

**JOURNAL OF THE  
ACADEMY FOR  
EVANGELISM IN  
THEOLOGICAL  
EDUCATION**

**Volume Eleven  
1995-1996**

# The Academy for Evangelism in Theological Education

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# JOURNAL OF THE ACADEMY FOR EVANGELISM IN THEOLOGICAL EDUCATION

Volume Eleven 1995-1996

*In This Issue*  
Richard Stoll Armstrong Page 3

*Editorial: The Need for Apologists*  
Richard Stoll Armstrong Page 5

## ARTICLES

*How I See It: A Brief Personal History of Involvement in Evangelism in Theological Education*  
Lewis A. Drummond Page 8

*A New Look at Theological Education for Effective Evangelism*  
Ronald K. Crandall Page 19

*Unless We Turn and Become Like Children*  
Mac C. Freeman Page 28

*What Most Churches Need to Do Evangelism*  
Ben Campbell Johnson Page 32

*Evangelizing Hispanic Persons: A Missionary Perspective*  
David G. Cassie Page 41

*Lasting Fruit in Evangelism*  
Jerry Reed Page 46

*"How Long Are You in For?"*  
J. David Hester Page 57

## BOOK REVIEWS

Page 64

Alan Neely, *Christian Mission, A Case Study Approach*  
Samuel Wilson

Tom Sine, *Cease Fire, Search for Identity in America's Culture Wars*  
Paul R. Dekar

Luis N. Rivera Pagan, *A Violent Evangelism: The Political and Religious Conquest of the Americas*  
Mortimer Arias

George G. Hunter III, *Church for the Unchurched*  
Harry L. Poe

Ed Silvoso, *None Should Perish: How to Reach Entire Cities for Christ Through Prayer*  
Jerry Reed

Darrell Robinson, *People Sharing Jesus*  
C. Thomas Wright

John N. Vaughan, *Megachurches and America's Cities: How Churches Grow*  
David F. D'Amico

Dan R. Crawford, ed., *Before Revival Begins: The Preacher's Preparation for a Revival Meeting*  
Harry L. Poe

I. Ellacuría and J. Sobrino, eds., *Mysterium Liberationis, Fundamental Concepts of Liberation Theology*  
Paul R. Dekar

J. I. Packer, *God Has Spoken: Revelation and the Bible*  
John Nyquist

John Marks Templeton, *Discovering the Laws of Life*  
J. David Hester

J. A. Scherer and S. B. Bevans, eds., *New Directions in Mission and Evangelization 2: Theological Foundations*  
Harry L. Poe

P. Casaldáliga and J. Vigil, *Political Holiness, A Spirituality of Liberation*  
Paul R. Dekar

Aubrey Malphurs, *Pouring New Wine into Old Wineskins*  
John Mark Terry

Logos Bible Software  
C. Thomas Wright

\* \* \* \* \*

## TWENTY-THIRD ANNUAL MEETING OF THE ACADEMY

*Minutes*  
Page 86

Instructions for Subscribers and Authors  
Inside Back Cover

## In This Issue

The eleventh edition of our AETE Journal begins with two articles that directly impinge upon the teaching of evangelism. Lewis A. Drummond's lead article on "How I See It" is the second of what I hope will be a continuing series by our more senior colleagues, in which they share their personal views and reflect on their experience as teachers and practitioners of evangelism.

Ronald K. Crandall's interesting article, in which he considers the implications of some of the lessons he learned from his study of "turn-around" churches for theological education, is an appropriate follow-up to Professor Drummond's thoughtful observations.

The provocative article by my seminary classmate Mac Freeman is a complete change of pace, providing our readers with some fascinating insights on the evangelization of children. This brilliant Canadian theologian and educator has a delightful writing style that reflects his engaging sense of humor.

Those who did not attend the last annual meeting of the Academy for Evangelism will have a taste of Ben Campbell Johnson's excellent presentation when they read his article entitled "What Most Churches Need to Do Evangelism." In it he describes the current context for evangelism and suggests what churches must do to meet the challenges they face.

There follow two different perspectives on evangelizing Hispanic peoples. David G. Cassie writes as a former Latin American missionary, now a presbytery executive responsible for evangelism, whose pressing concern is how to reach the growing Hispanic population in the United States. Jerry Reed also draws upon his own experience as a career missionary in offering a critique of the traditional approach to evangelism in South America. He then describes a different approach, aimed at discipling people, in the process of planting churches.

In keeping with our custom of publishing the farewell remarks of our outgoing AETE presidents, we are including the presidential address of our immediate past president, J. David Hester, as the final article in this edition of the Journal. Dr. Hester challenged us with an inspirational talk entitled "What Are You in For?"

There are fourteen book reviews in this issue, along with Review Editor Thomas Wright's positive assessment of the new Logos Bible Software. Also included are Secretary Hal Poe's minutes of our last annual meeting, which was held in Arrowhead Springs. Reading Dr. Poe's notes should convince many more of our growing membership to attend these yearly gatherings, which are always a valuable experience.

One final word: Please note that our new Managing Editor is Dr. Ron Johnson, whose address and telephone number are listed on the inside back cover. Ron has already made a tremendous contribution by organizing and updating our various subscription lists. He has

also caught up on orders for back issues, and together he and I are looking at ways to increase circulation and reduce production costs of the Journal.

Let me take this opportunity to thank all who have contributed articles and book reviews to the Journal, which is becoming better known and more widely read every year. Produced and published by the Academy for Evangelism in Theological Education, it is unique in the field of evangelism. Tell your friends and colleagues about it. They will find it a wonderful way to stay on the cutting edge of our discipline. Happy reading to all!

Richard Stoll Armstrong

## Editorial: The Need for Apologists

As a preacher and evangelist I found myself from the beginning of my ministry having to wrestle with questions that impinged either directly or indirectly on the relationship between science and religion. The concerns often voiced by unchurched persons encountered in our evangelistic outreach as well as by thoughtful members of my congregations demanded that I apply the gospel to the kinds of issues being raised by the exploding advances taking place across the spectrum of the natural, human, and technical sciences.

That is not to say that a preacher should pretend or even try to be an expert on any subject in which his or her experience and knowledge are limited. It is to say, however, that preachers should always be seeking to identify and understand the spiritual, moral, and ethical implications of the issues with which the scientific, legal, and other experts are continually wrestling. We cannot abdicate our responsibility to offer our congregations and students a biblical perspective that is intelligent, informed, and faithful.

The need, therefore, is for capable defenders of the faith. We who preach and teach must be apologists as well as evangelists. Since joining the faculty at Princeton Theological Seminary I have become more aware than ever of the need for articulate apologists to be involved in the on-going discussions between science and religion. The need was underscored for me recently by a friend with whom I play tennis occasionally. A very intelligent engineer with an insatiable intellectual curiosity, he sent me a paper he had written after attending a lecture by a prominent theologian who has written extensively on matters relating to science and religion.

My unchurched friend, whom I would call a reverent agnostic, raised questions regarding the limitations of human knowledge and the uncertainties of both religion and science in regard to such matters as the origin of the universe, causality and freedom of the will, the ultimate disintegration of our solar system, the existence of God and the validity of religious faith, the problem of good and evil, and the many parts of the Bible "which from a scientific viewpoint appear unbelievable." What had obviously been missing from the lecture and discussion he had attended was an adequate apologetic. The speaker was a sincere believer, but he had not made the case for faith. He had defined the issues, but his theological language had no persuasive power. He had made his hearers think (a valuable and important achievement), but he had not answered my friend's questions, many of which an effective apologist could have answered to a seeker's satisfaction.

Consequently, my friend's thoughtful comments on the above and other questions only deepened my conviction of the need for an apologetic perspective. It also underscored what I consider to be the relationship between evangelism and theology. Put simply, theology is the church talking to itself; evangelism is the church talking to the world. Theology has to keep our evangelism faithful and honest; evangelism has to make our theology understandable and relevant. Both disciplines are necessary and inseparable.

In our dialogue with the secular world, our evangelism needs an apologetic flavor. In my predilection for concise definitions and at the risk of over-simplification, I would describe the relationship between evangelism and apologetics this way: evangelism is stating the case; apologetics is making the case. What is needed in the discussion about, as well as in the dialogue between, science and religion is an apologetic perspective. That is to say, we need spokespersons for Christ, effective apologists who can provide answers that will satisfy inquiring minds.

To do that requires that we who aspire to be apologists, especially those of us who are practitioners and teachers of evangelism, be aware of and confess our own presuppositions and insist that others in the dialogue do the same. Second, we must acknowledge the limitations of our own knowledge and, again, ask that others do the same. Third, we must do our homework before we attempt to address in any formal way the complex issues with which the scientific world is confronting us.

Fourth, we must recognize that for believers all such issues, if they are not fundamentally theological, have theological implications. Many of them, particularly those relating to ecological, socio-economic, and humanitarian problems, relate to the theology of stewardship. That word occurs often nowadays in secular literature and ordinary conversation, as do other biblical words and concepts like "mission" and "gospel." Corporations have mission statements, and politicians complain about the poor stewardship of government agencies. We who know that "the earth is the Lord's and the fulness thereof" have something to contribute to any discussion regarding the stewardship of the earth's resources. So, too, we can bring our biblical/theological perspective to bear on many other issues which are being debated often without reference to the implications for religious faith.

Fifth, our responsibility as evangelism teachers is not merely to fill the apologetic role ourselves, but to equip our students to equip their church members to think theologically about the issues with which they are involved in their daily lives. The doctors, lawyers, teachers, engineers, business persons, government employees, and other professional and non-professional persons in our congregations need and want help in knowing how to speak and act as

Christians in their respective vocations. In their preaching, teaching, and pastoral ministries pastors should be helping their congregations to think theologically about the world's and their own problems, to identify the moral and spiritual issues, and to think about what it means to be Christ's person in the world today.

Sixth, in a pluralistic, secularistic, scientific, post-Christian world the need is for genuine dialogue, not dogmatic proclamations. Would-be apologists must learn to listen before they speak, and to take seriously what the other person has to say. We have to be as open as we expect others to be to truth wherever we find it. That's the only way we will earn the right to be heard.

Seventh and finally, I believe our apologetic approach should initially be theological, rather than Christological. We need to find bridges of communication with people of other faiths and those who are comfortable with God language but do not have any relationship with Jesus Christ. We will always be ready, of course, to make our witness to Christ, when the opportunity presents itself, and having earned the right to be heard by listening. Thus we plug into the other person's faith experience, at whatever level is appropriate. If the person's faith is Christocentric, so much the better. But we have not locked out the person by coming on too strong, too fast.

I am not ashamed of the gospel, but I have often been embarrassed by the way some Christians present it. There is a big difference between the offense of the gospel and the offensiveness of some witnesses, who have never learned that their faith statements are not self-evidently true to those who do not share their assumptions. We speak from our own experience of Jesus Christ, which we offer not as the basis for making normative truth claims, but as the ground of our own conviction. Our task is not to prove Jesus is the Christ; that we can never do. Our task is to show that we believe he is, and that by God's grace we can do, by the way we live our lives.

Richard Stoll Armstrong

# HOW I SEE IT: A BRIEF PERSONAL HISTORY OF INVOLVEMENT IN EVANGELISM IN THEOLOGICAL EDUCATION

Lewis A. Drummond

## Introduction

One is always rather reticent in writing a personal testimony, especially describing something of a ministry journey. The danger persists that it may sound somewhat presumptuous, if not plagued with a touch of triumphanism. Therefore, may I say at the outset, what I wish to convey in this personal pilgrimage in the teaching of evangelism in theological education, I do with the view of simply sharing how God was led in my life. I will attempt to outline various aspects of the enterprise to the end of presenting how I experienced the work developing through the years. Perhaps some insight might be gained, thereby, to serve as a professor of evangelism in a more effective manner. The primary motive being, as the traditional Westminster Confession would put it, "Soli Deo Gloria." And I might add a personal note at the very outset; God has been very gracious in my ministry of evangelism in theological education.

## Early Encounters

The first encounter I experienced personally in evangelism in a theological context took place at Southwestern Baptist Theological Seminary, Fort Worth, Texas, in 1950, when I first became a seminary student. The previous president of that institution, Dr. L.R. Scarborough, was an ardent personal witness for Christ. His life exemplified all that it means to be a personal evangelist. He served well in the pulpit, but his reputation revolved around the effective sharing of his faith on a one-to-one basis.

Scarborough began to sense the value of teaching evangelism in theological education. This came long before the advent of full-time professors of evangelism in most theological seminaries. Courses in evangelism were at times taught at some institutions, e.g., George Sweazey at Princeton Theological Seminary. But

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usually, the evangelism professor wore "two hats" - or more. Scarborough had the burden, so he began to teach evangelism himself. His teaching ministry became effective to the point that his "professorship" acquired the title of the "Chair of Fire." He exemplified something of the general ethos of Southwestern Seminary at that time and the students profoundly appreciated his teaching ministry. He wrote one of the very first books on personal evangelism: *With Christ After the Lost*. Many students were deeply inspired as well as instructed in the cause of evangelism from the president laying aside his heavy administrative responsibilities that students might "catch the fire."

This move developed into a pattern in some of our Southern Baptist seminaries. Presidents taught evangelism, largely due to the influence of L.R. Scarborough. This tradition carried on for many years, even to the present decade by Landrum Levell, the President of New Orleans Baptist Theological Seminary.<sup>1</sup>

After the retirement of Scarborough at Southwestern, various professors taught evangelism. In my particular case, Dr. Ray Summers, Professor of New Testament Studies, taught the basic course. This went on for some years until the administration saw fit to employ a full-time professor in the field. Dr. C.E. Autry, a very able preacher and evangelism leader, came to fill the "Chair of Fire." To my knowledge, Autry became, at least in Southern Baptist life, the first full-time professor of evangelism whose responsibility was devoted exclusively to teaching various aspects of the evangelistic ministry. I did not have the privilege to sit under him as I was near the end of my seminary career when he arrived, but from all reports, he fulfilled the role admirably. This major step forward has been ramified throughout not only Southern Baptist life but through most evangelical seminaries today.

In the late 1960's, Southern Baptist Theological Seminary in Louisville, Kentucky, Southern Baptist's oldest theological institution, conceived the idea of an endowed chair of evangelism. The president, Dr. Duke K. McCall, being a personal friend of Dr. Billy Graham, enlisted the famous evangelist to give his name to the chair and to work for the endowment. Consequently, the Billy Graham Chair of Evangelism became a reality and soon acquired its endowment. This likewise became a major step in the teaching of evangelism. Being an endowed professorship, it guaranteed the perpetual teaching of the discipline in the oldest and most prestigious of my denomination's theological seminaries.

The early days of the Graham chair at Southern Seminary experienced something of an abortive beginning. Dr. Kenneth Chafin became the first Billy Graham Professor of Evangelism at Southern, but stayed only some two and a half years, resigning to

become Director of Evangelism with the Southern Baptist Home Mission Board. This influential position thrust him before all Southern Baptists, and he made major steps in developing evangelism programs and ministries for the denomination.

Upon Chafin's resignation from the Graham Chair, Dr. Gordon Clinard, formerly Professor of Preaching at Southwestern Baptist Theological Seminary, and at the time, pastor of the First Baptist Church of San Angelo, Texas, came to Louisville to fill the vacancy. Before he assumed the professorship, however, he suffered a severe heart attack and was unable to take up the challenge for more than a year. This unfortunate event caused the endowed chair to languish during that period. When Clinard did assume the role in the autumn of 1970, he served for only one year. He found this was not his niche in ministry, and after one academic year, resigned to take up a professorship at Hardin-Simmons University in Abilene, Texas. Thus the chair, once again, found itself without a professor.

During Chafin's professorship in Louisville, Kentucky, I was pastor of a Baptist congregation in that historic city on the Ohio River. Prior to assuming that pastorate, I had completed my graduate study at the University of London, King's College, England. I left England burdened for the need of evangelism in the British context. The overwhelming majority of the churches were in serious decline; the situation appeared quite desperate.

To make something of a contribution to British evangelical life, my Louisville church instituted a program of bringing to Louisville a young graduate of Spurgeon's Theological College of London. He would serve as my associate pastor for a year and then return, hopefully having had some experience in a more aggressive evangelistic congregation. Moreover, I lectured for Dr. Chafin from time to time and began to get a taste of theological education.

In that setting one of the young associates from London showed me a brochure he had received from Spurgeon's College. The principal at that time, Dr. George R. Beasley-Murray, well-known New Testament scholar, had conceived the idea of a full professorship of evangelism at Spurgeon's College. Moreover, he planned to come to America to see if he could enlist an American to fill that position. He had searched in vain in Britain to find someone willing to teach evangelism in the way that he felt it should be taught in British Baptist life; thus he cast his eyes upon America. This sparked a tremendous interest in my own life. I had never entertained any ambition whatsoever to be in theological education, but something about the possibility of teaching evangelism in England struck a very responsive chord.

To make a quite long story short, Principal Beasley-Murray came to Louisville, Kentucky, and asked me if I would consider moving to London and taking up the Professorship of Evangelism at Spurgeon's. I gladly accepted, and my wife and I looked forward

with keen anticipation to a whole new venture of ministry. Up to that point, I had been a pastor for several years, serving five different congregations. But here was a new, fresh, exciting challenge; a challenge not only in theological education, but in evangelism and in an entirely different culture. Thus we happily made our way to Britain.

Dr. Beasley-Murray had investigated European theological education from the evangelistic perspective for some time. He drew the conclusion there had never been a full-time professorship in this discipline in the history of theological training in Europe. Therefore, my wife and I counted it a great privilege to break new ground. That, of course, thrust us into the arena of theological education.

Being in England some years and "getting our feet on the ground" teaching evangelism in theological education, we found our days most rewarding. Back in America, as pointed out, the Graham Chair in Louisville had had a rather abortive beginning, and here they were again without a professor. At that junction the Dean of Southern Seminary contacted us in London to see whether or not I had a sabbatical leave coming and would be willing to travel back to Louisville to fill the professorship in evangelism for one year. I took a year's leave of absence to fill the vacancy at Southern Seminary. It was then the Dean of Southern asked me to remain and fill the Billy Graham Chair of Evangelism. I accepted and held that position for fifteen years.

### A New Challenge

During those fifteen years at Southern Seminary we developed a full curriculum in evangelism. Another significant development at that time centered in the establishment of the Billy Graham Center. This demanded an administrative role as well as a teaching responsibility. The Billy Graham Center sponsored student ministries, student forums, conferences, the development of the Billy Graham Archives, and other worthwhile activities and projects.

One of the most significant achievements during those years was the instituting of a full Doctor of Philosophy degree program in evangelism. Although many theses in various institutions had been written under the general rubric of evangelization, to our knowledge this was the first full Ph.D. program in evangelism *per se*, at least in Southern Baptist life. Through the years a number of students received their terminal degree in that area. Many have gone out and have made significant contributions.

Also developed through the Billy Graham Chair at Southern Seminary during those years was a Doctor of Ministry degree in evangelism. The days were rewarding, as literally thousands of

students came through evangelism training, whether on the M.Div. level or through the graduate programs.

Southern Seminary has recently made a new move that is most significant. Under the deanship of Dr. Thom Rainer, one of my former Ph.D. students during my Southern Seminary days, the institution has established the Billy Graham School of Evangelism, Church Growth, and Missions. It is the most rapidly growing school among the five "Schools" of Southern Seminary, and is making a tremendous contribution to the entire field. In many respects Southern Seminary has been a pacesetter in my own denomination, taking its cue first from Southwestern Seminary.

After becoming president of Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, in 1988, I continued to teach evangelism, following the earlier pattern of L.R. Scarborough, even though the seminary did have a full-time professor in the field. There, I fulfilled a long cherished dream and created a new "Institute of Evangelism." That work continues on and has been developed and expanded since my retirement at Southeastern Seminary.

But my retirement at Southeastern did not end my teaching career. I facetiously say, "I retired but I did not quit." Now I once again serve as the Billy Graham Professor of Evangelism and Church Growth, also the Director of the Charles Hadden Spurgeon Institute of Church Growth and Pastoral Leadership, which we have recently instituted at the new Beeson Divinity School of Samford University, Birmingham, Alabama. It has been a truly delightful journey.

As I look back over these many years of pilgrimage, I can truly say God's grace is fathomless; God leads and empowers all along the pathway.

This brief biography is not to say that Southern Baptists were necessarily the original pacesetters in all of these various areas of our discipline. But this is simply my own personal pilgrimage, outlining some significant moves that were made in Southern Baptist life in the context of my own days in teaching evangelism. Has it all made a meaningful contribution?

#### Impressions of Evangelism's Impact on Students

Probably all would agree that the final result of any educational exercise, especially in evangelism, can only be tested by its effect on the practical ministries of the students who study under the discipline. In the next few paragraphs, permit me to share the testimony of four former students as to how training in evangelism significantly touched their lives and ministries.

My first Ph.D. student, whom I'll just call by his first name, Jim, graduated with a good academic record, writing a very able thesis on *Evangelism in the Third Gospel*. When he left seminary

he took up the pastorate of an average size church in Laurel, Mississippi. His third year there he led the entire state in the number of people making professions of faith in Christ through his ministry in his local congregation. That was an outstanding record. For an average size church in a state that has as many Baptist churches per capita as could be found any place in the world this is most unusual.

After Jim left Laurel, Mississippi, he went to a church in the Atlanta, Georgia, area. The first months there were not easy. The church had been very traditional and not given to evangelistic emphasis and fervor. But it soon turned around and the church has become one of the leading congregations in the Southern Baptist Convention. They have gone from an average attendance of approximately eight hundred to over three thousand. Every year some seven hundred new converts are baptized into the fellowship of the church. Jim has served as President of the Pastor's Conference of the Southern Baptist Convention and has exercised an outstanding ministry. And he is the first one to confess that he got the inspiration of it all in evangelism classes. He testified to the fact that the Spirit of God uses the teaching of evangelism in a theological context.

The second student, whose story is most unusual, is Jeff. Jeff came to Louisville as a typical young theological student, at least in some respects. He had been brought up in a dedicated Christian home, had been a faithful member of his church for many years, and had "felt the call to preach." After college he came to seminary and took my Introduction to Evangelism course. One night, almost at midnight, Jeff called me up. He said that he had to see me as soon as he possibly could. So I made an appointment at eight o'clock the very next morning. I got to my office in ample time to meet Jeff. As he came in with his wife, the only way to describe him was that he had agony written on his face. Here was his story: I had lectured the day before on the meaning of *kerygma* in the writings of C.H. Dodd, James Stewart, Michael Green, and others. It had been a typical theological lecture on what the New Testament presents as the meaning of the gospel, just a typical thing one would do in our discipline. In that setting Jeff realized that he had never truly been born of the Spirit; he was not a genuine believer. He fell under deep conviction of sin in that class. Jeff confessed that after realizing what the gospel declared, he had never truly repented and believed. But he was certainly ready to do so. He opened his life completely to Christ and left my study a very happy new Christian. As the years unfolded, he became a pastor of a fine church in the state of Alabama, and is now serving with his lovely wife and family on the mission field as Southern Baptist missionaries. Quite evidently, evangelism and theological education can even make this sort of unique contribution.



But it is not always the student who becomes the pastor of a large successful church or has a deep experience of Christ that constitutes the only positive impact teaching evangelism in theological education can make. Let me tell you the story of Steve. He dropped out of seminary after completing enough total credit hours, but he did not graduate. He simply could not master Hebrew and Greek, which were required for his M.Div. degree. Consequently, he never got his diploma. I pleaded with him to tough it out and get his degree, but he felt impressed to take a small church in the open country in south central Kentucky.

Steve's rural church is typical of thousands of Southern Baptist congregations. When Steve moved into the field, the church had an average attendance of some one hundred plus. It was situated in the open country, several miles from any town of any size. I thought this may well be where Steve would be able to exercise a good ministry, but surely nothing phenomenal.

To my amazement, before many years, the growth of that open country church was all but incredible. We kept in touch, and one day he called me and told me of his disappointment. He said that they had not reached their high attendance goal for the previous Sunday. He related that they had almost reached it and if they had just had another handful of people they would have reached their goal. I asked, "Steve, what was your goal?" He replied, "One thousand." They had over nine hundred people that particular Sunday. I have been on this church field, and where they all came from remains a mystery. He did go on to say in our telephone conversation that he felt confident they would reach their goal of new converts baptized into the fellowship that year. I asked again about that goal, and he said, "Seventy five." For a church in the open country to reach seventy five new converts in a year's time supersedes the mega church, at least on a percentage basis.

I have heard Steve say on different occasions, "The only thing that I am really doing down here at my church is putting into practice the things that I learned in evangelism class." Again, this is a tribute to the impact that can be made in the life of students, when they give themselves to evangelism in theological education.

The fourth student that I would like to use to illustrate the influence of evangelism training has already been mentioned. Thom Rainer, after completing his Ph.D. on Church Growth in the writings and ministry of C. Peter Wagner, became pastor of a very fine church in Florida. Later, he took a congregation in Birmingham, Alabama, and began to teach adjunctively at Beeson Divinity School at Samford University. He left that pastorate two years ago, and now, serves as the new Dean of the Billy Graham School of Evangelism, Church Growth, and Missions at Southern Baptist Seminary in Louisville, Kentucky. As previously pointed out, that particular School is growing far more rapidly than any other School

in the Seminary and is making a tremendous impact with its full curriculum and outreach program. His ministry began to come together in the context of his work in evangelism during his seminary days. Conclusion: Evangelism in Theological Education plays a vital role and makes a tremendous impact on the lives of countless students. What have I therefore learned?

### Lessons Learned

There are some important lessons I think I have assimilated down through the years of teaching in this fascinating field. First, I have learned that evangelism, as the cliché has it, is far more "caught than taught." Evangelism is a "spirit" as well as a learned discipline. One can learn and not practice. Therefore, something of an appeal for evangelistic commitment must be a vital part of the teaching of the discipline. For many years, as a hobby, I was a flight instructor. I would tell my students that you can sit down at your desk and learn all the principles of aerodynamics, but it is a different matter when you are at three thousand feet and the instructor says to you for the first time that the airplane is in your hands. This principle, we professors are wise to keep before us, thus helping our students to be a committed evangelist in their own right as well as learning the different aspects of the discipline from a theological, principled perspective.

Second, I have come to realize that apologetics is becoming increasingly important to effective evangelism as the years progress. I became quite sensitive to this fact when teaching evangelism in Europe. Secularization, humanization and post-modernism had already gripped much of society there, and apologetics was necessary in the context of presenting the gospel to the secular mindset. Today, as we are rapidly moving into the era of post-modernity in America, apologetics assumes a much more significant role in evangelism efforts. If we cannot help our students conceptualize the gospel to the post-modern mindset, we may see happen to our churches in America what has happened in Europe.

Third, evangelism must, of course, be theologically and philosophically presented as well as pragmatically. Without the undergirding of firm biblical and theological foundations, evangelism can soon deteriorate into superficiality, and even mere emotionalism. Practical ministries are important. The principles of church growth are essential to learn. But it all must be based on a solid biblically oriented ministry. This does present something of a problem for the professor of evangelism. One has to develop some measure of expertise in theology, biblical studies, history, and other disciplines. The degree that a professor of evangelism can become

reasonably conversant in various fields will probably determine the long-term effect of his or her teaching of evangelism.

Fourth, evangelism, when it is taught, must involve students in the actual enterprise. For example, in courses like personal evangelism, it is wise to institute requirements to share one's faith, write verbatim on the experiences, etc. In my own personal teaching of evangelism, in the introductory course, students are required to involve themselves in various mission points in the city of Birmingham and actually minister the gospel. Then they present reports to the class as to what they have learned. This often is far more motivating and instructive than the classroom lectures themselves. That principle must be infused in the entirety of the evangelism curriculum, because it truly is "caught" as well as it is "taught."

Five, today it seems wise to place more emphasis on church growth principles, especially since the advent of that discipline under the leadership of McGavern, Wagner, Win Arn, and a host of others. It is virtually impossible to teach evangelism in our contemporary context without moving, to some degree, in the area of church growth. This is not an unhealthy move necessarily, even though church growth has its critics. True, there are aspects of church growth advocated by some pundits which most of us would probably question. Nevertheless, many of the methodologies of the church growth movement are no more than the old evangelism methods that we have always known well, adapted to modern culture. It is vital that our students be aware of how to present the gospel in today's world.

Moreover, leadership is assuming a far more important role in an effective evangelistic ministry. To help our students in learning to lead the church in evangelism, grasping the principles of effective leadership, conflict management, and all the various aspects of leadership is important if they are to exercise a balanced evangelistic ministry.

Many other lessons are to be learned, but these seem the most important. Now what about the future?

### The Future

Evangelism grows in interest and concern in theological education; not only in evangelical denominations but in the mainline churches as well. With the death of modernity and the advent of the post-modern era, seminaries are coming alive to the fact that students must be taught how to lead their church in development, outreach, and evangelism, if they are to survive. No longer can evangelism be seen as a "second-rate" discipline. It is now becoming obvious that we evangelize or we eventually die. Therefore, the future for effective evangelism in theological education seems to be very bright indeed.

Let it thus be said that the teaching of evangelism is surely here to stay. It did have a rather difficult start. And as a theological discipline, it still finds itself quite young with many lessons to learn and many hurdles to clear. Nonetheless, the teaching of evangelism is not quite deeply rooted in theological education and will probably be developed even more in the 21st century. As a case in point, it has just been reported to me that the United Methodist Church is placing a professor of evangelism in all of the theological institutions. This is most encouraging.

Furthermore, the teaching of evangelism is becoming, and I predict will continue to become, far more "respectable" than ever before. I believe this to be true not only in the United States but also internationally. Some years ago, while in Australia, a professor who taught evangelism in a theological institution "down under" said he did not feel that evangelism should be taught in theological education. He basically had in mind the ideal that all professors should be evangelistic and therefore no need should exist to teach evangelism as a subject. In some senses of the word, that may perhaps be true. But not too many agreed with the professor; evangelism they felt is a legitimate discipline, and the teaching of its principles and practice is important. Institutions are more and more acquiring professorships in the field and thus evangelism as an academic discipline is gaining in respect. This is encouraging for the future.

Finally, there are far more qualified people to teach the subject than ever before. This is due largely to the fact that many theological institutions now have a terminal degree in the discipline. When I first started teaching, there really were none. My terminal degree was in philosophy, even though I had a deep commitment to evangelism as a pastor. Now, there are academically and spiritually qualified people across the denominational spectrum that can step in and fill the role. This too makes the future bright.

In summary, I believe it can simply be said that the days ahead look very positive regarding the teaching of evangelism. A spirit exists and is growing among students themselves that recognizes the importance and even the centrality of ministries that are effective in impacting the unbelieving world. And that lies at the heart of the evangelistic thrust.

### Conclusion

In the light of sharing something of my pilgrimage and my thoughts on this field--which is of such keen interest to us all--I would like to conclude by saying what a privilege it has been for several decades to be involved in evangelism in theological education. To see the leadership of the Spirit of God from early days up to the present moment gives one a sense of deep satisfaction. To see the impact

that the teaching of evangelism makes upon individual students and the Church at large is most rewarding. There are still many things to learn and many steps to take, but the future does look more positive for our enterprise. So we thank God for his grace, mercy, leadership and blessings upon our evangelistic role in theological education. Thus, I conclude as I began: *Soli Deo Gloria!*

#### NOTES

<sup>1</sup>The newly elected president of New Orleans Seminary, Dr. Charles Kelly, was a professor of evangelism; thus the tradition will more than likely continue.

## A New Look at Theological Education for Effective Evangelism

Ron Crandall

In the summer of 1992 over fifty of the largest denominations in the United States were contacted with a request to submit the names of pastors who might qualify as "turnaround pastors" in smaller congregations. The actual request sent from the office of Herb Miller, Executive Director of the National Evangelism Association, read as follows:

Would you identify for us two or three of your smaller churches (under 200 members and/or 100 at worship) which have shown a remarkable turnaround in the last two to five years, including: A new sense of hope and empowerment, a new vision for mission, a new readiness to reach out to the community, a new effectiveness in evangelism, and new growth in membership/church school/worship attendance?

We are especially interested in looking at churches where the community context has not changed or at least cannot account for the experienced renewal and church growth.<sup>1</sup>

Eventually nearly 200 pastors from ten denominations were nominated and contacted. Ninety-seven actually completed a survey questionnaire and three others were interviewed although they did not complete a survey. Thus, 100 pastors participated in the study and shared valuable insights which have since been published in the book *Turnaround Strategies for the Small Church* (Abingdon, 1995).

The purpose of this article is not simply to rehearse the findings of the study already published, but rather to look at the implications of the study for those of us in theological education who desire to produce effective, evangelistic pastors. I want to ask what these pastors can say to us about being better educators, better mentors, better professors of evangelism.

#### A Personal Witness

Allow me for a moment to speak a personal word about the impact of the research on my own soul and on my teaching. Reading the 97 surveys, talking with over a third of the participants on the phone, and doing in-depth personal interviews with 13 of them was a life-changing experience.

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First, as one who has served smaller churches and had a long-time interest in how to prepare pastors to serve them effectively, I was tremendously encouraged. The small church can make a big difference, and the pastor is a critical ingredient in the kind of difference the church makes. The pastors who opened up their lives to me, also had done the same to members of their churches and to the unchurched in their communities. They were contagious in their enthusiasm for the gospel, and in their love for God and for all people. This probably doesn't come as a new revelation to most of us, but I was surprised at the impact they had on my attitude of hope for the 250,000 or so small churches they represented in America. These pastors and the churches they served had experienced "turnaround." Many of the churches were on the way to the grave. One pastor wrote about her denomination's decision to "pull the plug" on the little 152-year-old church she was sent to serve as a part-time local pastor. The denominational leaders said "It will either survive or die." After her first year at the church in Independence she reported:

Independence . . . is not only surviving, but thriving and growing. Thanks be to God! In that first year we received ten new members, had a confirmation class for eight young people and a new members' celebration day, began our nursing home ministry, had potluck dinners, started special fundraisers and an "outreach jar" to send money each month to a special need or cause. This church was "The Church" this past year. Their availability enabled the Holy Spirit of God to work in and through them. Thanks be to God!<sup>2</sup>

Being around pastors and congregations like this is transforming. I was blessed and rekindled for my own part of preparing men and women to help this happen across the land and around the world.

Second, I was educated, or perhaps re-educated. Those of us who are educators sometimes get stuck in our own paradigms and provincialism, just as churches do. After all, we know the answers, that's why we teach. But knowing the answers is not the same as knowing. Much of my "material" for teaching over these last umpteen years had been gleaned from my own experiences long ago and from stories and reports prepared by others. Field research and face-to-face, heart-to-heart, mind-to-mind "listening" is the real stuff of education for educators. Teachers who wish to make a difference in the lives of those they are preparing for ministry in churches like these (and most of those we try to prepare for ministry will be in churches just like these!) must themselves get reacquainted with the realities of the parish. Most of us probably will not return to serving a small struggling congregation in order to get re-educated; but I have discovered that being in these churches with

these pastors has made what I teach about evangelism different, because I'm different. I think of myself more as a co-laborer with my students rather than as an instructor. In fact, I've developed a new appreciation for the meaning and the ministry of being a "mentor."

### Mentoring Seminary Students for Ministry

Curious to find out which professors or other mentors made the most difference to these students in preparing them for effective pastoral ministries I asked the following question on the survey:

What mentor/teacher has contributed most to your effective pastoral ministry?

Name? \_\_\_\_\_ Position? \_\_\_\_\_  
Why/How? \_\_\_\_\_

Answers were grouped into eight categories: 1) pastor, 2) professor of evangelism/church growth, 3) professor of pastoral care, 4) professor of preaching/worship, 5) professor of biblical studies/theology, 6) professor of "other," 7) denominational leader/speaker, and 8) writer. Forty-four percent of those responding indicated the most influential person in preparing them for ministry was a pastor. The second most important category of persons was number 7—a denominational leader/speaker (16 %). Most frequently mentioned in this category was some combination of superintendent-trainer. The catchall "other" category of professors (item 6) ranked third (12 %). Bible and theology professors came in fourth (10 %). Professors of evangelism/ church growth secured fifth place (7%), and pastoral care professors were sixth with (6 %).

Most interesting was the fact that all professors taken together accounted for only a little over a third of the total. It would seem that the most effective, evangelistic pastors of small churches are not being primarily influenced by professors, and certainly not professors of evangelism. Why? Probably many answers could be hypothesized, but more important is the information that emerged from the third part of the question which asked "how or why" did you find yourself most influenced by this mentor/teacher? Overwhelmingly the answers came back identifying a deep "mentor" relationship and celebrating personal, pastoral guidance more than instruction. Whether the person mentioned was a professor or a pastor, the qualities that made a difference in these turnaround pastors' lives were "pastoral" qualities. Here are some of the comments:

He has tutored me, guided me, loved me, and even said he has learned from me.

That openness to seek growth from all people, even me, was quite a lesson. He helped me realize how to be a pastor.

He helped me begin to see the importance of caring, how to show you care, and how to incorporate caring ministries into the life of the church.

His spirit, care, and concern helped me realize my personal spiritual life must be growing to lead a growing church

I saw his successful ministry in several churches.

He integrated faith/practice/theology issues together to formulate a loving, caring, pastoral ministry style.

He knew how to be a pastor. He showed me how.

He introduced me to church growth.

He spoke not only of theories, but shared actual case studies.

He got me excited about the message of the New Testament.

Excellent teacher; knew the parish; had been a pastor; strong personal faith and commitment to Christ; understood the average lay person.

The list could go on for several pages, but these representative comments are probably enough to see the qualities that most influence lives for the sake of the kingdom. Future pastors who will make a difference and help their churches reach out to win others to Christ, perhaps especially those who are going to be serving in the relational hot beds we sometimes call "small churches," need to be mentored themselves by respected teachers and pastors who model personalized caring, enthusiasm for pastoral ministry, and the integration of practical knowledge with vital piety. Perhaps James was right, "Not many of you should become teachers, my brothers and sisters" (NRSV 3:1).

With our heavy teaching loads and the academy's emphasis on research and writing, few of us will be able to be this kind of mentor to a large number of students. But my response to this feedback from successful parish ministers was to evaluate my own intentional efforts at mentoring (or lack thereof) and challenge my faculty

colleagues to do the same. Perhaps this is a reminder that effective pastors and mentors in the field and seminary faculty must find a better way to recognize and affirm each other, learn from each other, and cooperate for the sake of equipping future leaders of the church. We sometimes try this kind of cooperation with the pastors of large and influential churches, but seldom with the pastors of some of these smaller churches. I discovered, however, that some of these turnaround pastors were already serving as mentoring pastors for seminary students. A turnaround church in inner city Boston has had as many as five seminary interns at a time, and has become recognized as a "training parish" by at least one seminary. I believe students could learn more about evangelism in small churches by serving in a mentoring relationship alongside one of these turnaround pastors than by taking any two of my courses.

Nevertheless, I am not entirely sure how to make more of this transition possible. One thing I have done after listening to the importance of personal contact with effective practitioners, is to bring more of them into my classes as guest speakers. Immediately after my sabbatical which allowed me to gather the data, I taught a course on Evangelism in the Small Church. I invited three of the pastors I interviewed, and their spouses, to come share presentations. At the end of the semester I had the dubious honor of hearing from one of the students, "This is the best course I've ever taken, and those pastors (one woman was especially named) you brought in are the reason!" Another practice I have employed for years is to send members of the class out to "consult and interview pastors and members" in small churches that have experienced renewal and growth. The classroom is larger than it used to be for me, and for my students.

### Teaching Evangelism and Church Growth

The previous inquiry regarding the most influential mentor or teacher was one of nine questions asked on the survey under the heading "Evangelism Preparation." Fifteen percent of the sample indicated they had no seminary training and were therefore not able to evaluate their seminary education in terms of how well it prepared them for an evangelistic emphasis in their ministry. Another 34 percent indicated they had taken no special courses in seminary focusing on evangelism or church growth. However, all who did attend seminary were asked two questions about their academic curriculum as it related to their effectiveness in ministry.

The first question was "Which courses in your academic work best prepared you for your evangelism work?" Three answers were allowed and they were asked to rank their answers. Using a weighted scale with three points for a number one answer, two

points for a number two answer, and one point for a number three answer, the ranking and scores of courses or types of courses most valued appears below. Ranking courses with the same score is based on which received the greater number of priority votes.

Rank	Course Most Helpful for Evangelism	Score
1	Basic Evangelism	88
2	New Testament	35
3	Preaching and Worship	32
4	Field Work or CPE	24
5	History or Biographies of Great Church Leaders	18
6	Theology	16
7	A Special Evangelism Focus	15
8	Pastoral Care and Ministry	14
9	Personal Evangelism	12
10	Leadership and Administration	12

Since only 50 percent of the pastors surveyed had taken a course in seminary on evangelism, to have a basic evangelism course score significantly above all others in equipping them for this work is a strong affirmation. In addition, if the three evangelism courses listed in the top ten are added together, the total score is 115. What is being taught in evangelism is making a significant difference. However, there are two additional interesting pieces to this quest for the most helpful curriculum.

A second question asked "What do you wish would have been emphasized more in your ministerial education?" The same approach used above to weighting and ranking the answers is shown below:

Rank	Course Most Needed	Score
1	Basic Evangelism	46
2	Personal Evangelism and Witness	31
3	Counseling	27

4	Church Growth and Evangelism	27
5	Biblical Studies	26
6	Leadership, Administration, and Management	26
7	Homiletics and Biblical Preaching	24
8	Practical Programs for Congregations	21
9	Spiritual Life, Prayer, and Healing	21
10	The Small Church in the Small Town	14

Two other courses worthy of mention received a score of 12, "Conflict Management" and "Evangelistic Preaching." If the scores of the three evangelism courses listed in the top ten are added together, the grand total is 104.

Pastors, like the ones interviewed, who are recognized by their denominations as leaders who can make a difference in the majority of our churches, are saying some interesting things to our seminaries about curriculum. Many of the pastors attending seminaries where no regular courses in evangelism were offered commented "Please teach a course on Evangelism!" Some were angry: "You cannot teach what you have not defined, and I am not sure they know what evangelism is." Others said they got the grand picture but requested more of the basics "like how to win someone to Jesus Christ." The list of "how to's" was rather long.

Teach how to preach for a decision.

We need to learn how to help new and older Christians to develop into maturity

Teach first and foremost how to teach and preach the Bible.

We need more than just preaching skills, we need communication skills. Teach us how to deal with different personalities and ages of church members, how to work with large and small congregations, and how to establish new ministries.<sup>3</sup>

Other items on their lists included how to: build rapport, develop a vision, be positive toward small churches, listen to other people, understand sociological and cultural factors, feel more at home with pagans, and pray.

What will we do with such lists? Will we listen? Will the Association of Theological Schools and curriculum review and revision committees in our institutions be willing to listen to the "experts" in the field who are getting the job done? It is a question worth asking; and perhaps in some small way, research like that

cited above will help stir the pot in a manner that will produce the best "pastoral education soup."

Another question on the survey asked "What recommendations would you like to make to seminaries as they seek to prepare pastors for ministry in smaller churches?" Each respondent was allowed up to three responses but no request was made for them to prioritize their answers. Thirty-seven separate categories of answers were tallied. Those being mentioned most often are listed below along with the total number of times they were mentioned.

Rank	Recommendations to Seminaries	Score
1	Teach the realities of the small church	27
2	Teach how to help small churches grow	24
3	Provide on the job training with effective pastors	18
4	Give greater emphasis to biblical preaching	16
5	Train us to actually do evangelism	15
6	Help us understand situational/contextual leadership	13
7	Teach prayer for both the pastor and the congregation	11
8	Emphasize more of the practical "how to's"	11
9	People skills and working with volunteers	9
10	Equip us better in administration and finances	8
11	Relate the Bible to real life	8
12	Teach motivation and better communication skills	7
13	Help churches create a new vision for their futures	7
14	Invite more successful pastors into the classroom	6
15	Emphasize sociology and anthropology	5

It doesn't take long to recognize that most of these pastors are saying that "theological education" would be improved if seminaries could help students learn how to apply the theory and theology they are taught to the real life contexts they find themselves working in. This doesn't sound like a new problem, but it does sound like an

affirmation of what Dan Aleshire wrote in *Theological Education* two years ago in response to the question "What is good theological education?"

The question invites schools to think about the ways in which their tasks change as the student bodies they educate change. It also invites questions about the kind of leadership that may be most needed in North American churches, parishes, and religious communities. Is it the kind of leadership that has been available in the past, or does the changing social location of religion itself require new images of the qualities most desired in religious leaders? As professional schools, theological schools are intrinsically concerned with the character of leadership.<sup>4</sup>

The pastors interviewed in the "turnaround" study were recognized leaders. Will we now do them the justice of listening to them, even as we expected them to listen to us? Will we be partners in theological education in order to produce the kind of pastoral leaders needed for effective congregational evangelism today?

### In Closing

I realize that to suggest we ought to take these recommendations seriously sounds a lot like "market research," an idea not entirely popular among all who teach in the academy. Nevertheless, if we are partners with denominations and the churches they represent, how can we fail to listen to the feedback of our own best graduates as they "move out to the trenches" to make a positive difference in the vast number of struggling, small congregations that still dominate the landscape. Many futurists are giving up on small churches. Others are giving up on seminaries. Maybe these two "old" instruments of Christ's mission in the world that were so intertwined in past centuries ought to rediscover one another and stand together to strengthen the cause of Christ and his church, as we face a new century and our third millennium. Certainly any serious consideration of such a proposal would generate a great deal of discussion and debate, but I for one believe it is an idea whose time has come--again.

### Notes

<sup>1</sup> Ron Crandall, *Turnaround Strategies for the Small Church* (Nashville, TN, Abingdon Press, 1995), p. 10.

<sup>2</sup> Turnaround, p. 21.

<sup>3</sup> Turnaround, p. 154-55.

<sup>4</sup> "The ATS Quality and Accreditation Project," *Theological Education*, vol. XXX, no. 2, Spring 1994, p. 14.



## Unless We Turn and Become Like Children...?

Mac C. Freeman

Are you not puzzled, as I am, that so much emphasis in evangelism has been placed on being born again/afew (John 3:3) and so little on Jesus' clear call to become like children in readiness for the Reign of God? (Matt. 18:3) I have not conducted a survey to support my impression, but it strikes me that there has been a perennial lack of attention paid in evangelical efforts to this child-oriented transformation. Doubtless, some readers can report congregations where Jesus has been heard on this basic matter, but it has not been general teaching that *bona fide* Christian believers must become like children. To the contrary, Sunday schools and other Christian education efforts have been geared to ensure that children become like adults!

In past years I have not felt compelled to reflect on this puzzle, but now as a grandparent of a four-year-old Matthew and one-year-old Sadie (each of them remarkable, of course!), I have no choice but to attend to whatever may bode well or ill for them. I now warm to the fact that Jesus was drawn to children: it heartens me that he even was willing to "lay his hands upon them, take them up in his arms, and bless them," thereby signifying that they were adopted into the company of his followers against the "better judgment" of his adult disciples.<sup>1</sup>

I had ever been confused about the disciples' seeming denseness until Crossan enabled me to understand their resistance to Jesus' utter impracticality. From the beginning, churches, in their practicality (?), have sidelined children, it seems. But is/was there more at stake? Has there been an avoidance by anxiously controlled adult members, of the saving grace in children? Indeed, instead of becoming like children, has it seemed better to run in the opposite direction, into predictable, controlled adult salvation? In evangelizing has it been more "sensible" to call for *finalized conviction* than for *vulnerable receptiveness*? The evangelistic challenge to "believe in the Lord Jesus Christ as your personal Savior" has not usually been paraphrased, has it, into "become like children in your continuing readiness to receive the reign of God?" Why not, I wonder?

And then I realize that for me as a doting grandparent there can be in my tired times a resistance to even Matthew and Sadie being children, unpredictably uncontrolled and thus an annoying disturbance for this weary, frazzled adult. Should I infer, then, that Jesus, not being a parent or a grandparent, was idealistic in his affirmation of children? (He was "far too permissive," "sparing the rod," no doubt.) OR precisely because of my common weary yearning for

controlled, ordered existence, should I insist all the more on my hearing Jesus, when he declared a crucial condition for my being open to God's future?

What *did* Jesus see in the children of his day to lead him to declare such a condition, right against the Jewish tradition in which he had been raised? In our being consciously or unconsciously psychologized in the late 20th century it is easy for us to read back into his time our updated views of children. If we do not just go sweet and sentimental at this point, we are likely to connect Jesus' call with stages of child development, or to be intuitionist or whole-brained in our attempt to understand him. Yet if we would hear Jesus' admonition with our 20th century ears and hearts, we have no choice but to try to update his teaching faithfully. As Professor Krister Stendahl of Harvard Divinity School used to say to us students, "We must ask both what it meant then and also what it means now."

So let us try a double translation: Jesus' emphasis on becoming like children was clearly linked with his emphasis on the coming reign of God. For him, the expected reign, while indescribable, was to be essentially grace-full, loving and just, pro-living both personally and communally; its reception could be parallel only to being "surprised by joy," to recall the title of C.S. Lewis' autobiography. Not many Jewish adults in those hard, legalistic days could be typified, one would guess, by such receptiveness. But children then as now, we surmise, could still exist on tiptoe. How about us adults? Of course, if one has not yet been delivered from legalistic adulthood, then the coming of God's future is likely to be linked with the requirement of dutiful submissiveness, God being perceived, as one little boy said, as the One who takes all the fun out of life. Then existence on this earthly plane is captured in the dour Scot's declaration: "We're no' here to enjoy ourselves." If that is where you are now, what I am about to suggest in the second stage translation will strike you as perverse madness.

Jesus did not draw upon the analogy of flying and "high flight," though he remarked on the birds of the air being sustained by Abba. If he had been familiar with our times, I wonder if he would have been attracted, as I am, to children as *still-winged* creatures, unlike "grounded" adults. There is a popular poster stating that we can give our children two basic gifts: roots and wings. For Jesus each child was adoptable into the family of God, and thus rooted in grace-full affirmation. I wonder if he ever saw children as bringing with them built-in wings, ready for "high flight" with the futuristic Spirit of the new creation. I refer to "high flight" because of my long-standing appreciation of a poem by a 19-year-old Canadian airman, Flight-Lt. John Gillespie Magee, Jr., composed before his death in aerial combat in 1941. He called it *High Flight*.

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Oh! I have slipped the surly bonds of earth  
 And danced the sky on laughter-silvered wings;  
 Sunward I've climbed, and joined the tumbling mirth  
 Of sun-split clouds -- and done a hundred things  
 You have not dreamed of -- wheeled and soared and swung  
 High in the sunlit silence. Hov'ring there,  
 I've chased the shouting wind along, and flung  
 My eager craft through footless halls of air.

Up, up the long, delirious, burning blue  
 I've topped the wind-swept heights with easy grace  
 Where never lark, or even eagle flew --  
 And, while with silent lifting mind I've trod  
 The high untrespassed sanctity of space,  
 Put out my hand and touched the face of God.

Perhaps I am only manifesting here my own version of psychologized consciousness: I admit that the analogy of high flight speaks deeply to me of the abundant life Jesus glimpsed as implicit in God's forward call to us and all creation. And for our wondrous grandchildren, I hope you agree, only something "off the ground" can begin to do justice to their burgeoning spirits. For myself now, I can relate to the reassurance in Isaiah 40 that those who wait upon the Lord will run and not be weary, will walk and not faint, but our grand-kids are rising up with wings like eagles! I *want* to be called by Jesus to be again child-like, to become once again winged with them.

In their being evangelized, when the time comes, I do not want any grounded teacher or preacher, including me, to seek to bring them down to the ground in controlled submissiveness. Let there be no somber laying on of a straight and narrow path, unless it be a runway for their grace-full take-off! I do not wish for them to be solidly established in saving doctrine or to be inhibited by wing-clipping Bible passages not doubly translated. No! I want all their mentors to recognize them as air/Spirit borne creatures, so precious that Jesus could even establish them as models for adults! They are not perfectly behaved, of course; not always "good children"; not sweetly obedient each day to their authorized parents. No, they have much to learn about civility in community, about balancing a declaration of independence with a declaration of responsibility. They still must learn to negotiate the exceedingly subtle dance of "we-ness" in balance with "me-ness"; "relating training" is needed by them to learn to love skillfully and wisely. *True*. But if their wings be ever clipped by me or any other shaper so that they can be tethered to the ground in cloned submissiveness, it were better for that shaper that a millstone be hung about his or her neck and to be

cast into the depths of the sea (Matt. 18:6). That's not Jesus speaking here, but this devoted and protective grandparent!

There need not be a polarization between being born again/anew and becoming like children. Yet it is so easy, so alluringly stabilizing, to replace their *winged being* with an adult version of *being saved*. If it were not so tempting, would Jesus have needed his radical emphasis? The long, dark history of Christianity and children is surely sobering for our reflection now. But let us not despair that we adult believers have been slow learners about being ready for God's future. In the still-unfolding 15-billion-year history of this cosmic creation project, the armoured obtuseness of most adult human beings may be only a passing blip. The graced process of human (and planetary) becoming fully alive, in the glory of God (Irenaeus in the 2nd century said "the glory of God is man fully alive") is not to be terminated, we trust, before we do become like children, so that the project can unfold with us.

We need flying training, of course; that's obvious. I can nominate two very young teachers, and you will know others near and dear to you. Would it not be "neat" for Christian congregations to become flying schools?! How would we learn again to fly, both "solo" and "in formation?" I dare say there would be greatly renewed interest in church flying training, though the attractiveness of safely grounded half-life is very powerful in these anxious times. It could be really great to be reunited with our children in our re-becoming air/Spirit borne creatures with them.

And if we could succeed in our learning for high flight into God's future, to dance the sky on laughter-silvered wings, and even in the face of death, to reach out and touch the face of God, then it would surely be a lot easier to invite other anxiously grounded adults to come with us.

## NOTES

<sup>1</sup> Crossan, John Dominic (1994). *Jesus: A Revolutionary Biography*. San Francisco, Harper, p. 64.

## WHAT MOST CHURCHES NEED TO DO EVANGELISM!

Ben Campbell Johnson

Not too long ago I was listening to a man describe the state of affairs in his business. The business had been making a modest profit for the past three years. To emphasize the crucial nature of the situation he said, "The old ways are not working. If we expect to continue into the 21st century we have to change."

"For example," he continued, "here is a list of issues about which we must concern ourselves." The list included:

1. Poor climate
2. Not meeting the goals we have set for ourselves
3. Confusion about strategy because we lack a clear aim
4. Too little teamwork and collaboration
5. Too much "every man (or woman) for himself (or herself)"
6. Global changes and challenges for which we are unprepared
7. We "play not to lose"

As I listened to him talk about his particular company, I thought how the failures of this one company so well describe the failures of the Church and its inability to move forward with clarity and conviction. As much as I want the Church to escape the management model for ministry and as hard as I try to avoid business illustrations for the work of the kingdom, it seems to me that everything this corporate executive said about his company does indeed apply to the Church -- Presbyterian churches, mainline churches, perhaps all churches.

Do we have a poor climate for evangelism? Have we failed to reach our goals? Is there confusion of vision and strategy? Is there too little teamwork with everyone for himself or herself? Have global changes created effects which we have not reckoned? Have there been radical shifts in Western culture? Have revolutions taken place to which we have not adjusted? Is much of ministry form obsolete?

The Church that finds itself reeling from rapid change in the culture and fails to adapt to these changes will fail in its mission. Since so many radical shifts have occurred around us that challenge our old ways of thinking about faith and our accustomed ways of doing ministry, we must seriously examine both as they are affected by the new context in which we find ourselves.

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Many describe our situation today as post-Christian, post-Constantinian, post-modern, post-denominational, pluralistic, and secular. Whether we agree on these particular terms or not, they all point to radical changes in the context of our evangelistic ministry. Perhaps a short definition of these labels will make the point clearer:

1. The Church seeks to carry out its mission in a post-Christian world, which means that the presuppositions that have supported the Christian world view, values, and style of life no longer dominate the U.S. culture.
2. The society is post-Constantinian, meaning that the Church has no favored position with the government nor with the policy makers in the society, the *de facto* alliance between Church and State has been seriously diminished.
3. Today's world is called "post-modern." The Enlightenment World has collapsed and there is no new vision to unite us and direct our energies as a church or as a nation.
4. Ministry takes place in a post-denominational world, where choices for the Church are not made from baptismal loyalty but from self-interest or need-fulfillment.
5. The culture is becoming increasingly secular, with persons outside the Church not understanding either the language or the symbols of the faith.
6. The culture is pluralistic, with the new generation arguing that one view of life is as good as another and all faiths are equally sacred.
7. The Church stands at the end of an era, old ways are crumbling and new forms and ways for the future have not yet come into being.

Mainline congregations must change their vision and be renewed in their life, if they are to be faithful and effective in the new era. As I experience congregations--small churches, large churches, governing bodies, along with laity and pastors, I have identified five things that I believe most congregations need, if they are to survive and be effective in the 21st century.

### A Sense of Presence

First, congregations need to recover a sense of the Divine Presence--the presence of God! God and a community of believers are what the Church is about. The Church, first and last, has to do with God.

We are not alone in this work of ministry. Christ said, "I will never leave you nor forsake you." He has said, "I will come to you...I will not leave you comfortless...My father and I will make our home in you."

A New Testament Church lived with an amazing sense of the presence of Christ. They believed that he was in them, guiding them, and continuing his ministry through them. They called this presence, "Holy Spirit."

There has been an erosion of this confidence in the immediate presence of the Divine in our midst. With the absence of this core conviction of the presence of God, we have turned to other sources for direction and legitimization. Consider these "failed ways" of legitimizing our evangelism ministry.

*church bureaucracy* -- Someone up there really knows what is going on and will "fix things," if we just give the money.

*management theory* -- When the ministry is not powered by the Spirit, we huddle to define objectives, manipulate loyalty, and try to achieve success by our own efforts.

*therapeutic response* -- The real problem in the world is its maladjustment, and there is nothing wrong that a little therapy can't cure.

*traditional integrity* -- If we faithfully cling to the old strategies but do them better and with greater effort, they will eventually work.

These approaches have failed in the past and are presently bankrupt. What gives us the least confidence that they will work in the future. Is it not time for us to look for and claim new strategies?

I am convinced that one way of recovery is through prayer -- fervent, believing, persistent prayer. Prayer is our acknowledgement of God's authority. Prayer is the posture of a church that knows it does not have the power in itself to do what it is called to do.

Prayer opens us up to God, to Mystery, to the Holy. An encounter with the Holy sends us back to minister with humility, expectancy, and perseverance. We return from an encounter with the Holy to live differently in the world.

### Committed Disciples

I believe that the church needs committed and vital disciples. but few congregations are filled with spiritually formed members. The evangelistic mission fails in most congregations because too few know how to articulate their experiences of the Spirit, and even fewer have a deep passion to do so. How can the church reproduce its life through its evangelistic mission, when the degree of faith is so low?

We should not expect ourselves to recover in one giant step, because we did not come to this "strange silence" in one slip. We can, I believe, begin with small groups of dedicated followers -- a group of twelve or twelve groups of twelve persons who will become serious, committed followers of Jesus Christ. These groups

of persons can learn in a community both the content of the gospel and how to model the faith.

The former director of discipleship for my denomination (The Presbyterian Church, U.S.A.), Dick Junkin, proposed a helpful model for these vital groups. He said that groups should pray together, share their joys and struggles, read the Scripture to listen for the voice of God, discern their context, recognize the call of God, and engage in mutual ministry.

Whether these are the characteristics that all would assign to vital disciple groups, this prescription does offer a beginning point for conversation. Each can make his or her own list, but the list should be informed by Scripture and inspired by the Spirit. At a minimum this vital core must open itself to Scripture, share life together, pray, and engage in the mission of Jesus Christ. Is this not what Christians should always have been doing?

The group or groups will provide three important functions in the transitional church. Participation in a group such as I have described will give strength and encouragement to the pastor; it will provide a place for new persons to find God and experience the faith; and finally, it will give birth to a new kind of leader for the church of the 21st century.

Many ministers are being beaten up, ground up, and chewed up by frustrated congregations. In addition to what lay leaders in the church do to clergy, sometimes fellow clergy even turn on each other. Although some of us ministers are running on less than all eight cylinders, no human being deserves the judgments, projections, and betrayals that are befalling many clergypersons today. It is not every church that has turned vicious, nor are all the clergy under attack, but the crucifixion of ministers happens often enough for them to need safe havens and friendly refugees.

Second, the small group will provide a place for new persons to have a first-hand experience of the faith. Suppose a stranger came by the church and said, "I'm looking for God. Can you help me find him?" If we have vital groups such as I am describing, we would immediately take this person to a group. We would instruct him or her to sit in, to listen and watch. Perhaps we would say to this seeker, "Listen to these folks pray, share, love, and worship. Catch the spirit of Christ."

The members of the "boomer" generation who have decided to return to church are looking for a vital experience of God that has authenticity and integrity. They are searching for the real thing. And, one of our worst fears must be that they will come "home" to the church of their rearing and find it just as it was when they left, except older and smaller. Some of us also have a concern that they will find the church impotent, when it comes to communicating the life-giving faith of Jesus Christ.

Strange how the encounter with a group of authentic Christians awakens interest and creates faith. It always has. Remember Pentecost? Remember how Philip was approached by a sign seeker in Samaria? A living member of the body of Christ will always awaken faith in another.

As the stranger sits around the fire of burning faith, she will feel the warmth and catch the spirit of faith. She will ask about the meaning of a few words, she will wonder aloud why these persons meet, pray, concern themselves with God. Later on, as she attends several of the gatherings, she will become aware that something inside her is beginning to change. Perhaps she will even make a new decision about her life. Later she will want to learn more about this faith, to conceptualize and understand it. But first, let her enter into an authentic experience of faith.

Third, this vital core will provide a pool of leaders. These persons with whom the pastor prays, listens to the voice of God and seeks God's will and presence in ministry will eventually become the leaders of the church. These will become leaders, because the membership will notice that they have been transformed from church members into ministers of Jesus Christ (the unordained kind) and that they are articulate and active in their faith.

Mainline congregations do struggle with the image of leadership inherited from the Constantinian church. The kind of leaders I am referring to are those elected to serve because they are leading persons in the community, they have financial means with which to support the church, they belong to one of the aristocratic families in the community. So for years we have been perpetuating nominal Christians as church leaders. Do we deliberately choose persons who will not challenge or threaten the *status quo*?

#### From Maintenance to Mission

Most of our churches need to be transformed from a maintenance mentality into a mission mentality. Too many of our congregations are maintenance oriented, perhaps as many as 75% to 80%. Here are the dominant traits of a maintenance church:

- past oriented*, remembering the good old days.
- defensive*, not wanting to change, or hear reasons why it should.
- aging*, having a median age of about 55 years.
- declining*, having been losing members slowly for the last 30 years, and now from a third to half its size in 1965.
- status quo*, repeating the same programs it used last year, not wanting to try new things or welcome new kinds of people.
- blind*, refusing to see what has taken place in their context because of their self-inflicted blindness. They do not see the

different kind of people; they do not notice the shopping center, the houses being torn down, nor the lack of upkeep on the property.

--*live with an illusion (a lie)*, believing that if they do what they have always done, except better and with greater zeal, they will eventually recover what they have lost.

The way into the future is no mystery. A church can change; it can become an authentic representation of Jesus Christ; it can have vitality and life, if it is willing to pay the price! Here are three things that will help:

1) A church must have a vision of the future. This means the death of the illusion that one day we will be as we used to be. The past is gone forever.

What must go into this vision? Three simple ingredients: a vision must be inspired by the Spirit, informed by the Scripture, and shaped by the context both inside and outside the church. In no way do we minimize the work of the Spirit; this is gift, this is divine, this is God. But the constitutive elements over which the Spirit broods will be text, context, and the resources of the community.

The people of God must open their eyes to the context. Most of our declining congregations are situated in a socially or economically different context from the one they experienced thirty or forty years ago. A different class of people (usually a minority group that is racially different) has moved into the neighborhood. If these churches are to survive they must learn to minister to the persons outside the door.

Finally, the people of God must receive a vision that is realistically expressive of their potential. Every church has a limited amount of money and people to invest in mission. Of course, that limit is not nearly as small as most of us think. We can give more and do more than we imagine, but vision and resources always create limitations.

2) The maintenance mentality will be changed when the congregation decides to risk change. The new vision will require changes in focus, resources, and structures.

3) The maintenance mentality will change when the congregation puts their trust in God to lead them into the future. We are called to slim down, gather a few possessions and stand at the Red Sea waiting the action of God. God will lead us out of this bondage!

#### Revitalize Worship

I am convinced that the single most important factor in reaching the "lost generation" is the transformation of worship. Most worship services need a change in language, liturgy, style, and music.

While visiting a worship service in Johannesburg, South Africa, I witnessed the curse of loyalty to old forms in a bold form. The

service had not changed one iota since it was imported from Scotland more than ten decades ago. An organ provided the music, the hymns were unfamiliar to me and to 70% of those present, and the language for the most part appealed to an educated, Western audience. Perhaps this wooden form would have been acceptable if the congregation had been primarily white Europeans or Afrikaners, but 80% were black and were present from numerous African countries. Maybe it was easier for me to recognize the incongruity than the persons who have been in that old, downtown church for the past 50 years. The incongruity for me stood out like a distance runner leaning on crutches at the starting line.

I am convinced that an outsider could go into most of our churches and call attention to the archaic and irrelevant ways we worship. And, that is precisely what is happening when the Boomer generation comes back to church. They look at our order of worship, listen to our music, and wonder about our language, and they say, "Just like it was before I left!" and they leave again. They are sending us a message by their absence. If we are serious about reaching the lost generation and their children, we must examine our form, style, language, and music. (Warning: Churches who have no young adults in the congregation and don't intend to reach any, disregard the following suggestions.)

Worship is about "the praise of God." So worship is not primarily for show, nor for attracting new persons, nor is it for propounding causes, it is not even for teaching, nor for evangelizing. Worship is for the praise of God, yet all these other elements become part of worship, when it is alive -- pagentry, evangelism, instruction, and edification.

Form. By form I am thinking about the shape of the liturgy-- every church, from the Pentecostals to the Roman Catholics, has a liturgy. The order for "the work of the people" must be appropriate for the persons who are doing the work. Naturally, those persons who have been schooled in the liturgy of the Lord's Day in a particular order think that is the proper order of worship. But what about those persons who have not been traditioned by any church community?

Having a simple liturgy does not mean that the liturgy must be an insult to human intelligence or to divine wisdom. Good liturgy enables a people to offer praise and worship to God.

The language of worship. Not only must the form of worship be accessible to outsiders, it must be in a language they understand and use. So when we are planning worship, we should keep in mind the vocabulary of the outsider.

Language applies not only to the liturgy and the hymns, but also to the sermon. Especially should the sermon be in words that any hearer can understand and apply to his or her life. It is said that John Wesley read his sermons to the maid before preaching them to the

people. If there was a word she did not understand, he would redefine the word to make sure that she knew every word that was used in the sermon.

Finally, the music. Only 2% of the music sold in America is classical and about 98% of most church music falls into that category. Let us take note of the fact that the younger generation is not buying recordings of Bach, Beethoven, and Brahms for their listening pleasure. Neither do they listen to organ pieces. They are listening to rock, jazz, and fusion. Their music has a beat to it; the sounds that communicate with them are foreign to most of us.

Those congregations that seem to be communicating with the present generation have music they understand and appreciate. The liturgy is easy and accessible, and the songs are simple, with repetitive words and chords. I do not know if the sophisticated music of most churches in my denomination will reach the ears of the marginal.

### The Development of Mentors

I believe it important to develop mentors, because apprenticeships have been the best and most effective way of teaching people to be Christian. For most of the years of our existence as a faith, persons have learned to be Christians by being with Christians, watching how Christians live, by listening to Christians talk, and imitating them. As we look at the present, this way of transmitting the faith has two major difficulties:

First, we are not too effective in *showing* these days. Look at what most of us do -- we are forever *telling* people what to do, what to believe, and how to speak out in the name of Christ. I wonder how effective we have been in living the life, showing the love, and talking like a serious follower of Jesus Christ.

Second, the kind of Christian life that most members of the church see is one strongly shaped by Constantinianism -- it is a life adapted to the culture.

What is needed today is a program of creating and nurturing Christian mentors. Perhaps spiritual direction is the model for us to follow.

### Hope for the Future

Do I have hope for the future? Hope in human beings? No. Hope in the system? No. But hope in God? Yes! God, who can bring life out of death, newness out of decay, and light out of darkness. I have hope in God.

I once had a corn plant in my office. I am not too attentive. We travel in the summer and leave the plants to fend for themselves.

Most of them die. That was the fate of the corn plant. It died so dead that the stalk rotted. Not a sign of life in it. In fact you could squeeze the bark and it would crack open and spew dust in your face. It was dead--dead--dead!

Then Nan, my wife-associate, started pouring cold coffee in the pot. No drain nor lavatory in the office, so this plant became the receptacle of left over coffee, a little water, and undrunk Coke.

One day I noticed a peculiar thing. There was a green sprout about the size of my thumb nail growing out of the ground next to the dead stalk. This gave me H O P E! Maybe this plant is not dead. So I began to water the plant with pure water. The thumb-size leaf is now eight leaves that drape over the rim of the pot.

I have hope in God to bring life out of death!

## Evangelizing Hispanic Persons: A Missionary Perspective

### The Ineluctable Persistence of Hispanic Culture and Language in the USA: Implications for Evangelism

David G. Cassie

A hundred twenty-eight years before the Mayflower set sail for the very old New World, Cristobal Colón had already established an Hispanic language hegemony on the island of Hispanola. Eighty years before the Pilgrims landed on the barren November coast of the North American mainland, Francisco Vásquez de Coronado made his intrepid way up the center of the continent to what is now Canada in search of the fabled seven cities of Cibola. Spanish explorers came for Spain, Spanish Conquistadors came for gold, and Spanish priests came for God; but whatever their motive, they all made their indelible linguistic and cultural impression on the multi-cultural mosaic of American life.

In a sense, it is only an accident of history that the language spoken by the majority of North Americans is not Spanish. By the final fact of sheer political ascendancy, it became English--but without ever having stopped being, in many parts of the country, Spanish, as well. Only those who have grown up along the Northern border of Mexico know how permanently implanted on that frontier are the Spanish language and customs. Some scholars have pointed out that very early in our colonial history even German vied with English as the official language of the fledgling United States! It is interesting to note that in his book, *Mañana, Christian Theology from a Hispanic Perspective*, (Nashville: Abingdon Press, 1990) Justo L. González, makes the essential point that to have good communication with people with an Hispanic heritage, we have to enter the framework of their identity. "It is not," he says, "the Hispanic-American but the Anglo-American who is the newcomer to this country" (p. 31).

This is not meant to be a discourse on the superiority of one language over another. It is not a plea to replace the monolingualism of English with that of Spanish or Hindi or Tamil or Polish or German or Lithuanian or Russian or any one of the dozens of languages actively spoken in the USA. It is rather in invitation to view the opportunities we have to minister to and work with Hispano Americans within the context of our own history.

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Authentic evangelism never imperializes; it witnesses by penetrating with appreciation the culture of others. Spanish came earliest to our continent and never left. And the language is now being replenished daily with the in-migration of Spanish-speaking peoples from every country South of the Rio Bravo--or as English-speaking persons on the frontier between Mexico and Texas call it, the Rio Grande.

Now put the permanence of Hispanic language and culture along side another inescapable fact: In this last decade of the 20th century, international mission has come to us! In 1990, for example, in my own Presbytery, the Hispanic population of Elizabeth, New Jersey, was 39.1%; in 1995, that number had jumped to almost 50% of the population (1995 US Census update).

The presbyteries which comprise this Northeast coastal corridor stand at the crossroads of one of the largest overseas in-migrations in this century. The arrival of peoples from India, Pakistan, Southeast Asia, Egypt, Eastern Europe, Central and South America, and the Caribbean are powerfully affecting and transforming our communities. Confronted by this social complexity, our congregations need help in learning how to relate *at home* to diverse peoples and cultures. They have to find ways to reach out in a style of evangelism that is cross-cultural in nature and is receptive to the positive values that those of other cultures bring to us.

What is unique to the immigration of Hispanic peoples is that they come into a language pool that has been here for over five hundred years! That gives them even more priorities and claims than the English-speaking peoples of the British Commonwealth or of the British Isles themselves. But the main point of this observation is that since Spanish will continue to be spoken in the United States by millions of people for the foreseeable future, Spanish will continue to be the primary language of evangelization. Some may assume that we will be able primarily to evangelize from an English-speaking base; but to try to reach Hispanic persons only through English would be a great missiological mistake! To expect Hispanic persons to become North Americans in language and culture *before* they become Christians and before we invite them into our churches would put an impediment in the way of the gospel. In a missionary situation, which we are talking about here, the missionary must learn the language of the people with whom he or she is trying to communicate and must appreciate their cultural inheritance.

*So if we wish to witness on behalf of Jesus Christ to Hispanic persons, the permanence of Hispanic language and customs in the New World is one of the foundational principles for all of our missional reflection and action. When we talk to others about Jesus Christ it must first be done in their own language and within their own cultural framework.*

### How Mission Within an Hispanic Cultural Context Transforms Us

To do this work, however, we must change! The mission must transform us! This was my discovery during my missionary service in Mexico and Honduras (1988-1994). In Honduras I came to know a woman Pentecostal pastor who had a church in one of the *colonias*--or slums--surrounding the capital, Tegucigalpa. She never finished the sixth grade, and yet she had spent two years with me learning Greek. Without any formal knowledge or the grammar of her own language, she stuck with the program. She was shy and almost retiring--expect when she preached. The occurred an amazing transformation. She suddenly was in touch with a power much greater than could be explained by either education or personality.

The first time I attended her little wooden one room church, I was introduced and then invited up front to preach! Out the window went the Princeton one-hour-per-minute-prep time, and in its place stood the implacable Now and the inescapable Here! Get up, Dave, and preach! So I got up, said a prayer, took a few mental gulps, turned to a Psalm and began to preach. Would my poor effort in Spanish have met the average seminary homiletic standard? Probably not, but my hearers assumed that since I had the benefits of a University-level seminary education, that meant I knew how *formally* to preach, for if not, all that education had been wasted on me. The head stuff was simply assumed, but the heart stuff was now under scrutiny. From the point of view of my Pentecostal students, anyone can be educated, but only a Spirit-filled Christian can really preach! Preaching is not a profession for them; it is a prophetic action!

For most Hispanics, if believing in Jesus Christ as the Son of God means anything, it means a direct experience of the living God; one should be able to give testimony of that experience. No direct experience, no authenticity; no authenticity, no testimony! In the Hispanic tradition, great store is place on the spontaneous, on the here and now, on the lived moment. That is a cultural value which will come to us initially as a threat but finally as a blessing.

So who will gain the most in this transaction, *we* or *they*? Definitely we will gain the most. In my case, I was the missionary, but the mission was to *me*! I came to witness to Christ, but I got witnessed to. I came to give, but I was given much and had to learn to receive. If we will be missionaries to Latin Americans, the mission will be also to us! In that mission will be our transformation, as individuals and as a church.

### Our Unique Contribution

This is not to say that we mainline Protestant Christians do not have something essential which is uniquely ours to give. What we have to offer is the following:

- the benefits of a reasoned faith**
- a framework of historic and theological understanding**
- a well-developed exegetical context for Biblical interpretation**
- a theological memory**
- an ethical/prophetic witness to the integral nature of the gospel**

These are values which Hispanic peoples and others want and need. They are our strengths. Latin American Christians, who are essentially Pentecostal, will respond positively to the gifts we bring to them, *if we also respond positively to the gifts they in turn offer us.*

Another experience I had in Honduras made the importance of this mutual exchange vivid for me. I used to go down monthly to a city on the Pacific coast called Choluteca, Honduras, to offer three classes to Pentecostal pastors, about a third of them women. I had been teaching one group of pastors for two years, trying to offer to them the equivalent of a USA seminary education, but at what we would call a high school level. This was not because my students were unintelligent; they simply lacked the secular educational prerequisites for more advanced work. The course was put together by the Biblical Seminary in Costa Rica and consisted of 30 units, each of which took about three to four months to teach, a long process for them and for me, in a long string of hot, breezeless, and breathless afternoons. My students were all pastoring small rural churches and had their own small business, or little plots of land which they farmed, or they worked as day laborers for others.

On one particularly hot afternoon we were dealing with the Incarnation, and I happened to mention Karl Barth's essay on the "Humanity of God." The phrase, "humanity of God" hit my students with the impact of a loud imposition. It at first seemed a total contradiction, but they did not exactly reject the phrase; rather they at first stood apart from it. They had never heard it before! But since we had traveled so many miles together, and the trust level was high, they were willing to be tolerant. So I went on.

I tried as best I could to suggest that the incarnation of Jesus Christ as the Son of God implies humanity at the heart of God and that this wasn't just exaggeration. A real transaction had occurred in the essence of God's self. God had assumed our humanity into

God's self, just as Jesus had assumed God's divinity into himself. Thus the human flesh carries divinity and God's being carries humanity. The human side is thus never to be denigrated. Each person's humanity is to be always revered. I know I did Barth a great disservice that hot afternoon, but, still my students went away, I believe, pondering deeply some things they had never before heard.

A month later, I again returned to Choluteca, and somewhat apprehensively greeted my students. I noticed one of them, let us call him José, was wearing a white shirt--about the whitest white shirt I had ever seen. One must understand that José was a simple, hard-working farmer and a sincere hard-working Pentecostal pastor. I had never seen him in a white shirt before. He must have been wearing his Sunday shirt. But what was more startling to me that over his pocket was carefully *embroidered* the name of Karl Barth! Geneva, Tübingen, Basel, Heidelberg--they had all made a journey to impoverished Honduras and there fired the imagination of a humble rural Christian. The *Ecumene* was a reality. God's grace in Jesus Christ had vaulted over the cultures and miles. The communion of saints was even larger than we had imagined!

If I had not been first willing to appreciate the values my students offered me, would they have been able to listen to ideas at first foreign to their understandings? If I had not first understood the immense importance of the belief of the dignity of the person in Hispanic culture, would I have been given a hearing from my students regarding the humanity of God?

In short, my missionary experience has led me to affirm that reaching Spanish-speaking persons in our North American context requires of us a cultural and spiritual transformation. The Rio Bravo has always been closer to the Mason-Dixon line than it has been to the artificial frontier purporting to separate Texas and México!

The rapid growth of the Hispanic people in North America offers us a seizable moment. We can evangelize in their cultural and linguistic framework or mistakenly force them to enter ours. Which of these two missionary strategies we choose will determine the success or failure of a mission to and with Latin peoples well into the next century.



# LASTING FRUIT IN EVANGELISM

Jerry Reed

## Recent Needs in Latin American

As part of a one quarter sabbatical, I recently spent a month teaching and preaching in four South American countries, Chile, Argentina, Colombia, and Ecuador. After serving as a career missionary in Ecuador and Mexico for twenty-two years and making almost yearly visits back to Latin America, it was special to be able to spend four weeks visiting and ministering in these countries. In the churches in each country I became aware of two problems that stem from a common source. First was a shortage of leaders and second was immaturity among the church members. These needs are exacerbated in those churches that are growing through conversion growth and especially where new churches are being planted. The common source for both of these problems is inadequate follow-up or discipleship of the new converts year after year. In some cases follow-up exists, but it is done in just one session with the new believer. I will use the term discipleship in this article to describe follow-up that continues for six to nine months or more.<sup>1</sup>

Interviews with leaders showed patterns of growth very similar to those that are frequently written about in the United States.<sup>2</sup> For example, the growth pattern of an older church in Guayaquil, Ecuador, and another in Concepcion, Chile, both showed some growth for their first twenty years of life, followed by a plateau and then decline. The members of these older churches were very similar to their counter-parts in U.S.A. churches: they were primarily attendees. They would like to see people evangelized but were not actively involved in evangelism nor were they able to help new Christians grow in their faith.

During my ministry to pastors I observed that younger churches predictably had more people who actively sought to win others to follow Jesus, but for the most part they did not know how to follow-up the new Christians so that they would grow and mature in their relationship with Jesus Christ.

The pattern of relying on attendance at worship services for follow-up is an ineffective model for fruitful ministry. Yet this is the persistent pattern throughout the western world. It seems that if people will just attend regularly on Sunday mornings the church leaders will generally be satisfied. While we rejoice in the great

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growth of the church in Latin America, shouldn't we be concerned about its short-sighted dimensions? According to recent surveys 60% of the people attending church in the United States do not open a Bible again until the next Sunday.<sup>3</sup>

What will keep the Latin American churches from becoming like the plateaued American churches? What can help the churches move ahead energetically? Missiologists are aware of the problem of the second generation, but there is also a very real problem of the first generation that needs to be addressed. If attending worship services is accepted as a substitute for discipleship or follow-up, the long-term result will be nominality in the church, whether it be in Latin America or the United States.

## Fruit That Will Last

As one who is concerned for evangelism in its multifaceted dimensions, I am forced to face the fact that the Lord Jesus sends his servants out to "bear fruit" (Jn. 15:8). But is it "fruit that will last" (Jn. 15:16 NIV)? Evangelism that does not seriously work on helping new Christians grow and mature is not responsible evangelism.

In Colombia my colleagues in ministry had helped plant twelve churches in the fourteen years prior to 1992. In the last four years, seven more churches have been planted with forty more on the drawing board. Their vision is commendable and the goal exciting, but without a strong base of trained lay people this new growth will not have permanence. In Barranquilla, for example, much of what was gained in terms of people and leaders during one missionary's term of service has for the most part been lost during his one-year furlough.

In most cases, however, the churches and their leaders were doing business as usual. This means that programs were in place, and the normal pastoral activities were consuming the time of those who were both part-time and full-time pastors. In spite of these good activities the people themselves were not growing as much as they could. There was a general lament that discipleship was lacking as well as agreement that it was a greatly needed, but few leaders were actually investing time in helping new believers grow and mature. I believe that this problem has its roots in what I would like to call the "default setting" for professional ministry, using the terminology that describes the factory settings of a computer and/or its software.

This default setting for ministry is defined by the experience a particular pastor has while growing and preparing for ministry. This experience is usually one of participating in the variety of programs and group activities of a given church. Consequently,

most pastors and missionaries are at their best working in established churches with existing programs. They will do as was done unto them, in terms of ministry.

While teaching in the Billy Graham School of Evangelism in Mexico City, I received a powerful affirmative response from more than 1,000 pastors when I asked if it were not true that most pastors have never had someone sit down with them over a period of time to encourage them to grow in Christ and in the knowledge of the Scriptures. Most had never had anyone disciple them. Likewise, in most of the cases that I have studied during my nine years of teaching evangelism and discipleship at North Park Theological Seminary in Chicago, the same holds true. Pastors and missionaries have not had anyone come alongside them and help them grow as young Christians. Consequently they do not know how to do that for a new follower of Jesus Christ and help him/her grow. They would rather preach and teach than sit down with one, two, or three new Christians and mentor them through those critical early months, when they are beginning to follow Christ. Obviously this is not a new problem. It has been with the church for centuries.

#### Traditional Evangelistic Ministry

For ten years I worked in evangelism and church planting in Ecuador. For the first seven years I participated in personal evangelism, small group Bible study evangelism, literature evangelism, open air evangelism, media evangelism, and campaign evangelism in local churches and towns. From all outward signs I was a successful missionary. What had been the most successful were the evangelistic efforts at the first three levels: personal, small group, and literature evangelism.

However, the evangelism that looked the best but was least effective was the media, open air, and crusade evangelism. Many people had made decisions to follow Christ. I could show pictures of crowds of people responding to the gospel message. But the real questions were seldom asked: Where are those people today? Did any of those who made decisions actually get into a church, or have any follow-up? The truth is that very few of those who made decisions ever found their way into a local church, even though we insisted on always doing our evangelism in conjunction with local churches and their leaders.

During the Evangelism-in-Depth movement in Ecuador I was responsible for organizing the follow-up for the end-of-the-year evangelistic crusade in the country's capitol, Quito. By the close of the crusade 1,234 people had responded to the evangelist's invitation to commit their lives to Jesus Christ. We had well-trained counselors and a good follow-up system networking with most of the area churches and leaders. Yet one year later when I went back

to study the results of that big evangelistic campaign, only 64 people (5%) could be found in churches and most of those churches were within easy walking distance of the coliseum where the meetings had been held. The results of our traditional follow-up strategy left a lot to be desired, even though they compared favorably with the results of many large scale campaigns. I might add that the net results for Ecuador of that year-long saturation-evangelism thrust of Evangelism-in-Depth, was a grand total of sixteen more people added to the church than would have been added without the movement!

The same was true for the Luis Palau crusade a couple of years later in Quito. I had statistics covering the membership for the previous ten years for 98% of all local churches in the country. I did a follow-up study of the results of that campaign. The actual results in terms of people becoming part of the local churches were much less than the written reports led one believe. By this time some experienced pastors were becoming skeptical of the value of crusade evangelism. I was among them. Then came a ministry-changing experience.

#### A Discipleship Model

For the last 23 years I have been working on a model for discipleship that has proven itself in many cases. In April, 1996, one of the Ecuadorian pastors and national church leaders informed me that he was my spiritual grandson through the first man I worked with in discipleship in Ecuador in 1973. In Mexico we saw eight spiritual generations of disciples develop in twelve years and from there the process spread to English-speaking churches in the United States. In one church in Sacramento, California, they saw seven generations of people discipling people who in turn disciplined yet others. There are many more such stories.

This model first began during my last three years in Ecuador and then developed during a twelve-year period of church planting in Mexico. Today it is being used in ten different languages, with two more in process.

After the seven years of traditional ministry described above, I began ministering in a manner that I had not previously considered very important. For me it was a paradigm shift. My wife recognized an opportunity for ministry with a young man who had just graduated from our denomination's high school in Quito. Roberto was in his first year at the Central University when suddenly he found himself with nothing to do. The whole University was on strike for a year. I began doing what a business man had done with me while I was still a student at the University --discipleship.

Since school was not in session, I was able to have Roberto accompany me on a number of my ministry trips. We would meet every week for the purpose of praying, reading the Bible, and growing together. I would give him opportunities to preach and teach and fully participate in ministry. Then I began doing the same with two other young men. For three years I intentionally invested time in discipling those young men. They went on to become leaders in three different movements. Then came a major transition. I was invited to move to Mexico City where a completely new church planting ministry was in need of help.

### Discipleship in Church Planting

In Mexico City we found ourselves joining a church-planting missionary couple in a growing eighteen-month old ministry. We were faced with the challenge of planting and multiplying churches. We did not have the advantages of a Bible Institute or seminary from which to draw leaders. We would have to grow our own leaders. Furthermore we were committed to an Ephesians 4:11-12 model of ministry, in which the lay people become the ministers, as opposed to the traditional model of pastors doing most of the ministry.

As we began that new ministry in Mexico City, we evaluated what we had learned in our first ten years of missionary work in Ecuador. We realized that we had experienced some kinds of ministry that we would not want to repeat and others that we would. The number one item on our "To Do" list was to invest more time discipling people and letting them do ministry, and spend less time with programs, buildings, and equipment.

We decided upon two basic strategies. The first was to form cell groups in homes and the second was to disciple every new Christian. It is the discipling aspect of that ministry to which we now turn our attention.

### Formation vs. Information

What we were planning to do had to be simple enough to be passed on from one person to the next and yet thorough enough to become a solid foundation for the formation of a church with strong leaders. The biggest challenge was not the transmittal of information. Most discipleship material does that well. The challenge was to transmit, teach, and inculcate Christian values, passion, faithfulness, obedience, areas of character formation, commitment, vision for outreach and ministry with a kingdom focus, and such things as cannot easily be put down in black and white on a piece of paper. These items are issues of the heart and come from the Holy Spirit, as one life in the process of formation comes into contact with another life dedicated and committed to Christ-like living and ministry. In a word, we

were intent on moving from information to formation that would be informed by information and empowered by the Spirit of God. The goal was to grow into the image of Christ as expressed in Romans 8:29. We were committed to evangelism and to conserving its fruit. Every person who would place his or her faith in Jesus Christ would need to grow and mature and become a responsible member of the body of Christ.

### Multiplication to Four Generations

But there was more. Not only must every new believer in Christ grow and mature, but each one must be able to help another to grow and mature, so that he or she in turn could help still another to grow and mature. "Our job isn't done until the disciple . . . becomes stable, and begins reproducing spiritual fruit."<sup>4</sup> This was a vision of multiplication which concretely aimed at four spiritual generations of multiplication. Its focus was nurtured by such basic biblical statements as those found in Psalm 78:5-6 and 2 Timothy 2:2. Both of these passages outline God's concern for future generations and the need for the present generation to take steps to assure that future generations will also have and transmit the good news of God's love to those who follow. Deliberate action is required, and it comes from obedience to God's word. The next generation needs our present attention.

### Time is Necessary

At that point in time, as we began working in Mexico, two important factors converged. Our two missionary families were in agreement on training lay people to do ministry and both had ten or more years of experience and thus knew that building a strong base for lasting ministry does not happen overnight. We needed to build with five- and ten-year goals before us.

### With Whom To Begin a Discipling Relationship

When we began discipling the new people who committed their lives to Christ, we had to select carefully the people we would disciple, because there were too many in the beginning for us to disciple everyone. The first people to be worked with would have to reach out and disciple those not selected the first time around. And so we began working with those who showed promise of being leaders. The two missionary couples worked, men with men and women with women. We would meet whenever and wherever we could—in homes, restaurants, in the car with a bag lunch, wherever.

### The Outlines Are a Pretext for Getting Together

What became evident to us was that the greatest value in our discipling relationships came not from the content of Bible study but from our interaction together. We would share our questions, thoughts, struggles, and victories with one another. We used brief outlines that could easily be copied and passed on to another. Yet it was the space between the lines on the outlines that became so important, our sharing things that were not written on the outline. Thus the outlines became pretexts for meeting together. They were simple and basic enough so that they could easily be used by anyone.

### The Importance of Relationship: the Pigment

An illustration may help to show the dynamics of one person's impacting another through the discipling process.<sup>5</sup>

As Suzy approached her old doll house on the back porch, she remembered how her Daddy had transformed the looks of the garage door earlier in the day. He had taken a can off the shelf, opened it, added some water, stirred and begun painting. So Suzy decided she would paint her doll house. She found a can, added water, stirred and with a small brush from the garage began painting one end of the doll house. When one end was finished she stood back to see how nice it looked. To her surprise it looked the same. Nothing had happened! When her Daddy came to see what the problem was he discovered that she was painting with water.

Suzy had gone through the motions of mixing and painting but there was no change in the final product. She lacked just one thing--the pigment, the color. And so it is with discipleship. Simply using the outlines as material for teaching is the same as painting with water. For true discipleship to take place we need to share the pigment of our lives. Pigment represents such things as our passion, our vision, our hunger for more of God, our feeling weak and casting ourselves in dependence upon the Lord, our seeking the fullness of the Holy Spirit, our honesty, our search for purity--all of this and more. These things are more easily caught than taught. That is why we say that the outlines are a pretext for meeting together.

### Getting Started

As we would disciple those people who came to us through conversion growth, we would first give them what we called the Miniature Plan of Salvation, consisting of Revelation 3:20, John

1:12, and Romans 10:9, so that they could immediately share with others what had happened in their lives. Then we would spend time going over those areas where Satan would most likely attack them, so that they would have the assurance of salvation, the assurance of victory over temptation, the assurance of God's forgiveness, and also the assurance of God's provision of their needs.<sup>6</sup>

The outlines allow for actually starting at different points, depending on the experience and needs of the disciple. In general, most of the material builds off of the well-known Navigator's Wheel Illustration. The Illustration has been modified to include the Holy Spirit.

### The Impact of Multiplication

The people whom we disciplined became our cell group leaders and thus enabled our cell groups to multiply. They became our leaders in worship services, our preachers, and even church planters. Because we dedicated time to discipling men, we had a much larger male population in our churches than most other evangelical churches. Someone has aptly said that the resource for the church is found in the harvest. This is certainly the case if attention is given to discipling all who come to Christ and who are in the church.

We were able to multiply our churches through the strong discipleship base that was established. Our first church grew to about 250 when in one month we started two new churches. On one Sunday we prayed over and sent out thirty people to form our second church. The next Sunday we prayed over another thirty people and sent them out in the opposite direction to start a third church. Sixty people in two weeks! Because of our cell structure and discipleship training, the parent church never missed a heart beat. As a matter of fact, in about two months its attendance was back up to 250 and growing.

### An Annual Half-day Retreat

At the end of our first year we held a half-day retreat for all the people who were involved in discipleship. Fifteen people attended. The next year 37 people attended, and the third year 75 were present. In the fourth year we had over 100 present, despite the fact that there were many people whose schedules made it impossible to attend. And so we found ourselves involved in an exciting and even fun ministry, forming a strong base for future growth and extension of the church.

### Churches Multiplied

With so many people participating in all levels of the ministry it was fairly easy to start new ministries in new neighborhoods and new towns, whenever the disciplined people moved to new areas. One man, a pediatrician, had been kidnapped for ransom and later his house was broken into and robbed. He decided to move 100 miles south of Mexico City, where he had a weekend home. The discipleship chairperson of our first church encouraged him to start a church. With his growth through discipleship and experience in the church he was eager and ready to do just that. Today the church he started has become five churches, with six more on the drawing board. How can we not be willing to disciple those in the church, when we can see results of this kind? "Disciple making," writes Bill Hull, "is the key to world evangelization . . ."

### Let It Speak For Itself

Our short-term missionaries in their orientation period would be introduced to our simple outlines, which become a pretext for sitting down with others and growing together. Within two or three months they would be discipling youth and those with whom they were working. We translated the material into English to speed up their language acquisition. Using dynamic equivalent translations, they could compare both the English and Spanish line for line<sup>8</sup> and thus were able to "fast forward" their Spanish speaking ability. Then when short-term missionaries would enthusiastically announce that they could hardly wait to go home and tell their pastors and church leaders about the discipleship ministry, I would suggest they not tell anyone. The reason for the suggestion was that people in the United States are tired of being constantly bombarded with new programs and ministries. It would be much better, if the returning short-term missionary really wanted to see the discipling process bless and build up the people in their home church, for them to simply start discipling two or three people. In time the pastors and others would start asking what is going on. They would notice the growth in the persons being disciplined. Then they would be ready to listen and consider a paradigm shift in ministry in order to have more lasting fruit in their ministries. This has already happened in a number of churches.

### "We've Been Doing That For Years"

On one occasion we received a letter from a missionary who had heard about the discipling ministry and had seen the fruit that was lasting. I sent her a copy of the material we used and she wrote back saying, "We've be doing that for years!" I knew her ministry and

she had not been doing that for years. She had missed the point. She saw only an outline of basic Christian truths and knowledge. The "pigment factor" in all its many facets was total missed. This is a very difficult concept to communicate apart from actually experiencing a discipling relationship.

Again and again I have been driven back to rewriting the Introduction to the *Disciplex's Guide* and the Preface of the *Discipleship Encounters*<sup>9</sup> to communicate better the powerful dynamic that operates when a few people share their lives and grow together in the context of the Word of God and the ministry of the church. As is so often the case, those things that are worthwhile require effort. Just to hear a disciple say, "I can't believe it, but God is actually using me!" makes all the effort worthwhile. But even greater than this is the joy of seeing an eighth generation of disciples following the Lord Jesus Christ.

### No Short Cuts For Producing Lasting Fruit

The day of instant products has been around long enough to cause us to think that everything comes in an "add water, stir, and mix" package. This is not true for the fruit of evangelism. The discipleship process that encourages growth, maturity, and ministry requires time. By God's design it should take place within the context of the local church, where there is worship, teaching, preaching, fellowship, prayer, retreats, music, and mission. Discipleship is an important piece of the whole, but it is not the whole. Without it the church flounders, or at best grows without the strong base that will carry it to future generations with vision, vitality, balance, and power.

I began this article reflecting on my recent trip to South America. While in Colombia, I discovered a noteworthy exception to the general lack of discipling. Our best church planter is a Colombian pastor, whom Nancy and I had the opportunity to encourage in discipleship. He has been stressing discipleship and is seeing lasting fruit from his evangelism and multiple church planting efforts in Medellin.

## Notes

<sup>1</sup> Two of the best books on discipling that express the dynamics that I am presenting in this article are Bill Hull's *The Disciple-Making Pastor* (Fleming H. Revell Company, Old Tappan, New Jersey 07675, 1988) and Christopher B. Adsit's *Personal Disciple-Making* (Here's Life Publishers, Inc., P.O. Box 1576, San Bernadino, CA 924022, 1988).

<sup>2</sup> Win Arn Growth Report #7.

<sup>3</sup> Fuller Institute of Church Growth, quoted in "The Church Around the World," Vol. 26, No. 5, Tyndale House, 1996.

<sup>4</sup> Adsit, op. cit., p. 36.

<sup>5</sup> Illustration taken from *Discipleship Encounters*, page vii.

<sup>6</sup> Ibid. Step One, page 1.

<sup>7</sup> Hull, op. cit., p. 23.

<sup>8</sup> There are now translations in Korean, Spanish, and English available at the address below. The authors have copies in French, Zaire, Lingala, Japanese, and Russian. The Swedish, Swahili, Togalaag, and Eve (Togo's language) translations are in process.

<sup>9</sup> The outlines are entitled *Discipleship Encounters* by Jerry and Nancy Reed and *The Discipler's Guide* by the same authors. The material is loose-leaf (5 1/2 X 8 1/2) and is designed to be user copied. It can be ordered from The Covenant Resource Center, 3200 W. Foster Ave., Chicago, IL 60625. To order by phone, call 1-800-338-IDEA.

## HOW LONG ARE YOU IN FOR?

J. David Hester

As the door slams behind a new inmate in a prison, very few minutes will elapse before someone asks: "How long are you in for?" The next question, I am told, is, "What are you in for?"

In Psalm 6, David lays before God his frustrations that God has been angered, wrathful, a God of terror. Then David finally asks: "While you, O Lord - how long?" (6:3)

I want to use that text and change the application to ask of you, professional clergy: HOW LONG ARE YOU IN FOR? Now, that's sort of like asking newlyweds, "How long do you intend to stay married?" They will indignantly respond, "We will be married as long as we have breath in our bodies." And I smile, knowing that over 50% of all the weddings performed in the USA will end in divorce.

HOW LONG ARE YOU IN FOR? Your answer could reflect your relation to your seminary or university - "I have eight more years until retirement," or "I'm just beginning and will take many years to reach the end of my career."

But that's really not what I'm raising the question about. I'm really asking HOW LONG ARE YOU IN FOR? in relation to the gospel ministry. You are on a spiritual pilgrimage. Some of you are beginning your career, some have been at it for a long time. The question is: How long do you expect to remain in the ministry?

I focused on that question more than a decade ago when a fellow minister talked with me about getting out of the pastorate and getting a secular job. He complained about his long hours, the pull of people for his energies and attention constantly, the low pay. "After all," he said, "I've given 25 years to God and it seems to me that's all I was called to do."

This dialogue really upset me. I might add, that man is still a pastor today in one of our finer Cumberland Presbyterian churches. But he's there only because he couldn't find another job paying what he was making. He was trained as a minister, and had no other marketable skills. Today he works his 40 hours a week, does what he has to do in the congregation--and his church is dying! How long are you in for?

Having been in the ministry now for well over 45 years, I remember the old story going around when I was a young minister in college and seminary. The young farm boy saw this great cloud formation, which he perceived to be a "G.P." He interpreted that to

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mean "Go preach," and so he entered his training. It was not long before he shared the story with a college professor, who suggested that the G.P. probably meant "go plow."

Certainly people have been mistaken in their understanding of a call from God. Balancing that out is the fact that many have heard God's call and responded negatively. I would suspect that there are some here today in each category.

So, how long are you in for? I come from a different era. When I answered the call to ministry at the age of twelve, I felt at that time and since that it was a life-time call. It was not like hiring on at IBM or McDonald's, looking to stay at it until something better came along. I've always had the feeling that God called me for all that I had--my whole life.

Now it seems that gone are the days when people took on occupations or even professions for life. It is not uncommon today for a person to have two, three, or four different occupations/professions over the life of a career. How long are you in for?

I would submit to you that we believe in a God-called ministry. I am not in the ministry to make money; I did not enter the ministry to be famous; I did not become a Cumberland Presbyterian minister to climb the corporate ladder. I did not enter the ministry because my mother and/or my grandmother thought I would make a good preacher. I am a minister of the gospel because God called me at an early age, and I could never have been happy doing anything else.

Why are you teaching evangelism? Do you feel that God called you into ministry? People enter for all sorts of reasons, you know: job openings, job stability, feeling of compassion for others, pressure from a spouse or a pastor. But, are you called of God?

I remember reading in *The Christian Century* years ago a response which a minister had made to the statement he had read to the effect that the minister's task is an impossible task:

Of course the minister's task is impossible. It always has been; and it always will be. To imply the opposite and to carry such logic to its ultimate conclusion is to ask that people stop becoming ill and dying, and young people stop falling in love and marrying, that children stop asking questions, that men and women no longer look up from the pews on Sunday morning to be fed, that the church cease being a very earthen vessel always needing organization and guidance.

So, here is the source of our wonder, here is the root of our urgency, here is the cause of our joy! God calls us! God makes possible to us this great, this wonderful, this incomparably impossible life of service. We believe in a God-called ministry. But, how long are you in for?

The future is so foreboding! I heard William Raspberry, nationally acclaimed columnist, say that the sum total of human

knowledge doubled between 1750 and 1900, 150 years. In 1960-1965, the sum total of human knowledge began doubling every five years. By 2000 it will be doubling every two years; and by 2020 the sum total of human knowledge will double every 73 days!

Ian Morrison and Greg Schmid observed that "today's average consumers wear more computing power on their wrist than existed in the entire world before 1961." (*Future Tense: The Business Realities of the Next Ten Years*).

John Naisbett of *Megatrends* fame tells us that "computer power is now 8,000 times less expensive than it was 30 years ago." He goes on to observe that "if we had similar progress in automotive technology, today you could buy a Lexus for about \$2. It would travel at the speed of sound, and go about 600 miles on a thimble of gas." Whew!

And if that isn't enough, Warren Bennie observes that "the factory of the future will have only two employees, a man and a dog. The man will be there to feed the dog. The dog will be there to keep the man from touching the equipment."

All joking aside, that's heady stuff for me. Crossing the threshold into the future is a scary experience. But that's why you are where you are. You cannot change the past. You are struggling with the present. It is the future to which you must look and on which you must focus.

We've talked about your "call." To what are you called? At the risk of being overly-simplistic, I want to say that we are called to tell people about Jesus!

All the other things we do in ministry may be important. They may even be essential for a smoothly-operating church or seminary. But nothing we do must take the place of sharing Jesus with other people.

That's where Jesus confronted Peter, Andrew, James, and John. Commercial fishermen, Jesus approached them and called them. "Immediately they left the boat and their father, and followed him" (Matthew 4:22).

Note that they left their jobs (boat) and their family (father) to follow Jesus. As we move across the threshold of our life from present to future, we'll be confronted with these same options. But, if we are true to that innate call, we'll have to follow Jesus--wherever that leads.

Let me share a story about a minister of yesteryear. Joseph deVeuster was born Jan. 3, 1840, in Tremeloo, Belgium. Early in life he determined to follow his brother into the Roman Catholic priesthood. He left his native land and made his way to the far-off Polynesian tropics known as Hawaii. He took the name of Damien, a Christian physician of pagan Rome, who gave his life caring for the sick poor. Henceforth, he was known as Father Damien.

So, off he went to Hawaii, one of the most beautiful places in all God's creation, and one of the last places on earth that was discovered by human beings. God was saving, it seems, God's choicest gift for last. Polynesian explorers, the first people to find the islands, settled there about eight hundred years after Christ's birth. A thousand years later, during the American Revolution, British sailors, under Captain Cook, were the first Europeans to reach this paradise. Europeans found about 300,000 people on the islands. The natives were cheerful, unspoiled, easy-going unless provoked, generous, and they delighted in sports and athletic contests. A highly organized native religion dominated every aspect of Hawaiian life.

As contact with the outside world increased, the Hawaiians, with no immunity to European and Asiatic diseases, suffered immensely. Smallpox, influenza, cholera, tuberculosis, venereal disease struck savagely and pitilessly. Within a hundred years of the white man's arrival, the native population dropped from 300,000 to 50,000 people. It was in 1840 that leprosy first appeared among the native Hawaiians. This dread disease cut an evil swath through the defenseless natives of our planet's last Eden.

One of humankind's oldest curses, leprosy for centuries defied cure or remedy. To prevent its spread, Moses had separated the isolated Jews afflicted by it from the community. In Leviticus 5:2 we read: "The Lord said to Moses, 'Command the people of Israel that they put out of the camp every leper, and every one having a discharge, and every one that is unclean through contact with the dead.'" The word "leper" or "leprosy" is used 40 times in the Bible.

Roman legions and, later, the Crusaders brought the disease to Europe. Authorities, having no better remedy than Moses, ordered lepers segregated from the cities and towns. Lepers were ordered to wear bells around their necks to warn people of their approach. By the year 1000, monks had constructed more than 2000 leper hospitals in Europe. They were called Lazer houses after the poor leper, Lazarus, in Luke's Gospel.

The first authenticated case of leprosy appeared in Hawaii in 1840. Within 30 years it reached epidemic proportions among the defenseless Hawaiians. Authorities, helpless and ill-equipped, adopted the only policy they knew, the policy of segregation. In 1868 the Hawaiian government established a leper settlement on the island of Molokai, and officials were dispatched to round up the lepers. The name Molokai struck terror in the hearts of the natives. The area chosen to house the lepers was surrounded on three sides by the sea; the other side were the highest cliffs in the island chain. Once the people were delivered there by the ships, there was no escape.

People were ripped from their families--mothers, fathers, children--and taken to the island and dumped on the beach. There

was no house, no food--nothing but the land. They were dumped there to die. Between 1866 and 1973, 797 lepers arrived at Molokai. Almost half of them died. Public indignation mounted. The Board of Health, commonly called in those days the "Board of Death," sought to improve conditions. They increased food rations, clothing rations, appointed a superintendent to restore order, and decided to permit the Roman Catholic Church to send a priest to minister to the spiritual needs of the people.

So it was that in May, 1873, Father Damien's superior approved his request to serve at the leper settlement. On the island of Oahu today there is the Damien Museum at the St. Augustine Church. There, this summer, I read from Damien's own handwriting in his journal:

Many a time in fulfilling my priestly duties at the lepers' homes, I have been obliged, not only to close my nostrils, but to remain outside to breathe fresh air. To counteract the bad smell, I got myself accustomed to the use of tobacco. The smell of the pipe preserved me somewhat from carrying in my clothes the obnoxious odor of our lepers.

Damien was a carpenter. With his own hands he built the local church house. But the greatest utilization of his carpentry skills was in making caskets to bury the increasing tide of the dying. Robert Louis Stevenson was to visit Molokai later and write: "He shut, with his own hands, the door of his own sepulchre."

Damien's orders from his superior chided him for requesting this assignment. The senior priest indicated that there were other more pleasant assignments where he could minister. As the letter of orders concluded, it read, "Nevertheless, you may stay as long as your devotion dictates."

When Father Damien first went to Molokai he could have left at any time. All he had to do was to send the word to the outside world and his superiors, and he would be replaced. Week after week he would address those of the colony who could come to mass. He would begin his homily with the phrase, "Dear Friends."

Then, one day, he began his homily with the phrase, "my fellow lepers." Now, there was no turning back. Now there was no way he could ever leave the colony. The phrase came back to him from the original letter of assignment: "You may stay as long as your devotion dictates." He died of leprosy on April 15, 1889. His bronze figure graces the statuary hall in Washington, D.C.

So, how long are you in for?

It's a question you will face sooner or later. How long will you give all that you have--energy, talents, gifts, loyalties, love--how



long will you give your all to the Christian ministry? I would quote again from Father Damien's orders: "You may stay as long as your devotion dictates."

Leprosy is not the same dread disease it once was. There is adequate medical treatment now and we do not isolate people with the disease today. I would submit to you, however, that there are leprosies in the last decade of the 20th century which we are called to confront. These leprosies are just as rampant, just as infectious, just as damnable as was the leprosy of the times of Moses, Jesus, and Damien.

What are the leprosies we are called to address? What are the curses of modern society which the Christian church must face, as we move into the 21st century? I submit to you that racism is a leprosy of our day. We still don't have a cure for it. And because of it, we still isolate people and mistreat people.

Poverty is another dread leprosy of our day, and people suffering from poverty are in your community and in mine. Closely related is the leprosy of hunger. Surely we are incensed over scenes in Somalia and India. But there are people hungry in your town and my town today.

The Leprosy of AIDS is a late 20th century phenomenon. For both patients and family, this has become the disease of the untouchables in our lifetime. Oppression of freedom is another leprosy which we must address today. And I submit to you that freedoms are being repressed in Memphis and the mid-south today as certainly as in Croatia, Cuba, and Iraq. Another leprosy before us today is the loneliness of people; clearly related is that great multitude who exist with a meaninglessness in life that make it hardly worthwhile to continue life itself.

Yes, there are leprosies among us today. In yesteryear the leper was an untouchable. It was against the law in Jesus' day to touch a leper. We still have our untouchables today, or haven't you noticed? We are more sophisticated today, but many still are in the category of untouchable: the uneducated, the homeless, the cancer victims; the mentally ill, the AIDS victims, the hungry--all still untouchable by the great majority in today's world.

Yes, it was against the law to touch a leper in Jesus' day. But you know how Jesus reacted to this human need. In Matthew 8:3 we are told of a leper who approached Jesus and asked for healing. "And Jesus stretched out his hand and touched him, saying 'I will, be clean.' And immediately the leper was cleansed."

God has called us to ministry. The lepers of your day are all around you--inside and outside your school. How are you ministering to them? The next time you hit a snag, or confront some tough problem, recall the words of that letter to Father Damien in 1873: "You may stay as long as your devotion dictates."

HOW LONG ARE YOU IN FOR?

*Christian Mission, A Case Study Approach* by Alan Neely.  
Maryknoll, New York: Orbis Books, 1995, Pp. xx+295, PB.

This book, if it were possible, comes close to living up to its ambitious title: *Christian Mission*. The unusual breadth stands out in treating the historical cases that bear on timeless mission tensions, in geographic variety, and in a healthy ecumenical assortment which will enrich all users. Baptist, Roman Catholic and Third-worlder will be challenged by the tensions inherent in real life situations in these eighteen well-chosen studies. The strong and major focus on contextualization guarantees to broaden the conscientious user's understanding of the universally applicable gospel.

Not only does the book provide a wide variety of dilemmas related to basic problems of mission, beginning with contextualization, but it is full of enriching features. There are ample resources for the user in that each case is conjoined with material which sets the context, provides study questions, and suggests Biblical texts for reflection: although the relevance of the latter is puzzling in a few rare instances.

Professor Neely in major sections gives the history of the case study method and highly practical suggestions on the "how-to" level for using cases in discussion situations. These sections are supplemented by excellent appendices on what case studies are and how to study them, how to select and teach cases, how to prepare and use a teaching note, and how to write your first case. Neely's experience is evident in his explanation of how he personally develops and uses a teaching note. He models with several examples the intense preparation necessary to gain familiarity with a case, and the further preparation required to teach well in this dynamic pedagogy. The lengthy appendix E details eighty case studies relating to mission available through the Association for Case Teaching and the *Journal for Case Teaching*, adding to other previously existing resources.

As this reviewer can attest, the material stands up to the sternest test, i.e., classroom usage with insightful students dedicated to and preparing for missional vocation. All in all, this is a superb contribution to teaching the praxis of Christian mission.

Samuel Wilson

Dr. Wilson is Professor of Mission and Evangelism and Director of the Stanway institute for World Mission and Evangelism at Trinity Episcopal School for Ministry, Ambridge, Pennsylvania.

*Cease Fire. Searching for Sanity in America's Culture Wars* by Tom Sine. Grand Rapids: Wm. B. Eerdmans, 1995. Pp. x + 302.

In *Cease Fire*, Tom Sine articulates a concern of many Christians in the United States. Citing myriad examples of shrill rhetoric and volatile confrontations, Sine believes that a culture war has enveloped the United States. Uneasy with the excesses of the religious left and right, Sine asks, "Why haven't we learned that inflamed speech and the demonizing of enemies will inevitably lead to the shedding of blood? When culture wars proceed unchecked they do indeed become shooting wars" (p. 2).

Sine explores what is wrong with demonizing and polarizing, then proposes an alternative to the positions of the religious left and right. He asks what is wrong with American society? Who is the enemy? What is a biblical vision for the human future and the created order? What does it mean to be a follower of Jesus Christ? What does it mean to be the church, the people of God? How are we called by Scripture to share the good news of God's love in a way that renews communities, nations, and the world? How are we to share our prophetic witness in the political arena?

In response, Sine articulates a "new moral vision" of Jesus' "third way," phrase he attributes to Walter Wink. Sine appeals to Christians to renew their commitment to a radical, biblical model of community which offers hope to the hopeless, God to the godless, social renewal to the jobless, and values to those seeking to fashion the future of the United States.

A writer and consultant based in Seattle, Washington, Sine identifies himself as an "evangelical for social action" and member of an Episcopal congregation. In previous books such as *The Mustard Seed Conspiracy* (Waco: Word, 1981), *Taking Discipleship Seriously* (Valley Forge: Judson, 1985) and *Wild Hope* (Dallas: Word, 1991), Sine has sought to identify challenges in living out God's mission and to create innovative biblical responses to them. In *Cease Fire* Sine is less the futurist and teacher. He adopts a journalistic style and pronounces a jeremiad. His audience is a polarized church in a divided society. Pastors, laity, and college or seminary students will find much of value. Sine addresses a major source of malaise in modern North America and elaborates the basis of biblical engagement with society. Coupled with Ron Sider's recent titles, I can use this book in a course on the mission of the church.

In a world torn by ethnic and racial strife, Sine offers a wake-up call. he is on the right track in reclaiming the dream of "God's New World," but I have two caveats. First, it is difficult to argue with Sine's passionate critique of a polarized church in the United States.

While one wants to applaud Sine's sermonical advice as to how to evangelize or be stewards of God's New World, he does not, in my view, provide adequate tools for understanding the contemporary United States. "Culture wars" may describe what is happening in former Yugoslavia, or Sri Lanka, or Northern Ireland, but "war" refers to armed conflict between or within nation states, not violence in general. Drawing on war imagery may even worsen the doleful polarization which alarms Sine (and me!).

Second, when Sine refers to "America's culture wars," his analytical base is limited. This book pertains primarily to United States Americans (not Canadians or Mexicans who are also Americans) who have discovered only recently how pervasive in the land is violence. Shocked by the horrific bombing of the Oklahoma City federal building in April, 1995, Sine rightly expresses righteous indignation at violence run amuck. His experience of horror will not, however, be new to women, African-Americans and diverse groups long enmeshed in "wars" of survival, cultural or other. Native Americans might resonate with a passage from the novel *Maria Chapdelaine* by the French Canadian Louis Hemon. The heroine of the romance chooses to marry a farmer who stays in Quebec rather than run off with a rich New Englander. Maria hears a voice telling her to endure to the end. "Strangers have surrounded us whom it is our pleasure to call foreigners; they have taken into their hands most of the rule, they have gathered to themselves much of the wealth. . . we should hold fast--should endure. . . we are a race that knows not how to perish. . . we are a testimony" (ET, p. 160).

Paul R. Dekar

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*A Violent Evangelism: The Political and Religious Conquest of the Americas* by Luis N. Rivera Pagan. Louisville, KY: Westminster; John Knox Press, 1992. Foreword by Justo L. Gonzalez. Pp. xvii + 357. PB.

This book, researched and written before the 500 years anniversary of the so-called "Discovery" and the conquest of the Americas, was published first in Spanish and then translated into English.

Luis N. Rivera Pagan is Associate Professor of Humanities in the University of Puerto Rico and this book grew out of a research project sponsored by the Academic Deanship of that university. It is the result of several years of concentration on the subject.

The intention of the author is to "rethink the discovery and conquest by Spain of the Americas in their own ideological context." This is done through an impressive array of the most relevant historical documents, bringing in both the original and contemporary interpretations. The material, however, is well structured and very readable.

Part I is instructive on the myth and realities of the "Discovery of the Americas," on the Papal Bulls that supported the conquest by the Christian powers of Europe (and the infamous recourse of the "Requerimiento"), the national providentialism and messianism blended with mission and evangelization purposes, and the prophetic confrontation of Bartolomé de las Casas with the "Christian Empire" ideology.

Part II, dealing with "Freedom and Servitude in the Conquest of the Americas," brings up the great theoretical issues of the epoch, such as European expansionism, Christian civilization, conquest, slavery, forced labor, just war, and the humanity and rationality of the Indians and the Africans. But it also shows the realities of European ethnocentrism, the satanization of indigenous religions, the Indian exploitation of the "Encomienda" system (supposedly for the sake of Christianization), the Indians' demographic and cultural genocide, and the enslavement of the Africans.

"This is a book about history.... It is also a book about us: our civilization, our culture, and even our faith," says Dr. Justo L. Gonzalez in the Prologue. This reader would contend that this is a book about mission and evangelism: the most serious missiological analysis of the conquest of the Americas coming from the flood of literature about the 500 years.

We are struggling in our days on the permanent question of gospel and culture, transcultural missions, and visions of "New Evangelization." If we are serious about "new evangelization," we cannot afford to ignore where we have been on this issue, or where we are right now. For this self-critical task, "A Theological Critique of the Conquest" of Part III, including "Evangelization and Violence," "Prophecy and Oppression," "The God of the Conquerors," is absolutely relevant and contemporary.

This book then, is a landmark in historical research and interpretation on the subject, and a fundamental source for missiological reflection and missionary and evangelistic strategy in our days.

Mortimer Arias

Dr. Arias, retired now in his native country Uruguay, was former Bishop of the Methodist Church in Bolivia, Rector of the Seminario Bíblico Latinoamericano in Costa Rica, and Professor of Mission and Evangelization in Claremont School of Theology, CA, and Iliff School of Theology, Denver, CO.

*Church for the Unchurched* by George G. Hunter III. Nashville: Abingdon, 1996. Pp. 188. PB.

Ever since the publication of *The Contagious Congregation* (1979) and *Church Growth: Strategies that Work* (1980) with Donald McGavran, George Hunter has emerged as one of the most insightful commentators on American church life today. Moving beyond description, Hunter has developed a reputation as one who actually has concrete suggestions for what to do about the situations he assesses. In his last book *How to Reach Secular People* (1992), Hunter stressed the personal dynamics involved in evangelizing people who live their lives as a part of the contemporary secular society. In this book Hunter focuses his attention on what must happen corporately for a church to reach those same people. It is not enough for the individual Christian to carry out the apostolic mission. Hunter calls for the re-creation of "apostolic" churches.

Most traditional churches in the United States reflect a society that no longer exists. Churches and church structures that developed during a time in which the church had a major influence on the broad culture tend to function in a way that serves a culture which no longer exists. Furthermore, the goals of traditional churches can become enmeshed with the goals of traditional culture so that the essence of the Christian mission no longer has the central place in the church. Hunter calls for a new breed of apostolic churches which see themselves as called by God and sent "to reach an unchurched pre-Christian population" (p. 28). The theology and message of these apostolic churches center on the gospel of early Christianity rather than on the dogmatic or structural developments of later centuries, which may have been appropriate to the context in which they emerged. Apostolic churches adapt to the language and culture of the people they are trying to reach and have a remarkable similarity with churches that have appeared through the centuries which effectively reached their generation with the gospel.

Hunter stands in the tradition of Donald McGavran in the sense that he believes the church should do all in its power to remove cultural barriers that may hinder someone from hearing the gospel, turning to Christ in faith, and entering into the family of faith as a part of a congregation. Maintaining the legitimacy of McGavran's primary teaching that the gospel travels most easily within a culture rather than across cultures, Hunter argues for culturally relevant congregations. In terms of broad methodologies, Hunter identifies the use of small groups and a return to the lay ministry model of the early church as critical features of a church that would reach people within the pagan pool.

In his discussion of the small group, Hunter presents a brief overview of how small groups have formed an integral part of church life since apostolic times, before explaining some of the essential dynamics involved. Rather than a program of the church, Hunter advocates the model of small groups at New Hope Community Church in Portland, Oregon. This "metachurch" model a number of small groups that compose a church, rather than a church that has small groups. The essential point of belonging and relating takes place at the small group level. This approach necessarily involves an empowered lay ministry.

In terms of early church growth theory, the small groups comprise the homogeneous units. Homogeneity may be defined in any way the group chooses, but some common point of life serves as the occasion for people coming together. In the early days of church growth, homogeneity was generally misunderstood to depend on racial differences, but in contemporary America, homogeneity tends to deal with life issues.

Hunter gives case studies from several apostolic churches which he holds up as models for what could be done. Specifically, he describes how three different churches in different regions of the country have addressed the issue of activating the laity for a central role in ministry. Frazier Memorial United Methodist Church in Montgomery, Alabama, utilizes a volunteer model which involves over 83% of its members in more than 190 lay ministries. Willow Creek Community Church in suburban Chicago and Saddleback Valley Community Church (Southern Baptist) in the Los Angeles metropolitan area represent two other models that Hunter believes other churches can learn from.

This book has value for those serving in the local church, those charged with denominational leadership, and for those teaching in the seminary setting. The text is well written, thoughtfully critical, and responsible in its recommendations.

Harry L. Poe

Dr. Poe is Associate Professor of Christian Studies at Union University.

*That None Should Perish: How to Reach Entire Cities for Christ Through Prayer Evangelism* by Ed Silvoso. Ventura, CA: Regal Books, 1994. Pp. 296. PB.

The author's unusual (but should be considered normal) dedication to serving Jesus Christ from his conversion at age 13 begins the list of factors that recommend him to his readers. His transparency with regard to his fears of following Jesus allow the readers to identify

with him as he traces his growing passion to do the work of an evangelist. His experience in personal evangelism of Luis Palau, his brother-in-law) give Ed Silvoso a strong base from which to speak and address the issue of effective evangelism.

Ed was one of my classmates at the Fuller School of World Mission, where we studied missiology together. At that time I came to know him as a real leader with an unusually strong dedication to following the Lord Jesus Christ. Since those years the Lord took Ed through years of illness (myasthenia gravis), miraculously healed him, and led him into ministry experiences that would forever change the way serious evangelists would approach reaching entire cities with the gospel message. This book brings together his experiences (just his examples from personal ministry are worth the book) within the context of an excellent analysis of key biblical passages which make a strong case for prayer, Christian unity, and God's desire to reach cities.

His treatment of Christian unity is superb. It reminds me of a similar treatment given the subject some years ago by his other well-known brother-in-law, Juan Carlos Ortiz in the book *Disciple*. Not only does Silvoso advocate the Church's commitment to the biblical principles of unity, holiness, and prayer, but he also bridges the gap between evangelicals and charismatics in an insightful, wonderful, and appealing way. He not only pleads for the churches in a given region or city to see themselves as just one church (without losing their local identity), but he amply demonstrates how this has happened and can happen. He then shows the powerful evangelistic impact that is made on a community when churches pull together and seek to bless one another.

The main focus of the book takes us into a serious study of prayer, spiritual realities, and who we individually and collectively are in Christ. Throughout the book ample use is made of the soldier and military life as a model and strategy for living and following Jesus Christ. We are in a battle. In one sense this book becomes a missiological equivalent of Neil Anderson's *Bondage Breakers* applied to evangelism and taking our cities for the Lord. His study of the book of Ephesians and other parallel passages reflects many hours of being saturated in the Scriptures. This is refreshing focus to find in a methodological book. Ed Silvoso is a man of the Word.

*That None Should Parish* is divided into two parts. "Section I: The Principles" contains five chapters: 1. Can We Reach a City for Christ? 2. Prayer Evangelism. 3. The Battleground is the Heavenly Places. 4. Strongholds: What They Are and How to Pull Them Down. 5. Praying with Authority. Chapters 2, 3, and 4 are the meaty chapters of the book.

"Section II: The Strategy" gives some practical suggestions for applying the principles stated in the first section. Silvoso is giving away his valuable experiences and even his seminar ministry in this

section. There is some redundancy here, because the many good examples and experiences given in the first section have already pointed to his strategic considerations. However, this last third of the book does tie everything together nicely.

As a seminary professor of evangelism and church growth, I would recommend this book for its contribution to the foundational work that must be done before evangelism takes place. This is pre-evangelism at its best—inspirational, insightful, and liberating.

Jerry Reed

Dr. Reed is the associate professor of the Milton B. Engbretson Chair of Church Growth and Evangelism at North Park Theological Seminary, Chicago, Illinois.

*People Sharing Jesus* by Darrell Robinson. Nashville: Thomas Nelson, 1996. Pp. 241. PB.

*People Sharing Jesus* is destined to become a popular resource for training people in evangelism. Billy Graham says in the foreword that *People Sharing Jesus* will help a Christian "turn everyday sharing conversations into sharing opportunities without fear or manipulation; guide a conversation toward Jesus and share the Good News in several creative ways, with a simple and easy-to-use approach if you are just getting started, and a wide range of options if you are a seasoned witness."

Henry Blackaby, author of *Experiencing God*, also has endorsed the book and training materials: "For those who have studied *Experiencing God*, a wonderful sequel would be to study *People Sharing Jesus*." With those two recommendations this reviewer can only seek to share what makes this book so special.

The book is divided into three sections and eleven chapters. The flow and organization are excellent. Section one is entitled "You Have Been Empowered to Share Jesus." It rightly asserts that sharing Jesus is the natural overflow of an intimate walk with God. In chapter one, Robinson's warm personal tone draws you into a discussion of Romans 8:37 and the Christian's role as more than conquerors. Chapter two helps would-be witnesses to meet "divine appointments" set by God between believers and unbelievers. Chapter three presents the excellent assurance that "You Can Share Jesus with Confidence." Robinson presents a three-stranded cord of the Word of God, The Work of the Holy Spirit, and the Witness of the Believer. This "threefold power team" will "open the hearts of unbelievers and bring them to (God)." Chapter four shares the advantages of this relational approach to witnessing. "Focusing on

the individual and his or her situation, needs, and interests is the key. To share Jesus relationally breaks down barriers and builds up rapport." He then teaches how to use the FIRM acrostic to learn about the individual and lead the conversation to a relationship with Jesus. Robinson encourages the use of a direct key question "Have you come to know Jesus Christ in a personal way or would you say you are still in the process?"

Section two continues to focus the witness on people. Robinson recommends what he calls "a person-centered approach" more often than a "message-centered approach." Chapter five reminds the reader that "You Share Jesus with People Who Matter to God." Chapter six summarizes the Biblical teaching on what it means to be lost, under the title "You Share Jesus with People Who Act Like They Act Because They Are Where They Are!" Chapter seven presents eight levels of spiritual development, from ignorance about spiritual things to spiritually declining. Robinson then provides varying witnessing approaches that are effective among each level.

Section three shares biblical methods to help believers share Jesus effectively. He helps the witness recognize the four stages of sowing and reaping that apply to sharing Jesus. He describes the soil-preparation stage, the sowing stage, the cultivation stage and the harvest stage. Chapter ten provides a ten-step option for those who respond to steps when preparing to witness. Chapter eleven presents four additional options that communicate the gospel in different situations.

The overall value of the book is the flexibility and sensitivity to numerous styles and approaches to witnessing. It is foundational and a compendium instead of a single process. The book seems adaptable to any college, seminary or church introduction to evangelism. It could also be taught as an evangelism course, as some campuses are doing with other single approaches.

C. Thomas Wright

Dr. Wright is director, materials development for the evangelism section of the Southern Baptist Home Mission Board.

*Megachurches and America's Cities: How Churches Grow* by John N. Vaughan. Grand Rapids: Baker, 1993. Pp. 143. PB.

In church growth circles John Vaughan is well known for his efforts in quantifying and cataloguing recent trends among the world's largest churches. This volume is an example of that approach, and puts into print materials that the author presented in a lecture at Liberty Baptist Theological Seminary, Lynchburg, Virginia. The seven short chapters of the book are compressed into less than 100

pages full of charts and statistics. There are five appendices comprising 20 pages. The major contribution of the book is to provide a panoramic view of the phenomenon of the megachurch in the American urban scene. The reader is impressed by the growth of megachurches in the United States since the 1960s covering many denominational and independent groups. Vaughan is an advocate of the megachurch and has done intensive study about the different types classifying them by membership, worship, and Sunday School attendance.

Vaughan, who has written other books on the "large church" phenomenon, is obsessed with correct classifications. He engages into dialogue with other church growth writers related to the proper classification of large churches: "megachurch" versus "metachurch," the place of the Sunday School in comparison to cell groups, and the misunderstanding of the value of the Sunday School as an agent for growth. Vaughan, a Southern Baptist, defends the Sunday School as an agent of growth and accurately portrays the disjointed analysis of the Sunday School by other church growth writers.

The discussion about cities of America is sketchy except for the fact that megachurches are located in major cities of the country. The biblical, historical, theological, or sociological rationale for the existence of the megachurch is not discussed in depth but assumed by the author. In his view all the ministries of the megachurches are positive. The issues maintaining the membership brought in as the result of rapid population growth, wholesome discipleship of the membership, the impact of the megachurches in the life of the culture of the cities, and related topics are not dealt with in the book that is descriptive rather than analytical.

One also wonders about the reliability and accuracy of some statistics. Many tables outlining a ranking of megachurches in different cities are based almost exclusively in the author's previous books, *The World's Twenty Largest Churches* (1984) and *The Large Church: A Twentieth-Century Expression of the First Century Church* (1985).

This reviewer is convinced that megachurches in the world and in the cities of America are a reality that cannot be ignored by urban mission strategists and pastors. They are an expression of the kingdom of God and of the universal church. In that respect this short manual provides a helpful map to guide the traveler into the statistical jungle of recent megachurch literature stemming from the church growth discipline and from popular journalism. The book is



a reference work that may assist those interested in megachurches and "mega-church-growth" to stay abreast with the statistics in the panorama of American Christianity.

David F. D'Amico

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*Before Revival Begins: The Preacher's Preparation for a Revival meeting.* Compiled and Edited by Dan R. Crawford. Fort Worth, Texas: Scripta Publishing Inc., 1996. Pp. ix + 213. PB.

A book about revival meetings in 1996? In many denominations which made extensive use of "revival meetings" in the late nineteenth and early twentieth centuries, the use of this methodology has gone out of style. In fact, the only groups having any success with revival meetings today are those who are using them! Southern Baptists still use the revival meeting as a primary means of evangelism, and no other institution within Southern Baptist life has done more to promote and encourage the use of revival meetings than Southwestern Baptist Theological Seminary in Fort Worth, Texas. Evangelism and the revival meeting in particular have formed an essential element of the ethos of Southwestern for almost one hundred years.

This volume represents the combined experience and research of sixteen southwestern faculty members, students, and graduates. Dan Crawford, George W. Truett Professor of Ministry, teaches evangelism and serves as Director of Evangelism and Missions Practica at Southwestern. He has compiled and edited this volume to fill a niche in the literature about the conduct of revival meetings. Several tools have been produced about how to conduct a revival meeting, which deal with the logistical and organizational details of implementation. This book focuses specifically on the preparation of the preacher for the revival meeting. It moves the thinking of the preacher away from viewing a revival meeting as a method to be orchestrated, complete with a number of techniques which will produce converts. Instead, the book directs the preacher's attention back to the transcendent dimension and the operation of God through all that takes place.

Part one of the book is concerned with the personal preparation of the preacher. A clarification of terminology may be helpful at this point. In a revival meeting the one who preaches the sermons will normally be a visiting preacher, rather than the pastor of the church. This section addresses such issues as the personal spiritual

preparation of the preacher before dealing with matters related to sermon preparation. It also addresses such attitudinal issues as being a servant in the pulpit and ministering to the pastor. This section also recognizes the necessity of contextualization and presents separate chapters on revival meetings in Hispanic and Black congregations, since these two groups represent major constituencies of Southwestern Seminary.

Part two of the book presents five model sermons which have been "blessed by God" in revival meetings. These sermons represent the sugar sticks of master revival preachers. Though they all have the southwestern connection, they represent a variety in style of preaching. The contributors to this section include Roy Fish, Malcolm McDow, Dan Crawford, Calvin Miller, and Ken Hemphill.

*Before Revival Begins* provides the beginning preacher with the collective wisdom of preaching scholars who have been involved in revival meetings for decades. They have seen the "glory days" and they have a concern for how revival meetings can become more than merely a cultural tradition.

Harry L. Poe

*Mysterium Liberationis. Fundamental Concepts of Liberation Theology.* Edited by Ignacio Ellacuria and Jon Sobrino. Maryknoll: Orbis, 1993. Pp. xvi + 752.

This book contains thirty-five of forty-one essays published in a two-volume 1990 Spanish edition. Overall, the project attempts to synthesize discussion and define a future agenda for theologies of liberation in Latin America. The twenty-nine authors include some of the best known theologians in Latin America, such as Clodovis Boff, Leonardo Boff, and Belgian-born Jose Comblin of Brazil; Enrique D. Dussel of Argentina; Gustavo Gutierrez of Peru; Pablo Richard of Chile, and Juan Luis Segundo of Uruguay. The editors, Jon Sobrino and Ignacio Ellacuria of the Central American University, and Jose Simeon Canas in El Salvador, each offer four essays. Tragically, the undertaking become a posthumous testimony to the lives of Ellacuria and another contributor Juan Ramon Moreno, two of six Jesuits assassinated on 16 November 1989.

The structure of the volume is straightforward. Eleven essays of Part I review the theme of liberation in Latin American theology. The authors acknowledge the significant publication by Gutierrez of *A Theology of Liberation* in 1971 (ET: 1973; rev. ed. 1988) and give attention to the documents of Vatican II, the Latin American Episcopal conferences at Medellin (1968) and Puebla (1979), the

Vatican's negative reaction in the encyclical *Libertatis Nuntius* (1984), and more positive statements. Themes accented include the role of women, the priority of labor over capital, the preferential option for the poor, and the place of God in history and society.

Part II introduces theological themes in five clusters: "Transcendence and Historical Liberation" with essays on utopia, prophecy and the centrality of the reign of God in liberation theology; "The Liberating Design of God" with essays on the Trinity and Mary; "The Liberation of Creation" with essays on anthropology, sin and grace; "Church of the Poor" with essays on base ecclesial communities and sacraments; and "The Spirit of Liberation" in which Sobrino, Javier Jiménez Limón of Mexico, and Joao Batista Libanio of Brazil assess liberation theology as a whole.

In his Preface, Sobrino anticipates and responds to three possible criticisms of the book. First, he argues that the theology of liberation is no passing fancy. As long as repressive conditions exist, movements of liberation will exert widescale influence. "Today the option for the poor is more timely than ever. There are two reasons: there are more of them, both in Latin America, and in all the Third World; and they are ever-poorer" (Pedro Casaldáliga, p. xiv).

Second, Sobrino notes the proliferation of fundamentalist sects. These do not, however, compete with popular movements.

Third, Sobrino acknowledges the place of Marxist analysis in the movement. He locates this volume in a strong tradition of Catholic social teaching critical of capitalism and socialism alike.

Each contention carries some force. The volume reflects emphases of a particular generation. Many of the contributors are Spanish-born, the majority European-trained. Diversity among theologians of liberation and disagreements among authors are muted. The absence of new voices (women, indigenous Americans, blacks) and the failure to include Protestants such as José Miguez Bonino or Rubén Alves are serious omissions. There also is repetition, overlap, and inconsistency in translation of key terms (e.g., different translators use reign of God or kingdom of God).

As for the second area of concern, it is unfortunate this volume gives attention to evangelism (or evangelization) only in one article. No consensus exists among Christians in Latin America or elsewhere as to the relationship between personal sin and social sin, between evangelism and liberation. Liberationists and fundamentalists are not necessarily polar opposites. This volume appears to ignore possible areas of convergence between Catholics and Protestants who have denounced evil and engaged concretely in social movements.

Finally, one need not ignore Marxist categories altogether. The fall of the Berlin Wall on November 9, 1989, and the subsequent collapse of the Soviet Union did not discredit Marxism irrevocably.

For example, despite its importance in Eastern Europe, Cuba and elsewhere, the idea of civil or common society, seminal in the thought of Antonio Gramsci, founder of the Italian Communist Party, receives scant attention.

Notwithstanding these imperfections, this is a constructive and mature book. Translated smoothly by Robert R. Barr, Philip Barryman, James R. Brockman, Colette Joly Dees, Robert Ellsberg, Dinah Livingstone, and Margaret D. Wilde, this is the most important introduction to Latin American theologies of liberation available. It will be a standard reference work for many years. All research libraries should have a copy. A paperback edition would ensure wider classroom use.

Paul R. Dekar

*God Has Spoken: Revelation and the Bible* by J.I. Packer. Baker Books, 1994. Pp. 174. PB.

At a time in the history of the Christian church when the authenticity of the gospel records is being called into question, the Western church's mission is being scrutinized in terms of its validity and relevance. Could there be something important here for those interested and committed to communicating the good news and training another generation to be faithful to the Great Commission?

Dr. Packer's seminal work provides help and encouragement for the evangelist and missionary in our relativistic age. And when I think of books that I regularly recommend - or give away, I would add this one to *Knowing God*, *Evangelism and the Sovereignty of God*, C.S. Lewis' *Mere Christianity*, *More than a Carpenter* by Josh McDowell, and the *Cost of Discipleship* by Dietrich Bonhoeffer.

This recently revised and enlarged edition appears at first glance to consist of only a brief treatment (174 pp.) of exegetical and hermeneutical issues related to biblical revelation. However, Dr. Packer wastes no words in setting out his thesis, outlining the problem, working out an evangelical theology of inspired scripture, and highlighting the challenges and implications along the way. As a helpful bonus, the author provides two appendices containing text and exposition of both "Chicago Statements" on biblical inerrancy and hermeneutics, as well as a final section, "Selections for Further Reading," a brief, but eclectic bibliography.

What, then, has Dr. Packer provided for those of us called to a teaching and mentoring ministry at the graduate school level? In a word, he has provided an evangelical foundation on which to build confidence for ourselves and for our students, most of whom are seeking that confidence, as they enter the vocational Christian



ministry. More explicitly, we encounter "many convincing proofs" concerning the nature, function, and application of holy Scripture, placed in the context of some of the more critical approaches offered by scholars in the development of church doctrine.

Dr. Packer observes that biblical criticism has weakened the Protestant church in five ways:

1. it has undermined preaching
2. it has undercut teaching
3. it has weakened faith
4. it has discouraged lay Bible reading
5. it has hidden Christ from view (pp. 32-33)

In the ensuing chapters, the author discusses the ways in which God communicates to his creatures, the way in which these truths find their way into written form, and the ways in which the community of faith hears, understands, and applies "the Word of God."

Religious pluralism, the current issues raised by "The Jesus Seminar," the recent document, "Evangelicals and Catholics Together," and the ongoing debate concerning the destiny of those without Christ, demand that we address ourselves to the ways in which we propose responses to these challenges, both in the academy and in the local church. Indeed, our esteemed colleague, Dr. Lewis Drummond, devoted what some may feel to be too much space to the question of epistemology and the authority of Scripture in his fine volume *The Word of the Cross*. I do not think so. The issue is both crucial and urgent, for the task of the global mission of the church is at stake. Dr. Packer begins his study by quoting from the prophet Amos:

"The days are coming," declares the Sovereign Lord, "when I will send a famine through the land, not a famine of food or a thirst for water, but a famine of hearing the words of the Lord. Men will stagger from sea to sea and wander from North to East, searching for the word of the Lord, but they will not find it" (Amos 8:1 1ff). p. 22.

When we lose confidence in the Bible, i.e. when we fail to use it in our classrooms and in our evangelistic efforts, we tip our hands to our students, telling them in effect that "we have also lost touch with God's law and Gospel, His commandments and His promises, and indeed with His Christ, who is the Christ of the Bible" (p. 44). I commend this volume to all, but particularly to those of us who continue to "make disciples" in our seminaries and graduate schools.

John Nyquist

John Nyquist is Associate Professor of Mission and Evangelism at Trinity Evangelical Divinity School, Deerfield, Illinois.

*Discovering the Laws of Life* by John Marks Templeton. New York: Continuum, 1994. Pp. xii + 300.

Sir John Templeton celebrated his 81st birthday by providing this book. He sees it as a book "written from a lifetime of experience and diligent observations in the hope that it may help people in all parts of the world to make their lives not only happier but also more useful" (p. 3).

John Templeton, born in Winchester, TN., has since 1969 been a resident of Nassau, The Bahamas. He was knighted by the Queen of England in 1987 for his philanthropic work.

The *New York Times* magazine described him as "the dean of global investing, the most awesome long-distance runner of any public fund manager." Louis Rukeyser has dubbed him "one of the authentic heroes of Wall Street."

While conceding that there are many more than the 200 laws here listed, he invites readers to send their own in for inclusion in a later edition. He acknowledges contributions from 40 people by name plus "my colleagues in business and charities and my wife and family."

The book is broken into 40 weeks of 5 laws per week, while suggesting that this could be used for 40 days of Lent, it could also be used during 40 weeks of a school year.

This is not a devotional book, although the Bible is quoted liberally. This is a guide book of gems of wisdom, some self-learned and some gleaned from observations. Sir John suggests that he is following in the steps of Ben Franklin and others in offering such a list of the "laws of life."

The foreword by 95-year-old Norman Vincent Peale is a gem. Peale characterized him as "the greatest layman of the Christian church in our time." The two hundred quotes (one to begin each law) would be worth the price of the book.

Don't secure this book for reading like a novel or in one or two sittings. Secure it with the thought of reading one law a day for 200 days. It would not be surprising to discover that you have purchased several copies to give to friends and relatives!

J. David Hester

*New Directions in Mission and Evangelization 2: Theological Foundations.* Edited by James A. Scherer and Stephen B. Bevans. Maryknoll, New York: Orbis Books, 1994. Pp. xiv + 215.

Scherer and Bevans edited this collection of essays as the sequel to their earlier volume, *New Directions in Mission and Evangelism 1: Basic Statements, 1974-1991*, which had collected basic mission statements from conciliar ecumenical, Roman Catholic, Eastern Orthodox, and evangelical Protestant traditions. The present volume explores the theological foundations of these various perspectives on missionary work at the close of the twentieth century. The essays reflect the dramatic changes in the world during a century heralded at its beginning as the Christian Century.

The century began with a world composed of a few great empires which dominated the globe. With the exception of France and the United States, all the great and declining empires had an emperor or king as head of state. Some of these monarchs even held autocratic power. By the end of the first quarter of the century, the Ottomans, Romanovs, Manchus, Hohenzollerns, and Hapsburgs had lost their thrones. By the end of the second quarter of the century, the kingdoms from Italy to Romania had disappeared. By the end of the third quarter of the century, the colonial empires of the old monarchies by which western Europe and the United States had dominated the world had dissolved.

The century witnessed a micro and macro struggle for control of living space and a parallel struggle to find some integrating theme to hold great, diverse populations together. In World War I Austro-Hungary fought to eradicate the threat of a pan-Serbian state created out of empire peoples and territory. Russia fought to capture a warm water port and to resist German incursion. Germany fought to gain territorial concessions. The other great powers fought by accident. In World War II, Germany, Italy, and Japan fought to gain space for expansion and the supply of natural resources. In the latter conflict, however, ideology had replaced glory as the basis for fighting. The conflict of the latter half of the century represented the clash of ideology, as the traditional basis for western domination melted away and independent nations around the world became more assertive. The United States was humbled by Vietnam while the Soviet Union was humbled by Afghanistan.

Religious diversity took on increased importance with the collapse of colonialism. The division of India along religious lines demonstrated the power of religious thought in the political realm. The eruption of violence in Northern Ireland between Catholic and Protestant, the conflict in the middle east between Muslim and Jew, the strife in the Balkans between Catholic, Orthodox, and Muslim all highlight the universal intensity of religious feeling and the extent to

which pluralism does not represent the prevailing mood of people. The emergence of the religious state in Iran and similar movements in other countries with other religious traditions reflects the attempt to find cement for fragmenting or threatened societies.

Massive population shifts have also marked the century as well as the genocide of people groups. The pogroms of Russia, the exchange of populations between Turkey and Greece and between India and Pakistan, the Nazi extermination of target populations, the Stalinist purges, the boat people of Southeast Asia, immigration to Britain, France, and German from former colonies, Mexican and Asian, immigration to the United States, the rampages in Uganda and Rwanda all reflect the issue of cultural, ethnic, and racial diversity and intolerance.

The missionary century began with major assumptions based on the prevailing nineteenth century understanding of the way things are. This book represents an attempt by the editors to suggest some of the new assumptions which govern the mission enterprise in the world today. The views expressed would not necessarily express a consensus view, nor would they express all views, but they do represent some of the diversity. Whether the book actually represents new directions or wishful thinking, no one can say for many years to come. At the very least, the book represents major conversations taking place as a result of the radical change in the world order during this century.

Harry L. Poe

*Political Holiness. A Spirituality of Liberation..* By Pedro Casaldáliga and José-Mariá Vigil. Foreword by Ernesto Cardenal. Epilogue by Gustavo Gutiérrez. Translated by Paul Burns and Francis McDonagh. Maryknoll: Orbis, 1994. Pp. xxviii+244. PB.

A recent spate of books has successfully presented Christian spirituality in contemporary language. A worrisome tendency of North American spiritual writing is to divorce prayer from social action, in contrast with John Wesley's words that the gospel "knows of...no holiness but social holiness." Developing in depth the aspect of social holiness Wesley taught and practiced, several Latin American theologians of liberation offer a radical approach to spirituality. Gustavo Gutiérrez of Peru (*We Drink from Our Own Wells*, 1984), Jon Sobrino of El Salvador (*Spirituality of Liberation*, 1988), Pedro Casaldáliga of Brazil, and José-Mariá Vigil of Nicaragua ground the praxis of liberation in the lived spiritual experience of communities struggling to re-experience in Latin

American guise the evangelical beauty, crucified features and Easter joy of the Apostles (p. xix).

The structure of *Political Holiness* is simple. In Part I, Casaldáliga and Vigil, Spanish-born Claretian priests, explore the spiritual nature of Latin American peoples. Fusing indigenous, African, and Iberian legacies, Latin Americans have evolved a distinct spirituality characterized by a passion for life, joy, festivity, solidarity, and everyday faithfulness.

In Part II, the authors explore specifically Christian aspects of Latin spirituality. They highlight prayer, contemplation, and reflection on experience as means by which Christians come to know Jesus. To know Jesus is to love him. To love him is to manifest his love in daily life, especially by serving the poor and oppressed. This is political holiness: saving people from individual and social sin and, in the power of the Holy Spirit, helping to bring into being a "civilization of love."

In his Foreword, Ernesto Cardinal, Minister of Culture in Nicaragua's Sandinista government, insists that spirituality must include social analysis and commitment. In his Epilogue, Gustavo Gutiérrez reflects on the testimony of St. John of the Cross: "What interest can we find in the mystic for whom issues such as social justice seem strange, who never discussed or quoted Luke 4:16 or Matthew 25:31, texts so important in the lives of Christians in Latin America and in our reflection?...How do we tell the poor, the oppressed, the insignificant, 'God loves you'? In practice, the everyday life of the poor seems to be the result of the negation of love." Grounding spirituality in doctrines of God, sin, and grace, John of the Cross offers a corrective to a human proclivity to idolatry. Gutiérrez continues: "the theology we are trying to construct in Latin America out of the suffering and hope that makes up the life of our people can be an idol...Lord of night and emptiness, we want to be able to snuggle down confidently in your soft lap, with the trust of children" (pp. 209-213).

For the authors of this tract for our times, one meets God, sees the face of Christ, and experiences genuine freedom in the pain of the poor. Spirituality in action is costly. Discipleship can lead to martyrdom, as Oscar Romero and Ignacio Ellacuría of El Salvador attest. Vigil and Casaldáliga do not chart an easy path for readers. They identify seven marks of God's people: critical clarity; contemplation on the march; freedom of the poor; fraternal solidarity; the cross of conflict; the Gospel insurrection; and Easter hope, but they offer no ready-made path to follow. There is a way, the Jesus Way. We find the path by walking the Jesus Way.

This book arises from the concrete struggles of holy men and women, prophets and martyrs who have encountered the gospel as an eruption in the work in fields, mines, and industries. Of the two principal authors, Casaldáliga is better known in North America.

Named, in 1968, Bishop of São Felix in northwest Brazil, he has defended Brazilian poor engaged in nonviolent resistance for human rights and against those encroaching on the fragile ecosystem of the Amazon rain forest. In *I Believe in Justice and Hope* (1978) and *Pursuit of the Kingdom: Writings 1968-1988* (1990) he has shared his experience of solidarity with Indians, Creoles, blacks and the women of these groups. This engagement led to an audience with the Pope. Only a massive outcry prevented Pope John Paul II from silencing Casaldáliga, who has been nominated for a Nobel Peace Prize.

Author of twenty-five books and editor of *Amanecer*, journal of the Antonio Valdivieso Ecumenical Center in Managua, Vigil writes out of Nicaragua's revolution, in which he has participated for over two decades. This is his first book translated into English.

The poetry and prayers of this book illustrate Gandhi's dictum that those who believe that religion has nothing to do with politics have no idea what religion is. The authors express a profound desire that God's reign of justice, peace, equality and fraternity, the "beloved community" (the phrase coined by Martin Luther King, Jr.), might be actualized. Exemplars of political holiness, they recall the faith and hopes of struggling peoples around the world.

Paul R. Dekar

*Pouring New Wine into Old Wineskins.* By Aubrey Malphurs. Grand Rapids: Baker Book House, 1993. Pp. 212. PB.

Aubrey Malphurs serves as chairman of the Department of Field Education at Dallas Theological Seminary. He has written several fine books, including *Planting Growing Churches for the Twenty-first Century*.

Whenever I teach church evangelism or church growth, the students say, "That sounds good, but I doubt I can get my people to do it." This book addresses the problem of change in churches. Most churches need to change in order to reach their communities for Christ, but few churches are willing to change. Malphurs explains in great detail how pastors can lead their churches through the change process.

Malphurs has divided his book into four parts: The Problem of Change, The Personnel for Change, The Practice of Change, and The Product of Change. In Part 1 he discusses the phenomenon of change in modern America and how it affects the Church. In Part 2 he deals with personal assessment, how one can determine one's suitability as a change agent. Part 3 explains why people resist

change and what can be done to expedite change. Part 4 includes a portrait of the future church and a number of worksheets.

The psychology of change ought to be included in every course on church evangelism, and this book will contribute significantly to that discussion. The author has also included some helpful insights about modern evangelism and worship. A continuing theme in the book is the estrangement of baby boomers and baby busters from the church. Malphurs is convinced the Church must change in order to reach these disinterested generations.

Malphurs writes well, and this is a quick read. The price is quite reasonable (how pleasant to report that!). This would make a useful book for parallel reading in church evangelism. It would prove helpful for courses on church leadership and administration. One can only hope that a generation of student-pastors will read this book and follow Malphurs' sage advice.

John Mark Terry

*Logos Bible Software 2.0.* Oak Harbor, WA: Logos Research Systems, 1995. CD ROM.

Every now and then a new resource becomes available that radically changes how we study and do research. *Logos Bible Software 2.0* is one of those resources. This CD ROM is incredible. It has four levels of resources, depending on the need of the user. The level four includes seven versions of the Bible, eight original language texts (including the Vulgate, Nestle-Aland 26th Edition, and Textus Receptus), seven original language texts (including little Kittle's, Vines, Brown Driver, Briggs, and Tense Voice and Mood), two Bible dictionaries, four commentaries, Strong's Concordance, a Map Set, St. Augustine's *Confessions*, 100 Midi Hymns, and Spurgeon's *Morning and Evening* devotional. Yes, it is every bit as impressive as it sounds.

In addition to those resources there is another library of additional commentaries and resources that can be purchased and added to the collection. (Logos says "hundreds, including the Reina Valera, French, German and basic English versions, the complete works of Francis Schaeffer, and the MacArthur New Testament Commentary"). The level one has three Bible versions, one Bible dictionary, and nine other study tools, but no original language texts or language tools.

These types of resources are available in many different Bible software programs. The distinction for Logos is the search engine which allows access to these resources. The reviewer created on screen five separate windows for simultaneous viewing. The NIV and NAS Bible versions were joined by the Nestle Aland 26th

edition Greek Text, the Matthew Henry Commentary, and Louw and Nida's Greek-English Lexicon. And additional parsing and definition window opened by double clicking on a word or phrase. It was fascinating to trace *Euangelion* through the entire library of resources in less than a minute.

The search options are very helpful. Search ranges can be defined to a single source or the entire library of sources. You can recall, modify, and re-execute any of the last 80 searches. Cross-reference searches are simple, as are any topic. Logos 2.0 uses the new international standard character encoding system for easy reference to multiple languages, even those with a Sanskrit base.

The learning curve is very low. The menus are intuitive and clear. It does require some practice to gain access to all of the possibilities. The CD comes with an instruction video and customer support is available online and through a toll-free number. There also are nine international offices throughout Asia, Europe, and Australia.

As one would imagine, it requires Windows 3.1 or Windows 95, at least a 386 processor, 8MB of RAM, and at least 10 free megabytes on the hard drive just to access the CD ROM. The books can be downloaded to the hard drive if the notebook does not have CD capabilities.

Students will be accessing these types of resources in their research. Therefore each professor needs to be aware of the capabilities and information available to ensure proper class and research use.

The only disadvantage is the cost. Level four is \$599.95. Level one is \$119.95. Many professors could get a lower level and slowly customize a library that meets their needs. The additional reference pieces range from an additional \$5 to \$340.00 each. Adding a resource is a simple process of calling Logos, paying the fee, and getting a code that unlocks the resource already on the CD. It is without a doubt worth the money for a library of this size and usefulness.

Other low cost options for Bible reference programs include the *Online Bible 6.3 Windows*, *BibleSource*, and Parson's *Quickverse*. The Online Bible is the best of those three and is quite inexpensive on CD for \$35 (1-800-243-7142). The search engines and library just do not compare to *Logos 2.0*.

C. Thomas Wright

## TWENTY-THIRD ANNUAL MEETING OF THE ACADEMY

Arrowhead Springs, October 5-7,

### MINUTES

October 5, 1995

7:30 p.m. The meeting was convened by Dr. David Hester, president of the Academy.

Dr. Paul Dekar, Professor of Missions and Evangelism at Memphis Theological Seminary, led opening worship. He chose as his text 2 Peter 1:1-11 and pointed to the model of Peter, once a failure, who was transformed and proved himself a participant of the divine nature.

Dr. Darrell Heide, Professor of Evangelism at the International School of Theology (ISOT), brought greetings on behalf of the host institution.

Dr. Bill Bright brought the keynote address. He shared the story of his conversion and how the Campus Crusade ministry began and grew. The ministry began with a vision for students and the world which Bright had while a student at Fuller Seminary working on the campus of UCLA. In the context of his story, Dr. Bright challenged the academy with the task of doing a better job of telling the story of Jesus. He posed the question, "How could anyone say no to this wonderful story if they really understood it?" In the context of dealing with this question, he first had the vision of producing a movie about the life of Jesus. Thirty-four years after first discussing the idea with Cecil B. de Mille, whose father had been a street evangelist in New York, Bunker and Caroline Hunt asked to underwrite the cost of such a film. It was produced by John Haymen.

Bright also told of the dream of reaching a billion people for Christ and how this dream led to a strategy which has involved partnerships with more than 500 mission groups and the development of the Jesus film, which has been viewed by more than 750 million people. Over the past twenty years the Campus Crusade ministry has reached 2 billion people. They now have a vision of reaching 6 billion people. Bright indicated that this vision is held by others like Billy Graham and Pat Robertson. He indicated that on the following day he would meet with the Pope to discuss the evangelization of the world for Christ.

Bright pointed out that more people are being trained to do evangelism now than ever before, but we are in great need of a

revival. Most Christians are not following Christ, because we do not see the great harvest. Bright laments that the present state of the church is like Laodicia in Revelation---neither hot nor cold. He spent forty days in prayer and fasting for revival from July 4, 1994, until August 13, 1994 and out of this experience he wrote his new book *The Coming Revival*. A prayer meeting of 650 Christian leaders followed in Orlando and then a second meeting in Los Angeles dedicated to prayer for revival.

Following a break, Dr. Bright engaged in a period of dialogue. During this conversation he explained that Campus Crusade has divided the world into 5,000 groups of one million people. A leader is set over each cluster of five groups. This strategy involves partnership with other Christian groups.

October 6, 1995

9:00 a.m.

David Hester convened the morning session. Dr. Woody Davis led opening worship based on the text Matthew 28:18, which he paraphrased to show how we often misuse this text to deal with institutional survival.

9:30 a.m.

Dr. Ben Johnson of Columbia Seminary brought the major address of the morning on the subject of his latest research. He began by reflecting on the presentation by Dr. Bright the previous evening and paying tribute to him as someone who has followed his vision faithfully. Dr. Johnson then described the progression of his thinking and writing on evangelism during the last twenty years. He expressed his dissatisfaction with his efforts leading up to his present work. He has found his most effective writing to be in the area of writing tracts, because pastors are looking for a resource people can use. He specifically spoke of "tracts" in the forty- to fifty-page range.

Johnson ended this narrative with the conclusion that Presbyterian and other mainline churches need to move in a more radical direction. Those who have influenced Johnson's thought at this point include Carl George, Leslie Newbigin, Leith Anderson, Bill Easum, Lauren Mead, Roberta Hestenez, George Hunter, Gareth Isenoble, Ken Callahan, Charles Olsen, and Tex Sample. All of these people helped him begin to deal with the changing religious/cultural context of the United States and the need for the structural response of the church. After much re-working, Johnson came up with the following analysis and proposal.

The United States is now a post-Christian nation in which the church no longer carries "most favored status," because Christians no longer offer leadership in politics and the broader culture. The culture no longer supports Christian values. A hostility to Christian faith is growing, as people become increasingly ignorant of Christian faith. Taxation of church property will probably come. This is a post-Constantinian church in a pagan society that has the danger of absorbing that paganism. Most churches operate as Constantinian churches that do not take seriously the pagan context. In this climate the culture is more dominant than the gospel faith.

In the post-denominational era, people are more concerned with their needs than their faith. The growing Christian groups and independent churches are not doing what the dying churches are doing. They have a passion for people. In a pluralistic culture, the church must be able to speak about the uniqueness of Jesus Christ. We have the challenge of listening to people who believe differently from us, and then bearing witness to the truth of Jesus Christ. People are secular for the most part in the United States, but this does not mean they are bad, irreligious, or intellectually sophisticated.

In this context, Johnson makes five basic proposals. These proposals involve calling groups like Presbyterians and Methodists to move toward a "transitional church" paradigm which will involve:

Recovering a sense of the presence of God by calling the church to prayer

Developing a cadre of people seriously committed to Christ

Shifting from maintenance to mission

Revitalizing worship

Liberating the laity and recognizing their ministry

Following a break, Johnson engaged in dialogue with the Academy about his research and the future for churches in America.

The meeting adjourned for lunch at 11:45 a.m.

12:45 p.m. Dr. Heide led a tour of the International School of Theology campus on the grounds of the Arrowhead Springs Christian Conference Center.

1:30 p.m. Dr. Hester reconvened the meeting.

Dr. Richard Armstrong gave a report on the status of *The Journal of the Academy for Evangelism in Theological Education*. Journals

were provided for all those in attendance. The subscription list needs to be built, but there is a growing demand for back issues. A large number of subscriptions go overseas and have begun to result in article submissions. On behalf of book review editor Thomas Wright, who was out of the country, Armstrong asked members to contribute reviews for the next issue and distributed a list of books and guidelines for review. The Academy continues to underwrite the cost of the Journal, because the \$10.00 subscription does not cover the cost of production.

Dick Armstrong then moderated a session in which members of the Academy reported on their current projects and research areas:

Ralph Quere - A conference on how to reach youth led to commissioning youth to write a contemporary musical based on Luke, which was presented at the National Lutheran Youth Meeting. Academic research includes study of Bach's passion pieces.

Stan Wood - studies related to church extension and new church pastors.

Lewis Drummond - establishment of C. H. Spurgeon Institute for Leadership Development and Church Growth at Beeson Divinity School and the offering of a Ph.D. degree in collaboration with Spurgeon's College in London.

George Hunter - moving forward at Asbury with a Ph.D. program for Evangelization, Mission Theology and History, Mission in Cultural Context, and Mission in Historical Context.

Jerry Reed - North Point is working on a dynamic model for discipleship based more on the aspect which is "caught more than taught." It will be called Discipleship Encounters.

Woody Davis - Oklahoma Conference (Methodist) has developed material for discipleship and evangelism: "Greater Faith and Give It Away."

Chic Shaver - Students in his full-time evangelism class have done a study of effective elements of evangelism and have concluded that effectiveness relates to the pastor's use of imagination.

Gary McIntosh - has been working on issues related to generational change that will appear in his new book *Three Generations*, which looks at how to deal with an existing church while trying to reach Boomers and Busters. His two new books will be *Make Room for the Boom and Bust* and *The Turnaround Pastor*.

Paul Dekar - working on a series of articles on evangelism for the Cumberland Presbyterian magazine, a book on evangelizing pagan North America, a series of lectures at Memphis Seminary on reconciliation, and several chapters in historical books.

Hal Poe - completion of his book *The Gospel and Its Meaning*.



2:30 p.m. Dr. Ron Crandall of Asbury Seminary presented the major address of the afternoon on "Turnaround Strategies for the Small Church" based on the research done for his new book. Most denominations are predominantly composed of smaller congregations. He gave the following statistics for average Sunday morning worship attendance in all Protestant churches:

Attendance	Percent of Churches
1 - 75	50
75 - 200	30
200 - 500	17%
500	3

Crandall uses Lyle Schaller's characterization of churches by size. His point is that smaller churches require different styles of pastoral leadership than larger churches. If the pastor does not understand what it means to people to have their lives changed by new people coming in, then that pastor cannot help the church turn around. This study involved 100 smaller churches from ten denominations (67 United Methodist congregations). Churches were located all over the country, but the largest block was in Pennsylvania (26).

Of the pastors in the turnaround churches, only 58% had M.Div. degrees. An overwhelming number had a specific conversion experience (89%) and these occurred at an older age (mean age 18). On average these pastors had been at their churches for five years. The most effective in transitional communities were those who had changed denominations since childhood (40%). These were full-time pastors (86%) rather than pastors serving multiple charges. These pastors represented a range of theological perspectives, but had difficulty labelling themselves.

Crandall shared the results of a survey question about the most helpful courses for evangelism that these pastors had taken as well as the courses that pastors felt they needed for their ministries. The most valued courses were Basic Evangelism, Personal Evangelism, Church Growth, Counseling, and Biblical Studies. The pastors recommended that seminaries address twelve major concerns in courses:

1. Small church realities
2. Church growth for small churches
3. On-the-job training with effective pastors
4. Biblical preaching
5. Situational leadership
6. Prayer for both pastor and congregation
7. The practical "how to's"
8. Working with volunteers

9. Evangelism training
10. Relating biblical studies to life
11. Administration/management and finances
12. Creating new vision

In most cases, these pastors saw their greatest help coming from a pastor (44%). Among the experiences that helped make the turn around, the pastors identified prayer, worship, special events, small groups, and missions experiences. The obstacles identified were low self-esteem, lack of vision, closed to outsiders, finances and stewardship, power and conflict.

Following a break, Crandall engaged the Academy in dialog about the issues he raised.

October 7, 1995

9:00 a.m. David Hester convened the meeting. Dr. Harold Percy led in worship and spoke about the healing of the paralytic by the pool of Bethesda. In reflecting on the despair of those who hoped to experience healing when the waters were troubled, Percy led the group to see why Jesus would ask such a question as whether the man would like to be healed. The option of faith comes at great risk. He also observed that it is possible to be so theologically scrupulous that we miss the miracle. Jesus always intrudes into our comfort zones, asking us to risk failure and embarrassment. The churches that are willing to stand up and walk are the ones that will be effective in evangelism.

9:30 a.m.

Dr. George Hunter led the group in discussing pedagogical issues related to evangelism and posed three questions to facilitate the process:

1. For those who have taught evangelism for a while how has that job changed?
  2. What books, programs, and resources have proven particularly useful?
  3. What is the present place of evangelism in the curriculum today?
- Chic Shaver - uses "Inside the Willow Creek Seeker Service" (call the church at 708/765-5000)

George Hunter - also from Willow Creek - *Becoming a Contagious Christian* by Bill Hybels, and the new witness training materials from Mark Mittelburg and Lee Strobel.



Stan Wood - uses the video on paradigm shift and vision by Joel Barker from Chart House in Minneapolis. The cost is prohibitive, so look to institutional purchase (800/328-3789).

George Hunter - Win Arn's video "A Church for the 21st Century" (contact Church Growth, Inc. in Monrovia, California 818/305-1280, \$34.95).

Lewis Drummond - Leighton Ford will bring a team to do a short term on leadership development in evangelism.

Woody Davis - his material "Grow Your Faith and Give It Away" is a tool for helping people learn how to address spiritual needs.

Richard Armstrong - is producing a twelve-hour "minicourse" version of his Faithful Witnesses curriculum, which trains people to do interpersonal witnessing.

### Business Meeting

11:00 a.m.

President David Hester convened the twenty-third annual business meeting of the Academy.

Dr. Hester read a letter from Bill Pannell expressing his regrets at not being able to attend. David Lowes Watson expressed a similar greeting in his letter.

Hal Poe read the names on returned mail to see if anyone knew the current addresses of people formerly associated with the Academy.

Minutes of the previous meeting approved without objection as printed in Volume 10 of the Journal of the AETE.

Woody Davis presented the annual treasurer's report including the report of those who have paid dues. Motion to receive by Dick Armstrong. Seconded by Chic Shaver. Passed.

Motion by Dick Armstrong to raise institutional dues from \$100 to \$150. Seconded by Ralph Quere. Passed.

Darrell Heide suggested changing the benefits of institutional membership to allow several members from an institution which pays institutional dues. The matter was referred to the executive committee.

The president entertained a motion to confirm the meeting place for the twenty-fourth annual meeting at Asbury Seminary in Wilmore, Kentucky, in October, 1996. Motion by Chic Shaver. Seconded by Harold Percy. Passed.

Election of Officers - the president presented the slate of officers from the executive committee:

President - George Hunter

Vice President - Sam Wilson

Secretary - Hal Poe

Treasurer - Woody Davis

Journal Editor - Richard Armstrong

Motion by Jack Stanton to elect nominees as a group. Seconded by Ralph Quere. Passed.

Richard Armstrong stood to pay tribute to the retiring president. The Academy rose to show their appreciation by applauding Dr. David Hester for his outstanding contribution to the Academy.

Jack Stanton made the motion that a formal picture be taken at the banquet in 1996 at Asbury. Seconded by Woody Davis. Passed.

Hal Poe reported the election to the Academy of the following new members:

Gary McIntosh

Lyle Pointer

Douglas W. Ruffle

J. Gregory Lawson

Toby Frost

Charles Register

Darrell Robinson

John Mark Terry

David Gustafson

The president asked Woody Davis to head a task force to study the possibility of an Academy access to the Internet. Ron Crandall will also serve.

The president raised the issue of broadening the membership of the Academy and making our existence known. He encouraged the membership to take an active role in recruiting new members.

The group brainstormed about possible speakers and program themes for future meetings. The discussion included the possibility of changing the meeting time to coincide with the annual meeting of the Society for Church Growth.

Bob Anderson expressed appreciation on behalf of the Academy to Darrell Heide for his work in hosting the meeting.

David Hester closed the meeting with prayer.

## NOTES

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## JAETE

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The Journal of the Academy for Evangelism in Theological Education (ISSN 0894-9034) is published annually in October and distributed free of charge to all paid-up members and associate members of the Academy, and to supporting institutions. Copies may be purchased at a cost of \$10.00 per single issue, or \$30.00 per subscription for four issues. Subscriptions, renewals, orders, and change-of-address notifications should be sent to Dr. Ronald W. Johnson, Managing Editor, AETE Journal, Mercer Univ. School of Theology, 3001 Mercer Univ. Drive, Atlanta, GA 30341-4415 (tel. 770-986-3477; FAX 770-986-3478; E-mail address: johnson\_rw@mercer.edu.). Remittances should be made payable to "The Journal of the AETE."

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) to Richard S. Armstrong, Editor, Princeton Theological Seminary, CN 821, Princeton, NJ 08542-0803 (tel. 609-924-2997; FAX 609-924-2973; E-Mail address: RSARM@IX.NETCOM.COM). Book reviews should be sent to Dr. C. Thomas Wright, Book Review Editor, AETE Journal, 4200 North Point Pkwy., Alpharetta, GA 30202-4174 (tel. 404-898-7708; FAX 404-898-7782; E-mail address: cserve 71173,2126).

Manuscripts (including book reviews) should be double spaced (including endnotes, tables, and appendices), using only one side of a page (8 1/2 x 11 inches). Articles should be carefully documented, with notes appearing at the end. For style, including the citation of sources, authors should be guided by the University of Chicago Press' *Manual of Style* or K. L. Turabian's *Manual for Writers*. For spelling punctuation, capitalization, etc., use an up-to-date style manual, such as *The Gregg Reference Manual*, published by McGraw-Hill. For example, pronouns for Jesus and terms like gospel (except when it refers to a book of the Bible), eternal life, kingdom of God, body of Christ, are not capitalized. A good rule is, "When in doubt, don't capitalize!" The use of gender inclusive language is expected.

Manuscripts need to be submitted by May 31 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.

The contents of The Journal of the AETE reflect the ideas and opinions of the individual authors and do not necessarily represent the views of the editorial advisory committee or the officers and other members of the AETE.

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