

INTERDEPENDENCE, RESPONSIBILITY AND PARTNERSHIP:
A GERMAN PERSPECTIVE ON THE NORTHERN LOCAL CHURCH
IN HER INTERNATIONAL CONTEXT

by

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submitted in accordance with the requirements

for the degree of

DOCTOR OF THEOLOGY

in the subject

MISSIOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

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MAY 1997

ACKNOWLEDGEMENTS

The completion of this thesis would not have been possible without the mentorship, support and encouragement from professors, family and friends, to whom I owe a special debt of gratitude. I would especially like to mention the following:

First of all, I like to thank my promoter Prof. Dr. W.A. Saayman, who to a large extent shaped my theological formation and guided my development as a missiologist more than anybody else. His partnership and friendship, which developed over the years, helped me to overcome many obstacles on the way and helped to make studying and doing research at the University of South Africa to be fun.

Dr. H.-J. Becken, Stuttgart, served as joint promoter for the first two years. His critical reflections and prayers were always a great source of encouragement. Often when I got stuck in my project, a letter arrived, which helped me to continue with the work with fresh enthusiasm.

Prof. Dr. N.-P. Moritzen, University of Erlangen, took over the appointment as joint promoter at a difficult time, when the direction of the thesis was determined, and in fact much of it was already written. His comments and guidance led me to think 'I can do better than that' again and again, and helped me intensify my arguments and "brush up" in many places.

Dr. N.A. Botha's encouragement as supervisor of my Masters dissertation came from his repeated expressions of his belief in myself as a theologian and a missiologist. His challenging comments and the discussions with him helped me repeatedly to set the goals higher. His friendship and affirmation from the very beginning gave me a sense of security when I needed it.

Prof. Dr. Th. Ahrens, University of Hamburg, as joint supervisor of my Masters dissertation helped me to develop the theological groundwork which served as point of departure for my thesis as well. His input was a true enrichment for many of my own theological perspectives.

Mrs. M. Willemse, secretary at the Department of Missiology assisted me with her generous help over the years. To every telephone call of mine she gave a warm reception. And she made me feel at home everytime I visited the department.

To Dr. T. Couper of Harpenden, England I am indebted for his proofreading the manuscript amidst a very busy career as a businessman. As an Anglican, he has challenged many of my theological views over the years, and has exercised an enriching influence in our family.

I would like to thank the University of South Africa, which has awarded me a generous bursary that has contributed towards the cost of research.

To Mr. Kersten Wetzel, Member of the German Bundestag (CDU), I am indebted for seriously challenging me to take up a topic for the thesis which would concern itself with help for Third World, particularly Africa. Special thanks I like to express to Mr. J. Tappe, Member of the German Bundestag (SPD), for teaching me the fundamentals of development politics during repeated discussions.

Words cannot express the gratitude I feel towards my wife, Elke, for supporting me in the formal courses of study I undertook during the last years and in writing this thesis besides a fulltime involvement in the ministry. This vision to earn a doctoral degree we developed together during our honeymoon in Jerusalem in the summer of 1983. Thank you, Elke, for enjoying all of this together with me, and for so many exciting discussions over the years. And thanks also to our little son Timo, who so often was not allowed to disturb daddy in his office.

Special thanks I like to address to my parents, Gerd and Inge Schmidt, whose motivating influence on me goes back to my childhood. Their support and prayers were with me during all these years, investing financially into my studies, too. A significant role played my parents-in-law, Siegfried and Elli Gau, as well. Their moral encouragement and practical help are only two of many of their contributions which have helped us through the years.

SUMMARY

This thesis is an attempt to investigate how local churches (re)define their international orientation in response to the shockwaves of globalisation and their interpretation of the signs of the times. The analysis is guided by the key dimensions of interdependence, responsibility, and partnership. The local church is expected to have reached an increasing awareness of interdependence in her international relationships by the emergence of the postmodern systemic paradigm as never before in the history of the ecumenical movement. Consequently, this results in a sense of responsibility developing directly from a prophetic reading and an interpretation of the signs of the times as well as in a receptivity to be fertilised by international impulses. The *local* church is perceived by both individual Christians and pastors as direct platform for international responsibility. The wounds of the world, the needy and the suffering are suggested as inviting primary responses of local churches in the North. International church partnerships are investigated as practical attempts to live out interdependent relationships, to translate the sense of responsibility into action, and to receive fertilisation from the partner churches.

Qualitative case studies from Reformed, United (Lutheran/Reformed) and Free churches present a status analysis of churches regarding the points under discussion.

The tendency is observed that pastors increasingly look for ways alternative to the old ecumenical structures, which are characterised by rich/poor and donor/recipient relationships, thus operating their churches with free initiative and association.

Studies regularly narrow down topics to interdependence, postmodernism, development, development politics, church development services, international partnerships, ecumenical learning, etc. Often recommendations for action are made based on the one single area of research presented. In this study, however, it is argued that pastors and churches do not derive their decisions and programmes from considerations of one single area, but they consider all these areas together.

KEY TERMS

Interdependence; Responsibility; Partnership; Systemic postmodern paradigm; Prophetic Mission; Signs of the times; Development; Marshall Plan; Globalisation; Cross-fertilisation.

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CHAPTER 1: INTRODUCTION - THE PROBLEM IN CONTEXT

1.1. WHY THIS STUDY ON THE NORTHERN LOCAL CHURCH IN HER INTERNATIONAL CONTEXT OF INTERDEPENDENCE, RESPONSIBILITY, AND PARTNERSHIP FROM A GERMAN PERSPECTIVE

1.1.1 Interdependence

One of the most considered realities of the global Church is the dimension of *interdependence*. It is certainly no overstatement to call it a descriptive term for the ecumenical movement. The recognition of the fact that no national or confessional church and no mission organisation can fulfil the human side of God's commission to the world alone, has brought about the understanding of the interdependent nature of the Church in her global mission. If one considers the World Missionary Conference at Edinburgh, Scotland, in 1910 as a watershed event towards the birth of the ecumenical movement, climaxing regional mission cooperations of previous decades to a state of global awareness and planning never reached before, it can be said that interdependence as a perceived reality has brought the ecumenical movement into being. It describes the essence and substance of the movement, it describes what it is all about (cf Scherer 1987:14).

The *dimension* of interdependence has received appropriate attention at ecumenical world conferences (International Missionary Council, World Council of Churches, Lausanne Movement, etc.) since Edinburgh 1910, filling whole libraries with congress documents, books, and doctoral dissertations (Becken, personal

interview March 1995). This leads to the question as to the wisdom of another attempt at a study on interdependence. Particularly at the "WCC World Consultation on Koinonia - Sharing Life in a World Community" in El Escorial, Spain, in October 1987, the improvement of the *concept* of interdependence has reached a new peak as it has produced a clearcut theoretical framework. It has spelled out most if not all necessary parameters, working them into a clearly articulated value system. This shall serve as a standard for ecumenical operations to work from, for practical partnerships to be compared against and to be corrected by. It is exactly here that this study starts. While it can be rightfully argued that the need for research on the *theory* of interdependence might be exhausted already and would therefore hardly make any sense to expend further effort, there is a vast need in the area of communication of the concept of interdependence to the local churches with the purpose of equipping for practical application.

Dr. Hans-Jürgen Becken (letter 1995) has provided this author with a symbolic picture from a typical African perspective relating to the subject matter of this study. A photograph shows a man on a South African snake farm with a number of snakes hanging around one of his arms. The snakes seem to be so interwoven with each other that it appears to be impossible to differentiate the snakes from each other. For Dr. Becken a study on interdependence would face a similar difficulty as different lines of argument appear to be difficult to be discerned and differentiated from each other in light of the massive material. Then there is the element of danger which the snakes communicate (Are the snakes poisonous or not?) and the element of unpredictability of the

outcome. While a similar tension might be felt up to the very end of such a research project as this, Becken pointed to other aspects on the picture with the snakes which had been overlooked at first glance. While the snakes could not be differentiated from each other, the sun projected their shades on the ground. Looking at the shades, the individual snakes could now be discerned at second glance. The implications for a study on interdependence become obvious: A *second* look from a *different* perspective at *other* elements on the picture might produce valuable new and clearly identifiable insights.

The El Escorial Consultation 1987 is a good point in case. A casual reading of the conference report creates the impression that the principles on international church relationships summarised there are of good use for national or regional ecumenical settings or confessional churches and are of primary help to ecumenical or ecclesiastical working bodies only. But here it is easily overlooked that some of the principles hammered out could be of direct use to the local church. But in order to reach their destination, the local church, they have to be filtered out firstly in order to be brought to the consciousness of the local church with the potential and chance to be translated into actual life (cf WCC 1989).

So the first aim of this study is to sensitise the local church to the concept of interdependence, particularly as it takes up the interdependent dimension of relations with other churches in the context of the global Church. Here this study joins forces with the attempts of scholars and communicators of various fields to

create a vision of the interdependent nature of relations within the worldwide human family and the interrelatedness of the "systems" of this earth. That this is done within the framework of the systemic realvision of a postmodern paradigm will be discussed later. It will be sufficient here to capture this overriding vision shared by "secular" organisations in a statement of intent by one of the German political foundations (Fischer in Stiftung Entwicklung und Frieden 1993:6):

"Die Stiftung Entwicklung und Frieden plädiert mit Blick auf diese Trends für eine globale Reformpolitik, die sich an der Vision einer globalen Verantwortungsgemeinschaft orientiert. Sie reiht sich ein in die Kräfte, die das öffentliche Bewußtsein für die globalen Interdependenzen stärken, nationalstaatliches Denken überwinden und Schritt für Schritt den Weg zu einer Weltinnenpolitik bereiten wollen. Als parteiübergreifende Initiative will sie helfen, die Voraussetzungen dafür zu schaffen, daß sich Menschen über Einzel- und Gruppeninteressen hinaus für Entwicklung und Frieden engagieren und daß sich Politik nicht im Tagesgeschäft erschöpft, sondern den Zukunftsaufgaben stellt".

In many ways a study on international church relations fits into such a larger picture of interdependent relationships on this earth. Being informed by the value system of the kingdom of God, which could be called the unifying vision of us Christians (cf Fensham 1990:20, Castro 1985:38pp), churches often will not neatly

(or not at all) fit into the structural networks of the systems of this world (i.e. "New Age"), but rather be called to contradict and counteract, which is one of the ways of making their mission uniquely prophetic.

But while it is beyond this study to research into the interconnectedness of churches to the other systems and realities in society, the international relations between local churches will receive special attention. Some of those relationships are of a direct nature with actual and proven connections, while others are unconscious as yet, for instance through sharing of concepts or materials with the help of intermediary organisations or persons. It is certainly hoped that some international church partnerships are to be initiated or activated as a result of this work.

The real challenge of this study lies in the desire to bridge the gap between the theory of interdependence and its practical application at the level of the local church. The vision of the global interrelatedness of the Church, a state of higher global awareness, shall hopefully lead to a sharpening of an increased sense of responsibility. While the political foundation quoted above speaks about the need for a global society of responsibility (globale Verantwortungsgemeinschaft), here the local church should receive a focus as the platform for responsibility. If any theory of interdependence is not easily applicable for the local church, it is because it is either too complicated or too theoretical and therefore highly unlikely to receive widespread attention from a large number of local churches. If a local church becomes a

"platform of responsibility", something which will be explained in detail throughout this study, she needs a clear and practical framework of orientation and very practical tools to serve this purpose.

1.1.2 Responsibility

Therefore the second aim of this study is the desire to create such a framework for reference purposes by which a local church can develop a very clear profile of responsibility. This responsibility, if captured by church leadership, can be clearly defined in a written philosophy of ministry for the local church. This will aid the appropriate translation of the clearly understood goals into an actual mission. Not only are the contextual needs and the action plan well defined, the chance that the local church's mission can become prophetic in the *local* and in the *global* context is dramatically increased. The philosophy of ministry with the practical action plan will also serve as a tool for evaluation in respects to questions of the form "How are we doing?", "Are we actually living up to the way we perceive our responsibility?" and "Are we exhausting ourselves merely in symbolic action or >token< ministries?". Thereby accountability can be built into the system. The fog has a chance to be cleared away.

If we start with the global context, it can be stated that the global dimension of responsibility was spelled out by the Lord of the Church in the Great Commission at the very beginning (Matthew 28:19-20, cf Bosch 1991:56-83). But as situations around the world

change constantly, the individual Christian needs ongoing help in defining the actual aspects of global responsibility. It is indeed a helpful fact that the global consciousness of the individual Christian in the North has become stronger than it has ever been before in the history of the world. The world has truly become an information and communication society (cf Laszlo 1992:27-36, Joyner 1994:29-31) (1). People have become "world citizens" of a global village. But a sense of global consciousness does not equate to a sense of global responsibility. Here Christians need help from being informed world citizens to becoming mission-minded and acting responsibly as world Christians. That Western Christians do look through their windows at the world offers a chance and a challenge at the same time. The challenge comes from the fact that the news media brings such an overwhelming flood of disturbing information into almost every Western home every day which often results in a feeling of helplessness in the face of human dilemma. Not only that, too often it leads to a growing disinterest and insensitivity to the needs of humankind with the individual Christian and often undermines the mentality of a whole local church as well. This way of shutting the world out of one's own sphere of influence and responsibility can be seen as an often unconscious attempt at coping with the massive amount of information on human dilemmas and as a logical consequence of our communication society. But this trend can be counteracted by church leaders engaging themselves in an education process. Pastors and spokespersons or "opinion leaders" in church can help to interpret the flow of news and form suggestions as to how the individual Christian, within the context of a local church, can respond to the new information by translating it into a plan of

action. The words of Emilio Castro (1985:279) should be particularly noted:

">Mission to six continents< is not simply a slogan describing the geographical fact that those lands traditionally called Christian have become today mission lands in their own right. The emptiness of the churches in Europe is a provocation and an invitation, a cry for help to all churches everywhere. But the slogan >mission to six continents< means much more than that. It means that we need to develop a holistic attitude encompassing the whole world as our responsibility. Every local congregation should be aware of the important role that its ministry plays in the total economy of the kingdom of God. It is my local service, rendered as a contribution to the spiritual forces that are struggling against principalities and powers, spiritual forces everywhere, that contributes to the missionary outreach of the church beyond our borders."

The advantage of the local church as the basis for, and a platform of responsibility becomes clear; the individual Christian can accept his or her own piece of responsibility carried by a whole group. Not only can a plan of action be implemented, but a framework for accountability can be installed, as mentioned above. This is very important. Escaping from responsibility by shifting it to others will be more difficult. Instead of experiencing a sense of helplessness in the light of the problems of the world, the Christian can participate in the prophetic role of his or her church by her voice and ministry to the local society and through

her ecumenical connections in international aspects of mission.

While in the case study section of this study some of these relationships will be researched by an inductive, phenomenological approach, the higher goal is to fill the theoretical findings on interdependence with life in order to arrive at a communication to the (any) local church which helps her in terms of practical application. Coming from the background of these ecumenical values and principles of interdependence, this study is normative and deductive in the sense of hoping to arrive at conclusions from the premise of "what ought to be". In the light of some (inductive) findings, this is how international church relationships could be improved, and the word "responsibility" would not remain a theoretical concept with many churches. Here this study hopes to help in the task of missiology as pointed out by Beaver (in Verkuyl 1978:407):

"A very real danger today is that we become so enmeshed in the network of ecumenical relations that we forget about the missionary work which still needs doing. Missiology must forever point to uncompleted tasks and stimulate churches on every continent to undertake apostolic action together. The missionary is called to be the pioneer and to blaze the trail. The missionary will not escape his uncertainty until the missiologist points the way and the church will not move ahead in >mission< unless the missiologist sounds the prophetic call".

While the local church is called upon to contextualise the gospel

in relationship to her local and global responsibility and is challenged to make her mission truly prophetic, the individual Christian receives very clear guidelines as to where he or she fits into this mission of the church. This can be seen to be in line with systemic thinkers like Ervin Laszlo (1992:198-216) in their attempts to provide practical guidelines for the individual citizen on how to live on a small planet, but only with a clear Christian mission focus: To think globally, to act ethically, and to live responsibly.

1.1.3 Partnership

The third aim deals with the key word "partnership". Here the question will deal with how the awareness of the interdependent nature of the church (and of the world!) with a sharp profile of her own responsibility can lead to the translation of this understanding into concrete partnerships with churches elsewhere in the world. The dimension of possible and often important church partnerships within one's own country shall be laid aside in order to focus on the international sphere of church relations.

The theme of the Whitby, Canada, meeting of the International Missionary Council in 1947 "Partnership in Obedience" has brought this term ("partnership") to special prominence within the ecumenical missionary movement. At that point in time,

"All churches, whether >older< or >younger< (Whitby recognized that such terms were becoming obsolete) were under an obligation to prepare themselves for a global

partnership in evangelism by deepening their spiritual life, fostering an ecumenical awareness, promoting the missionary spirit, mobilizing and training laity for service, and developing a sense of stewardship. Older and younger churches were urged to become partners in establishing >pioneer work in all those parts of the world in which the Gospel has not yet been preached and where the Church has not yet taken root.< Partnership in obedience was understood to embrace wide areas: training and use of personnel, finance, and policy formation. Self-support and progress toward self-reliance were urgent priorities in view of the unfinished evangelistic task. The grace of receiving and the grace of giving were alike necessary" (Scherer 1987:95).

Each era of mission and ecumenical church relationships has its own agenda of priorities and content regarding the concept of partnership. While some concerns at Whitby seem to be dated, the concept of partnership itself seems to be resurrected and coming to new life in a present flaming ecumenical debate (Becken, personal interview October 1985). Or to state it in the words of Maluleke (1994:93), "discussion about how churches in the north are to relate to churches in the south (and vice versa) is far from finished". Although Maluleke joins those authors who deal with the subject on the level of partnerships between regional and national Churches, their writings have an immediate bearing upon local churches as well because those either participate in the arrangements made by regional and national Churches, or the psychological dimensions of interhuman relationships apply here as well.

Since Whitby churches of the South have brought their voice to be heard in the ecumenical movement, their viewpoints and concerns have been communicated very clearly (cf Scherer 1987:32). It has been the leaders from the South demanding direct church-to-church relationships to replace the former links with mission agencies. Not only are the Christian communities in the Third World by far outgrowing their Northern counterparts in numbers, their maturity is noteworthy as well as in many cases "the quality and vigor of the faith of these Christians is likely to surpass that of Christians in the secular West" (Scherer 1987:43). Numerically the Christian communities of the Third World have already overtaken the churches of the West both in members, and Castro's (1985:284) prognosis that the growth of the church will take place mostly in the Third World towards the turn of this millenium has already proven to be true.

Looking to the Third World will be an intriguing aspect throughout this study. However, this study should approach the concept of partnership without any bias to any region of the world. For instance, a German church might see the need to receive from an English church, while another German church might want to help a French church. These could be very legitimate and important forms of translating the concept of interdependence into actual life. If our case study shows that a German church enjoys enrichment through a partnership with a church in Los Angeles or Santa Cruz, California for instance, while experiencing the possibility of contributing something to the ministry of such a church to street gangs of L.A., it will perfectly fit the criteria of church partnerships in the global context, and the "Third World aspect"

should not be forced into the picture. In fact, such a partnership might fertilise the ground for the German church in light of Castro's (1985:284) foresight:

"It is possible that North America will keep its present numbers but Europe obviously will need to face the reality of a de-Christianization that is not yet present in official statistics even if it is a visible fact."

But special attention shall be given to the North/South and West/East relationships anyway, as a perception of moral responsibility will point to these regional considerations, as will be seen in a later chapter.

The primary reason for this special emphasis given to the North/South and West/East church relationships can be found in the fact that the test for interdependence happens where one of two partners is in a situation of dependence. The ultimate test happens where the more economically dependent partner is in such a vulnerable position that no escape is possible under any circumstance. This is particularly conceivable if this partner lives in an absolutely dependent country or continent, for instance Africa (cf Laszlo 1992:48,60, Kissinger 1992:8). Indeed, it was at Whitby 1947 that special sensitivity by non-Westerners was displayed in the response of an Indonesian church leader to a Dutch delegation: ">Partnership in obedience,< yes, - the partnership for you; the obedience for us!" This is reminiscent of Gandhi's warning stated to American missionaries in 1936: "If you dangle your millions before us, you will make beggars of us and

demoralize us" (cf Bonk 1991:73).

For partners in economically dependent regions of the world the Northern or Western partners do not only carry the financial obligation for such a partnership to be initiated and to remain practically financed most of the time, they are psychologically more responsible for a truly equal partnership and for the development of a reciprocal relationship. In other words, as the richer churches of the North have traditionally helped in financing projects for the poorer churches of the South, they have often overlooked the fact that it also takes *their* money too to make a reciprocal relationship work. It is a question of humility and a deep understanding of the concept (and reality!) of interdependence on the side of the Northern churches to invest financially not only in the logistics of giving but of receiving the rich spiritual gifts of the Southern or Eastern churches. To state it in the words of Walter Bühlmann (in Bonk 1991:XIII):

"Money is and will always be important and necessary for the life of churches. Nevertheless, it must be allocated in the right proportions and with full knowledge that - under present world conditions - it is not merely neutral, but dangerously liable to corrupt the evangelization process. Until a short time ago it was a one-way street between Western churches and the Southern missions. In the North was the rich, charitable, teaching church; in the South were the poor, needy recipients of Northern Christian largesse. In the past twenty-five years that relationship has been transformed into a highway with two-way traffic. We are no

longer dealing with one-sided mission help, but with a need for a frank and critical exchange of insights between churches that can and should occur on several levels."

It does not take much imagination to see what Bühlmann describes as dangerous to the evangelisation process to have potentially the same corrupting influence on an ecumenical partnership between churches if - financially - one partner is rich and the other poor.

Interdependence is a two-way street of communication and ministry, and as for the realisation of any plan on earth - it takes time, energy and money to make it possible. In this case the additional psychological energy, consciousness and sensitivity to ensure that interdependence will lead to partnership on equal terms.

Furthermore, "Third World competence" is one of the three areas of the contemporary skills and expertise expected of the Lutheran and Reformed churches in Germany at the present time together with the education and diaconal ministry, according to Professor Niels-Peter Moritzen (personal interview 1995). The reasons in the area of moral responsibility will be spelled out later. Suffice it to say for now that in the countries of the Third World roughly three quarters of the total world population are fighting for their naked survival (Laszlo 1992:60). The implications for the "giving" side of a partnership to a church in the South will be the easiest to demonstrate. The challenge lies in building reciprocal relationships where own spiritual need will be seen on the side of the Northern and Western churches and the rich gifts of insights,

testimonies, concepts, etc. of the Southern churches be received on this, the Northern end of the partnership.

To achieve this aim, in the case study the consciousness level of Northern/Western church leaders will be analyzed in respect to the awareness of having been fertilised already by insights and models from other parts of the world. This is done with the hope that the accounting for the things already received, perhaps from the South or the East, even if it had been subconscious in the past, will correct any arrogant attitude and will lead to a greater openness, humility and the desire to help construct real reciprocal relationships. It is also hoped that the following trend can be counteracted which a spokesperson of the ecumenical movement of one of the Third World countries, who probably wants to remain anonymous, has mentioned to this author: "Even many of the best representatives of churches of Northern countries upon the time of their departure leave within us a deep feeling of having been humbled and looked down upon by them."

So this study will not only emphasise "dialogue" between churches as the oldest and most widespread ecumenical method, as deliberately guided conversation between their representatives. It will also look at dialogue with a "material" understanding, as an essential "meeting of life with life" (M. Buber). It will attempt to look at human life somehow being fulfilled in dialogue and of dialogue as an expression of human community. This is opposed to the "instrumental" understanding of dialogue as a method, which runs the risk of one partner humiliating the other "partner", as mentioned above (cf Raiser 1994:14).

1.2 METHODOLOGY

1.2.1 Review of Literature and Opinions

As first step in the attempt to achieve the above mentioned aims, the background of important pieces of relevant literature and ideas on these themes will be discussed in Chapters 2 and 3. The notion of a "postmodern systemic paradigm" will be used to demonstrate that the concept of interdependence is more easily understood at the present time where the trend of globalisation is affecting and often being experienced as shockwaves by almost all sectors of public and private life. It is important to understand this concept, as new networking systems lead the individual to be much more affected by things happening elsewhere in the world, and correspondingly the individual action of a person has more far reaching consequences elsewhere than ever before in the history of the world. Fensham's (1990) doctoral thesis on "Missiology for the Future: A Missiology in the Light of the Emerging Systemic Paradigm" as well as some of Bosch's thoughts on "The Emergence of a Postmodern Paradigm", "Mission in a Time of Testing", and "Elements of an Emerging Ecumenical Missionary Paradigm" (Bosch 1991) will serve as basis for discussion (2). To this a rough analysis of contemporary Third World problems will be added which are to be of concern for both the nations and the churches of the North for purpose of practical consideration. The findings of different authors on partnership will be complemented by critical ideas and principles of "Sharing Life in a World Community" to be filtered out of this report on the WCC El Escorial Consultation 1987. This could be of direct use to the local church in the area

of international church partnerships. A description of typical traditional tensions in those partnerships will highlight the particular areas of sensitivity which obviously have not been dated yet. Nico Botha's doctoral thesis on the prophetic mission of the church (Botha 1995) will provide the point of departure for the hypothetical question if the concept of "prophetic mission" can be taken out of the traditional liberation context (cf Kritzinger 1995:369) and be applied to a variety of other contextual situations as well. This forms the background for the question as to whether a "philosophy of ministry" enables a local church to build "prophetic mission" into a practical working plan ("strategy!?") and whether this provides the dimension of accountability for her prophetic mission.

The review of literature shall be complemented by statements from public personalities of Church, politics, business, and education as related in speeches or in interviews conducted by the author. It is believed that these are quite relevant sources as they represent a selective but qualitative cross-section of opinion formers in German and European society, whose viewpoints seem to have a direct influence on the thinking and decision of pastors and church leaders.

1.2.2 Case Studies

The case studies section of this thesis is the more inductive part of a work which otherwise takes a rather deductive approach. It is important for this author to point out that he supports Karl Popper's opinion, as quoted by Medawar (in Phillips and Pugh

1993:13) "that the nature of scientific method is hypothetic-deductive and not, as is generally believed, inductive". The researcher should be regarded as an observer of the developments of his or her science or field of knowledge rather than a guardian of truth, as has been introduced in the process of the Enlightenment. Does not the researcher to the contrary form his or her own conclusions before starting the empirical side of the project, thus with all biases becoming a part of the research him- or herself? In this context it should be acknowledged that Descartes, whom many consider the father of the Enlightenment, emphasised the deductive method, while Francis Bacon spoke in favor of an inductive approach, and Isaac Newton for a blend of both methods (cf Bosch 1992:350). Here it is sufficient to mention that for these reasons this author rather supports Popper's falsification theory which considers the empirical side of the case studies to be inductive only in a very narrow sense.

Therefore if the decision for the whole research project has to be made between a normative approach working with the perspective of how something ought to be and a descriptive approach simply describing what it finds, the decision for this thesis in general is the normative approach, while in the case studies section the descriptive and more inductive approach shall be attempted as much as possible. But since external theories are brought to the project, it will be impossible to simply say: "I want to let this phenomenon manifest itself to me" (Kritzinger in Saayman et al 1994:3). Still the author will attempt to make this case study as empirical as possible.

Since this thesis relates the concepts of interdependence, responsibility and partnership to the local church and has formulated the hope that the end result of this research will be practically applicable for the local church, local churches will be researched against the background of the theoretical findings developed in Chapters 2 and 3. The hypothesis is that the local church in the North is the basic unit which is requested and required to develop interdependent international relationships, that it become a working platform of responsibility, and a reliable ecumenical partner to other churches, with the understanding that this leads individual Christians to become better equipped as "world citizens" and "world Christians". This forms the key area of this research.

Churches will simply be described in a journalistic sense, as positive or negative examples of the notion of local church as entity in a network of interdependent church relationships, as "platforms of responsibility" and as actual or potential international and ecumenical partner. Here a qualitative approach will be preferred over an otherwise possible quantitative, representative approach, as it fulfils the need for exemplification of the arguments presented in this normative line of argumentation. The aims of this thesis is to look for "show cases" which illustrate and communicate the dynamics of a local church, making the translation of the theoretical findings into actual life as most important step at this point. If they can also function as models for other churches making the outcome more immediately useful, this would certainly be welcome. This search for models also seems to be imperative in light of the

responsibility profile of the global Church in this world, an idea which will be developed further in Chapter 2. A quantitative analysis would appear to also make sense only on a national or international scale after the theories of this thesis are understood well and the practices of churches are interpreted in their light. Only the conclusions of this thesis will indicate whether the results of this qualitative approach will prove useful as basis for an eventual quantitative future research project.

The churches chosen for this purpose are a Reformed church in Brunswick, a United church circuit (Lutheran/Reformed) in Witzenhausen county and a church in Hanover belonging to a free evangelical denomination.

The following reasons have determined this choice:

First of all, each of them belongs to a representative theological stream in German and international Protestantism.

Each of them belongs to international organisations which function as global networks and assist a global information flow, exchange of ministries and insights and other ways of cross-fertilisation.

Secondly, each of these churches have an international awareness, a sense of responsibility and active programmes and partnerships with churches in the Third World or Eastern Europe. They are using "philosophies of ministry" or mission statements in written or unwritten form so that it can be attempted to be found out in the research process if these function as road maps, for pathfinding

purposes, for vision casting, for defining the concrete perception of local, national and international responsibility of the local church concerned, and if therefore lend themselves for the so often neglected area of accountability (testing reality against a clearly defined responsibility profile).

The third and final reason for the choice of these churches as case studies is the author's participant observation in the churches or friendly relationships to leaders in the churches over many years. As Kritzinger (1995:5) understands missiology to be the systematic and critical reflection on the world-transformative activities of religious communities, he points to the danger that this kind of research may not reach and benefit the communities being studied. In his own words,

"Far too little of our sophisticated academic research ever reaches the religious communities we study, which means that we actually do research >on people< or >behind their backs<, without helping them to understand themselves better and without learning from them which important issues need to be researched" (ibid, 8).

He goes on to suggest that participant observers should involve themselves in the research on the religious community concerned.

"There is the need for significant members within the community, sometimes called >organic intellectuals<, to >give voice< to its theology but also to act as prophetic >watchdogs< over the process of creating a local theology.

This community-directedness of missiology suggests that some form of participatory research or action research, with their weaknesses taken into account, should be encouraged in missiology" (ibid, 8-9).

In other words, in addition to the communication flow resulting from the author's connections with these churches, the research process itself has a good chance of provoking discussion among the leaders of the churches being studied, as they are perceived to be "organic intellectuals" within their own churches. The end result then is hoped to benefit the development process of these churches. This appears to be a viable option to the seemingly ever present possibility of research uncovering "bones" in one part of a library and burying them in another part.

The way the churches will be approached will be by means of a questionnaire developed from the literature study as presented in Chapters 2 and 3, which will be submitted to their pastors in interview form. A clear profile of the mission of each church will be captured as well as the prophetic elements in mission of that church regarding the local and the universal context (Botha in Saayman et al. 1994:13). The cutting edge involvement of that church within society will be attempted to be fleshed out together with the outward directedness, the extroverted concern particularly with "needy people" however "need" will be defined by the church leadership (Saayman, ibid., 1994:1). It will be interesting to uncover the areas where the churches are refusing to accept the world as it is and are trying to change it (cf Kritzinger 1995:4), to find out the degree of the awareness level

regarding interdependent international church relationships, and how much this has led to active international church partnerships, to a real two-way traffic of fertilisations from outside sources, foreign countries and church cultures. Each pastor will be requested to give detailed information regarding his or her participation in international exchange of ideas. A

"responsibility profile" of each church considered shall be made visible, and the concrete perception of responsibility for the local and global context, how the church is functioning as platform of such responsibility? Special consideration will be given here to an existing (or non-existing) awareness level of moral responsibility towards the problems of the Third World. Questions regarding the workability of "Marshall-Plans" will be discussed. Finally, there is an interest in the ability of these churches to "translate between communities, between cultures, in conflict situations, but also in ordinary encounters. The yardstick against which these churches will be measured (as described by Becken >1993:333< particularly for the churches in South Africa at a very specific time) is borrowed as a standard believed to be applicable for churches anywhere in the world and at any time, though the degrees of brokenness vary from society to society:

"In this process, it will be the task of the Christian church to build bridges of mutual understanding between the people of different sections in this broken society. The church is well equipped for this constructive work, for it is the power of the gospel which can renew human relationships. On this way to heal the sores of the past,

the first step is a dialogue (if not a >multilogue<) with the aim to understand each other. The second step (...) will be to evolve means and models of living together in peace and harmony as >different equals<."

It is what Becken calls "the power of the gospel which can renew human relationships" and the "means and models of living together in peace and harmony as >different equals<", which describes the dynamic potential of a local church in the context of interdependence, responsibility and partnership and which might determine the degree to which her mission becomes prophetic.

CHAPTER 2: INTERDEPENDENCE AND RESPONSIBILITY: A REVIEW OF
LITERATURE AND OPINIONS (1)

2.1 THE ROLE OF THE SYSTEMIC PARADIGM FOR INTERDEPENDENCE
ORIENTED THINKING AND BEHAVIOR

2.1.1 Definitions of the Term Paradigm

Over a little more than the last two decades a new paradigm has started to emerge which has become known by the term "postmodernism". It seems to have challenged, in fact replaced the modern paradigm of the Enlightenment to such a degree that the latter appears to have come to an end in many parts of society. Stevick (in Betz 1991:1) states this observation as follows:

"Our world, for good or ill, has begun to operate on principles different from those that have dominated much of the century and we tend to see ourselves as part of a culture that we may not altogether understand but which we can recognize as being >after< what we have known."

Betz (1991:1) gives an example of different areas which postmodernism has penetrated: art collections, television, undergraduate curricula, politics, rock music, interior decorating, airline magazines, etc.

Jencks (in Betz 1991:2) comes to the conclusion that postmodernism is conquering all fields of cultural production and reproduction:

"After more than twenty years the Post-Modern Movement has achieved a revolution in western culture without breaking anything more than a few eggheads. It has successfully challenged the reign of Modern art and architecture, it has put Positivism and other twentieth-century philosophies in their rightfully narrow place, brought back enjoyable modes in literature without becoming populist and has slowed, if not halted altogether, the wanton destruction of cities ... This revolution has cut across film, music, dance, religion, politics, fashion and nearly every activity of contemporary life and, like all revolutions, including parliamentary ones, it entails a return to the past as much as movement forward."

This is demonstrated by the extent to which the foundations of rationalism have been shaken. Rationalism as a prime characteristic and for many the defining category of the modern paradigm can perhaps be best explained in the self-understanding of science as accurate knowledge and absolutely reliable data. Knowledge and facts were seen as factual, value-free and neutral and set over against values, which were based on opinion and belief. In the words of Bosch (1991:266), "Facts cannot be disputed; values, on the other hand, are a matter of preference and choice." This for so long unquestioned presupposition is now seriously challenged. The prominent German philosopher Jürgen Habermas (in Betz 1991:3) stated his opinion that nothing less is at stake today than the project of modernity: the belief in the liberating capacity and capability of reason, rationality and knowledge. The legacy of modernity has not only fallen victim to

suspicion, it has fallen victim to a frontal assault from all quarters (cf *ibid.*, 3). But as strong as the postmodern paradigm is penetrating many areas of society, it has to be understood that this paradigm is still emerging. Bosch (1991:349) points out that new paradigms do not establish themselves overnight, and that it often takes decades, even centuries to develop distinctive contours. He adds his conviction that presently we are thinking and working in terms of two paradigms: the modern as well as the postmodern.

Bosch (1991:250-251) identifies a few major reasons for this paradigm change. First he refers to Albert Einstein and Niels Bohr as having introduced a revolution in thinking, and to Werner Heisenberg commenting on this, "that the very foundation of science have started to move and that there was almost a need to start all over again". Two devastating world wars helped a quicker erosion of the conventional modern paradigm. Karl Barth with his "theology of crisis" broke away from liberal theology. Spengler and Sorokon as philosophers of history started to detect fundamental changes beginning in Western culture even before the Second World War. Guardini's "Das Ende der Neuzeit" of 1950 stated explicitly that the modern era with its entire worldview was collapsing. Horkheimer's and Adorno's "Dialektik der Aufklärung" appeared at about the same time, in 1947. They pointed to the Enlightenment paradigm as having become questionable. It was Polanyi's "Personal Knowledge" (1958) and Kuhn's "The Structure of Scientific Revolutions" which provided a more fundamental critique of the Enlightenment paradigm. In the new views, according to Bosch (*ibid.*, 351),

"scientific theory, history, sociology and hermeneutics go hand in hand (...) A new vision is emerging, and it affects all the sciences, both human and natural. Habermas contends that, in addition to the Enlightenment's >instrumental< reason, we should create room for what he calls >communicative< reason. And Kuhn argues that scientific knowledge is not the outcome of objective, >instrumental< or >mechanistic< research but the product of historical circumstances and of intersubjective communication. In this way he challenges the Enlightenment's thesis of the priority of thought to being and of reason to action (...)."

The emerging postmodern systemic paradigm in the Western world provides the "thinking frame" for this study. As this paradigm provides the lenses through which everything in the world has to be seen as interrelated with each other, it calls for a foundational rethinking of the globally interdependent nature of virtually everything, including the nature of interdependent relationships between churches (1). This should make their different dimensions of responsibilities quite transparent, particular as it relates to this, the churches' interdependence with each other. This particular greater responsibility comes with the greater chances to correct "unequal partnerships".

"On the surface, at least, the Protestant >Three -Selfs< formula (self-government, self-support, and self-propagation) appeared to be more sound; soon >younger< churches would in all respects be the equals of >older< churches. Reality turned out to be different, however. The

younger churches continued to be looked down upon and to be regarded as immature and utterly dependent upon the wisdom, experience, and help of the older churches or mission societies" (Bosch 1991:378).

This problem will be addressed in more detail in the following chapter. Here it shall be noted that the intimate link between the church and the world of humanity will naturally also flesh out a clear and dominant profile as systemic thinkers will always look for the "interface dimension". The immediate benefit for the church and the individual Christian should be obvious. It is very well pronounced in the Catholic "Gaudium et Spes":

"The joy and hope, the grief and anguish of the people of our time, especially of those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well" (in Bosch 1991:377).

As the direction for the use of systemic thinking in this study is now roughly indicated, a discussion of the systemic paradigm shall now be preceded by precise definitions of the term "paradigm".

Initially the work of Thomas Kuhn (1967) on "The Structure of the Scientific Revolution" has brought the "paradigm" concept to wide acceptance and popularity. Charles James Fensham (1990) discusses at length the possibilities of missiology in relation to the systemic paradigm in his doctoral thesis with the title "Missiology for the Future: A Missiology in the Light of the Emerging Systemic Paradigm". He considers Kuhn's work to have led

the term paradigm to have "become symbolic of the awareness of one's own frame of reference and the influence it has on one's thinking. It also came to indicate the possibility of shifting paradigms on a conscious or subconscious level" (1990:5). He adds Lines' definition:

"... a paradigm is a shared example or pattern that serves a conceptual or methodological function. It is used here both for conceptualizing a foundational worldview and for constructing theoretical models" (ibid., 5).

Bosch (1991:185) quotes Thomas Kuhn's definition on paradigm as "the entire constellation of beliefs, values, techniques, and so on shared by the members of a given community", while pointing to the fact that Kuhn exclusively used this concept for the natural sciences. Furthermore, according to Bosch, Kuhn has been charged with using the term in at least twenty-two senses in his major work, demonstrating how problematic, if not slippery this concept can be.

However the exact definition varies as demonstrated above, and however it is brought to a brief form like "frames of knowledge" by Martin, "frames of reference" and "research traditions" by van Huyssteen, or "belief systems" by Hiebert (cf Bosch 1991:185), the term paradigm will be used as "a general thinking pattern with a universal perspective", which in itself is an essential feature of the systemic paradigm.

Fensham (ibid., 6) takes up Lines' differentiation between

"paradigm" and "world-view". While paradigm refers to a conscious level of understanding, world-view in contrast refers to the "preconscious level of assumption and presupposition about the nature of reality that operates in the understanding of every human being." So world-view functions as perceptual filter ignoring data not compatible with its assumptions. The consequent element of blind faith in any world-view will necessarily influence the operating paradigm in any given situation as well as make ideological tendencies very likely. This differentiation is of value to be noticed for the purposes of this study, as one can be a Christian or a non-Christian, thus holding very different world-views, and both still think and communicate within the terms of the same paradigm, as they might converse with each other in the same language and share a similar cultural background.

2.1.2 Why the Use of the Systemic Paradigm for This Study

A variety of different reasons suggest the use of the systemic paradigm as frame of reference for this study. As "responsibility" for this world is evaluated as a key concept, it has to be acknowledged that the emerging paradigm which appears to shape the world reflects systemic thinking (cf Fensham 1990:66-67). Even if there were no other more powerful reasons, this fact alone is sufficient to require a critical interaction with this paradigm as the incarnation always implies the use of the paradigm of our time. The incarnational approach has as one important practical function: communication in language and categories people understand. Here it needs to be acknowledged that the term paradigm as such indicates the fact that systems thinking has

become a major influence not just in all sciences around the world (ibid., 6, 9), but in the total global situation. It seems to impact reality all around the globe particularly in the area of planning (cf ibid., 14,15). Furthermore, it has become a widely accepted term in popular literature (cf Covey 1990:23pp). It is no overstatement to say that the observation that everything is interrelated has entered into the popular mind and the public consciousness, which is a sign of the present pervasiveness of the systemic paradigm (cf ibid., 30).

But this identificational approach never rules out the need to be sensitive to and reflect upon possible controlling and manipulative influences of reigning world paradigms. To do this from the perspective of the kingdom of God is a major task of missiology and discussed in detail by Fensham. If missiology succeeds in this, it should help the Church to raise her prophetic voice in society and fulfil her prophetic mission counteracting ungodly values with values birthed out of the reality of the kingdom of God. In fact, the biblical concept of "kingdom of God" is a paradigm in itself, the predominant paradigm for the Church, the unifying vision for all Christians, the criterium for and goal of all mission (cf Snyder 1977:97pp, Pomerville 1985:146). The kingdom of God as a hermeneutical key to understand and evaluate all mission provides the always correcting and sometimes overruling awareness of God's possible and actual intervention with justice, healing and love. But it needs to be pointed out that the kingdom of God perspective is systemic in many ways. In dealing with the emerging systemic paradigm it appears to make the interaction with this paradigm even intellectually easier. While

the kingdom of God provides the sensitiveness towards ideological tendencies systemic thinkers often harbour on one hand, it appears that on the other hand the kingdom of God perspective is not incompatible with systemic thinking at all. The general observable openmindedness of systemic thinkers regarding the "interpreted" nature of observed "facts", which in itself is a defining category of postmodernism, seems to be a rather encouraging sign of humility, which makes room for interaction with the kingdom of God perspective (cf Fensham 1990: 53, 106). Religious perspectives are incorporated as integral part of the vision of systemic thinkers, although this does not automatically "iron out" the incompatibilities between systemic open thinking and the closed thinking of religious fundamentalists (2). And paradoxically, only by incorporating the religious dimension in the overall vision of reality can the critical power of the Enlightenment be retained. It also takes into account the fact that the human soul abhors a vacuum, which is filled, if not by faith in God, by other gods, the powers of nature, reason, science, history, evolution, democracy, individual freedom, technology or other manifestations of secular religion (cf Bosch 1991:354). "In Capra's thinking, religion and science have embraced each other and are in perfect, tensionless harmony" (ibid., 354). That Capra does not turn to the Christian faith but to Buddhism and Taoism instead does not mean that the relationships between science and religion could or should not apply to the Christian faith. Furthermore, systemic thinking takes into account the fact that true rationality also includes experience. And exactly here Bosch (ibid., 353) sees the significance of Schleiermacher's theological approach as well as the validity of the Pentecostal movement, the Charismatic Renewal

and other manifestations of "experiential" religion. The implications for research are obvious. The Christian movements mentioned above receive the chance of an unbiased, fresh treatment from an empirical perspective, as will be attempted in the case study section of this study. But an even more foundational re-evaluation is called for, that is the re-evaluation of the Christian faith as such, free of the assumptions of the modern mentality that are generally hostile to a religious outlook. This is the more necessary as the principles of the Enlightenment which formed the foundations of the modern intellectual framework are now rapidly breaking down, according to Diogenes Allen (in Yung 1995:1).

These developments present a new chance and therefore the challenge and responsibility of the Church to proclaim the vision of the reign of God. The reason is to be found in the tendency that so-called "facts" (from the perspective of the natural sciences) are not as easily set over against "values" any more, and therefore people everywhere are looking for meaning in life (Bosch 1991:361). It will be intriguing to observe if this reshaping of the mentality of people in the West will lead to a reversal of the decline of the Church particularly in Europe, resulting in accelerating church growth in Western Europe as in other parts of the world.

"This constant awareness of its own limitations in the systemic realvision is one of its more attractive and fruitful characteristics and is described ... by the word >humility<. This humility includes the sense that previous

perspectives, world-views and research methods are not necessarily wrong but could be placed within the larger picture of the meta-character of this larger realvision ..."
(Fensham 1990:77).

This study has been informed by other works with their detailed descriptions of the kingdom of God as hermeneutical key and category for all mission (cf Ladd 1959, Castro 1985, Fensham 1990, Bosch 1991). Fensham in particular has elaborated upon the relationship between the kingdom of God and the systemic thinking, which are used as point of departure for this work. Therefore a detailed analysis of this relationship will not be undertaken in this study. But the above mentioned characteristic of "humility" in systemic thinking opens up the possibility of the evaluation of interdependences between church and church and church and world without fear that one departs from the (systemic) kingdom of God perspective. Not only that, but the systemic paradigm seems to be compatible rather than incompatible with the gospel. Many biblical concepts could be used to prove this. The wholeness of creation, the all-encompassing concept of shalom, and Paul's metaphor of the churches' interrelatedness as body of Christ are good examples of what can be termed systemic thinking in the Bible. Fensham (1990:71) suggests the following reasons for the compatibility of this paradigm with the gospel, which, for their importance in relationship to this study shall be quoted in full:

"The systemic paradigm of the universe presents an integrated and holistic paradigm for all disciplines. It is sensitive to the religious dimension of life. It recognizes

the importance of creativity and it concerns itself with developing responsible values. Boulding stresses the preference for a conceptual unity of knowledge and the constant hunger for a unifying theory (...). The systemic paradigm also provides a responsible simplification of the image of the world. All these characteristics make it suitable for engagement in theological reflection. Almost all of the criticism of systems theory noted above, can be rectified by recognising some of the basic pitfalls of systems theory. Even here religion can offer the necessary conscience of the systemic paradigm."

If Christian theology fulfils her mission of understanding and interacting with this paradigm, and if missiology with its kingdom of God perspective provides this service to this paradigm, it will be able to recognise and deal with the ideological machinery of systems theory (cf *ibid.*, 65,67).

The foremost reason for the use of the systemic paradigm in this study is the help it offers the individual to makes sense of this world. The information revolution, the daily flooding with news on poverty, hunger and suffering over television, the easy access to international air travel, the world becoming a communication and information society, in fact a global village, etc. too often leave the individual citizen with a feeling of helplessness. This has been described already in Chapter 1 (p. 7; cf also Fensham 1990:31). Here this new emerging paradigm offers the possibility to systematise and therefore simplify a complicated world. The benefit it offers to the individual as a "crutch" at least to make

more sense of this world should not be underestimated. The previous tendency to isolate world-scale problems is overcome by a global awareness of the interdependent nature of the human family and in fact, the universe. It has fast become common knowledge that one wrong decision in one part of the world often quickly has negative effects on other parts of the world, while positive decisions in one place often lead to positive results elsewhere as well.

Besides that, it is the personal conviction of this author that any serious study on interdependence or an analysis of interdependent relationships needs the approach of some sort of systemic thinking anyway. So it is quite a welcome fact that (a) the systemic paradigm is one of the emerging signs of postmodernism, (b) systemic thinking is presently obviously permeating all sciences as systems theory provide a flexible and unifying base for scientific methodology (cf Fensham 1990:44,45) and (c) that it is entering the public consciousness so that this paradigm's communication categories can be used in order to make a practical application of the findings of this study more likely to occur.

To what degree the systemic paradigm offers the thought pattern and language for a study on interdependence, Fensham (*ibid.*, 47) points out clearly:

"At the basis of this theory lies the assumption that everything in the universe is interlinked with everything else; thus, simply dissecting it is not enough. Phenomena in

the universe interact as systems and must be perceived as such to be understood. Lines describes the basic tenets of a systemic paradigm as holistic interrelatedness and interdependence, and the world-view as essentially inclusive, dynamic and emergent ..."

The strength of the systemic paradigm lies perhaps more in offering a unifying vision than consisting simply in a theory (ibid., 85). This vision is the attempt at seeing everything in relationship with everything else. This relational connectedness of all with everything would perhaps best define the concept of "interdependence" (cf ibid., 81). If this leads to the perception of reality "as being made up of interlinking open or organismic systems", it leads to far reaching implications for the second key word of this study, "responsibility". This is so both in terms of the Old Testament principle of stewardship over the earth, as well as the shared moral responsibility for the wellbeing of the rest of the human family (cf ibid., 80). Furthermore, the dimension of relational connectedness of all with everything and everyone with everybody has corresponding consequences for the concept of "partnership", the third key word of this study. This highlights the need for serious analysis and improvement of existing partnerships and indicates where the creation of new partnerships is called for.

While it would be beyond the limits of this study to define the jargon and spell out the principles of the systemic paradigm fully - Fensham has actually done that - it should be noted that "holism" is a key concept of this paradigm.

"... this property describes the impossibility of isolating the functioning parts from the whole of an open system without changing both the part and the whole" (ibid., 95).

Bosch (1991:355) describes "thinking holistically" as a basic reorientation which is called for:

"One should, again, see oneself as a child of Mother Earth and as sister and brother to other human beings. One should think holistically, rather than analytically, emphasize togetherness rather than distance, break through the dualism of mind and body, subject and object, and emphasize >symbiosis<."

Bosch (ibid., 362) sees the move toward interdependence as one of the most important positive key features of postmodernism, as in this one world, there is no rescue of some at the expense of others, and salvation and survival are possible only together. It provides the real chance for the "me generation" to be superseded by the "us generation". Bosch observes that here lies "the pertinence of the rediscovery of the church as Body of Christ and of the Christian mission as building a community of those who share a common destiny". But as, in the words of Bosch (ibid., 378), "The church-in-mission is, primarily, the *local* church everywhere in the world", the local church as such is rediscovered at this time of paradigm change. Her function as interdependent unit, her responsibility in the network of relationships as well as the challenge to develop mature partnerships with churches in other regions of the world are all areas needing fresh attention

and redefinition.

This principle of holism describes the unifying vision of systemic thinking not as a static but as a dynamic and ever-changing view of reality quite well. It is the need for such a unifying vision for mission and missiology which this author has discussed in his work "Church Growth as Part of a Wholistic Missiological Approach?" (Schmidt 1994), which serves as background for this more general study emphasising the dimensions of interdependence, responsibility and partnership. It describes the search for ways to see and appreciate the merit of different missiologies, i.e. church growth and liberation theology, and how those can complement each other in order to meet the wide spectrum of human needs. The practice of opting only one mode of missiological thinking while disregarding and completely neglecting another, does not suit the reality of life - at least in the opinion of this author! It does justice neither to the complexity of human nature, nor to the interwoven relationships within the totality of reality, as according to systems thinking "all things are related and in some way interdependent" (Fensham 1990:76). As these ideas are explained in detail in the work mentioned above, no further discussion shall be pursued here. Suffice it to say that the "humble" openminded approach of systems thinking with the unifying vision of holism seems to be very attractive for an analysis on interdependence and is therefore a key element in this study.

2.2 THE RESPONSIBILITY OF THE CHURCH TOWARDS HUMAN NEED

2.2.1 Introduction

After reflecting on the opportunities for interdependence to be understood and realised in new dimensions through the emerging dominance of the postmodern systemic paradigm, attention will now be given to some of the most important elements necessary for a practical outworking of interdependent relationships by the establishment of partnerships. The following section aims at creating a better understanding of the dimensions of human need in the South and the role politics plays in this context. This is believed to be an important prerequisite for the development of a sharper responsibility profile for the Northern and Western churches towards their Southern and Eastern counterparts (3). A co-responsibility towards the hunger of the world had been acknowledged by the Western Church and has led to the creation of a number of service and development agencies (EKD 1973:7). But the materials presented in this section will make it evident why a sense of responsibility needs to be inspired in the local churches. Ignorance hinders the development of a sense of responsibility and can be conquered only by intense attempts at informative communication.

"Zu einem großen Teil steht Unwissenheit einer wirksamen Politik der Entwicklung entgegen. Es fehlt sowohl die Einsicht in die unmenschlichen Bedingungen, unter denen Hunderte von Millionen Menschen in den Entwicklungsländern leben, als auch die Kenntnis des gravierenden Ausmaßes der

ungerechten Einkommensverteilung zwischen reichen und armen Ländern. Wir wissen zu wenig darüber, weil wir zu sehr von unseren eigenen Interessen und Sorgen gefangengenommen sind. Die unzureichende Kenntnis internationaler Zusammenhänge und fremder Kulturen ist Ausdruck unserer eigenen Rückständigkeit. Erziehung zur Entwicklungsverantwortung ist mehr als Informationsvermittlung, denn unsere Denk- und Verhaltensweisen sind weitgehend Ergebnis unserer Erziehung. An unserern Vorurteilen über die Mentalität der Afrikaner, Asiaten und Lateinamerikaner scheitern in vielen Fällen die Versuche, über die tatsächlichen Lebens- und Arbeitsbedingungen der Menschen in anderen Kulturbereichen zu informieren. ... Entwicklungspolitische Informationsarbeit darf sich nicht auf die Darstellung von Not, Elend und Armut beschränken. Eine dadurch geförderte oder geweckte Spendenbereitschaft könnte zugleich ein Überlegenheitsgefühl entwickeln, das die politischen, wirtschaftlichen und sozialen Ursachen der Armut übersieht" (EKD 1973:45).

But the bad news needs to be identified in every context before God's good news can be presented in a comprehensible and attractive way (cf Saayman 1995:199). We need to be aware of the global situations of brokenness and pain before we can act out our vision of healing and restoration (cf Van Schalkwyk 1996:59). The picture of why and how local churches of the North ought to respond to human need in the South in a stronger way shall become much clearer as the consideration of people's concrete historical existence in the different regions of the world will help the

reading through a proper prophetic hermeneutic of >the signs of the times< resulting in practical consequences (cf Botha 1994, Saayman 1995:187), or as Saayman (1995:193) puts it, "If God's messianic reign is to be truly a ministry to the world, the specific context(s) of that world must therefore be fully factored into our theological equations". Besides that, the attention on poverty and hunger in the Third World should be in the very own interest particularly of Europeans because if these problems are not solved there it can lead to a mass migration of peoples to Europe, which the continent will not be able to handle (4).

Here the emphasis will be given to areas which make the countries of the Third World as well as in Eastern Europe dependent on the rich North and West with their relatively rich churches, particularly the areas of hunger, physical need and poverty. The treatment of this subject will be related to the prominent missiological theme, "God's preferential option for the poor", as it was intensely discussed at the World Council of Churches (CWME) Melbourne Conference in 1980 (cf Scherer 1987:130-145, Sider 1979:151). While the areas of physical hunger and social need stand in the centre of attention, it is realised that these are parts only of a whole hierarchy of human needs including a spiritual hunger initially to be met by an evangelistic proclamation of the word of God (cf Gensichen 1971:84-84, 112pp, Saayman 1991:5-6, Schmidt 1994:14-16). The regions of Africa and Asia with degrees of latitude between 10° and the 40° North, nowadays often referred to as the "10/40 window", is receiving particular attention in evangelical missiological circles at the present time, as most of the 800 million to 1.3 billion people who

have never been exposed to the gospel at least once are living there. Furthermore, several of the non-Christian world religions have their seats in this area (cf Johnstone 1987:41). It is also true that this region is known for the extraordinary poverty of its many nations. But for the structure of the argument it needs to be understood that these regions are receiving attention from churches of the North regarding evangelisation, and, it must be added, to an increasing degree from churches of the South. On the other hand, it has to be understood that the churches in the North are financially better equipped to do something to address the needs of hunger and poverty. Therefore the responsibility of those Northern churches is much greater in this area than that of the Southern churches.

Futhermore, many believe that the spiritual needs within Western Europe relating to an ignorance of the essentials of the gospels can only be compared to the equivalent spiritual needs of people in the 10/40 window today. It will be argued in a later chapter that Western/Northern churches should open up for the possibilities to receiving help in the spiritual renewal of their nations through the richness of the spiritual heritage of the Southern churches.

The responsibility of the Northern Church to fight poverty and hunger in the Third World cannot be discussed without serious consideration of the subject of development. Here this study adopts the "transformation" model in contrast to the other well known development models because it provides a clear paradigm for a full global mission of the church within the missio Dei as well

as a Christian framework for looking at human and social change. This model will be defined in a later section.

The people focused on here are what could be termed the "needy" people. It is acknowledged that needy people live everywhere in the world, in all societies and all social levels. It is clear that, for instance, the wealthy lawyer or businessman in Germany or United States, who commits suicide because he or she has found no satisfactory meaning in life, is to be considered as one of the needy people in a most real sense (5). And it is also clear that such a person's need must have been of a different nature than physical. In contrast, when the need of a poor family is considered, who owns nothing of the world's goods and is barely surviving, but living a peaceful life while trusting in the messianic reign of God over the affairs of all humankind (cf Saayman 1995:193), it probably leads to the conclusion that their need will have to be seen in a different category than the need of the suicidal lawyer of the North in our example. But in this comparison one point should be obvious: As poverty-stricken as that family might be, their need should not be relativised because they do not experience probably the most brutal form of human helplessness: hunger. To compare differing needs of different people against each other is merciless and should be avoided under all circumstances. Furthermore, the unity of evangelistic proclamation and practical service in the mission of the Church is widely acknowledged (EKD 1973:9) (6). A Latin American team of researchers, Max-Neef et al., categorised human needs according to the four existential categories of being, having, doing and interacting, matching them each to the nine axiological categories

of subsistence, protection, affection, understanding, participation, idleness, creation, identity and freedom (in Van Schalkwyk 1996:50-51). They further described human needs as deprivation and as potential. In this way the need for freedom is at the same time the potential for freedom.

"When any of these nine needs are ignored, however, a need becomes a *deprived condition*. This leads to the poverty and breakdown of the whole person. We can therefore speak of nine poverties. Continuous deprivation turns poverties into pathologies; in other words, products of profound non-satisfaction of one or more fundamental human needs. It is readily apparent that pathologies can infest a whole segment of society. For example: violence is a pathology caused by the non-satisfaction of the need for subsistence, protection, freedom and participation" (in Van Schalkwyk 1996:53).

The concept of deprivation makes it clear that poverty ought not to be seen in physical terms only and that the needs/deprivations of both, the rich and the poor have to be addressed. However, this section will put fresh emphasis on the immediate threat to life of physical pain, hunger and the immediate disadvantages of poverty.

When evidence of Scripture is taken into account, it becomes obvious that it always spells out a strong moral responsibility of the Church in relationship to the needy, to the people in deprived conditions. What the individual church does with this responsibility towards the needy in the own community and toward

those in other geographic locations determines a part of the credibility of that church and defines how much that church is on the "cutting edge" of mission. As Emilio Castro (in Scherer 1987:142-143) has stated,

"The relation to the poor inside the church, outside the church, nearby and far away, is the criterion to judge the authenticity and credibility of the Church's missionary engagement. ... The missiological principle, the missionary yardstick, is the relation of the Church to the poor."

To give a biblical undergirding to this radical statement, the words of James (NASB 1975:James 2,14-17) specify this point with a very clear example,

"What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him? If a brother or sister is without clothing and in need of daily food, and one of you says to them, >Go in peace, be warmed and be filled,< and yet you do not give them what is necessary for their body, what use is that? Even so faith, if it has no works, is dead, being by itself."

The Apostle John (NASB 1975:1.John 3:17-18) points in the same direction,

"But whoever has the world's goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him? Little children, let us not love with

word or with tongue, but in deed and truth."

These scripture quotations mention both faith and love as the motivating factors of the service towards the poor. And indeed, the WCC conference in Uppsala 1968 has spelled out the responsibility of the Church towards the poor (7). Furthermore, love is mentioned as the prime motivator of Christian service towards the poor (8).

Never before have people been able to see the needs of people in other parts of the world as in today's information and communication society. The average TV viewer watching the evening news is confronted with pictures of needs from around the globe every day. So this "seeing" the brother or sister in need applies globally and is disconnected from the idea of geographic nearness. It is interesting to note indeed that the Churches Development Service of the German Protestant Church (EKD) was initiated as a spontaneous action in response to mass media reports on the Third World (9). But at the same time that communication technology has been further developed to the extent that it brings news of dilemmas from around the globe into one's home, possibilities of travel or sending aid have been developed as never before in the history of the world. Considering the words of James, John and Castro, it is logical that they carry a global meaning today, as people are usually not "beyond reach" any more. Today it is not the nonavailability of information which is a challenge, but the ways to process this information in a way that it will lead to a committed expression of doing as the highest form of knowing (cf Saayman 1995:192).

While Christians ought to feel a distinct responsibility informed by the biblical record of this subject matter as shown above as well as by the description of God's own attitude towards the needy combined with a sense of accountability towards God, this responsibility is objectively one to be shared by the whole global society at large. Schimon Peres, former Israeli Prime Minister and leading political thinker on international conflict resolution, calls this an "indirect" responsibility of the global society, describing this aspect regarding natural catastrophies in his treatment of the refugee problem.

"Anders verhält es sich mit Naturkatastrophen, die sich allmählich ereignen, vor allem im Falle der Dürre in kargen Gegenden. Die landwirtschaftliche Technologie, die Meerwasserentsalzung und die Wassertechnik bieten bereits Know-how und Geräte an, um die Schäden der Dürre zu verringern und um Hungersnöte für die Bewohner der Wüstenrandgebiete zu verhindern, vorausgesetzt, es werden dafür die notwendigen Mittel zur Verfügung gestellt. Demzufolge kann festgestellt werden, daß die Dürreflüchtlinge, die heute in den afrikanischen und asiatischen Steppen und Wüsten umherwandern, vor Hunger abgemagert und durstig, nicht allein Opfer der Natur sind. Sie leiden unter dem Geiz ihrer Mitmenschen, die es noch nicht verstehen, ein internationales Regime sozialer Gerechtigkeit aufzubauen, der Menschen, die solche Unglücke verhindern könnten, aber ihre Augen verschließen, um die Nöte des Nächsten nicht sehen zu müssen. Darum muß es sich die Gesellschaft gefallen lassen, wenn man sie mit haftbar

macht für das Schicksal jener Unglücklichen. Die Verantwortung der internationalen Gemeinschaft für das bittere Schicksal der Hunger- und Dürreflüchtlinge ist eine indirekte Verantwortung. Sie entspringt der ungerechten Verteilung des Reichtums auf dieser Welt. Sie wächst mit der Unterlassung korrektiver Maßnahmen. Die indirekte Verantwortung beruht auf der Untätigkeit an dem Ort und zu der Stunde, da Handeln so sehr gefragt wäre" (Peres 1993:246).

While it is acknowledged that both spiritual and physical need exists all around the world, it must be realised and has in fact become common knowledge that most of the people experiencing hunger are living in the Third World. As this study aims at focusing on key issues of interdependence attempting to arrive at workable "two-way street" models of partnerships, the structure of the argument goes as follows: The Northern and Western churches should reconsider their efforts in meeting the human physical needs in the South and East, while the Southern and Eastern churches should concentrate on helping in the areas of spiritual need and deprivation in the North and West. True partnership needs to create the fact that the Northern churches will be as much on the giving as on the receiving end, or as Saayman (1995:197) puts it,

"... contextual mission/missiology will not leave the senders unchanged (which easily happens where mission is simply understood as the indigenisation of a basically supra-cultural, universal message). Indeed, it challenges

the very notion of facile talk about senders and receivers in mission, with the unavoidable implication of evangelisation as one-way traffic. Contextual mission thus irrevocably places before the Christian community the need of the evangelisers to be evangelised - especially by the disenfranchised."

The dynamic concerned comes from Luther's interpretation of the First Commandment, "Alles, was wir haben, muß stehen im Dienst; wo es nicht im Dienst stehet, so stehts im Raub ... Das man übrig hat und dem Nächsten nicht hilft, das besitzt man mit Unrecht und ist gestohlen vor Gott, denn vor Gott ist man schuldig zu geben, leihen und sich nehmen lassen" (in Schmidt 1994:22). The principle, which the Apostle Paul uses to describe the relationship between Gentiles and Jews, shall be borrowed and translated into a relationship between churches of the North/West and South/East.

"For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things" (NASB 1975:Romans 15,27b).

This indebtedness "to minister in material things", to use the terminology of the Apostle Paul in Romans 15, was articulated at a the Consultation of the Relationship between Evangelism and Social Responsibility (Grand Rapids 1982) in the following way,

"We are appalled to know that about 800 million people, or one fifth of the human race, are destitute, lacking the

basic necessities for survival, and thousands die every day. Many more millions are without clean water and health care, without opportunities for education and employment, and are condemned to eke out a miserable existence without the possibility of self-improvement for themselves or their families. They can only be described as >oppressed< by the gross economic inequality from which they suffer and the diverse economic systems which cause and perpetuate it. ... All these are rooted in the profound sinfulness of humankind, and they demand from the people of God a radical response of compassion. In addition to worldwide evangelism, the people of God should become deeply involved in relief, aid, development, and the quest for social justice and peace" (in Sine 1987:1).

The picture of Jesus Christ as the bread of life broken for a sinful and hungry world shines clearly in the celebration of the communion. Here it would be helpful to stop for a moment to think about this liturgical event. Poulton points out that eucharist begins with the basic fact of having something to eat and drink (in Saayman 1985:21). And Stromberg argues that "to participate in the eucharist without being concerned about the community of all those in the world who can neither eat nor drink what they need for life, is to be identified with those who went through rituals rejected by God (Isa.1:1ff)" (ibid., 21). Or as Rayan puts it: "No broken bread can be a remembrance of the death of Jesus if it is divorced from the brokenness of people, from the death of their children for lack of bread, and the suffering meted out to the masses with whom Jesus identifies" (ibid., 22). Saayman (ibid.,

22) then suggests "that we suspend much of our Liturgy in order to attend more faithfully to our liturgy *after* the Liturgy. Perhaps then we would not need all kinds of liturgical experiments in order >to recapture the meaning of the eucharist<, but would be given as a gift of credible message in order to proclaim ... the death of the Lord in communion with our sisters and brothers by the death of their children for their lack of bread".

It is an assumption of this study that this demand to attend more faithfully to our liturgy after the Liturgy, this request for a radical response of compassion, for a deep involvement in relief, aid and development will only be understood and acted upon if the dimensions of need at a macro level are clearly communicated, and if both the need for and the limitations of political action are seen. Therefore a few of the shocking facts shall be presented as follows.

2.2.2 The Macro Need of Hunger: A Profile

2.2.2.1 The Dimensions of Hunger

Of the different external factors in the Third World necessitating a contextual approach, there are certain commonalities as poverty, disenfranchisement, injustice, exploitation and dehumanisation with hunger as its most brutal form (cf Saayman 1995:192) (10). According to estimations from FAO (Welternährungsorganisation) around 20 percent of the worldwide population - 786 million people - are suffering from chronical malnutrition. Around 50 million people are presently immediately under threat of death from hunger

(cf de Haen 1993:32, Stiftung Entwicklung und Frieden 1993:75). In the years between 1969 and 1971 there were 941 million people chronically malnourished, which at that time amounted to 36 percent of the world population. While it has to be positively acknowledged that there was progress made in the struggle against hunger, the actual number is not only scarily high, but in contrast to earlier estimations has increased again although their relationship within the total percentage of the world population has decreased. 17 million people are on flight from war, terrorism and hunger (cf Grän 1993:27). Those suffering from chronic hunger suffer a physical and mental deterioration and are likely to die without the public noticing it.

These problems are complicated by the fact that 1.5 billion people have no access whatsoever to health care and medical facilities. 600 million people, in Africa south of the Sahara, 90 percent of the total population, are reported to be infected by some kind of tropical disease (Deutsche Welthungerhilfe 1993:43). Malaria is the widest spread tropical disease. 40 percent of the entire world population, around 2 billion people, are threatened by this disease. Sickesses related to diarrhoea are causing around 25 percent of child deaths (1990: 3 million children). 900 million people are suffering from a certain kind of worm disease.

Inoculations have significantly helped in the struggle against infant and child mortality already, but according to estimates of the WHO (World Health Organisation) 1.7 million children (1991) could have been saved from dying. The financial costs are not very large for full supply of children inoculation services. Varying between regions and methods they are calculated between US \$ 3 and

\$ 15 per child and year (cf Stiftung Entwicklung und Frieden 1993:77).

A primary cause of mass disease is the use of polluted water. The long term prevention of these diseases could have occurred through a sufficient supply of clean drinking-water. This demands relatively high investment. According to calculations of the WHO clean drinking water costs US \$ 41.5 per person in rural areas of Africa. But clean drinking-water does help prevent many of the sicknesses and therefore the resulting medical costs and production breakdown (cf Stiftung Entwicklung und Frieden 1993:77).

The way AIDS (Acquired Immune Deficiency Syndrome) is accelerating the health problem in developing countries has to be considered here as well. AIDS is the last stadium of an infection with the "Human Immunodeficiency Virus" (HIV). At the beginning of 1992 450.000 cases of AIDS were registered. However, the WHO estimated it to be 1 million more. The number of people infected with HIV was calculated at 8 - 10 million, most of them living in developing countries. The percentage within the industrial nations is expected to decrease from 17 percent in 1991 to 10 percent in the year 2000, but the percentage in developing nations is steadily rising.

The AIDS epidemic is particularly severe in sub-Saharan Africa. Up to 80 percent of all patients in metropolitan hospitals in East and Central Africa are infected with the HIV virus already. The WHO expects infant and child mortality to increase by 50 percent

during the 90's. AIDS is expected to produce a great increase in the number of orphans. Up to the year 2000 there are expected not only to be 10 million HIV infected children in Africa, but between 5 and 10 million orphans resulting from the death of their parents through AIDS. In the course of the 90's in ten countries of East and Central Africa around 6 - 11 percent of all children under 15 are expected to lose their mother through AIDS. In Asia 1254 cases of AIDS were registered beginning of the 90's with WHO estimates of at least 1 million HIV infected people. Here also these infections are spreading. This will have implications for social and economical development in the developing nations. The magnitude of which is impossible to be projected at this point as this sickness is predominantly affecting young and economically productive adults. These diseases decrease the production capacity of these societies, cut down the already weakly developed human labor force and increase the expenses for medical and social care (cf Stiftung Entwicklung und Frieden 1993:79-80).

All aspects of hunger and absence of health care have to be seen as rooted in poverty in general. It is a common conviction of development experts that primary education is at the foundation of conquering poverty. Worldwide there are approximately 950 million illiterates counted, 917 million in the developing countries. In the poorest regions like South Asia and Subsaharan Africa more than half of the people are still unable to read or write. With 281 million people India has ten times as many illiterates as all Western and Eastern industrial nations together. It is interesting to note "functional illiteracy" as a phenomenon growing in industrial societies, which is the inability of the reading and

writing skills of people to match the requirements of everyday life. This can be expected to increase the often discussed "new poverty" in those countries like the United States of America and Germany. Educational attempts at fighting illiteracy in the developing countries have been quite successful. Literacy was increased from 60.7 percent in 1985 to 65.1 percent in 1990. UNESCO expects a further improvement to 71.9 percent for the year 2000. But in spite of these percentages the total number of illiterates has increased anyway, and will further increase due to the rates of population growth.

In these regions women tend to have lesser educational chances than men. In the developing countries 25 percent of the men, but 45 percent of the women could not read or write. In the poorest countries up to 75 percent of all women are illiterate.

While primary education is spreading in most of these countries, the educational gap between the North and the South is widening anyway through the situation in secondary education, colleges and universities. Here the public expenses per student have decreased from U.S. \$ 50 in 1980 to U.S. \$ 45 in 1988 in the poorest Third World countries, while in the post-industrial nations it has increased from U.S. \$ 1.862 to U.S. \$ 2.888 in the same time period. Furthermore in western post-industrial nations there are 2.000 students for every 100.000 people; in the USA even more than 5.400 per 100.000, while in the poorest Third World countries there is an average of less than 100 students per 100.000 people, in Mozambique only 16, in Bhutan 17, in Tanzania 20 (cf Stiftung Entwicklung und Frieden 1993:80-81).

The question of education plays a key role in the struggle against hunger. Problems of hunger cannot be solved apart from the challenges of providing health care and education. It will be argued in a later section that hunger can only be overcome if the different root causes for poverty are dealt with. Therefore the term "capacity building" has become a key term in circles of development experts.

2.2.2.2 Physical and Psychological Results of Hunger

Chronic hunger causes constant physical pain. Constant nutritional deficits result in a form of self digestion of the body: first the fat reserves will be used up, then the skeleton muscles, and eventually the bones become vulnerable to fracture. When the albumen, vitamins and minerals become scarce, the body loses its protection against infectious diseases. It is possible to die of hunger from a light illness because the physical defense energies have been used up. Finally, vital organs such as the heart, brain and spinal cord are being digested.

The weakest die first: children, women, the old. Children surviving malnutrition usually suffer the consequences of physical, mental and/or psychological handicaps (cf Grän 1993:28). 192 million children are suffering from being underweight, 155 million in Asia, 27 million in Africa, 3 million in the Near East. For 13 million children in 1990, aid came too late. They died from the consequences of their underweight. The World Health Organisation estimates that in Brazil alone one million children will grow up undersized and with the likelihood of being mentally

and physically handicapped because they have been damaged already in the womb of their malnourished mothers (cf de Haen 1993:34-35). The health risks for children under 5 are 20 times greater in the countries of the Third World than for those in the industrial nations. Altogether millions of children in Africa, Asia and Latin America grow into a world which offers no future to them.

De Haen (ibid., 35) points to the loss of physical strength for work. This is particularly detrimental in the countries of the Third World, where there still is a higher emphasis on physical labor. He further points to 217 million people - four percent of the total population of the world - suffering from iodine deficiency. More than half of them live in China and India. Iodine deficiency limits the physical and mental development of people.

The World Health Organisation (WHO) lists Vitamin A deficiency as a foundational health problem in 34 countries. People without sufficient Vitamin A intake can become blind. 13 million children of pre-school age suffer from damage of eyesight already. In addition, half a million children become blind annually. Measles and diarrhoea are also more likely to occur.

Around 28 percent of the total population of the world suffer from iron deficiency, which for 1.5 billion people have resulted in blood deficiency. With children this blocks growth, with adults it limits the capacity to work and concentrate (cf ibid., 1993:35).

For the purposes of this study the aim is not to give precise descriptions of the most important physical handicaps resulting

from malnutrition or hunger, but rather to flesh out the extent to which these macro needs of humankind have developed. Other works like that of Leitzmann (1993:47-55) can be consulted for the exact relationships of which nutritional deficits cause what type of physical and/or mental handicaps, and their estimated percentage of the total world population.

Perhaps hunger should be defined as the most central category for the loss of human dignity (cf Renken 1993:12). Hunger is a feeling only the poor know. A hungry person is poor because he or she has no access to food, either because the land does not yield enough harvest, or because this person has no work to earn money. The consequences are the same. All access to education or professional training is blocked. No political weight seems possible, and in business life only a marginal role if any at all. The hunger for righteousness, education, work, recognition, dignity are all out of reach for that person (cf Grän 1993:28). The lowest level of needs - the physical needs - are not met, the next and higher levels of need according to Maslow's hierarchy of human needs, which make for worthwhile living, are never reached (cf Schmidt 1994:14pp). Furthermore, hunger and poverty seem to condition each other and belong to a vicious circle which it appears difficult and often impossible to break out from.

"Die Diagnose läßt sich auf einen einfachen Nenner bringen: Die Bemühungen nationaler Regierungen und Institutionen, aber auch internationale Hilfe und Zusammenarbeit haben offenbar nicht ausgereicht, die Hauptursache von Hunger und Unterernährung zu beseitigen, nämlich die Armut. Armut

bedeutet, daß Menschen sich nicht ausreichend Nahrungsmittel kaufen können oder es ihnen an Land, Wasser, Boden, Düngemitteln oder Vieh fehlt, um selbst genügend Nahrung produzieren zu können. Hunger und Armut sind durch einen tragischen Teufelskreis verbunden: Wer arm ist, muß Hunger leiden und kann auch andere Grundbedürfnisse des Lebens, vor allem Gesundheit, Kleidung und Ausbildung nicht befriedigen. Wer chronisch hungrig und fehlernährt ist, dem mangelt es wiederum an physischer und geistiger Befähigung zu produktiver Arbeit und Selbsthilfe - der Ausweg aus der Armut wird dadurch immer mehr verbaut" (de Haen 1993:34).

The data on the number of people suffering from hunger and malnutrition are derived from the so-called Dietary Energy Supply Indicator (DES). Here the relationship between the amount of food used by one household and the amount offered in the course of one year is calculated. Temporary malnutrition and people suffering from infectious diseases are not even considered. Also, the DES-indicator does not say anything about food distribution and the actual amount distributed. If the unequal distribution and losses in trade and private households are taken into account, the number of people suffering from malnutrition will have to be calculated to be significantly higher.

2.2.2.3 Geographical Aspects of Hunger

In order to differentiate between poor countries and those which are even much poorer, the Western post-industrial nations have developed a system which allows it to attribute a diversity of

degrees depending on the condition and development capacity of the countries concerned. This international classification system is oriented to the economical situation of the individual country. The poorest are the countries of the "Third World". In 1993 the list of the United Nations counted 42 "LLDC's" (Least Developed Countries), in 1975 there were "only" 25. Poorer even than the "LLDC's" are the "MSAC's", the "Most Seriously Affected Countries", classified also under the term "Fourth World". These countries by and large, besides everything else, miss access to oil or other energy sources.

Now the term of "Fifth World" has started to be discussed as a category describing that part of the world where the law of hunger dominates and the death of millions is a cruel but obviously irreversible description of the situation. Where the law of hunger, violence and poverty reigns supreme, all possibilities of an ordered state structure with defined policies of food and medicine distribution seem to be completely blocked (cf Renken 1993:12-13). Warner Conring (personal interview 1995) of the Church Development Services of the "Evangelische Kirche in Deutschland" (EKD) points to the brutal fact that there are people groups which have suffered under malnourishment for generations already to the extent that the physical and mental disabilities have affected basically every individual in these societies. The result is that now help comes too late and as a most tragic consequence these people groups have been given up to die.

These scaring facts are even more depressing in light of the fact that there appears to be more than enough food for everybody. The

problem appears to be entirely the question of a just distribution of food. The average availability of food in 1988-90 amounted, measured in energy units, to 2700 calories per day and person not much, but considered as just on an acceptable level. Three billion people live in countries with an average food consumption of under 2700 per person and day. And almost two billion live in countries with an average consumption of even 2300 calories. The reason why this lack of food cannot be balanced out by trade lies simply in the fact that the people suffering from hunger are simply too poor to afford to buy the necessary extra (cf de Haen 1993:32-33).

Africa remains the foremost continent of concern. The annual population growth rate of three percent has dramatically contributed to the increase of the number of malnourished people: from 101 million in 1969-70 to 168 million in 1988-90. The droughts of the mid-nineties, the civil wars and mass flights do not have to be mentioned here. To add to these dilemmas, just Southern Africa alone has to cope with a 60 percent loss of harvest. According to President Meles Zenawi of Ethiopia, every (!) African nation has the potential to become a second Ruanda. And Mrs. Axelle Kabou, former Advisor to the President of Senegal, states that progress is anchored nowhere in Africa. And because Africa rejects development, this continent is not dying but committing suicide (cf Michler 1995:14).

Although 67 percent of the malnourished people of the world still live in Asia, de Haen (1993:33-34) reports the greatest successes in the struggle against malnourishment to have happened there. Since 1970 it has been possible to decrease the malnourished

proportion of the total population from 40 to 19 percent. In 1970 751 million people did not have enough to eat; in 1990 it had gone down to 528 million. Qualitatively better food, economic and technological help in production increase, a more efficient distribution as well as the lowest population growth rate are all listed by de Haen as contributors to this development. Still at the beginning of the 90's most of the people suffering from hunger were still living in Asia, mostly in India and Bangladesh. Their number has increased during the last twenty years with 67 million to 168 million people (cf Stiftung Entwicklung und Frieden 1993:75).

Latin America and the Near East first experienced a positive development in the struggle against hunger in the 70's, but experienced a reversal in the 80's. Between 1980 and 1990 the number of malnourished people in Latin America grew from 47 to 59 million, the Near East from 24 to 31 million. In the countries of these two regions the percentage of malnourished people are calculated at 12 to 13 percent of the entire population (ibid., 34).

Some of the physical and psychological consequences for people suffering from hunger have been listed earlier. But the ecological consequences for the geographic regions of the world need to be mentioned here as well. The poor are both the principal victims as well as the main cause for ecological damage. Erosion, the plundering of the resources of nature, together with an unchecked growth of population not only in the cities but also in the rural areas, are all inter-related facts. Half a billion people are

counted as ecological refugees today already. And the number is expected to grow in future (cf Renken 1993:13-14).

Many of these problems are easily understandable. A malnourished person is merely thinking in terms of his or her own survival, not in terms of a diligent "treatment" or use of nature - even if this endangers the own foundation of nourishment on the long haul. What else remains for a farming family whose numerous children are not able to find enough jobs in manufacturing or industry but to share land with them, and to transform pasture or forest into arable land even in ecologically sensitive areas? De Haen (1993:37-38) describes some of the ecological limits which particularly Africa experiences,

"Nach wie vor sind große Teile der Bevölkerung auf Landwirtschaft als primärer Einkommensquelle angewiesen. Doch diese Quelle wird immer weniger ergiebig, denn der traditionelle Weg einer Produktionssteigerung durch Flächenausdehnung ist nicht mehr fortsetzbar, und für ein Produktionswachstum durch Intensivierung fehlen angepaßte Technologien, Kapital und Produktionsmittel. Die anderenorts, vor allem in Asien und Lateinamerika, entwickelten neueren Techniken lassen sich ohne weitere Anpassungsforschung, für welche ebenfalls vielfach die Voraussetzungen fehlen, nicht übertragen. So leiden die Böden an Nährstoffauswaschung, die Erträge gehen stetig zurück. Der Rückgang der Bodenbedeckung hat schon dazu geführt, daß 60 Prozent der Böden hochgradig von Erosion und 20 Prozent von akuter Verwüstung betroffen sind. Auch die

Wasserreserven stoßen an Grenzen. Zwar werden derzeit schätzungsweise nur 12 Prozent der Bewässerungspotentials südlich der Sahara ausgeschöpft. Es fehlt aber an Kapital und geeigneten Institutionen, um große Flüsse wie den Senegal (der bereits mit großem Aufwand reguliert wurde), den Niger oder den Nil für Bewässerung in einer Weise nutzbarzumachen, die sowohl wirtschaftlich und von den Beteiligten organisierbar ist als auch ökologisch verträglich. Auch die Nutzung der riesigen Grundwasservorkommen, die unter etwa zehn Prozent der Fläche liegen, ist beim heutigen Stand der Technik vielfach entweder nicht wirtschaftlich oder ökologisch bedenklich. Experten empfehlen eine Konzentration auf die bestehenden Bewässerungsperimeter, wo bis zu sechzig Prozent des Wassers ohne Ertragsverlust eingespart und für andere Verwendungen verfügbar gemacht werden könnten.

Auch die afrikanischen Weideflächen haben vielerorts die Grenze ihrer Belastbarkeit erreicht. Die bewährten traditionellen Regelungssysteme sind durch die Auflösung der überlieferten Ordnungssysteme und die Begrenzung der nomadischen Wanderungsbewegungen, die dem saisonalen Ausweichen in Regionen mit höherem Futterangebot dienten, außer Kraft gesetzt, ohne daß adäquater Ersatz geschaffen wurde.

Noch sind weite Teile der Regenwälder in Zentralafrika intakt, doch die Abholzung schreitet mit jährlich fünf Millionen Hektar (0,8 Prozent) unaufhaltsam voran (Lateinamerika: 0,9 %, Asien 1,2 %). Die Umwandlung in Ackerflächen, der große Brennholzbedarf und der Holzexport

sind die Hauptgründe für das Verschwinden der Wälder. In der Elfenbeinküste und in Nigeria werden die größten Flächen abgeholzt. Eine Verlangsamung ist nicht in Sicht, denn bis zum Jahr 2010 wird mit einer Verdoppelung der Nachfrage nach Brennholz gerechnet (900 Millionen Kubikmeter). Die Aufforstung kann mit der Zerstörung kaum mithalten: Für 30 gefällte Bäume wird im Schnitt lediglich ein neuer Baum gepflanzt."

This extensive quote of the informed Associate General Director of the FAO and Director of the Division of Agriculture in Rome shall suffice to explain the complicated ecological dimensions of hunger and poverty.

But the interdependent relationship between ecological damage and hunger is not only relevant for the regions concerned. That ecological disasters have consequences of an equally ecological nature in other parts of the world is receiving an increasing amount of attention (cf Decker 1988:51pp, Sadik 1992:21-32). Here the struggle against hunger becomes a struggle for the ecological balance of this earth and therefore a struggle for the own survival. US Vice-President Al Gore's (1994:296-366) ideas on a "global Marshall plan" seem to contain critical suggestions for the ecological survival of the earth. Here Joachim Tappe (personal interview 1994), chairman of one of the three "Africa Groups" with approximately 80 members of parliament, the German Bundestag, involved in them, dealing with foreign relations and development politics of Germany to African nations, stated his conviction that the rich Northern countries should again attempt intense

investigations into new possibilities for a Marshall plan to overcome the hunger in the world. His vision, inspired by Gore's ideas, is likely to receive growing attention by those people who connect this with their own survival in the light of the interconnectedness between hunger and ecologically disastrous consequences all over the world. Warner Conring (personal interview 1995) on the other hand, in reply to this author's proposal of Tappe's ideas, points to the fact that we are living at a time when all the development experts are waving goodbye to grand plans because they have shown not to work. These differing perspectives, which stand in such astonishingly sharp contrast to each other, will be discussed later. In order for Western local churches to find an effective way to respond to hunger and poverty, the role of politics needs to be understood first, at least to a limited degree, as politics always sets the outward framework within which borders can be crossed and therefore international activities can take place.

2.2.3 The Role of Politics Regarding Hunger and Poverty

"Development politics" is the term used to describe a positive side of politics, helping "underdeveloped" countries to improve all segments of society, mostly from an economical perspective. Western politicians repeatedly announce that they are assigning first priority to addressing the most urgent problems resulting from poverty, that is hunger, disease and death. But here it needs to be understood first that bad politics - "bad" in the sense of philosophy, not administration - lies at the root of the present poverty of Third World countries. While talking about development

politics it needs to be realised that development itself can be a problematic term, as it immediately implies the underdevelopment of some countries or communities and the development or even superdevelopment of others (cf Van Schalkwyk 1996:47). The influence of theology and particularly missiology in the formation of the politics of colonialism, which has led to the exploitation of Third World nations, would be good for the Church to notice in order to realise factual historic responsibility (cf Bosch 1991:291pp). The Churches' Development Service of the EKD recognises this fact to present major problems even today, while acknowledging that mission often was done in contrast or opposition to colonial politics.

"Dennoch trifft die Verallgemeinerung nicht zu, daß die Mission in jedem Fall der Kolonialbewegung dienstbar gewesen ist. Es gab nicht nur Übereinstimmung, sondern auch Konflikte zwischen Mission und Kolonialmacht. Die Mission paßte sich nicht nur an, sondern protestierte auch gegen das Kolonialsystem als Ganzes ebenso wie gegen einzelne seiner Auswüchse. Neben der großen Zahl von Missionaren, die nach ihrem eigenen Verständnis unpolitisch waren, gab es zwar Verteidiger der Kolonialherrschaft, aber auch Kämpfer für Unabhängigkeit kolonisierter Völker. Gleichwohl stellt das Erbe der Kolonialvergangenheit bis heute eine erhebliche Belastung für die euro-amerikanischen wie für die afrikanischen, asiatischen und lateinamerikanischen Kirchen dar" (EKD 1973:12).

Even today some development politics is practised in a

paternalistic way, in attitude essentially not different from the colonial times (11). But to diagnose past developments would go beyond the scope of this study. It would neither change the past nor help towards a solution of the pressing present problems. It is more important to understand the role politics plays at the present time regarding this dilemma of humanity. What needs to be fleshed out is "bad" politics, which prevents a solution to the problem of poverty and hunger. This means engaging oneself in an attempt to understand the real reasons which prevent a change of the status quo. This will be necessary in order to arrive at an understanding of the importance of the "prophetic mission" of the Church within this context. Furthermore, in getting at the root causes of the problem, it will be seen that suggested "solutions" have often not solved the problem at all but rather accelerated it. The "Modernisation theory" of development is a case in point. Consequently, not all development politics should be welcomed uncritically, regardless of how positive they sound and how well intended they may be.

The next point is so logical that it actually should not need any mention here, namely that "good" politics will naturally be needed to correct the mistakes of the past and to counteract the effects of "bad" politics. Churches are urged to look at the parameters of politics because they need to see where they need political help in their own humanitarian mission efforts if they do not want "to bang their heads against the wall". While an in depth understanding of all aspects of "good" and "bad" politics or development politics in general is to be expected to be beyond the possibilities of an average church and should therefore not be

discussed here at length, the role of politics needs to be identified in terms of the framework it offers for churches to operate within, as well as in terms of the limits it sets, as has been mentioned in the preceding section. Furthermore, the incredible motivating power of a "grand concept", a "global vision", a "Marshall Plan" for instance, and the role political visionary leaders may play in this, shall be discussed in the following section.

2.2.3.1 Towards a Change in German Development Politics

Joachim Tappe (personal interview) in a conversation with this author in April 1994 stated his conviction that 40 years of development politics of the Federal Republic of Germany have failed, regardless which of the dominant parties had been responsible for formulating and administering the policy. In fact, Germany has spent enough money during this time for development projects that the global problem of hunger could have been easily solved and a just distribution of food and medicine ensured. And this calculation does not even take into account the significant contributions of other industrial nations towards development of Third World countries. But these goals have not been achieved, the hopes not materialised. Tappe sees the major cause for this in the way assistance had been given and how the whole matter had been handled. Development money over these decades had been handed over from the contributing Western government directly to the government of the receiving Third World nation. There the delivery process stopped, the people on the receiving end were usually trusted with the money and therefore no further screening system

set up. Tappe spells out the worst suspicions of those days: Instead of using this money exclusively for the purposes it was earmarked for, i.e. for building an economic, agricultural and social infrastructure, it was extensively used for building up a military machinery instead. Monies disappearing to Swiss numbered accounts and items bought by statesmen of many countries, "toys for the big boys" (12), complemented the picture. Where the German Chancellor only had one Mercedes Benz as vehicle for his assignments and representation purposes, presidents of many of those receiving countries often bought twelve Mercedes' instead, according to Tappe (cf 12). The exact figures of money they used for tanks, cars, airplanes, etc. is left to the imagination of the public or to those trusted with the investigation of the dubious channels into which much of the development money had disappeared. To quote the position paper of the EKD (1973:23):

"Darüber hinaus ist zu erkennen, worauf Gruppen der kritischen Intelligenz in Industrie- und Entwicklungsländern seit langem hinweisen: daß einige Entwicklungsländer unterentwickelt sind, weil in ihnen kleine privilegierte Gruppen alle entscheidenden Machtpositionen in ihren Händen haben und zur Ausbeutung der Masse der Bevölkerung nutzen" (13).

Tappe considers these to be some of the main reasons why the German development policies had to be completely changed. According to him, the German government and all parties represented in the Bundestag, are presently rethinking development policy. In fact, there is no political area where the thinking and

the policy proposals between the political parties are so close to each other as in this area of development and economic cooperation with Third World countries.

One model which German politicians and administrators of the government development service (Bundesministerium für Wirtschaftliche Zusammenarbeit) seem to increasingly favor, and which appears to be a spearheading model into the future, is the following. Instead of transferring the money from government to government, from Germany to Third World or East European nations, the German government hands over the money to a German NGO (Non Government Organisation) on the grounds of a sound project proposal. Since in the past not only governments but also Churches and other organisations have received large sums of money for development purposes from the government, this "rethinking" of the concept is merely a *shift in emphasis*.

The NGO then is expected to find partners, i.e. a partnership organisation, city council, etc. in the country where they want to work. While the NGO is finding the people they want to work with in the other country, they concentrate on aiding and equipping the indigenous workers there. In that way the contact with the project is kept regardless of the fact whether Western project workers are kept as resident workers with responsibilities for hands on supervision there or not because screening processes are established. This way it is basically guaranteed that money will not disappear to dubious channels.

Furthermore, NGO's have their own systems of collecting finances

in the West. Often they do receive significant contributions in finance and materials but cannot afford yet to pay for the logistics. The latter is financed more easily for projects in Eastern European target countries than with countries in other regions of the world. It is one thing to take trucks with equipment materials for relief aid to certain places in Eastern Europe and be able to finance that, and a completely different thing to use ships or airplanes to move this material and provide the finance as well. Therefore, according to Tappe, with the new development policy established, the government will be willing to help finance large amounts of payments for the logistics of the NGO's development projects.

Tappe sees great advantages for local churches as NGO's as a real resource to be used for development in the future. First of all, churches have a tremendous ability to motivate people "to do something" about the dilemmas of humankind and to get practically involved. Often there is the personnel capacity to draw a sufficient number of experts together even in one local church or church district in order to make a project succeed. Then there are the mission, development and humanitarian agencies of the umbrella organisations, i.e. the national churches (as "Brot für die Welt", "Kirchlicher Entwicklungsdienst der EKD" and others) prepared to assist with the planning of the operation.

Furthermore, it is usually relatively easy to find local churches in the country or region concerned, who are interested in forming a partnership with the local church in the North. Over most the world there is an existing infrastructure of churches with

compatible value systems and often with somewhat similar organisational structures. Together these lend themselves to the creation of partnerships. It should also be expected that the partner churches in the South or East are part of a network of churches, either of a church denomination or a local or regional ecumenical church fellowship, which would offer themselves to be utilized for purposes of food and medicine distribution, etc. Another factor which makes local churches extremely attractive NGO's for development purposes is the matter of "conscience". Christians by and large have the reputation of fair and faithful stewardship for their own conscience sake. This could be said of adherents of other religious groups as well. But the idea here is that the accountability factor is high. Christians tend to live with the expectation that one day they will give an account to God for what they have done with the gifts and talents they had been entrusted with. So it can be expected to be less likely for Christians to misuse funds put into their care. But this does not make careful screening processes unnecessary (a point Tappe did not particularly mention in this interview). The best example might be that the very Founder of the Church, Jesus Christ, had entrusted a man as treasurer of his group of disciples, Judas Iscarioth, who turned out to be a thief. And if the first treasurer of a "Christian mission" was a thief, no church should be exempt from a screening process. But nevertheless it is probably not too much to expect local churches in the South and East to function as positive contrast to many of those corrupt statesmen who previously had misused development funds received from Northern governments.

In addition to the arguments Tappe listed in favor of a church as NGO and of local church partnerships for development projects between the North and the South, the West and the East, a final reason should be added. This is the fact that churches are often better equipped for holistic service than other organisations because churches normally remain a part of the lives of the people they have helped. Churches offer the framework for people to be accompanied much longer than just for the period of the relief phase or the development project. And this is exactly what is intended by churches.

The importance of a holistic service is exemplified by a story Urs Boegly (1993:122-127) relates. In the summer of 1989 in "Site 2", with a population of 200.000 the largest camp for Cambodian refugees at the Thai border, several people committed suicide without recognisable reason at first. Since the Vietnam invasion in Cambodia in 1978 the diverse camps had been built up and constantly improved. The refugees, who originally arrived hungry, sick and desperate at the border, could not be recognised any more as all were well fed and medically well supplied. In fact, the international humanitarian organisations did much more than that. Experts erected primary and other schools, and refugees started to be given professional training for jobs. Perhaps the international fellowship of relief organisations had never been able to succeed in supplying help as to these people at the end of the 80's. Therefore the shock was particularly great as these suicides started to happen. In addition to that, suicides had been unknown in war torn Cambodia as well as in the poor rural Thailand. What has been known to psychologists for a long time, had been

demonstrated to the foreign helpers in that camp: Human needs are hierarchically ordered. The foundational need is the desire for survival. If a person is hungry, he or she is only occupied with one thought, and that is how to get food. When the foundational needs are met, more differentiated and complex needs start to be awakened. Needs for security were also met by the workers of this refugee camp. Everything was done to strengthen the security of the people in the camp and to constantly improve the living conditions there. Finally the need for self realisation was awakened and intensified through the schooling programmes offered. As a result there were fully trained mechanics, technicians and computer specialists. But the question arose: What to do with these professional people? In the camp there was no work for them, to leave the camp legally to look for work in Thailand was absolutely prohibited and the idea of returning to Cambodia was in the distant future. The fully fed, securely living Cambodians, professionally trained for more advanced jobs, now were faced with a dilemma: All their needs were met until the need for self-realisation was not only awakened, but they were even trained to fulfil it. But there was no possibility of doing it, to translate what they had learned into actual life, no chance for self-realisation according to their own perception. As an end result a few of them saw no escape from this dilemma and committed suicide.

This is a perfect example of the type of danger which development projects face if they only target the fulfilment of the present observable human need, without leading to a realistic possibility of human need to be met on the higher level. Holistic ministry and mission models should be more easily developed by local churches

than by most other organisations, as by nature of their objectives they should have quite a realistic way to realise those as they tend to be in a much longer relationship with the people receiving help, as argued above (cf also Schmidt 1994:13pp).

2.2.3.2 The Responsibility of Politics in the Struggle against Poverty

Tappe has pointed to the failure of German development politics of the last forty years as described above (personal interview 1994). While he did blame dictators in some Third World countries of having played a major role in the mismanagement of development funds, he is very much aware of the role the industrial nations have played. It is no overstatement to say that the politics of colonialism have laid the foundation for the hunger catastrophes and mass dilemmas. But that cannot be made responsible for all. The ruling elites in Africa, Asia and Latin America often were victims and perpetrators at the same time (13). Many of them have willingly received finances and aid with open hands to their own private advantage, but have led their countries in a financial course of deficit spending and in setting wrong priorities in the development of the infrastructure of their countries. One needs only to think of the neglect of agriculture. Consequently the bad lot of the poor was cemented. But at the same time this often was done with the silent knowledge of some of the donor nations. While some presidents of developing countries are being charged now of having financed their own military machinery instead of feeding their people, it has to be acknowledged that companies of some of the industrial nations were quite willing to sell the military

equipment to them with the consent of their own governments, which the governments of the receiving countries frequently used against their own people. Not only that, additional loans were usually given to these nations as well and this often as a condition attached to the development money given. Through this dynamic more money has been flowing back from the developing countries to the "giving" industrial nations (cf Grän 1993:29, Mitterand in Brandt 1990:10).

Furthermore, the rich countries of the North can be charged of financing their wealth by the exploitation of Third World countries (14). This incredible accusation is not even based on the fact that this was part of the colonial politics, but that this exploitation has never been changed (cf EKD 1973:29). This can be seen by the prices the North is paying to the South for their raw materials. Between 1981 and 1990 Black Africa has registered a loss of income of 150 billion US Dollars. This means that if the North had paid the same prices as in 1980, this additional sum would have flown into the economies of the countries south of the Sahara. And this is not even considering the probability that the price level of 1980 was far too low.

During the same period the Northern nations paid development monies of 100 billion US Dollars. This means that these monies have not even come close to balancing out the loss of income for the raw materials (cf Michler 1995:47). "Ihr könnt eure Almosen behalten, wenn ihr gerechte Preise bezahlt." (You can keep your alms for yourselves if you pay righteous prices).

This means we have to apply great effort to quickly move away from any of the naive development thinking of the 60's which suggested that a big infusion of capital into the Third World countries would provide the solutions for the problems there. This does not mean that the suggestion of the United Nations for the Northern countries to spend 0,7 percent of their Gross National Product (GNP) for development payments to the Third World should not be followed. This would amount to approximately 80 billion US Dollars more for the countries of the Third World annually (Michler 1995:78). For Germany this would mean approximately doubling the payments, according to Tappe (personal interview 1996). In 1993 the payments amounted to 0,36 percent of the GNP for Germany, for all other giving nations 0,29 percent, for the USA only 0,14 percent (ibid.,44).

This shows that improvement in development politics does not simply mean increase of giving although this should not be neglected. But it does mean that the complex realities of the world market have to be considered as seriously. Manipulated stock market developments, the indebtedness of Third World countries to industrial nations with the often unbearable burden of interest rates charged, are cases in point for the failure of development politics. Here it becomes extremely clear that some development supposedly geared to overcoming poverty is backfiring and rather incompatible with the mission of the Church and the values of the kingdom of God. The above mentioned financial two-way street between the North and the South, regardless of how good the original intentions might have been at the beginning, can be charged as being partially responsible for cementing poverty

instead of overcoming it.

2.2.3.3 Towards a Redemptive Development Paradigm

Bragg (1987:25) in discussing diverse development theories describes the still prominent Modernisation theory applied in development politics of some industrial nations:

"Modernization theory is based on the assumption that nation-to nation aid fosters development. In the United States, the U.S. Agency for International Development (USAID) was conceived as a mechanism to transfer technology and foster institutional growth in Third World countries. In actual fact the aim of foreign aid was much more self-seeking. Richard Nixon put it very baldly in 1968 when he said, >Let us remember that the main pupose of American aid is not to help other nations but to help ourselves.< Eugene Black, former president of the World Bank expands on this theme: >(1) Foreign aid provides a substantial and immediate market for United States goods and services. (2) Foreign aid stimulates the development of new overseas markets for United States companies. (3) Foreign aid orients national economies toward a free enterprise system in which United States firms can prosper.< The expansion of markets for U.S. goods in the Third World has by now become essential to the prosperity of the U.S. economy. *Agenda*, an official USAID publication, indicated that some 1.2 million U.S. jobs depend on exports to the Third World.

The self-seeking nature of U.S. >foreign< aid is revealed by

estimates that 75 percent of USAID funds for the Third World are in fact spent in the U.S. But what does AID money do when it does get overseas? The authors of *Aid As Obstacle* conclude that by dwelling on food aid, we divert attention from the process of how hunger is created and only maintain the conditions that necessitate food grants. Consistent with this call for an aid moratorium, a recent USAID director saw some programs as in fact exacerbating the plight of the poor in situations where land tenure practices are inequitable. He went on to assert that such assistance has only served to create or strengthen an agrobusiness elite as well as to support relatively few U.S. corporations abroad."

Bragg (*ibid.*, 24) refers to Hong Kong as the supreme example of the influence of the Modernisation theory, where "multinational corporations are exploiting some thirty-four thousand children under the age of fourteen, half of whom work ten hours a day".

While the Modernisation theory and most other development theories usually think in terms of what the North contributes to the South and the West to the East, it becomes clear that these theories do not lend themselves for a paradigm of true partnerships as "partnership" is per definition not a one-way undertaking but rather a two-way street. The example of Modernisation theory referred to above shows clearly that development often does not invest the blessings of one nation to another nation, but can be rather self-serving, egotistical and exploitative. The quest is here for a theory which helps churches of the North to develop true partnerships with churches of the South while being involved

in development there and vice versa. To spell it out concretely, churches of the South should become able to be involved in "development projects" as well, even if they are understandably different in nature. In other words, the quest here is for a paradigm for development and partnership.

Braggs relates the concept of transformation to the Old Testament image of shalom and the New Testament concept of the kingdom of God. His content-rich thoughts on transformation are worth quoting in full as a background and reference point, in fact as a paradigm for the mission of the Church within the context of North/South and West/East relationships.

"God's purpose for humanity is that men and women be the imago Dei - that they live as his image in the world, his cocreators and stewards, rather than as predators of creation. God intends that social structures reflect and promote justice, peace, sharing, and free participation for the well-being of all. The goal of transformation is that God's purposes be realized, as is revealed in the Old Testament concept of shalom - harmony, peace, health, well-being, prosperity, justice - and in the New Testament image of the kingdom, which is both present and coming.

Transformation seeks to repel the evil social structures that exist in the present cosmos and to institute through the mission of the church the values of the kingdom of God over against the values of the >principalities and powers< of this world. The church is at the center of God's purpose for society, >in order that now, through the church, the

wisdom of God in all its varied forms might be made known
...> (Eph.3:10) Ron Sider suggests that >perhaps the
genuinely unique contribution of Christians to development
is precisely the people of God - the Church - as a new
community where all relationships are being transformed and
redeemed.<

Transformation is a joint enterprise between God and
humanity in history, not just a mechanistic or naturalistic
process. It involves a transformation of the human
condition, human relationships, and whole societies. The
so-called >developed< modernized world needs transformation
to free itself from a secular, materialistic condition
marked by broken relationships, violence, economic
subjugation, and devastation of nature; and the
>underdeveloped< world needs transformation from the
subhuman condition of poverty, premature death, hunger,
exposure, oppression, disease, and fear. Whereas
>development< tends to be a term that the West applies to
the Third World, transformation is equally applicable to
both the >overdeveloped< and the >underdeveloped< worlds"
(Braggs 1987:39-40).

The implications of this concept will be discussed in another
section of this chapter on partnership.

While it is important to have introduced the paradigm of
transformation for development and partnership at this point of
the study, the aim in this section is to put the finger on the
great areas of human dilemma the Western Church and Western

society are called to respond in a much more drastic and intense way. It is not to specify or suggest the type of development projects which could possibly promise solutions. Neither is it to suggest where exactly the involvement of Southern Christians fit in the North. But while Northern Christians identify areas of human need in the South to which they are called to respond, they need to invite Southern Christians to identify and respond to areas of human need in the North. This builds on the premise that the terms of partnership are negotiated between the two partners in both regions involved.

While "transformation" is an important concept for Christians to keep in mind as a paradigm for their own involvement, the role of politics in the issue of struggle against hunger needs to be further discussed. While politics needs to be understood as the larger frame within churches and other NGO's operate (15), it needs to be mentioned that Christians might be called and in some situations have the moral responsibility to act as politicians themselves, to act as "salt of the earth" in this very distinct role. Another option is exercising their influence towards politics inidividually, or preferably together as churches letting a prophetic voice be heard (in words and actions) against evil systems and structures (cf Botha 1994). In order to do that, a minimal understanding of the possibilities as well as the limitations of politics is imperative. This "minimal understanding" does not at all mean internalising a simplified version of strategies towards a solution, but rather insight into the interrelated complexities preventing easy solutions.

One such important insight here is the fact that development experts and politicians are waving goodbye to grand concepts, according to Conring (personal interview 1995), and that the focus is more on "capacity building" of people. This includes the enablement of people to claim their rights for sufficient nutrition. Regarding this it is increasingly becoming clear that the problem-solving measures cannot be decided upon by international power groups, but that the strategy formulating and decision making power belongs to the national and particularly to the local levels. Another insight penetrating the consciousness of the concerned public is the observation that the struggle against hunger and malnourishment can only be successful if it is an integral part of an overall strategy to overcome poverty.

In light of the degree to which the dynamics of business practice and political action affect the ecological systems of this earth, the quest for a worldwide strategy to secure the survival of humankind, something Al Gore has termed " a global Marshall Plan", becomes obvious. To see the necessity for a grand plan for global action is easy. The question arises as to the chances for such a plan's success and how to evaluate and overcome the obstacles on the way. The moral responsibility of local churches in the rich North to take action in response to human need in other parts of the world remains the same. However it would make a difference in terms of motivation if a local church knows that her role fits into a much bigger vision. On the other hand, the local church needs to know as well if a bigger coordinated strategy is unlikely ever to transpire and if this would narrow this church's involvement to a "hit and miss" type of operation.

In discussion the use of big terms like "global strategy" or "Marshall Plan" ought to be done with great care, as Erhard Eppler (1993:75pp), first minister of development under Chancellor Willy Brandt and one of the groundbreaking (re)thinkers of German development politics, warns. As the reason he points to the habit of introducing new terms with the intended function to sometimes hide the absence of political will. One such term symbolic for this, according to Eppler, is "North/South dialogue", something he says has never really happened.

Eppler describes the 60's as the time in which a technocratic-naive development strategy was practised, building on the experiences of the Marshall Plan after World War II (cf EKD 1973:7). It was believed that a heavy influx of capital and technology would bring the "developing countries" quickly to the standard of the Western industrial nations. The 70's observed the practice of a much more differentiated strategy built upon the report of the Pearson commission of 1969 assigning priority to meeting the foundational human needs of nutrition, housing, education, work and social security. The 80's could have brought about an improvement because of the findings of the Brandt commission, but what dominated instead was the cynicism of the Reagan administration which only thought in categories of East and West. Only within these categories the South had a function. Development was finally subjugated to military strategic interests, according to Eppler. He points to the fact that the North/South dialogue is not behind us but ahead of us with the first priority to save Africa.

Eppler warns that there are no unfailing recipes. But an approach should be possible which is informed by the experiences of the last 30 years. He points to the fact that big organisations, labor unions, churches and political parties do have hopeful concepts. But on their own they have proven to be basically ineffective. He then quotes from the programme of his own political party of 1989, which provides a sharp analysis, but which has not yet been able to arrive at the necessary solutions of the problems.

"Abhängig von Banken, Rohstoffbörsen, Konzernen und Staaten des Nordens durch den Protektionismus der Industriestaaten in ihrer eigenständigen Entwicklung behindert, zum Manövrierfeld des Ost-West-Konflikts erniedrigt, oft von korrupten Eliten ausgebeutet, ringt der Süden um seine Zukunftschancen. Je bedrückender das Elend, desto stürmischer das Bevölkerungswachstum, desto rascher die Zerstörung der Natur, desto geringer die Chance eigenständiger Ernährung, desto demütigender die Abhängigkeit von Entscheidungen im Norden" (in Eppler 1993:77).

2.2.3.4 The Vision of a Marshall Plan for Global Action

Al Gore, Vice President of the United States of America under Bill Clinton is probably the most prominent voice today in favor of a "Marshall Plan" for global action. Gore (1992:296-375) admits that human civilization has become so complex that it becomes difficult to conceive that the family of nations will join forces for common global efforts in order to deal with the worldwide ecological

crisis. But the present circumstances demand such efforts, otherwise the bare survival of humankind will not be guaranteed.

The crisis we face is a global crisis. And this crisis can only be solved on a global scale. For this Gore points to an inspiring lesson in history: the Marshall Plan. This plan demonstrates the cooperation of several wealthy and relatively poor nations towards a common goal, the reorganisation of a whole region of the world and changing the way of life of the people there.

At the end of World War II Europe was so devastated that a recovery of a normal economical life was difficult to be imagined. In the spring of 1947 the Soviet Union rejected plans by the USA to support the rebuilding of the German industry. This convinced General George Marshall, President Harry Truman and others that the Soviets intended to take advantage of the dominating economical misery - not only in Germany but in the entire continent. After many debates and analyses the USA created the necessary conditions for the Marshall Plan, officially called "European Recovery Program" (ERP).

The strategic element of this plan was the emphasis on the structural roots responsible for the dilemma that the European nations could not deliver themselves from economical, political and social need. The plan had a long term orientation with the goal to change the dynamic of the systems and to help create an entirely new general infrastructure, within which healthy economical structures could develop.

The Marshall Plan had a regional emphasis and provided the inspiration for European integration and joint efforts. This plan even tried to support the creation of a greater political frame: that of a united Europe. Therefore it was considered important that all measures were coordinated with the countries in the region. But at that time the idea of a united Europe was less conceivable than the fall of the Berlin wall and the collapse of the Eastern European communist systems was in the late 1980s.

The consideration of an idea like a "Marshall Plan" for today, if we want to give it the same name, perhaps should not be treated merely as an elegant idea, but rather as matter of necessity. Scope and complexity will surpass by far the original example. According to Gore, it must blend a combination of a variety of measures: far-reaching and carefully planned strategies for financial aid for developing countries, enormous attempts at the development of new technologies necessary for ongoing economical progress, as well as their transfer to the poor countries, a worldwide programme for the stabilisation of populations as well as binding commitments from the industrial and post-industrial nations regarding their own change towards a more ecologically compatible way of life.

In spite of the foundational differences between the late 40's and today the example of a Marshall Plan can be of great benefit when we want to meet the gigantic challenges the world is faced with. A global plan for action needs to emphasise and focus the measures on the root causes responsible for preventing a healthy functioning of the world economy. The worldwide economical system

should not mean that whole regions of the world, like great parts of Africa and Latin America, cannot share in the benefits of international trade. Wealthy nations should be prohibited from demanding from countries of the Third World great sums for interest payment on old debts, particularly if the sacrifices necessary add to the pressure on the suffering population to a degree that it leads to uncontrollable revolutionary tensions. The Marshall Plan after the end of World War II focused on the European problems and developed strategies to meet human needs and to support ongoing economical progress. The same ought to be done today, only on a global scale, according to Gore.

Al Gore's vision of a global Marshall Plan was communicated to this author first by Joachim Tappe, an opinion leader in German development politics, as mentioned in an earlier section already. Inspired by this vision, the author went to Oberkirchenrat Rev. Warner Conring, one of the two principal leaders of the German Development Service of the EKD (Evangelische Kirche in Deutschland - the umbrella organisation for the German regional Lutheran, Reformed and United churches). This service has not only been one of the major German agencies to release large sums of money for development projects in Third World countries in the context of church partnerships, it has worked as the main coordination service of German Protestant development projects. The experiences and expertise gained by decades of work in this field promised a precise and sharp analysis of possibilities of global strategies to fight poverty and hunger, and particularly to the role of the Church in the framework of such a strategy.

The perspectives Warner Conring (personal interview 1995) provided were rather surprising. He pointed to the fact that we are living in times when grand concepts are dismissed from the agenda. This applies to the idea of a Marshall Plan as well. This is "old hat", according to Conring. For the realisation of something like a Marshall Plan certain conditions, political frameworks and mentalities are necessary, which all were existent in post-World War II Europe, but are not existing in most Third World nations today. But Gore (1992:301) shares this insight himself. It is only that Conring, in contrast to Gore and Tappe, sees no horizon whatsoever for enough coordinates to exist in a way which would make a new global concept workable. Therefore to follow such ideas is useless - a logical consequence of his thinking. But this does not mean accepting resignation instead. He suggests the ongoing search for the right development approach, basically on the local level (cf EKD 1973:30). While it can be generalised that industrial concepts do not work in Africa, trade as opposed to production has been an important feature in the agricultural societies there. A hopeful sign is a more self-critical attitude of African leaders nowadays. In times past basically "the others" were blamed, while now it is more common to hear the reflection, "Our own leaders have failed as well". This self-criticism is matched by a new self-criticism of governments and development agencies of Northern countries, seeing the failure of development politics of past decades. This changed atmosphere and mentality gives hope for new partnership models to transpire. The responsibility rests with the Northerners to research more carefully the different national and cultural basis structures than had been done in the past, as present interpretations and

explanations are often too far from reality. Each region, country and local situation calls for a specific analysis and a corresponding programme. While India for instance was able to create a middle class and solve nutritional problems through the Green Revolution, many countries in Latin America face integration difficulties of whole groups of people. There whole tribes of Indians are dying out as their way of life was totally connected to certain geographical spaces ("Lebensräume") because they were expelled from them and were unable to adjust to different places with a different life style. These major regional differences, Conring sees as impossible to coordinate under the umbrella of a global concept.

Conring points to "living" relationships his organisation keeps with different African countries. As approximately one third of all Africans are Christians, one astonishing observation here Conring makes is that the more Christians live in a certain area, the more conflicts are reported. In contrast to this stands the fact that a "we-identification" ("Wir-Gefühl") of a tribe, the sense of togetherness, leads to peace and organisation. Churches of the North have to ask self-critically, what kind of discord they sow in the minds of people, albeit unintentionally, and what do they do subconsciously to separate people. While it has become common knowledge that many development projects simply don't succeed because of the world market prices for agricultural products, Christian development agencies and mission organisations should ask themselves very foundational questions in areas where they can change or improve: "What do we really do? Are the projects holistic enough? Are they perhaps paternalistic? Are they

adequately thought out in Bonn, London, New York or in the country concerned?"

Conring observes that an essential focus for contemporary mission of Northern churches towards the South can be summarised now under the term "capacity building", as mentioned in an earlier section (16). This means support for the ongoing education of individual people. It extends to institutional training in project leadership and to a continuing availability as a consulting partner (17). The opportunity for the West to do research on theological education in the Third World comes under this category. Conring suggests that the following questions have the potential to become keys to unlock new insights into the world of education: How are the church leaders being trained there? Do they learn Greek and Hebrew, and if not, what difference does this really make? Where does their education differ from that practised in the West? What can Western theological education learn from them? The Northern churches should really participate in this international debate with an openminded attitude and a willingness to learn. This will enable them to resource theological education and leadership development by financing libraries, etc. without those preconceived ideas, which would complicate partnerships instead of assist them.

If one considers the probability that the destiny of most citizens of subsaharan Africa will be determined by the right or wrong political decisions until the turn of the millenium - and if that is not a strong enough reason - the possibility exists that a further negative development might result in a gigantic migration

of Africans to Europe (cf Michler 1995:16). The question of a Marshall Plan to overcome hunger and poverty in the Third World should therefore receive top priority on the agenda. This motivated the author of this study to continue the discussion on the subject with Joachim Tappe (personal interview 1996), the above quoted expert on development politics, but who also speaks on behalf of and commissioned by the German Federal Government. Tappe struggles not only with questions regarding the larger political framework for development, but also with questions on how to fill that with life through practical NGO partnerships. As prominent politician in his town Witzenhausen (near Kassel), Tappe initiated a partnership with a town in Uganda, while in his capacity as Synodal President of the County Synod of the United Church of his area he supports church partnerships between his church circuit and a Cameroon church circuit.

The essence of Joachim Tappe's perspective, as fleshed out by him in a discussion of several hours with this author shall be presented in the following paragraphs.

It is not only the situation of poverty in Third World countries, but the total global situation particularly with the ecological dimensions, which call urgently for something like a Marshall Plan for this earth. Here it has to be realised that there is a difference between "vision" and "concept". The Marshall Plan after World War II was more than a vision, it was a clearly realisable concept. One single concept does not seem possible to be developed in light of the different complexities of the regions. But a global vision, a political vision for thought and action, is

desperately needed. This overall vision will need a diversified translation into varying concepts. We need a great alliance of local action supported by partnerships of organisations between different regions like that of churches, human right organisations, NGO's for ecological safety and development, women right's groups, etc., which motivated by this vision, will do the actual work of developing and implementing concepts and appropriate situational approaches. The motto here is "to think globally, but to act locally".

In 1994, the time of the first interview by the author, this was merely a topic of discussion. Much has happened in the two years since. The previous approach of the past 35 years of development politics was the strengthening of the macro structures like building of streets. Now the emphasis is the support of NGO's working on the micro structure level. This seems to be much more effective as grassroots solutions will be sought for the specific problems in a way a central government will never be able to do. Even Germany after World War II is a good example for the fact that micro structures are often built more easily first before the macro structures are established. In Germany the first communal elections were conducted in 1946, years before the Federal Republics of Germany were founded.

For all practical purposes, the German government is now releasing funds to help finance the logistics of NGO's, partnerships between German towns and cities and those of Third World countries. Now even educational meetings and seminars on development politics and Third World countries are sponsored by the government for DM

1000.- each, which indicates the priority "vision casting" receives. This of course normally precedes action by the individual citizen or NGO.

What is missing is international solidarity. To counteract this, opinion leaders as multipliers in all societies need to be won for such a vision so that a consciousness for the consequences of poverty and the ecological crisis can be created with the masses at the grassroots (cf Enquete-Kommission "Schutz der Erdatmosphäre" des Deutschen Bundestages 1992:10-22). The problem for politicians in Western countries is the impossibility of winning elections with global topics. Here the pressure of suffering is obviously not big enough yet.

To support his arguments, in the course of the conversation Tappe (1993) provided the notes of his speech on this topic delivered in the German Bundestag.

"Anrede,

Wir stehen nicht nur in nationaler Hinsicht, sondern vor allem im globalen Maßstab vor großen politischen Herausforderungen. Dazu zähle ich die von uns mitverursachte drohende weltweite ökologische Katastrophe, die wiederum ursächlich in Wechselwirkung steht zum sozialen Elend in dieser Welt:

- 800 Millionen Menschen werden täglich nicht satt
- weitere 2 Milliarden Menschen leiden an Mangelernährung

Internationale Politik, aber auch die Politik der Bundesregierung begegnet diesen Herausforderungen nur in unzureichendem Maße. Zwar gibt es - verbal - durchaus einige brauchbare Ansätze und auch von uns akzeptierbare politische Zielbestimmungen, aber dem stehen unübersehbare Realisierungsmängel gegenüber. Ich erinnere beispielhaft an fehlende Umsetzungsfristen in den ständig wiederholten Absichtserklärungen, einschließlich der von Rio, an fehlende umfassende Finanzierungskonzepte oder gar an die nicht vorhandene Bereitschaft, den notwendigen Finanzierungsbedarf zu erweitern.

Diese Regierung und die sie stützenden Parteien beschwören ständig die größere Verantwortung, die dem wiedervereinigten Deutschland zugefallen ist, beschränken die Wahrnehmung dieser Verantwortung jedoch im wesentlichen auf die Möglichkeit des weltweiten Einsatzes deutscher Soldaten. Wir sind überzeugt davon, daß es wirksamere Maßnahmen gibt, in denen sich diese Verantwortung ausdrückt.

Führen wir uns die Realitäten vor Augen:

Allein in dieser Sitzungswoche hat die Weltbevölkerung um rund 2 Millionen Menschen zugenommen,

starben 800 000 Menschen an Unterernährung, davon allein 300 000 Kinder,

sind 300 000 Hektar Siedlungs- und Wirtschaftsflächen

unwiederbringlich verloren gegangen und sind 1000 weitere Tier- und Pflanzenarten mehr vom Aussterben bedroht.

Im gleichen Zeitraum hat es weltweit rund 1 Million Kfz-Neuzulassungen gegeben und sind rund 800 000 Fässer Rohöl ins Meer geflossen.

Eine beängstigende Bilanz!

Und obwohl wir alle die Folgen dieser Realitäten kennen, leben wir vom Nicht-wissen oder besser vom Nicht-wissen-wollen.

Nur so wird für mich erklärbar, warum die z.Zt.

verantwortete Politik darauf nur unzureichend reagiert, sich notdürftig auf Reparaturversuche der Folgen beschränkt und wirksame Ursachenbekämpfung nur äußerst halbherzig betreibt. Ich möchte diese Halbherzigkeit und die Phantasielosigkeit deutscher Entwicklungspolitik auf der Handlungsebene an einem - zugegebenermaßen abstrakten - Rechenbeispiel verdeutlichen:

Wie jeder weiß: Täglich sterben 100 000 Menschen an Unter- und Mangelernährung. Wenn jedem dieser 100 000 täglich nur ein halbes Kilogramm Getreide zur Verfügung stünde, könnte jeder von ihnen überleben.

Mithin bedarf es lediglich einer Gesamttagesration von 50 Tonnen. Diese benötigte Menge wird in Europa auf einer Fläche von 10 Hektar produziert. Das entspricht einem

Jahresbedarf an landwirtschaftlicher Produktionsfläche von gerade mal 3 650 Hektar, der Größe eines landwirtschaftlichen Betriebes in der ehemaligen DDR.

Bei allen unterstellten Fehlerquellen, die dieses Rechenbeispiel haben mag, macht es in der Tendenz doch eines ganz deutlich:

Die Probleme der Welternährungssituation sind in Wahrheit nicht so groß, als daß sie nicht mit Hilfe überschaubarer Maßnahmen gelöst werden könnten. Oder anders gesagt:

Lediglich ein Tausendstel der zur Zeit eingelagerten EG-Getreideüberproduktionen von ca. 20 Millionen Tonnen reichte aus, um jährlich 40 Millionen Menschen vor dem Hungertod zu bewahren. Warum, so frage ich, wird angesichts dieser Dimension nicht zielstrebig gehandelt?

Jedem in diesem Hause ist klar: Die Ernährungssicherheit der Menschen in den armen Ländern und deren Entwicklung hängt dauerhaft von einer grundlegenden Verbesserung der sozialen und gesamtwirtschaftlichen Lage dieser hilfsbedürftigen Länder ab. Und jeder von uns weiß ebenso, daß dauerhafte und wirkungsvolle Entwicklung nur möglich ist, wenn die Eigenverantwortung der Entwicklungsländer sowie die Motivation und Selbsthilfewillen der betroffenen Menschen gestärkt werden.

Wir müssen wegkommen von der Förderung ökologisch

bedenklicher Großprojekte und wir müssen wegkommen von staatlich geleisteten nicht zweckgebundenen Finanzhilfen, die zum Teil unkontrolliert in den Militärapparaten versanden.

Stattdessen kommt der Entwicklung der Landwirtschaft und der Stabilisierung der ländlichen Räume in den Ländern der sogenannten 3. Welt eine gewichtige Rolle zu, das heißt, wir müssen alles tun, um die Vor-Ort-Produktion zu stimulieren und den Selbstversorgungsgrad zu erhöhen. Das ist auch deshalb notwendig, um der zunehmenden Urbanisierung mit all den damit verbundenen Massenverelendungstendenzen entgegenzuwirken. ..."

For the above reasons Tappe sees the absolute necessity for a global vision, a vision oriented towards the Marshall Plan. This should not be confused with a global concept, which he considers impossible, but rather should consist of a variety of regional, national and local concepts. He is doubtful of the success of an international plan for the following reasons:

Firstly, too many governments are self-serving rather than serving their peoples. Zaire is a perfect example, where every Member of Parliament is entitled to a 2.8 E Audi 100 or a Citroen XM. So naturally "everybody" wants to get into parliament to be entitled to all those benefits. The President of that country is reported to receive a monthly salary of between \$ 5.000 and \$ 50.000. Many Presidents like him have the reputation of keeping millions, if not billions of USD in Swiss numbered accounts. Development money,

which is not earmarked for specific projects, is not reaching the ordinary people, but the families of the elite. Furthermore, many laws make it difficult for foreign people to help. For example unreasonable customs fees charged on cars to be used by humanitarian agencies from the West make help too difficult and expensive. Customs fees of \$ 50.000 for a new VW Golf, which Zaire tried to charge the Friedrich-Ebert-Stiftung, led them to leave the car at the border, although it was intended to serve the people in the country.

Secondly, in countries where the infrastructure is falling apart or no significant improvement of the overall situation is observed, people tend to be discouraged and do not work seriously enough for the rebuilding of their nations. Tappe: "In some African countries they have to learn to sweat again".

Thirdly, the policies of the World Bank and the International Monetary Fund relating to the conditions for the payment of loans are seriously responsible for the status of most Third World countries. This point will be explained later.

Fourthly, the increasing speed in the globalisation of international companies overrules previously established control mechanisms. Since capital does not know social and ecological components, the self-serving strategies of those companies which treat the needs of the population recklessly, lead to more catastrophes.

CHAPTER 3: PARTNERSHIP AND THE PROPHETIC MISSION OF THE CHURCH:

A REVIEW OF LITERATURE AND OPINIONS

3.1 PARTNERSHIP: KOINONIA IN THE CHRISTIAN WORLD COMMUNITY REALISED

3.1.1 The Partnership Debate Introduced

After focusing on critical aspects of the responsibility of the North and West towards the South and East, now the question needs to be addressed as to how this responsibility can be translated into true interdependent relationships. While the previous chapter may seem to suggest the need to increase a linear responsibility, something like one-way traffic from the North/West to the South/East, this is not believed to be helpful. While indeed the sense of practical responsibility from North/West to South/East needs to increase dramatically, a sense of responsibility to develop two-way traffic between the partners needs to increase even more. It is fortunate that "partnership" is receiving renewed and widening attention in missiological circles as the appropriate key concept.

"Partnership" rose to prominence first at the Whitby Conference of the International Missionary Council in Whitby 1947, which coined the slogan "Partnership in Obedience" with the unfinished evangelistic task in view (cf Bauerochse 1996:65-75). Here the goal was to establish partnerships between older and younger churches for the sake of starting pioneer work in areas yet unreached with the gospel message (cf Scherer 1987:94-95). The

concept of partnership was mentioned by the representatives of the North first (cf Bauerochse 1996:439). A few decades later at the Bangkok Conference conducted by the Commission of World Mission and Evangelism of the WCC in 1973 the theme "partnership" received a quite different emphasis. It was brought up in the context of the moratorium debate, where a complete withdrawal of missionaries was requested by Third World leaders (cf Castro 1985:262-266). This was about two years after the Kenyan John Gatu in a presentation in New York first requested this moratorium for missionaries sent to and stationed in Africa for a period of five years, after which period they were to return. A primary aim was to create the challenge and the opportunity for churches on both sides to develop new styles of relationship, which could be called by the term "mature partnership" and which became a famous concept (Botha 1994:114).

The moratorium debate certainly was a reaction to activities of Western mission boards which made it difficult for their African partners to come to terms with their selfhood and develop their own identity (cf Botha 1994:114). Gatu himself came from a small Presbyterian church in Kenya, and with the request for moratorium addressed the representative convention of the United Presbyterian Church USA, probably the most powerful individual Church of the West at that time, according to Moritzen (personal letter 1997). Castro (1985:262) in addressing the moratorium issue admits "that mission work has often gone hand in hand with the imperialistic activities of our respective countries". He sensitively refers to US sources writing critically about their own role. It is noteworthy what over one decade later Bauerochse (1996:408) writes

about the German role in partnership:

"Daß sich die deutschen Partner mit ihrer Projekthilfe massiv in das Leben ihrer afrikanischen Partner einmischen, liegt auf der Hand. Die Testfrage lautet, wo sie selbst die spürbare Einmischung der afrikanischen Partner erwarten und zulassen."

This does not sound too different from the problem stated at Whitby in 1947. An Indonesian church leader in response to a Dutch delegation at the Conference of the International Missionary Council there stated it with the words, ">Partnership in Obedience<, yes, - the partnership for you; the obedience for us" (in Bonk 1991:73)!

This painful cry is very well worded by the Namibian theologian Kameeta (in Bauerochse 1996:408):

"Es darf kein einseitiges Eintreten in das Leben des anderen und seine Nöte sein! Ein einseitiges Eintreten in das Leben des anderen und seine Nöte ist ein Übergriff in sein Leben, ist Unterdrückung. (...) Die Unterdrücker treten mit Arroganz in unser Leben ein und beanspruchen, Experten für uns und unsere Nöte zu sein. Uns ist auf der anderen Seite nicht erlaubt, in ihr Leben einzutreten."

Furthermore, the aspect of material wealth of the missionaries seems like a minor issue today, but shall not be neglected here. In the countries where the missionaries had been sent to, their

wealth often led to an appetite for Western affluence, not just for righteousness, and if this appetite was not met, it often resulted in "bitterness, envy, resentment, and sometimes naked hostility" (Bonk 1991:48). In terms of church leadership relations it came to be stated, in the words of nationals, "Our most >irritating< problem was our most esteemed Western missionaries" (Koyama in Bonk 1991:56).

"So the problem is not just one of the West's >donor mentality<, but just as much one of a >receiver mentality< in the younger churches. In an essay ... the African Ogbu Kalu referred to the >Peter Pan syndrome<, Peter Pan being the boy who never grew up. In the same way there are churches who never grow up but remain dependent children. Only a radical moratorium would free them from this trap of dependency" (Bosch 1978:289).

So the aim of the moratorium debate to counteract the tendencies where the younger churches were held in dependencies to the old in order to eventually arrive at a "mature partnership" worthy of its name is quite understandable. It is only interesting to note, and David Bosch points that out, that the moratorium issue was exclusively discussed in those Third World churches affiliated with the World Council of Churches and which were established mostly in the previous century, but not in Roman Catholic and conservative-evangelical churches. But even here it has to be noted that not every WCC member church joined the call for moratorium. In fact it produced pressure for those churches to present the reasons for the seriousness of their continued request

for missionary personnel and finances. Regarding the younger evangelical churches it can be surmised that they might not have reached the stage yet where they feel the role of the Western church with her missionary presence is an unbearable burden. "But there is no guarantee that such a stage will not come" (cf Bosch 1978:283-284). The Bangkok conference stated it well, "The whole debate on the moratorium springs from our failure to relate to one another in a way which does not dehumanize" (ibid., 291) (1). Moritzen (1975:233) states clear arguments against the moratorium:

"Eine stetige Partnerschaft erlaubt nicht die Formulierung sehr klarer Ideale; aber sie bringt einen in die Situation, in der man den Partner im mühsamen, auch Kompromisse fordernden Alltag wirklich begleiten, manchmal helfen, manchmal von ihm lernen kann. Es wäre kein Gewinn, wenn stetige Partnerschaftsbindungen generell abgebaut würden und nur punktuelle und befristete Projektpartnerschaften übrigbleiben."

The concerns stated both at Whitby and Bangkok are still as valid today as they were then. Regarding the responsibility for "traffic" to flow from the North to the South particularly in the areas of hunger and poverty described in the previous section, it has to become a matter of urgent attention as stated in the words of Bühlmann:

"But when our very evangelization efforts - moving from the North to the South - involve us in funding church projects and development projects that undoubtedly benefit people,

questions still need to be raised: Do not even the best of such projects run the risk of undesirable consequences?" (in Bonk 1991:XIII).

"Partnership presupposes equality". This demand stated as a categorical principle and repeatedly being pronounced by partners in a more vulnerable position seems to present a particular challenge for the people of the West because in probably a majority of all cases they not only have to finance their part of the partnership, but the whole reciprocity of the relationship (cf also Helander & Niwagila 1996:11). This means they have to not only finance their own going South or East, but to make the visit of people from the Southern and Eastern countries possible as well. And partnership is not possible if one side holds a "donor-mentality", Tappe suggests (personal interview 1996).

Furthermore, the aspect of any "true" equality in partnership is always subject to very personal perceptions. How people experience partnership perhaps involves emotions to a higher degree than closely sticking to a checklist of agreed upon principles and procedure. Objective equality of partnerships should better be dismissed as unrealistic. At best there will be attempts at approximations.

Saayman (1996a:59-60) points out that the donor/recipient mentality can only be overcome by a decolonisation of the mind, and overcoming of the structures of thinking being inherited from the colonial era. This change of direction will only be achieved by a radical metanoia, a resolute turning around from the old

mentality: the older churches were the givers, the younger churches the receivers, both materially and theologically. Saayman (ibid., 60) suggests how to rise above this paralyzing reality:

"Western Christians have to become able to confess their complicity in the massive inequalities which characterise our world today, admit their own weakness, spiritual poverty and need of support from African Christians; and African Christians have to refuse to be seen as perpetual beggars and have to accept their own responsibility in the search for an adequate missionary ecclesiology."

This two-way traffic/dynamic Saayman compares with a boomerang, as a process by which the evangelisers will themselves be evangelised. While the old linear way of mission functioned like church<arrow> mission<arrow>church<arrow>mission, etc., it left the "sending church" as the starting point and provider of resources untouched by the mission process. The two-way approach to mission instead can be captured in the image of the flight of the boomerang, which can be thrown in various ways, but which is intended to always return to the point of launch. Saayman (ibid., 64) describes this very well:

"This, it seems to me, is the essential >boomerang effect< of Christian mission: returning where it has come from, evangelising the evangelisers, not leaving the >senders< unchanged. Because the Christian churches have so far only paid lip service to interdependence and mutuality, this >boomerang effect< was blocked: the sending churches had in

fact been left largely unchanged. Indeed, a truly missionary ecclesiology, in my opinion, requires that we rethink our facile talk about senders and receivers in mission, with its unavoidable implication that mission/evangelism is one-way traffic along a straight line. Every (>older<) Christian community must at all times be ready to share their special gifts (charisms in New Testament language) with all God's people; but they must at the same time be ready to be served by the special gifts born of the Spirit in the (>younger<) community they have evangelised. That, to me, seems to be the essential dimension of a truly missionary ecclesiology existing in interdependence and mutuality."

It has to be acknowledged that Saayman's description of a linear mission is metaphoric in nature and as such should not be overinterpreted. From a European perspective it might be argued that even the more "linear" organisations as episcopal Churches have a feedback system built into their mission which would seldom make it to be one-way-traffic only. However, from a South African perspective it has to be acknowledged that the segregating activities of the Dutch Reformed Church having created the Dutch Reformed Mission Church for the other non-white races in the past has to be interpreted as a brutal attempt to make mission linear (cf Saayman 1991:22-73). This has only slowly been overcome after Apartheid has been abandoned since 1990.

Saayman's statement that the "sending churches had in fact been left largely unchanged" invites the question who defines "change" and by what criteria. If he intends a quantitative meaning, then

it could be interpreted by Bauerochse's observation of the difficulties with partnership:

"Drittens helfen Partnerschaften nicht zur ökumenisch-missionarischen Erneuerung von Gemeinden und Kirchen.

Partnerschaften werden in den Gemeinden und Kirchenkreisen von einem sehr kleinen Kreis von Engagierten getragen. Die Einzelpersonen können in der Partnerschaftsarbeit wichtige und sie persönlich verändernde Erfahrungen machen. Aber die Vermittlung auf die breitere Gemeinde-Ebene gelingt nicht. Das Gemeindeleben wird durch Partnerschaften nicht verändert. (Am ehesten noch dort, wo eine einzelne Gemeinde über lange Jahre intensiv eine Partnerschaft betreibt.) Dies liegt unter anderem an der fehlenden inhaltlichen Vertiefung der Partnerschafts-Begegnungen" (Bauerochse 1996:401).

Bosch (1978:292) asks a very pointed question as to what constitutes true reciprocity:

"A minister from Ghana goes to work for a few years in a congregation in Switzerland; an Indian theologian is invited as guest lecturer to an American seminary. And behold! We have reciprocity! For in both instances both parties give and receive the same commodity!

The question, however, is whether this is not plain self-deception. If a church in Ghana lends two or three pastors to a Swiss church, and in the meantime dozens of church workers stream from Switzerland to Ghana, along with hundreds of thousands of Swiss francs, can the Ghanaian

church truly pride itself in the reciprocity of the relationship?"

Bosch suggests that reciprocity presupposes complementarity. Therefore the two respective partners cannot receive the same as they have given if they want genuine reciprocity to develop. Regarding the preparation for missionary service he concludes that the candidates need to be taught not only what to give but also to understand what they are going to receive. Bauerochse (1996:439) suggests for direct church partnerships that they should totally exclude any financial assistance however small and should exclusively serve the processes of ecumenical learning in the churches.

Furthermore, the concept of the "boomerang effect" or the evangeliser's need to be in turn evangelised is confirmed by the fact that the mission frontier is everywhere. If approximately twenty percent or more of the population of some African nations attend church on any Sunday morning, and if for some European nations the corresponding figures are not more than five percent, it gives considerable weight to Bosch's statement: "Every church today faces need and crisis; every church is either still in the diaspora situation or is returning to it" (Bosch 1978:294). Partnership means that the partners help each other in truly interdependent relationships to carry out the ecumenical and missionary responsibility in their respective contexts (cf Bauerochse 1996:406). Here it is interesting to note that Sundermeier (in Bauerochse 1996:406-407) criticises the concept of Dietrich Bonhoeffer and Ernst Lange of a "church for others". It

should be substituted by the concept of a "church with others" (2). The "availability to help", "to be there for others" created by a "help syndrom" is an attitude of superiority and prevents true fellowship and living together. Practically, it means that the German (or Northern) partners do not ask any more: "What are your problems? How can we help you?" But the partners report their challenges and needs and ask: "How do you think you can help us?" (ibid., 411-412) (3).

3.1.2 Implications of Globalisation on Partnership

What creates new opportunities for (more) partnerships to result in fruitful interdependent relationships between churches of the North and South, West and East, shall be discussed in this section. But attention needs to be drawn to another international development which causes significant societal changes everywhere. This goes far beyond the North/South relationships and has full global implications, that is the worldwide networking in the communication area (cf Postman 1988:45). The rapid increase of usage of the internet and the worldwideweb, the increase in the number of satellites and other technologies makes the speed of information travel so much faster that it astronomically speeds up the globalisation process (cf Leonhardt in Lynch & Kordis 1996:10). This leads either to greater possibilities for interdependence or to greater dependence on whomever owns most satellites and other communication monopolies. The new TV satellite systems as well as the internet overwhelmingly flood societies around the globe with massive amounts of information which people are no longer able to handle quantitatively. It will

certainly decrease if not demolish the remainder of perceived independence. It should be expected that as a consequence nation states will even further decrease in importance. Eventually the diplomatic services might even deteriorate to mere symbolic meaning as embassies cannot "sit" on information any more. Secret services are able to save personnel costs by replacing expensive field agents by the right software. More critical even seems to be the quality of information provided, not "fitting into" societies, undermining their cultural core values, shaping a global society according to the visions and values of the satellite owners or those admitted to send their programmes (cf Postman 1988:31). As the communication expert Dr. Hoppenstedt of the European Parliament in Straßbourg commented in a meeting the author participated in: "We know future technological possibilities, but we do not know how human beings will react". The American leadership in telecommunications should be considered and compared with the rather desperate but perhaps helpless attempts of the European Parliament to come to a point of true competition with the US. The American satellite industry is far ahead of anybody else. And the majority of internet hosts are by far US citizens (materials provided by Hoppenstedt's parliamentary office Brussels). If in light of this general development the fact that Bill Gates alone owns approximately 840 satellites is taken into account, then the pointed although perhaps overstated question should be permitted to be asked whether, for instance, one day in the not too distant future the Microsoft company may replace the United Nations in importance. But it should indeed help to read the signs of the times to understand the Bill Gates' of today as the Napoleons at the threshold to the 21st century.

It is common knowledge that the present so-called "new world order" (NWO) which has replaced the less progressive East/West bipolar axis of cold war confrontation sees only one superpower remaining: the USA. The march of American institutions for more global influence can easily be observed. The fact that the US embassy in Ukraine has 200 employees while the German embassy there has only 3, is, according to Hoppenstedt, not because the USA is in so much more need for diplomatic representation than others but because they want to sell something. The question if Americans are trying to divide the world between themselves (Reißen die Amerikaner sich die Welt unter den Nagel?) has to be negated as prominent American politicians over the years seem to request a return to the foreign policy of isolationism prior to Franklin Delano Roosevelt (with the exception of World War I) (cf Kissinger 1994:394-395).

Nevertheless the US continuously provide an opposing picture, as stated in Botha's (1994:190) words:

"One of the major signs of the 1990s on the international scene, is the contradiction between the unipolarity of the world and the process of democratisation. Once again, the unipolarity of the world refers to the emergence of the US as the only superpower and capitalism as the only global economic system. This, in a nutshell, constitutes the NWO. What also constitutes the NWO, and this is where the contradiction comes in, is the global march to democracy, albeit a limited form of democracy. A hopeful sign is in any case the growing resistance against the NWO which is a euphemism for the US policing the world under the guise of

the UN."

The danger rather lies, in the perspective of this author, in the development of the global information and communication society resulting in a possible subtle and therefore often undetected Americanisation of our value systems (cf Leonhardt in Lynch & Kordis 1996:9-10). According to Henry Kissinger, every century seems to bring forth a country, as if this almost happens according to a natural law, which has the power, the will and the intellectual and moral drive to shape the international system with its perception of values (cf Kissinger 1994:12).

Another tendency needs to be referred to in this context:

A simple example of the author's equipment with the digital ISDN system suffices to exemplify the outside control of the personal privacy the new technologies provide. Calling an acquaintance on the telephone, led the person called to take the receiver, greeting the author with "Guten Tag, Herr Schmidt", before he even had a chance to identify himself. This was not even necessary any more, thanks to the new ISDN equipment. This surprise was even experienced by Dr. Hoppenstedt, the above quoted communication technology authority, as he related his first use of an ISDN telephone in response to the experience shared by the author. Even if one enjoys the technological advances trying to utilize them to the own advantage as this author does, if one considers the constantly improving performance possibilities of satellites, it easily becomes possible to see the dangers of "Orwell 1984" without any abnormal apocalyptic speculations.

While the scope and emphasis of this study does not permit an

in-depth analysis of the consequences of the above stated facts towards a "partnership" between the USA and the rest of the world, it needs to be noted that this aspect does have implications for the present and the future. Therefore it will not be completely absent in the following discussion of partnership between North and South.

3.1.3 The Struggle for a Balanced View on Partnership

Partnership has become the critical category to correct attitudes of Western paternalism and missionary superiority. The growing renewed prominence of this theme is reflected in the number of major conferences convened under this topic. So for instance, evangelicals held a Consultation on Partnership in Wheaton in 1991, followed by the World Evangelical Fellowship Missions Commission in Manila taking the theme "Towards Interdependent Partnership" in 1992 (Skreslet 1995a:101). Ecumenical churches and mission societies are in fact experiencing a real paradigm shift. While previously the participation in the global Christian community "were to be evaluated by how well they served the more fundamental goals of evangelism and social justice" (as late as 1983-92 with the Presbyterian Church USA), a reversal in priorities leads to the position that activities that focus on evangelism and social justice are now judged by how well they serve the higher strategic objective of partnership (ibid., 100). If one takes the policy of the Presbyterian Church USA as an example, it means that all areas of mission, frontier evangelism, education, issues of peace, justice and tolerance are all present, but secondary behind the sole first-order category for theological

reflection on Christian mission: partnership (also cf Skreslet 1995b: 106). This development of the partnership concept to become a paradigm leads to the question whether this (partnership) has the capacity to ground a fully developed theology of mission, and if it can bear the weight put on it.

There is the inherent danger that partnership can become the *what* of mission instead of the *how* of mission as an overreaction to a history of misuse, and that it becomes the basis of what it actually negates, i.e. colonialism and a crusading spirit, leading to focusing all thinking about mission through the lens of partnership. Skreslet (1995a:103) puts this warning into very strong language,

"Is this the key interpretive concept for which ecumenists have been questing for twenty-five years? Is multilateral partnership the new transcendent reference point under which mainline mission executives can unite and lead their churches forward in mission? My conclusion is no. I do not believe that our understanding of mission is significantly advanced when it is reduced to partnership. Indeed, to define mission in terms of partnership might well cause us to lose sight of the core concerns of the gospel message. What is wrong with partnership is that it can only serve to critique our activities in light of the biblical vision of *how* mission ought to be conducted. But it cannot tell us much about *what* mission actually is or *why* the church ought to be involved in it. This leads me to suggest that if ... what we will have to offer the world will not be loaves and

fishes but an empty basket. This is because partnership, at base, is a means of mission, not an end."

Skreslet goes on to explain what the "bread", the content of mission is,

"The meat and bread of Christian mission, what the church has been given to share in a spirit of partnership, is simply a forthright proclamation of what is truest about the human condition, a commitment to act in love on the basis of what God has done for all humanity on the cross, and an invitation to others to participate in Christ's victory and to celebrate his sovereignty over all things. Christian mission must include sharing what we know (albeit imperfectly) as Christians about the God who came into the world through the Son, who was crucified and raised in glory. Mission that does not do this risks becoming a mere reminiscence of what it has been, an empty though attractive shell, a basket whose vital contents have been removed."

While these concerns ought to be considered, this study takes the perspective of the need for churches of the West to find their way towards partnership with the including dimensions of unity, solidarity, and koinonia as one of the most crucial tasks for faithfulness in mission in this generation. An approach to mission which takes partnership within the body of Christ and with the human community seriously is one of the most effective means of proclaiming the Gospel in a world torn

by fragmentation. It is an attempt to make Jesus' High Priestly Prayer "that they may all be one ... that the world may believe" (John 17:21) an urgent priority (cf Kirkpatrick 1995:105).

3.1.4 From One-Way-Traffic to Two-Way-Traffic

In October 1987, the World Council of Churches conducted a "Consultation on Koinonia" with the theme "Sharing Life in a World Community" at El Escorial in Spain. At this conference the most important dimensions relating to the concept of partnership were worked out. Church leaders from the different regions of the world established everything one could expect of a workable theory. A vision of a "sharing of life" was portrayed with the goal of a significant improvement of the process of the world community of all God's people taking shape. In 1994 Maluleke (1994:93) pointed out that "discussion about how churches in the north are to relate to churches in the south (and vice versa) is far from finished". A few years earlier, in 1987 Konrad Raiser (in WCC:13) put it more dramatically. He described the previous years during which the churches and ecumenical instruments had tried to cope with the tasks of diakonia and development around the world as having led to the emergence of new centres of power and structures of dependence and to an intensification of the one-way traffic. According to him, the conditions of ecumenical partnership were not taken up by the churches. In fact, "we are still far removed from partnership in the sense of genuinely reciprocal

relationships" (ibid., 16).

Before some of the most important discussion points presented at the consultation are spelled out, the corporate commitment of the conference participants should be quoted. As unfinished and imbalanced as the text may appear due to the hectic hours of such a large gathering, it will be clear that equality and mutual trust, which are the defining parameters of partnership, are at the basis of this common commitment. It will make transparent how much the findings of the consultation fit into the scope of this study.

"We commit ourselves:

... to a fundamentally new value system ...

... to the marginalized taking the centre of all decisions and actions as equal partners ...

... to identifying with the poor and the oppressed and their organized movements ...

... to exposing and challenging the root causes and structures of injustice ...

... to enable people to organize themselves to realize their potential ... towards self-realization and self-determination

... to mutual accountability and correction ...

... to present to one another our needs and problems in mutual relationships ...

... to promote the holistic mission of the church instead of disrupting and dividing by responding to one part ...

... to overcome all barriers between different faiths and ideologies which divide the human family ...

... to resist international mechanisms which deprive the people of the South of their resources ...

... to shifting the power to set priorities to those who are wrongly denied both resources and power ...

... to facilitate and promote dialogue and participation among the people of the South ...

... to promote and strengthen ecumenical sharing at all levels: national, regional and international" (WCC 1987:IX).

While the common public understands "resource-sharing as equivalent to the transfer of aid in terms of capital, skills, technology, knowledge and personnel from the rich to the poor nations" (ibid., 5), this does not make for the creation of "genuinely reciprocal relationships", in the words of Raiser. Resource sharing among "unequals" normally results in further dependent and exploitative relationships. This often has led to a beggar mentality on the side of the recipients. In contrast, true partnerships can only develop out of non-exploitative, non-dependent relationships. Particularly in the area of hunger and

those needs described in the preceding chapter which in themselves seem to define responsibility of Christians in the Northern nations, Nyoni suggests how resource-sharing from North to South can go wrong.

"The resources of food aid and money which were thus given instead of development assistance were a well-meant Christian contribution which saved lives, but they also alienated some people and diverted them from their struggles. Resource-sharing in this context requires that those who give, together with the victims of famine, must not only understand the causes of famine, but also engage in the whole struggle to try to remove them. Together, the causes of such situations should be tackled from all angles, i.e. from the local, national and international perspectives. In most cases, resource-sharing without national and international political action to correct the situation of need ends up creating long-term negative effects on the recipients" (ibid, 7-8).

3.1.5 Sharing

To arrive at a better understanding of what helps to develop more reciprocal relationships, it has to be pointed out that definitions are only approximations because relationships are living and dynamic. Therefore no static definitions should be

expected. Reciprocity presupposes attempts at defining and redefining "resources", "sharing" and "what constitutes equal partnership" in each new situation. The whole process therefore starts with a two-way transfer of information between people (ibid., 5). Nyoni of Zimbabwe (ibid., 9) describes this process as follows,

"We are called first to be equals, not donors and recipients. Our first step therefore is to unite and break down the walls which divide us, be they racial, spiritual, economic, political or ideological. It is only after this that true resource-sharing can take place. As long as there exists among us an attitude of >those others and I<, as long as we continue to define each other in economic and racial terms, we shall always block God's creative plan of action through resource-sharing."

This attempt at creating equality will naturally lead to the discussions of the question as to "who defines resources, to achieve what goals, and by what means" (ibid., 6). This critical question found expression in the Guidelines for Sharing as follows,

"To be open to one another as friends on the basis of common commitment, mutual trust, confession and forgiveness, keeping one another informed of all plans and programmes and

submitting ourselves to mutual accountability and correction.

This implies, for example, the implementation of mutual accountability and participation in decision-making between the South and the North" (ibid., 29).

Regarding this, the Latin American delegation shared the observation that there can be no talk about trust unless we first of all confess our different motives and agendas (ibid., 68). The Africans observed that sharing of power and decision-making creates interdependency between the partners (ibid., 62.). Christopher Duraisingh from India suggested the biblical symbols of towel and basin as authentic marks for resource-sharing because with them Jesus took on the identity as a servant. "It is not humility that is called for, but vulnerability - total vulnerability" (ibid., 87). Duraisingh radicalises this concept of sharing servanthood in considering the giving of resources as unimportant. For him the important dimension is the willingness to redefine self in terms of the other (ibid., 83). He goes on,

"One Hebrew word for compassion is womb. This suggests that we cannot share resources unless there is body pain. Therefore, it is not decision-making but pain-bearing that forms and informs the relationship of resource-sharing" (ibid., 85).

Raiser warns that "sharing" could be made into an all-encompassing tool for interpretation, therefore blunting the cutting edge of the challenge to the churches. So in asking what the working definitions for both, "sharing" and "resources" are it will become clear that definitions of the "resource" (noun) will overlap with the definitions of "sharing" as process (verb). For Raiser (ibid., 18) sharing "has to do with sharing in the life of people, in reciprocal giving and taking, and is not simply a matter of transferring material goods". All people know what sharing means, either from experience or longing hope. As fullness of life is only realised in sharing life with each other, sharing is a fundamental symbol of the manifestation of fully human living.

Since the prerequisite for sharing are relationships free of domination, its ultimate test is the sharing of power, the mutual empowerment.

"Admittedly, this ideal vision of >sharing< is constantly being shattered by the conditions of human existence or, to put it in theological terms, human sinfulness. But precisely because people suffer from this inherent contradiction, they experience God's sharing of himself in Jesus Christ, the life of the world, as liberation for life in a sharing community" (Konrad Raiser, ibid., 18).

Raiser goes on to argue that the people's language of sharing stands in contrast to the language of established structures which

follow the logic of power. He therefore sees the difficulty of speaking of ecumenical sharing when in reality it is a matter of justice and injustice, when it relates to the defence of legitimate rights, and when it rather has to do with control of power through participatory decision making processes. He doubts if a "system" of sharing, which actually is an expression of fully human living can at all be translated into administrative procedures, however transparent.

But as the church as *koinonia* is essentially a sharing community, this study suggests "sharing" as a paradigm to serve as a corrective force for administrative procedures. Human values in regard to wealth, status and power are radically overturned by the cross of Jesus Christ thus opening the way for the church again to become a sharing community and for sinful conditions in her structures to be touched by the power of redemption. Jesus' self-emptying love on the cross becomes the power and pattern of our sharing (cf *ibid.*, 27). To say it in the words of the Latin American delegation, "The act of sharing, when it is done with justice, is a life-giving act which transforms and evangelizes the giver and the receiver" (*ibid.*, 130).

Duraisingh suggested that those people who are tied to cultures or economies which are too triumphalistic and powerful are unable to share (*ibid.*, 81). "As persons and as institutions we often seek influence over others through our gifts" (*ibid.*, 43). By this statement he pointed to the attitudinal problem which prevents

people from participation in a reciprocal partnership situation. On the other hand the Pacific delegation pointed out that everybody has needs and everybody has something to share. This sharing can happen at any moment, even at a time of scarcity (ibid., 138-139).

3.1.6 Resources

These observations on sharing logically lead to the discussion of the different resources to be shared. One of the most prominent features which transpired at the consultation was the suggestion that the greatest resource of churches is people (ibid., 108).

The different possible resources to be shared as suggested by the different speakers and delegations are the following:

- The Pacific group suggested,

"Ecumenical sharing in its biblical context should begin with sharing Christ. The experience of Christian communities of living and growing in Christ should be shared with others. Then sharing in the eucharist, in mission, financial sharing and other forms of sharing should follow" (ibid., 75).

- "Let us share the *who* we are first, before we share *what* we have" (Nyoni, ibid., 8)).

- All God's people are invited to enjoy the abundance of resources in creation since all resources belong to God (cf Psalm 24:1) (ibid., 42).
- Christians should share the understanding of their pains before sharing the resources to remove them (Nyoni, ibid., 8)
- Grassroots churches have human and spiritual resources to share; information, community traditions, wisdom, organisation and the technology of survival (Nyoni, ibid., 8).
- The richer churches have spiritual resources and other experiences to share as well (Nyoni, ibid., 8).
- The resources include spirituality, culture, human and similar resources (Asian delegation, ibid., 97).
- The experiences of young people of the world who are bearing the heavy burden of the world's pain and injustice need to be heard by the churches (Latin American group, ibid., 100).
- Story-telling is an essential element as well as sharing weaknesses, strengths and pastoral needs (Bishop Serapion, Egypt, ibid., 92-93).
- Gifts and talents are entrusted for us as stewards for Christian service to embrace the whole human being and the whole of creation (Middle East group, ibid., 133).
- Research findings and popular technologies are important as well. The priorities should be locally determined and then related to global priorities (Latin American group, ibid., 131).

- Meeting between people with exchange of experiences and spiritual testimonies has priority over the sharing of material resources (Raiser, *ibid.*, 23).
- The rich nations carry responsibilities to fight for human justice (Nyoni, *ibid.*, 6).
- "Africans can share their rich spiritual traditions with the Western partners whose life-style has made them spiritually barren" (African delegation, *ibid.*, 62).
- Africans need to share information as a resource within Africa (African delegation, *ibid.*, 62).
- Financial flow from the North to Africa is the return of some crumbs what has been taken from Africa over centuries. Africa often has been forced to share its human resources (slave trade, cheap labour, etc.) and natural resources (minerals, crops, etc.) (African delegation, *ibid.*, 61).
- The Southern churches need to bring in women as a resource and develop the poorest of the poor as a major resource. They need the ability to develop their own inward and local resources and in some cases take political action against oppressing governments in the South (Nyoni, *ibid.*, 6-7).
- Relevant theological training systems from the South might serve as models for the North as well like Theological Education by Extension (African delegation, *ibid.*, 116).
- African churches have their values and systems of sharing, their practice of holistic theology and their prophetic example of

eliminating all forces and structures of injustice in society as a resource to be communicated to other regions of the world (African delegation, *ibid.*, 115).

- There is much to be learned from the evangelistic methods of the African Independent Churches (African delegation, *ibid.*, 117).

- "The needs may not be monetary at all. The spiritual bankruptcy of the richer nations stands in need of the spirituality of the poorer nations" (*ibid.*, 38).

In analyzing the diverse resources listed by different speakers and delegations, it becomes clear that human or non-material resources were mentioned much more often than material resources. This was not only because development had gone wrong almost worldwide. One fact in particular stands out, which is finances having too often been the topic of ecumenical working groups resulting in the South having benefited basically only from the material resources of the North. Here a necessary correction was given in requesting a more conscious appreciation of the non-material resources by people from all parts of the world. And this is so not only because these are the major resources the Southern churches have to offer but they actually are the more important and more foundational resources from all parts of the world.

Konrad Raiser's (*ibid.*, 21) words in this respect carry enormous weight,

"In doing so it is important wherever possible to pick up the positive experiences and consolidate and develop them in the light of our vision. This is particularly true when it comes to surmounting the onesided concentration on the exchange of material resources. To my mind, it has not been made clear enough in the discussion so far that the whole ecumenical movement in fact represents a rich store of experiments in sharing which have succeeded. In the last few decades, the churches of Europe and North America in particular have received an immeasurable wealth of theological and spiritual perceptions and ideas, music and songs, prayers and living testimonies from the churches of the South. What kind of Christians would we in the Northern countries be if these resources had not come our way? We have probably received far more ecumenically in terms of encouragement to credible Christian witness, necessary challenge and friendly correction than we have been able to give with all our, largely material, gifts. For the younger generation in our churches in particular, this sharing of spiritual resources has become a necessary source of strength from which they can draw in their practical attempts at ecumenical solidarity. The ecumenical movement began with people meeting each other. And this is where, even today, the most effective fellowship of sharing is to be found, even if it does not seem possible to incorporate it into a comprehensive system of sharing."

3.1.7 Important Aspects of Sharing

As is usually the case with a consultation of the WCC, "Guidelines for Sharing" were developed at El Escorial. To quote or discuss them would go beyond the scope of this study. However, different speakers and regional groups suggested important aspects of sharing, which would complement the picture painted here.- The ultimate goal of resource-sharing must be to lead the weak to strength and self-reliance (ibid., 8). It should aim at the empowerment and selfhood of the receiving community. Communities and individuals should be enabled so that relationships of equality can grow (ibid., 66).

- The vision of the church as a sharing world community changes with changing experiences and insights (ibid., 20).
- Resource-sharing starts with both the giver and the receiver having to say what they have to offer to each other (ibid., 63).
- All partners need to be involved on an equal footing in decisions regarding relations (ibid.,22).
- Rules for giving and receiving are needed especially in the area of directives to the use of resources offered.
- The initiative to obtain resources should be taken by the local community (ibid., 30). There is a growing demand for local churches to establish direct relationships with each other without "intermediaries" who often prevent the linking of communities on the local level (ibid., 39).

- All churches need to learn to be givers as well as receivers and to learn to think and to act ecumenically (ibid., 48).
- Partners coming from the outside need to engage with the people in the local community, carefully following the essential prerequisites of sharing with people in distant places (ibid., 46).
- All local churches should network in partnership for ecumenical learning and sharing (ibid., 54, 128).
- The emphasis must be on the quality of relationships (ibid., 127).
- Important questions need to be addressed regarding Western Europe. How can churches from other parts of the world help the people there to be liberated from individualism and from the values of the consumer society? How does the sharing of material resources from Europe relate to the context of its continuing share in economic domination? (ibid., 126).

3.1.8 Weaknesses and Strengths of Partnerships Today

Bauerchse (1996:400-402) in his analysis of partnerships between German and African churches brought out five weaknesses, which call for correction:

First of all, the structural differences between North and South have led to a point where people speak of "one-way partnerships"

which are caused by the general situation of politics and economies. But other reasons have to do with the strongly dominating role of the Germans. Most of the planning of the partnership work is happening here (seminars, committees, special events), while most of the projects are in the South, the former "mission fields". Finances, initiatives, ideas are mostly flowing from North to South, and hardly anything flows back. The German partnership groups hardly expect anything from their partners in the South.

Secondly, the partnership relationships usually lack in depth of subject content. The aim is usually simply a meeting of people, which leads to superficiality.

Thirdly, therefore the partnerships do not contribute towards a renewal of churches in the areas of ecumenical and missionary life.

Fourthly, the ideologically felt nearness of the partners prevents a true perception of the "strangeness" or "foreignness" of the partners and does not help the experience of conflicts and their resolutions.

Fifthly, the majority of the partnerships do not aim at a relevance in development or the fighting of poverty. Instead most help goes into church buildings, cars, salaries, and lately education. The result is a growing dependence of the churches on their partners in the North.

The strengths and reasons in favor of partnerships Bauerochse (ibid., 402-403) lists as follows: Firstly, members of the

churches often have the only possibility of meeting Christians from other parts of the world in the context of partnership visits, and have the only possibility of experiencing international ecumenical learning here. Secondly, partnerships motivate individuals and churches for engagement for the Third World and for this to be a committed engagement. The partners receive a "face". Thirdly, ecumenical learning in those partnerships present the possibility of moving into the dimension of unlimited solidarity. (4).

3.2 THE PROPHETIC MISSION OF THE CHURCH

Drawing on this review of selected literature, the concept of the prophetic mission of the church will now be introduced as overarching theme for a truly sharing missionary lifestyle, linking especially with Botha (1994).

The author regards mission defined as the praxis of people who are struggling to realise God's reign in their own lives and that of others as contextual and inclusive, containing the dimensions of evangelisation, healing and liberation (ibid., 9-10). It is understood that there is no missiology "as such", but only a missiology of mediations. Here mission shall be referred to as mission as prophecy. As this study focusses on aspects of the mission of the local church, Botha's presupposition shall be accepted without spelling out the implications of it, that the locus of mission is the local congregation. Therefore mission will

consequently be related to and understood in terms of the charismatic structure of the congregation. If the charismatic structure of the Church is constituted by the different gifts bestowed upon the Church by the Spirit, the prophetic dimension of mission will be made possible by the gift of prophecy. Botha does not mention the function of related gifts of the revelatory or "prophetic" gift cluster, but this possibility should be included here. (ibid., 12, cf Horton 19968:35-36). Also the fact that sometimes social analysis is simply called "prophetic" without necessitating charismatic gifts is not discussed within the scope of Botha's study. However, the possibility of misuse of the term "prophetic gift" should be mentioned. This would be the case where the prophetic dimension of the social agenda would be simply picked up by the editorial page of the local newspaper, and the content of prophecy would thus become predictable and lack biblical criteria and "revelation" (cf Fourie 1990:13).

It is assumed that among other aspects these gifts are enablements of the Spirit which provide the ability to discern and interpret the signs of the times, to see where God is at work and calls on us to participate in that work (ibid., 11).

According to Botha (ibid., V), prophecy is often made of a very firm, sometimes naive conviction that out of the ashes a radically new reality shall arise. For Kraemer prophetic ecclesiology has to do with the prophetic spirit and a capacity for dreaming dreams and seeing visions (ibid., 60). These dreams and visions will always relate to the central prophetic theme of the reign of God, i.e. its realisation in the lives of people.

Botha refers to Mackay as perceiving the Church as a pilgrim Church engaged in a new Abrahamic adventure, which cannot be pinned down by academic theology. This to him is the essence of Prophetic Ecclesiology. The Prophetic Church has a Prophetic Mission.

"He understood a Prophetic Mission to include the radiation of the light of God upon the world, the proclamation of the reign of Christ over the world, a comprehensive approach including every phase of human life and welfare, a >prophetic ministry< pointing to the servant nature of a Prophetic Mission. He went on to argue that a Prophetic Mission needs to be contextual in taking seriously >contemporary society< and the >thought problems of the hour>" (in Botha 1994:88; cf Gitari 1996:119-140).

As the Pharisees were told by Jesus to read and interpret the signs of the times, which obviously they had been unable to do (Mt.16:3, Lk.12:56), it has to be expected that this ability is a birthright of a church, but not every church is willing or able to exercise this birthright. This should not surprise us as prophetic mission, like prophetic theology, is at the same time a theology of the cross. Jesus exemplified this in his own life: in the end prophets have nothing to offer but their own lives (ibid., 4). This appears logical because if the signs of the times are appropriately discerned, it will provide a challenge to the church to be(come) a servant community (ibid., 6). The turning to the

living God entails the conversion to the neighbour. Or to put it differently, the turning to the living God enables people to analyze the signs of the times, either in the local or in the universal, global context. This analysis or reflection shall be expected to lead to action. The church under the cross will manifest herself as servant church, "where the concern for the poor, the miserable and the sick finds concrete expression" (ibid., 77).

The concept of prophetic theology and therefore of prophetic mission has become known through its traditional usage in the context of liberation theology (cf Faith and Mission Unit of the SACC 1993:1pp). Accordingly, prophetic theology chooses as its interlocutor the poor and the oppressed (ibid., 36). But this study goes one step further in requesting that mission needs the freedom to choose its interlocutor in direct relationship to its reading of a given context. If the interlocutor is determined beforehand, the reading of a context will hardly happen without bias and will hardly be prophetic. It is to be expected that the persons of concern will be needy people in any context. But the notion of "poverty of heart" needs to receive adequate consideration for the Northern context. The interlocutors there might (possibly) be materially rich in comparison to what is defined as poor in Southern countries. It is assumed here that mission is only prophetic when the signs of the times are read correctly anywhere in the world, and where this analysis leads to the correct response. This of course includes every area, also those where liberation theology does not apply. Prophetic reading

will not be truly prophetic if (too many) assumptions are brought to a context. So mission as prophecy will be possible also in a local situation if there are no materially poor persons existing at all. But it is realised that materially rich persons have the means to be informed about the universal global context with its dimensions of need and poverty and usually also have the means to contribute something in the fight against poverty. So also in this study, the link to the universal context with its poor and oppressed will always be there. Whether the poor of the world will be the exclusive interlocutors of the churches under review in this study, will have to be determined by the research process as this depends on a reading of the different contexts. So in the understanding here, any church anywhere in the world can be analyzed regarding her capacity for prophetic mission. As the Kairos Document (*ibid.*, 212) puts it,

"A truly biblical spirituality would penetrate into every aspect of human existence and would exclude nothing from God's redemptive will. Biblical faith is prophetically relevant to everything that happens in the world."

Rodriguez (in Botha, *ibid.*, 82) refers to Calvin, Knox, Zinzendorf and Wesley as people under a prophetic obligation. This compelled them to respond according to the motto, "The Lord has spoken, who can but prophesy" (Amos 3:8b)? Such a sense of prophetic obligation will be analyzed in the churches under review. An evaluation shall be attempted as to how much that makes their

mission prophetic and how much that contributes to a "cutting edge" to their mission.

So prophetic vision should go beyond the shortsightedness or blindness of normal "(in)ability to see", opening the eyes to look reality straight in the eye. This analysis then needs to lead to action, the attempt of doing something about it thus making mission itself to become prophecy.

CHAPTER 4: THE AWARENESS LEVEL OF CHURCHES REGARDING
INTERDEPENDENCE, RESPONSIBILITY, PARTNERSHIP (CASE STUDIES)

4.1 REFORMIERTE GEMEINDE BRAUNSCHWEIG

4.1.1. The Church Introduced

The Reformed Church of Brunswick (Reformierte Gemeinde Braunschweig) is a member church of the "Bund Reformierter Kirchen" (Federation of Reformed Churches) in Germany, the umbrella organisation for the Reformed churches which are located on the territory of Lutheran Regional Churches (Lutherische Landeskirche) instead of geographical location on the territory of Reformed or United Regional Churches in Germany. The "Reformierter Bund" in Germany is a platform for her federation as much as for the territorial Reformed churches. The Reformed Church of Brunswick has 3000 members, an average Sunday attendance of approximately 70 in two church buildings. For a few decades the church has held partnerships with Waldensian churches in Sicily, and since Rev. Sabine Dressler-Kromminga at age of 27 has assumed one of two pastorates in 1993, the church has started a partnership with a Reformed church in South Africa.

The author has discussed the questionnaire with Sabine Dressler-Kromminga during an interview with her on 19 November 1996. The language used was German. The essence of the conversation will be presented in English.

4.1.2 The International Partners

Two partner churches are Waldensian churches in Sicily, one in Riesi and one in Palermo. Both conduct centres for social work as an integral part of their mission. Pastor Dressler-Kromminga comments on their context as "interesting cases of the Third World in the First World". These partners will be further introduced by her during the interview.

The third partner is a Reformed church in Lavender Hill, South Africa, in a township near Cape Town, which came into being through the "Group Areas Act", one of 2000 regulations of the Apartheid system (1). One of these was the regulation for separated living areas for the different races. As a result, Lavender Hill was formed for coloured people moved from District - Six of Cape Town. This township is 25 kilometers away from Cape Town in an area where one ghetto borders on the next: Mitchells Plain, Khayelitsha, Manenberg, etc. From the beginning high unemployment, small living space and enormous social problems characterised life in Lavender Hill. The unemployment rate is still at 75 percent. Often a whole family lives off the pension of R400 of the grandmother. The small living quarters average 45 square meters per family. Privacy is non-existent. The street is the only playing ground for the children. There also the gangs meet, smoke Marijuana and drink wine. Violence among children and youths in gangs is normal. To become a member of a gang is the way to survive for many young people as many of them come from broken homes, or live with single mothers or drinking fathers. Many of them have been beaten up on the street. In the gangs young people find their personal identity, shelter, brotherhood or a sense of

belonging, strength as well as completely false guidelines for living.

4.1.3 Interview with the Pastor

1. *How do you define "mission" for your local church, how for the Reformed Church nationally?*

Dressler-Kromminga: "We see mission as accepting the other person as he or she is, with a genuine interest in the other person without a desire to change the person we come into contact with, and therefore communicating God's acceptance of the other person. This is important for us as a local church but holds true for our church movement in Germany as well (2).

Locally we attempt to let our profile as a church become clearer. Here we have an emphasis on Jewish-Christian cooperation. This is born out of the understanding that as Christians we have our roots with the Jews, we are a >branch grafted into the olive tree<. For this purpose we have started a working group which is engaging in successful dialogue with Russian Jews who have emigrated to this area. The second emphasis for mission work in the city deals with poverty. We cooperate with the >Stiftung Wohnung und Beraten< and have transferred a house to their ownership under the condition that they use it for people who have no alternative place to stay. Furthermore, we sponsor the >Aktion Brückenbau< in the city, both financially and ideologically. One of the things they do is a regular breakfast for people who have no job. We try to create a better awareness of unemployment and engage in conscientisation

here.

Internationally speaking, we have ecumenical partners in Sicily and in South Africa. What we do there occurs within the framework of our definition of mission: the view for the other. We try to see the other person(s) value free. We ask ourselves: What does their everyday life look like? This is done according to our understanding of the gospel: As church we simply do what we ought to do. This means that we let somebody else be somebody else. We ask ourselves: What has my situation to do with the situation of my counterpart in South Africa? And this has very much to do with our future as human beings. To be a human being with and through the other. It is difficult for this to happen in capitalism. Practically we support our South African partners financially, theologically, spiritually as well as meeting more personal needs."

2. How would you comment on the key expression "interdependence", particularly regarding the local church in the international context of other churches?

Dressler-Kromminga: "If we don't work together, the whole globe will not have a future. One way to live out interdependence is to see one's own problems in the light of the problems of the others. The (un)employment situation, youth criminality or ghettos are good examples. A ghetto is a ghetto everywhere, in South Africa or in Germany. So we ask our partners in South Africa: "What do you do in this situation?"

3. *How do you prophetically read the signs of the times globally? What is the awareness level of responsibility towards the Third World and Eastern Europe? How is such an awareness nourished and developed?*

Dressler-Kromminga: "Regarding a prophetic reading of the signs of the times, I think one question ought to gain importance: What do I gain from it, how do I benefit from it (3)? Even the Old Testament prophets asked this question themselves. Everybody should ask this question in a deeper way, not in an egotistical narrow sense. The question is: What do we gain for our common future? Here I see no difference between the rich and poor anymore because >the empire strikes back< anyway, at least eventually. The problems of the Third World or Eastern Europe cannot be seen separately any longer. Here the >Anti-Mammon-Programm< of our Reformierter Bund is a good concept for application. To continue with a giver-mentality is far from sufficient. We have to look at who really profits from what. This boils down to our shopping habits. The project "clean clothes" is a good example: to buy clothes only if they are not manufactured by children. The manufacturing of carpets by children in India is another example. Here the question for us is (or ought to be): Where do I find projects which help produce structural changes for children in those countries? It is important to find already existing chains, "knots", points of contact. Buying coffee with an additional charge for the original producers in Africa is still another, but prominent example.

This all is uncomfortable. No prophet is loved. A conversion, a

turning around, always means being torn out of the own comfortable rest. It means to make oneself accountable to this uncomfortable talk. It means uncovering human misery and structural unrighteousness, and to be willing to become unpopular. A part of the Old Testament prophet's task was to call out the "Woes" as well. In our context this means to point out to people the consequences of their behavior.

What God has desired for this world is a meaningful order where we depend on each other. In order to maintain my mission and my responsibility in this world, I will have to attempt changes for the suffering creation with my possibilities and within the existing local structures. A togetherness of the human family in peace and harmony cannot be taken for granted. But it can be restored again and again through the action of prophetic figures. There are those who by their personal ability can take over the responsibility of occupying the prophetic office. The others can by a personal change of direction place themselves in the prophetic process towards what the world ought to be.

It is important not to overwhelm people with too high expectations. This applies to the self-expectation as well. It is so crucial to recognise the own talents as well as limitations. That is the reason why networking relationships are so important. Who can do what, who is able to achieve what, or how much? Questions like these become possible grounds for joint efforts.

Another point for the church or a group of people to engage in the prophetic task is to go back to Scripture. This includes the

assurance through our confession. Through reflection on Scripture we receive liberation and correction, encouragement and challenge (which is a corrective for my own behavior). This reflecting back on Scripture is of primary importance in the socio-political areas we deal with".

4. How would you respond to the idea of a "Marshall Plan for this earth" (cf Al Gore) in order to overcome poverty, hunger, ecological disasters? Is it utopian, necessary, or perhaps both?

Dressler-Kromminga: "The present trends of globalisation are opposed to a globalisation of humanisation or human togetherness ("Mitmenschlichkeit"). The labor market situation grows worse here in Germany because companies like Siemens go to Asia. - Here I also have to ask: Why Internet? The flood of information leads to a tiredness towards the other person. But the worldwideweb can be used to network people with each other. My husband works for an organisation where they try to find out over the internet how people live in another country. It is like meeting God face to face as we read in the book of Exodus. This is a picture for partnership. But also in the area of economics, it is possible to go against the trend and work on the stabilisation of secure markets from the perspective of humanisation, from the viewpoint of >human togetherness<.

As far as the idea of a global Marshall Plan is concerned, I have to admit I have not read Al Gore's book. It does sound like a good idea, but I don't know how that could possibly function. I don't know how that could be translated into reality if we only consider

the debt-crisis of many Third World nations and the unwillingness in the West to simply cancel these debts which would be a prerequisite to think any further on this. >Öko 2000< is quite an old concept - you know that it did not achieve much. I don't believe in the practical realisation of such a plan. But it is important that churches come up with and proclaim maximal demands. A global Marshall Plan would be such a demand.

We have to be oriented towards the future. And for the future it is to be expected that the work and effectiveness of the church will consist of small units. Churches have to take over the responsibility to be sand in the mechanisms of society and to become the salt it ought to be."

5. Can you relate something about your personal development regarding international mission involvement?

Dressler-Kromminga: "It has very much to do with the church from which I come in Hamburg. This belongs to the Reformierte Landeskirche Nordwestdeutschland, which had focused mission interests on South Africa. The >Anti-Rassismus-Programm< the Church was engaged in is a popular example. The activities of my Church inspired me to spend my pastoral practicum (Vikariat) in South Africa, which was financed by the Christian Fellowship Trust. For this organisation I acted as host for visitor groups from South Africa repeatedly, which led to frequent visits of those groups to this church. The church in which I served as guest minister in Lavender Hill, South Africa, later became the partner church of this congregation after I had assumed the pastorate here

in 1993. This I believe is normally the case with churches. The personal life-story of one of the pastors or other leaders in a local church leads to her engagement in an international mission project or partnership."

6. Can you please describe the international partners of your church?

Dressler-Kromminga: "As church we have three partner churches, two on the Island of Sicily in Southern Italy, one in South Africa. The relationship to our partners in Italy goes decades back, long before I assumed the pastorate of this church. Both Italian churches in Sicily are of particular interest because they are located in a part of that country which could be termed >Third World in the First World<.

The >Friends of the Waldensians< in Riesi work with a sense of socio-political commitment in darkest Sicily. They place a heavy emphasis on educational endeavours: teaching adults to read and write, lobbying for elementary education for children, conducting political church discussions, providing critical information for the population, opening consulting places for girls and women mostly for sexual issues, etc. They developed something of a prophetic nature: The Confession of Riesi, which renounces the culture of silence imposed by the Mafia.

Our partner in Palermo is a Waldensian church as well, with a diaconal station, the Centro Diakonia, connected to it. In the centre they opened a school for handicapped and non-handicapped

children. Other points of emphasis include Anti-Mafia-education, work with youth having been caught in criminal action, help for African immigrants, family counselling, work with girls and women, providing an apartment for former prisoners or those on probation from jail.

The partnership with the Reformed church in Lavender Hill was initiated because of my previous pastoral practicum there in 1989, as I have related already. Connected to that church and therefore involved in our partnership is the >New World Foundation<, which is an NGO doing social work in one of the poorest areas of South Africa. The pastor of the church, Jan de Waal, is the director of the foundation as well, which makes the practical realisation of the partnership only easier. The foundation is used by the Anglican church of that township and represented in its leadership, too.

Lavender Hill is a ghetto formed of coloured people who originally inhabited District Six in Cape Town and which the government relocated by force. At the time of my practicum the population consisted of 50-60.000 people. I remember back in 1989 there were around 20 churches in that township, today probably more. The Reformed and the Anglican churches have been able to work most closely together, while churches of some other denominations rather criticised the political engagement of these churches, proclaiming a >pie in the sky< message instead" (cf Scherzer 1995).

At this point Mrs. Dressler-Kromminga provided the author with

written information on the foundation, out of which further details will be selected (New World Foundation 1996:20; Dressler-Kromminga s.a.):

The New World Foundation started with a kindergarten, a soup-kitchen and diverse cooperative programmes in 1980. The motto of the organisation is to provide help for self-help, which is oriented at the "pedagogics of the oppressed" of the Brazilian Paulo Freire.

Now the kindergarten programme has 310 children enrolled, while 80 children are cared for in the creche. A variety of programmes for the church have been developed. They include the training of women for leadership roles, AIDS information, administration of pensions, and a recycling campaign. Legal counselling had its heyday during the Apartheid regime, but is still being offered, as is general life counselling. Social engagement within the community emphasises work with street gangs. Furthermore, the soup kitchen is still being conducted, a health committee installed, and a job information centre opened. The programmes for youth include a theater group, a dance group, a gospel choir and holiday camps. A club for senior citizens ensure that all age groups are being served.

The educational work of the foundation covers a broad spectrum of training courses. They have been offered or are currently in preparation in the following areas: Exam preparation and private lessons for pupils and students, reading and writing courses for adults, courses for office work, computer, book-keeping, the

development of a small business, marketing, nursing, theater work, education for peace, communication, self-experience, hairdressing, production of jewellery and candles.

Professional training for crafts and trades is offered in businesses and workshops in the following areas: clothing, community gardening, manufacturing toys, metal, wood, training as a merchant, and a restaurant, etc.

7. What does the two-way traffic between your church and your partner churches/partner NGO's look like?

Dressler-Kromminga: "For our Italian partners we take regular collections in church services and visit them at intervals and receive their return visits as well. Our emphasis here is mutual encouragement and benefit. Recently we have undertaken a tour of our youth group to Sicily. We received important impulses at both places. In Palermo we were quite impressed how positively the sizable number of African immigrants were treated by the native citizens. The Waldensian church even merged the weekly main service with the African church, although they continue to keep their distinct identities as different churches. The extreme receptivity towards the Africans could be related to the low living standards of the people in Sicily. Although the Africans take many of the lower paying jobs, which increases the unemployment problem of native citizens, the mentality seems to prevail that they don't have much to loose anyway. And partially it has to do with the long periods of occupation of Sicily. In church it is interesting to observe how both Africans and

Sicilians attribute many good things to the Holy Spirit - something which would not come easily to many people from the rationalistic North. These are just a few examples of what we were able to experience, enjoy and learn from our partners there.

Regarding our contacts with South Africa, I personally try to visit that country every two years. Next year a group from our church will travel down to Lavender Hill for the first time. From the perspective of what we have to share, we try to help financially through regular collections, and we try to help spiritually, theologically and personally. Besides that, the New World Foundation is receiving regular substantial financial assistance from diverse churches in Denmark and Sweden and a German development fund in Bonn.

Through the Christian Fellowship Trust we have hosted diverse groups from South Africa in our church. Two Anglican pastors have visited here, which was made possible through the Presbyterian Church in USA. They finance international trips for potential >peacemakers<. Diverse lay preachers of Reformed churches have visited here, the Director of the New World Foundation, Pastor Jan de Waal, has been able to visit our church repeatedly.

There has been quite a flow of visitors from South Africa through this church. But we came to a point where we felt that it was not enough to have this happen, to pass out information fliers and to collect money for financial injections to our partners once in a while. We started to realise that we needed something more systematic. So we started the programme >Ecumenical Learning<. For

this purpose we invited Mr. Llewellyn Jordaan, the social worker of the New World Foundation to Brunswick. The criterion for us to choose him was our conviction that he would be able to >do it well<, that he would be able to use the time to the fullest benefit of himself, of ourselves here in Brunswick and of his own people in Lavender Hill. We wanted to learn from him, and we wanted him to have a chance to learn here as well, particularly in the areas of his professional expertise: social work and education.

So Mr. Llewellyn Jordaan accepted our invitation to Germany. In the time between 7 August and 19 September 1995 he spent four weeks in Brunswick, one week in Hamburg and one week in various other places including Bavaria and Saxony. During the time in Brunswick we took him to every function of our church: to every service, to every meeting of the presbyterium, baptismal celebrations, confirmation lessons, youth meetings, choir practice, etc. We spent a lot of time eating, drinking and celebrating with him. Some people were only informed about his coming only through the church newsletter, but they called to invite him into their homes. Parents interviewed him regarding his experience about raising children. Diaconal workers learned from him about his insight into the use of financial gifts from his perspective of the New World Foundation. His expertise in the area of networking relationships and organisational structures of NGO's and state institutions became a valuable source of information to us.

We brought him to five public schools, jails, various diaconal

centres and social stations, large industrial companies, police stations, state attorney offices, other churches, etc. A big part of the discussions was filled with topics along the lines of work with criminal youth, socially handicapped children, street gangs and ghetto life in Germany. He was able to gain insight into the German approaches to problem solving. The German perspectives about some of the difficult issues of social work became important to him. And the German discussion partners were able to learn from the way similar issues are handled in South Africa.

His visit was a great gain for the church, and obviously for him as well. For the church it was necessary for our South African partnership >to receive a face< in church life. As a result real trust has developed. It is personally moving to have elderly people in church quote Mr. Jordaan every once in a while. It is as if they suddenly remember and say: >He has said this and that ...<. Mr. Jordaan has left deep impressions with people outside the church too. For example, since his visits in schools parents have repeatedly spoken to me on the street, telling me how much the awareness level of Third World problems has grown with their children, asking to watch such reports on TV, etc. Discussions have not stopped in church since his departure because he was quite critical, but in a constructive way.

For all participants his visit was very adventurous indeed. And we are now looking forward with a great sense of anticipation towards our own trip to Lavender Hill in 1997" (cf Dressler-Kromminga 1995).

8. *What influence does your partner churches have in their respective societies?*

Dressler-Kromminga: "It is easiest to respond to the role the Church fulfils in South African society. The Church there moved from primarily a prophetic function in the past to a function where the prophetic is mixed with a priestly function. >Truth and reconciliation< is becoming known as a concept or programme in which each local church there is called to participate in. Bishop Tutu is one of the leaders propogating it. It responds to the need to uncover what has been (truth) and to lead into a process of healing (reconciliation). One example where healing is needed caused by hurts of the past is in the area of inability with many people to mourn."

9. *What are elements of fertilisation from churches of countries other than those of your partner churches?*

Dressler-Kromminga: "I am not aware of any other national, cultural or ecclesiastical elements of fertilisation other than Italy and South Africa. A Reformed church from Holland and the Reformed church from Dresden have met here in Brunswick annually. But that was rather because of our geographical location in the approximate middle of both cities. This has not left any spiritual or theological input here."

10. *Can you relate to us to what extent other Reformed churches in Germany are involved with international partner churches or mission outreaches?*

Dressler-Kromminga: "I would estimate around 40 percent of all Reformed churches in Germany are involved with international church partnerships through visits, correspondence and/or collections, mostly to South Africa. The number is so high because of the South Africa emphasis of our Church."

4.1.4 Summary of the Information Presented on International Impulses from Sources other than the Foreign Partners

Since Rev. Sabine Dressler-Kromminga did not report of any international impulses from churches of countries other than their partners, she was not able to present this author with any material.

4.2. EVANGELISCHER KIRCHENKREIS WITZENHAUSEN

4.2.1 The Church Introduced

The "Evangelischer Kirchenkreis Witzenhausen" is a county parish circuit of 27 churches belonging to the "Evangelische Kirche von Kurhessen-Waldeck", a united regional Church (lutheran and reformed) in the state of Hessen. Rev. Walter Wagner is the chairman of the partnership committee formed in about 1988 for the purpose of church and NGO partnerships to the Third World. Wagner retired 1.5 years ago as Director of the "Orthopädische Klinik und Rehabilitationszentrum der Diakonie e.V." in Hessisch-Lichtenau, a clinic and rehabilitation centre with 700 employees and a capacity of 200 - 250 beds. This clinic was the starting point of a partnership of the church in Hessisch-Lichtenau with a

leprosy hospital and later with churches of the Presbyterian Church in Cameroon (cf Kasseler Sonntagsblatt 1982; Lepra-Hilfe Kamerun 1993; Wagner s.a.).

The second partnership was started by the "Missionswerk Frohe Botschaft" in Grossalmerode to Uganda. This mission grew out of a revival movement within the Church 90 - 100 years ago. This partnership shall be neglected here.

The third partnership was initiated by the President of the County Parish Synod of Witzenhausen, Joachim Tappe. This is being developed to become a partnership between the towns of Witzenhausen und Kayunga in Uganda, and has some consequences for the partnership work of the churches.

4.2.2 The International Partners

In the year 1953 the Basler Mission pioneered a leprosy hospital in the tropical forest of West Cameroon in the town of Manyemen. It is a medical institution of the Presbyterian Church of Cameroon. The Austrian leprosy specialist, Dr. Johanna Oberlerchner, has been in charge of that hospital for many years. Today leprosy can be healed. But the lack of information about the disease specifically, and about primary health care in general, remain. And the treatment of the consequences of leprosy like amputations and paralysis will continue to be a challenge for decades to come. Therefore the emphasis is put on the provision of orthopaedic services, and the name adjusted to "Leprosy hospital and rehabilitation centre Manyemen".

Out of the partnership between the hospitals/rehabilitation centres in Hessisch-Lichtenau and Manyemen grew the partnership between the Kirchenkreis Witzenhausen and Meme North, Presbyterian Church in Cameroon.

4.2.3 Interview with the Pastor

1. How do you define "mission" for your local church, how for your regional Church, the "Evangelische Kirche von Kurhessen-Waldeck"?

Wagner: "The foundation to build on is my understanding that we all are children of God. Our faiths are all >coined< differently. It is important to ask the people of other confessions and religions about their understanding, to bring their faith in relationship to our own religious socialisation, mirror our own positions in them and thereby open our own position. This will help our own survival and to focus on the process of peace. This train of thought reflects the foundational document of the Basler Mission as well. With our Church a new synodal process is necessary to come to terms with such a definition. For me it was quite a revelation to see through how many mirrors and conduits the Christian faith came to us through, as a mission import of the Greeks and later the Germanic tribes, and how differently the Christian faith finds expression in countries where it can inculturate more directly."

2. How would you comment on the key expression >interdependence<, particularly with regard to the local church in the international context of other churches?

Wagner: "The interdependence of churches has to be seen in the foreground of ecological realities, global politics and economics. For instance, a butterfly in the Himalayas does something which eventually effects us (Chaos-theory). Or my chimney contaminates the air somebody else will breathe, who never had anything to do with that.

The multinational companies influence our prices, our behavior, the perceptions they create with us through their advertisement network. We live in dependencies in which laws are hardly recognisable. This dynamic has us completely in its hand. We are used to the fact that our normal political discussions result in little >improvements< only. The leaders of multinational companies are the ones who appear to make the >real< decisions. Our politicians and governments, it seems to me, are rather like puppets in their hands. Exxon, Shell and Nestle perhaps have more influence on the destiny of people(s) than the United Nations. The question is about the role ethics plays. But if >reasonable people<, like philosophers, become the Chief Executive Officers of those companies, they will probably not be able to correct it but find themselves under the wheels of those very same laws at work.

If our politicians create laws for the safeguard of people or nature in Bonn, companies go to places in the world where these safeguards are not considered important. Instead of deciding things in the Bundestag in Bonn, they often should be decided in Brussels or New York instead.

If the opposition leader of Cameroon would be permitted to request

something, he would say: >Give us all Swiss bank accounts of our 'black whites', who have plundered our public budgets. Then you can keep your development money for yourselves.< It is interesting to note that a minister's wife was arrested at the border when she attempted to leave the country with a bag full of money at the time when the currency of Cameroon was planned to be deflated. But nobody speaks about this because to do business with those >black whites< in political power is a profitable thing.

It is difficult to speak of interdependencies of churches when reality is so foundationally influenced by the decisions of economic and business leaders."

3. How do you prophetically read the signs of the times globally? What is the awareness level of responsibility towards the Third World and Eastern Europe? How is such an awareness nourished and developed?

Wagner: "What I have just said in response to the previous question actually reflects my >prophetic reading of the signs of the times<. The social dimension is going down worldwide. What we need is people who talk with governments all over the world about a >social charter< so that the giants in the business world will not be able any longer to play out the labor force of different countries against each other. A socialist visionary like Willy Brandt could have done that quite well.

The pressure from South to North will be much bigger than from East to West. I expect to see an increasing number of people

migrating from Africa to Europe. An African who is able to speak English quite well is much better off than an Ukrainian who does not, for instance. In my experience, those people from Eastern Europe come here to visit, buy something, and then return to their home countries. But it would be astonishing to have the figures revealed of how many people drown every night in the Straits of Gibraltar alone because of gangs who badly organise the >transfer<. Sicily has similar problems. If I observe the spread of satellite TV in Cameroon alone, it is clear that people will increasingly adopt the motto of the people in the GDR: >If the Mark does not come to us, we will come to the Mark. If I cannot obtain and enjoy what I see in the TV advertisement in Cameroon, I will obtain and enjoy it in Hamburg.< This will cause the migration of peoples. And they will be very determined to find loopholes in the immigration laws.

The population in our town in general together with the majority of the formal membership of our church do not have any awareness of a responsibility towards the Third World or Eastern Europe. They are rather overfed by TV reports and have developed an aversion against it. But there is a small circle of highly motivated people in the churches of the Witzenhausen parishes. Their awareness level is nourished and fed by receiving visits from our African partner churches. It is important that nice people come and report about their lives until we grasp their message here. One programme we envision for the near future is a coffee partnership. With the help of a small non-profit organisation we can purchase the coffee directly from the farmers belonging to our partner churches in Cameroon. So when people here

buy the coffee, we can tell them: With this coffee you are supporting the lady you saw during her recent visit here."

4. *How would you respond to the idea of a "Marshall Plan for this earth" (cf Al Gore) in order to overcome poverty, hunger, ecological disasters? Is it utopian, necessary, or perhaps both?"*

Wagner: "Many Marshall Plans are necessary worldwide. I do see difficulties regarding the question of who finances them. With the original Marshall Plan in Germany, the American tax payer footed the bill. It certainly is not utopian. At present everything in the world seems to develop in the direction of a radical capitalism with a focus on >emerging markets<. Even China permits a type of capitalism. But >Manchester capitalism< can never be the answer for the world because social components are missing. Marshall Plans are necessary to ensure the social dimensions, to make sure that the humanitarian component does not fall short. The World Bank has already started to consider this dimension in the area of financial assistance of projects. For example, if a government wants to build a dam, questions will be asked as to how it affects the surrounding area, whether it would destroy villages. In the latter case the financial help will not be granted. It is a question of ethics. But if Marshall Plans want to install the social dimension worldwide, it has to be realised that the immediate profit would not be large. Therefore this concept would probably be difficult to sell because the tax payer would have to finance it. It is an ideal thing, but I do not see anybody willing to open the own vallet for it."

5. Can you relate something about your personal development regarding international mission involvement?

Wagner: "As young pastor I came into a village church in Hessen. I was quite disappointed because my predecessor had completely neglected the Third World. His only focus was to be a pastor to the farmers (>Landvolkpfarrer<). The weeks before Christmas I started to advertise for >Brot für die Welt<. The response of our church people was very negative. >Who knows what happens with our money<. I realised I had to put faces to the programme, I had to show real people so that the church members could identify with them and relate to them. I located a very small organisation, >Ausbildungshilfe für junge Christen in Asien und Afrika<, with the purpose of securing scholarships for people in those continents who otherwise would have no chance of an education. With DM 50.- pm we had the guarantee that we would bring somebody through school. So first we started with one person up to his High School graduation in Cameroon. And Cameroon has remained the country of my interest.

Later I was promoted to the board of this organisation. Within the first 25 years we were able to secure DM 70 - 90.000.- for scholarships. Meanwhile a budget has been agreed of DM 1 Million annually. In my early years we started the >Kumba-Freundekreis< (>Kumba circle of friends<), in which even the mayor of the town joined. When the fire-brigade had their annual fete, they collected money for our project. During that time I visited Cameroon twice. At that time I got to know the hospital we are still in contact with and which plays a role in our present church

partnerships.

Later I became the Director of a clinic and rehabilitation centre with 700 employees here in Hessisch-Lichtenau. When in a meeting of our county parishes a subject was raised as to whether to establish partnerships to the Third World, somebody pointed out that the clinic under my leadership has this partnership with the hospital in Cameroon already. And it was decided that the partnership programme should start with what we had going between the hospitals already. So my own early involvement in Cameroon was the point of cristallisation. After my retirement 1.5 years ago I became the chairman of the partnership committee."

6. Can you please describe the international partners of your church?

Wagner: "The partnership programme of our county parishes was initiated because of outward pressure from other church circuits of our regional Church, the Evangelische Kirche von Kurhessen-Waldeck. This started 10 - 15 years ago and resulted in approximately half of all church circuits having partners in the Third World. This topic was repeatedly discussed in our synod. We almost entered a partnership with a South African church because of the South Africa contacts of our neighbour church circuit Kaufungen. In 1988/89 our synod made the decision to establish church partnerships to Cameroon built on the previously established partnership between the clinic of which I was the director at that time and the leprosy hospital in Manyemen, Cameroon. This decision was first implemented in the years 1990

and 1991. The second relationship is led by the >Missionswerk Frohe Botschaft< in Grossalmerode with an emphasis on distribution of food to schools and medical supply in Uganda. Meanwhile we have received competition from the activities of the town Witzenhausen for a partnership with Kayunga in Uganda. Presently we have to work on bringing the church partnerships down from the level of the VIP's to the normal church level.

My personal engagement in Cameroon goes back to my time as a young pastor in Schauenburg-Elgershausen with an organisation specializing on collecting money for and administering scholarships for young people in Cameroon. Later, more than 20 years ago now, I became the director of the diaconal orthopaedic clinic here in Lichtenau. On a specific trip to Cameroon to participate in the 25 year jubilee celebrations of the Presbyterian Church of Cameroon I got to know the leprosy hospital in Manyemen, a clinic treating 160 patients in the own facilities and additional 95 tuberculosis patients. Our chief physician Prof. Blencke and other co-workers accompanied me. We found out that their biggest need was technical help in the orthopaedic area, the area in which the clinic under my directorship specialised. So I was able to establish a partnership between the clinics in Hessisch-Lichtenau and Manyemen. In 1983 Dr. Johanna Oberlerchner visited us in Hessisch-Lichtenau. Her speech sparked the start of the "Leprahilfe Kamerun" in the church of Hessisch-Lichtenau, with an account opened for donations. In November of 1985 another group travelled to Cameroon, a medical person, an electrician and two shoe makers, who helped in Manyemen for 10 days. One of the orthopaedic shoemakers of our clinic in Hessisch-Lichtenau, Mr.

Lang, went on a second visit one year later, and over the next 10 years, chose to spend all of his vacation time in the hospital in Monyemen. We even granted him extra weeks off for this purpose. Recently he was planning to go down there for a full year, when most unfortunately a sickness stopped him from pursuing this plan.

This partnership was adopted by the synod of our church parishes as a point of cristallisation for a partnership between our churches here with the church in Hessisch-Lichtenau as a start and the Presbyterian Church of Meme North."

7. What does the two-way traffic between your church and your partner churches/partner NGO's look like?

Wagner: "On 13 September 1991 the deans (superintendents) of the German and Cameroon parishes, Kwo and Crede (1991) signed an agreement for concrete steps for the partnership." Wagner provides the author with a copy with the content:

"Wir wollen als Gemeinden des einen Herrn einen geistlichen Austausch vornehmlich zwischen den Dekanen (bzw. zwischen dem Presbytery Secretary und dem Dekan) in der Weise anregen, daß wir uns gegenseitig über unsere Arbeit in den Kirchenkreisen informieren. Jeweils der letzte Sonntag im Oktober eines Jahres (ab 1992) soll in beiden Kirchenkreisen als Partnerschaftssonntag gefeiert werden. Gebetsanliegen beider Kreise sollen dabei ausgetauscht werden. Die Dekane, bzw. der Missionsausschuß und ein entsprechendes Gremium des Partnerkreises können Grußbotschaften an die Partnerkreise

richten.

Wir begrüßen einen persönlichen Austausch auf allen Ebenen. Brieffreundschaften zwischen jungen und alten Menschen sollen die Zusammengehörigkeit und das gegenseitige Verständnis fördern und evtl. Besuche anregen.

Um materielle Hilfe wollen wir verstärkt in den Gemeinden des Kirchenkreises Witzenhausen werben. Projekte, die finanziell gefördert werden sollen, sprechen die Verantwortlichen in unseren Vorständen und Synoden miteinander ab. Über den jeweiligen Stand unserer Entscheidungen informieren wir. Neu wurde als Wunsch formuliert: Fenster für das Büro des Presbytery Secretary. Dafür ist hier bereits gesammelt worden und der eingegangene Betrag wird überwiesen. Für die Büroausstattung des Presbytery Secretary suchen wir gebrauchte Schreibmaschinen, ein mechanisches Vervielfältigungsgerät und kleinere Artikel. Für die Frauenarbeit in Kamerun wollen Frauenkreise aus unseren Gemeinden Arbeitsmaterial beschaffen."

Materials provided by Rev. Wagner reported the details: In 1990 a delegation of three people made their first visit to Cameroon, followed by a delegation of four people from there in 1991 (cf Kwo 1991). Who should be the participants of the Cameroon group were jointly decided by the Germans. In 1994 a trip of a delegation to Meme North had to be cancelled for health reasons. Mr. W. Lang, the shoemaker, became a "living bridge" between Meme North and Witzenhausen. Different people from Cameroon visited Germany in

the following years.

We were able to finance a car for the Technical Workshop Manyemen. Financial help was provided for a church roof, for an educational course in England for the finance secretary of Meme North, and for a sewing machine project for the women's ministry. The expectation of receiving substantial financial help of up to 80 percent from the state of Hessen was not met. The state of Hessen has adopted Cameroon as a partner country, but public budgets are exhausted. So the help of the state is non-existent for us.

In terms of ecumenical learning following points became important:

- Responsibility for the one body of Christ (against forgetfulness)
- Normality and wholism of the faith
- Treatment of the subject of the role of the former colonial powers in Africa with questions of economic and social justice (North/South conflict).

Wagner: "It has been really difficult to establish partnership because the pastors of the Presbyterian Church of Cameroon are all exchanged every three to five years. But partnership is connected to individual persons. Furthermore, only few Germans here are good enough in the English language. So a lot of correspondence has to be translated by me. When our choir had a 95 year anniversary, I myself had to write to the choir director there. By the way, we were able to provide our friends in Cameroon with choir robes they so much desired. Then within 1.5 years the postage was doubled in Cameroon, and became unaffordable to many people there. Or people

did indeed write, but then they had to find out that their post office did not have any stamps available. Then many letters from there were just filled with requests for material help. This begging became unnerving for people here. Now we have decided that two people on our side shall be responsible for handling all correspondence in the future.

Then there are the political problems in Cameroon. When we first considered South Africa for a partnership, we did not want to deal with an area of political conflict. But now we have the same situation in Cameroon. And since the East/West conflict no longer exists, on a global scale, Africa does not seem to be interesting any more for the powers which could help to change anything for a better future. But I do not give up hope. I do believe in miracles. We did pray for the unification of Germany. But we gave up the belief that it would ever happen. But God answered our prayers anyway. I believe in a God who has possibilities where we don't see any."

8. What influence do your partner churches have in their respective societies?

Wagner: "Cameroon has two parts, the west is English speaking, the east French speaking. For the west I can say that the denomination to which our partner churches belong, the Presbyterian Church of Cameroon, is the strongest Church in the country. The new Minister President is a Presbyterian. But the leader of the opposition, John Fru Ndi, is as well. After the election deception, the Christians articulated this situation strongly under the motto

>Cry Justice<. They come out with a clear voice to such an extent that sometimes they are suspected that their Church is an organisation of the opposition. Then they have to argue that they accept everybody in church, even if they hold different political opinions. Yes, our partner churches are a force in the society of Cameroon."

9. *What are elements of cross-fertilisation from churches of other countries than those of your partner churches?*

Wagner: "I am sure that pastors of different churches in our county parishes are aware of elements from churches located in other countries than their partner churches, which have fertilised them. In our case we have the situation that the city of Witzenhausen is developing a partnership programme with Kayunga. In a way we experience this as competition as interested people are redirecting their interest from us to them.

As far as an awareness level regarding elements of fertilisation from countries of the West is concerned, I believe that somehow free churches (>Freikirchen<) find it easier to locate sources of inspiration and do something with it."

10. *Can you relate to us to what extent other churches of your regional Church are involved with international partner churches or mission outreaches?*

Wagner: "Around 50 percent of the parish circuits of our Churches are involved with international partner churches. Where a

partnership programme is installed on the county parish level, usually quite intensive and successful efforts are applied to bring it down into the individual local churches. Within the EKD our Church is among the leaders in terms of numbers of churches involved."

4.2.4 Summary of the Information Presented on International Impulses from Sources other than the Foreign Partners

Rev. Walter Wagner stated his conviction that impulses from sources other than the foreign partners existed with individual pastors within his circuit of parishes, but he was not aware of any he could specify. However, he pointed out that "free churches" (denominational churches other than the regional former state churches) usually had better opportunities and practices to secure other sources of inspiration particularly in the Western world. He gave the example of a nearby Baptist church and the input they received through an American evangelist.

4.2.5 The Uganda-Team Witzenhausen

Rev. Wagner referred to the "Uganda-Team Witzenhausen" as a partnership programme between the town of Witzenhausen and Kayunga in Uganda. This he perceives to compete with his Cameroon partnership for the limited number of people interested in Africa help within the geographic area of his church circuit. In practice, he sees the new Uganda team will divert the attention and interest of supporters away from his partnership with the hospital and churches in Cameroon.

Furthermore, this Uganda project is of additional interest for this study as Joachim Tappe, member of the Bundestag in Bonn as representative of Witzenhausen and chairman of one of the parliamentarian Africa groups there, happens to be the President of the County Parish Synod as well (cf Chapter 2:72pp).

Therefore a short description of the "UGANDA-TEAM Witzenhausen-Kayunga" shall follow (cf UGANDA-TEAM 1995; 1997):

Presently 14 young adults between 20 and 30 years form the UGANDA-TEAM, which is a working group within the youth education organisation (Jugendbildungswerk) Witzenhausen. This groups meets monthly, for the projects which need additional attention more often. The goals of the team are the support of intercultural exchange of experiences, support of political awareness development, practical cooperation and support for rural development. This is to be achieved by informing the citizens of Witzenhausen and Kayunga respectively about its twin town, people and culture. A further goal is to initiate diverse partnerships between people and institutions in Witzenhausen and Kayunga. Anybody can apply for membership in the team. The decision about membership is made by the whole group, membership requiring a monthly fee of DM 10.

Kayunga is a small town with a population of 20.000 people, and is 80 kilometers from Kampala. For the residents there, a job is not sufficient to make a living. The people can only survive through private farming in addition to any employment they may have. Hardly anybody owns a car. The water supply is of poor quality. Only very few houses have electricity. Schools and a hospital,

however, are available. Because of the lack of energy resource, wood is being used for cooking. This results in illegal felling of wood with the detrimental consequences of erosion.

In 1992 the five-year jubilee of the self-help project Mirembe of Kayunga was celebrated in Witzenhausen. The mayor at the time, Mr. Kimbowa, requested an intensification of the contacts between the two towns. As a first step, the idea of a youth exchange between the town was born. Meanwhile a formal town-partnership is in preparation (cf Runder Tisch "Städtepartnerschaft mit Kayunga entwickeln" 1996).

In July 1993 the UGANDA-TEAM visited Kayunga for three weeks under the leadership of Horst-Gehard Liese, a social educator employed by the town of Witzenhausen. During that time they helped young people there to build a youth centre. The Germans were deeply impressed by the warm reception and friendship of their hosts. Working together on the building project was not without tension, however. The Germans complained of lack of planning on the African side, who demonstrated little time consciousness and punctuality, leading to a loss of many days. As a result the youth centre was far from finished at the end of the week. This rubbing against each other led to more relaxation on the side of the Germans and more time-consciousness on the side of the Ugandans (cf video: UGANDA-TEAM 1993). This youth centre project received national attention in Uganda, with radio and TV reports and a visit of President Museveni and the German ambassador to Kayunga while the team was there (cf video and personal interview with Joachim Tappe 1996). This was followed by a visit of young people from Kayunga

to Witzenhausen for three weeks in September 1994.

In July 1994 three trucks with donations like sewing machines, typewriters, bicycles, school blackboards, medical supply and tools, etc. were taken from Witzenhausen to Kayunga. This was done in cooperation with an initiative in Uganda and was jointly supported by the town Witzenhausen, Joachim Tappe, the German ministry of defense and the society for technical cooperation ("Gesellschaft für technische Zusammenarbeit - GTZ") as well as by many individual citizens and institutions in the region around Witzenhausen.

The members of the UGANDA-TEAM have a high motivation level to develop partnerships which are defined by some equality of the partners. They are trying to learn from the Ugandans as much as possible in order to reflect their own life-style and culture differently. Their strong motivation, enthusiasm and passion seems to open the possibility for them to do something to improve the infra-structure of the people living in Kayunga.

4.3 THE "FREIKIRCHLICHES EVANGELISCHES GEMEINDEWERK IN DEUTSCHLAND" E.V. (FEGW) WITH SPECIAL FOCUS ON THE BONIFATIUS CHURCH IN HANOVER

4.3.1 The Church Introduced

The "Freikirchliches Evangelisches Gemeindegewerk in Deutschland e.V." (abbreviated: fegw) is the German member church (branch) of the "International Church of the Foursquare Gospel" headquartered in Los Angeles, California, which is one of the largest

international Pentecostal churches with over 20.000 churches in 70 countries. The German member church, however, developed the identity as an evangelical-charismatic church with strong appreciation of the ecumenical movement. This is possible through the individual freedom the national member churches enjoy. Although they are "Franchise taker" of the International Foursquare Church with a certain type of church government they had to accept and the statement of faith they had to agree upon, they govern themselves autonomously with full legal responsibility and freedom for own developments in identity and public image, style, liturgy, etc. Since most leaders as well as members have a formal background with one of the traditional churches or no Christian background at all, the evangelical-charismatic self-definition grew out of the discussions as most appropriate as a large proportion of members (as well as leaders) could not see themselves as Pentecostals at all. Statisticians and church historians formally classify the fegw either as Pentecostal denomination because of her membership with the International Foursquare Church, or as one of the "new church movements", which came into being in the 80's and 90's.

The fegw (although under a different temporary name at that time) was pioneered in March 1985 with one small home fellowship in Neustadt am Rübenberge (Hanover county) as nucleus. The leadership of the fegw engaged themselves in the planting of 18 new churches until October 1996, and, through a present momentum reached, developed the ambitious goal of 20 new churches until the year 2000. While two churches died and two left for other church affiliations, the active participation developed to over 1800

people at present.

This number of 1800 active participants in 14 congregations spread over 14 German states is equivalent to the formal membership of a Lutheran, Reformed or Catholic parish church in a town - with the exception that the service or mass attendance in the parish churches seldom appears to exceed 70 (observation of the author). Furthermore, all churches share in only one umbrella organisation ("eingetragener Verein") and function as branches. Therefore the whole church group can be treated as one church family in contrast to the other churches under review. Since it is the purpose of this study that *local* churches, congregations or groups are evaluated as to the way they respond to the issues presented here, a special focus will be put on the Bonifatius church in Hanover as a local manifestation of a national family of churches within the international frame.

The Bonifatius church was chosen because fegw HUMAN, the humanitarian branch of the organisation is directed from here by one of the pastors of Bonifatius, Rev. Gerd Schmidt (64), also treasurer of the national board of fegw. Also the first fegw missionary was sent out from here. Furthermore, Bonifatius is a rather small church with a total participation in church life of around 110 people in three services at different geographic locations. Here it can be demonstrated "what works" and "what does not work" for a small church, which in terms of size is representative of most of all churches in the country. Research carried out in 1993 found the average size of a Protestant congregation in Germany to be only 44 people (cf Green & Forster

1995:4) (4). As comparison it is interesting to note that the 1989 English Church Census found an average attendance of 128 including children there (ibid., 5). In USA the average church size has been around 75 for some time, while Patrick Johnston reports the average world-church has around 145 regular attenders. These statistics are skewed, however, if one considers that mega-churches as the Yoido Full Gospel Church in Seoul, Korea with 750.000 members with the vast majority attending services are counted as one single church. Therefore it can be said that the majority of the world's churches are smaller than 145 (ibid., 4). Therefore it is expected that many of the abilities, inabilities, visions and struggles of a vast number of churches even from other regions, particularly of the Western world, will be reflected in Bonifatius.

4.3.2 The International Partners

The Bonifatius church in Hanover and the humanitarian mission branch of fegw have worked with one Pentecostal, one Baptist and one evangelical-charismatic church in Cluj-Napoca (Klausenburg), Tirgu Mures (Neumarkt) and Brasov (Kronstadt) in Romania. The Hanover pastors were able to extend their ministries to other cities and churches of other denominations as well. In Cluj-Napoca and in Brasov social stations with an interdenominational basis of work were served, and an orphanage near Tirgu Mures. Physician practices and hospitals received medical supply in different cities through the contact with the partner churches and social stations.

In Hungary the partners of Bonifatius are two evangelical churches in and near Debrecen with a Sunday church attendance of around 300 each. Both churches are located in an area with an unemployment rate of at least 80 percent. Consequently, the whole area could be described by the word "poverty".

4.3.3. Interview with the Pastor

1. How do you define "mission" for your local church, how for your church denomination nationally?

Schmidt: "Mission is the whole spectrum of tasks God calls upon the Church to do. For the local church it includes the whole spectrum of her calling in society. The >normal< church life, gathering together for worship, teaching, fellowship, etc. is inward directed, while >mission< refers to the outward direction of the church. Therefore mission should be very broadly defined. It extends to all levels of people all over the world. For our own local church the limits are our own possibilities, or the boundaries God sets us. This might apply to the immediate area, it might have a focus somewhere else in the country or internationally. This is true for our national church movement as well: The limits are own abilities and possibilities as well as the boundaries God himself sets. So mission includes everything from evangelism, social work with a strong humanitarian aspect, healing, and even a prophetic political dimension. I like to propose that in all probability evangelism in the sense of the verbal proclamation of the gospel has only a smaller part within the whole. But this does not mean that the verbal proclamation of

the gospel plays a small role. What I try to say is that all dimensions of mission ought to have an evangelistic quality. The gospel is being proclaimed both in word and deed. This means that all aspects of the mission of the church ought to manifest values of the kingdom of God, and has therefore an advertisement character for the Lord.

The city of Hanover, where our church is located, has a population varying between 5-600.000 people. Over 50 percent of all apartments here are single apartments. So it can be said that one of the most crucial problems for the people here is loneliness. The technical term has become "cocoonisation" (5), not only here, but for the rest of the country as well. So an important area for us to engage in mission is the development of home fellowships as an outward directed network of church groups to provide acceptance, love, forgiveness, enjoyable fellowship for everybody. There are other practical ministries, which directly flow into our local mission work: crisis counselling, practical aid for diverse life situations like moving house, etc.

In a small introduction flyer to our church we describe what we attempt to do as a church with seven different verbs, all of them starting with an >a<: aufnehmen, aufrichten, aufbauen, ausrüsten, ausbilden, aussenden, anbeten (cf FEGW 1994).

>Aufnehmen< refers to the unconditional acceptance of people into our services and fellowship. >Aufrichten< describes the ministry of counselling and healing. >Aufbauen< is something every church service should do. >Ausrüsten< is the equipment for being and

becoming the person one ought to be or become as well as equipment for service. >Aussenden< is the sending out of the church for mission. This happens every service, when people leave to their own places, homes and works to be salt and light in the society. And it happens when individuals or teams are purposefully sent out for mission tours or even for long missionary assignments. Finally >anbeten<, last but not least, in fact probably the most important point about church: worship, what the church is there for, to glorify the Lord. To describe this >philosophy of ministry< with verbs instead of with nouns is done on purpose. These points lose their meaning if they are not being done all the time. So these seven points are not easy to remember at once. But they can be used as a performance measure, as a check list we purposefully look at to see if we are doing what we are called to do, and also to think about how well we are doing.

So the focus for the church is not so much what happens within her own four walls, but rather that people grow to become a force within society throughout the whole year. The equipment of people for their tasks in society, for the fulfilment of their mission, is a very important aspect we try to concentrate on.

Regarding our national church movement the mission concept as described above holds true as well. In our introductory brochure it does, however, point to a special focus of planting new churches and leadership development:

>Das fegw ist ein Verband christlicher Gemeinden in
Deutschland, die neue Gemeinden gründen und geistliche

Leiterschaft entwickeln.<

Wollin (1993:2) in her research paper on Bonifatius church for Azusa Pacific University described fegw as follows:

>The mission of the FEGw is to plant and develop churches in an atmosphere of love, acceptance, and forgiveness marked by liberty and dedication, resulting in a multiplying network of churches and a mutually supportive fellowship of pastors. The strategic plan is church multiplication through the development of pastors, attaining a movement of churches. The role of the denominational organization is to provide the catalyst for visionary impulses and the leadership in vision casting; to be the center of the communications network; and to provide for the development of pastors and leaders for the new churches.<

We agree with the position that the goal of mission is the kingdom of God, not the church. But where is the kingdom of God visibly manifested without a sufficient number of churches? In dechristianised or post-Christian Europe new church models are necessary not to replace the old ones, but to complement them (cf Wagner 1990:11-29).

Church models need to be multiplied, where spiritual life brings a refreshing to the overfed, tired and worn out citizens of our affluent nations of Western Europe. The results we hope for are well put in the words of Lukasse (1990:24),

>The teaching is like work done on a house which was originally declared unfit for habitation. After renovation, it is declared fit for habitation. This kind of church has something to say; in the same way, it will make itself heard in postChristian Europe today.<

As part of an international church movement we have been inspired by the perspectives of >DAWN< (Disciple a whole nation). The idea was developed by Jim Montgomery in the 70's stating that a living Christian cell needs to be brought into existence for every 400 to 1000 people of any population of the world in order to have a worldwide saturation with the gospel. If the gospel is not incarnated and made visible in flesh and blood for every group of people, we cannot say that any people has been really reached with the gospel. Montgomery came up with the number 7 million churches to go until the year 2000, accumulating to 10 million by then (Montgomery 1990:17,22). Our sister church in the Philippines participated successfully in the pilot project there. Since the German society is quite complex, we believe that we need only additional 20.000 churches here. Enough has been said and written on the postChristian era in Germany and Western Europe, so I believe I do not have to justify this goal here.

I would like to point out that the introductory brochure to our church brings more information on our definition of mission. It does give a fuller taste of our perception of mission and how we attempt to translate that into practical life, particularly in light of the fact that we have pioneered the German branch of this denomination just a few years ago (6).

2. How would you comment on the key expression "interdependence", particularly regarding the local church in the international context of other churches?

Schmidt: "The concept of interdependence is very important for us as local church. This is the reason for our strong commitment to our denomination. The concept of interdependence was one of the major reasons why we founded the fegw as denomination in Germany. We had the symbolic picture of marriage in mind: As churches we want to be committed to each other in the good days as much as in bad days. It is particularly the difficult times when the encouragement and help of other churches is needed. Also as churches in a fellowship we can do projects together, for which each individual church would be too small. We can combine our resources and focus them. And often the result is something like a snowball effect. It starts very small, with a few contributions, but together over time it grows quite large. As churches together - in interdependent relationships - we can practice spiritual parenthood. Even the title of the written history of our worldwide church network >The Vine and the Branches - A History of the International Church of the Foursquare Gospel< reveals something of the idea of interdependence (Van Cleave 1992). Actually the whole idea of >denomination< nowadays is very much built around the idea of interdependence and more and more receives a pragmatic nature as the speed of the globalisation process increases. Particularly in the larger confessional churches the common theological ground does not seem to be as important any more. In Germany it is clearly seen that theological plurality has found entrance in churches. So what holds those churches together? Is it

not more or less the idea of interdependent relationships in spite of theological differences? Theological unity is easier to be found in smaller denominations like us. But why we do things together as churches in the country in an international church context is more because of pragmatic reasons than any other reasons. But interdependence is also to be seen between churches of different denominational backgrounds, and between churches where such a relationship is not existing yet. Here churches in the East and in the South challenge us not only to help them, which would create dependent relationships, but for us to receive help from them as well. This would establish interdependence. The reason, however, why I focused my answer on our denominational background is the fact that denominations normally provide tools of evaluation or platforms of accountability by which >interdependence< in church partnerships can be measured. I assume that this will be the case in all types of old confessional churches and newer church denominations worldwide."

3. How do you prophetically read the signs of the times globally? What is the awareness level of responsibility towards the Third World and Eastern Europe? How is such an awareness nourished and developed?

Schmidt: "The greater part of the world has been pushed into poverty. There are no clear signs that this trend is being reversed. The Green Revolution in India unfortunately is not indicative for successful development on a global scale if we only look at the increasing misery in Africa. The worldwide trend of the multinational industries carry a part of the responsibility.

The word >globalisation< has become a favorite of the press. Sometimes it seems this word can mean anything and everything. In fact, it has become the key expression of the year 1996 in Germany. But globalisation means that a growing number of German companies transfer their production into the Far East, leading to greater unemployment and even poverty in Germany.

Regarding the Third World the dependence on the big powers has increased. The debt situation has become worse and worse over the last 30 - 40 years. The release of nations into independence by the colonial powers has become the hour of birth of poverty for many of them. This does not mean that this dismissal had been wrong. The mistake was the way it was handled. The new national leaderships often had been utterly unprepared for their task. They were not able to build up infrastructures. Often corruption set in. The lack of vision and the lack of proper strategy were the signs for a lack of prior leadership training. Today after many years speakers from many of those nations are prepared to admit that at least a part of the fault was to be found with some of their first leaders. The slogan >education first, liberation later< can be drastically misused (7). But for many nations liberation happened with insufficient prior preparation/education. The results are known.

Regarding the >signs of the times< I see, I would suggest a major responsibility for the local church in the West would be to respond to human need by humanitarian work. This might appear like little drops only, but little drops can always become the beginning of a big rain. One can only be of effective help if the

whole project is practically possible. Here the distance to the countries of the Third World is a major obstacle for us. As Bonifatius church in Hanover we have started an >Africa Focus Team< in 1994 with our head pastor at that time and a Nigerian gentleman in church. The goal was to work with partners in African countries with development projects. We did have the invitation of the wife of the Nigerian ambassador to Germany. But the changing political situation with the military coming to power there led to a cancellation of our plans. Also the financial start-up capital, particularly the money needed from the German government to finance the logistics seemed to be too difficult to obtain in terms of paper work and obstacles to overcome. Big international organisations like the Red Cross or >Brot für die Welt< seems to be much better equipped to do the needed work overseas and in the more distanced places. And they are enabled to do that partly by our financial contributions. Besides that we do invite people from Third World countries once in a while, either nationals or representatives of Western organisations working there. This helps to nourish a sense of responsibility with the church members. What Third World countries are concerned, there is not much more we can do. As local church we had to reconcile ourselves to this fact.

Therefore we started a humanitarian outreach towards Eastern Europe. Many peoples there have equivalent living conditions to peoples of Third World countries. Here we were able to start and maintain projects which we were actually able to finance and to do ourselves.

4. *How would you respond to the idea of a "Marshall Plan for this earth" (cf Al Gore) in order to overcome poverty, hunger, ecological disasters? Is it utopian, necessary, or perhaps both?*

Schmidt: "I would suggest that such plans are necessary in order to prevent whole peoples from dying out. But it will have to be a plurality of very diversified plans for the different regions of the earth. One single global plan would not be sufficient, except if it would serve to coordinate and help develop different regional plans and strategies. The Marshall Plan for Europe after World War II had been a regional plan, too. And such regional plans are existing already. The regional concept developed by Shimon Perez for the Near East is just one example. What some countries have been doing in South East Asia is another example. The situation in every region is very different and has to be researched individually. But prerequisite for development and implementation of regional plans is a strong desire of the peoples and the industries for that. But in many countries a problem seems to be that they do not seem to be able to make wise use of their money and resources."

5. *Can you relate something about your personal development regarding international mission involvement?*

Schmidt: "My mission involvement is primarily on the humanitarian side. As a very small child my mother used to take me to occasions when a church in our city of Hamburg fed the poorest of the poor. This deeply impressed me. The lady in charge of the programme was the Lutheran deaconess Bertha Kaiser, who over the years became

known over radio, and I believe TV, too. It was most interesting to observe the authority she possessed even in her dealings with criminals. One time a man who had escaped from prison came to her with a heavy weapon. She just took the gun away from him and returned him to the police.

When I was 19 or 20 years old Sister Bertha Kaiser saw me in the middle of Hamburg. When she recognised me, she grabbed me, placed one hand on top of my head and blessed me in the name of the Lord pronouncing that I shall be able to become effective in humanitarian ministry in the future. That happened around 1951. And it was only 1991, about 40 years later that this blessing started to be effective in my life. It was in that year that I was able to pioneer the humanitarian mission branch for our denomination in Germany. I have to add, when I travel in Eastern Europe, I regularly preach in churches of different denominations. This I started to do as a young man in my early twenties. Throughout my life I had been something like a tentmaking minister and I got ordained to the ministry not before 1990, at the time of early retirement from the automobile industry.

My wife devoted eight years of her life, from 1948 - 1956 fulltime and without financial recompense to participate in the building of Christian children homes in Eckernförde at the Baltic sea. These are similar to orphanages, only that they host psychological difficult children. As a team they started from scratch and over the years it developed to a mission work with over 100 people in professional employment. These early years of my wife's involvement in mercy ministries has prepared her to join with me

in the work to minister to needy people."

6. *Can you please describe the international partners of your church?*

Schmidt: "Our partners have been evangelical churches (Baptist, Brethren/Free Evangelical, Pentecostal) and social stations in Cluj-Napoca, Tirgu Mures and Brasov, Romania, and evangelical churches in Debrecen, Hungary."

7. *What does the two-way traffic between your church and your partner churches/partner NGO's look like?*

Schmidt: "As Bonifatius church in Hanover we pioneered the humanitarian mission branch for our German denomination under my chairmanship in 1991. The first phase of our outreach was targeted at churches and social stations in Cluj-Napoca, Tirgu Mures und Brasov in Romania, after our headpastor had been able to follow an initial invitation to preach in churches belonging to the Evangelical Alliance in these cities in October 1990. In fall of 1990 we were able to send an American lady as deaconess/missionary to Tirgu Mures, where she was invited to help in a Baptist church. In December 1990 and January 1991 an American/German-Romanian pastor's couple followed our invitation to Germany to share about the Romanian situation in different churches of fegw. In the beginning of 1991 as church in Hanover we started a joint project with the Red Cross in Neustadt am Rübenberge. As church we provided the logistics, while the Red Cross provided several trucks and co-workers going on these trips together with us. From

1991 to 1993 we were able to do six trips together with the Red Cross team, and one trip alone. Before and after each trip we were able to invite the general populations of Neustadt, Wunstorf and Garbsen to join our efforts with financial gifts and other contributions. We were privileged to receive considerable newspaper coverage. The results were extremely positive: Many private citizens identified themselves with their desire to invest money in the project, or help with other practical tools. The local business world and industries participated with significant gifts of clothing, shoes, food, medical supply, electrical machines, etc. The idea was to provide help for self-help. Particularly our sister churches took collections for our trips as well, and business people in the churches helped with practical gifts like new clothing. A pharmaceutical company in Neustadt provided us with large supplies of medicine. The Bahlens company in Hanover gave us a gift of cookies (second choice) with a tax reduction worth DM 60.000 to them. The mayor of Neustadt am Rübenberge sent letters of greetings with us to his colleagues in the Romanian cities we visited.

The reception we received in Romania was extremely warm as the physical aspects of suffering with the Romanian population is beyond description: It was not uncommon to see people with torn apart trousers on the streets. Romanian families often have many children. So it happens frequently that parents do not send their children to school because they don't have proper clothes or shoes. So it was not surprising that many times we were able to witness tears of thankfulness when we distributed the goods. Our primary distribution centres were two social stations

(interdenominational in Cluj-Napoca and connected to a church in Brasov), an orphanage near Tirgu Mures and in different cities physician practices and hospitals.

We were not the only organisation doing that. After the revolution in Romania at the end of 1989 the borders opened, and churches, humanitarian organisations, private people, political parties, etc. organised tours of this nature to help Europe's >house of poverty< (Armenhaus) Romania. In 1993 it became increasingly difficult to receive the permits from the Romanian authorities to bring supply goods into the country. It can be said that the borders closed for these purposes. So we did our last trip of this nature into Romania in May 1993.

Since the trips were made with Red Cross trucks and a mixed team, a part of the people from our church, the others from the Red Cross who have not necessarily been Christians, the possibility to spend time with people in the churches was rather limited, although we were able to visit the same people again and again. The emphasis of these trips was simply different. And only on one occasion I was able to preach in a Baptist church in Tirgu Mures. But pastors as well as individual Christians from our churches were able to do extra tours to these churches spending much more time for fellowship. The pastors were always invited to preach in all partner churches and other churches, too. The number of calls for ministry could not even responded to because of limited time.

On a few occasions we were able to receive individual visitors or small groups of a maximum of five people from our partner

churches. It is much easier for people from Western Europe or America to enter Romania to help there than vice versa. The first problem consists in Romanians obtaining visas for Germany. It is possible, but it is extremely carefully screened and a real obstacle to overcome. The reason is to be seen in the large number of Romanians who have entered our country seeking >political asylum< in Germany before the law had been changed to make this much more difficult. In all regularity people from there had not experienced political or religious persecution after 1989, and were rather escaping their country for economic reasons. If Romanians do obtain visas, then it is difficult to get past the border. For them often it means an average of 24 to 36 hours of waiting for pass control. Another difficulty comes through their currency which makes travelling in the West too expensive for most people. Only in exceptional circumstances has financing been possible from Western sources.

In 1994 we assumed our relationships with churches in and around Debrecen, Hungary. We focused our interest on churches located in an area with an unemployment rate of 80 percent, probably more. So the need for material help is there and greatly appreciated, and it matches what we have to offer. The Hungarian government makes it nearly impossible to gain entrance into that country together with an organisation like the Red Cross, and even private individuals are not permitted to bring material aid. The only reason for which they did grant us access into their country is because we come from a church organisation. The amount of help we can bring is considerably smaller, normally only one or two car loads full. But this time only people from our churches go with us

on these trips. This provides time for fellowship with the Christians in the churches, and usually we are invited to preach and teach the Word of God.

We and the Hungarians are both equivalent partners. Everybody on both sides has the same dignity. Practically though, the initiative has to come from us, largely for financial reasons. Meanwhile we hosted a team from the church in Debrecen, the pastor with a youth choir, and organised for them a tour through different churches. This showed a main area where we can bless each other: an exchange of music ministries. Most of the people in that team were shocked about the many poor people here and that Germany obviously is not a paradise. Since they came from a church of 300 people, they were disappointed about the relatively small attendance here. Psychologically it was not easy to guide the group through the tour. So in the future we plan smaller exchanges of ministries, basically on the level of pastors."

8. What is the strength of your partner churches in their respective societies?

Schmidt: "This question is easy to answer regarding our partner churches in Romania. The individual partner churches are quite strong. The pastor in Cluj-Napoca is responsible for 14 congregations of which the largest has 800 in Sunday morning attendance. But this does not say much about their influence in society. All of our partner churches belong to the Evangelical Alliance of Romania which has up to 1.2 million members and adherents, and that of a total population of around 21 million.

The Salvation Army, Baptist, Brethren and Pentecostal churches belong to this fellowship. If the Lutheran, Reformed and Catholic churches as well as the large Romanian Orthodox church are added, then it will be seen that the potential influence of Christians is sizable in that country. And it is dramatically increasing. At the time of the revolution, there were 700 Pentecostal churches reported, now at the end of 1996 there are 2005 churches of that confession.

The problem is that during the Communist regime Christians became defensive and have developed a mentality to be apolitical. I believe it will take many years before this mentality is broken. After so many decades of corrupt politics it is time for Christians to exercise a healthy influence in the area of ethics. Just from the numerical perspective it would be easy for them to vote their own people into parliament. While now there is a new prayer group in parliament already, it will take years for Christians to develop their potential influence to a transforming influence in society.

Our Hungarian partner churches have each up to 300 people in attendance. While in one church I have personally witnessed the mayor of the town of a population of around 4000 and other secular leaders to attend, it is difficult to describe any significant influence in society. In the towns I visited the churches obviously enjoyed recognition in society. But in Hungary as a whole I would suggest the potential influence is less than in Romania."

9. *What are elements of cross-fertilisation from churches of other countries than those of your partner churches?*

Schmidt: "With our history of relationships with partner churches in other countries, it was quite common to have guest speakers visiting with us. From individual messages in Sunday services to whole week seminars or weekend intensives they have shared the specifics of their church life within their respective cultural backgrounds. We also were able to incorporate a lot of songs from other countries. But it is very difficult to say how much the input from international guests has really shaped church life as such, or if the dynamism of the own culture has not been so strong so that certain developments would have happened anyway within the thought patterns and emotional boundaries of our own German culture. People who have ministered in our church came from all continents and a diversity of cultural and church backgrounds. Also we were able to host a Ghanaian church in our facilities for a couple of years. So it can be said that the fellowship with >foreign< Christians, the messages, teachings, testimonies and songs had been a real enrichment for our church life. It is a good idea to speak of >fertilisation<, which has happened.

Through literature from other countries a lot of foreign cultural ideas have been introduced to the spiritual thought patterns of the people in our churches. Particularly interesting was the visit of a group from one of our Hungarian partner churches. They had been quite disappointed about the rather small number of people in our services. They argued that we should conduct evangelistic meetings on the streets (>Freimission<) and such. What they suggested was what we as evangelical Christians had done in the

50's and 60's. They did not bring any cultural understanding to our situation. Neither did they ask how we presented the gospel to our communities, but just suggested what worked in their situation. The same type of irritation we have often found with visiting pastors and groups from America. The behavior was the same: suggestions of what worked successfully in their own cultural and local situation were offered as recipes for us.

In our denomination all the pastors have read books from Church Growth authors. Especially many ideas from America are not workable because of the German mentality. But many ideas have increased the effectiveness. The liberating influence of German Church Growth authors has helped our church to put the emphasis on qualitative growth, not so much on quantitative growth, knowing that quality will take care of quantity. Of very positive influence has been the ideas on alternative leadership development like >Theological Education by Extension<, which was developed in Third World countries, and which has really influenced our theological training programmes."

10. Can you relate to us to what extent other churches of your denomination are involved with international partner churches or mission outreaches?

Schmidt: "A church in Trostberg, Bavaria is nourishing regular relationships with churches in the Czech Republic and one of our churches in Frankfurt with a church in Bulgaria. One church in Frankfurt is an Iranian church. Logically they have intensive contacts into Iran and Central Asia. Most churches are involved

with our humanitarian mission outreach to some degree."

4.3.4 Further Elements of International Cross-Fertilisation

In the interview Pastor Gerd Schmidt pointed to a great awareness regarding a diversity of elements which have fertilised the work of the church in Hanover as well as the German movement. One area he mentioned is theological education and leadership training.

As a young and small movement fegw had the need to train pastors and theological co-workers for the new churches which came into being. Within the first five years a variety of theological training institutes were represented within the leadership and membership: Evangelical (Lutheran) faculties of German universities, Theologisches Seminar Beröa, Erzhausen, Bibelschule Wolfenbüttel, Christ For The Nations Institute, Dallas, Texas, Faith City Bible Institute, Amarillo, Texas, Bible College Bethesda, Wenatchee, Washington, Life Bible College, San Dimas, California, Fuller Theological Seminary, Pasadena, California, Oral Roberts University, Tulsa, Oklahoma, Bibelschule Seeheim, Bibelschule Brake, Evangelistenschule Johanneum, Wuppertal, Bethesda Bible College, Santa Cruz, California, ICI College, Brussels, Liberty University, Lynchburg, Virginia, University of South Africa, Pretoria (interviews and personal observations of this author).

The number of foreign training institutions is particularly noticable. This has brought an additional international orientation to the movement. But the need for one's own

theological training programme became apparent because of the danger to loose some of the best people to other church organisations once they had been sent off to theological college or university. Also, it was felt that a young and small church movement can hardly afford to take some of the most promising leaders out from congregational life to the detriment of those young churches. Furthermore, the size of the organisation was not sufficient as to allow the start of a traditional college. So while the challenge increased to find an alternative training system, the inspiration came from developments in the Third World, particularly from the "Theological Education by Extension" concept (TEE). Conring (personal interview 1995) pointed out to the author that "capacity building" has become one of the key areas regarding the development of leaders in the Third World. But he suggested that it would be worthwhile for the Western church and educational institutions to learn from the training methods in the Third World, and to research there what could be adapted here, as mentioned in Chapter 2 (p. 95).

The fact that new church denominations are searching for new ways of theological education has become a common feature of Protestantism to such an extent that new Protestant movements normally not only increase the number of schools for their own training purposes, but benefit "education" in general (cf Brown 1982:41-49).

"The most important of the many reasons why Evangelical Christianity was so supportive of higher education are as follows:

1. to prepare students for the ministry.
2. To teach particular sectarian doctrines and to provide missionary outreach.
3. To prepare future civic leaders by training their >mental faculties<.
4. To provide teaching and training for moral living.
5. To perpetuate and instill >culture<.
6. To provide geographically and financially accessible education, especially to minorities and underprivileged individuals.
7. To combat the evils of ignorance and to reform society by reforming individuals through a blend of religion and general education" (ibid., 46-47).

The freedom of a newly formed organisational structure allowed fegw to follow this trend. It invited creativity to come up with a programme which would both meet the needs of the local churches as well as match internationally accepted standards of higher education. The result was the "Institut für theologische Studien", with a student body which never has exceeded ten students. The programme consists of a curriculum with 30 courses with a minimum of 1000 pages of reading with the flexibility to conduct seminars or workshops for the individual courses anywhere in the country. Each course should have the demands as equivalent to a BTh course in Great Britain or South Africa. An exam and/or a written paper of 20 - 50 pages completes each individual course. As such it has more similarity with a correspondence school, but the principles were clearly taken from the TEE concept. The desire was to combine the strengths of the schooling model with the strengths of the

developmental model. Important features of the schooling model are the transmission of knowledge from teacher to student leading to an ongoing accumulation of information (cf Clinton 1984:12). This process needs time and no shortcuts should be allowed. The developmental model takes a holistic approach, utilizing a tension between the domains of the affective, the cognitive and skills. The development of knowing, doing and being together can be summed up in the word "growth", rather than in the acquisition of knowledge only (ibid., 14). This becomes possible because the individual ITS student remain in a co-pastoral or voluntary staff role in church throughout the whole programme. The students are already leaders at level of small groups or above. Therefore motivation is high. And since they do not leave their homes and communities, cognitive input stimulates experiential learning. Both the church pastors and the ITS mentors have possibilities to provide the student with feedback and to have input on the "being" dimension of his personality (cf Clinton 1988:77-124).

TEE normally is the outgrowth, extension as the name says, of an established school. ITS is presently working on formal links with one European college. The difference to a classical correspondence school lies in the importance of a regular mentor/student contact.

"Since actual contact time between student and teacher is less than that of a centralized setting, and because the student has interacted with efficient self-study materials, time spent together is not spent in presenting the cognitive input but is spent in providing the dynamic interaction needed to correlate the cognitive learning with experiential

and affective learning. Thus, teachers must operate andragogically as facilitators rather than pedagogically as lecturers" (Clinton 1984:165).

Within fegw leaders are conscious that this training method has its origins in the Third World as well as in the old Jewish teaching/learning tradition, but also about the role American educators and missiologists have played in making this method known and prominent (cf Wagner 1976b:399 pp, Wagner 1986:83-93).

There also is an awareness with all fegw pastors about the impulses they receive from church growth authors from other countries, or about the principles of leadership and servanthood learned from Mother Teresa of Calcutta (Vardey 1995:19-216), but it would go beyond the scope of this study to analyze the different streams of international cross-fertilisation.

Chapter 5: CONCLUSIONS

5.1 OBSERVATIONS FROM THE CASE STUDIES

The type of questions presented to the pastors is indicative of the normative, deductive approach of this study. It revealed the bias and the desire of the author to establish a scenario of "what ought to be". However, in contrast to the original expectations as stated in Chapter 1 (p. 9), "the phenomenon under study was permitted to manifest itself" in a more inductive way than originally hoped for. The findings presented a picture of reality, more a picture of "what is" than of "what ought to be". The interview technique used with the direct quotation of the pastors helps to go beyond the arguments presented and to capture something of the passion and the motivation on the emotional level, which would be rather difficult with the descriptive method.

Now the individual responses of the pastors to the questions will be discussed. Regarding the definition of mission, the concept of acceptance of individuals and people "as they are" was mentioned as important by all three pastors. Dressler-Kromminga detailed the local attempts of her church to translate their understanding of mission into life. Referring to their dialogue with Jews, she grounded this aspect of their mission in Scripture. Schmidt spelled out his understanding of mission coming closest to the classical definitions of missiology, referring to the total task the church has been sent by God to fulfil, including evangelisation, diaconal service, healing and liberation. In fact,

Schmidt was the only pastor who pointed to evangelisation as an important dimension of mission without joining the priority debate. For Wagner inter-religious dialogue and the attempt to understand other religious positions seems to be the most prominent part of mission. The "receiving" side as enrichment for the own religious socialisation seems to have priority in his thinking over "giving" in terms of teaching. Dressler-Kromminga and Schmidt described the "cutting edge" of their churches' mission locally. Dressler-Kromminga focused on poverty and unemployment, Schmidt on psychological dimensions of loneliness and "cocoonisation". Schmidt was the only one to spell out a clearly articulated "philosophy of ministry" or mission statement (cf Logan 1991:73-93). The potential to use this ("annehmen, aufrichten, aufbauen ...") ministry philosophy as a measuring stick for accountability purposes for the mission of his church becomes clear (cf Cook 1990:25-36). But the hope of demonstrating the principle of accountability by comparison of practical mission outreach with a theoretical ministry philosophy could not be fulfilled in the framework of this study. It seems to necessitate an empirical approach using survey tools to reach precise data (cf Smith 1976:16-54).

Commenting on "interdependence", all three pastors revealed systemic thinking to a high degree which can be related to the growing dominance of the postmodern paradigm (cf Kraft 1989:19pp). Dressler-Kromminga referred to "partnership" as practical outworking of interdependence ("When we don't work together, the globe will have no future"), and confirmed the expectation of the author that a clear perception of interdependencies leads to the

attempt to translate it into practical partnerships. Schmidt described the membership in a denomination as practical attempt to create and live interdependent relationships, and expanded this to transdenominational and international partnerships (cf Montgomery/McGavran 1980:35pp). Wagner's systemic thinking focuses on the dependencies of churches and the marginalised of the world on the political powers and economic realities and seems to question if under these conditions true interdependent relationships between churches are really possible. The idea presented in Chapter 1 that the present postmodern paradigm provides the lenses through which to see the interrelated nature of things suggested a foundational rethinking of the interdependent relationships between churches. Admittedly these almost seemed to be too theoretical to the author, almost out of touch with real life. Very surprisingly and to the contrary, the answers of the pastors seem to indicate that they were quite familiar with the concept of interdependence. The postmodern paradigm with the prevailing pattern of systemic thinking must have done its work. This fact could be used in future for communication purposes to sensitise local churches regarding the interdependent dimensions of relations with other churches. The systemic paradigm does indeed provide an orientation to think holistically.

Regarding the question on the pastors' prophetic reading of the signs of the times, they were not asked for their definition of the prophet or the prophetic gift. The possibility was left open for the individual pastors to depart from a personal definition of the prophet as symbol of morality and social conscience, or as

social analyst, alternatively as spokesperson for the oppressed, as voice to the community, as preacher, or prophecy as God's gift of communication to the Church strictly in an ecclesiastical context, or any combination of the above (cf Fourie 1990:10-15). The point important for this study was much more to hear their interpretation of the *kairos*, and what they would dare to link with the word "prophetic".

Now their reading of the signs of the times basically matched the identification of the wounds of the world with an emphasis on the Third World and Eastern Europe as located in the review of literature. All three seemed to be motivated by a strong sense of responsibility, which became the engines for the international partnerships and involvement in humanitarian aid of their churches. Dressler-Kromminga points to the need for all Christians to either fill the prophetic office, according to personal gifting, or to participate in the prophetic process of uncovering human misery and structural unrighteousness (cf Tutu 1994:96-101, Chikane 1994:111-123). Schmidt suggested that the present economic globalisation leads to a further increase in poverty. The attempts of his church to do something with African partners failed because of the distances involved and financial and logistical problems. Wagner predicted the pressure from South to North in terms of people migration movements to increase and be greater than from East to West (cf Kosary 1995:17-23). Furthermore, he complained of a real aversion to Third World Problems by the general populace and highlighted the small number of highly motivated people. In all three churches the awareness level is successfully nourished by the invitation of guests from the countries concerned. All

three pastors seemed to be aware that prophetic mission is a birthright of the church as a servant community, and that a turning to God implies a conversion to the neighbour as well. Their sense of prophetic obligation seems to make their mission prophetic, contributing to the "cutting edge" of their churches' mission. Since this value judgment cannot be made from a quantitative analysis, the emotional element of the pastors' passion as captured by their responses has to be taken into account as much as the arguments they have stated. The question if the poor are the only interlocutors for the churches played as such no role in the pastors' thinking. But for all practical purposes the "needy" of the world function as interlocutors for all three pastors interviewed.

The suggestion for a "Marshall Plan" for the earth was evaluated quite differently. Dressler-Kromminga sees the need and importance for the Church to voice maximal demands. A Marshall Plan sounds like a good idea, but seems unrealistic. Both Wagner and Schmidt see the importance of many different regional Marshall Plans. Wagner suggests the need for such plans to ensure the social dimensions worldwide, but sees nobody who could possibly finance them. The taxpayer provides no realistic option as was the case after World War II. Schmidt considers different regional Marshall Plans possible. Shimon Perez' concept for a peaceful and economically flourishing Near East is a model, particularly as it has potential to be realised (1). Schmidt suggests the need for regional research to precede any such individual plan. No two plans will probably look alike. And it depends very much on the willingness of the peoples of the region to realise such a plan.

The mission involvement of the churches was not oriented to grand plans, neither were the pastors searching to fit into such a larger plan. Although in some cases the choice of the international partners had been born out of the personal desire of the pastors, they did not do simply "what was right in their own eyes" but made sure they their activities fitted into the overarching structures their respective church denominations were offering.

The response of the pastors can be separated along the lines of "impossible", or "unlikely", or "possible", "actually happening" and "very much needed". This range of responses has since been confirmed in conversations of this author with intellectuals and opinion leaders in society. During a conference on the development of Central and Eastern Europe in the Parliament of Berlin this author was able to discuss this question with Arnold Vaatz (personal interview 1996), the Minister for Ecology and State Development of the State of Saxony. He considers a "Marshall Plan for the earth" impossible because of the unlikelihood of China and India participating in the future. The discussion did not develop into the area of possible regional Marshall Plans.

On the other hand it is interesting to note those who seem to look for likeminded people in order to lobby for regional Marshall Plans. The Archbishop of York, The Most Rev. and Rt. Hon. David Hope (personal interview 1997) suggested the idea that a regional Marshall Plan for Eastern Europe is very much needed right now, without his knowing that this question is being addressed in this study. According to Hope, a roundtable for such a purpose or new

organisations will not develop and facilitate such a plan. What is necessary is that politicians, economic and other leaders in society be influenced by visionaries who introduce such a concept to them.

Schmidt pointed to the need of peoples to really want, to desperately desire a plan to be implemented in order to change their economic destiny as a condition for something like a Marshall Plan to work. This is reinforced by Karl Schock, who, with his brother Friedrich Schock, is an owner of the factory "Schock-Werke" with 3000 employees and director of the German section of Opportunity International, a job-creating international working foundation (over 100.000 jobs created in 1995 and 1996 alone, cf Opportunity International 1996:18). In a personal interview (1997) he states that a "Marshall Plan" for Eastern Europe "is happening" all the time already. In fact, much more money has been invested in the countries of the former Soviet Union than in Germany after World War II. But it is not matched with a radical desire of the people to attempt a radical turnaround of their situation. Prof. Hanssmann (personal interview 1997) joins him in stating that the critical issue, or narrow pass, for the Germans at the time when their country was totally devastated was the lack of money. But they did have the desire to change this situation in building up the country as fast as possible. The narrow pass, the problem in Eastern Europe (and many countries of the Third World) is more the mentality of the people than a lack of money. Presented with the fact that South Korea's economy was on the same level as that of Ghana in the 60's, having improved 10 to 12 times up to now (cf Kennedy 1996:251), Hanssmann

points to the ascetic mentality of the people as their secret for this success. Friedrich Schock after visiting businesses and production companies in Russia came to the conclusion that they seemed to have entered a phase comparable to early capitalism. The managers often have bought most of the stock which were intended to be the share capital for employees, thus robbing the latter of the ownership participation in the companies. What this does to the mindset and attitudes of the labor force does not have to be spelled out. Fritz-Georg Warnke (personal interview 1997), economic advisor in Bonn and Brussels, sees the challenge to train the "intentional elite" in those countries (not just a "functional elite") for a "Marshall Plan for Eastern Europe" to become implementable (2).

Regarding the involvement of the pastors in international mission outreach, it is interesting to note how much it has grown out of individual personal socialisation. This was directly responsible for the development of each of them to become a leader in igniting a flame for engagement in international church partnership and a sense of responsibility for the Third World and Eastern Europe.

The personal life-story, the history of the local or the national movement, other outward circumstances like the existing partnerships between hospitals, as well as practical considerations regarding the realisation potential of a programme led to the choice of the international partners. If the Sicilian partners of the Reformed church of Brunswick and the East European outreach of the Bonifatius church in Hanover are considered, it becomes clear that the "Third World aspect" (3) was not forced

into the picture.

The actual two-way traffic is happening on the foundational understanding of the "equality of partners" as a psychological presupposition. The pastors related both positive experiences as much as difficulties, which are noteworthy. While Dressler-Kromminga did not relate any problems with the partnerships of her church, both Schmidt and Wagner related cultural differences which led to tensions. Schmidt reported the political aspects of Romanians complicating visits to Germany and their currency problems as well as the disappointments experienced by the Hungarians which have visited churches in Germany. Wagner listed the frequent change of pastors of their partner churches, the language gap, nonavailability of stamps for postage in African villages as much as the unnerving begging for money. This is seldom reported in partnership literature, and certainly not a part of partnership theory. But each of these four experiences seem to have the dangerous potential of killing any church partnership.

Nevertheless, it is not the weaknesses which Bauerochse (1996:400-402) spells out that seem to characterise the international relationships between the churches, but rather the strengths and arguments in favor of such partnerships (cf section 3.1.8 of this study). Regarding the aspect of financial help involved in church partnerships, this author reaches very different conclusions from Bauerochse (ibid., 439):

"Wo direkte Kontakte zwischen Gemeinden aufgebaut werden,

müssen sie unbedingt freigehalten werden von jeglicher Finanz- und Projekthilfe. Begrenzungen auf kleine Summen, wie sie vielfach vereinbart werden, reichen nicht aus. Auch Hilfen in geringem Umfang führen zu Verzerrungen und Ungerechtigkeiten und verstärken die Gefahr von Abhängigkeiten. Direkte Gemeindekontakte sollten einzig dem Zweck der Gestaltung von durch die Partnerschaft angeregten Lernprozessen in den Gemeinden dienen."

All churches in our case studies reported financial or material help to their partner churches. While the dangers Bauerochse points out will always be there, there seems to be a gap in his thinking between theory and practical application. Ecumenical learning is not the only or primary reason causing church partnerships to be initiated. Often inadequate living conditions, human suffering and structural unrighteousness request project oriented help from affluent Northern partner churches. If this is not offered, it is assumed it will hardly be understood by the people concerned. Ecumenical learning ought to be facilitated whenever possible, and if developmental help is given, it ought to be encouraged and looked for. But according to Western mentality, partnerships are frequently and as much initiated out of a response to human need as nowadays out of the desire to learn ecumenically, as Bauerochse reports. So if financial and material help is to be excluded as a possibility, both sides, the Northern and Southern partners shall be expected to regret it. But sensitivity has to be applied, in order that there will not be just lip service paid to interdependence and mutuality, as Saayman would say.

Also it has to be understood that this study has taken a very different route from Bauerochse's thesis. While he researched German/African partnerships of the church circuits and local church level focussing on ecumenical learning, this study dealt with the question of the local church in her international orientation. The prophetic reading of the pastors could have led to partnerships within the First World as can be observed elsewhere, or could have led to responses to the picture the Third World and Eastern Europe present other than partnership.

While an ideal vision of sharing is constantly being shattered (Raiser, Chapter 3:127), partnerships indeed seem to be a witness in a global society torn apart by fragmentations and seem to practically contribute to the unity of the Christians according to the High Priestly prayer of Jesus (John 17) (cf Schreiber 1994a:107-146, Schreiber 1994b:7-36).

The question regarding the strength of the partner churches in their respective societies developed out of a discussion of this author with Prof. Ference Glatz (personal interview 1996), the President of the Academy of Sciences in Budapest and former Minister of Culture of Hungary. He expressed his regret that the churches in Eastern Europe play such an insignificant role. According to him, they could contribute much in processes of reconciliation in ethnic conflicts, etc., but too often they have lost touch with reality.

While Schmidt partly confirmed this fact for the churches in Romania and Hungary, Dressler-Kromminga and Wagner described a

different reality for Italy (Sicily), South Africa and Cameroon. In these countries churches do have a priestly and prophetic function. Religion and particularly Christian churches play a significant role in the reconstruction of societies (cf Assabi 1991:76-82, Naude 1991:83-97). That Northern/Western churches have the capacity to provide moral support for this, the past decades of struggles of churches in South Africa clearly illustrate. That this goes much beyond the dimension of the experience of ecumenical learning seems to be self-explanatory.

The other aspect regarding the strength of churches in a society is the role they could play as partner NGO for purposes of developmental project partnerships. Here the shift of emphasis in German development politics from government-to-government-aid to government-to-NGO-aid does not work out in practice as had been hoped for. The state of Hessen to which Hessisch-Lichtenau belongs is the German partner state to Cameroon. The churches applied to the state for financial assistance, but the finances are unavailable for such purposes. While there are indeed significant financial transactions from government to big development organisations (some under EKD or Roman Catholic administration), the process for the local church to obtain money seems to be too difficult. So unfortunately this idea has to be dismissed as unrealistic at this point. But perhaps ways can be established in the future which would make this much easier for local churches to work their way through bureaucratic systems and redtape, to obtain the financial aid needed for a more successful operation.

The responses regarding an awareness on elements of fertilisation

from churches other than the partner churches revealed that this was exclusively developed by Schmidt and the free church denomination his church belongs to. This seems to be a growing response within the international orientation of churches. Free churches seem to have the fertilisation process more developed than others at this point, as Wagner suggests. An accounting of the things already learned and received by insights and models, even by the medium of foreign literature, suggests increasing a sense of gratitude and strengthening an attitude of mutuality.

The number of churches reported to be involved in international church partnerships with Third World or Eastern European countries is encouraging: up to 50 percent. Perhaps it should be expected of a relatively healthy church to respond to the needs in the world by the attempt to establish a church partnership. Only if the church functions as a hospital with the people being basically occupied with their own hurts, being hardly able to pray the Lord's prayer, would such an expectation be too high. But such a church would fall far short of the level of the New Testament church anyway.

5.2 WHAT ABOUT THE AIMS AND HYPOTHESIS OF THIS STUDY? SUGGESTIONS FOR FURTHER RESEARCH

As the local church is rediscovered at this time of paradigm change, this study has taken a fresh look at the international orientation of the local church. The daily increasing pace of globalisation is calling for an analysis of the dimension of interdependence between local churches in the context of the

global village (cf Lynch & Kordis 1996:223). The concept of postmodern systemic thinking seems to have the potential to sensitise local churches, particularly their organic intellectuals, regarding the interdependent nature of relationships with other churches (aim 1). All pastors interviewed demonstrated a clear understanding of the concept of interdependence. But more than that, their thinking appeared to be systemic. This reveals that they must have been affected by the process of postmodernisation. Here the attempt to "look over the fence of theological literature" in Chapter 2 seems to be justified. It is in the nature of systemic thinking to radically go beyond the boundaries of the own field or discipline, in fact often to question them, and bring ideas, concepts or realities into systemic relationship with each other. It should not surprise if research in the following years will manifest this approach even to a much higher degree.

In the literature some of the big wounds of the world were identified. This was matched by the perception of the pastors. Each of the pastors use the local church as platform for the development of responsibility (aim 2). They are deeply concerned about three fourths of the world population who are fighting for naked survival. The desire for their mission to be prophetic is obvious. The limited local service the churches render in spite of the absence of any grand plans is matched by pronouncements of maximal demands.

The people in the churches studied welcomed

- the help of the pastors to help interpret the dimension of

interdependencies within the global village,

- their sensitivity towards and reflection upon controlling manipulative influences of reigning world paradigms,
- their help in communicating a value system which enables them to contradict and counteract systems of the world, thus making mission prophetic,
- and bridging the gap between theory and practical application by sharpening a responsibility profile.

The perception of interdependence combined with the desire to act out a vision of healing seems to feed the motivation with the pastors to translate it into practical church partnerships (aim 3). They succeeded with this to such an extent that they were able to motivate many other people in their communities beyond their own churches.

Only one of the partnerships reported was focused on ecumenical learning, but even that not exclusively. The idea of financial or material aid was always a part of the picture. Individual church members welcomed the orientation offered by their pastors in each of the churches to do something with their own sense of responsibility and engage themselves in mission through the partnership programme of their churches (Wagner 1983:178-190). Many of them are motivated to help their partner churches to build new "islands of hope" in otherwise hopeless contexts (cf Waffenschmidt 1994:11).

They need in turn to work on the reciprocity of the relationship, which usually appears to be a bigger problem for the people in the

more affluent nations, and to learn to receive the full spectrum of gifts of their partners abroad. In summary it can be said that the churches studied against the background of the vision created confirm the hypothesis "that the local church in the North is the basic unit which is requested and required to develop interdependent international relationships, become a working platform of responsibility, and a reliable ecumenical partner to other churches, with the understanding that this leads individual Christians to become better equipped as >world citizens< and >world Christians<" (4). Quite unexpectedly it became obvious that the driving force for the church partnerships was to be found in the life-story and the deep emotional engagement of their pastors. Although the pastors did successfully place their programmes within the frame of the activities of their church movements, the source of motivation and the plan for action seemed to lie in themselves more than in any mission board. Again, with the pastors interviewed it has to be rated positive. However, a type of postmodern individualism is observable already. If pastors do not have the noble loyalty to their Churches, this trend, if radicalised, can cause detrimental results in countries. Many Western Protestant mission agencies and churches rushing into Russia and other countries of the former Eastern Bloc simply "doing what is good in their own eyes" to the detriment of the situation there is a point in case (cf Saayman 1996a:249-260). Ecumenical coordination (in a broad sense, not just WCC related) seems to be necessary for the energies of missionaries to be fruitfully channelled. Here the growing force of "free" churches has to be considered, which do not have the information on the helpful role some Western mission boards (i.e. Missionswerk

Südwestdeutschland) could play, which have developed their consulting capacities beyond their own denomination. Furthermore, many of those churches seem to regrettably be unwilling to listen to those mission boards. But, in the words of Peter Penner (ibid., 249) since "it depends on how they come" for the new mission outreaches to be constructive or destructive, and in order to redeem the situation, regional Marshall plans could be helpful for the mission energy of the free churches to find the best outlet. This of course would only be possible if those regional plans take the role of churches and mission agencies with their spiritual agenda into account. The advantage those regional plans would have is the fact that they would not have any traditional connection with certain Churches, and would therefore lend themselves much better from the psychological side for those free churches/mission agencies to accept.

The findings of this qualitative study suggest themes for further research projects. One would be a qualitative study on individual regional ("Marshall") plans to work out how local churches relate to other organisations, where working relationships can be improved, and what type of communication needs to happen to pastors and churches in order for "the prophetic call to be heard" and for equipment for practical application. The questions need to be analyzed if helpful concepts of big organisations, which may be ineffective alone, can be brought into bigger coordinated strategies. Those seem not to be visible to local churches, leading to a "hit or miss" type of church involvement.

A quantitative analysis of churches using written "philosophies of

ministry" for accountability purposes might inspire a focus on the efficiency of church partnerships in the future. Those written concepts modelled after the business world are more easily found in "free churches" in Germany and are quite common in America (cf Towns, Vaughan, Seifert 1987:27-82). At least an analysis of their usefulness might turn out to make a significant contribution towards a major step ahead.

Another area for further research is the role of churches Becken refers to as "translating between communities" (cf also Saayman 1996b:9-10). Historical examples abound where churches have contributed to further fragmenting and tearing apart societies, contributing to conflicts and wars instead of preventing them (cf Saayman 1996b:9). But there are excellent examples as well where churches have successfully filled the role of peacemakers, and filling a prophetic and priestly function. This research should consider different regions of the world with different prevailing world views and conflict potentials complementing those studies available on the role of the Church in South Africa. This might turn out to become a critical contribution particularly if the "global war paradigm" is shifting from business and stockmarket to a war of the cultures.

Finally the hope is expressed that this study helps individual Christians to be encouraged in their motivation towards mission and find an orientation towards meaningful participation within the *missio Dei* in the global village.

FOOTNOTES

Chapter 1

(1) Joyner describes these present times as an "Economical Epoch". While in past epochs military considerations ruled the affairs of and between nations, now "economy" is the real power base of the world. Information becomes the weapon in the economic wars of our times. Joyner (1994:30): "Computer sind heute mächtiger als Bomben und Gewehrkugeln. Wirtschaftsspionage wird stärker betont als Militärsplionage. (Interessanterweise betrachteten die Sowjets in Wirklichkeit die I.R.S. >die amerikanische Steuerbehörde, Anm. d. Ü.< als wahre Gegenstück zum K.G.B.).

(1994:31): Nie zuvor in der Weltgeschichte gab es eine so umwälzende Machtverschiebung in solch einer kurzen Zeitspanne. Da die Veränderungen in jeder der Machtbasen die Hauptantriebskraft im Weltgeschehen darstellen, hat sich die Geschwindigkeit weltweiter Veränderungen auch sehr stark beschleunigt. Führungskräfte in dieser Zeit müssen in der Lage sein, sich viel schneller Wissen anzueignen und es in die Tat umzusetzen als das früher der Fall war. Um in der heutigen Welt ein Mann oder eine Frau in leitender Position zu sein, benötigt man mehr als nur das Wissen um das Woher oder sogar um unseren heutigen Standpunkt - heute brauchen Leiter mit weltweitem Einflußbereich prophetische Einsichten in das Wohin, verbunden mit der Weisheit und dem Willen, auf zukünftige Wahrscheinlichkeiten hin so zu handeln, als wären sie historische Fakten. ...

In diesem Ökonomischen Zeitalter ist die Fähigkeit, Informationen schnell zu finden und richtig einzusetzen, eine grundlegende Ausrüstung für jeden, der dabei ist, eine Führungspersönlichkeit zu werden. Information kann heute mächtiger sein als Armeen, und sie ist heutzutage die wertvollste Ware der Welt, wenn man sie anhand des prozentualen Anteils von Menschen, Zeit und anderen Ressourcen mißt, den man in sie investiert."

(2) Here it will become clear that the previous work of this author "Church Growth as Part of a Wholistic Missiology?" (Schmidt 1994) fits very well into the thinking patterns of the emerging systemic paradigm.

Chapter 2

(1) The German discussion on the most relevant dimensions of this thesis' topic is highlighted by a review of 13 years of the periodical "Zeitschrift für Mission" (1984-1996) and added as appendix. For this, a chronological order seems to be preferable to a separation into the different sections of the following Chapters 2 and 3. A review of 13 years of Missionalia for the same time period was undertaken as well, but in contrast the most relevant articles were reflected or quoted in different sections of this work.

The emphasis of the articles of the "Zeitschrift für Mission" is clearly on the regional and national Church level and the role the

mission boards play. They generally deal more with *ecumenical mission structures* which have been in existence since 1910. The present problem as perceived by an increasing number of pastors, however, is exactly with these *structures*. These structures seemingly cannot function outside a donor/recipient, strong/weak, rich/poor structure which characterise North/South relationships. This study, in shifting the focus to *local* structures and people, is therefore an attempt to look for new ways to channel the relationship. This is done with the assumption that, in the future, pastors and churches will increasingly act on the direct contact points within their own congregation and comply with their own desires rather than necessarily following the suggestions of denominational agencies. As regrettable as this might be, this observable trend needs to be considered in ways that have not yet been done.

Furthermore, articles, research papers and doctoral theses regularly narrow down topics to development, development politics, church development services, international partnerships, ecumenical learning, interdependence and postmodernism, etc. Often recommendations for the action of churches are made resulting from the single one area of research. In this study, however, it is argued that pastors and churches do not base their decisions and programmes on the considerations of one single area, but they think about all these areas together. This is exactly the area that this study has attempted to investigate and has found confirmed in the case studies, and, among other points, differentiates this work from other research projects.

Section 1

(1) It is very interesting to note that a WCC conference (Uppsala) treated the subject of interdependence with many of its implications, and connected it directly with the dimension of responsibility as early as 1968. There it was stated:

"Wir leben in einer neuen Welt voll erregender Möglichkeiten. Zum erstenmal in der Geschichte bekommen wir die Einheit der Menschheit als eine Realität in den Blick. Zum erstenmal wissen wir, daß alle Menschen an der richtigen Nutzung der Güter teilhaben könnten. Die neuen technologischen Möglichkeiten lassen Träume Wirklichkeit werden. Da wir heute die Lage der Menschen in der ganzen Welt kennen und auch über die Mittel verfügen, gibt es keine Entschuldigung mehr. Es ist *eine* Welt, und die ungeheuren Ungleichheiten zwischen den Menschen verschiedener Nationen und verschiedener Kontinente sind so unentschuldigbar wie die großen Unterschiede innerhalb von Nationen. Die überwiegende Mehrzahl der Menschen, und damit auch die Christen, sind sich ihrer Verantwortung für die notleidenden Mitglieder ihrer eigenen nationalen Gesellschaft bewußt. Doch nur wenige haben erkannt, daß wir heute in einer Welt leben, in der die notleidenden Menschen überall in der Welt unsere Nachbarn sind, für die wir verantwortlich sind. ... Christen sollten an vorderster Front im Kampf gegen ein provinzielles, enges Gefühl der Solidarität stehen und sich dafür einsetzen, ein Bewußtsein für die Beteiligung an einer weltweiten verantwortlichen Gesellschaft mit Gerechtigkeit für alle zu schaffen" (in EKD 1973:17).

(2) It is interesting to note that not all religious perspectives are systemic in nature. The Persian and Greek origins of theological dualism are good examples. But it would go beyond the scope of this study to be repeated here in detail. On the other hand, biblical concepts seem to be systemic enough as to allow for a non-dualistic approach (cf Fensham 1990:35).

Section 2

(3) Prof. Kritzinger defines mission in the following way: "Mission is ... the attempt to embody God's liberating presence (incarnation) in every human situation. It never takes place in a vacuum, but is always concerned with specific people in specific situations, and searches to discover the meaning of the Good News in each context" (in Saayman 1995:188).

The description of the dimensions of macro need of humankind is an attempt to point to the dilemmas of specific people in specific situations in order to convince churches to search for the meaning of the Good News in the respective contexts and for God's liberating presence to be embodied there.

(4) "Schwarzafrika hat in jüngster Zeit eine erstaunliche Weichenstellung für eine neue Zukunft vollzogen. Vielerorten sind die Umbrüche ähnlich spektakulär und epochenhaft wie in Europa zu den Zeiten der Französischen Revolution. Doch ebenso wie der Reformprozeß im ehemaligen Ostblock ist auch Schwarzafrikas Perestroika auf vielfache Weise bedroht, in einigen Ländern ist sie bereits völlig außer Tritt geraten. Die Stabilisierung des angeschlagenen Demokratisierungsprozesses liegt auch im Eigeninteresse Europas. Denn wenn die Reformen nicht zum Erfolg kommen, wird Ruanda nur die Spitze des Eisberges gewesen sein; dann könnte sich letztendlich eine gigantische Völkerwanderung nach Europa ergeben" (Michler 1995:5).

(5) This observation stems from the author's personal pastoral experience.

(6) The EKD position paper on development describes the unity of proclamation and diaconal service as follows: "Die Christenheit ist beauftragt, das Kommen der Gottesherrschaft in der Welt zu verkündigen, zu helfen und zu heilen. Ihre Sendung gründet in dem Glauben, der die Welt als Gottes Schöpfung bezeugt, in der Liebe, die in dem entrechteten und armen Nächsten ihrem Herrn begegnet, und in der Hoffnung, die in der Gewißheit der kommenden neuen Schöpfung handelt.

Darum bilden die Verkündigung, die zum Glauben führt, und der Dienst, in dem die Liebe tätig wird, eine Einheit" (EKD 1973:9). "Missionarisches Zeugnis und Entwicklungsdienst, Verkündigung des Heils und verantwortliche Mitwirkung am gesellschaftlichen Geschehen gehören zusammen. Beide dürfen nicht gegeneinander ausgespielt oder in ihrer Rangfolge und Dringlichkeit verschieden bewertet werden.

Dabei wird man zu bedenken haben, daß für weite Kreise in der ökumenischen Christenheit die Mitwirkung am Aufbau einer menschenwürdigen Gesellschaft als eine den heutigen Problemen angemessene Form des christlichen Zeugnisses verstanden wird.

Andere bestreiten das entschieden. Sie sehen darin eine Verwechslung von Wohl und ewigem Heil und befürchten, daß das Evangelium dadurch in soziale Praxis aufgelöst und verfälscht wird. ... Das Heilsgeschehen in Christus hebt diese verhängnisvolle Polarisierung auf. Zeugnis und Dienst bilden ihrem biblischen Ursprung nach in Zielsetzung und im Blick auf das, was den Menschen und der Menschheit als Ganzes nützt, eine Einheit. Die biblische Auskunft, daß der Mensch >nicht vom Brot allein lebt<, findet ihre Widerspiegelung in der Tatsache, daß sich umfassende Entwicklungshilfe nicht auf die Vermittlung materieller Lebensgüter und quantitative Steigerung des Volkseinkommens beschränken kann. Zur Qualität des Lebens gehört mehr als die innerweltliche Existenzverbesserung. Die Ratlosigkeit in der Sinnfrage des Lebens und die Zukunftsfrage der Welt weisen auf die Dringlichkeit des Zeugnisses vom Heil heute. Es wäre eine verhängnisvolle Entwicklung, wenn das missionarische Zeugnis des in Jesus Christus angebotenen Heils verschwiegen würde. Es wäre jedoch eine Verkürzung der Weltverantwortung der Christen, die Mitverantwortung der Kirche für die Entwicklung der Welt und für alles, was darin eingeschlossen liegt, zu leugnen oder abzuschwächen. Mag der Begriff >Entwicklung< in sich selber zweideutig und unklar sein, mag er das verhängnisvolle Mißverständnis einschließen, als mögliche Leistung und guter Wille der Menschen aus sich selbst heraus ständigen Fortschritt zur Verwirklichung des endgültigen Friedensreiches, mag auch die Begründung und Zielsetzung der Entwicklungshilfe von anderen anders verstanden und anders betrieben werden: die Christenheit ist gehalten, Wortzeugnis und Tatzeugnis des kommenden Gottesreiches in der Ganzheit eines Lebens der Nachfolge Jesu Christi zusammenzubringen" (EKD 1973:56-57).

(7) "Wir (Christen) sollten das Recht der Armen und Unterdrückten durchsetzen und wirtschaftliche Gerechtigkeit unter den Völkern und innerhalb eines jeden Staates aufrichten helfen ... Wir Christen, die wir oft in Unfrieden miteinander gelebt haben, sehen, wie die Völker Wege zur Koexistenz suchen, um Kriege von unvorstellbarem Ausmaß zu vermeiden. Das fordert von uns eine schöpferische >Pro-Existenz<, in der wir das Wohl des anderen vor Augen haben" (in EKD 1973:18).

(8) "Die christliche Kirche bekennt die Welt als von Gott geliebte Welt. In Jesus Christus hat er seine Liebe allen Menschen offenbart gemacht. Jesus hat sich auf die Seite der Schuldigen, der Armen, Hungernden und Verfolgten gestellt. Durch seine Vergebung und seine Hilfe hat er den Menschen die Gnade des neuen Anfangs geschenkt und bezeugt, welchen Wert und welche Würde sie vor Gott besitzen. Aus Liebe zu den Menschen hat sich Jesus Christus über alle Feindschaft und Ablehnung, über Vorurteile und Konventionen hinweggesetzt und in seinem Tun Freiheit und Selbstpreisgabe im Dienst am Nächsten gelebt. So ist er von den Angefochtenen und Ausgestoßenen als Befreier erfahren worden. Christen sind aufgerufen, in ihrem Tun in der Welt dieses Handeln ihres Herrn zu bezeugen. Sie werden sich daher besonders auch für jene Menschengruppen einsetzen, die aus politischen, rassischen oder

sonstigen Gründen ihrer eigenen Zukunft behindert oder gar davon ausgeschlossen sind" (EKD 1973:52).

(9) EKD (1973:28): "Der Kirchliche Entwicklungsdienst in der Evangelischen Kirche in Deutschland begann als spontane Aktion. Im eigenen Wohlstand wurden uns durch die Massenmedien Not und Elend der Menschen in Afrika, Asien und Lateinamerika vor Augen geführt. In dieser Situation erinnerten sich viele Christen in Deutschland der eigenen bitteren Not der Nachkriegsjahre und der Hilfe, die sie damals selbst erhalten hatten. Motive der ersten Aktionen von Brot für die Welt wie auch auf seiten der katholischen Kirche die Aktion Misereor waren daher Dankbarkeit und Hilfsbereitschaft für den leidenden >fernen Nächsten<. Dementsprechend stand anfangs die Katastrophenhilfe im Vordergrund. Bald jedoch wurde der Entwicklungsdienst an dem Grundsatz orientiert, >Hilfe zur Selbsthilfe< zu leisten. Projekte in den Bereichen von Gesundheit, Bildung und Landwirtschaft sollten so angelegt werden, daß sie den Selbsthilfewillen der Menschen fördern."

(10) Saayman (1995:192): "... these commonalities are generally clustered around the political economy, and include socio-historical phenomena such as colonialism, political subjection, religious and cultural pluralism, etc."

(11) It was surprising that the liberal German "Süddeutsche Zeitung" revealed itself for such a paternalistic attitude at the end of 1992: "Trotz der schlimmen Erfahrungen, die der Kontinent mit dem Kolonialismus gemacht hat, ist eine neuerliche Bevormundung seine letzte Hoffnung. In Afrika sind nicht nur Hunger und Elend allgegenwärtig, verheerender ist, daß es moralisch verwüstet ist. ... Der Kontinent muß in die Gehschule der Demokratie. ... Jede Gehschule ist anfangs ein Gefängnis" (in Michler 1995:11).

(12) The author travelled in the Philippines in January 1996. He was able to see the deepest poverty in slums with the living quarters of the "high society" in Metro Manila nearby. The windows of one of the shops showing a Mercedes, a boat and a helicopter displayed the big letters "toys for the big boys". This exemplified the contrast between rich and poor in the same geographic neighbourhood in a very colourful way and inspired it as a slogan for this argument regarding misuse of development funds.

(13) Serious charges along these lines are brought forth by Third World opinion leaders, sometimes even dramatically, so by the writer Patrick Ilboudo of Burkina Faso: "Viele unserer Staatspräsidenten waren und sind Gauner, Delinquenten und Kriminelle. Worin ihr Verbrechen besteht? Nun, das ist ihr Vergehen gegen die Demokratie. Unsere Regierenden haben die Meinungsfreiheit aufgehoben, haben die Andersdenkenden eliminiert, haben alle ins Gefängnis gesteckt, die sich ihnen nicht unterwarfen: Unsere Machthaber haben sich gegen die afrikanischen Völker versündigt" (in Michler 1995:22).
The Democracy charter of Arusha, Tanzania, can also be mentioned.

In this document 500 African spokespersons declared that the populations have the right and the duty to exercise pressure on the governments at all levels of society (cf Michler 1995:19).

(14) The study of the EKD (1973:23-24) refers to the exploitative politics of multinational companies as well as the fact that the power of many of them exceeds the power of individual countries. Furthermore, the present world economic systems guarantee the continuation of the dependencies which have started with colonial politics.

(15) As the Transformation Model of development is globally applicable, this study focuses primarily on the North/South dimensions of relationships necessitating the consideration of international development politics, as this is a reality any development worker or student encounters as described in the text. Therefore, the individual Christian and church is believed to need a minimal understanding of development, its theological basis as well as development politics. Van Schalwyk (1996:41) underlines this point well from a South African basis:

"The lack of knowledge and of a sound basis regarding development may render the church vulnerable to manipulation by other societal and ideological forces concerned with development. The absence of a sound developmental basis may also inhibit the church's creative response to the immensely complex problems of our society. In my practical experience, I have found that church members and leaders want to be practically involved in development projects, but do not have a sound developmental or theological basis for their involvement, which often creates problems."

(16) The concept of "capacity building" relates to the concept of the gospel as empowering dynamic which moves much beyond simply providing a voice for the voiceless (cf Saayman 1995:196).

(17) Van Schalkwyk (1996:61) deals with the concept of "Capacity building" without referring to this term under her heading "The church's public profile":

"The church should direct a critical challenge regarding responsible stewardship, integrity and incorruptibility to other sectors in the broader development and political spectrum. It should be an active and independent role-player and opinion-maker within the development spectrum. It should be sufficiently equipped, informed and confident of its own support base (in spiritual terms as well as in terms of an active membership) to do so. In order to play this critical and informed role, the church should give much more attention to the training of theological student and other members in development and community development."

Chapter 3

(1) Bosch's thoughts on denominationalism are noteworthy in the context of the moratorium debate: "And then there is exported Western denominationalism which, in effect, guarantees continued

dependence on the West. Every denomination in almost every African country has its own seminary, printing press and ecclesiastical headquarters, while various pastors from competing churches work in the same village, each with a small, hardly viable congregation. So these little churches can, in fact, only operate as long as they remain dependent on overseas help. But would they not, perhaps, if left alone, be forced to unite their efforts and rationalize them?" (Bosch 1978:290).

(2) Sundermeier has coined the expression "Konvivenz" (in German). "Konvivenz bedeutet, Kirche der Armen zu werden; nicht als Nachahmung lateinamerikanischer Modelle, sondern als kontextuell bezogene Übertragung. Konvivenz ist die Gemeinschaft derer, die sich *gegenseitig helfen, die wechselseitig voneinander lernen und die das Leben und die Gemeinschaft miteinander feiern, >im Horizont und aus der Perspektive der Armen und Randsiedler<*" (Bauerochse 1996:407).

(3) In projects there is often a lack of analysis of the context, which leads to premature conclusions: Here is a situation of poverty, which needs help. The projects initiated often do not meet reality in an appropriate way (cf Bauerochse 1996:422).

(4) A letter written by Professor Niels-Peter Moritzen in response to Dr. Nawagila of Makumira, Tanzania illustrates how practical steps can be taken through clear communication for partnerships to grow:

" Erlangen, September 2, 1996

What does Erlangen expect from Makumira?

This question has been asked with urgency by Dr. Nawagila, Principal of Makumira Lutheran Theological College, when he was attending the meeting of Gemeindebeauftragte für Mission (deputies for Mission) in Erlangen.

A plain answer is not easy. What do we need from Makumira? That is the wrong question; the answer would be: nothing. What do we get from Makumira?

We like (and need) coffee, and we like bananas and other products of tropical countries; and usually we regularly get them, and at the consumers' end the price is manageable. Many of us are aware of the fact that the price for the producers is not fair, but it is not very much we can do to change that.

Those of us who have visited Tanzania or even Makumira itself - we like the country and its great nature and the hospitality of the Christian community. Many Christians here like the vision of a growing Christian community in East Africa very much, especially as the Christian community here does not show signs of growth.

We hope that the Christian presence in East Africa can contribute to improve the difficult living conditions, and we even hope, that Christians may work for peace in spite of rampant violence.

We hope to have friends in Makumira. There is a thing called partnership. That is something official, and time and again people tell us what partnership should be. We assume, that it is similar to friendship. This can be understood more easily.

Now: What does the group of Christians in Erlangen, who want to make the partnership a reality, expect from Makumira?

My answer is plain: We expect letters. And later - let us hope during the next twelve months - a few visitors, who have no other business than to be with us here.

Sometimes we get letters, and we are happy to get them. In most cases they are very official and also very cordial. But there are still so many things we do not know: How many students? What about rain and drought? Which type of highlights? We would like letters as from friends, with no official purpose, just in order to tell something, to ask, to report, to share - as between friends.

We are still miles away from a point of deep confidence. You will not discuss with us e.g. the problems of student discipline, and we are not going to discuss with you the right person to replace Dr. Seitz as Dekan of Erlangen. There is a big natural distance. But we could do more in terms of mutual exchange of news and information and concerns.

We need more letters, and we will have to answer. We - that is on our side the limited group of those, who have visited Makumira, and we guess: On your side it will be mainly the permanent people, staff and families. More letters, and a little later also visitors.

That is my opinion.

I remain yours in Christ

(Prof. Dr. Niels-Peter Moritzen)

Chapter 4

(1) The Group Areas Act was introduced by the South African Apartheid regime in the year 1952. The purpose was to segregate the different races geographically.

(2) Sabine Dressler-Kromminga's answer seems to imply that the concept of "conversion" as response to an evangelistic proclamation of the gospel is entirely absent from the mission of her church. Although this point has not been discussed in depth

with her, and realising that her church belongs to the "Bund evangelisch-reformierter Kirchen", a sister Church to the "Evangelisch-reformierte Kirche von Bayern und Nordwestdeutschland", it needs to be acknowledged what the synod of the latter Church has to say to this topic:

"1. Zur missionarischen Existenz gehört der Auftrag, die einzelnen Menschen zur Bekehrung zu rufen.

>Die Verkündigung des Evangeliums beinhaltet die Einladung, in einer persönlichen Entscheidung die rettende Herrschaft Christi anzuerkennen und anzunehmen. Es ist die Ansage einer persönlichen, vom Heiligen Geist bewirkten Begegnung mit dem lebendigen Christus, der Empfang seiner Vergebung und die persönliche Annahme des Rufes zur Nachfolge und einem Leben im Dienst< (>Mission und Evangelisation. Eine ökumenische Erklärung. Ökumenischer Rat der Kirchen, Genf 1982, Punkt 10 bzw. 15<).

Adressaten des missionaren Zeugnisses von Jesus Christus sind die Mitmenschen, die noch nicht oder nicht mehr an ihn glauben.

Konvivenz ist die Voraussetzung, nicht erst die Folge missionarischen Wirkens. Denn Menschen wagen eine grundlegende Veränderung ihres Lebens in der Regel nur dann, wenn sie erleben, daß sie respektiert und angenommen sind" (Evangelisches Missionswerk in Deutschland 1996:8).

(3) It might surprise that Dressler-Kromminga jumps into the subject without offering her definition of prophetic theology, prophetic mission, or a prophetic reading of the signs of the times, although later during the answer her definitions are clearly implied. It is possible that this is due to the fact that the concept of "prophetic office of the church" has become a common term of the Reformed churches in Germany. This perhaps has resulted from their partnership focus of many years with the Reformed churches in South Africa, where the prophetic voice of the churches has developed in the context of liberation theology. The Reformed Synod quoted already in footnote 1 has this to say about the prophetic task, without calling it such:

"Aus der missionarischen und ökumenischen Existenz ergibt sich auch der Auftrag zur >Bekehrung der Strukturen<.

>Das evangelistische Zeugnis wendet sich auch an die Strukturen dieser Welt, ihre wirtschaftlichen, politischen und gesellschaftlichen Institutionen ... Wir müssen wieder von den Kirchenvätern lernen, daß die Kirchen der Mund und die Stimme der Armen und Unterdrückten gegenüber den Mächten dieser Welt sind. In einer unserer Zeit angemessenen Form müssen wir wieder lernen, wie wir im Interesse des Volkes 'Ratgeber des Königs' werden können. ... Der Zweck der Sendung Christi war nichts Geringeres, als die Welt in Gottes Leben hineinzunehmen< (>Mission und Evangelisation. Eine ökumenische Erklärung. Ökumenischer Rat der Kirchen, Genf 1982, Punkt 10 bzw. 15).

Das Engagement im Konziliaren Prozeß für Gerechtigkeit, Frieden und Bewahrung der Schöpfung ist daher Teilnahme an der Mission Gottes. Damit richtet die Kirche Zeichen des kommenden Reiches Gottes auf" (Evangelisches Missionswerk in Deutschland 1996:8).

Landessuperintendent Dr. Walter Herrenbrück has the following to say under the heading "Das prophetische Amt und die Öffentlichkeitsarbeit der Kirche":

"Es gibt unter Christen, es gibt in der Kirche eine falsche Bescheidenheit. Die führt dazu, daß wir uns mit leisen Tönen begnügen. Wir schreiben viele kluge Bücher, die nur wenige lesen. Die christliche Botschaft wird in ein Wort zum Sonntag verpackt, das nicht mehr erkennen läßt, woran es sich eigentlich orientiert. In einer säkularisierten Gesellschaft sind deutliche, manchmal auch laute Töne durchaus angesagt.

Wenn sich die Kirche in öffentlichen Angelegenheiten zu Wort meldet, dann nicht, um für sich zu werben, sondern um auf die orientierende Wirkung des Wortes Gottes aufmerksam zu machen. Ich formuliere jetzt bewußt allgemein, könnte aber mit konkreten Beispielen füllen, was hier gemeint ist. Die Ausbaggerung und Vertiefung eines Flusses kann Umweltschäden hervorrufen und ist in jedem Fall ein Eingriff in die Natur. Aber die Werft braucht die Vertiefung, um große Schiffe zu bauen und sie durch den ausgebagerten Fluß in die Nordsee zu geleiten. Ohne Flußvertiefung gäbe es 2.000 Arbeitsplätze weniger. Was ist das prophetische Amt der Kirche? Daß sie das Dilemma nicht verschweigt. Daß sie die Tatsache, daß der Mensch in die Schöpfung Gottes eingreift, beim Namen nennt - und die Gleichung >Umweltzerstörung = 2.000 Arbeitsplätze< in eine andere, bessere Gleichung verwandelt. Dazu wird sie Verbündete brauchen und viel Fachkompetenz. Ob die Kirche recht behält, ist dabei nicht entscheidend. Entscheidend ist, daß sie nicht verschweigt, was Unrecht zu werden droht.

In einer säkularisierten Gesellschaft können die Menschen nicht unbedingt verstehen, was wir als Christen eigentlich wollen, wenn wir von der Rechtfertigung der Gottlosen reden. Sie verstehen aber, wenn wir ethische Fragen mit konkreten Antworten und diese mit Inhalten des Glaubens verknüpfen - ganz praktisch; und wenn wir Herausforderungen des Lebens zu Aufgaben werden lassen, die nicht so schwer sind, daß sie uns alle Hoffnung rauben, weil Jesus Christus nicht nur der Anfänger und Vollender unseres Glaubens, sondern auch unserer Hoffnung ist" (Evangelisches Missionswerk in Deutschland 1996:31-32).

(4) The realities of the numerical average attendances of German churches or even on the global scale do stand in contrast to themes of American Church Growth missiologists, some of which are taught on Church Growth conferences in Germany (cf George 1994:57-60, Sullivan 1988:9-112, Barna 1988:21-38, Schaller 1978:69-128, Falwell & Towns 1984:123pp, Wagner 1976:22-33, Wagner 1979:97-101).

(5) The term "cocoonisation" was borrowed from insect life ("cocoon") to describe for human beings the development of a shelter around oneself and the escape into unconquerable privacy.

(6) "Unsere Vision - Was wir sehen

Wir leben heute in einer Welt radikaler und immer schneller werdender Veränderungen.

Was Menschen inmitten dieses ständigen Wandels mehr denn je brauchen, ist innerer Halt und menschliche Wärme.

Der innere Halt, den die christliche Botschaft seit zwei Jahrtausenden geben konnte, muß durch die menschliche Wärme neuer

Gemeinschaftsformen ergänzt werden.

Es hat sich gezeigt, daß der christliche Glaube den besten Nährboden dort findet, wo durch neue Gemeinden Strukturen entstehen, in denen geistliches Leben wachsen und sich gesund fortpflanzen kann.

Wir sind deshalb davon überzeugt, daß auch unser Land eine Fülle von neuen Gemeinden braucht, die *den Menschen unserer Zeit neue Zugänge zum Glauben schaffen*. Dafür wollen wir neben Anderen unsern Beitrag leisten.

Wir sehen dabei vor allem die Not und den geistlichen Hunger der Menschen, die jetzt noch der Kirche und dem christlichen Glauben fernstehen. Ihnen wollen wir ein geistliches Zuhause aufbauen, in dem sie zu Gott (zurück-)finden können, weil sie sich angenommen fühlen und inspirierende Angebote zur Lebensveränderung in undogmatischer Weise präsentiert bekommen.

Wir glauben, daß es sehr viele Menschen in unserem Land gibt, die auf einen solchen Zugang zum christlichen Glauben warten.

Unser Konzept - Wie wir arbeiten

Für uns ist es wichtig, in partnerschaftlicher Betreuung Menschen zu helfen, ihre geistliche Berufung zu verwirklichen und ihnen dafür einen schützenden Rahmen zu geben. Das heißt, wir wollen begleiten und befähigen, ohne zu bevormunden.

Wir möchten in stilistischer Vielfalt mit originellen Ideen und Modellen Menschen helfen, zu Jüngern Jesu zu werden und sie in Gemeinden sammeln. Wir orientieren uns dabei sowohl an biblischen Konzepten als auch an den Erkenntnissen der internationalen Gemeindegrowthforschung. Daraus ergeben sich für uns zwei Arbeitsschwerpunkte:

1. Qualitatives Wachstum:

Die Entwicklung und Pflege von unterstützenden Beziehungen.

2. Quantitatives Wachstum:

Die Gründung und Vervielfältigung von Gemeinden.

Die Qualifizierung unserer Pastoren und Gemeindeleiter geschieht durch ein Fortbildungssystem mit einem Anerkennungsverfahren, das sich an international bewährten Maßstäben orientiert. Frauen werden in jeder Hinsicht als gleichwertige potentielle geistliche Leiter gesehen und gefördert.

Unser Hintergrund - Wo wir herkommen

Das Freikirchliche Evangelische Gemeindegrowth entstand 1985 als Initiative von Christen mit unterschiedlichen landes- und freikirchlichen Hintergründen als selbstständiges deutsches Mitgliedswerk der International Church of the Foursquare Gospel. Diese in den USA zu Beginn des Jahrhunderts entstandene Gemeindebewegung ist heute in mehr als 70 Ländern dieser Welt vertreten und zählt an die 30.000 Gemeinden.

Der Begriff *foursquare* hat im englischen auch die Bedeutung von *ausgewogen, gediegen, solide*.

Mit dieser Namensgebung sollte deutlich gemacht werden, daß man keine einseitigen Betonungen in der Lehre machen will. Dies ist uns in einer Zeit wachsender Extreme sehr wertvoll.

Er bezeichnet aber vorwiegend die vier wichtigen Eckpfeiler der Evangeliumsverkündigung:

Jesus als Erlöser

im Sinne der Sündenvergebung und als Bringer ewigen Lebens

Jesus als Heiler

im Sinne der Wiederherstellung des gesamten Menschen

Jesus als Täufer im Heiligen Geist

im Sinne der Vermittlung von biblischer Geisterfahrung

Jesus als wiederkommender König

im Sinne der Weltvollendung durch seine Wiederkunft

Unser Ansatz - Was uns wichtig ist

Drei theologische Schwerpunkte der Bewegung sind:

1. Christozentrische, evangelikale und charismatische

Grundorientierung

2. Ausgewogenheit zwischen wissenschaftlich/ theologischer

Bibelauslegung und unmittelbarer persönlicher Auslegung

3. Eine pragmatische und seelsorgerliche Predigtkultur, die

beziehungsfähig machen soll und einen Lebensstil von Liebe,

Annahme und Vergebung fördert.

Im allgemeinen versucht das fegw, ideologisch fixierte,

pessimistische und ausgrenzende Glaubenskulturen zu vermeiden und

mit biblischer Orientierung weltoffen und lebensbejahend zu sein.

Mit Gemeinden und Kirchen anderer Prägung wollen wir im Bemühen um

Harmonie zusammenarbeiten, wenn es um Projekte und Begegnungen

geht, in denen die 'Einheit des Leibes Christi' gesucht und zum

Ausdruck gebracht werden soll. Wir schätzen die Vielfalt und

Bereicherung, die aus solchen Begegnungen erwächst.

Mit der gesamten Christenheit stehen wir zu den

Glaubensbekenntnissen der alten Kirche, insbesondere dem

Apostolikum und dem Nicäum.

Unser Name - Was fegw für uns bedeutet

Freikirchlich bedeutet für uns

- lokale Selbstverwaltung der Gemeinden

- Finanzierung durch Mitgliederspenden

- Gemeindemitgliedschaft nur für 'religionsmündige' Menschen

Evangelisch bedeutet für uns

- gemäß dem Evangelium von Jesus Christus lehren und leben,

- Menschen für den Glauben an das Evangelium gewinnen

Gemeindewerk bedeutet für uns

ein Netzwerk von eigenständigen Gemeinden,

in denen

- biblisch-christliche Lebenskonzepte

- heilsame und erfrischende Anbetung,

- eine Beziehungskultur der Geborgenheit und

- dynamische Lernprozesse

entwickelt werden.

Das fegw befindet sich seit 1994 in Aufnahmegesprächen zur

Mitgliedschaft in der Arbeitsgemeinschaft Christlicher Kirchen in

Deutschland (ACK)" (FEGW 1994).

It is noteworthy that in 1993, research revealed that the fegw had

the fastest growth in church attendance of all churches in Germany

(cf DAWN Europa 1993:60, 65). Regarding secularisation and the

status of Christianity in Germany Rommen (1985:13-88) and Dekker

(1996:246-258) have published interesting analyses.

The understanding about evangelisation of fegw leadership and

similar evangelical church organisations by proclaiming the

message of Christ and "saving faith" is missiologically well

represented in Piper 1993:115pp.

The renewal which individuals often experience in the

congregational life of "free churches" is very well described by Prof. Moritzen (1971:190-192).

(7) "Education first, liberation later" became first known in the South African context, but expressed the other way around: "liberation first, education later". This was to demand that the abolition of the Apartheid system not be postponed. But after a while both expressions came into use. Both versions started to be heatedly discussed, particularly in educational circles. One argument received widening attention. It was that education and liberation could not be requested to happen in any sequential manner, but rather for it to work it had to happen simultaneously. From a German perspective the use of the sequence "education first, liberation later" is understandable if a lack of emotional attachment to the South African context by the pastor interviewed is considered. His perspective developed from observing the results in many African nations where the dismissal from the colonial status happened without proper prior educational preparation of the leaders who took over.

Chapter 5

(1) At the time of writing, the potential for the peace process and the development of the infrastructure in the Near East according to the vision of Schimon Perez and others was still clearly given. The new conflicts which have arisen since then have diminished the hopes for the realisation of this vision time and again.

(2) "Funktionselite", a functional elite, is a term often used in Germany referring to leaders in different fields. As the term indicates, the expertise here relates primarily to their function. "Intentionselite", intentional elite, on the other hand refers to those who have a broader view in sight, although it would not disqualify them to belong to the functional elite at the same time. Examples: MBA's (business leaders) and governments would be classified as potentially belonging to the functional elite, national economists and parliaments to the intentional elite; furthermore churches, mothers, social workers could be classified as belonging to the intentional elite.

(3) The term "Third World" is used for general reference purposes in this study and because the expression still dominates literature. But to differentiate between the strengths of different economies it is not usable any more. Five different types were introduced by Ravenhill to differentiate within the Third World: "ölexportierende Länder mit hohem Einkommen; industrialisierende Ökonomien mit starker Staatsautorität und relativ niedriger Verschuldung (Taiwan etc.); industrialisierende Ökonomien mit schwachen Staatsapparaten oder Schuldenproblemen (Argentinien, Polen); potentielle neue industrialisierende Länder (Malaysia, Thailand); Rohstoffproduzierende Länder (Subsahara-Afrika, Zentralamerika) (Kennedy 1996:253).

(4) The term "world Christian" is used more often in missiological circles (cf Bryant 1992:D-305-D-308) now as the world is manifesting itself as a global village.

APPENDIX

Review of Relevant Articles in "Zeitschrift für Mission"

1984-1996

Bosch's magisterial work "Transforming Mission" of 1991 is of encyclopedic quality regarding its literature review on the most important dimensions of this study. So in many ways it can be taken as a dividing line between the overwhelming amount of materials published in the past and that since 1910, as Saayman suggests (personal discussion September 1995). However, a selected number of articles of the German missiological periodical "Zeitschrift für Mission" of the years 1984 to 1996 will serve as references to illustrate where this study complements, and particularly where it departs from research emphasis' of the previous years in Germany. Instead of a full summary of each article, only those aspects shall be emphasised, which are most relevant to the subject of this study.

Groth (1984:133-142) chooses the title "Quo vadis Namibia", struggling with the mission of the churches in Namibia and the question of our solidarity. He describes the growing militarisation within Namibia, then still under South African government, the challenge of the Church there in the fight for liberation, the decision of many Christians to even take up weapons in this fight, and the ministry of proclamation and counselling among Namibians in exile. His discussion climaxes in the question of what would make a German-Namibian fellowship and partnership possible, as this is being complicated by the

relationships of the industrial powers developed with South Africa. Here he refers to the relationship between the large German "Landeskirchen", the regional Churches, and primarily their daughter Churches in Namibia. Klappert (1984:143-159) in "Die Kirche vor der Namibia-Frage" joins this discussion primarily highlighting the Namibians refusal to accept financial assistance out of the "Namibia-Fond". This was motivated by ethical considerations because this fund was not significantly strengthened by church tax money which the "Barmer Theologische Erklärung" prohibits.

Samartha (1985:69-77) in "Alte Brunnen wieder aufgraben" reflects upon the inheritance which the Basler Mission has left in India from an Indian perspective. His attitude is one of gratitude yet not without self-criticism. Inherited from the Europeans are both, the "wells" and the "strivings". He challenges us to appreciate the blessings, comparing it with digging up the old wells again, and get rid of the unnecessary parts of the inheritance.

Gerloff (1985:39-41) in "Partnerschaft von Schwarz und Weiß" writes about how the black independent churches which have started in Great Britain (750 after World War II and 170 church related organisations) live their congregational life. A partnership project in Birmingham called "Centre for Black and White Christian Partnership" was established to build bridges between the African black and the English white churches. It is through this programme that the English neighbour churches have come to know about the spiritual richness of the black churches. This is an impressive example of cross-fertilisation between black and white churches

within one country of the North.

In 1985 (ibid., 42-46) the editors reported a response to an interview with the former Bishop Zurewec Zurenuo of Papua-Neuguinea which had been published in 1984. In this interview Zurenuo had stated that he always had felt to have been in a position of subjugation to the Neuendettelsauer Mission. To this Wilhelm Fugmann from Neuendettelsau, a friend of Zurenuo and someone knowing the situation there well, challenged this statement. He argued from Zurenuo's life-story how these feelings must have developed, and that they could not have developed out of an inappropriate dominance of the German partners.

Njue (1988:8-15) in "Von der West-Mission zur Welt-Mission" presents what he considers to be the primary challenge for the Church in Africa and Germany. The churches and mission boards of the West do not have traditional mission fields any more, but they are invited to participate in the mission of their "partner churches". At the same time they detect that their own country has become a mission field and they look to the "young" churches in the world for impulses. He spells out various developments and mistakes of mission since the colonial times. A present problem has been caused by missionary groups coming from USA and Europe with much money, drawing church members away and starting new independent ones, which are unwilling to cooperate. He states that Europeans do not only have the right but the duty to bring their faith to the Africans. Westerners and Africans, in fact all Christians of the world are needed together to bring the message of the faith to those who have not heard the gospel yet.

Rossel (1988:16-23) in "Das Evangelische Missionswerk in Südwestdeutschland - Ein Versuch zur Integration von Kirche und Mission" describes the new role definition of this mission board to accompany and coordinate the seemingly ad hoc developing networking between local churches. Mentioned here are direct partnerships between local churches in Europe and overseas which have become a problem to the mission boards, to the leadership of the Churches here and in overseas. So one task is to channel those partnerships in order to prevent the repetition of unnecessary mistakes. Karl Rahner (p.21) is quoted at this point whose statement carries considerable weight for the way of the Church of Christ into the 21. century:

">Die Kirche der Zukunft wird eine Kirche sein, die sich von unten her durch Basisgemeinden freier Initiative und Assoziation aufbaut. Wir sollten alles tun, um diese Entwicklung nicht zu unterbinden, sondern zu fördern und sie in die richtigen Bahnen zu lenken.<"

In 1989 (151pp) texts were published on the relationship between mission and the ecological crisis in the Third World. Particularly Schmid-Keiser (1989:149-152) highlights the fact that the protection of creation is an integral part of mission. Among other things, the erosion of nature can contribute to the causes of poverty, hunger and the refugee dilemma. Of significance regarding the role of local churches as treated in this study is his statement:

"Christliche Gemeinden können und müssen eigene Initiativen

ergreifen und zur Ausführung bringen. Verbindliche Abmachungen und Projekte sollen aber auch mit anderen Kirchen, mit Regierungen und Basisorganisationen getroffen und durchgeführt werden. Der oft geforderte interkonfessionelle und interreligiöse Dialog wird in solchen Aktionen seinen Anfang nehmen und muß sich darin bewähren. Es ist ein Gebot der Stunde, sich im Einsatz für die Bewahrung der Schöpfung zusammenzuschließen und verbindlich zu handeln" (Schmid-Keyser 1989:151).

Robinson (1989:27-31) in "Kirche und Entwicklungshilfe" describes the two faces of the Church, the priestly face and the prophetic face. He criticises the often exclusive priestly care for the church members in India, while development is often restricted to giving aid without appropriate (prophetic) solidarity with the poor.

Roeber (1990:91-95) reflects on the development of the relationship between the (German) Evangelisch-Lutherischen Goßner-Kirche and her Indian partner Church in an article called "Solidarisch leben - partnerschaftlich handeln". He revives aspects first brought out in a GDR document of 1987 ("Mission - Gerechtigkeit - Partnerschaft"): Partnership has to be learned with other Churches in Africa, Asia and Latin America; the holistic character of the missionary task in witness and service has to be perceived; "development" is a task which cannot be limited to the people in Africa, Asia and Latin America, but needs to include the change of one's own life and thinking in one's own context; and the participation in the worldwide missionary task

ought not to become an escape out of one's own context but become a help in fulfilling the task within that context. Roeber goes on to describe the process of unbonding between "mission children" and "mission fathers".

Balz (1991:17-181) in "Mission und Kolonialismus" reflects upon the role of mission in the colonial past and indicates dangers of neo-colonialism to which mission can fall prey today.

Van Butselaar (1992:70-75) joins this warning in his treatment on the future of missionary relationships between Europe and the Third World in his article "Europa: Festung oder Haus der Gastfreundschaft?" While he details many of the political and economic realities on the macro level, he observes a new paternalism in Europe, a perception of the superiority of one's own culture and way of life. He asks if mission work sides with the goal of Europe becoming a castle or a house of hospitality. "Wir hoffen auf eine neue Betonung der Menschlichkeit. Wir proklamieren dafür nicht den Sieg des freien Marktes, sondern des Menschen Jesus, Gottes Sohn."

Pobee (1994:240-246) in "Mission als Problem der >Jungen< Kirchen" struggles with the way how Churches born out of Western Mission have naturally modeled themselves after the Churches of the North. He argues that they need to find ways to harmonise indigenous institutions and habits with the biblical faith.

Finally, Beyer (1995:35-51) in "Ein deutsches Missionswerk", Schmidt (1996:217-227) in "Die Basler Mission im Gesamtprozess der

Erneuerung ihres Auftrages, ihrer Verfassung, ihrer Struktur und ihrer Beziehungen", Motte (1996:228-248) in ">Auf dem Wege zur mündigen Partnerschaft< - Hinweise und Bemerkungen zum United-in-Mission-Programm" and Luther (1996:249-256) in "Neue Arbeitsstrukturen der Missionswerke" all describe the process of the restructuring of respective Swiss and German mission boards and the new role definitions as equal partners to the Churches in the Third World as well as facilitators and coordinators for church partnerships.

Of special relevance for this study is Luther's description of the "Berliner Missionswerk der Evangelischen Kirche in Berlin-Brandenburg" (participating also: Pommersche Evangelische Kirche, Evangelische Kirche der Kirchenprovinz Sachsen, Evangelische Kirche der schlesischen Oberlausitz, Evangelische Landeskirche Anhalts, Evangelische Kirche der Union), particularly his observation:

"Die nun beteiligten Landeskirchen und Gemeinden intensivierten ihre traditionellen ökumenisch-missionarischen Beziehungen (Südliches Afrika und Tanzania) oder ließen sie wieder aufleben. Aber die große Mehrheit der Gemeinden waren ausschließlich an Beziehungen mit Kirchen, Kirchenkeisen und Gemeinden der unmittelbaren östlichen Nachbarn (Polen, Tschechien, Slovenien) und der osteuropäischen Länder (baltische Staaten, Ruland, Rumänien, Ungarn usw.) interessiert und sind es noch. Sie sind es auf eine sehr eigenständige und eigenwillige Weise, die sich von einem Missionswerk vielleicht unterstützen, aber auf keinen

Fall kanalisieren oder gar reglementieren ließe" (ibid., 254).

The articles by Groth and Klappert (1984), Samartha (1985), Njue (1988), Roeber (1990) and Pobee (1994) all relate to implications about relationships between the large regional Churches or their mission boards of the North and their "daughter Churches" in the South. Njue's request for Churches to partner together in the proclamation of the gospel really reminds one of the essential message of Edinburgh 1910 to partner together in the proclamation of the gospel. As the real emphasis in these articles is put on the relationships between the large regional and national Churches, they do not relate well to the focus of this study, which is the local church.

Gerloff's article on partnership between black and white churches in England links with the idea of cross-fertilisation as presented in this study.

The 1985 article on Bishop Zurenuo illustrates well the psychological dimensions of a partnership and how difficult it is to objectively define or speak about equality.

Robinson (1989) discusses the role of the Church in the South regarding development aid in connection to her priestly and prophetic task very well. The implications presented are quite usable for the level of local churches as well.

Schmidt-Keyser (1989) in addressing issues on the protection of

creation includes a challenge for *local churches* to take up responsibility and initiative in getting involved in these tasks, very much in line with the suggestions of this study.

The articles by Balz (1991) and Butselaar (1992) in their warning of the danger of neo-colonialism and paternalism do not address local churches, but can be taken by them as relevant pieces of information regarding the development of own healthy attitudes.

Rossel (1988), Beyer (1995), Schmidt, Motte and Luther (all 1996) deal with the restructuring and new role definitions of specific prominent German and Swiss mission boards. Here it is of particular interest that Schmidt for the "Missionswerk Südwestdeutschland" and Luther for the "Berliner Missionswerk" write about autonomous partnership initiations of German local churches. This independent behavior of the churches the mission boards regret and offer their advice and coordinative role so that unnecessary mistakes do not have to be duplicated. It is Rossel's quote of Rahner's statement that the Church of the future will be a Church of basis churches of free initiative and association, and his request for this tendency not to be hindered but supported and wisely guided, which is really a point of departure for this study.

Here it is argued that the trend of churches today clearly develops in the direction of "free initiative and association" and is observable with the churches studied as well. It is believed that these tendencies will become stronger as part of the behavior patterns of the postmodern paradigm. Obviously the autonomous

partnership development of Lutheran and Reformed churches are presenting problems to mission boards already. Furthermore, the force of free churches having no traditional relation to these mission boards moving into Eastern Europe and Third World countries should not be underestimated.

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