on world missions. The following Covenant was adopted on August 12, 1983. It is here reprinted from Azusa Street and Beyond, edited by L. Grant McClung (1986).

A COVENANT ON WORLD EVANGELIZATION

Church of God (Cleveland, Tennessee)

We, the delegates to the International Congress on World Evangelism, have gathered as followers of our Lord Jesus Christ. We come from many diverse cultures and countries; but we are united in the communion of the Church of God and in His universal Church by the common bond of the redemptive act of God in Jesus Christ. Participation in this Congress has heightened our awareness of our history and our destiny. We have been humbled, therefore, by the realization that God has favored us with His salvation and has entrusted us with His ministry in the world. While recognizing the significant accomplishments of other missions agencies, we feel compelled to acknowledge the extraordinary blessings of God upon the international ministries of the Church of God. Developments in the modern missionary movement and unparalleled growth in missions activity around the world compel us to respond.

We Respond with Thanksgiving

We praise God for what He is doing in the world today and acknowledge it to be the sovereign work of the Holy Spirit. We rejoice that the Church of God is an international communion with vibrant national churches which are sending missionaries to other cultures while effectively evangelizing their own people.

We thank God for the worldwide outpouring of the Holy Spirit and for the role He has allowed the Church of God to play in world evangelization (Romans 1:8; 16:26; Ephesians 1:10-12; Revelation 7:9).

We Respond with Concern

In spite of the significant advances of the modern missionary movement over the past two hundred years, we are sobered by the immensity of the unfinished task:

- To our world of 4.8 billion, a half million people are being added every day.
- Some three billion are still untouched with the Gospel message.

- At least 16,750 identifiable people groups are without a Christian witness.

We are concerned that the missionary force is still woefully inadequate and only a small fraction of the Church of God membership is involved directly in cross-cultural ministry (Matthew 9:36-38; Jeremiah 3:14; Luke 10:2; John 4:35).

We Respond with Commitment

Because we are grateful to God and because we are concerned about our world, we respond in humility by committing ourselves to a "world Christian" lifestyle:

A submitted lifestyle that brings all goals and ambitions under the Lordship of Jesus Christ;

A biblical lifestyle that seeks to conform our lives to God's purpose and will revealed in the only infallible rule of faith—the Bible;

A separated lifestyle that recognizes the obligations of being in the world without conforming to its way of thinking and living;

A dedicated lifestyle that transcends any political-economic system and seeks to channel resources to areas of need rather than amassing them for our own personal comfort and security;

A cross-cultural lifestyle that appreciates the dignity and value of all people and seeks to communicate the gospel to them in terms of their own cultural context;

A cooperative lifestyle that affirms our solidarity with all committed followers of Jesus Christ regardless of their culture or nationality and that recognizes our unity (not uniformity) in the body of Christ;

An anticipatory lifestyle that expectantly awaits the return of our Lord who gave us the Great Commission in the context of His promise to return (Matthew 28:18-20; Luke 19:13; 24:47-49; John 13:34,35; 17:15-18; Acts 1:8; Romans 12:1,2).

We commit ourselves to crossing cultural barriers in order to go to the unreached peoples of the world—whether in our own country or abroad. We commit ourselves to raising missions awareness and support among Christians in our own culture. We commit ourselves to a lifestyle which will sustain this resolve in ourselves and encourage it in others; In view of these challenges and commitments, we confess our own weakness and inadequacy and reaffirm our dependence on God in the task of world evangelization.

PERSPECTIVE SEVENTEEN

INTO THE FUTURE?

The debate continues. Issues of religious pluralism, dialogue, social justice, world peace, political and economic crises, the charismatic impact, and world evangelization proposals will dominate the agendas of Christian world conferences into the next century.

The major theological debate centers in questions of theocentric pluralism. This issue—regarded by many as the greatest heresy in 2000 years of Christian history—may be expected to further polarize the Church. New dimensions in dialogue will reflect the philosophy of pluralism, but will also have to come to terms with socio-economic disparities as well as the growing evangelical initiative in countries of the Developing World. The Church's relationship to the poor, articulated at Melbourne as a new missiological principle, will continue to impact the mission agendas of all branches of the world Church as we enter the third millennium.

Research has a major place in the missiological discipline and the Church's missionary agenda.¹ The computer age has revolutionized the science of mission. David Barrett's groundbreaking work was highly facilitated by creative use of the computer. Mission agencies of the Developing World as much as those in the First World are beginning to realize the potential of computerized assistance. Data banks, information resource centres and networks are a developing component of contemporary mission.

In the final decade of the present century, a flurry of evangelization schemes have come to focus upon the year 2000. Thomas Wang resigned from the LCWE in order to head an AD 2000 Movement. In Rome the Vatican announced a plan to evangelize the world by the year 2000. The Baptist World Alliance declared the '90s a decade of evangelization. Denomi-

nations and mission agencies—the Assemblies of God, the Conservative Baptists, the Christian and Missionary Alliance and numerous others—formed Mission 2000 strategies designed to maximize resources for an all-out evangelization thrust. In Africa AD 2000 Evangelization programmes were announced in Nigeria, Sierra Leone, Cote d’Ivoire, Cameroon, Zaire and other countries.²

A major contribution has come from David Barrett whose mind-boggling computerized statistics and interpretations appear in the AD 2000 Series of the Global Evangelization Movement. Recently Barrett has begun to combine research insights with the developing science of futurology. His chronology of world evangelization from creation to the new creation projects global anti-Christian terrorism and a Church of the Martyrs along with universal Bible distribution and reunification of separated Churches as part of the coming scenario.³ Research has discovered more than 700 plans to evangelize the world during 20 centuries of Christian history. Most have failed, but 28 were found currently in operation.⁴ Findings led to a proposal for a new strategy based on collaboration through global mega networks utilizing technology and shared information.

Globalistics (study of global statistics) reveals that 95 percent of the Christian debate on mission is concerned with mission in the Christian world. Another 4 percent deals with mission in the evangelized non-Christian world, but less than 1 percent of our attention is given to the unevangelized world.⁵ Therefore the obvious need is for goal-setters to find ways to implement plans that will in fact achieve their intended objectives. We do not need more plans, we need activists. More than 2000 plans already exist for evangelizing the world by A.D. 2000!⁶

Expectation in the AD 2000 Movement has been running high for a “church planting movement within every unreached and unevangelized people and city by A.D.2000 so that all peoples might have a valid opportunity to experience the love, truth and saving power of Jesus Christ.”⁷ War in the Middle East on the other hand has spurred apocalyptic speculation about the second advent and the end of the world. Meiring cites the case of an evangelical denomination in South Africa which expects the completion of world evangelization and the return

of the Lord by A.D.2000.⁸ Speculation is an unfortunate deviation which detracts from biblical expectation.

The sudden advent of War dissipated some of the A.D.2000 euphoria. David Barrett predicts 500,000 martyrs annually by the year 2000. If so, this suggests a possible return to early apostolic conditions and a costly discipleship as the means for world evangelization at the end of our century.

There is no magic in the year 2000. It is nevertheless a convenient reference point for focusing upon the unfinished evangelization task. Barrett’s approach is to network the plans already in existence, not to repeat their agendas, but for mutual encouragement and cooperation to overcome crucial problems.

Mission will continue. Its format is changeable. As Prof. Andrew Walls has pointed out, God raised up the modern missionary movement and specifically mission societies to accomplish a new thing. As we move into a new century, one of the impressive new facts is the vigour of a non-Western Christianity which can be expected to evolve radical new means “for the proclamation of the Gospel beyond the structures which unduly localize it.”⁹ These new sodalities may well prove as revolutionary as the monasteries of the past—and equally disturbing.¹⁰

Grandiose schemes will accomplish nothing in and of themselves without the active engagement of the People of God to make it happen in the field contexts—evangelical and ecumenical conferences not withstanding. The future is an open book. Christians believe, however, that they are, with God, shapers of destiny. The concluding discussion in this chapter has been openly “evangelical.” Such appears to be the likely shape of the Church of the Future given the intervention of “those with evangelical concerns” in the Ecumenical Movement, the impact of the Pentecostal and Charismatic Movements, and the rising indigenous Biblical Christianity of Africa, Latin America and Asia.

NOTES

1. A Global Mapping/YWAM Research Training Seminar conducted by Bob Waymire at Pune in 1991 is one example.
2. Ezemadu, "Stimulating A.D. 2000 Evangelization Movements in Africa."
3. Barrett, *Cosmos, Chaos, and Gospel*.
4. Barrett and Reapsome, *Seven Hundred Plans to Evangelize the World*, p. 61.
5. Barrett and Johnson, *Our Globe and How to Reach It*.
6. *Ibid.*, p. 84.
7. Luis Bush, "It Can Be Done," p. 28.
8. Meiring, "Your Will Be Done: Mission In Christ's Way," p. 248.
9. Walls, "Missionary Societies and the Fortunate Subversion of the Church," p. 155.
10. *Ibid.*

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