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In This Issue

Evangelism does not occur in a vacuum. As Orlando Costas somewhere notes, we do not share the gospel with people in the abstract, but with persons who live in socio-cultural contexts. Our increased awareness of cultural and generational diversity, as well as suffering and injustice, compels us to think about evangelism in new ways.

An appreciation of context means among other things that we cannot turn evangelism into a verbal witness that ignores human suffering. In his article, Malan Nel describes the twin crises of poverty and AIDS that afflict the people of South Africa. By understanding evangelism in terms of practical theology, Nel is able to show how each element of the church's ministry is interwoven with the others, reflecting the holistic nature of the reign of God. In light of this, he argues for a service evangelism based on the model of Richard Armstrong in order to truly share the gospel of life with the suffering people of South Africa.

Such an integration of word and deed has seemed unnatural to many Christians in the United States during the twentieth century. Even today it is still common to find clergy and laity choosing between a "social gospel" and a "personal gospel," or between social concern and evangelism. Yet such a dichotomy was foreign to many evangelistic movements in the nineteenth century America.

This has not prevented some studies from reading this dichotomy back into history. It has been common to claim that the turn-of-the-century Deaconess movement in the Methodist Episcopal Church embraced the social gospel and thereby abandoned a concern for evangelism. In her article Laceye Warner shows that portrayal to be inaccurate. Luce Rider Meyer and the Deaconess movement actually practiced an integrated and balanced ministry in which evangelism was as central as social ministry. As such, it provides one model of holistic ministry for us today.

Attention to context not only challenges us to integrate word and deed, but also to develop culturally relevant ministries that at the same time maintain Christian identity. As Christendom loses its dominance, there has been a vigorous and sustained debate between those who emphasize cultural relevance in order to reach people with the gospel and those who urge a deeper immersion in the historic Christian tradition in order to maintain a distinctive identity.

What is often missed in a debate like this is how proposals on both sides can through misappropriation lose their integrity. Dean G. Blevins alerts us to how a failure to discern the misuse of power can distort both Willow Creek's Contagious Christians and Hauerwas and Willimon's Resident Aliens. Such distortion fatally undermines the commendable intentions of both of these approaches to ministry. Blevins' call to greater discernment and humility is in

service to the practice of an evangelism and ministry that transforms human lives.

Patrick Mays takes us inside the perspective of the unchurched among Generation X. This study is distinctive in focusing specifically on the unchurched and their understandings of church and religion. Moreover, by utilizing the typology of the unchurched first used by J. Russell Hale, Mays offers a more complex portrait of this group than many have done. Nonetheless, he is also able to identify common themes that deserve the attention of all who seek to reach out to this generation.

This issue contains nine book reviews as well as the minutes of the October, 2000 meeting of the Academy, held at Princeton Theological Seminary in Princeton, New Jersey.

Henry H. Knight III

Editorial: Why Evangelism Needs Theology

Several years ago I taught a two week evangelism course in the summer. On the first day of that class a student asked, "Are we going to do evangelism or just talk about it?" It was a fair question, though at the time I felt put on the spot. "We're going to talk about," I responded, "we're going to learn what 'it' is and some ways we might 'do' it." When she learned that each student would be expected to design a plan for evangelism in their ministry setting she was a bit happier about the course. But her question forced me to reflect on why I was teaching evangelism that way.

I know that there are others who teach evangelism that do have their classes preach outdoors, or work on planting a new church, or put together an evangelistic chapel service. Others require students to do evangelism of some sort during the semester. My own practice of having students design a plan for evangelism is not meant at all as a criticism of these other worthy approaches.

What I did come to realize—and what may in part lie behind our various ways of teaching—is how evangelism needs theology. This is not in itself a new idea. William Abraham, Orlando Costas, Harry Poe, Scott Jones, and many others have urged us to recognize the need for solid theological reflection on evangelism. My point is simpler: to "do" and teach evangelism we of necessity need an understanding of what "it" is, and that in turn implies a range of theological judgments about God's character and mission, the nature and content of salvation, and how God works to bring it about.

I recently spoke with a colleague who teaches at a seminary quite different from my own. His teaching relational evangelism typically elicited a response from students and colleagues alike that his approach was not evangelism at all; true evangelism leads to an immediate encounter with the gospel. One could try to deflect that judgment by saying there are many methods of evangelism, but I suspect that would not be persuasive. The reason is the theological commitments that underlie the different methods.

If salvation is seen in terms of eternal destiny, and is dependent on our making a verbal profession of faith in Jesus Christ, then there is an urgency about calling for a response, either through preaching or personal witness. For if someone dies before making that profession of faith, they would be eternally lost.

But if God is understood as working more gradually and relationally in human lives, then an evangelism that is itself more processive makes sense. The urgency is to develop relationships with seekers, enable them to experience the reality of God in their lives, and help them come to a point where they commit their lives to God. With this is the corresponding claim that those who are responding to God in this way will not be eternally lost.

I've abbreviated and therefore oversimplified the theologies. But my point is this: to teach method is at the same time to make implicit theological claims. It may serve us well to make those claims explicit.

This could have important implications for practice. Suppose, for example, it is the case that most in Generation X hunger for relationship and community, but are repelled by overt religious appeals. Certainly a processive, relational evangelism utilizing small groups, coupled with experiential worship, would seem an ideal way to communicate the gospel to them. Yet this will not be persuasive to those who worry about the eternal destiny of those who have not professed Christ. They would either have to re-examine their theological commitments in order to adopt this method or seek to find new ways to reach this generation consistent with those commitments.

Where I teach the theological issues are different. There is a concern by some that we avoid imposing our views on others, and affirm alternative religious faiths. They would limit those with whom we can legitimately share our faith to lapsed or nominal Christians and/or atheists and agnostics. A few deny the legitimacy of evangelism altogether.

This raises a host of theological issues here around the scandal of particularity, the nature of salvation, and religious pluralism. I have found I cannot teach the practice of evangelism without addressing at least some of these theological issues. What does it mean for evangelism when we say in the eucharist "Christ has died, Christ is risen, Christ will come again"? What are the implications of proclaiming Jesus as Savior and Lord? What is the mission of God in the world? Who is God? What is salvation?

Certainly I want to spend most of any course on the actual practice of evangelism. But I found rather quickly that I cannot assume students have already thought through the relevant theological issues. The practice of evangelism needs theology to give it direction and definition. The teaching of evangelism needs theology to make explicit why we share our faith with others and how evangelism is central to the mission of God.

Henry H. Knight III

Evangelism in the African Context

Malan Nel

INTRODUCTION

"Africa is a diverse continent made up of many nations facing tremendous challenges and hardships. Among the world's seven continents, Africa is the second largest in land area and the third largest in population. It has 55 independent countries, the world's largest desert (Sahara, which is approximately the size of the United States of America), and the world's longest river (Nile, which is over 4,000 miles long). The country of Sudan has the largest area. The smallest country is the Seychelles islands. Nigeria has the highest population. In colonial times Africa was insulted as the "Dark Continent", but today it is becoming the light of the world with explosive church growth and a multitude of decisions for Christ. The Christian church in Africa is growing rapidly because of the sovereign hand of God and the vibrant faith shining through the lives of African Christians, often in desperate situations" (Global Mapping International 1998). Africa has over 3000 ethno-linguistic peoples and 1995 languages.

Varied, albeit, well-known perceptions of the continent occur. Such perceptions show that there is, for understandable reasons, an obvious and a serious lack of knowledge and understanding of the continent. Even we, living in Africa and being part of it, know so annoyingly little of our own continent. Often, there is even an unwillingness to get to know it. I believe we could call it a colonial unwillingness and deficiency.

One of the most tragic and general realities on this continent is the age-old confusion regarding colonialism and Christianity. Part of the present reality (as a result of the confusion) is the sometimes obvious resistance towards Christianity. It is regarded as being "strange" to Africa. With this goes the many attempts to "Africanize" the colonial Christianity that Africans know (cf. Theron 1996; Turaki 1999).

My attempt in this paper is not to scientifically evaluate the African context. Some of the remarks could however certainly be generalized. I concentrate more on the part of Africa I know and love best—South Africa and the South African context.

Malan Nel is Professor of Practical Theology at Vista University in Pretoria, South Africa. He is also founder and director of Vista University's Division for Contextural Ministry. Editor's Note: I have left Professor Nel's style of internal notation and organization unchanged rather than translating it into the endnote and organizational style which is most common for *Journal* articles.

South Africa is often promoted as a "world in one." In the same way, I believe, it is an "Africa in one" in ways more than one.

The purpose of the paper is

- to "place" the discipline of evangelism and my understanding of evangelism within the field of Practical Theology;
- to describe in some way, the South African context (and, by deduction the African context), and
- to make a few specific suggestions as to evangelism on the African continent in the new millennium.

PRACTICAL THEOLOGY AND EVANGELISM

What is Practical Theology?

The discussion within and about the subject has always focused on the question how to be a theological discipline and been respected as such *and* be different from the other disciplines within the subject theology. The question on the relationship *theory and practice* is at the very core of the discussion. We live in a time where there is much more clarity on this methodological issue (cf. Browning 1983; Nel 1991; Pieterse 1993:171 ff.; Heitink 1993; 1999).

The view that Practical Theology is also empirical by nature has won considerable support since the publication of R. Zerfass's article (1974) in this regard. In stating this I do not ignore the long and complex debates that have been conducted since. This would result in oversimplification. One needs only to call to mind the paradigm shifts that promoted this increasing consensus (cf. Mouton et. al. 1988; Jeanrond 1991). The quest for an understanding of the theory/practice relationship (already referred to) should also be considered here. The methodology of the subject was discussed at length in numerous books and over many years (cf. Browning 1983, 1991; Heyns & Pieterse 1990; Burger 1991; Pieterse 1993; Van der Ven 1991, 1993; Heitink 1993; 1999). We currently find ourselves in a time period that is characterized by increasing consensus regarding the methodological premises. This does not mean that all practical theologians think *exactly* the same methodologically. Nonetheless a fair degree of agreement does exist regarding the newer paradigm (cf Zerfass 1974; Firet 1977, 1986; Van der Ven 1988, 1993; Heitink 1991, 1993, 1999; Pieterse 1991, 1993; Osmer 1997; Dreyer 1998). In my opinion Pieterse (1993:3) is correct when he states that in the recent years practical theology has oriented itself increasingly within the communicative action-theoretical paradigm, and fairly general consensus exists in this regard. In his definition of the subject Heitink (1993:18) also agrees when he says that under practical theology as an action or operational science one should understand the empirically oriented

theological theory of the mediation of the Christian faith in modern society (cf also Firet 1986:260; Heyns & Pieterse 1991: 49 - 60; Nel 1991: 20 ; Vos 1996:50 - 53). It has to do with "lived religion inside and outside the church" (Gräb & Osmer 1997:3), understanding itself as an empirically-oriented discipline with a transformative orientation" (Dreyer 1998:15).

Meta-theoretically this approach links up with Habermas's theory of communicative actions (Pieterse 1991: 43; 1993:53 ff.; Osmer 1997:60 ff.). The influence of Ricoeur is also widely accepted and acknowledged (cf. Heitink 1993:138-144). In the case of practical theology we are therefore *basically* concerned with communicative actions carried out in a modern society in the service of the Gospel and the Kingdom of God that has come and is coming (often called the *basic-theoretical* dimension). This basic theory provides direction on how, within the subject, communication, ecclesiology, anthropology, religious education, etc. are considered (cf Pieterse1991:43). God acts with and through people. With regard to both their nature and their form these actions are communicative. People are incorporated by God in these acts. Van Ruler (1969:181; 1973:12,28-29,36-37) states that the Spirit never acts alone, but always involves man as a human being (cf. the implementation of Van Ruler's concept '*Theonome Reziprosität*' for the preaching by Bohren (1974:76 ff) and the use of concepts such as *synthesis* and *synergism* in Berkouwer & Van der Woude (1969:49 ff).

An **act** involves an intentional interference under the control of the person acting in the course of events (for example in the congregation, a person's 'faith life', or personal circumstances) with a view to bringing about a change that will be in line with the ideal situation in the coming Kingdom of God (Heyns & Pieterse, 1990:52; also see Firet 1986:262-263; Pieterse 1988b:181; Heitink 1993:125). Ministries are such communicative-actions in the Name of the Triune God (cf Nel 1994:33 ff).These acts are performed by all believers, pastors, preachers, parishioners, evangelists and Christians outside of the organised church. They are intentional acts aimed at intervening in a situation with a view to transform (also cf. Ricoeur 1991; Kearney 1996; Pieterse 2000). The whole body of believers are to become involved and incorporated in the communication of the Gospel of the Kingdom that has come and is still coming.

Here it would be appropriate to mention that the tension that has existed between the so-called purely empirical and the purely theological approach to Practical Theology is fortunately subsiding (cf Nel 1991; Pieterse 1993:19 ff.). Currently there is more concern about the question relating the nature of the empirical action, i.e. whether it should generate and/or test hypotheses, and whether it should be either interdisciplinary or intra-disciplinary and/or either mono-disciplinary or multi-disciplinary (cf. Van der Ven 1993:89

ff.; Pieterse 1993:19 ff.). Heitink (1993:19) is able to state that a practical theology whose premise is selected from the world of experience of people and from the church and the community's situation, is definitely characterized by some form of theory formulation in which empirical information plays a vital role (cf. Van der Ven 1993:77 ff.; Pieterse 1993:19 ff.)

In this context there has been a wide acceptance of the hermeneutic approach, by way of which an honest attempt is being made to retain the theological character of Practical Theology. Heitink (1993: 114 ff; also 1999) refers to this as an important anthropological turn in theology. The object of the investigation is not God, but rather the way in which God is experienced and perceived by mankind, so that theology does not include only knowledge of God, but also our knowing of God. We know God's revelations only indirectly, in the form of human experience. It is not God himself who is the direct object of our investigation, but rather faith and the human experiencing of that faith. The Christian faith is the object of Christian theological practice - as we know it from the sources(1) of faith, its tradition (2), its earlier (3) and its current (4) form. This applies to the entire theology in its differentiation as biblical (1), systematic (2), historical (3) and practical (4) theology. It is concerned with the hermeneutical circle of '*knowing, interpreting and acting*' or to phrase it differently '*understanding* (comprehending), *elucidating* (explaining) and *arriving at an understanding* (assimilating). In this regard Van der Ven (1993:41 ff.) refers to the *praxis* of the Practical Theology as a hermeneutic-communicative praxis.

As a practical theologian I find myself perfectly at home within the present approach according to which the subject has a theological-empirical character. The subject and those who practise it find themselves in a field of creative, dialogical and sometimes also dialectic tension (see Greinacher 1974:110; Nel 1991:25,26,35); Pieterse 1993:47) between theory and praxis, 'ideal and reality' (Pieterse 1993:47). Modern practical theology is, in my opinion, an honest attempt to do justice to theological ideal and empirical reality. Practical theology also works empirically. The subject field needs it, and so does evangelism.

To summarize: Practical Theology, as the mother science of evangelism as an academic sub-discipline, is based *metatheoretically* on a communicative action-theory. Basically (*basic-theoretically*) in this subject, and also in many of its sub-disciplines, including Evangelism, we are concerned with communicative actions in the service of the Gospel and the Kingdom of God that has come and is still coming in society. In practicing the subject we are indeed concerned with an "empirically oriented theological theory" (Heitink 1993:18). In practice (*practical-theoretical*) we build on this in order to direct and to improve the intentional actions directed at the communication of the gospel of the Kingdom of God. (For three models of understanding the methodology of the subject see Annexure 1)

A Definition

Heitink (1993:18) defines Practical Theology as follows: Under Practical Theology as a science of action ("Handlung-wissenschaft") we understand the empirically oriented theological theory of mediation of the Christian faith in the praxis of modern society.

He names the *mediation of the Christian faith* Praxis 1, and the *praxis of modern society* Praxis 2. Praxis 1 shows that the object of Practical theology is situated in the intentional, intermediatory or medial actions in purpose of bringing, in an agogical way, change in a specific situation.

Praxis 2 relates in particular to the context in which the action takes place and aims to bring about change.

Pieterse's (1993:48) definition of the subject corresponds to this: The formal object of the subject is communicative acts in the service of the gospel which occurs in the tension that exists between the ideal and reality and which, as a medial act, is directed at communicating faith and promoting communicative acts of faith.

THE SOUTH AFRICAN AND AFRICAN CONTEXT

Being the southern most tip of Africa, South Africa is often called the door to the continent. This is not really the case. It is however true that South Africa plays an important role in Africa. Most of southern Africa or sub-Saharan Africa was Christianised from the south. However Christianity also spread southward following the northern invasion of the continent.

What comes to mind when you think of Africa? What is your most prominent perception of the continent? What picture of Africa is most prevalent in your mind?

A neighboring country of South Africa, Namibia, is well-known as a landscape of contrasts. This is possibly true for all of Africa. The continent is at the same time uniquely beautiful and uniquely desolate; uniquely resourceful and uniquely poor; uniquely unspoiled and uniquely ruined; uniquely overcrowded and uniquely sparsely populated; uniquely healthy and uniquely terminally ill; uniquely trained and skilled and uniquely illiterate. It would, of course, be possible to explore each one of these contrasting realities. *But I have decided to focus on the empirical realities of poverty and HIV/AIDS.* So many other typical African and South African problems are due to poverty and poverty-related issues. The following paragraphs will try to explain the present scenario in South Africa. The picture for Africa is probably even darker. I draw upon South African figures because they are recent and fairly

accurate. I am grateful to Prof H J C Pieterse (2000) for data from a thorough research project in this regard.

Poverty

Measuring Poverty

The measurement for poverty used below refers to the guidelines used in the South African Reconstruction and Development Plan (1995), and which classifies households spending less than R352,53 (app. $50:00) per adult equivalent per month as poor, and households spending less than R193,77 (app. $27:00) per adult equivalent as ultra-poor (virtually destitute). This was calculated on the following premiss: "'Poor' has been defined as the poorest 40% of households and 'ultra-poor' as the poorest 20% of households" (May & Govender 1998:27). The advantage is that this poverty line relates to South Africa's wealth rather than representing some internationally accepted absolute minimum. A household spending $1 per adult equivalent per day is below the absolute minimum of the poverty line (Pieterse 2000: 28 and his reference in this regard to Klasen 1996).

Definition of Poverty in South Africa

Researchers more or less agreed on the following definition of poverty: "... the inability of individuals, households, or entire communities, to command sufficient resources to satisfy a socially acceptable minimum standard of living" (May & Govender 1998:27). The World Bank defines it in similar terms as the inability to attain a minimal standard of living. "To many people in South Africa (cf Wilson & Ramphele 1989:67) poverty means not knowing where their next meal is coming from, or fearing eviction from their meager dwellings because they cannot pay the basic rental. There is also the fear that the breadwinner will lose his or her job" (Pieterse 2000:28).

Poverty has certain characteristics attributed to it by public opinion (May & Govender 1998: 3-4):

- Alienation from the community.
- Lack of food.
- Too many people living in a small room or house.
- Lack of clean water and basic forms of energy.
- Lack of job opportunities.
- Breakup of families.

The poor also experience inequality with other citizens. "Equality means a state of social organization which enables everybody in the country to have equal access to opportunities and

resources" (Pieterse 2000:28). Some of the most important indicators of inequality among the poor are the following (Wilson & Ramphele 1989:100-152):

- Disease caused by bad circumstances. Because of a lack of proper food poor people, especially the children, are undernourished. Diseases like tuberculosis, cholera, gastroenteritis and many other are rife among people living in impoverished social circumstances.

- Lack of proper housing has led to the emergence of huge squatter camps around cities and towns. Living conditions in these communities are appalling. In addition to crime, sexual exploitation and rape, periodic fires and floods destroy squatters' meager belongings.

- Literacy and education. Lack of education and consequent illiteracy are common among the poor.

- Helplessness and vulnerability. The poor feel totally helpless to do anything about their situation. They are unable to escape from the vicious circle of poverty, known as the poverty trap. They are unable to derive any benefit even from such assets as they possess (May & Govender 1998:44). They are also exposed to exploitation by unscrupulous people and criminals and they live in constant insecurity and fear. They are vulnerable to addictions, such as alcohol abuse. Worst of all, they feel powerless to do anything about these things.

Description of Poverty in South Africa

1. Percentage of poor people in South Africa

"Just below 50% of the population (some 19 million out of a total population of roughly 40 million) belong to the poorest 40% of households, hence are classified as poor. In addition 27% of the population (10 million people) fall in the bottom 20% of households and are classified as ultra-poor. This means that only about half the South African population can be classified as *non-poor*. From quantitative studies, then, and irrespective of the measurement used, there appears to be consensus that between 40% and 50% of the South African population may be regarded as poor" (Pieterse 2000:29; cf May & Govender 1998:45).

We need to put these shocking South African statistics in a global context. The global poverty situation is even more horrific. From a study of the literature on poverty Theron (1992:186) produced the following data:

- 500 million people are starving.
- 2 billion do not have clean or adequate water.
- 1 billion are living in dire poverty.
- 500 million are unemployed or earn less than R300 ($41) per annum.
- 814 million are illiterate.

1.7 billion have a life expectancy of less than 60 years. Most of these people die around the age of 45, if they do not incur a fatal disease before that.

2. Causes of poverty

Without going into any detail I do supply a summary of the causes for poverty normally given inside the country:

- Consequences of apartheid
- Economic sanctions
- Lack of capital for economic development
- Effect of unequal income distributions on economic growth
- Insufficient competitiveness with the rest of the world
- The economic crisis of 1998
- Economic globalization
- Reaction to the economic crisis and the role of globalization in it (cf Pieterse 2000:40-56).

In Summary

"It is generally agreed that the eradication of poverty should be the priority task of the government and all economic role players in the country. More specifically the question of employment is central. In a recent (February 2000) poll the Human Sciences and Research Council found that a majority of the population now rate this as a higher priority than the fight against crime" (Kritzinger 2000:105).

In whatever way one looks at this picture and in whatever way one tries to explain poverty, only when "we are existentially in touch with the fate of the poor will we be able to preach meaningfully in that situation, because then we will be able to interpret the biblical message in a way that makes sense to poor people" (Pieterse 2000:56).

HIV/AIDS

"The most frightening current phenomenon is the growing presence of HIV-AIDS. Some of the figures quoted n the press over the past year are disturbing:

- Some 5.6 million people in South Africa will be HIV positive by 2005....more than 18% of the workforce.
- Almost 250,000 people will die annually because of AIDS in the next thee years, increasing to 500,000 by 2007. By 2008 the cumulative total will be 4 million.
- By 2010 the life expectancy or South Africans will fall to 48 years from the current 68, i.e. by some 30%. The population growth rate will drop from 1,4% to 0.4% (*SA Survey* 2000:218)" (Kritzinger 2000:108).

For a fuller picture of the epidemic nature of this disease I refer to Annexure 2.

EVANGELISM IN SOUTH AFRICAN AND AFRICAN CONTEXT

Evangelism in Kingdom Perspective

A New Understanding of the Church

The confusion "kingdom of the church" and "Kingdom of God" led to a tragic loss in the effectiveness of the church. We are compelled by ecclesiology to understand the church in perspective of the Kingdom. The crucial contribution of the Dutch theologian Firet (1977 & 1986) helps us to understand not only the church, but also ministry different and to my opinion better. God is known as the God who is coming to his world. His coming in Christ is an obvious and even final highpoint in his coming. This unique coming in Christ and through the Spirit is however not his first coming. Even before Christ He came to his world through his people and in many different ways. As Creator He never let go of his creation.

God Comes to His People

God approaches people and his creation in many ways. He does so also and mainly by means of other people. Our creation and recreation in Christ makes us answerable to our Creator as his representatives. God approaches and meets people primarily through his Spirit, his Word, and the ministry of his people. Because he is the sovereign God he can however approach and meet people in any way he pleases. All our attempts to understand ministry (pastoral mediation and pastoral role-fulfilment (Firet: 1986:15)) are attempts to explain God's coming by means of his Spirit, his Word, and people's service. As such our insight and wording are limited and incomplete. That God approaches people by means of people, is something the Bible shows quite clearly. How his coming is to be understood, is the question *practical theology* is trying to answer.

One such an attempt is to investigate the ways in which God approached people in Scripture. In practical theology it is now generally accepted that one way of referring in a comprehensive way to this coming of God is by saying that the communication of the gospel is primarily about the Kingdom of God that has come and is yet to come. In this way it is affirmed that God's coming is basically a good one. He comes to people by means of the gospel and he includes people, to whom he has come and is yet to come, in the coming of the Kingdom. With this complex phenomenon (Firet 1986:39) of the coming of God as starting point practical theology is trying to describe *how* this coming takes place. God's coming must be given a name or names.

Giving Names

It is almost generally accepted that the church participates in the *witness* about Jesus Christ. The Gospels are about what happened in Christ. The church is the witness of these Christ-events. The Lord Christ himself is a witness in his Person and work - in a sense he is the first Witness. The apostles and the first congregation are the first witnesses of his life and work, his crucifixion, resurrection, and ascent. Their witness about the Witness becomes the witness of the early church. In this way their witness continues to be the witness about Jesus. By this I do not in the least mean to disparage or oversimplify problems the exegetical sciences experience in their attempts to analyze and understand this witness. But what is important here is to state that the church's primary ministry is the *marturia of Jesus Christ* (Firet 1986:40 ff). Whatever names are given to the ways in which God comes to people, these ways of coming are a participation in the *marturia* of Jesus Christ.

Traditionally God's ways of coming by means of his Word and by means of people's service are listed under seven headings. In

the diagram below I have added an eighth. In building up a local church as well as in youth ministry this ministry of *cybernesis* plays an important role. In all eight ministries it is about *serving God, serving one another as a community of the faithful, and serving the world.* In this way every designated mode of God's coming is founded on God's communicative involvement in the church and the world.

The names traditionally given to these modes are used in the scheme below (Nel 1994:27).

<table>
<tr><td colspan="7">The local church and Building up the Local Church serve</td></tr>
<tr><td colspan="2"></td><td colspan="3">the glory of the Father, Son and Holy Spirit</td><td colspan="2"></td></tr>
<tr><td colspan="2"></td><td colspan="3">by means of the communication of the Gospel</td><td colspan="2"></td></tr>
<tr><td></td><td colspan="5">by means of communicative acts in the service of the Gospel</td><td></td></tr>
<tr><td>Preaching kerugma</td><td>missions marturia</td><td>teaching didache</td><td>worship leitourgia</td><td>fellowship koinonia</td><td>pastoral care paraklesis</td><td>service diakonia</td></tr>
<tr><td colspan="3">kerugma</td><td>leitourgia</td><td colspan="2">koinonia</td><td>diakonia</td></tr>
</table>

Diagram 1: Names of ministries and their relationship to Building up the Local Church

Several attempts have been made to cluster these ministries. The most general one is as shown in the last line in diagram 1. Firet (1986:39 ff) himself prefers *kerugma, didache, and paraklesis*, but admits that all three represent a cluster of other terms that belong together. Whether to cluster and how to cluster is basically a methodological question. What is important here is the recognition that *ministry* has different nuances. Even though some ministries have related meanings, there is a unique dimension to God's coming in each of them - a dimension that asks to be distinguished, no matter what name it bears and what that name may communicate in a specific language. It is this unique dimension of each ministry that must be rediscovered again and again in the context of Scripture where this ministry is referred to. And what is even more important in the context of this approach, is that the totality of ministry also applies to the youth (children and adolescents). No matter what names are applied to God's modes of coming, God comes in these ways (and also in ways as yet undiscovered and unnamed in theology) to the youth.

Personally I find myself quite at home with the traditional names given to the ministries. I find myself less at home with certain clusters that boil down to fastidious selection. I feel even far less comfortable when such choices, for whatever reason, represent

certain ministries as more important than others and when these choices are rationalized theologically (cf Nel 1994: 9-27 for a discussion of such possibilities). My contribution is an attempt to give each ministry due recognition.

The Interwovenness of the Ministries

Firet (1977;1986) makes a meaningful contribution to Practical Theology. He not only gives a workable terminology and scientific basis for the subject, but also opens our eyes to the interwovenness and interdependence of the differentiated forms of ministry. There is *didache* and *paraklesis* in the *kerugma*, and vice versa. Although *kerugma* is the central mode of preaching, it does not follow that preaching contains no *didache* and *paraklesis* (Firet 1986: 82 ff). This is not only true of the three forms of ministry discussed by him; it is true in all ministries. In an attempt to demonstrate this, the diagram used to explain *building up the local church* (Nel1994:96) is attached as Annexure 3.

In the diagram (Annexure 3) the ministries are separated by means of dotted lines to symbolize their interwovenness. *Building up the local church* is an attempt to integrate and coordinate them. In order not to create the impression that the ministries are limited outwardly, the outer circle is also a dotted line - merely to symbolize that no mode of God's coming can in any way be *captured and confined.* In God's coming the wind indeed blows wherever it pleases. This does not mean that God acts in an uncontrolled fashion and that his acts cannot be studied and described. But it does mean that no-one has ever described them in full. God and his acts are not captured by words or churches in the sense that we can master over them. Our formulations as well as our ministries are preliminary and incomplete.

A new understanding of ministry

The African context calls for a new understanding of ministry. We need to get the servant back into the service, the minister into ministry. Colonial Christianity has left the continent with the legacy of an authoritarian proclamation of a "Gospel of life after death" - often called an informational propositional approach (Armstrong 1987:52). An understanding of the church, with the Kingdom as perspective, brings with it a new understanding of ministry as sharing the gospel of life, even life eternal. In the paragraphs below I will attempt to explain this understanding by exploring it as a ministry of faith for faith, of love for love and of hope for hope.

A Ministry of Faith for Faith

Evangelism in the African context calls for a rediscovery of faith. In my understanding of our context and of what it means to be the church, this has a crucial bearing on the following:

Faith is a gift of God. Any church that confesses this in principle and in practice changes. This confession changes the way we think, witness, preach and serve (cf Armstrong 1987:38). This confession helps the church to get off its high pulpit and become a servant to what only God can give when it pleases Him.

Faith is a trusting relationship with a life-giving God in Christ and through the Spirit. When we confess to have faith we confess to life given by God. Faith is admitting that we cannot save ourselves and that only God can and does. The many passive verbs in the Bible bear testimony to the very fact that God is the acting Subject. He has brought us into a new relationship with Him and we call this life. In more ways than one we have not only been recreated but also 'created back to our original state and purpose'. We live by the breath of the Creator (cf Gen 2:7). Having faith is having life. Faithing beings are living beings...."*Faithing* describes the intentional and appropriate activities of those who embody God's love" (Myers 1987:xviii).

In Christ, God the Father demonstrates what life is and in that sense what it means to have faith. How often did Jesus connect faith and healing (restoration of life)?

A ministry of faith for faith in any given church and in our case the church in South Africa and Africa as a whole certainly means a rediscovery of a ministry of the restoration of life. The question for Christians is not so much about life after death, even though that is important and comforting. *The African question is far more: is there life before death? And the gospel of the Kingdom is exactly that.* When John the Baptist was in doubt about the identity of Jesus and asked for some clarity, Jesus in his answer pointed to what He was doing at that very time:

> *"At that very time Jesus cured who had diseases, sicknesses and evil spirits, and gave sight to many who were blind. So he replied to the messengers, "Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor"* (Luke 7:21-22, NIV; cf also Isaiah 58).

In Africa the quest is for churches to get involved in the everyday life of the poor, the hungry, and the sick. The form and level of involvement should be contextually determined. In some places it will mean building houses and hospitals, as in the early days of missions on the continent. In other cases and places it may

mean supplying human resources in hospitals, schools and community projects already in operation. In Africa this is vital in order to show that we as Christians have a living faith. Otherwise we may stand accused of the foolishness so harshly criticized by James:

> *"You foolish man, do you want evidence that faith without deeds is useless.....As the body without the spirit is dead, so faith without deeds is dead"* (James 2:20,26, NIV).

Poverty (and the consequences of poverty of such a nature and magnitude) compels the church to rethink its ministry. "These figures must shake any right-minded person with some sort of social conscience to the core. For the Christian church and those involved with the ministry of the gospel they necessitate searching reflection on their task and calling in regard to the poor in this country and the church' s social task. This is the greatest challenge faced by the church and its ministry in our day. As the grim picture of misery experienced by the poor in South Africa unfolds, the realization of what is going on around us will, we trust, sink in" (Pieterse 2000:29).

The late and well-known David Bosch (1991:10) wrote: "In our time God's yes to the world reveals itself, to a large extent, in the church's missionary engagement in respect of the realities of injustice, oppression, poverty, discrimination, and violence". The books of Howard Snyder (1984,1989, 1991) make one sensitive to the fact that the church should encompassingly side with the poor, not just because they are poor and thus need help, but because poverty, in many cases, is the result of an unjust system. In South Africa there is an obvious renewed interest in foreign missions. I rejoice in that. When it, however, becomes an escape from the contextual realities of what siding with the poor and the sick may cost local churches in that context, what is there to rejoice about?

South African and all African churches for that matter are challenged to do mission for the sake of "the integrity of mission and not for the sake of church growth" (Callahan 1990:19). Our challenge is to get our hands dirty doing the job and to stop the unwritten line of reasoning: "God may dirty his hands with the physical needs of people, we will do the talking" (Nel 1994a:130).

A Ministry of Love for Love

Whether we like to admit it or not, colonialism carried with it the devastating virus of lack of respect for the people of Africa. The fact that they lived so extremely differently from their mainly western 'conquerors' caused colonial powers to view them as inferior. Christianity, being western, was used to rationalize that westerners were not only different but better and superior. With

colonialism came a lot of good too. The deadly virus of prejudice unfortunately infected Christianity almost fatally. It was (and maybe is?) almost slavery: people are means to a purpose and 'making them Christians' just helps to achieve that purpose with the least effort.

My contention is that when this happens the Christian message itself is distorted. Theologically speaking the trilogy of *faith, love and hope* is integrated in such a way that it is impossible to do harm to any one of the three without doing harm to the other two.

Churches on the African continent are challenged (also by a growing awakening of Africanism) to rediscover what love means. Even today there are a few churches who still struggle with the question 'who is my neighbor'? As if Jesus did not say: 'love your enemy' (Matt. 5:43).

What does it mean? This is not the place to undertake an exegetical exploration. It is, however, clear enough from the use of the verb (*agapein*) in the Bible. It has to do with a respect for the humanness or 'createdness' of any other human being. It is not without feeling. Feeling for others does not, however, constitute love. In the Bible other verbs are used to express the love of liking. The *agapein* concept as used for God and for us has basically to do with accepting ourselves as created. It has to do with God's everlasting respect for what He has made. A respect (love) so big that He gave his only Son.......(John 3:16). That same respect and willingness to accept, irrespectively of, is being poured out into our hearts by the Holy Spirit (Rom 5). God not only makes life possible by faith but liveable by love. Hate destroys and prejudice kills life at its core. People may in such a case even be well paid, enjoy enough food, health care, homes and cars. Without this loving spirit of being accepted and valued as a human, life is dreadful and incomplete (cf Firet's (1986:156-171) use of the concept 'equihuman' and how vital this attitude is in Christian education). I believe churches owe the continent a new sense of humanness and being proud of it. I believe the word is dignity: dignity to live by and die by. 'Who I am' (and being proud of it) is a life lived in love, a life worth living.

It is for this and many more theological reasons that I have committed myself to what I have been doing for the last 10 years: training leaders from former disadvantaged communities in understanding ministry and developing ministry skills on the one hand **and** training leaders from well-developed theological backgrounds in *service evangelism.* Both leadership groups (and myself) are in need of a daily conversion to being a servant church. My deepest conviction is that it is indeed about the conversion of the church, the evangelist (cf. Pickard 1999; Guder 1999). We need to discover that we evangelize because God loves and we love the world and not because we hate sin and evil. What Callahan (1987:123) wrote about church culture is applicable here: "The locus

of the church in a churched culture is the church building. The locus of the church on a mission field is at the front lines of human hurts and hopes....The day of mission and compassion has come. The day of membership and maintenance is over".

In South Africa there is a growing awareness of the need for a new approach. Some 500 pastors and lay leaders, mainly from Afrikaans-speaking churches, are teaching the course in service evangelism *Faithful Witnesses*. My wife and I translated the course into the Afrikaans language in 1993 and I teach about 8 to10 workshops annually, preparing leaders to teach the course in local churches. More and more churches commit themselves to a style of evangelism which means "reaching out in Christian love, listening to them, identifying with them, caring for them, and sharing faith with them in such a way that they will freely respond and want to commit themselves to trust, love, and obey God as a disciple of Jesus Christ and a member of his servant community, the church.... The word 'service' is intended to imply a style of evangelism that is caring, supportive, unselfish, sensitive, and responsive to human need. It is evangelism done by a servant church, whose members are there not to be served but to serve" (Armstrong 1979:53).

This implies a style of listening. "Listening and its resultant dialogue may open new avenues for evangelism and *care*ful ministry" (Johnson 1994:16. Ital. MN; also cf. Sjogren 1993) My impression is that not many churches, across the whole spectrum of denominations, have begun doing this. Among some churches there is even a renewed attempt to find safety in confrontational and propositional approaches. They continue to grow because in the traumatic transition many Christians find safety in a paradigm where there is someone who seems to know it all. It is not the way to go and church growth within such a paradigm is probably extremely dangerous and even counterproductive. A subheading in a recent article about the growth of Christianity in Africa (Robinson 2000:28-30) explains what I mean: "Christianity is booming in Africa with drums, guitars and promises of health and prosperity" (also cf. Robinson 2000a:28-29).

A far more fruitful way would be to enter into the sometimes painful dialogue with churches and culture. Or to put it slightly different: to help, from a theological point of view, the church to get involved in a sincere dialogue with culture and churches that may be considered to be nothing more than cultural movements. A good example of this dialogue is the newsletter "*The Gospel and our Culture - a network for encouraging the encounter in North America*" under the editorship of George Hunsberger. A recent paper by Kritzinger (2000a) points in the same direction. He reopens the debate on the *bridge function* of the African Independent Churches - a debate started by Sundkler (1961;1976). Kritzinger argues that these churches may be a bridge between Africa and Christianity, between the traditional and the modern, and between

socio-political and personal liberation. As far as the latter is concerned he refers to an important distinction: *a theology of bread* and a *theology of being (identity)* made by Balcombe (1998). For people concerned about identity the theology of liberation does not satisfy the African desire in full. Christian theology should find expression also in the 'thought processes' of Africa and vice versa (Setiloane 1986). The history of the so-called Africa Independent Churches forms an important backdrop to the above (Kritzinger 2000a). The first group of churches were called *Ethiopian Churches* ("Ethiopia" being concidered as Africa's name in the Bible and after the country Ethiopia which was a sign of hope during colonialism). Their slogan was: Africa for the Africans. These churches lost momentum. The second movement, and which retained its momentum, was the Zionist churches. Their origin has to do with the pentecostal movement into Africa. They split up into many smaller churches. Two of these churches developed into large churches: the *Zion Christian Church* (the largest church in South Africa) and the *Zulu iBandla lamaNazaretha*. The third group of churches arrived on the scene with the charismatic movement. They are more recent and not many studies have been done in this regard. All and all more than 4 500 groupings are known among the African Independent Churches.

Dialogue with these groups of churches will indeed challenge all of us to a ministry of love. It may be more challenging than reaching the unreached. The religious situation in South Africa and Africa at large proves my statement. In South Africa 27.69% of the total population belongs to the African Independent Churches - the largest grouping within the country. While 75.49% of the South African population is Christian, some 57.3% of the population of Africa are Christian (26.7% are Muslim). (For a more complete overview of the present data on churches in South Africa see Annexure 4 and for an interpretation of the data see Hendriks (2000: 47-91)).

How will Africa ever hear if we don't listen?

A Ministry of Hope for Hope

Africa, and in my case South Africa, is a continent of both hope and despair. You have to laugh and cry simultaneously. In a TV program ('South Africa Today') beautiful stories of hope are being shared. Half an hour later, on the same channel, the news is read. Sometimes for 15 minutes in a row horror stories of murder, rape, white collar crime, hijacking, corruption and other injustices are communicated. And you know as listener, this may only be the tip of the iceberg. So many injustices never get to the national news. "One in every six men and one in every eight women were the

victims of at least one individual crime in 1997...3.8 million people. 21% of all households experienced at least one crime during 1997" (Kritzinger 2000:109). Hope and despair are familiar mixed emotions in Africa and South Africa.

What concerns me deeply is the despair often found among church members. It differs from context to context. Among white Christians the reasons mainly include the economy, crime, services, standards, and reversed racism. Among black Christians there is obvious joy about the new-found freedom and opportunities. From no home to a two-roomed house (sometimes a shack) is a huge step forward. But they are equally worried about crime and especially about unemployment. For some it is a matter of coming from 'no house of my own with food to a house of my own with no food'. They despair because they see people they voted for sometimes get rich quick while they themselves grow poorer daily. "It is thought provoking that affluent households experience fewer crimes than poor households" (Kritzinger 2000:109).

I am sometimes surprised at how easily we, as Christians, loose hope or have lost hope. My critical theological question then is: did we have hope because there were so many signs of hope? Did we hope because we had jobs, were in power (especially white Christians), had enough to eat, etc.? However true it may be that these earthly things make life happy and good, it is not true that they constitute hope. When you "take away people's memories they become anxious. Take away people's hopes and they become terrified" (Callahan 1987:116-117).

Hope has to do with God. It has everything to do with faith and love. Hope is to take God seriously for tomorrow. Hope is to labor in and live by the 'faith' of the 'birds of the air' and 'the lilies of the field' (Matt. 6:26,28). I believe that we struggle with hope because we have never taken sufficient care of 'faith and love'. The three are interwoven. One may call it a three-legged stool. If any given one goes, the stool collapses. Love is only called the greatest because it gives integrity and everlasting value to all we are and do. One may even say it is the greatest because it gives wings, hands and feet to both faith and hope. Without love the others mean nothing. But "these three remain" (1 Cor. 13:13).

When churches suffer from a lack of hope, the problem often lies deeper. Signs of hope will not necessarily bring back hope. Food may then help people to survive, houses may bring shelter against winter cold, jobs may bring with them the related benefits, but they do not necessarily hope. To many millions of people around the world the benefits of a better life have brought about an increasingly destructive sense of materialism. Hope is dependent on faith (God gives life) and love (God sustains qualitative life). Then hope gives direction to faith and love. It points to tomorrow. But even more: it makes tomorrow look good. It links up with the way Paul uses the second coming of Christ. We do not

only continue ***until He comes***. We persevere ***because He is coming***. Interwoven with faith and love, hope becomes that strong power and we understand (cf. Callahan 1987:116-121) that

- tomorrow is stronger than yesterday
- love is stronger than hate
- forgiveness is stronger than bitterness
- light is stronger than darkness
- life is stronger than death
- hope is stronger than memory

and God is calling us to a new tomorrow on our continent and in South Africa.

Hope has so much to do with faithfulness and integrity. To state it in the words of Armstrong (1979: 38,47): "We show with integrity our belief in Jesus Christ as the Son of God if we ask ourselves what it means to be Christ's man or Christ's woman in the world today.....What, then, does it mean to be the servant church in the world today? It means that:

> *wherever there is conflict, there the church must be as an instrument of reconciliation;*
> *wherever there is injustice, there the church must be an agent of reform;*
> *wherever there is suffering or want there the church must be as a community of compassion, ministering to the needs of people in whatever ways are possible;*
> *wherever there is corruption, there the church must be as a symbol of God's judgement on the evils of society and as a witness to his truth;*
> *wherever person is separated from person, group from group, race from race, nation from nation, there the church must be as a demonstration of God's love and of our oneness in Jesus Christ"* (Ital MN).

IN SUMMARY

The calling of the church to evangelism, to be the evangelist in South Africa and Africa is far 'bigger' than what I could even try to describe. And so is God! Churches in service of the coming of his Kingdom will always experience it: He is "*able to do immeasurably more than all we ask or imagine, according to his power that is at work within us. To Him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen*" (Ephesians 3:20-21. NIV).

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ADDITIONAL READING ON THE SUBJECT

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Pretorius, H.L. (Ed.) 1996. *Reflecting on Mission in the African context*. 2nd edition. Bloemfontein: Pro Christo.
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Kritzinger, J.J. & Saayman, W.A. (Eds.) 1990. *Mission in creative tension. A dialogue with David Bosch*. Pretoria: SA Missiological Society.
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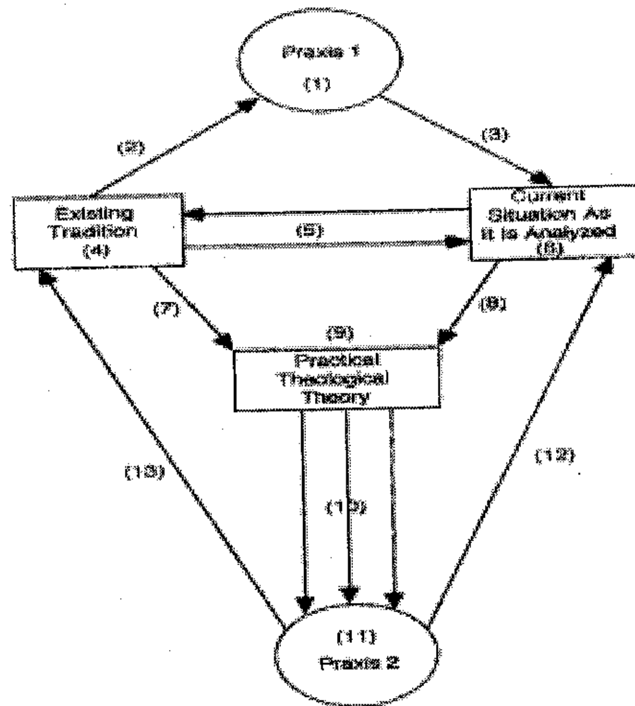
ANNEXURE 1

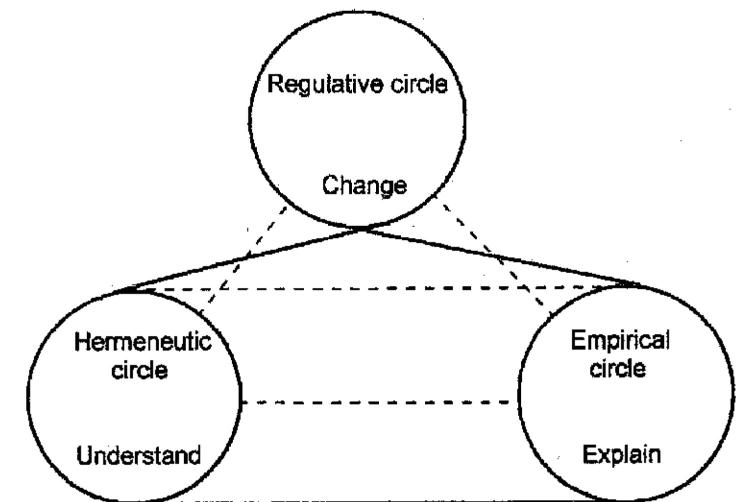
THREE MODELS TO EXPLAIN PRACTICAL THEOLOGY

1 *R. Zerfass (1974:167ff.)*



2 *G. Heitink*

Within the hermeneutic-critical understanding of the subject Heitink (1993:159 ff.; also 1999) describes the methodology of a 'science of action' ("Handlungwissenschaft")as follows: We are dealing with three concepts: *understanding, explaining and changing*. Understanding and explaining constitute the two focal points of the hermeneutic circle. Here one also has to remember that interpretation is a circular process. The process of understanding, i.e. the hermeneutic circle, includes: presuppositions ("Vorverstandnis") - perception/experience - interpretation/ discourse - adding meaning/making sense of - action (Heitink 1993:191). Change is inherent to action. Every action is also an intervention in reality. Practical theology is directed at this. The direct object of this subject is medial actions in the service of the gospel of the Kingdom. At the same time these actions also represent a strategy aimed at transformation. He represents the relationship and interaction as follows:



3 *R. R. Osmer*

In his inaugural lecture as Professor, Osmer (1997:46-73) makes no attempt to define Practical Theology as such. His purpose and contribution is above all to explain "argument, rhetoric and ethics as a model of rationality." Practical theology needs its own model of rationality next to and in opposition to the contemporary utilitarians, Aristotelians and Kantians (1997:61). Ultimately he refers to it as "a rationality of discernment" (67), thus agreeing with the distinction between general ethics and specific ethics. Osmer (67) defines this as follows: "This is a form of rationality that attempts to provide reasons for how and why to perform an action or practice in a manner that corresponds to and participates in the praxis of God." He also gives a brief description (66-67) of the threefold task of the subject as "a performative orientation, based on this literature's interest in how best to perform a particular practice or activity in a concrete set of circumstances (1); a theory of formation and transformation guiding the praxis of the Christian life over time (2), and; a practical theological hermeneutic of the field in which an action or practice takes place, locating the actors involved in moral time and space (3)".

ANNEXURE 2

FIGURES ON HIV / AIDS

Taken from: Alan Whiteside and Clem Sunter, 2000. "AIDS: The Challenge for South Africa," Cape Town: Human & Rousseau Tafelberg.

Introduction

At the start of the new century, South Africa probably had the largest number of HIV-infected people of any country in the world. They only nation that comes close is India with a population of one billion people compared to our figure of 42 million. The tragedy is that this did not have to happen. South Africa was aware of the dangers posed by AIDS as early as 1985. In 1991, the national survey of women attending antenatal clinics found that only 0.8 percent were infected. In 1994, when the new government took power, the figure was still comparatively low at 7.6 percent. The 199 figure which has just been published is 22.4 percent.

Africa

The picture in Africa is mixed. While North Africa is relatively free, sub-Saharan Africa is currently the epicentre of HIV and AIDS. At the beginning of 2000, it was estimated that 23.3 million people in sub-Saharan Africa have HIV or AIDS. This means that 70 percent of the world's infections are found in an area with 10 percent of the global population. About 90 percent of infant and child infections are found here.

AIDS is the worst infectious disease to hit Africa in recorded history. According to the World Bank: "deaths due to HIV/AIDS in Africa will soon surpass the 20 million Europeans killed by the plague epidemic of 1347-1351."

The statistics are frightening:

- In the past decade, 12 million people in sub-Saharan Africa have died of AIDS one-quarter being children.
- Each day, AIDS claims another 5,500 men, women and children.
- In 1998, AIDS was the largest killer, accounting for 1.8 million deaths in sub-Saharan Africa, nearly double the one million deaths from malaria and eight times the 209,000 deaths from TB.

- A 15-year old in Zambia has a 60 percent chance of dying from AIDS.

- The cumulative number of children orphaned by AIDS at age 14 or younger at the end of 1999:
  North Africa and the Middle East: 15,000
  Sub-Saharan Africa: 12.1 million

South Africa

The first two cases of AIDS were identified in South Africa in 1982. For the first eight years, the epidemic was primarily located among white homosexuals. Nonetheless, as the number of cases rose, so the disease began spreading among other groups. In July 1991, the number of heterosexually transmitted cases equaled the number of homosexual cases. Since then the homosexual epidemic has been completely overshadowed by the heterosexual epidemic.

Collection and publication of AIDS case data ceased in 1995. AIDS was no longer a notifiable disease and the Department of Health felt that the AIDS case data had little value. Indeed, unless the data are collected regularly and comprehensively, this view is correct.

There is anecdotal evidence to suggest that the number of AIDS cases is rising steadily. Reports in the press and elsewhere provide additional proof of increasing AIDS cases and deaths. Here is a sample of press and other reports.

- 30 percent of pediatric admissions and 50 percent of adult medical admissions at Gauteng hospitals were HIV-related in 1998.

- The 40 percent increase in mortality rates at Natalspruit Hospital on the East Rand could be attributed to AIDS.

- In Gauteng hospitals, the proportion of adult medical inpatients with HIV-related conditions varied from 26 to 70 percent.

- A total of 405 babies died before their first birthday in the Cape Town municipality in the year to June 1998, a 23 percent increase on the previous year.

- A Port Elizabeth hospital is sending AIDS babies home to make way for children with illnesses that can be cured. Every day at the hospital at least two babies are diagnosed with AIDS. They are admitted only once and then restricted to outpatient care. The AIDS fatality rate of one a year seven years ago had increased over the past two years to up to two deaths a week.

- The number of burials and cremations in Durban has shown a sharp increase in the past few years, from 2,592 in 1993/94 to 8,983 in 1997/98.

- In Johannesburg, 70,000 people were buried or cremated in 1999 compared to 15,000 in 1994.

There are significant variations in HIV prevalence rate by province. KwaZulu-Natal has consistently had the highest levels of HIV infection although it appears to have reached a ceiling in the last two years at 32.5 percent. In 1998, Mpumalanga had the second highest prevalence rate of 30 percent but it dropped in 1999 to 27.3 percent, putting the province in third place behind the Free State. The latter meanwhile increased from 22.8 percent to 27.9 percent. Gauteng takes fourth position with a prevalence of 23.8 percent North-West—23.0 percent E. Cape—18.0 percent Northern—11.4 percent N. Cape—10.1 percent W. Cape—7.1 percent.

Of particular concern is the level of orphaning because of HIV/AIDS. South Africa's population is young: 54 percent are below 25 years of age and 12 percent are below five. Changes in population structure where young to middle-aged adults are lost will result in large numbers of orphans, as well as children in adoptive families, growing up with less adult attention than might otherwise have been the case. In some situations, children will receive little or no adult attention. Such is the lot of increasing numbers of street children and the small but growing number of "child-headed" households. Nearly one millionth South African children under the age of 15 will have lost their mothers to AIDS by 2005. This is estimated to increase to around two million by 2010, according to the Department of Health.

ANNEXURE 3

Building up the local church is coordinating and integrating all the ministries in service of the:

Diagram 2. The integration and coordination of ministries in building up the local church.

ANNEXURE 4

THE RELIGIOUS AFFILIATION OF THE SOUTH AFRICAN POPULATION MID-YEAR 1999, BASED ON THE 1996 CENSUS

RELIGIOUS DENOMINATION	MEMBERS IN THOUSANDS	%
Zion Christian Churches	4,091	9.71
Ibandla LamaNazaretha	491	1.14
Other Apostolic Churches	3,802	8.83
Other Zionists	2,334	5.42
Ethiopian Type Churches	865	5.42
Other AICs	250	5.8
TOTAL AICs	11,923	27.69
Dutch Reformed Family	3,810	8.85
Methodist	3,035	7.05
Anglican Churches	1,731	4.02
Lutheran Churches	1,137	2.64
Presbyterian Churches	788	1.83
Baptist Churches	474	1.10
Congregationalist Churches	465	1.08
Other Reformed Churches	418	.97
TOTAL MAINLINE PROTESTANT	11,393	27.54
TOTAL CATHOLIC CHURCHES	3,703	8.60
Apostolic Faith Mission	1,214	2.82
Other Pentecostal/Charismatic Churches	2,381	5.53
TOTAL PENTECOSTAL/ CHARISMATIC CHURCHES	3,595	8.35
TOTAL OTHER CHRISTIAN CHURCHES	1,399	3.25
SUBTOTAL: CHRISTIAN CHURCHES	32,502	75.49
Muslims	598	1.39
Hindus	581	1.35
Judaist	73	.17
African Traditional Religions	17	0.04
Other Religions/Faiths	207	.48
SUBTOTAL: OTHER RELIGIONS	1,481	3.44
No religion	5,016	11.65
Refused, no answer	4,051	9.41
SUBTOTAL: UNCERTAIN RELIGION	9,072	21.07
TOTAL POPULATION	43,054	100.00

Methodist Episcopal Deaconesses and the Social Gospel: Social Service with Evangelistic Ministry

Laceye Warner

The women participating in the Methodist Episcopal Deaconess movement that emerged in the 1880's ministered to the physical and spiritual needs of persons. Mary Agnes Dougherty, one of the most prominent historians of the Methodist Deaconess movement, argues for the inclusion of Methodist Episcopal Deaconess work as an agent of the social gospel. However, Dougherty does not explore significantly the integrated nature of social and evangelistic ministries in the deaconess movement. While Dougherty believes "The deaconess movement's place among the earliest exponents of the social gospel hinged on its advocacy of social service over evangelization,"[1] I will argue that the Methodist Episcopal Deaconesses, by holding together social with evangelistic ministries, provide a holistic model of ministry that has contemporary relevance. Lucy Rider Meyer with her husband Josiah Shelley Meyer founded the Chicago Training School in 1885, the first school to train women for Deaconess work in the Methodist Episcopal Church. I have developed my argument from material related to Lucy Rider Meyer and the Chicago Training School, during her leadership as Principal of the school from 1885-1914. Meyer's balanced emphasis of evangelism with social service embodied in the Deaconesses' ministry is characteristic of Wesleyan theology and praxis. John Wesley's ministry and writing consistently held together seemingly opposing strengths in dialectic tension with one another. Evidence regarding a precedent to such a Wesleyan dialectic which engages evangelistic and social ministries exists in Wesley's support of eighteenth century Deaconess work and the closely related ministry of female sick visitors. The dialectic balance of evangelistic and social ministries embodied in the Methodist Episcopal Deaconess movement offers a contribution to contemporary conversations regarding evangelistic ministries.

Wesleyan Roots

Although Lucy Rider Meyer seldom referred to Deaconess work in relation to John Wesley or the people called Methodists, Meyer and the Methodist Episcopal Deaconess movement demonstrate a connection with their Wesleyan roots. The following discussion examines the historic roots of Deaconess work within the Wesleyan tradition in order to illumine the balance of evangelistic and social ministries as a precedent for the dialectic embodied by the Methodist Episcopal Deaconess movement.

John Wesley's advocacy of women's participation in various forms of ministry such as sick visitor, class leader, and preacher is well documented.[2] The office of Deaconess, recognized in 1888 by the Methodist Episcopal General Conference, traces its roots within the Wesleyan tradition to John Wesley's use of the language regarding Deaconess work early in his ministry. While in Georgia, John Wesley experimented with several religious practices modeled on the primitive church, many of which developed into defining attributes of the Methodist movement in later years. Influenced by both the Non-Juror and Moravian interest in practices of Christian antiquity, Wesley experimented with the use of hymns, lay leadership, extemporaneous prayer and preaching as well as the role of Deaconess.[3]

Wesley enlisted the service of women as sick visitors throughout his ministry and noted the similarity of this role to that of the New Testament diaconate. The role of sick visitor developed by John Wesley was modeled on the ministry of Phoebe mentioned in Romans 16.1 whose office Wesley described as a Deaconess in his *Notes on the New Testament*. In a lengthy letter to Vincent Perronet as a part of his "Plain Account of the People Called Methodists," dated December 1748, Wesley detailed the role of sick visitor assumed by many women under his charge.

> It is the business of a *Visitor* of the sick: To see every sick person within his district thrice a week; To inquire into the state of their souls, and advise them, as occasion may require; To inquire into their disorders, and procure advice for them; To relieve them, if they are in want; To do anything for them which he (or she) can do.[4]

Wesley's description of sick visiting included both evangelistic and social ministries. In his sermon, "On Visiting the Sick," written May 23, 1786, John Wesley argued that although most women serving in Deaconess work were mature in years, young women should not be excluded. Wesley referred to the character Miranda from William Law's *A Serious Call to a Devout and Holy Life*, as an archetype for Deaconess work. In their youth women of some affluence, like Miranda, were encouraged by Wesley to give freely to the poor and infirm through their attention to the physical and spiritual needs of persons out of their devotion to God. Wesley's sick visitors as well as the later Methodist Deaconesses, specifically the Methodist Episcopal Deaconess nurse, imitated this balanced model of ministry shown by Law's description of Miranda's ministry that engaged in both social and evangelistic ministries.

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> Miranda considers that our blessed Saviour and his apostles were kind to beggars--that they spoke comfortably to them, healed their diseases, and restored eyes and limbs to the lame and the blind. Miranda, therefore, never treats beggars with disregard and aversion, but she imitates the kindness of our Saviour and his apostles. Though she cannot, like them, work miracles for their relief, yet she relieves them with that power which she has.[5]

The sick visitors and women participating in Deaconess work under the supervision of John Wesley after the example of Miranda practiced a balanced ministry that wove together care for both bodies and souls, social concern and evangelistic ministry. This balanced ministry offers a precedent for late nineteenth century Methodist Episcopal Deaconesses.

Inherent to Wesley's advocacy of women's ministry as sick visitors within the Methodist movement, and a strong theme throughout the Wesleyan heritage fostered by John Wesley's writing and ministry, is the continuous effort to maintain dialectic tension between seemingly opposing yet complementary emphases of Christian doctrine. John Wesley skillfully articulated the significance of doctrines such as justification and sanctification in addition to the importance of works of piety and mercy that represented both individual spiritual discipline and social responsibility. Wesley labored for the maintenance of such dialectics to strengthen the theology and ministry of the people called Methodists. The importance of the general dialectic of grace and mission within John Wesley's theology and ministry demonstrates the wholeness characterized within the early Wesleyan heritage.[6] The Methodist Episcopal Deaconesses embodied this Wesleyan dialectic in their ministry through their care for the physically and spiritually infirm, which balanced social concern with evangelistic ministry.

The Balanced Ministry of the Methodist Episcopal Deacones

The model of ministry embodied in the curriculum and practiced by graduates of the Chicago Training School held together social service with evangelistic ministries. Although the fundamentalist/modernist split characterized by the differentiation between evangelism and social justice began in intellectual circles from the middle of the nineteenth century and culminated in controversies in the early twentieth century, Lucy Rider Meyer and the Methodist Episcopal Deaconesses maintained balance in their ministries.[7] Evidence of the distinction is found in the Methodist Episcopal Deaconess periodical: "The danger which threatens the church in social service as at other points is the danger of division into opposing camps...What God has joined together let no man put asunder. Our need is not evangelism or social service, but evangelism and social service, now and forever, one and inseparable!"[8]

Prior to and during the social gospel movement, evangelical ministry maintained a balance in the emphasis of both social action and individual conversion.[9] Jean Miller Schmidt characterizes the differentiation of two opposing ideologies during the social gospel. One party accepted biblical criticism, the scientific age, city life, industry and new challenges in general. The second party reacted negatively to change, viewing evolution and biblical criticism as an affront to the Bible and morality and instead stressed the importance of saving souls.[10] Lucy Rider Meyer and the Deaconess movement's periodical are arguably not representative of the above dichotomy, but rather its predecessor, social Christianity, described by Schmidt.[11] Meyer maintained the importance of evangelism to individuals within the context of social service.[12] Her embodiment of a balanced ministry, weaving together nurture for the bodies and souls of the urban poor, although compatible with social Christianity did not diminish evangelistic ministry to individuals.[13] Meyer's professor and Dean of the Divinity School, University of Chicago, Shailer Mathews influenced Meyer's practical theology.

> And this is the social gospel: the joyful message that the power of Jesus Christ, the Son of God, is sufficient to regenerate the social order which tends to express itself in individuals; that the gospel is the power of God unto salvation not to the individual *or* society, but to the individual *in* society. And thus the individual gospel and the social gospel are seen to be the same glad news of the saving power of God in Christ.[14]

Shailer Mathews, a social gospel theologian and reformer, demonstrates the balanced character of the movement contributing to the context within which Lucy Rider Meyer and the Methodist Episcopal Deaconesses ministered to the bodies and souls of persons.

Particularly in her later years, Lucy Rider Meyer provided women seeking the office of Deaconess a strong education thereby making them, "trained experts in the field of Christian social service."[15] Meyer and the Chicago Training School did not, however, advocate social service *over* evangelism in the formation of Methodist Episcopal Deaconesses. Rather, Meyer encouraged social service *with* evangelism. An article written in 1912, by one of the strongest proponents of social ministries within the Methodist Episcopal Deaconess movement, Winifred Chappell, supports the relationship of social service with evangelism. Winifred Chappell argues that the church needs to be awakened to its social opportunity and obligation. Chappell's rationale is based upon her assertion that

social service outside the church still manifests the Christian spirit and wishes to "win to Christ."[16]

In the Chicago Training School Lucy Rider Meyer envisioned an institution to equip women as Deaconesses to address the whole plight of the urban poor. Meyer writes in her text, *The Mother in the Church*, of the multitude of impoverished children, abandoned and neglected in need of compassion, sustenance and education for their futures as well as salvation.[17] Yet, the Deaconesses' embodiment of social gospel principles did not result in the dismissal of evangelistic principles in relation to social service.[18] Instead Meyer was resounding in her emphasis on evangelism: "What then? Would you have everybody interested in the evangelistic work? Jesus would."[19] Meyer's position and work demonstrated a balanced dialectic approach characteristic of the Wesleyan heritage that bridged evangelistic and social ministries.

The consecration ritual of the Methodist Episcopal Deaconesses demonstrates the incarnational and balanced nature of the Deaconess ministry. Included in the "Address to the Candidates," the following instructions were offered to the Deaconess candidates. "Like our blessed Master you will henceforth go about doing good, ministering as he did to the wants of a suffering, sorrowing, and sin-laden world."[20] The duties of the Deaconesses modeled on the ministry of Jesus Christ and included in the ritual explicate more fully the prescription of "doing good."

> The duties of the deaconess are to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and, relinquishing wholly all other pursuits, devote themselves in a general way to such forms of Christian labor as may be suited to her abilities.[21]

The Deaconesses' incarnational ministry included social outreach to the poor, sick, dying, wandering and sorrowing, while at the same time maintaining an evangelistic theme implicit in the motivation of the prescribed tasks to pray, seek, comfort, and 'save the sinning.' The Methodist Episcopal Deaconesses offered their balanced ministry to the outcasts of late nineteenth century church and society while themselves working within constraints regarding gender roles of that same context alluded to in the above statement with the phrase "as may be suited to her abilities."

Although constrained by ecclesiastic expectations of appropriate feminine traits, Deaconesses were perceived as effective and compassionate ministers.

> Wherever the strength of man is needed to decide the crisis in the most momentous hours of this world's history, there the battle is fought...But when the battlefield is soaked with crimson, then follows in the blood stained track the lowly woman, with her little strength, moistening the parched lips, wiping the death-sweat from his icy brow, stopping the scarlet flow from the gaping wound, lifting and supporting the bruised and broken limbs, helping, healing, doing wonders, mighty wonders with the little strength that is given her—the silent, quiet strength of ministering love and mercy.[22]

The implications of gender, drawn by the metaphorical portrait of the battlefield as the arena where men decide world history and women quietly and weakly tend to the wounded, significantly limited roles considered acceptable to women. Yet the metaphor maintained the 'womanly' gifts of helping, healing, and doing wonders after the example of Jesus Christ. In the midst of nineteenth century gender constructs implicit with allusions to appropriate spheres, Deaconess nurses in particular, embodied an effective incarnational ministry.

The Methodist Episcopal Deaconess Nurse

The dialectic of evangelistic and social ministries embodied by Methodist Episcopal Deaconesses is particularly evident in the role of the Deaconess nurse. The establishment of Methodist Episcopal hospitals, such as Wesley Hospital in Chicago, was meant to bring Methodism "into line" with other denominations, such as Roman Catholicism, with regard to ministering to the whole needs of suffering persons, particularly those in urban centers.[23] The Deaconess movement greatly increased the Methodist Episcopal Church's efforts in the establishment and support of hospitals founding all sixteen Methodist hospitals established between 1887 and 1900.[24] Wesley Hospital was established in 1888, following the Chicago Training School in 1885, to offer more focused training for Deaconesses called to nursing. The training of the Methodist Episcopal Deaconess nurse initiated by Lucy Rider Meyer was among the early developments of modern nurses' training in North America.

Methodist Episcopal Deaconesses could pursue either the role of visitor or nurse. The training of each shared a basic curriculum including biblical, historical, and theological studies as well as methods of evangelistic visitation, medical knowledge and nursing skills. Although the training and opportunities for employment that emerged for the Deaconess nurses demonstrated an expansion of professions for women, the role of Deaconess nurse encountered difficult social and gender constraints. These constraints were manifest in the restricted nature of roles considered acceptable to Methodist Episcopal Deaconesses, particularly the Deaconess nurse. However, within the imposition of late nineteenth

century class and gender prescriptions the Deaconess nurse offered a holistic and incarnational ministry to the spiritually and physically infirm.

The training of Deaconess nurses had lower expectations of its potential candidates than the training for the role of Deaconess visitor.

> Women for this work [nursing] need not be highly educated nor specially gifted. Many a woman who could not go as a Foreign or Home Missionary and would hardly make a respectable Sunday School teacher, could do this work excellently. They must be women of real devotion to God and humanity, good common sense, and of perfect health.[25]

With the exception of Roman Catholic Sisters who were admired for their care of the infirm, the stereotype of other women engaged in nursing work until the middle of the nineteenth century was limited to women of the lower classes, often considered lacking in morality, with alcohol or chemical dependencies. However, through the efforts of Lucy Rider Meyer and other nineteenth century reformers interested in Deaconess work, such as Theodore Fleidner, Florence Nightingale and Elizabeth Fry, the perception of nursing and its respectability dramatically improved.

The motto of the Deaconess visitor was, "Help for Perishing Souls--and Bodies," while the motto of the Deaconess nurse was "Help for Perishing Bodies--and Souls."[26] Deaconess visitors and nurses both cared for the spiritually and physically broken and often worked together in hospital and domestic settings. The Deaconess visitors would bring their cases to the hospital, where the visitor often continued contact with the patient, encouraged the nurses, and then visited the patients once they returned home. [27] The Deaconess nurses while caring for the physical ailments of individuals in hospital settings intentionally ministered to the spiritual well-being of patients through their presence, prayer, and scripture readings. In addition to hospital nursing, many Deaconesses trained at Wesley Hospital provided nursing care in the homes of the sick poor, particularly in more extreme cases, complementing the ministry of Deaconess visitors. One episcopal leader contributed to the formation of the Deaconess movement, specifically acknowledging the feminine character and emphasizing the acceptable roles of the Deaconess nurse. While applauding the desire of women to serve God, this bishop employed the use of a Pauline metaphor to differentiate the ministry of Deaconess nurses from male clergy.

> Just recently the Christian world has been electrified as these hundreds of young women have risen up and said, "I would like to serve God and humanity with my hands." The godless world will not take spiritual meat--preaching, doctrine—let us give them the milk. Let us minister to their needs with our hands. They will accept that, the meat will come later. Christ's teaching has received a sudden and beautiful illustration through the ministry of nurse deaconesses.[28]

The Bishop's metaphorical language contains implications for the ministry of the Deaconess nurse, inferring her work as maternal care. He excluded preaching and activities relating to doctrine, public, and intellectual roles from the women's ministry of serving God and humanity with their hands, not their mouths or minds, alluding to woman's "natural" role as mother. The Bishop's comments do not seem entirely compatible with Meyer's understanding of Deaconess work as a holistic ministry within the curriculum of the Chicago Training School which equipped women with nursing, practical domestic skills, as well as knowledge in scripture and theology.

Womanhood was not significantly expanded beyond existing nineteenth century presuppositions of gender through clergymen's perceptions of the ministry of Deaconess nurses. However, the characteristics of ministry indicative of Victorian womanhood embodied by the Deaconess resembled an incarnational model of evangelistic and social ministry after the example of Jesus Christ in the gospels.

> We speak of her, and the Scriptures speak of her, as 'the weaker vessel;' but that very position of humility, that willingness to minister which the Creator has assigned to her by nature, secures to her that quiet, latent, but nevertheless deep and lasting influence which the weaker exerts on the stronger, and which accomplishes such great results.[29]

These Deaconesses achieved results by utilizing their feminine characteristics that complied with ecclesiastical expectations while at the same time persisting in an incarnational style of ministry.

The Methodist Episcopal Deaconess nurse participated in a ministry modeled on the life and teachings of Jesus Christ as contained in New Testament scriptures. "Jesus Christ healed the sick, and, as a Christian Church, we are trying to do the works of Jesus Christ."[30] The Deaconess nurse ministered to both the spiritual and physical needs of the poor and outcast as a response to God's redemptive act in Jesus Christ.

> For the Christian religion taught, with strong stress and emphasis, the sacredness of human life, its transcendent worth and value, no matter how degraded or crippled or weak or apparently unimportant, the pauper, the slave, the child, the suffering and the sick. From that vivid sense of

value of human life there came the disposition to minister to its needs not only spiritual, but physical.[31]

The impetus of the Deaconess nurses' ministry and its dialectic character is further articulated in the same submission, "although charity originated in religion, charity is not religion. Religion is the cause, charity is the effect. And the church should not separate them."[32] The Methodist Episcopal Deaconess nurse is described as ministering "to the temporal with the consciousness of the eternal."[33]

The Deaconess nurse, granted admittance to the homes of the sick as caregiver, attained an unusual level of intimacy with those whom she served. Intimacy was considered more available to women than to men such that the Deaconess could more effectively provide an uincarnational ministry as a result of the imposition of appropriate gender roles.

> The experiences of a sufferer, of whatever kind, are very full of interest to herself, and as there is always a possibility that they may end in death they border upon 'eternal realities' and awaken feeling and inquiry. The proud heart that stoutly resists near approach in health often yields like a little child's in sickness, and the nurse that has been called to minister to a poor body will often find her mission ends in giving counsel, sympathy and prayer.[34]

The Deaconess nurse in her privileged role as physical caregiver gained the trust of her patients and most often received the opportunity to serve as spiritual caregiver as well. The Deaconess nurse was seen as peculiarly suited for this dual role in comparison with both the physician and occasional visitor.[35] "We cannot effectively carry the Gospel to such people unless we take with it the love that is ready to help in time of need, whatever the need may be."[36]

In accord with the understanding of many of those connected with the Deaconess movement, male clergy and female participants, women's gifts of empathy and nurture contributed strength to her role as Deaconess. Through her ministry of compassion the Deaconess utilized those characteristics considered to be weak within the nineteenth century feminine construct to provide an incarnational ministry after the example of Jesus Christ. The Deaconesses although confined in many ways, managed to stretch the imposed gender boundaries to minister to persons physically and spiritually broken in bold gestures that imitated the ministry of Jesus Christ described in scripture.

Conclusion

Lucy Rider Meyer's balanced emphases of social service with evangelism manifested in the ministry of the Methodist Episcopal Deaconess is characteristic of its Wesleyan roots and in the precedent of John Wesley's advocacy of Deaconess work and the role of sick visitor. Meyer's dual approach to Deaconess ministry is consistent with Wesley's practice of dialectic, holding together social service with evangelism. The Methodist Episcopal Deaconess movement in general and the role of the Deaconess nurse in particular point towards Meyer's profound contribution to late nineteenth century church and society in the midst of a stormy theological and social climate. The Methodist Episcopal Deaconesses led by Meyer, although bound by societal and ecclesiastic limitations regarding gender roles, ministered to the physically and spiritually broken as incarnational models of Jesus Christ's healing love in the world.

NOTES

[1]Mary Agnes Dougherty, *The Methodist Deaconess, 1885-1919: A Study in Religious Feminism*, (University of California at Davis: unpublished Ph.D. dissertation 1979), 122.

[2]See Earl Kent Brown, *Women of Mr. Wesley's Methodism*, (New York: Edwin Mellen Press, 1983) and Paul Chilcote, *John Wesley and the Women Preachers of Early Methodism*, (Metuchen, NJ: The Scarecrow Press, Inc., 1991) *and She Offered Them Christ*, (Nashville, TN: Abingdon Press, 1993).

[3]Paul Chilcote, *John Wesley and the Women Preachers of Early Methodism*, (Metuchen, NJ: The Scarecrow Press, Inc., 1991), 22; Thomas Deacon, "The Ordination of Deaconesses," *Compleat Collection of Devotions, Both Publick and Private*, (London: n.p., 1734), 240-246. However, Wesley's journals refrain from using the title Deaconess to directly refer to women engaging in Deaconess work most likely as a result of the very strong anti-Roman Catholic sentiment that eventually partially contributed to his hasty departure from Georgia. Campbell, Chilcote and Baker each state that no definitive reference demonstrating Wesley's use of the language of Deaconess to specifically name women he describes as participating in Deaconess work exists within the primary material. Ted Campbell, *John Wesley and Christian Antiquity*, (Nashville, TN: Kingswood Books, 1991), 34, 36, 74, 94-95; Patrick Tailfer, *True and Historical Narrative of the Colony of Georgia*, (Charleston: n.p., 1741) cited in Paul Chilcote, *John Wesley and the Women Preachers of Early Methodism*, (Metuchen, NJ: The Scarecrow Press, Inc., 1991), 22, 40; *Journal*

I. 272, 276, 314, 320; Robert Hows parish clerk, *Journal* I. 320, 326, 340, 343, 355, 357, 359, 363, 364, 387;cf. VIII. 309, 312, 313, and Coulter, *Settlers*, 24; Margaret Bovey later Mrs. James Burnside, *Journal* I. 240-6, 272, 276, 314, 329, 337, and Coulter, *Settlers*, 65,66, which omits the younger sister Rebecca; Mrs. Robert Gilbert, *Journal* I. 274, 279, 319, 320, 355, 370, and Coulter, Settlers, op cit., 75; Mrs. Mary Vanderplanck, *Journal* I. 243, 343, 387, Coulter, Settlers, op.cit. p. 65 cited in Frank Baker, *John Wesley and the Church of England*, (Nashville: Abingdon Press, 1970), 45, 51, 355.

[4]Rupert Davies, ed., *The Works of John Wesley*, Volume 9, (Nashville, TN: Abingdon Press, 1989), p. 274.

[5]William Law, *A Serious Call to a Devout and Holy Life*, (Philadelphia: Westminster Press, n.d.), 54-55.

[6]James Logan, "The Evangelistic Imperative: A Wesleyan Perspective," in *Theology and Evangelism in the Wesleyan Heritage*, ed. James Logan, (Nashville, Kingswood books, 1994), 20.

[7]"Evangelism and--," *Deaconess Advocate*, (November 1908), 9. David Moberg, *The Great Reversal*, (Philadelphia: A Holman Book, 1977), 14ff. Susan Hill Lindley, *You have Stept Out of Your Place: A History of Women and Religion in America*, (Louisville: Westminster John Knox Press, 1996), 145.

[8]"Evangelism and--," *Deaconess Advocate*, (November 1908), 9.

[9]Timothy Smith, *Revivalism and the Social Order*, (Nashville, TN: Abingdon Press, 1957), 135-178; Jean Miller Schmidt, "Reexamining the Public/Private Split: Reforming the Continent and Spreading Scriptural Holiness," in *Perspectives on American Methodism: Interpretive Essays*, Russell Richey, Kenneth Rowe, and Jean Miller Schmidt, eds., (Nashville, TN: Kingswood Books, 1993), 229, 235-240; see also Jean Miller Schmidt, *Souls or the Social Order*, (Brooklyn, NY: Carlson Publishing, Inc., 1991), 51-130.

[10]Jean Miller Schmidt, *Souls or the Social Order*, (Brooklyn, NY: Carlson Publishing, Inc., 1991), xiii-xiv; quoting Martin Marty. Schmidt's text includes a revision of her Ph.D. dissertation, University of Chicago, completed in 1969.

[11]Jean Miller Schmidt, *Souls or the Social Order*, (Brooklyn, NY: Carlson Publishing, Inc., 1991), 52. According to Schmidt, "the term social Christianity was used in the late nineteenth century to refer to all attempts to find Christian solutions to social problems."

[12] "Kinds of Work," *Deaconess Advocate*, (December 1904), 9; see also *The Message and Deaconess World*, (January 1893), 14; (February 1893), 12; (March 1893), 5; *The Message and Deaconess Advocate*, (November 1896), 3, 10-11; (January 1897), 9; (February 1897), 10; (February 1898), 1.

[13]Mary Agnes Dougherty cites *The Message*, (November, 1889), 7 in her *The Methodist Deaconess, 1885-1919: A Study in Religious Feminism*, (University of California at Davis: unpublished Ph.D. dissertation 1979), 122; According to Dougherty, "In 1889, *The Message* defined evangelization as 'bringing the gospel into contact with unsaved souls.' The point was emphasized that 'the church of God is responsible not for conversion but only for contact.'" Such a definition of evangelization has basis in biblical exegesis and support of scholars in the field of the theology and practice of evangelism.

[14]Shailer Mathews, *The Individual and the Social Gospel*, (New York: The Presbyterian Department of Missionary Education, 1914), 83; also cited in Donald Gorrell, *The Age of Social Responsibility The Social Gospel in the Progressive Era 1900-1920*, (Macon, Georgia: Mercer University Press, 1988), 231, 62; Doug Strong offers an alternative and possibly later reference to Shailer Mathews as closer to radical modernism in *They Walked in the Spirit: Personal Faith and Social Action in America*, (Louisville, KY: Westminster John Knox Press, 1997), xxxiv.

[15]Mary Agnes Dougherty, *The Methodist Deaconess, 1885-1919: A Study in Religious Feminism*, (University of California, Davis, unpublished Ph.D. dissertation, 1979), 20, 122. Dougherty does not consider the partnership of evangelistic and social ministries during the nineteenth century when she claims, "The deaconess movement's place among the earliest exponents of the social gospel hinged on its advocacy of social service over evangelization."

[16]Winifred Chappell, "The Deaconess and Social Service," *Deaconess Advocate*, (January 1912), 7. Meyer's position of maintaining social service with evangelization most likely finds basis in the influence of Shailer Mathews as Meyer's instructor, for example Shailer Mathews, *The Individual and the Social Gospel*,

(New York: The Presbyterian Department of Missionary Education, 1914).

[17]Lucy Rider Meyer, "The Mother in the Church," *Methodist Review*, (New York: September-October 1901), 6-8.

[18]Robert T. Handy, ed., *The Social Gospel in America 1870-1920*, (New York: Oxford University Press, 1966), 261; "After the war, the social gospel moved in several divergent directions, none of which would probably have had Rauschenbusch's entire approval. As the synthesis of personal religion and social concern, which had been so important to him, proved more and more difficult to maintain, the tendency of the social gospel (along with much liberal theology in the 1920's) was toward humanism."

[19]Lucy Rider Meyer, "Deaconesses and the Need," *The Message* (September 1890), 9.

[20]*Journal of the General Conference, Methodist Episcopal Church*, Bishop Andrews, et.al., eds., (New York: Hunt and Eaton, 1896), 365.

[21]*Journal of the General Conference, Methodist Episcopal Church*, Bishop Merrill, et.al., eds., (New York: Phillips and Hunt, 1888), 435.

[22]A. Spaeth, D.D., "Deaconesses and the Sick," 11.

[23]"Our Hospital," *The Message*, (September/October 1888), 2.

[24]"Deaconesses and Methodist Hospitals," *The Message and Deaconess Advocate*, (May 1900), 8. Only two hospitals were founded in Methodism between 1880 and 1890.

[25]Ibid. According to Mrs. Mary B. Willard, "The German Deaconess," *New York Christian Advocate*, (May 3, 1888), 2.

[26]Florence Parker, "History of Nurses' Class," *The Message*,
(June 1891), 5.

[27]Anna Parker, "The Work of the Deaconess in Hospitals," *The Message and Deaconess Advocate*, (December 1894), 4.

[28]Bishop Warren, "Christ and the Deaconess," *The Message and Deaconess Advocate*, (February 1900), 8.

[29]A. Spaeth, D.D., "Deaconesses and the Sick," 11. See Alex Owen, *The Darkened Room*, (London: Virago Press, 1989); Owen's historical and theological account of nineteenth century female Spiritualists emphasizes woman's propensity for effectiveness as a result of her weaker state.

[30]David H. Greer, "Why Heal the Sick," *The Message and Deaconess Advocate*, (May 1901), 10.

[31]Ibid.

[32]Ibid.

[33]Ibid.

[34]Isabella Thoburn, "Deaconess' Work Among the Sick," *The Message*, (March 1888), 3.

[35]Ibid.

[36]Isabella Thoburn, "Work of the Deaconesses," *The Message*, (May 1888), 5.

Contagion Christians and Resident Clones: Discernment and Power in the Marketplace of Ministry

Dean G. Blevins

Times are hard for some in the marketplace of Christian ministry. Not that there aren't opportunities for faithful ministry, but it seems that certain congregations appear less than faithful for the sake of the Kingdom of God. Part of the problem lies in discerning the strengths and limits of approaches when reduced to "commodity" ministry shopping. Contemporary strategies for engagement and formation in the Church are besieged by a host of poor interpretations and destructive applications. Much of this malaise is due to a consumer mentality that often overlooks the depth of understanding needed to fully nuance ministry. Two "powerful" contemporary movements are often obscured due to lack of discernment in just how power can be misused in these selfsame movements.

Setting the Stage

Two movements have captured the imagination of ministers and congregations nationally. The first movement, the Contagious Christian, models its strategy from Bill Hybel's Willow Creek Community Church and focuses on a Christian ministry of engagement and evangelism to an often broken, benign and seeking society.[1] The second movement, Resident Aliens, finds its intellectual center around such writers as Stanley Hauerwas, William Willimon, Rodney Clapp, and John Westerhoff.[2] These theorists call for an intentional ministry of formation in a perceived hostile social environment of late modernity. Truthfully any attempt to compare the two movements might be more than a formidable venture. Both movements rely upon particular views of ministry whose assumptions appear both compelling yet incommensurable. The purpose of this exercise is not to engage in a comparative study of the movements (though comparisons and critiques will inevitably arise since the movements already exist in tension with each other), but to expose the weaknesses inherent in a superficial reading of either movement that neglects real issues of power in ministry. Two anecdotal experiences illustrate the implications of each movement.

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In a Christian education class a novice minister presents a philosophy of ministry. The suggested formative practices are formidable, comprehensive and anchored deeply within the congregation, but tend to be uniformly focused upon mature Christian adults with rather sophisticated intellectual capabilities. Interestingly these selfsame adults are collectively portrayed as spiritual illiterates. With passion the student elaborates a decidedly top-down vision of ministry, with pastor dictating the shape of every level of educational ministry. When questioned by the class on how the student would deal with visitors or others struggling with the way the ministry is designed the student replies that they can follow the direction of the church or "to hell with them." When questioned by the professor why pastors should ever feel comfortable pronouncing anathema upon their own parishioners the student beats hasty retreat, yet acknowledges that the Resident Alien philosophy of ministry presented leaves no option except excommunication to deal with people that are uncomfortable with the agenda of the pastor.

In a Sunday morning address at the dawn of the new millennium the pastor elects this momentous day to exhort the congregation to become Contagious Christians and move beyond their comfort zone of mingling just with parishioners. As an example of a passionate desire to reach the "up-and-out" community, the pastor explains to this inner-city congregation the decision to move to a decidedly upper-class suburb a full thirty-minute drive from the church. It is hard to identify with the wealthy but someone has to. As an example of a truly Contagious Christian mindset the pastor recounts the recent decision to enter a community golf tournament conducted on the golf course directly behind the home. With passion the pastor describes to this tee-totaling congregation the obstacles to witnessing, occasional profanity and the heavy use of alcohol. However, the pastor does take time to admit, twice, how a good stiff drink probably would have been good for a case of the golfing "yips."

As humorous as these stories may seem they are also disconcerting, and they are true. In both cases the comparative merits of the Resident Alien and Contagious Christian Movements are not at issue since both are so grossly misrepresented. The real problem is how either movement could be so misunderstood by those called to practice responsible, measured, ministry. One way to explore each heretical interpretation is through the rubric of power. This is not to imply that power is in some way a more important standard than the gospel (nor to imply that power exists in any way outside God). Power, understood working within God's governance, is peculiarly appropriate since it often describes the human condition and the necessity of faithful stewardship.[3] In both cases the lack of discernment of the wise stewardship of power results in two parodies of Christian ministry: Contagion Christians

and Resident Clones. These parodies illustrate the danger of a consumer approach that does not exercise careful discernment in the implementation of Christian ministry.

After the limitations are exposed the paper concludes with recommendations to utilize these and other disparate movements for the sake of transformation. From the perspective of my own Wesleyan tradition there is a need to affirm transformative power both for engaging the larger culture and for forming Christian community. This dual movement may be defined biblically and historically (in Wesley's mission) for we can only engage the culture as Christians; however, we can only understand the Christian community in light of the oblation of Christ who "engaged" culture for our behalf. The Wesleyan call to discern legitimate strategies is also a part of Wesley's practice and method.[4] The challenge is to develop some criteria by which discernment can be exercised. This article is an extension of an earlier work that moves to suggest criteria based upon narrative moral theology, ritual studies and critical pedagogy.[5] While drawing upon earlier work, this paper is designed to advance a new, constructive method for future ministry decisions.

Contagion Christians

The current evangelistic movement, the Contagious Christian, is at its heart an honest desire to engage non-believers for the sake of conversion. The primary assumption within this movement is that the love of God "infects" Christians to such a degree that they in turn can influence, pass along and infect with the same love. The authors of this movement believe that not only will new converts enter the Kingdom of Heaven but existing members will be strengthened in their beliefs through the engagement.[6] Often overlooked are the potential "costs" to being a contagious Christian: preparation, time & money, threat of embarrassment and a complicated life. Their ministry "formula" calls for "highly potent" Christians in "close proximity" to unreached people to "communicate clearly" for maximum impact in the Kingdom.[7] While attention is given to personal spiritual preparedness (primarily in compassionate and sacrificial dispositions), most of the rest of the movement is focused on the effective means of communication. Implicit is the belief that the gospel in some way is transmitted and becomes powerfully transformative through clear communication. Overlooked is the possibility that such communication is two-way, and that the social culture is equally powerful.

Power has been a chief topic of feminist theorists, including Christian feminists, for a number of years.[8] Christian feminists have long taught that power may be misused both through coercive behavior and self-deprecating behavior. Noting that the imbalance of power lies at the root of humanity's sin and punishment, such

studies reveal that sin is the loss of responsibility and self-empowerment as well as that of pride and domination.[9] While traditional notions of sin include the self-pride, feminists have noted that it is equally "sinful" to sacrifice self-worth and self-identity in a submissiveness that is not Christ-like.[10]

Christians can deprecate or sacrifice their own credibility as they succumb to cultural pressure outside the Church, forfeiting any ecclesial power for transformation. While acknowledging a servanthood embedded in the Christian tradition, this self-deprecating notion of engagement mitigates against Christian identity. Occasionally Contagious Christians superficially describe culture as "lost" but also imply that it is quite benign in its influence. This self-deception of the "good-but-misguided" society represents a surface understanding and introduces a fatal flaw in the movement. The gospel, rather than a subversive process, is often perceived in an abstracted or encapsulated form that is both enticing and palatable. Like the Potato Chip commercials of the past (with the motto: "bet you can't eat just one"), Contagious Christians believe that persons will be attracted and ultimately satiated by the intrinsic "tastiness" of the gospel. The gospel does not makes claims, but in the spirit of submissive servanthood, serves and ultimately entices persons. Unfortunately the seduction of the dominant culture is also at work in the dialogue and often subverts not only the gospel but also the messenger.

Ministers who misinterpret this form of engagement defeat the claims of the gospel message, allowing the dominant culture to dictate the conversation and ultimately, in the name of servanthood, obliterate the true purpose of the Christian engagement. There are times when Contagious Christians "catch" the disease of those they seek to convert. In missionary terms Christians may indeed "go native' and adopt not only the custom but the ideology of the dominant culture. Under the rubric of servanthood many of these Christians justify their new behaviors and ideologies and seek to encourage others to do likewise. In this sense they become "Contagion" within the community as they both succumb to the power of the dominant culture and encourage other Christians to follow their example. Often their argument is shaped in the language of servanthood and a muddled notion of power. In the language of Resident Aliens, the gospel looses power, embedded in a Constantinian captivity that dis-empowers believers and negates any possibility of Christian conversion.[11]

Discerning when such tendencies might occur will be discussed later but it is important to note that the Resident Alien movement has already included a number of important "clues" to avoiding this particular distortion. The Resident Alien movement, however, is also susceptible to misunderstanding and abusing power. The strengths and potential dangers are worth equal consideration.

Resident Clones

The current formative movement, Resident Aliens, faces a similar challenge. A surface understanding of this approach to ministry risks the possibility of Christians exercising coercive measures as they succumb to cultural pressure within the Church (abusing its power for transformation). Resident Aliens are primarily concerned with using a formative power internally to assimilate the individual, primarily through liturgy and other distinctly Christian practices, into the worldview and ethos of a community grounded in the "sameness" of the gospel story.[12] This formative process is framed against a backdrop of militancy that views the broader social culture as threatening to Christian existence. Christians are called to live authentically as their leaders direct the church in "practicing the faith" through faithful worship and catechesis.[13] Since culture is seen primarily as hostile, leadership invests considerable effort reflecting critically on those forces outside the congregation that might corrupt authentic catechesis via cultural accommodation (the plight of Contagion Christians). There are suggestions, however, that this movement is not as adept at discerning abuses from within that might arise when practices, leadership and power intersect.

Henry Giroux, a critical educational philosopher, has studied the relationship between culture, power, and the institution of public schools.[14] Giroux, often suspicious of society's abuse of children and educators, critiques common culture in a fashion that resonates with the efforts of Resident Aliens. Giroux is primarily concerned with discerning the flow of power through social discourse in society.[15] Giroux, however, is also deeply suspicious of the power of institutions (schools or churches) to abuse power in relating to persons within their "borders." Giroux's premise is that power is often "re-mapped" when the terrain of relationships are re-configured.[16] For instance, a professor who feels "powerless" in light of interchanges with administrators can actually be quite powerful (a feudal lord) in the local classroom. Church leadership that seems "powerless" in relationship to other broad institutions (like media or government) can actually be quite powerful in more intimate settings including their own church. Giroux calls for a pedagogy that teaches leaders to critically reflect upon the potential abuse of power when they move from one terrain to another so that persons (students or parishioners) are not victimized in the transition. An illustration may be that of "shouting in the wind." Persons who are forced to shout to be heard above a strong wind outside often speak quite loudly when they first enter a home, much to the surprise of their listeners. The degree of volume becomes more noticeable and "painful" when the relationship is most intimate. Picture the outcome of an intimate lover entering a home (out of a high wind) and then shouting rather than whispering in their lover's ear. Giroux's argument leaves a caution that critical reflection must be focused inward on the life of the church as well as outward on cultural influences.

Resident Alien communities should not only engage in formation but also in discernment to check the validity of their assertions. Giroux assumes that not all claims of all particular cultures or communities are equally valid.[17] Any community that perceives itself on the margins may in another configuration of power and difference be "remapped" so that it occupies the center of hegemonic control. While leadership might understand the Christian congregation as the churches "on the margins," it still exercises considerable power within its own community. Faith communities need to be wary of those leaders who call the church to a particular stance against society that guarantees identity but also excludes dissident members from within the community. Identity formation relies not only on an enculturation into a community anchored in a particular history and social construction of the gospel. Communities must be willing to explore their collective identity through the continual process of transformation and change.[18] Giroux challenges Resident Clones to reflect how individuals might participate in shaping the formative process and interpreting the overall understanding of the Christian faith for the current society, "traditioning" the faith tradition.[19]

Resident Aliens contend that authentic catechesis includes critical reflection (indeed the gospel would demand it). The movement would challenge the idea that Christian leadership would coerce the very community they lead. Understanding catechesis as critical discernment of the practices of the church as well as that of the world, however, is not a large part of the movement's focus. The movement needs a formational process whereby educators and pastoral theologians name their own social location and the potential of privilege that comes with it as they assume the roles of ritual specialists.

Both Contagion Christians and Resident Clones reveal the dangers of mis-applying theories of ministry and overlooking key considerations of power in ministry. There may be strategies to help Christian leaders to discern the excesses of either ministry approach and thus "reconcile" ministry before there are negative outcomes. Understanding the role of ritual to both empower and coerce might be one significant strategy for discernment. Recognizing narrative claims to exactness and narrative consistency of character might also reveal a tendency to misidentify or ignore key cautions imbedded in any ministry approach including these two ministry forms.

Clues to Discernment

If we take seriously the possibility of "Contagion Christians" or "Resident Clones" how would we "discern" their presence? There are at least three "clues" that might help communities distinguish between the two approaches. The first clue, from narrative theory, might challenge the "exactness" of the claims of the Contagion or Clone with that of the gospel story. A second clue, from ritual practice, might question how any Contagion or Clone might use their knowledge of practices for ritual empowerment or ritual mastery. A final clue comes direct from the character of persons who claim Contagious Christian or Resident Alien status anchored in the Biblical character of Paul.

The Claim to Exactness

Roger Betsworth assists in developing the first clue through master narratives in U.S. culture.[20] Even when combating Constantinianism, persons still engage and sometimes tacitly draw upon master narratives embedded in those same cultures. Betsworth details certain major American narratives (Biblical Story, Gospel of Success, Story of Well-Being and The Mission of America) and those often on the "outside" of these narratives. With each of these "narratives" also come "cover stories" or mini-stories that are offered to cover up self-deceptions and painful inconsistencies in the meta-narrative themselves. For instance, in the gospel of success the meta-narrative asserts that all of reality can be reduced to simple propositions (seven easy steps or five basic principles) that, if done faithfully and competitively, will guarantee success. This is the primary assumption of most infomercials and financial success gurus. Buy my plan, work hard, and you will be successful. The cover-story then asserts that if the person *is not* successful, it is not the fault of the meta-narrative, but the fault of the person who either did not reduce the complexity of life "correctly" or else is just plain lazy.[21]

Betsworth finally offers a critique by which to assess each meta-narrative's validity. Betsworth, drawing upon Elizabeth Sewell, Michael Polayni and Stephen Crites, notes that the key difference between the Biblical story and other master narratives is the difference between heuristic and "exact" metaphors. Other master narratives claim that theirs is an "exact" portrayal of the way the world "is" to "be" (i.e. their description of "reality" is entirely correct.) There is no room for the possibility of self-deception, the acknowledgement of a possible "cover story" that masks the inconsistencies of their meta-narrative. The Biblical Story, according to Betsworth, is not all that "exact" in its claims. Betsworth does not mean that the Bible is not true, but that the Bible names various cover stories as a part of its narrative. The Biblical story includes the

possibility of self-deception (sin if you will), which should caution any interpretation of ministry.[22]

In discerning the tendency of Contagion Christians or Resident Clones one might then ask how their interpretation of the Gospel claims a model that denies the possibility of a cover-story. If persons argue that their interpretation is the only true or "exact" representation of the Bible or biblical practice then they are guilty of arguing for something the Bible itself (if Betsworth is correct) does not claim, the inability to be self-deceived. Betsworth seems to echo a concern of "the Protestant principle" but tempered with a sense of modesty or humility[23]. Ministers may be passionate about their approach to ministry but always with a modest sense that their interpretation is not the same as special revelation. An humble passion leaves the possibility of that all human efforts may be marked by the same human condition as that revealed in scripture. This form of modesty may also allow leaders to practice a form of hospitality that allows differing ideas to be received before they are critiqued.[24] Any Contagion Christian or Resident Clone unable to accept the limitations of their own perspective or attend to the potential of a "strange" idea, even when the Bible cautions against such triumphalism and encourages hospitality, betrays a sense of self-deception.

Practices as Ritual Mastery

Resident Aliens and Contagion Christians, by necessity, are concerned with practices, particular acts that engage society or form and shape Christians. In a sense, all practices in the church, from specific practices in worship to the way Church committees gather, have the capacity to be ritual-like.[25] Rituals, following Catherine Bell, are those practices "that construct particular types of meanings and values in specific ways."[26] Bell, however, believes that no one ritual practice exists alone but is actually part of a larger economy of practices. Bell writes,

> It is usually one ceremony among many in the larger ritual life of a person or community, one gesture among a multitude of gestures both sacred and profane, one embodiment among others of traditions of behavior down from one generation to another. In other words, for each and every ritual, there is a thick context of social customs, historical practices, and day-to-day routines that, in addition to the unique factors at work in any given moment in time and space, influence whether or how a ritual action is performed.[27]

Any one practice in the church (worship, evangelism, polity, etc.) is influenced by the "thick context," which surrounds that particular practice.

The actual mastery of ritualized practices creates a type of embodied knowing where ritual influences other situations in life by making them "more coherent with the values of the ritualizing schemes."[28] As persons participate in the liturgy they gain a form of ritual mastery that begins to interpret the rest of life situations in light of these practices. The corporate actions provide a new perception of the world. Persons are then "empowered" through their actions not only in their accomplishment of the liturgy but also in their ability to interpret other actions in life in relation to the Eucharist itself. To participate in the liturgy and gain a sense of mastery is to see oneself and one's world differently. Again, there could be a number of practices that may be understood as ritualistic. Prayer is modeled and practiced in a particular way. Specific approaches to Bible study are encouraged. Certain expressions of community are practiced regularly, from potlucks to funerals. These collective practices possess the ability to communicate the meaning of the relationship between God and humanity. When these practices reveal both the presence of God and the promise of the future, they mirror the overall intent of the Eucharist. Christian religious pedagogy may also assume ritual-like practices within communities[29]. Bell argues that any ritualization is focused upon the telos of the new person who should emerge or upon the new consensus of values and behaviors that should shape the community, often while ignoring the very processes that may enhance or subvert this goal.[30] If Bell's assessment is accurate, liturgy is potentially redemptive even when done poorly.

Contagion Christians tend to ignore both the "thick context" that influence practices while also demeaning specific rituals that are crucial in shaping and empowering Christians in the church. By adopting new practices while de-emphasizing "traditional" Christian rituals (prayer, scripture, sacraments and other Christian actions), they rob the community of a particular sense of practice. Christians who no longer practice the faith not only "forget" their heritage (amnesia versus anamnesis) they also experience a form of disempowerment when they are removed from the very actions that shape their narrative faith. In addition new practices, new modes of engagement cannot be totally "de-contextualized" from the cultural world that shaped them.

While Christian practices are crucial, as Resident Aliens rightly argue, they are not without dangers. Resident Aliens have long argued for particular Christian practices and seek to establish many of them with intensity, similar to rituals. The danger resides in how leaders assert particular expertise in these same practices. This would be particularly evident for those leaders who are claiming ritual mastery in some function of the church. Ritual, in this sense, would be broadly conceived. Catherine Bell has noted that a number of functions within any community can become rituals as they integrate action and cultural meaning for that community. For a church then, rituals may be associated with liturgical forms, managerial styles, pedagogical preference or approaches to theology; any practice that the local church deems "meaningful" for its life. As rituals gain their own tradition, they also tend to stratify social roles, often creating one social class of ritual specialists who articulate and dictate the use of these rituals.[31] In this case ritual specialists might be those who claim expertise in a specific worship style, or management approach, or pedagogical practice that they claim is exclusively the "best" form for their community. Bell notes that rituals may be used for empowering communities to help them resist those forces that threaten them from the broader society, or ritual specialists may use practices to manipulate communities that created these practices.[32]

Bell's critique of rituals utilized for the sake of hegemonic control should be considered as a necessary caution. Aspiring ritual masters too often propose a particular liturgy. These same masters may use their expertise to control the actual practice of the ritual. The key question become whether the practices are being used to empower persons for the sake of the gospel or for the elevation of a few select "Resident Clones" as ritual masters. Using this information, Giroux would caution faith communities to be wary of those leaders who call the church to a particular stance against society and then also claim to offer a particular set of identified practices that will guarantee that stance. Giroux would caution us to examine closely our "Resident Alien" leadership, usually understood as courageously facing the hostile forces outside the church, when they are "remapped" as ritual specialists within the church. In this circumstance our "Resident Aliens" may actually be "Resident Clones," hoping to use their "specialty" to manipulate power within an unreflective community of faith.

Transformative Ministry and Christian Character: A Final "Clue"

To this point the argument follows the following line of thought. The Contagious Christian movement may be a valid movement that challenges Christians to become deeply engaged for the sake of Christian evangelism. The "Resident Alien" movement may also provide a valid approach that which seeks to "form" or shape authentic Christians in light of the dominant, Constantinian, influence of American culture. There are, however, the danger of "shadow" movements of deprecation or domination best described as "Contagion Christians" or "Resident Clones." The challenge of discerning claims to exactness or the appropriate use of rituals provides windows into the true nature of those who advocate such

positions. Any minister is susceptible to these potential problems and must be quite cautious in how he or she may engage or "form" others toward these tendencies. It is this observation that provides a third clue to discernment *and* transformative ministry.

Having reviewed the potential strengths and limitations of the earlier movements there is a seductive tendency to offer a third option that synthesizes the best of both movements into an alternative "transformative" ministry. Such an approach would deny the true differences that undergird each movement. Instead, transformative ministry can lie at heart of any credible and faithful approach where ministers are willing to be formed by the very gospel practices they also advocate. Persons who engage in such practices are also shaped by the practices themselves. This leads to the final "clue" for discerning authentic, transformative, ministry from counterfeits.

All ministers run the risk of revealing brief tendencies or momentary inconsistencies antithetical to the intent of ministry. There are times, however, when tendencies become perpetuating realities. When ministers consistently exhibit behaviors inconsistent with the intent the gospel some other formative process, some constellation of practices, are at work. Are there criteria that might help ministers understand a persistent problem? There might be one other indicator, from within the Biblical narrative, to help discern the difference. That indication is the evidence of transformative power evidenced in a manifestation of Christian character. Transformative ministry is a form of power that reconciles, invigorates and empowers persons to live lives of Christian character and ministry. Power reconciled becomes the extension of God's transformative ministry.[33] Character determines a general inclination to be a part of this extension.

In both movements personal character provides either a motivation for outreach or an outcome of participation in Christian community. Without a lengthy discussion of the social construction of the self, there seems to be a general consensus that what determines personality is not the "quirks" of each individual (personality types, "strengths," or temperaments) but the quality of the community and personal practices that engage and form lives. The window of personhood reveals the character of the community. If Resident Aliens or Contagious Christians truly believe what they say, their own character should mirror to some extent (within the bounds of humanity) the very outcome they are advocating: faithful discipleship or passionate care for others. Character (one might well use the term holiness) indicates more than a decision to live according to the standards one professes; character embodies those standards in daily life. One final act to discern any form of abuse asks how the avowed ministry transforms the practitioner as well as recipient.

In short, transformative ministry includes specific practices that bind minister, community, practice and strategies together. In a period where the combination of character and practice make many ministers skittish (lest the specter of legalism be raised), the need to advocate formation shaped through continual discernment is crucial. There is no one "exact" image of ministerial character and its virtue is not subject to ritual mastery. In light of these "seductions" there is constant need for discernment in the midst of engagement, less the gospel-shaped life also be reduced to commodity. But there is some relationship between calling people to embrace practices of gospel and allowing that same gospel to invade and shape ministerial practice. Transformative ministry must include the ability to discern the act and evidence of transformation. Any ministry must intentionally include the very forms of discernment offered in a critical and a constructive manner.

There is no mythical "third way" that transcends the movements presented, though there may yet be new approaches that are more faithful in formation or more compelling in engagement. What makes ministry transformative may occur in either movement. What is needed is the vigilance of discernment in the midst of the practices themselves. The approach detailed in exposing Contagion and Clone should offer a strategy to discern if any approach is truly transformative rather than self-deprecating (one abuse of power) or coercive (the other abuse of power). Cultivating practices that include the best of both Resident Aliens and Contagious Christians may be equally beneficial. However, one must be cautious in any simple synthesis since the two approaches are quite different in their assumptions and practices. At best there may be strategies within each movement that offer "clues" to making both more transformative. Cultivating an authentic, transformative, power for ministry that reflects Christian character might consider the following capacities.

- The ability to practice humility and so resist an internal sense of exactitude by recognizing the biblical narrative's witness toward misuse.

- The ability to practice hospitality so that the perspective of the "outsider" or "stranger" always includes the possibility of affirmation or critique which subverts any sense of exactness.

- The ability to provide for ritual empowerment (true liturgy) versus harboring ritual mastery (liturgical separation and hierarchy).

- The ability to allow their own lives to be transformed by the very practices they encourage.

Ultimately one may well be called to "settle" on one approach in rejection of the other. The history of the church already reveals the ebb and flow of such decisions. Neither approach suffices if dispensed and consumed as a commodity for consumption's sake or for control. Transformative power becomes a reality as ministers live in the balance of faithful discernment and formative empowerment. The result is neither Contagion or Clone, but the Kingdom of God.

I opened by saying that times were hard in the "marketplace" of Christian ministry. A colleague reading an early draft of the paper commented that this is not my normal disposition. I have often said how amazed I am at the grace of God in the midst of human limitations. It is not what the church does well that surprises me but how God often works redemptively regardless, often in spite of, the limitations of the Church. So the possibilities for an "optimism" of grace remain. But for those who see only a marketplace for consumption, a commodity of ideology rather than transformative ministry, the hard task of discernment must be exercised. If not, their marketplace, and the communities they serve, will undoubtedly see "hard times."

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Entering the World of Unchurched Xers

Patrick Mays

Alise grew up in a family that regularly attended a non-denominational evangelical church. She questioned many of the things she was "forced" to learn at church, but she did not have an outlet to discuss her doubts. Her existential moment occurred when she was the victim of a severe car accident. This was the tragic incident, she believed, that her family and friends had prayed would bring her back to God. She recovered without God, and she has never returned.

As a young adult, Alise pursues an active spiritual life "on my own terms, relying on my quiet conscience." Organized religion plays little, if any, role. What would have to happen for her to go to church? "I would have to encounter a church with similar ideas like mine." Could a church do something to reach someone like Alise? "I don't think they can. They don't believe like I do, and neither of us should change. What they believe is not wrong, but it's not right for me."

Getting a Handle on Unchurched Xers

Alise represents what many call Generation X. Born from 1961 to 1981, these "Xers" constitute the young adult population of America today. The problem for the church is that many Xers, like Alise, express similar attitudes toward the church. For example, Barna Research Online (2000[1]) reports that Xers are less likely than older adults to attend church services--28% versus 51%.

A number of works appeared in the 1990s attempting to label and describe Generation X.[2] A profile of a spiritual but unchurched generation emerged. As we begin a new century, there is no indication that most churches are reaching Xers with any degree of effectiveness. Xers can find real fulfillment through a maturing relationship with Jesus Christ. The problem is that the instrument through which such a relationship could happen—the church—is experienced by Xers as a source of tension, ambivalence, and irrelevance. This project seeks ways to break through these attitudinal barriers between unchurched Xers and the church. One of the first steps is developing an understanding of the Xer unchurched mentality.

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Studying the Unchurched

After World War II observers of the Western and American religious context began to talk more frequently about the phenomenon of unbelief in society. Some began to speak of a post-Christian era. Fervor about an age of irreligion and unbelief picked up in the 1960s and early 1970s. Sociologists of religion began to focus serious study on the rejection of religion in Western society.[3]

For J. Russell Hale (1980), the motivation to study the "enigma of the unchurched" and its impact on the future of the church resulted in his seminal work, *The Unchurched: Who They Are and Why They Stay Away.* Hale studied six highly unchurched counties in different parts of the United States, interviewing 165 unchurched people. Hale's sociological expertise helped him develop a typology of the unchurched.[4] Viewing reality through unchurched eyes, Hale allowed the unchurched to play the role of a spy, seeing what cannot be observed from the inside. Essentially, the unchurched data turns the church inside out.[5]

Exploring Hale's Unchurched Typology and Its Application to Xers[6]

This section delves into Hale's original unchurched typology, with an emphasis on the current findings based on interviews of unchurched Xers across the country. The data reveals similarities to Hale's work from the 1970s. Also, contrasts and new trends not found in Hale's original study come from specific attention given to Generation X.

The Anti-institutionalists

Hale gave the name, "anti-institutionalists," to those people who are repelled by their perception of "the church's preoccupation with its own self-maintenance."[7] Whether by doctrine, by policy, by political action or inaction, by financial decisions, or by posture toward the world, anti-institutionalists point to some aspect of church governance that turns them away from "true religion."

Interviews revealed a strong anti-institutional bias among unchurched Xers. The bias appeared in two recurring themes. First, some Xers disliked the stands churches took on contemporary social issues. Both liberal and conservative points of view were expressed. For example, Nate, a 25 year old from northern Virginia, expressed concern about homosexual ministers: "Now, I have several friends who are gay, and I don't have a problem with their lifestyle. But, I don't think homosexuals should be ministers. They are supposed to be role models, you know, and, I don't know, it just doesn't seem quite right." In contrast, there is Lisa, who complained about the church's "addressing modern issues with fifteenth century values."

She indicated to me what would have to happen for her to go to church: "I would want better treatment of women, like, liberalizing the anti-abortion stand. I would want to see women as priests. And, I don't think priests should have to be celibate. I have a real problem with the pope—basically, rewrite the whole Catholic religion." Xers are not a monolithic block when it comes to social issues. What most are looking for is a church to express its views forthrightly but without condescension.

A second anti-institutional theme among Xers is a distaste with the way many churches present themselves publicly. Chris, a chemistry major at the University of Washington, summarizes this theme well: "I dislike church because it seems too commercialized. It's all just a song and dance. They seem to have lost the true meaning."

Many unchurched Xers find the church inadequate in its presentation of Christian life. They believe that the church has domesticated the gospel, making it part of a marketing strategy for membership drives. For example, Lynn from Toledo, Ohio dislikes it when churches are "pushy" and "flashy." "Go ahead and be church," she admonishes. Abby, who has a doctorate in sociology, adds, "I don't think churches should recruit. It seems fake." Laura, a sophomore biology major, concurs, "Don't try to sell it [Christianity]. Prove God to me. Make him tangible." Julie pleads, "Don't try to manipulate me with fun and games." Apparently, many Xer anti-institutionalists see the church concentrating more on marketing God rather than making God real in people's everyday lives.

The Boxed-In

The Boxed-In are those who feel confined by church doctrine and/or beliefs on moral and social issues. Hale describes the Boxed-In as being constrained by the dogmatism of a particular denomination, or thwarted from attaining higher personal development, or too independent to let go of their fierce individualism.[8]

Among the unchurched Xers interviewed for this project, the most adamant and vociferous statements came from those who found church to be too confining. Many expressed discomfort with churches and individual Christians who talked about having to believe a certain way. In other words, when it comes to religious beliefs, many Xers are intolerant of intolerance! Boxed-In Xers see the church's truth as one version among many. Many writers and thinkers attribute this to the prevalence of a postmodern worldview. A hallmark theme of postmodernism is relativistic pluralism.[9] Without a unifying worldview, truth, notably religious truth, becomes a relative concept. Many Xers, then, no longer see the church as holding a special place in the arbitration of right belief or

right behavior. Permeating many of the interviews was a rejection of the idea that the church has a corner on the truth market.

Here is a sampling of the chorus of Xer voices who feel the church unnecessarily boxes them in.

> The church should be more open to things outside the norm.
>
> Every religion says it's the best—if you don't believe my way you'll go to hell. It's not realistic.
>
> I don't like it when the church tells you what to believe.
>
> The church's prescribing of morals is not relevant.
>
> I believe in some God—not the church's specific version of God.
>
> I believe in some of the same values as the church, but I don't link my values to the church.
>
> There is too much emphasis by the leaders on how to run my life.

The Boxed-In experience of many Xers drives them away from the church. The Boxed-In perception, sometimes valid and sometimes invalid, is that churches are too narrow for broad-minded people.

The Burned-Out

As the term suggests, the Burned-Out represent people who once stoked the fires of religion but who now feel they have nothing left for the fires to consume. Some feel manipulated or exploited by past church experiences. They gave the church their best, received little in return, and refuse to give any more. Others found church attendance beneficial for a certain period of life, for example in raising children. Now, however, church is an unneeded encumbrance.[10]

Several among the Burned-Out Xers identified with being used or pushed into church activity. As adults, they choose to live life apart from church involvement. Greg, a student at the University of Colorado, described a childhood experience shared by several unchurched Xers. "I never go to church now. My mother use to drag me there. It was a big war. After fourth grade, she gave up."

Sade recalled her childhood growing up in California:

> My mom was Catholic and my dad Muslim. I attended Catholic school though. I think that when all us kids were

> younger that mom and dad went to church for our benefit. I went because I was required to. I did not like the idea that I must go. I don't think I need to be in church, so I no longer go. My parents don't go anymore either.

Most Burned-Out unchurched Xers I interviewed were what Hale called the "light travelers." Church was O.K. for a time, but "the baggage that was once needed is no longer useful."[11] Twenty-one year old Darla from Orange County, California provides insights into this phenomenon: "I remember that in junior high I really became involved in church. We went to a non-denominational church with a large youth group. All my friends went to this church. We did all the youth group stuff like going to summer camp." The main thing that keeps Darla away from church now is "not having the church I grew up in." However, she is not actively looking for a church where she would feel comfortable. For Darla, and many other unchurched Xers, involvement in church was a passing life phase that few seem motivated to reenact.

The Floaters

Floaters are people who for some reason—or for no "real" reason—never sank deep roots into a church community. Hale describes Floaters as an indifferent group who, apparently, have no substantial feelings about church.[12] Floaters tend to be marginal. They come and go easily among various groups, always avoiding any close ties and long-term commitments.

Generation X's seeming inability to take on a viable adult role in society is well-documented, though somewhat mythic.[13] Right or wrong, many older adults perceive that Xers will not grow up. The list of undesirable labels applied to Generation X demonstrates the negativity with which some view this generation. Many Xers mock these derisive attitudes by finding positive alternatives to traditional success through relationships, egalitarian models of leadership, entrepreneurial spirit, and voluntarism.

Even though Xers desire these alternatives, they sometimes find them difficult to attain. In spite of their efforts and desire for sustained adult commitments, Xers typically are unsettled in their adult choices. This is seen in many unchurched Xers' choice to "coast" when it comes to church involvement. Among the unchurched Xers interviewed in this study, there were many apathetic and marginal Floaters. These included guys like Travis, a computer analyst in Virginia, whose level of church commitment rose in accordance to its benefit for his romantic life--"I would go to church if I happen to have a girlfriend who wants to go." Travis continued, "Going to church is a great and moral thing to do." When I asked Travis why he did not go to church, his answer was vague. "I don't know. I haven't really gone since elementary school. Sometimes I'll go here or there. Unfortunately, I just never stick anywhere."

Keith, a business major at the University of Colorado, fits this mold:

> My spiritual life is not real active. It's more like there when I need it. I guess that's because of my upbringing. My parents didn't really push their beliefs on me. They just tried to guide me. We went to a United Methodist Church. Well, we went off and on. For awhile I went to the youth group because I was dating the minister's daughter. Now, work and school keep me busy. It will be there if I need it.

Growing up, Daniel did not take church or religion very seriously. Like many other Xer Floaters, he grew up in a family with divided religious loyalties. His father was Episcopalian, and his mother Methodist. Daniel focused all his energy on his physical body, but he did conjure up one insightful statement about his attitude toward church. "I don't feel a need to go to church. I don't need to reaffirm my need by going to church. I can do it anywhere." Daniel's problem was not that he felt free to "do it anywhere." It was that he was not doing it anywhere.

Over and over again, the interviews identified Floaters among unchurched Xers who dabble in church attendance. They go once in awhile, especially if a friend invites them, but they seem afraid to commit to the larger group. They never become assimilated. Perhaps, this condition is promulgated by their insecure childhood and their ambiguous role in adult society. At any rate, there are many in this generation who are floating on the fringes of the church. They lack the incentive to drop anchor.

The Hedonists

Hale's interview research from the 1970s unearthed a group of unchurched people he called "happy hedonists."[14] Their pursuit of leisure and fun apart from the work-a-day world left no time for spiritual activities. Hedonists see the church as "a poor competitor."

Among the unchurched Xers interviewed for this project, several clearly are what Hale would call "happy hedonists." They range from Brad, who would rather spend time "surfing and experiencing nature," to Bob from Colorado, who feels a bigger draw to mountain biking and skiing than to church. Brad and Bob are representative of many Xers who find fulfillment in the exhilaration of the momentary experience. Often this includes high-risk outdoor activities and "extreme" sports, such as radical skiing, mountain biking, sky surfing, and BASE jumping. Less "extreme" sports, like in-line skating and rock climbing, are the fastest-growing sports in the country.[15]

Risky behavior is not without purpose. It points to the fact that "experience is key," according to Tom Beaudoin,[16] in a typical Xer's spiritual quest. He develops a thesis that Xers pursue spirituality through personal sensual experiences that come from immersing into pop culture. He insists that Xers experience God's grace in this "pop culture sacramentality."

In this light Beaudoin and Kevin Ford,[17] interestingly, push the idea beyond the world of extreme sports and outdoor activities. Ford depicts Generation X as the "just do it" generation when it comes to sex. This is done, according to Ford, in spite of the confusion about sexual morality and in the face of physical risks, even death from AIDS.[18] Beaudoin suggests that the Xer craving for spiritual experience can be observed in the fashion statement of body art: piercing and tattooing. Also, he sees the weaving of "body and soul together" in the sensual juxtaposition of sexuality and spirituality in music videos. It is possible that Beaudoin is reading too much spiritual meaning into GenX pop culture. But, there is an overriding lesson. Like Bob and Brad, many Xers are searching for fulfillment in physical activities apart from the church.

The Locked-Out

Hale noticed that some unchurched people feel Locked-Out.[19] Some are rejected because they have not lived up to the moral expectations of the church. Others experience discrimination, often by real or perceived class or economic stratification. They are not a part of the "in" group.

Few Xers in the interview sample truly could be considered Locked-Out. Shawna, though, was one of the few. She spoke of a happy childhood, much of it spent with her mother and sister attending a pentecostal church. She bemoaned the strictness of the moral code, one which she was glad to be without. However, there was a wisp of melancholy, as if she missed the church in a way. I asked her, "Do you think you could go back to your church." "No," she said, "I live with my boyfriend." That fact alone, apparently, kept her locked-out from full participation in the church of her youth.

Others felt a judgmental attitude from the church and church people, particularly with regards to dress. In Dan's experience church is "just a fashion show. If you don't wear the right thing, then you are shunned." Andrea wishes the church would be "more open to dress that's outside their norm." Xers want the freedom to wear what they want where they want. As one Xer rhetorically asked me, "What's the problem with wearing black anyway?"

Despite these examples, most Xers did not feel locked-out of participation in church. Quite a few did decry judgmental, narrow-minded, stereotypical behavior on the part of the church and its people. However, when asked if they felt this intolerance was directed at them, they usually responded negatively. It seems that, while intolerance is part of the unchurched lore about the church, few unchurched Xers have experienced it personally.

The Nomads

Nomads, as the term indicates, move around so frequently that they find it difficult, or maybe even painful, to settle into church life. Among the Nomads are some who Hale described as virtual exiles. They have moved into communities without a viable congregation of their preferred denomination. Thus, they choose not to go at all.[20]

The interview sample contained several nomadic unchurched Xers. Usually, it was a function of their stage in life. College students, even those who grew up as churched Christians, find it cumbersome to fit in church activity when away from their traditional support structure for the first time. Once out of school and into a full-time vocation, many Xers, unused to going to church, do not automatically add formal religious involvement to their schedules. This is not a new phenomenon among young adults, but church avoidance does seem to be occurring at a higher rate for Xers in comparison to other generations.[21]

The characteristic nomadic existence of many young adult Xers in relocating for school and job opportunities makes choosing a church seem extremely pedestrian. Hale portrays them well when he writes, "They know from experience that the new territory will be another waystation on the road to someplace else."[22] It takes a certain intentionality on both the potential attender's and the church's behalf to involve new people in the life of the church. Unfortunately, it is an intentionality that Nomads and churches often fail to exhibit.

The Pilgrims

Pilgrims are on an intentional search for religious truth, but they remain tentative in embracing any one ideology. The core value that seems to guide Pilgrims is tolerance. They are tolerant and open to a plethora of religious styles and beliefs and expect others to be tolerant of them.[23] "To each his own" is not a cliché to Pilgrims; it is a philosophy of life.

The field research discovered a number of Pilgrims among unchurched Xers. Several factors play into this phenomenon. First, the Pilgrim type is postmodern in outlook. Generation X is frequently called the first purely postmodern generation.[24] More than just a label, many Xers exhibit postmodern tendencies in their pilgrimage to find truth. Second, unlike previous generations many Xers did not benefit from a stable childhood. Many had parents who were on their own pilgrimages to find their own truth, often

leaving their Xer offspring to themselves. Also, American society in general has grown more mobile. So, many Xers have never experienced the feeling of being grounded or rooted in a particular community that holds to a common truth. Third, Xers are the most diverse generation in recent American history.[25] In schools, daycare, clubs, and sports teams they have mixed and mingled with friends from a variety of cultures with various religious beliefs. Fourth, Xers are immersed in a complex web of communication media. Whether it is radio, computer, video, or television, which are postmodern arbiters of truth, Xers capably explore the world without ultimate commitments.

In *Virtual Faith* Tom Beaudoin (1998) describes the Xer religious pilgrimage as an "irreverent spiritual quest." He suggests that Xers have "taken religion into their own hands" in three ways. First, they experience religion through popular culture: fashion, music videos, cyberspace. Second, Xers give significant credence to paganism. The revival of ancient Celtic religion is an example. Third, Xers show a "growing enchantment with mysticism," often expressed in a mix of symbols and values from various religions combined to form a "personal spirituality."[26]

Bryan from Seattle, Washington grew up in a family that went to a Baptist church every week. He is unchurched today because he dislikes the intolerance displayed by churches. "They have to tell you what to believe." Though annoyed by this aspect of church, Bryan goes to various churches at times, usually at the invitation from a friend. Bryan is currently searching for religious truth among classic Christian writers. "I like St. Aquinas," he told me.

Lynn from Toledo, Ohio, unlike Bryan, has never consistently gone to church. However, she is motivated by a need "to discover truth." "I need to feel a connection to God and to people." So, she tries different churches but can never commit. "There are conflicting things inside [myself]. I want to be a part, but I can't give myself to the belief thing."

Delani is the product of parents from different religious backgrounds. Her mother was Roman Catholic and her father Protestant. As a result, Delani describes her childhood church experience as "church-hopping." "I'm trying to find the right church, but I'm having trouble figuring which church is right. I do know that it must be open-minded and have a willingness to discuss different viewpoints."

This search to find the "right" church also puzzles Julie from Virginia. "I was involved in church when I was younger because I didn't know about other options. Now, I wonder which one is right." Or as Laura, also from Virginia, intimated, "I need to figure out which form of Christianity is for me."

Though Pilgrims like Cary, a chemist in Colorado, may feel their spiritual life is "complete," several unchurched Xers seemed uncertain concerning religious issues of God, belief, and church:

> All these conflicting beliefs are a problem. I don't know what I believe about God.
>
> If I wanted to, I could make more time to go to church, but I'm not sure what I believe.
>
> I'm not officially religious, but I enjoy going to church. I like the environment. Actually, I'm officially a confused person.

Hale summarizes well the Pilgrim's dilemma. "All the Pilgrims seemed to need other people as they continued their searching but did not find in the churches the supporting communities that aided in their pilgrimage."[27] His words are true for many Xers, pilgrims in search for a home for their souls.

The Publicans

Hale called his largest group of unchurched Publicans[28]. Publicans are those that find church-goers hypocritical, phony, and fake. In other words Publicans see those on the inside of church as Pharisees, whose piety is a superficial show with no depth. As a result, Publicans prefer to remain outside the church.

Many unchurched Xers, too, express a certain amount of skepticism regarding the faith of church people. Those who were turned-off by showy recruitment overtures felt manipulated by church members. As one young woman said, "It seems fake." Others gave responses one might expect, like "the church is just full of hypocrites."

Several unchurched Xers represented the Publican type with the belief that people who go to church are not better than those who do not. As one young man commented, "I disagree that churches are full of hypocrites, but people inside the church are no better than people outside of it." It seems that charges of hypocrisy are aimed more at the institution and its leaders rather than at church members in general. For example, Chris in Seattle, Washington noted that it is "the institution [that] is full of hypocrisy. It's lost the true meaning. I like the people, though, that I meet at church. The relationships are important."

The unchurched Xer Publican sentiment is summarized by Alise. She has rejected her churched upbringing, but she holds on to the relationships. She has grudging admiration for these friends and family members who hold on to beliefs and doctrines she finds incomprehensible. These individuals are not hypocrites, though the

church as an institution forces people into hypocritical actions because it is black and white on most issues. She would never label her friends and family hypocrites, but Alise sincerely believes that they are no better off inside the church than she is outside of it.

The True Unbelievers

Hale's research unveiled few True Unbelievers. Hale expected this because at the time of his research about 95% of Americans professed a belief in God. He also notes the possibility that some True Unbelievers will fail to own up to the stigma of not believing in God. According to Hale, True Unbelievers may be atheists-agnostics, who deny the existence or the knowability of God. They could be deists-rationalists, relying on human reason. Some True Unbelievers are humanist-secularists, whose primary concern is human dignity and self-realization.[29]

The unchurched Xer interviews revealed few True Unbelievers. Americans persistently hold on to a belief in God,[30] more so than other Western countries. Even with this being the case, a few Xers can be conceptualized as True Unbelievers.

Maria, an English major at George Mason University, revealed one Xer's unbelieving world:

> I think my generation is a bunch of self-absorbed losers. We are all mall-oriented. Personally, I think my future is grim. I don't think society is on a downward spiral—there's always been problems—but each one can make a difference, have an impact. Unfortunately, I don't.

On spiritual matters Maria commented:

> I think people who go to church are brainwashed. They're dependent on others to think for them. My own spiritual life is lacking. I've never been very active. When I go, it's for the music. I like the classics.

Is there was anyway she could see herself as a part of the church?

> No, I don't think so. I don't believe in God, at least not as defined by any particular religion. I might go to church if God spoke to me [laughs]. Well, maybe not.

Cory, a chemical engineer in Orange County, California, is another True Unbeliever. He grew up in a family that "basically" believed in God, but there was never a time when he was really involved in church. Cory thinks Christians are "fanatics," who are always "trying to push God on you." Cory ranted, "Christians are close-minded. It's always the Bible says this, the Bible says that. All religions are like that. Every religion says it's the best. It's all a big hoax."

Though Cory's and Maria's opinions were strong, their numbers were few.

Reflections on Unchurched Xers and Evangelization

In light of his foray into the unchurched world, Hale raises important issues regarding evangelism and the problem of communication. How can the Christian message be communicated plausibly? Hale responds, first, by saying the initial communicable act in evangelization is entering into another person's world on the other person's terms in order to "facilitate a process wherein another's free yes or no to Christian claims is made possible."[31] This demands, second, an attitude of acceptance on the part of the communicator. In other words, it is a willingness not to have to win the debate. There must be a vulnerability on the Christian communicator's part to be open to alternative expressions of religious faith. This is not a willy-nilly abdication of orthodox Christian faith. Rather, it is a relational commitment to the other person. Third, such a commitment requires active listening. Hale writes, "The overwhelming experience my conversations with the unchurched conveyed to me—the sort of conversion from which I never will recover—was that those outside the church wanted and needed to be heard."[32] Patient, attentive listening often leads to opportunities to share one's own faith.

Hale's reflections from his 1970s research have significant relevance today in communicating the gospel to unchurched Xers. Particularly captivating is his call to enter another person's world on their terms. This is a mandate to participate in incarnational witnessing as exemplified by the life of Jesus and continued today by the best of cross-cultural missionaries. In short, it means being careful to exegete culture as well as Scripture in order to communicate the full force of the gospel in culturally relevant terms. The excursion into the world of unchurched Xers showed that unchurched Xers live and operate from a worldview that is different than the one found among church-goers. Effectively communicating the gospel to unchurched Xers, then, means functioning as a cross-cultural witness, incarnating the gospel across cultural barriers. Hale provides several excellent suggestions on how such an incarnational witness develops and takes place. These include accepting others on their terms, active listening, understanding one's community and the unchurched world, and repenting for past failures. Hale lays a superb foundation upon which the following reflections build.

Three themes clearly emerged from the conversations with unchurched Xers that relate to the communication of the gospel.

First, the people interviewed for the study were drawn to the relational context of the church. Over and over again, unchurched Xers gave positive comments about the relationships with others one can find in a church community.

> Church provides a place to get together.
>
> I felt an identity as a people.
>
> Church brings people together.
>
> I like the sense of unity.
>
> It was family-oriented. There was a sense of group-belonging.
>
> There is a connection with other people.
>
> I like the social atmosphere.
>
> There is a support from people in the church that keeps you focused and motivated.
>
> I like the feeling of community, especially at the passing of the peace.
>
> Church is like a little community where everyone is your parent.

It seems that what unchurched Xers are looking for, and what they see the church offering is relationship building.

A second theme consistently heard in visits with unchurched Xers was a desire on their part for an experience of God that crosses barriers. In the mind of unchurched Xers, this is set in contrast to what Hale calls "legalistic, rulebook morality."[33] Many Xers have a distinct distaste for someone to dictate the details of their lives. This is clear from the comments of the Boxed-Ins, but the conviction appears in various forms among Anti-institutionalists, the Locked-Outs, the Publicans, and the Pilgrims. Xers dig in their heels at the "forced sense of respect" and the "must do" that comes from "someone up there telling me what to do." The longing, rather, is for an experience of God. Some want God to talk to them or show them a huge symbol. Others want a group of people to work with regarding specific issues. Churches must ask themselves what are they doing to facilitate such experiences.

The longing for relationships and an experience of God can be summed up in a third theme: Xers are looking for a definite reality of God. The first catch is that most Xers dismiss the notion that the reality of God will be found in a set of propositional truth statements or in a list of expected behaviors. The second catch is that this undermines traditional ways of doing evangelism, focused as they are on one-time events that seek a hurried closure to the deal. So, churches must patiently invest their time and resources into the process of evangelization.

In *The Sacred Canopy: Elements of a Sociological Theory of Religion*, Peter Berger says that transformations and conversions, in order to last, require the convert to "dissociate himself from those individuals or groups that constituted the plausibility structure of his past religious reality, and associate himself all the more intensely . . . with those who maintain his new one."[34] Hale's interpretation of Berger notes that these "strongly affective identifications" with new associates and forms "guide people into new realities and sustain them."[35]

Traditional churches, typically, do not provide such relationships and structures, for they are not poised to communicate the gospel to an unchurched generation through building relationships, providing experiences of God, and investing time and resources into the process of evangelization. We need churches and gospel communicators who are willing to cross subcultural generational barriers in incarnational boldness and sensitivity. The future viability of the church demands it.

NOTES

[1]"The State of the church, 2000," Barna Online Research. [online] Internet. *www.barna.org*.

[2]These included writings related to business and marketing, like Karen Ritchie's *Marketing to Generation X* (New York: Lexington Books, 1995) and Bruce Tulgan's *Managing Generation X* (Santa Monica, CA: Merritt Publishing, 1995). William Howe and Neil Strauss *13th Gen: Abort, Retry, Ignore, Fail?* (New York: Vintage Books, 1993) and Geoffrey Holz *Welcome to the Jungle: The Why Behind Generation X* (New York: St. Martin's Griffin, 1995) attempted sociological descriptions of Generation X. Christians and church consultants got in on the act, writing about Generation X with the concerns of the church in view. Kevin Graham Ford's *Jesus for a New Generation* (Downer's Grove, IL: InterVarsity Press, 1995) and Tim Celek and Dieter Zander's *Inside the Soul of a New Generation* (Grand Rapids: Zondervan, 1996) are noteworthy Christian contributions.

[3]J. Russell Hale, *The Unchurched: Who They Are and Why They Stay Away* (San Francisco: Harper & Row, 1980), 6-8.

[4]Hale spent six months of 1976 visiting six highly unchurched counties (Boone County, West Virginia; Marion County, Alabama; Orange County, California; Polk County, Oregon; Sarasota County, Florida; Waldo County, Maine). He stayed a month in each locale getting a feel for the physical and attitudinal landscape. In his sample of 165 interviewees he exercised some informal controls to encourage diversity. His study was decidedly qualitative in order to let the stories of the unchurched be heard best. The typology he developed represents the recurrent themes from the unstructured interviews.

[5]In this modified replication of Hale's study, I chose to augment Hale's original definition of unchurched. An unchurched person in this collection of data refers to any person who is not an official member of a religious organization and/or who has not attended church, other than for a special event or holiday, in the last six months (George Gallup, Jr. and Jim Castelli, *The People's Religion: American Faith in the 90's* (New York: Macmillan Publishing, 1989, 136). Additionally, the sample is smaller (52 compared to 165), and it focuses on a particular segment of the population: Generation X. The interviews do offer a degree of geographical diversity, since the interviews were conducted in cities across the country (Seattle, Washington; Toledo, Ohio; Lexington, Kentucky; Orange County, California; Denver, Colorado; Washington D.C.) Also, the interviews were more structured than Hale's.

[6]As we enter into Hale's unchurched typology and its application to unchurched Xers, a few explanatory and cautionary words are needed. Hale's typology is the result of an inductive approach. He started with the 165 specific cases from his interviews and moved to a general understanding or classification of his many responses. He found that

> it is possible to identify ten different categories of unchurchedness, several with subcategories. This taxonomy or classification is not exhaustive, nor are the types mutually exclusive. Every attempt has been made, however, to create a typology that permits classification of the mass of phenomenological data with maximum discreteness. (99)

The reader will discover that the typology is accessible. Hale avoids academic jargon in favor of more colloquial terms. The typology is like a pair of binoculars. One lens shows how the people on the "outside," the unchurched, view themselves. The other lens reveals unchurched percep-tions of the "inside," the churched world. Together they form a complete view of the landscape. At this point

Hale's cautionary note needs emphasizing: "This discussion of classification should not create the impression that persons are types" (108). The use of this typology is limited to the strengths and weaknesses found in any typology. The people interviewed for this study do not fit into any one type. If the reader looks carefully, one will find pieces of Alise's, Lisa's, and Brad's stories scattered about several types.

[7]Hale, 100.

[8]Ibid., 101-102, 119-125.

[9]Howard A. Snyder, *Earthcurrents: The Struggle for the World's Soul* (Nashville: Abingdon Press, 1995).

[10]Hale, 102-103, 125-127.

[11]Ibid., 102.

[12]Ibid., 103.

[13]See Neil Howe and Bill Strauss, *13th Gen: Abort, Retry, Ignore, Fail?* (New York: Vintage Books, 1993); Geoffrey T. Holtz, *Welcome to the Jungle: The Why Behind "Generation X"* (New York: St. Martin's Griffin, 1995); Bruce Tulgan, *Managing Generation X* (Santa Monica, CA: Merritt Publishing, 1995).

[14]Hale, 104, 138-140.

[15]Brendon I. Koerner, "Extreeeme," *U. S. News and World Report* 122:25 (1997), 50-60.

[16]Tom Beaudoin, *Virtual Faith: The Irreverent Spiritual Quest of Generation X* (San Francisco: Josey-Bass Publishers, 1998), 73-95.

[17]Kevin Graham Ford, *Jesus For a New Generation* (Downers Grove, IL: InterVarsity Press, 1995).

[18]Ibid., 90-102.

[19]Hale, 104-105, 140-146.

[20]Hale, 105-106, 149-153.

[21]Barna, "The State of the Church, 2000."

[22]Hale, 105.

[23]Ibid., 106, 153-156.

[24]For example, see Jimmy Long, *Generating Hope: A Strategy for Reaching the Postmodern Generation* (Downers Grove, IL: InterVarsity Press, 1997).

[25]Howe and Strauss.

[26]Beaudoin, 25. Beaudoin, himself, seems to be a classic Pilgrim, although he is now happily churched. Raised Roman Catholic, Beaudoin began earnestly to search for a relevant religiousity in the late 1980s. This included playing in a number of rock bands, both Christian and secular. During his college years Beaudoin regularly attended a reform Jewish synagogue, a Southern Baptist church, and a Catholic church. His interest in Judaism spurred him to spend a year in Israel as a volunteer in the Israeli Defense Force. Later, Beaudoin added a Messianic Jewish congregation to his repertoire. Beaudoin has found (returned to) a home in the Catholic church.

[27]Hale, 156.

[28]Ibid., 107, 156-160.

[29]Ibid, 107, 160-163.

[30]"Annual Study Reveals America Is Spiritually Stagnant," Barna Research Online (2001). [online] Internet. *www.barna.org*.

[31]Hale, 181.

[32]Ibid., 182.

[33]Ibid., 188.

[34]Peter L. Berger, *The Sacred Canopy: Elements of a Sociological Theory of Religion* (Garden City, NY: Doubleday, 1967), 51.

[35]Hale, 167.

BOOK REVIEWS

Religious and Secular Reform in America: Ideas, Beliefs, and Social Change.
Edited by David K. Adams, and Cornelius van Minnen. New York: New York University Press, 1999. 273 pp.

As the editors of this book remind us, the United States from its inception believed itself to be no mere political entity, but rather the beginning of a new world order. Native Americans and enslaved Africans aside, the residents of the early republic viewed themselves as God's new chosen people, bearing a divine command to create a nation reflecting God's will for humankind. The emergent society thus necessarily fostered a social environment in which society itself would face continuous scrutiny and reform movement would episodically flourish.

Religious and Secular Reform in America explores that social environment and probes the relationship between religious conviction and social reform from the colonial era to the present. Its twelve essays offer a mix of general overviews and specific case studies that illuminate "a number of the sacerdotal and secular phases of a reform impulse that is the counterpoint to national consensus in American history" (XII). The essays probe this counterpoint from a number of angles, ranging from church growth in the colonial era to welfare reform in the 1990s.

The book opens with three papers examining the interplay between religion and political organization in the late colonial and antebellum eras. The first places the Great Awakening in the larger context of migration and settlement and suggests that denominational identity was heightened by struggles for authority among clergy and laity. The second analyses radical evangelicalism in New England from 1780 through 1840 and explores its relationship to the emerging market economy and party politics. The third explores the role of Unitarians in establishing the social institutions that would later prove foundational to the establishment of the Boston ruling aristocracy.

The book's fourth essay recalls the work of Orestes Bronson, a Unitarian reformer active in the 1830s and 1840s. Recognizing the link between personal morality and social, political, and economic conditions, Bronson insisted on the interdependence between government and society, thus affirming government's role in protecting individual liberty and fostering individual virtue. Likewise, the fifth essay recalls the radical thought of William Lloyd Garrison, a staunch abolitionist who justified his opposition to slavery by reference to a higher spiritual law.

Leisure and the Sabbath are the subjects, respectively, of the sixth and seventh essays. Unitarian critics argued that Puritan asceticism had impoverished America by restricting the growth of

amusement activities. As the emerging nation prospered and Americans interacted with their European counterparts, the distinction between trivial amusement and important rest grew blurry. By 1850, few Americans could distinguish between the two. Similarly, arguments in favor of civil restrictions on Sabbath day activities shifted subtly to ones based on secular utility. Such arguments provided a non-religious base upon which to maintain the Sabbath restrictions, a base that remains even today.

The eighth essay examines the Woman's Christian Temperance Union as a vehicle for social reform and a means by which women developed new roles in society. Paradoxically, the WCTU left untouched the most significant social problem of the era, namely, the relationship between the races.

The book's final four essays address reform in the twentieth century. The ninth essay, on the American Quaker response to the First World War, chronicles the return of American Quakerism to its politically radical roots. Progressivism is the subject of the tenth essay, in which that movement is evaluated in light of postmodern and poststructuralist theories. The eleventh essay rethinks the historical periodicity of the twentieth century, and finds a number of mutually antagonistic voices during those times of retrospectively conferred conformity. Finally, the twelfth essay suggests that the resurgence of evangelical and fundamentalist Christianity profoundly affects North American religion and politics both.

Religious and Secular Reform in America should be of interest to anyone seeking a fresh perspective on American history. The authors, twelve European and North American scholars, cover a great amount of primary source material in their papers, and each stands on its own merit. However, while the essays themselves are a good read, the book as a whole does not develop a conceptual framework by which to understand reform movements. Therefore it would serve the Academy best by providing background reading for these different eras and events in American history.

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E-vangelism: Sharing the Gospel in Cyberspace.
By Andrew Careaga. Lafayette, LA: Vital Issues Press, 1999.
161 pp. (P.O. Box 53788, Lafayette, LA 70505)

Andrew Careaga presents us with a concise and easy to read overview of the Internet and challenges Christians to actively pursue evangelistic activities using this new technology. He compliments the Institute of Evangelism at the Billy Graham Center for convening the Consultation on Internet Evangelism in 1997 to explore possibility for Internet evangelism with key evangelistic ministries.

The Consultation spawned a collaborative effort to address the challenges of Internet evangelism. The Internet Evangelism Coalition, chaired by Dr. Sterling Huston of the Billy Graham Evangelistic Association, has held conferences in 1999 and 2000 and facilitated or impacted some significant Internet efforts. A most important activity of the Coalition is its effort to encourage the addition of an evangelistic component to all Christian Websites. Rather than creating thousands of new products, organizations are encouraged to explore existing sites which often include follow-up mechanisms and to which links can be made.

Careaga lists three factors that hamper such efforts from being successful: Cyberculture's suspicion of anything associated with traditional institutions, such as government, the church, and big business; the Internet's chaotic, anti-hierarchical structure (or lack of structure); and the prevalence of a "postmodern" worldview among many cybernauts. Churches understand the importance of this new medium and want to harness it for their use, yet seldom comprehend its importance for evangelism. Careaga asserts that it is the "peasants," individuals working by themselves, who have most capably utilized the Internet for evangelism.

Internet evangelism is cast as a form of friendship evangelism by Careaga. It is meeting people online and developing real relationships with them. In cyberspace, Christians are free to roam in circles they never dream of entering in real life. It provides for a more relational style than the confrontational style of evangelism taught in many churches. Three primary methods of Internet evangelism are described. The World Wide Web is the easiest, most interactive medium on the Net. Users can access multimedia electronic "pages" combining text, sound, and graphic images. Electronic mail and discussion groups form the more functional side of the Internet. These options allow for continuous interaction with people from around the world. Online chat and instant messaging provides live interaction. It is the Internet version of the telephone conference call. Careaga provides practical guidance for those desiring to become involved in Internet evangelism. Computers can be purchased inexpensively, or easily accessed through universities or local libraries. Cyber cafes are becoming quite popular in some locations.

At times the book reads like a general guide to Internet use as it gets slightly off its topic of evangelism. However, it returns to the topic regularly and provides numerous examples of evangelistic strategies. It is important to notice the subtle ways in which Internet evangelism can be most effective. Set-up a personal Website and include your testimony. Find a niche that no one else has used to attract people to your site. Make your site interesting or give something away. These and other helpful insights enable the novice to make a good start into the world of cyberspace.

E-vangelism is a very informative volume that provides the lay evangelist with an easy to use guide to take up the challenge. For the student and professional evangelist, it provides an overview to the world of cyberspace and how it can be approached evangelistically. The book addresses some important theological and ethical issues related to the Internet, and sets the stage for some interesting discussions about the new frontier of the Internet.

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Finding Common Ground.
By Tim Downs. Chicago: Moody Press, 1999. 195 pp.

In his opening chapter Tim Downs quotes John 4:36-38, "Even now the reaper draws his wages, even now he harvests the crop for eternal life, so that the sower and the reaper may be glad together. Thus the saying, 'One sows and another reaps' is true. I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labor." The analogy that expresses the major thesis of *Finding Common Ground* is drawn from this passage. In order to reach the contemporary generation in the United States we cannot limit ourselves to the "harvesting" approach to evangelism which grew out of the 60s, but rather we must also become "sowers" for a future harvest.

Downs suggests that three common mindsets in the contemporary Christian community are often a hindrance to sowing and cultivating in preparation for the harvest. These are expressed as "our culture-war mentality that gives justice priority over love, the preeminent value we assign to moral courage, and our certainty that these are the end times" (43). In place of these aggressive postures which focus on proclaiming our agenda to others, Downs encourages the reader to focus more on finding common ground with people around us and sowing seeds that will help them understand the need for and the relevance of the gospel.

Effective sowing is an art. Over the past forty years Evangelicals have "experienced a literal renaissance in our science" (58) of Christian scholarship. The book suggests, "there has been no corresponding renaissance in our art. We have more to say to our culture than ever before, and less ability to say it in a persuasive and compelling way" (58). While Christians need to continue to vigorously pursue the science of scholarship, our current need is for Christians to become effective sowers and cultivators in our culture by mastering the communication process.

Key to being a sower is learning the art of indirect communication. In indirect communication there is no direct attempt to persuade; rather one seeks to discredit the underlying belief or attitude that is hostile to your message. The communication style used in this process must be as enjoyable and attractive as possible. To master the art of indirect communication, Christians must lose their fear of the arts and artists and grow in becoming more subtle and patient. As sowers we must also seek to become insiders, rather than trying to reach in from the outside, and we must develop "personal shrewdness" (99).

In the closing chapters Downs offers three practical planting tools: (1) follow Christ's example by asking questions and help people discover the truth for themselves, (2) look for areas of common ground or agreement with non Christians, and (3) live an authentic life that supports your faith.

In conclusion Downs states, "I'm calling for a movement of sowers to commit their lives to the rebuilding of the American culture, I'm calling for Christians to rise to a whole new level of energy, persistence, and wisdom: energy to pursue a culture that's rapidly retreating from us; persistence to work diligently while waiting for long-term results; and wisdom to know how to speak boldly, yet with gentleness and reverence" (188).

This book is helpful in that it applies what have been classic principles of effective persuasion to the task of reaching our contemporary culture with the gospel. These principles have always been important for effectively presenting the gospel in the marketplace. However, in our contemporary culture, we will become obsolete and irrelevant if we do not give careful attention to finding common ground with our audience. In most books on evangelism in the contemporary culture, the focus is on how to relate to the culture; this book is significant because it focuses uniquely on the communication process.

This book could be useful as a reading resource in a college or seminary class. The fact that it focuses on a specific issue or need in evangelism limits it from being a primary textbook. However, it is important that the issues raised in this book be included in any attempt to train contemporary evangelists.

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The Celtic Way of Evangelism: How Christianity Can Reach the West ... Again
By George G. Hunter III. Nashville TN: Abingdon Press, 2000. 144 pp.

Academic deans of educational institutions should be encouraged by what can be produced by a faculty member when sabbatical time for research and writing is granted, coupled with

sufficient available financial help. George G. Hunter III has contributed a uniquely insightful volume for outreach and church planting among emerging postmodern mission fields in the West. Readers will find this book to be lucid and engaging though at times repetitious.

The worldwide fascination of Celtic Christianity exploded in the 1990s with the appearance of Liam de Poar's *Saint Patrick's World* (1993), Bede's *Ecclesiastical History of the English People* (1994), Thomas Cahill's *How the Irish Saved Civilization* (1995) and John Finney's *Recovering the Past* (1996). Stimulated by reading Dr. Hunter traveled to the United Kingdom to undertake onsite research on Celtic Christianity which uncompromisingly embraced the doctrine of Trinity and the Cross.

Any reader would be intrigued by the brief biography provided of St. Patrick in the first chapter. Born into an aristocratic family in northeast England, Patrick grew up culturally Roman, spoke Latin and was a nominal Christian. Together with other young men Patrick was captured by Celtic pirates and sold into slavery in Ireland.

During his six-year enslavement, Patrick became a devout Christian while herding sheep for a tribal chief and Druid. Gaining an understanding of the Irish Celtic people, their language and culture, he developed a love for them and longed for their salvation. Guided by a dream, Patrick escaped captivity and entered the priesthood in England after training.

At 48, Patrick received his Macedonian call through another dream, to take the Gospel to Ireland. After being ordained Bishop by the Bishops of the British Church, Patrick returned to Ireland with a small group of priests, seminarians, and others in AD 432 to become history's first missionary bishop.

In 28 years, Patrick had launched a massive indigenous Irish Christian movement with at least a fifth of 150 tribes substantially Christian, 700 church plants and 1000 ordained priests. Patrick's preaching also contributed to the abolition of the Irish slave trade. However, Patrick was severely criticized by British bishops for not focusing on a bishop's priorities of administration and pastoral care. Patrick defended his ministry through the "Declaration," and his continued apostolic priority to the pre-Christian populations.

In chapter 5, Hunter analyzes Celtic evangelization. The expansion of Celtic Christianity into Scotland, England, Wales, and later into Europe was the result of apostolic mission teams led by Columba, Aidan and others to reach the settlements. He concludes that they communicated the Gospel taking people's "right brains" seriously by making the Gospel's meaning intentionally vivid, engaging people's imaginations and feelings through story-telling, poetry, music and visual arts.

Another secret for growth was their innovation of the indigenous "monastic community church model" to the Roman "parish church model." The monastery concept in the Eastern Church was radically modified for the Celtic "monastic communities." The key difference was that the "Eastern monasteries organized to protest and escape from the materialism of the Roman world and the corruption of the Church; the Celtic monasteries organized to penetrate the pagan world and to extend the church" (p.28).

Hunter argues that since the Celtic monastic community addresses life as a whole, it graphically addresses the middle-level issues of life that Christian anthropologist Paul Hiebert concludes is missing in Western Christianity.

Celtic Christianity nurtures a life of "contemplative/ imaginative prayer," (i.e. "pray without ceasing") rather than "controlling prayer" (i.e. petitioning God to do special things). The Celtic Christians uttered simple prayers and acknowledged God in all of life's mundane activities. A day in the monastic community was divided into worship, study, and work. Though a wide range of activities took place within a community, many of them functioned as mission stations preparing people to evangelize the "barbarians."

The Celtic's mission approach emphasized that "belonging comes before believing." George Hunter's field research and John Finney's empirical study underscores the need for intentional ministries of hospitality to reach postmoderns.

Throughout the book, Hunter compares the ministry functions of the Roman wing and the Celtic wing of the Church. The differences revolved around "institutional versus movement," "conservative versus change," "cultural uniformity versus indigeneity," and "control versus freedom." The unfortunate decisions of Synods of Whitby (A.D. 664) and Autun (A.D. 670) ensured the Roman way to prevail everywhere. Hunter brilliantly finds parallels between the "imported from Europe" churches and the "made in America" churches with the seventh century wings of the Church (pp.448).

Hunter believes that missiological principles of incarnational minisry through identification, indigenisation and contextualization of Celtic Christianity is relevant today. So, in the concluding chapter, the author uses several contemporary ministry examples and convincingly proves that the West is ripe and ready to be evangelized the Celtic Way.

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RetroFuture: Rediscovering Our Roots, Recharting Our Routes.
By Gerard Kelly. Downers Grove, IL: InterVarsity Press, 1999, 237 pp.

This is one of the increasing number of books alerting the church that massive cultural change is underway. A new, postmodern world is emerging, and Generation X and the Millennials are the generations who most reflect that world. The pace of change is rapid, and the church–never good at adjusting to change at any speed–needs to pay heed.

Yet Kelly's work is distinctive in a number of ways that makes it especially helpful. First, as a youth leader in the United Kingdom, he writes from a European perspective. While familiar with North America, his angle of vision provides fresh insight for those of us more familiar with works from America and Canada. Second, he provides a broader cultural analysis than many, examining five major cultural changes that characterize postmodern culture. Finally, he is convinced that we not only need to find routes into the future but at the same time should root ourselves more deeply in the Christian tradition. We are wisest, he says, when we "carry with us into the future the very best of past experience, to be rooted in something deeper than the surface currents of change." (13)

Kelly begins by describing the disorienting impact of this rapid and massive change, and the two generations that are the first to be full participants in postmodern culture. He argues that the older generations need the younger to enable them to read the future. At the same time, the newer generations need the older to help them understand and draw upon the past. "The wisdom of the past without a vision of the future is irrelevant.... But a vision of the future ignorant of the lessons of the past is irresponsible." (48)

This is followed by five pairs of chapters that examine elements of postmodern culture. The first chapter in each pair is descriptive, the second prescriptive–it suggests ways to live out the faith under these new conditions.

The first element is the move from industrial to postindustrial or information technology. This shift impacts not only the economy but culture itself. Consumerism becomes focused on experience more than content, and lifestyles are becoming asynchronous, no longer ruled by the workweek or time clock. How worship is experienced and when it occurs is enormously important in connecting to postmodern seekers.

The second is the change from literate to postliterate communications, from the printed text to interactive media. While not abandoning print, the church will need to explore such things as story, imagery, community, and contemplation to help postmoderns engage the truth of the gospel.

The third element is postmodern philosophy, which supplants dogma, reason, progress, creed, and commitment with deconstruction, intuition, pessimism, community, choice, and change. He calls for an emphasis on the biblical narrative, the recovery of humility and hope, an appreciation for experience and nonlinear thinking, and a faith that is lived out over time and embodied in lifestyle, community, and friendship.

The fourth is the tension between globalization and fragmentation that has emerged with the demise of the Cold War. On one hand there is an increasingly global culture and economy; on the other a resurgence of tribal, ethnic, racial, and religious strife. Kelly believes we need to hear the cries of the dispossessed, abandon consumerist excess in order to identify with the poor, and provide a caring environment for young people who experience the fragmentation of the family.

The fifth element is post-Christian spirituality. The younger generations are embracing spiritualities that are non-Western, pre-Western, and creation rather than redemption centered. Moreover, they want a spirituality that can be experienced and emphasizes practice more than belief. Kelly points to alternative worship, the recovery of Celtic spirituality, inculturation and contextualization, and "postcharismatics" who combine experiential faith with cell groups and active mission as promising approaches for reaching people in a post-Christian world.

Kelly concludes with the overall implications of this cultural change for church and Christian leadership. Certainly it means openness to change, and leadership that listens, innovates, and serves, and is comfortable working in teams.

I found this to be a helpful book and a fine introduction to postmodern culture and its implications for evangelism. His dual emphasis on rediscovering tradition and charting new paths is a welcome alternative to texts that are more one-sided in their approach.

Henry H. Knight III is Associate Professor of Evangelism, Saint Paul School of Theology, Kansas City, Missouri.

Adventuring With God in Evangelism.
By Lawrence Lacour, Lima, OH: Fairway Press, 2000, 184 pp.

If one were to ask who was the most influential figure in evangelism in the United Methodist tradition besides E. Stanley Jones and Harry Denman, the most likely candidate would be Larry Lacour. He had a lasting impact on the lives of countless persons across many denominations, including some who are now the major leaders in United Methodist evangelism. He also has made a significant contribution to the practice of evangelism.

Completed shortly before his death, Lacour tells his story with disarming simplicity. Both he and his wife Millie were the children of Methodist ministers. Their parents each had significant evangelistic ministries; neither father had a high school diploma. Although Larry and Millie both briefly wandered from the faith as teenagers, they returned to it with renewed commitment. After their marriage in 1935 they became a life-long evangelistic team.

The bare outline of Lacour's story is easy to trace. A tour in Europe as part of the hundred member Imperial Marimba Orchestra enabled them to get invitations to lead revivals, at which playing their marimbas was a regular feature. After attending seminary at Drew University, where he was greatly influenced by the theologian Edwin Lewis, he became Conference Evangelist for the Iowa-Des Moines Annual Conference of the Methodist Episcopal Church.

Lacour served as a Navy chaplain at the end of World War II, during the occupation of Japan. He received some notoriety for his exposure of the Navy's tolerance of its personnel patronizing houses of prostitution. He also made important contacts with Japanese Christians.

Form 1946-1950 he and Millie continued their heavy schedule of evangelistic crusades in the Midwest, and then returned for an extensive crusade in Japan where they visited 130 cities. This was followed until 1959 by regular summer crusades in Japan which focused on planting new churches. It was during this same period that Larry earned a Ph.D. in Rhetoric from Northwestern University, and Millie earned an M.A. in Guidance and Counseling.

In 1957 Lacour's ministry took a dramatic turn. Harry Denmen persuaded him to join the Board of Evangelism of the Methodist Church in Nashville. There he mentored a number of future leaders in both United Methodism and World Methodism, including Joe Hale, George G. Hunter III, Ed Beck, George Morris, and Paul Leaming.

From there he went on to pastor the First United Methodist Church in Colorado Springs, where he developed creative ideas for local church evangelism. His Associate Pastor for part of that time was Robert G. Tuttle, another future leader in evangelism.

Beginning in 1978, Lacour served as Professor of Homiletics and Worship at Oral Roberts University. Retiring in 1992 after fourteen years, he served for nine months as Interim Senior Pastor at First United Methodist Church in Bartlesville, Oklahoma.

This sketch indicates the range of ministries in which he was involved during his career: revival preaching, church planting, denominational leadership, local church pastor, and professor. What it does not show is what he learned from each of these ministries and its implications for evangelism. For that, one must read the book.

In a helpful introduction, George Morris notes the significance of Larry Lacour's influence on how he and others have come to understand evangelism. Lacour taught them that evangelism must be kerygmatic in content and incarnational in approach, the local church is the center for evangelism, preaching should be invitational, and the governing motive for evangelism is love. For his part, Lacour would attribute all this to what God through others and opportunities for ministry taught him as he sought faithfully to "adventure" with God in evangelism.

Henry H. Knight III

The Changing Face of Islam in America: Understanding and Reaching Your Muslim Neighbor.
By Larry A. Poston with Carl F. Ellis, Jr. Camp Hill, PA: Horizon Books, 2000. 287 pp.

"*The Changing Face of Islam in America* provides readers with a street view of the agenda and teachings of American Muslims, evaluates the Islamic faith and practice from the perspective of evangelical Christianity, and motivates believers to become involved in enriching personal encounters with Muslim neighbors." This is how the central thesis is presented in this collaborative effort by Larry A. Posten and Carl F. Ellis, Jr. While sharing of his studies and experiences with Muslims mainly in the U.S. and in Europe, Posten provides the background and general knowledge of Islam in America by focusing on immigrant Muslim and Anglo-American Muslim issues. Ellis, who writes about the Muslim leadership of Louis Farrakhan and the Nation of Islam, provides an African-American perspective for reaching some communities of African-American Muslims. This book contains a more informed and reflective perspective on the subject matter not evidenced in either of the author's previous writings.

Structurally the book is divided into four sections. Part one is entitled "The Arrival of Muslims in America" and seeks to define and related issues of conversion to two major Muslim groups in America. One grouping is identified as African-American Muslims who make up 42% of the total Muslim community in America. Because the arrival of the first Muslims in America was the result of the enslavement of Africans as early as the 17th century, this group is often referred to as America's indigenous Muslims. The other grouping referred to as "ethnic Muslims" consists of immigrant Muslims from various countries around the world who have voluntarily settled in America. They are defined according to the following data: South Asians (24.4%), Arabs (17.4)%, Africans (6.2%), Iranians (3.6%), Turks (2.4%), Southeastern Asians (2.%), Whites (1.6%) and Others, non-ethnic specific (5.6%). It is

interesting to note that for the purpose of simply classification, Anglo-American converts to Islam are also represented in this grouping of 'ethnic Muslims'.

Part two of the book focuses on the African-American experience with Islam beginning with the leadership figure of W. D. Fard. Various historical Muslim movements (both proto-Islamic and orthodox Islam, though not always clearly distinguishable) are interpreted and presented through evangelical lens, including Elijah Muhammad and the Nation of Islam, the person and ministry of W. D. Muhammad, and Louis Farrakhan and the Nation of Islam.

In the third part of the book ("The Bible and Islam"), attention is given to a discussion of "The Bible vs. the Qur'an" and "The Challenge of Islam in America." The discussion focuses on distinct key theological and religious doctrinal belief systems, and recommendations are provided for Christian ministry witness among Muslims. The authors advocate a theological perspective for appropriate response to the adherents of Islam and other religious people by proposing and distinguishing between two orientations terms external institutionalism and internal personalism. The overarching goal of this section is to establish that Christians must aim at a total saturation of Muslim populations. This is accomplished as Christians functioning individually as exclusionist, but locally, nationally, and internationally as pluralists.

The "Part 4: When Christians and Muslims Meet" begins with a brief and very selective history of evangelism among Muslims, and proceeds to direct specific attention to the importance of direct and intentional evangelism and witness among ethnic Muslims (chapter 10). Tactics and strategies for practical application based on discipleship lessons learned from converts from Islam to Christianity is contained in chapter 11 ("Evangelizing "Don'ts") and chapter 12 concludes with a focus on "Reaching African-American Muslims." The book concludes with a summarizing chapter that identifies future projections by emphasizing the need for faithful Christian response to the influence and growth of Islam in America. There is an appendix and glossary, and a select bibliography provides information of Muslim ministry and Islam for further study. Theological students, seminarians and denominational leaders who are familiar with theological and historical complexities related to religious practice in America, and who are able to discern the interplay of the various information provided may find this book helpful in formulating an appropriate evangelistic response.

As one who is aware of the importance of teaching evangelism from the perspective of theological education in a religiously diverse society, I can welcome the efforts to begin formulating such a response to such a critical issue. While there has been a proliferation of books related to this very topic in recent years, many which would serve to complement and illuminate issues present here from a more holistic Christian perspectives, the highest

value of the book for evangelistic theory and practice is the ability to demonstrate the need for collaboration across ethnic boundaries to in order to address one of the greatest opportunities for biblically faithful witness.

Clearly, the recognition of the need to learn from each other, and the need for ministry cooperation across Christian ethnic worldviews and various Christian histories is the greatest strength of this book. The challenge of mission and evangelism in today's religiously diverse and ethnically pluralistic American society demands that the biblically faithful Church of this new millennium is both willing and able to embraces it's ethnic and racial diversity, genuinely appreciating and accepting the divine lessons and gifts of differing parts of the Body. It is only then that the Church will be enabled to understand and respond faithfully to the challenge of Islam in America as the rich opportunity it is for Christian renewal and transformation.

There are, however, several important issues that are briefly raised or introduced, but not adequately addressed if the full goal of the authors' is to be accomplished. First of all, some unattractive descriptive statements about Muslims leaders and comparisons of Islam with Christianity are viewed as an obstruction to Christian ministry by those evangelicals who view interfaith dialogue as a critical form of mission and evangelism to people of other living faiths. Also, they tend to serve as a diversion from the primary thesis, and redirect the readers posture from that of learning and sharing, to being defensive. This book is a reminder to be more conscious of the need to communicate without attacking.

Secondly, the affirmation of the utilization of "man" as inclusive of male and female, purports the continuation of women as a by-product of man and hides the reality that more women, African-American, Anglo-American, and others, are finding both personal and communal, and religious and spiritual fulfillment in Islam. Contemporary social, moral, economic, and political concerns that include the issues of women must be addressed from a holistically biblical perspective.

Third, while the book identifies African-Americans Muslims as the largest ethnic groups, it seemingly takes great pain to avoid the theological and social issues of how various historic forms of Christianity, personal and institutional, have contributed to the problem, beginning with the active participation of Christianity in the enslavement of Africans in America. Until Christians are able to acknowledge that some brands of Christianity preached and practiced in America have not correctly interpreted, exegeted, and reflected God's and Jesus Christ's salvific message and concern for all, efforts of evangelism among Muslims will not be effective.

Fourthly, while the methodological perspective presented is easy to adopt, this method obscures both the mutual impact and the positive experiences of Muslims and Christians, including the

constructive interactions they have shared for several hundreds of years within the context of America. Both African- Americans Christians and immigrant Muslim communities historically, for example, have employed ingenious and imaginative methods of sacred interpretation as forms of resistance to unhealthy religious and political oppression. A biblically faithful and relevant message of Christian evangelism cannot be communicated, in word, deed and lifestyle until Christian believers are able to propose an awareness of historical and theological consciousness that brings Christian evangelism, intelligence and values to bear upon daily living, in the midst of complex religious and spiritual realities.

Marsha Snulligan Haney is Associate Professor of Missiology, and Chairperson of the Division of Person, Culture and Society at the Interdenominational Theological Center, Atlanta, Georgia.

The Words of Gardner Taylor, Volume Three: Quintessential Classics: 1980- Present, Gardner C. Taylor.
Compiled By Edward L. Taylor. Valley Forge, PA: Judson Press, 2000. 208 pp.

This third volume is one in a series of five that presents thirty-two faith producing and spiritually challenging sermons of Dr. Gardner C. Taylor, presently pastor emeritus of the historical Concord Baptist Church in Brooklyn, New York. G. C. Taylor has been widely acclaimed as one of the most outstanding preachers in the nation. He has preached on six continents, delivered the 100th Lyman Beecher Lectures at Yale University, and preached the sermon at the prayer service for the inauguration of President William Jefferson Clinton in 1993. The sermons published in this volume illuminate the Christian hope and promise of new life focused on what God has done in Jesus the Christ, challenge the non-believer and strengthen the Christian believer.

As an octogenarian G. C. Taylor's sermons presented in *Volume Three* reflect changes in his preaching style (spanning more than 60 years) that is best described as emphasizing "brevity of expression, without forsaking meaningful content." As compiler Edward Taylor states, "These later works are the fruition of Dr. Taylor's years of experience at work within a rich tradition of black preaching. They are a culmination of what has been forged in the fire of human experience and brightened by the radiance and glory of God's glorious Spirit" (xii). Each sermon is introduced by a thought provoking title, a scriptural reference, and a presentation of the corresponding biblical passage. Fifteen sermons are from the Gospels, twelve are from the Hebrew Scripture, and five are from the Epistles. Sermonic titles such as "Three Women and God"(The book of Ruth), "Wide Visions from a Narrow Window" (Job 19:25-27), "The Soul's Desperate Plea" (Psalm 19), and "What "Born Again" Really Means" (John 3:3) are indicative of how Dr. Taylor's sermons explore critical issues through his preaching. They enable us to see how he approaches the ministry of preaching in today's contemporary world by incorporating words of wisdom from a wealth of literary, hymnic, historical, and contemporary discourses. His fresh, concise and meaningful content presents his many years of the understanding and practice of the art of Spirit-filled proclamation, and as a result, homileticians, seminarians, and pastors alike will appreciate the theological and homiletical style that engages readers in critical and prophetic thinking.

One of the most valuable aspects of the book is the introductory chapter, introducing the readers to the life, person and ministry of Gardner C. Taylor who was born on June 18, 1918 in Baton Rouge, Louisiana. Although he was surrounded and influenced by ministers his whole life, including his father, G. C. Taylor did not aspire to become a preacher, but rather a lawyer. It was not until after a tragic personal experience that occurred while he was in law school that he offered himself to God for a lifetime of service. Because of his continuous dedication to preaching and the pulpit, he has developed several sermonic practices related to content formulation and delivery that have helped to shape his unique style. It has resulted in others perceiving "him correctly as a man of vision whose mind was energized with great and inspiring thoughts and who possessed an immeasurable hope and desire to contribute to the advancement of the Christian faith." (p.4).

As a resource for evangelism, G. C. Taylor helps us to understand how contemporary questions and concerns of life that serve as obstacles to faith development can be overcome by reshaping the essential proclamation of Christian faith within the oratorical tradition of hope and promise. Through intense sermonic preparation, a commitment to the study of preaching as an academic discipline, and by means of a distinctive interpretation of texts in light of the promises of God, people are challenged to think and reflect deeply on the meaning of life with God. As Edward L. Taylor confirms, G. C.. Taylor "exhibits his own prescription for sermon building, displaying genuine pathos and ethos through his mastery of African American rhetoric, through eloquence, and by grasping each audiences' understanding of the human circumstance" (7).

Dr. Taylor's dedicated unwavering commitment to his pastorate, as well as service in the local community, as evidenced in the role as the second African American to serve on the New York City Board of Education, have all contributed to the enormous church growth experienced during his tenure at the Concord Church, which resulted in a congregational membership of more than nine thousand. His record as a preacher has distinguished him

in American Christianity as an outstanding homiletician, even as an octogenarian, who has received nearly one hundred honorary degrees and preached an unlimited number of sermons, Dr. Taylor remains an admired preacher respected throughout the world, and one of the greatest expositors. Intellectual and spiritual stimulation, as well as practical guidance extending from his linguistic, exegetical and insightful illustrations wrapped in contemporary and classical styles of preaching will ensure that this book remains a favored resource among pastors and seminarians.

While Volume One presents NBC Radio Sermons preached by Taylor from 1959- 1970, and Volume Two contains sermons preached from 1970-1980, *Volume Three: Quintessential Classics*, presents sermons preached from 1980-1990's, compiled by Edward L. Taylor, pastor of the New Horizon Baptist Church (Princeton) and a dean of Christian education for the General Baptist Convention of New Jersey. Together with *Volume Four: Special Occasion and Expository Sermons, Volume Five: Lectures, Essays and Interviews* , and *Essential Taylor*, a compact disk and audio cassette, featuring excerpts from the five-volume series, these invaluable sermons will be a resource for generations to come. They represent a synthesis of classical and contemporary preaching which models a way of preaching faith that helps preachers bridge the gap between biblical content and effective delivery.

Marsha Snulligan Haney

The Essence of the Church: A Community Created by the Spirit. By Craig Van Gelder. Grand Rapids, MI: Baker, 2000. 207 pp.

This book is too short. Or perhaps the topic is too big. Or perhaps this work should be understood as the first part of a larger project which he signals as the intention of his future work.

Van Gelder says "It has been the argument of this book that we need to rethink the church from the framework of a missiological ecclesiology. I believe that it is only through such a framework that we can engage the complexity of the situation we now encounter in North America." (184) This limited purpose is achieved very well.

He does more than this. He argues that one needs to consider the nature of the church before examining its ministry, and both of these before discussing organization. He reviews different historical ecclesiologies and suggests that different contexts require different ecclesiologies. An adequate ecclesiology needs to balance "biblical foundations, historical developments, and contextual realities." (159) Further, it is clear that an adequate ecclesiology will be missional, and will be rooted in the mission of the triune God in the world. He understands the church to be a "social community" and uses the images of people of God, body of Christ, communion

of saints and creation of the Spirit to express this reality. Further, his historical discussion leads him to describe the church as one, holy, catholic and apostolic, always paying attention to both the divine and human aspects of the church's nature.

He diagnoses the current North American context well. He argues that our conception of the church "as being essentially denominational, organizational and voluntaristic" leads us to focus on the rights and privileges associated with membership "not on a covenantal commitment to the community and its values." (67) Each chapter and many of the sub-sections begin with a vignette from Springdale, a composite of many of the congregations with whom Van Gelder has worked over the years. These stories signal his interest in "translating available scholarship and research into an applied perspective for ministry." (9)

The implications of this book for evangelism are not explicit, but they are important nonetheless. Van Gelder's focus on understanding the church as missionary by its very nature is a crucial foundation for any contemporary understanding of evangelism. Further, when discussing the practice of the church's ministry, witnessing is one of the key components.

Three key weaknesses indicate that the book should have been longer. First, Van Gelder does not draw explicitly enough on normative theological approaches to ecclesiology. Even his discussion of the four marks of the church arises out of a historical, contextual ecclesiology and there is no clear reason why it should be binding on Christians today. The lines between normative ecclesiology and descriptive sociology are often blurred in the book.

Second, he does not achieve his goal of fully relating his scholarly work to "an applied perspective for ministry." This is seen most clearly in that the vignettes are unconnected to the theological discussions which follow them. They raise provocative questions in the reader's mind which Van Gelder rarely answers. A longer discussion of the practice of ministry in a variety of contexts in his sixth chapter would have helped bring many of the issues raised in these vignettes to a more concrete and focused conclusion.

Third, many of Van Gelders' best contributions stand alone without adequate linkage to other ideas in the book. His section on the practice of ministry does not adequately address how these functions arise out of the nature of the church discussed in the previous chapter. Further, a concluding chapter could have brought all of his contributions together for a stronger ending.

This book is a valuable step toward articulating a missiological ecclesiology. Van Gelder was part of the group that wrote *Missional Church: A Vision for the Sending of the Church in North America.* Viewed as one part of a long-term project, this is a valuable contribution. It would be a helpful textbook in courses on evangelism and systematic theology that want to discuss the mission of the church in North America for the next century. Thoughtful

clergy and laity could benefit from its discussion. It is well-written, easily read, and provocative in its thesis. If only he had written more, it would have been a better book.

Scott J. Jones is McCreless Assistant Professor of Evangelism at Perkins School of Theology, Southern Methodist University.

Academy for Evangelism in Theological Education
Twenty Eighth Annual Meeting
Princeton Theological Seminary
Princeton, New Jersey
October 5-7, 2000

PROCEEDINGS

Thursday Evening, October 5

7:30 Welcome by Ron Crandall, President of AETE

7:40 Worship led by Hal Poe, Secretary of AETE

8:00 Greetings and announcements from John Stewart and Dick Armstrong, co-hosts

8:10 Introduction of speaker by T. V. Thomas, Vice President of AETE

Keynote address by Ray Bakke, Senior Associate of International Urban Associates.

Bakke discussed his personal pilgrimage in coming to his involvement in urban ministry in the United States. He traced how his work in Chicago led to a global involvement that began with the Lausanne Movement. In those days 140 cities had populations of more than one million people. Now more that 400 cities have populations that exceed one million. In the last hundred years the Christian demography has flipped from 80% in the West to 80% outside the West. Patterns of urbanization differ from place to place. Huge population shifts are occurring worldwide. One million Japanese live in Sao Paulo. The population of Marseilles is over 30% African. People from 133 nations live in one zip code area of New York City. Until recently Chicago was the largest Polish city in the world. The school system of St. Paul is now 25% Hmong. The North American model for seminary education is not viable outside North America. World mission occurs in the great cities of the world.

Respondent: George Hunter, Dean, E. Stanley Jones School of World Mission and Evangelism, Asbury Theological Seminary

Hunter affirmed the talk and identified several issues for further reflection:

1. The North American model for seminary is not viable elsewhere, but Hunter adds that it is no longer viable in North America.

2. Bakke's examples focus on talented pastors and well funded lay people which leaves Hunter wondering how to clone them.

3. Smaller cities seem ignored

4. Less than 1% of churches in the U.S. are gathering a substantial harvest of the 160 million functionally secular Americans.

5. We need a new initiative of sustained urban church growth research in the great cities of the world.

Panel Discussion with questions and answers from Bakke and Hunter was moderated by Charles West, Professor of Ethics, Princeton Theological Seminary.

10:00 Adjournment

Friday Morning, October 6

9:00 Introduction of speaker by Ron Johnson, Treasurer of AETE

9:05 Address by Malan Nel, Professor of Practical Theology, Vista University, and Professor of Homiletics, University of Pretoria, South Africa.

Nel spoke on the subject of evangelism in the African context. He began by discussing the discipline of evangelism that he described as an empirical science. Following the German theologian Heitink, Nel referred to evangelism as a "science of action." As he moved to the African context, he presented a demographic picture of South Africa. He pointed a dire picture of poverty and the AIDS epidemic. He stressed the importance of a Kingdom perspective for evangelism to avoid the perception that the church takes God to Africa. We need to become involved in what God is already doing in his creation: rediscovering our place in God's coming into the world.

First respondent–Sam Moffett, former missionary to Korea, Professor of Missions, Princeton Theological Seminary.

In recounting the experience of his father as an early missionary to Korea during the Sino-Japanese War, Moffett argued that evangelism takes love, not perfection. His father worked with refugees and this ministry led to the great openness of the Korean people to the Presbyterian mission.

10:00 Worship service with the Princeton Theological Seminary community. David Lowes Watson, Director of Pastoral Formation for the United Methodist Church, spoke and John Stewart, Professor of Evangelism at Princeton Theological Seminary led the liturgy.

10:45 Introduction of the respondents to Professor Nel by Ron Johnson

Second respondent–Jerry Reed, former missionary in Latin America, Professor of Evangelism, North Park Theological Seminary

Reed reflected on the contrasts in Africa of poverty and AIDS in South Africa, rampant open air evangelism in Kenya, and genocide in the country that had the highest percentage of Christians in Africa. Perhaps we are saying one thing with our lips and something else with our lives.

11:15 Panel discussion with Bakke, Nel, Hunter, Moffett, and Reed moderated by George Hunsberger, Professor of Missiology, Western Theological Seminary

12:15 Lunch

Friday Afternoon, October 6

1:30 Devotion led by Laceye Warner, Assistant Professor of Evangelism, Garrett-Evangelical Theological Seminary

1:45 Annual Business meeting of the Academy for Evangelism in Theological Education, Ron Crandall presiding

3:15 Adjournment of the annual business meeting

3:30 Walking tour of Princeton Led by William O. Davis, archivist of the Princeton Theological Seminary, and Dick Armstrong, retired Professor of Evangelism at Princeton

Friday Evening, October 6

6:00 Annual banquet held in the Mackey Center hosted by Dr. and Mrs. Thomas Gillespie, President of Princeton Theological Seminary

Introduction of Dr. Gillespie by Ron Crandall, president of AETE

Banquet address by Thomas Gillespie

Speaking from the Book of Acts, Gillespie declared, "According to Luke, it is the nature of the church to grow." He finds this view repeated and emphasized throughout Acts. This growth does not result from the worthiness of the church but from the power of the gospel. Gillespie compared the experience of the church in Acts with the present experience of the decline in numbers of his denomination, even though some of the churches are growing. In Acts 2:47 we find what happens after Pentecost. Gillespie explored the importance of recovering the language of salvation. He then focused on how the language of salvation addresses the deepest concerns of the postmodern world. The gospel offers life, and when a hungering world understands that, the church grows.

First Respondent–David Lowes Watson

Watson made eight observations:

1. What causes the church to grow is when the gospel is proclaimed.

2. Our task as evangelists is to make the gospel clear.

3. We need to reclaim salvation and understand what we are saved from.

4. God has chosen this planet to reveal who God is.

5. Our God is with us in a parental relationship.

6. Those who evangelize must beware losing the guidelines of the gospel in a Carnival Age.

7. The story of Jesus must be more important than our story.

8. If we don't bring any one in, then what is the point of being here?

Second respondent–John Nyquist, Associate Professor of Missions and Evangelism, Trinity Evangelical Divinity School

Nyquist reflected that many in the Academy face the danger of being teachers of evangelism without doing evangelism. He then offered these thoughts:

1. The church was dynamic and growing in the first century.

2. The importance of the use of the Bible in evangelism cannot be overstated.

Nyquist later illustrated this point from experiences in his life that relate to preaching, reading the Bible, and the place of the Bible in ministry.

3. The invitation is not an afterthought.

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Journal of the AETE was established to provide a medium for the responsible sharing of ideas among those engaged in the teaching of evangelism, primarily at the seminary level, as well as those whose ministries involve them in serious research and writing in the field. In addition to scholarly articles and book reviews, the Journal includes the Minutes of the annual meetings of the Academy and occasional items of interest to AETE members.

The Editorial Advisory Committee of the Journal is seeking well-written, high quality articles relating to any aspect of evangelism, and issues relevant to the theology and practice of evangelism, including biblical, doctrinal, pedagogical, and methodological concerns, and matters relevant to evangelism and the cognate disciplines. Responses to articles in previous issues of the Journal will also be considered. Manuscripts should be submitted both on paper and on a floppy disk (WordPerfect format preferred; however, ascii text can also be processed). Henry H. Knight III, Editor, Saint Paul School of Theology, 5123 Truman Rd., Kansas City, MO 64127 (tel. 816-483-9600; FAX 816-483-9605); E-Mail address: HALSPST@aol.com). Book reviews should be sent to Dr. Kenneth Gill, Book Review Editor, AETE Journal, 501 College Avenue, Wheaton College, Wheaton, IL 60187 (tel. 630-752-5918; FAX 630-752-5916; E-Mail address: Kenneth.D.Gill@wheaton.edu).

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Manuscripts need to be submitted by May 15 in order to appear in the following October issue. The desired length of articles is normally 3000 to 5000 words, with preference on the shorter side. Book reviews are usually in the 600 to 750 range. Authors and reviewers are requested to indicate their present place of employment, complete title, and full name. They may include a brief explanatory statement about their article, if such is needed. Contributors receive no compensation except for five complimentary copies of the issue in which their article appears.

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