

July 29, 1974

Missionary Withdrawals Seen
As Option by East Africans

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By James Lee Young

LAUSANNE, Switzerland (BP)--Reports that the East African participants to the International Congress on World Evangelization were strongly in favor of a blanket moratorium on missionaries and funds from outside of Africa were dispelled here.

But four of five East Africans on a press conference panel indicated they would be in favor of individual experiments toward African self-reliance in the church, where missionary agencies and the individual African church bodies would work together to pull back the outside sources of help.

One of the East Africans opposed any kind of moratorium or withdrawal of outside missionary support.

The issue of a moratorium or of the possible eventual withdrawal of missionaries and funds from East African countries is of great importance to Southern Baptists in view of the denomination's widespread missionary force in the Third World. What happens in Africa could be indicative of what may be to come in other parts of the Third World.

The strongest advocacy of the withdrawal of outside missions support appeared to come from John Gatu, general secretary of the Presbyterian Church of South Africa, president of the central committee of the All African Conference of Churches (AACC) and a convenor of the Lausanne congress.

Gatu said he preferred not to use the term "moratorium" in defining what he believes is needed for Africa's churches; that is, the independence to grow their own indigenous leadership and build from their own resources.

The four favoring withdrawal of support echoed statements that while the move toward withdrawal was neither racist or nationalistic, they did want to move away from the paternalism, "superior" and "inferior" attitudes, "master" and "servant," they feel is conveyed by the western missionary's role in Africa.

Gottfried B. Osei-Mensah, indigenous black pastor of the Nairobi (Kenya) Baptist Church, said "an impression of nationalism in this matter has been conveyed," but "It isn't so."

Rather, he said, the issue evolves around the African's need for a "responsible self." Osei-Mensah was the only Baptist on the panel.

Where the African depends on outside personnel and money, he finds himself "not in the position of refusing the advice of missionary agencies," he said.

Osei-Mensah, a member of the congress's planning committee and a plenary speaker, said the problem of what to do about the self-dependence of East African churches was a problem that arose as early as 1963.

"We are not trying to sever relations but are looking for a place in which we can work together as equal members of the church body," he said.

"It isn't race or national feeling," Osei-Mensah emphasized.

One panelist said the original question of moratorium arising even as an option in the May, 1974 AACC meeting shouldn't be linked with Gatu, but the panelist named instead the general secretary of the AACC as the one with whom to tie the question or issue.

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Gatu said that there should be consultation between the bodies concerned--on an individual situation basis--and they should work out among themselves when to start the experiment of withdrawing missionaries and support.

Gatu said he wasn't going to "dictate to the Holy Spirit" what to do.

The only one of the five taking an opposing view to that generally expressed favoring at least temporary withdrawal of missionaries and funds was retired Archbishop Erica Sabiti, of the Church of Uganda, who said he couldn't believe what he heard Gatu saying.

Sabiti said the churches of his denomination in Uganda were started by missionaries from the western world and now the Ugandan churches are run indigenously. Only one of the 16 bishops in the district is an expatriate, he noted.

Sabiti said the proposed withdrawal would be dangerous to "our brothers who are helping us grow. We need you. Help us grow. We need personnel."

Still, Bishop Henry Okullu, of the Anglican Church of Kenya, explained in an interview how he feels the withdrawal should work.

"Where the presence of missionaries is a hindrance to developing in a locale, it is legitimate for the missionaries to be withdrawn."

"A blanket moratorium isn't the answer," said Okullu.

That same day, the East African delegation to the congress drew up a statement of concern, which stated, "We are all members of the big world family," with great potential and manpower and other resources needed for evangelization and church growth.

"Many times we have failed to make full use of potential resources," the East Africans noted, because of overdevelopment of western personnel and finances.

The statement continued, "Although the idea of moratorium has been recommended to churches in Africa, the churches have not yet discussed the recommendation or approved it.

"Therefore, the impression that the churches in Africa have already declined moratorium is misleading." It's important to recognize the idea behind moratorium, the statement warned.

Moratorium might be considered for specific situations, rather than generally, the East Africans noted.

In the press conference Gatu, who said he was not at the Lausanne congress in an official capacity and was only speaking for himself, expressed hope there would be some solution other than withdrawing the missionaries and support. But he added he sees "it as the only answer" at present.

He clarified his position which he and others of the panel had said was misinterpreted earlier as supporting a blanket moratorium on missionaries and mission activity to East Africans from outside.

The problem in interpretation stemmed partly from a statement from the May All African Conference of Churches.

A quote from the AACC's report on "Ministry for Social Justice" stated:

"To enable the African church to achieve the power of becoming a true instrument of liberating and reconciling the African people, as well as finding solutions to economic and social dependency, our option as a matter of policy, has to be a moratorium on external assistance in money and personnel.

Gatu underscored "option," noting that he advocated getting on with the task of different church bodies launching out on their own with missionaries and outside support withdrawn--at least temporarily--to give the Africans opportunity to depend on their own resources.

"Lausanne Covenant--"
Final Draft Released

LAUSANNE, Switzerland (BP)--The final draft of the much-discussed Lausanne Covenant outlining some terms of cooperation and doctrinal beliefs of evangelicals was released by the planning committee of the International Congress on World Evangelization meeting here.

National groups also met to select names for consideration by the congress planning committee for a "continuation committee" that will study and determine the nature and extent of "fellowship" and "cooperation" among worldwide Protestant evangelicals.

The covenant was signed by participants, convenors and planning committee members on an individual basis. It was not intended to be a creedal statement or binding on any organization--including the continuing fellowship, said Bishop A. Jack Dain, of Australia, executive chairman of the congress.

Dain, evangelist Billy Graham, honorary chairman of the 10-day congress, Donald E. Hoke, director of the congress, and Paul E. Little, associate director in charge of programming, met the press in a news conference.

Wording of the covenant was changed from the original draft in several instances, with the addition of a new section on "Freedom and Persecution."

The new section says, "It is the God-appointed duty of every government to secure conditions of peace, justice and liberty in which the church may obey God, serve the Lord Jesus Christ and preach the gospel without interference.

"We therefore pray for the leaders of the nations and call upon them to guarantee freedom of thought and conscience and freedom to practice and propagate religion in accordance with the will of God and as set forth in The Universal Declaration of Human Rights," it continued.

The new section also expresses concern for "all who have been unjustly imprisoned, and especially for our brethren who are suffering for their testimony to the Lord Jesus.

"God helping us," the document continues, "we too will seek to stand against injustice and to remain faithful to the gospel, whatever the cost. We do not forget the teachings of Jesus that persecution is inevitable."

A section on the authority and power of the Bible was reworded to what appears to be a stronger statement, saying that the Word of God is "without error in all that it affirms and the only infallible rule of faith and practice."

The preliminary draft was worded, "...the only infallible rule of faith and practice."

In another section on the uniqueness and universality of Christ, the word "hell," in reference to persons who "condemn themselves" by "rejecting Christ" was deleted and the words, "eternal separation from God," inserted.

A section on cooperation in evangelism affirms the "church's visible unity in truth" as "God's purpose."

The urging for development of regional and functional cooperation was repeated and noted that the responsibility of evangelizing "belongs to the whole body of Christ." The growth of the younger churches--apparently a reference to Christian evangelical growth in the Third World--was noted. And the urgency of the task of evangelizing the world for Jesus Christ was cited.

"More than 2.7 billion people, which is more than two-thirds of mankind, have yet to be evangelized."

The document recognizes that organizational unity "takes many forms and does not necessarily forward evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness."

Graham Signs Lausanne
Covenant; Weber Declines

By James Lee Young

LAUSANNE, Switzerland (BP)--Evangelist Billy Graham, a Southern Baptist, signed the much-discussed and revised Lausanne Covenant in the closing moments of the International Congress on World Evangelization (ICOWE) here.

Joining Graham, a member of First Baptist Church in Dallas, was Bishop A. Jack Dain, of Australia, executive chairman of the ICOWE, on the speakers platform. Both signed the covenant in full view of an estimated 4,000 persons attending the session.

The Lausanne Covenant, a direct outgrowth and result of the congress, was the subject of much discussion since a preliminary draft was released in the early days of the event.

Southern Baptist Convention President Jaroy Weber, pastor of First Baptist Church in Lubbock, Tex., said he could not sign the document as SBC president, even though he agreed with it in basic content.

Weber said that if he were to sign the document it would be largely misunderstood by many people at home and abroad as a stance of the convention.

John R. Stott, rector of All Souls Church in London, England, and head of the committee that drafted and revised the document, said signing of the document was entirely voluntary and emphasized that the individual commitment involved in signing the document shouldn't be entered into without sufficient study and prayer.

The congress committee released figures on the afternoon following the congress indicating that about half the 4,000 persons attending had turned in signed forms indicating their approval and personal commitment regarding the Lausanne Covenant. A spokesman said the signatures were expected to continue to come in for several more days and possibly weeks.

Southern Baptists attending the congress had indicated earlier they would be, for the most part, unwilling to sign the draft in its preliminary form, but felt the final version was more to their liking and some did sign it as individuals.

The covenant is a statement of doctrinal beliefs commonly shared by evangelicals and emphasizes the need for some ongoing fellowship and cooperation.

What form that cooperation will take was directed by participants in the congress responding to a questionnaire on the subject.

An estimated 2,000 individuals responded with a majority saying they would prefer some form of looseknit fellowship, rather than a highly structured organization.

Southern Baptists indicated they were in favor of a loose fellowship and cooperation but opposed to any highly structured organization.

Weber had indicated earlier in the congress his concern that the covenant might become a doctrinal statement for whatever ongoing or fellowship might result from Lausanne.

Dain, following a press conference the last night of the congress, told Baptist Press that the document was not a creedal statement nor was it intended to be binding on any organization--including a "continuing fellowship."

In the final stages of the conference, participants, convenors and the congress planning committee members met in groups of their respective countries or regions to nominate candidates for a special 30-member committee to study and develop some form of an ongoing fellowship following the congress.

A congress spokesman said it was expected that some funds would be available following the congress to help the committee in its work for a short time. But, he said, no money was specifically designated for the continuation committee or any resulting fellowship prior to the conference.

Further, he said, any resulting fellowship will have to raise its own ongoing budget. Total costs for the congress were not in and it wasn't known how much actual money would be available for the continuation committee.

North Americans attending the congress met the day before the event closed, as did other regional groups, and were given an allotment of 20 names to choose from the United States and Canada. The Canadians chose their candidates in a separate session.

A slate of about 50 U.S. persons were nominated in the North America regional meeting--with some chosen for consideration by the planning committee and others from the floor. Final selection of the 30-member committee will be made following the congress by the congress planning committee.

Five Southern Baptists were among those being considered for final selection to the continuation committee. North America is allowed six representatives, with one to come from Canada.

Nominated from Southern Baptists' ranks were Baker James Cauthen, executive secretary of the Foreign Mission Board; C. B. Hogue, director of evangelism for the Home Mission Board; Billie Hanks Jr., president of the Fort Worth, Tex.-based International Evangelism Association and director of West Texas Ranch for Christ, near Abilene; W. Maxey Jarman, a layman and businessman from Nashville (the only Southern Baptist on the congress planning committee) and Miss Bonnie Barrows, Greenville, S.C., a member of the Graham Association staff.

In a meeting of 65-70 Southern Baptists attending the congress mid-way through the event, the feeling was expressed by a majority that it would be good to hold a convention-wide evangelistic conference along the same pattern and format as that of Lausanne.

Several expressed their feelings of kinship and greater oneness with other evangelicals around the world and were favorable in comments regarding the congress in Lausanne.

In the meeting of Southern Baptists, Weber restated his position that he could not endorse a formal structure of evangelicals but would, rather, be willing to cooperate in a looseknit fellowship of ongoing cooperation with other evangelicals.

In organizing the congress, planners made opportunity for discussing the needs and plans for national and regional levels. From these discussions came interest in the dependence of countries of the Third World--of Africa, Asia, and Latin America--on outside finances and personnel.

Addressing the closing session of the congress were Bishop Festo Kivengere, of the Anglican Church of Uganda, and Graham.

Kivengere emphasized that the "motivating power of evangelism is not a covenant or theological papers, but the cross of Christ which is the redeeming love of God." An evangelist is one who loves as a result of the cross of Christ, he added.

Graham urged the congress participants and others attending to "preach the gospel in all the world," noting that some would face dangers and pressures. This means the "presence" of the gospel as well as its "proclamation," he said.

The night before the final evening session E. V. Hill, pastor of Mount Zion Missionary Baptist Church in Watts, Los Angeles, told the congress, "Wake Up. It's later than you think."

Hill said: Black young people in the United States began to reject the church some years back and turned instead to militancy.

He noted that black pastors "face real danger," to the point of possible death from militants who consider the church and pastors their enemy.

On a more positive note, Hill said of the congress, "If your bell isn't ringing, your clapper is broken," indicating his very positive response to the event. Hill said, toward the conclusion of his address, "Those who do not accept biblical authority are not liberals--they're lost."

The Baptist minister was given a standing ovation at the conclusion of his address, one of few noted during the 10-day event.

Lausanne Inspires Graham
To Consider World Tour

LAUSANNE, Switzerland (BP)--The spirit of the International Congress on World Evangelization has inspired Evangelist Billy Graham to consider the possibility of embarking on a world-wide tour, conducting short crusades in various countries around the globe.

Graham's comments came during a press conference here.

In response to another question, Graham said he had no definite plans to visit Red China but would like to do so. Mrs. Graham, daughter of former missionaries to China, had requested to visit China, Graham said, but had not received a reply from official sources.

Earlier, Mrs. Graham met the press and noted she would like to visit China but was afraid she "would get stuck in Shanghai" and not be able to get back home.

Graham said he had discussed the matter twice with Secretary of State Henry Kissinger.

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Missionaries Plan Strategy
For Evangelism in Europe

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RUSCHLIKON, Switzerland (BP)--Principles of strategy for Southern Baptist missionaries in Europe were delineated by Winston C. Crawley, director of the overseas division of the denomination's Foreign Mission Board, in a meeting with the missionaries here.

Strategy is best developed by those closest to the situation, Crawley said of the more than 100 SBC missionaries in Europe. The more distant, he said, the more the generalities. Crawley said Europe has so many people and cited the "secularity of Europe." All of this, he said, "is overwhelming even to the casual visitor.

"Whatever part this group plays in evangelization of Europe, it will take all we can do--all anybody else can do and all who can be sent--to carry it to Europe..."

Crawley said that perhaps the greatest contribution Southern Baptists could make might be in helping Baptists of Europe by contributing insights, inspirations, examples and vision. "We may need guidance from our European Baptist brothers as to what we can do and how to help," Crawley said.

He outlined a vision of countless churches--where there are 10, there should be 100; where 100, should be 1,000; where 1,000, tens of thousands.

Crawley advised that church growth shouldn't concentrate primarily on buildings--"not in the economy of today's world."

"To ever begin to touch massive populations, we must develop churches without the limitations of that pattern," he said. "It doesn't take much planning to build a chicken house, but to build a 'spiritual cathedral'--that is worth all my time and planning."

How the vision of evangelizing Europe can be implemented is "probably beyond the decision of this group," Crawley noted, "but perhaps the vision itself can be implanted."

Crawley noted that 60 per cent of the ordained and religious workers of all denominations serve in the United States and 40 per cent for the rest of the world.

The meeting took place on the campus of the Baptist Seminary in Ruschlikon, with J. D. Hughey, the Foreign Mission Board's secretary for Europe and the Middle East, leading strategy sessions.

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