COMMISSIONED FOR MISSION

THE CO-RELATION BETWEEN MISSION THEOLOGY AND PRAXIS
IN CONTEMPORARY AOTEAROA NEW ZEALAND

by

Anne Grace Hadfield

A thesis

submitted to the Victoria University of Wellington

in fulfillment of the

requirements for the degree of

Doctor of Philosophy

in Religious Studies

Victoria University of Wellington

1998

Dedicated to the memory of

Kate Hadfield   1831- 1902

Pearl Hadfield   1917-

active in Christian mission

on the Kapiti Coast of Aotearoa New Zealand

SYNOPSIS

This study examines the nature of the association between mission theology and praxis. It first of all briefly describes the history of Christianity in Aotearoa New Zealand. It then tracks the development of various missiological ideas especially in regard to the ecumenical councils of the twentieth century and how these have impacted on the missiological stance of churches in this country. Using a research sample of ten congregations from a variety of traditions and four diverse groups, it then demonstrates that the association between mission theology and mission praxis at the grass roots constituency of the laity, is complex and at times unpredictable.

The study concludes that there is an association between mission theology and praxis but that this cannot be called a co-relation in the technical sense of an empirically proven phenomenon. Rather it is a loose association influenced by a complexity of factors such as gender, professional leadership and human motivation.

The study ends by raising several issues for the church-in-mission and suggests a new terminology of faith community-in-mission. It proposes a holistic and balanced praxis of mission which promotes strong links with a contextualized theology of mission. The model is circular, open, and fluid and based on relational principles of community. In contrast to ecclesiology, this study starts not with theoretical models but with the data of the research in suggesting a model for the church of the future.

ACKNOWLEDGEMENTS

CONTENTS

LIST OF GRAPHS AND TABLES

ABBREVIATIONS

CCANZ   Conference of Churches of Aotearoa New Zealand

CMS   Church Missionary Society

CMSNZ   Church Missionary Society of New Zealand

CWM   Council of World Mission

CWME   Commission for World Mission and Evangelism

IMC   International Missionary Council

LMS   London Missionary Society

NCC   National Council of Churches

SPCK   The Society for Promoting Christian Knowledge

SPG   The Society for the Propogation of the Gospel

WMMS   Wesleyan Methodist Missionary Society

WCC   World Council of Churches

INTRODUCTION

In the 1993-4 Northern Hemisphere academic year, I had the privilege of studying at Birmingham University and the Mission Studies department of the Selly Oak Colleges. I also had the opportunity to peruse original letters and reports from London Missionary Society and Church Missionary Society missionaries who came to Aotearoa New Zealand and the Pacific Islands last century. The content of these documents revealed personal stories of dramatic proportions; childbirth, death, drownings, loneliness and cultural shock. Alongside the personal stories lay the pragmatic accounts of establishing schools and mission stations with appropriate accompanying statistics in order to ensure continued funding. Interwoven throughout were intensely evangelical sentiments about the salvation of the heathen.

These particular historical documents were sparse in theological content. This spurred me to wonder what the co-relation was between mission theology and praxis in the contemporary context. This study is an attempt to make such an exploration.

Its title reflects the derivation of the word mission as the Latin word *missio*, to send. Commissioned is to be sent to fulfil a certain task. The Gospel of John records the commissioning of the disciples by Jesus:

As the Father has sent me, so I send you (John 20: 21).[1]

The nineteenth century missionaries to these islands saw their task in these terms. They believed they had been commissioned by God to save Maori[2] from

---

[1] All Bible quotations in this work have been taken from the New Revised Standard Version.
[2] Maori people are the indigenous people of Aotearoa New Zealand. The same form of the word is traditionally used for both plural and singular meanings.

paganism. So this study, entitled *Commissioned for Mission,* carries this theme into contemporary Aotearoa New Zealand.[3] It is not a theological work nor a sociological one. Rather it sits between them as a research exercise in the discipline of missiology, the study of mission. Missiology is not inferior to the other two disciplines, but rather the integrative discipline. In itself it provides the link between the study of ideas about God and the study of societies. Missiology highlights the missiological nature of all theology and the intentional interaction of theology with the peoples of the world (Bosch 1992: 495f).

'Mission', a word for all occasions?

The word *mission* itself has undergone many etymological changes. Its usage is no longer confined to evangelistic meanings. The word is now used by everyone from military establishments to grocery supermarkets. 'Mission Impossible' can denote a daring military operation to rescue or destroy. The mission statement of an organisation or company will describe its mission or purpose, and is a focus for team building, the corporate effort for production and service, and for public or consumer accountability. One such typical statement is that publicised in the *Pak and Save* grocery store at Paraparaumu.

Our aim is:

• *To offer shoppers on the Kapiti Coast goods of the highest*
quality at the lowest prices and to serve them with courtesy
and consideration.

---

[2] Maori people are the indigenous people of Aotearoa New Zealand. The same form of the word is traditionally used for both plural and singular meanings.
[3] The name Aotearoa New Zealand is used in this work to reflect the bi-cultural committment of this nation enshrined in its foundational document, the Treaty of Waitangi, 1840.

- *To provide our staff with a friendly supportive working
environment which enhances their sense of self-worth and
well being.*

Meaning of the word *mission* in this study

In order to minimise the prejudicing of answers from respondents involved in
this research, I have used three different markers for a definition of the word
mission. The first is a self-definition through identification of activities which
respondents named as mission. The second is the five facets of mission as
described in several denominational mission statements. These are mission as
service, proclamation or evangelism, nurture and teaching the Christian faith,
social action for justice and care of the environment. The third resource used in
the definition of mission is documents of various ecumenical councils.

The word *praxis* also appears frequently. It is used to describe accepted
practice (Greek:doing) as contrasted with theoretical ideals (Fowler 1964: 956).

The goal of this study

The goal of this study is to establish whether or not there is a connection between
mission theology and praxis and the nature of this connection. I also wanted to
explore whether a gap existed between the mission theology of the professional
theologians such as ministers, pastors, and priests, and the mission theology of
attenders of churches at the grass roots of the church. I suspected the laity had
developed their own theology and praxis of mission and that at times, this could vary
considerably from the 'high' view of church leaders. Finally, I wanted to discover what
the groups emerging at the edge of the church were saying to the mainline churches
concerning the nature of contemporary mission in Aotearoa New Zealand.

Scope of the study

During 1997 a survey was taken of ten congregations in the Wellington Wairarapa area. These represented a broad range of denominations and included a small samoan, maori and rural sample. In addition, four groups including an international group of educators in mission were also surveyed. The research tool, a fifty question questionnaire, was administered to a total of 352 respondents. The data were then analysed to ascertain mission theology and praxis patterns. Co-relations between the two were particularly examined using a statistical programme.

As background to this study, chapter one will explore the connection between mission theology and mission praxis in the great mission era of the eighteenth and nineteenth centuries. In chapter two I will describe some of the forces, and in particular the ecumenical councils, which worked to dismantle the thinking of the previous era and replace it with a broader concept of mission. Chapter three will describe the context of contemporary Aotearoa New Zealand in which this specific study takes place. The methodology of the research is described in the next chapter and is followed by an examination of the definitions of mission contained in denominational mission statements and the self-definition of mission by respondents. In the next two chapters an analysis of the praxis and theology of mission emerging from the research will be given. Chapter eight will ask whether it is possible to claim that a co-relation exists between mission theology and praxis. Chapter nine explores this further by examining the impact of other factors such as religious experience, motivation and worldview. Finally, a new model for faith communities-in-mission will be proposed incorporating several of the key learnings emerging from the research.

CHAPTER ONE

THE GREAT MISSIONARY ERA

A CO-RELATION BETWEEN MISSION THEOLOGY AND PRAXIS?

Theology and praxis have always been linked in the Christian religion. This is reflected in the sayings of the historical Jesus and his disciples as recorded in the various Gospel accounts.

Good Teacher, what must I do to inherit eternal life?

asked the rich young ruler of Jesus. A discussion followed in which the young man claimed righteousness in his faithful keeping of the Jewish law. Finally, Jesus said to him:

There is still one thing lacking. Sell all that you own and distribute the money to
the poor, and you will have treasure in heaven; then come, follow me
(Luke 18: 18-22).

Salvation (theology) in the terms of Jesus, is intricately linked with action (praxis). The two together define discipleship.

The apostle James expanded the same principle in his letter to the early Christians. Some had obviously been arguing that faith was sufficient for salvation. In a stinging attack against those who majored in spirituality alone, he illustrated the connection between theological belief and praxis in the lives of Hebrew heroes and heroines.

Show me your faith apart from your works, and I by my works will show you my
faith (James 2:18).

Hengel has called Jesus the *primal missionary* . He considers the messianic 'sending' of the Son by the Father the initiating model for all other *missio* or sending and considers the preaching of Jesus has just as much missionary content as that of

the disciples after Easter.[1] Certainly the word mission itself is not a Biblical word. It arose as a term of usage for apostolic type activities in the twelfth century and later on came to have various meanings, the chief of which, was mission as a foreign enterprise to convert non-Christians to the faith. At the end of the eighteenth century in particular many such organisations were established. Some remnants remain to this day, for example, in the title of the Mission to Seamen.

Limits of this study

It would be an impossible task and one outside the range of this study to attempt a biblical or historical overview of mission. David Bosch has already done this in his magnum opus, *Transforming Mission*. I will therefore limit myself in this chapter to briefly discussing possible co-relations between mission theology and praxis in the era of unprecedented missionary activity emanating from Britain in the period from 1789 to the 1910 for three reasons [2] (Warren 1965:37).

Firstly, this was the era in which most missionary activity was initiated in Aotearoa New Zealand. The first Catholic mass is thought to have been conducted two months after Cook's voyage by Father Paul Antoine Leonard de Villefeix in Doubtless Bay on Christmas day 1769. Villefeix was chaplain to the European crew on board Surville's ship, the *Saint Jean-Baptiste* (King 1997:31). Intentional missionary activity however is considered to have begun with Samuel Marsden's Christmas Day service in the Bay of Islands in 1814. It was during this era too that churches became independent. Bishop Selwyn laboured to indigenize the Anglican institutional structure and a New Zealand constitution was adopted in1857. My research includes a sample from this traditional church grouping.

---

[1] Hengel cited in Bosch 1991. 31.

[2] In defining the 1789 time boundary, I have adapted the reasons given by Max Warren in his definition of the modern missionary movement.

Secondly, this is the most recent historical era available for scholarly examination of missionary activity. Thirdly, as we shall see later, some aspects of the theology and praxis of mission from this era are still present today concurrently with other paradigms of mission.

The boundaries of the era under study in this chapter are delineated by significant events although all eras have their periods of transition which precede and follow them. 1789 was the year in which several significant events happened which would change the face of Europe, the geographical starting point for mission in Aotearoa New Zealand. On July 14th, 1789, the French populace convincingly demonstrated by the storming of the Bastille, the power of the people to change a centuries old social order. Also in 1789, William Wilberforce gave his first speech against the evils of slavery in the British Parliament and thus challenged the basis on which much of the economic prosperity of Britain had been built. In addition, this was the year in which William Carey, the great advocate of missions became a Baptist minister in Leicester. He in turn had been greatly influenced by the journals of the early European explorer to Aotearoa New Zealand, Captain James Cook (Patrick 1993:18).

The year of 1910 provides the other boundary of the time frame. In that year missionary societies met together in Edinburgh and the modern ecumenical movement was initiated. It was within this movement and subsequent conferences that calls for a shift in mission thinking came. That will be the subject of investigation in chapter two.

The nineteenth century missionary view of the relationship between theology and praxis of mission; a simple co-relation?

During the eighteenth and nineteenth century a plethora of missionary societies was established in Europe, Britain and the United States in particular. Earlier, in 1622, the Pope had responded to difficulties encountered in the patronage of missions by the kings of Portugual and Spain in newly claimed territories, by establishing *Propaganda Fide*, the Sacred Congregation for the propagation of the faith. From then until the Second Vatican Council (1962-5), Roman Catholic missions were required to be ecclesiastically authorised. In Protestant circles, the great domestic spiritual revivals of the Pietists, the Wesleyans and others in the Evangelical Revival of the eighteenth century spilled over into the Great Awakening of the nineteenth century. Missions supported by Non-conformist and Church of England attenders abounded. In 1799, the Church Missionary Society, was founded. The CMS, the Wesleyan missionary society and Catholic orders would be key players in missionary activity in Aotearoa New Zealand.

The primary stated goal of such societies was soteriological. In 1792, William Carey published AN ENQUIRY into the OBLIGATIONS OF CHRISTIANS TO USE MEANS for the CONVERSION OF THE HEATHENS. It is he who Warren considers gave the modern missionary movement its geographical perspective (Warren 1965:21). Carey's strong emphasis on the imperative of the Great Commission of Jesus as recorded in Matthew 28:18-20, was echoed in the constitutions of many missionary societies. The constitution of the London Missionary Society which was very active in the Pacific began with these words:

The sole object is to spread the knowledge of Christ among the heathen and other unenlightened nations (Lovett 1899:21).

The primary praxis required was therefore evangelism understood as the proclamation of the gospel. The main goal of this evangelism was the salvation of souls. But it was considered better accomplished when missionaries were able to impart the skills of reading, (so that the Scriptures could be read) writing, trades skills for males and domestic skills for females. This policy of *instrumentality*, meant that the first CMS missionaries sent to New Zealand in 1814 were a shoemaker and ropemaker, John King, a carpenter, William Hall, and a schoolmaster and farmer, Thomas Kendall. The only female missionaries who were not wives of missionaries were schoolteachers. Later, due to disappointing results from laypeople recruited and the availability of more clergy, ordained missionaries predominated.

Most missionary societies were largely evangelical in character. At first glance it could be said that they seem to have assumed a simple co-relation between mission theology and praxis. God was considered a trinitarian God. God the Father, through the incarnation had revealed himself to humankind. Jesus was the Saviour who with infinite compassion sought out lost souls and and who through his death, atonement for sins was offered. Those who were unfortunate enough to die unrepentant or without hearing the gospel were condemned. Those who believed received the gift of eternal life. The Holy Spirit was the one who called Christians to the missionary vocation[3] and sent them out just as the Father had sent out the Son and the Son had in turn sent out the disciples to continue the evangelistic task. This demanded sacrifice, yet it was the obligation of the Christian to do this, because s/he had themselves first been saved.

---

[3] The word *vocation* comes from the Latin *vocare* to call. It is commonally used in the Catholic church to describe someone with a calling to a religious order or to the priesthood. It is used in this study to denote any work in which a person claims a sense of call or commission from God.

This theology motivated a praxis whose effectiveness was measured in the missionaries' reports to their sponsoring societies. A report to the CMS from the Whanganui mission station in 1868 listed 298 native (ie Maori) communicants, 2 adult baptisms, 24 children baptised and 1 school with 900 scholars.[4] Indicators such as the number of services taken, the number of baptisms and catechism exams passed, attendance and financial giving, all served to provide a sense of achievement and accountability as well as providing publicity for fund raising 'back home'.

The most popular Victorian understanding of the co-relation between mission theology and praxis could be summarised like this (Figure 1:1). God was not only the Saviour but also the one who commissioned, by the Holy Spirit, missionary service to foreign lands. This praxis came out of a deep sense of gratitude for one's own salvation. Mission theology, especially soteriology, was the driving force of mission praxis.

---

[4] CMS. MS. 1868. Letter of Basil Taylor to the Church Missionary Society: C N/O 85/36. University of Birmingham.

Figure 1:1

Victorian understanding of the co-relation between mission theology and praxis

GOD

T   revelation of God in Jesus Christ

H   salvation offered

E

O   individual's response   obligation to share Divine Grace

L   call/sending (to foreign lands)

O

G   MISSION

Y   PRAXIS
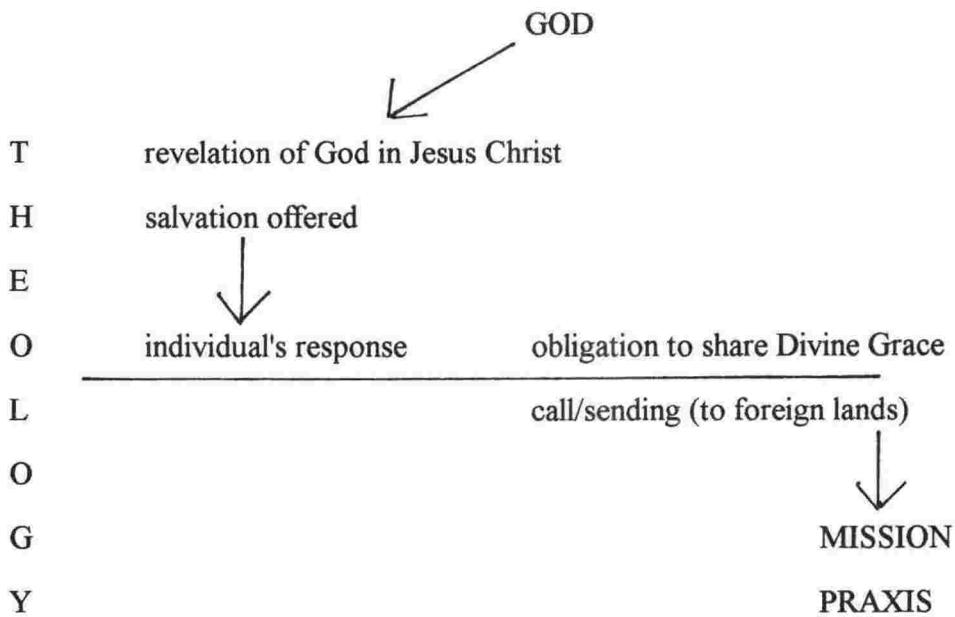
Yet the relationship proved in retrospect not to be so simple. Bosch states that throughout the past two millennia, there has never been just one theology of mission.(Bosch 1992:8) and Johannes Van den Berg and others have drawn our attention to the fact that theology and praxis in the Great Missionary Era were not connected by pure call. The issue was really far more complex.

Van den Berg's co-relation between theology of mission and praxis.

The link of motivation.

In 1956 Van den Berg published his treatise on missionary motivation. He came to the conclusion that there were ten motivations which inspired missionaries at the turn of the nineteenth century but that none of these stood in isolation from each other. The first of these was the political motive which was closely allied to a desire to further the prosperity of Britain economically. Outright utilitarianism where missionary work was seen as the precursor of the security of Britain's colonies declined after the loss of the American colonies, but some missionaries, such as those to remote Pacific Islands, still found themselves acting as pseudo-government agents. The interweaving of nationalism and commercial motives are still in evidence in a farewell speech of John Williams before he departed to the Pacific in 1817.

Thus we see that the nation at large is interested, and that everyone, who is concerned to promote the commercial welfare of his country, is bound to exert himself on behalf of the missionary cause (Van den Berg 1956:145).

Secondly, there were humanitarian and cultural motives for missionary service, but like the political motives, these were, claims Van den Berg, in subservience to spiritual motives and the desire to proclaim the gospel and bring in not an earthly empire but rather the kingdom of God (Van den Berg 1956:225).

The ascetic motive was less evident, although for many the cultural shock, the drop in living standards in comparison with Europe, and the isolation were all too often spiritualized in terms of sacrifice. However this seemed to be a way of dealing with the contingencies of the situation rather than a conscious motivation.

The motive of paying back the white man's collective debt for the promotion of evil such as slavery and injustice could have been a motivation for missionary service in places like India and Africa but unlikely to have been so in Aotearoa New Zealand.

Romantic motivations did however play a role in the evangelisation of the Pacific. Rousseau's concept of the noble savage found a ready resonance in Cook's accounts of his voyages, was echoed by Carey, and was manifested in the ambivalence of such societies as the CMS. Piggin claims the nineteenth century missionary's romanticism or sense of adventure was usually tempered with a calculation of the odds (Piggin 1978:336). Nevertheless it was there. Celebrating the independence of the CMSNZ, Stock was to say in 1914:

We bid farewell to perhaps the most romantic of the CMS missions. (Murray 1985:170)

The theocentric motive had its origins in the Calvinistic belief in the sovereignty of God. It was God who took the salvific initiative and to God remained the glory. It was reflected in the first question of the Westminster Catechism.

What is the chief and highest end of man?
...to glorify God, and fully enjoy him forever.

Love and Compassion however for Van den Berg was the supreme motive of the era. This was more than humanitarian love. It was rather a love which sprung from gratitude for one's own salvation. This in turn inspired a response of personal dedication and a pity for those without knowledge of Christ. The soteriological factor remained the theological undergirding in the background behind the outpouring of love (Van den Berg 1965:175).

The ecclesiological motive featured strongly in more church based missionary endeavours. Although a voluntary society with an evangelical emphasis, the CMS was established on the *church principle* of loyalty to episcopal authority within the Anglican church. Sometimes a reverse motivation operated. It was the *sense of indignation* at the lack of ecclesiastical services that appeared to prompt Peter Dillon's endeavours to persuade Rome to establish a Catholic church in Aotearoa New Zealand. Dillon, a sea captain who transported Marsden, compared the accessibility of Anglican seafarers and settlers to the means of grace to that not provided by his own church (King 1997:38). He was instrumental in persuading Rome to appoint Solages, who never reached the country, and then Pompallier to Aotearoa New Zealand. By 1848 the Catholic church had established two dioceses. The first Presbyterian clergyman arrived in New Zealand in 1840 as a pastor to settlers aboard the *Bengal Merchant*. The church subsequently founded was not a mission but a settler church which transplanted the *Scottish Kirk* to the Antipodes[5]. In evangelical circles however the desire was to save individual souls and the establishment of a church was the result of their central belief that the church was the God-given vehicle through which the kingdom of God would be established. The ecclesiological motive thus was, at its best, more than denominational ambition (Warren 1965:47).

The eschatological motive so strong in motivating evangelistic efforts as the supposedly end times of the end of the century approached, had been weakened by the beginning of the nineteenth. This was due in some measure to the failure of the fulfillment of the millennium, the signs of which some had seen earlier in the French Revolution and the discovery of new 'ends of the earth' promising new possibilities of converts.

---

[5] Matheson, Peter. 1990. 'The Settler Church' in McEldowney. 21

Lastly, Van den Berg named the command of Jesus to go into all the world and preach the Gospel, as a missionary motive. He was careful to point out though that this was not propogated by people like Carey as dourful obedience but rather as a joyful response to grace.

Van den Berg made a strong claim that there was a co-relation between mission theology and mission motivation, the strongest of which was in relation to soteriology (Van den Berg 1965: 185f). The theology of evangelicals who comprised the majority of missionaries, emphasised an anthropocentric view of salvation which stressed care for the individual souls of sinners and this was expressed in a praxis which majored on evangelism in terms of proclamation. It can be heard in this letter to the examining board of the LMS by Annie Ffrench.

The motives that animate me, I believe to be sincere. I feel a deep responsibility with regard to the darkness of the heathen, and my duty as a Christian. I believe that Christ is the Saviour of the whole world, and that those who know and realise this, cannot in the light of their Lord's command, keep this Good News to themselves. [6]

Van den Berg was careful to point out however, that it was impossible to reduce the missionary motivation to any one theology in a causal fashion.

Further explorations of motivation

In 1965 Max Warren, writing about the nineteenth century, critiqued Van den Berg's list of motivations and expanded them.

Warren expanded the debt motivation to include the desire to make reparation for slavery. He also commented on the political motivation. In the early part of the period

---

[6] Candidate's Papers 1796-1899. CWM:MS:Box 5. University of London.

under discussion, an imperialistic mindset, couched in the language of superiority, was discernable in statements by missionaries. Warren, with Van den Berg, argued that the political factor was a corollary of missionary service and subservient to more religious motives (Warren 1965:43). As the nineteenth century progressed and independence of former territories became a fact, the sense of *manifest destiny* as a nation 'chosen' to bring Western civilisation to other nations was gradually replaced by a sense of political trusteeship. This was expressed often in the outworking of Christian discipleship of laymen in the public service of many countries such as India. It also had its echo in efforts of missionaries to develop indigenous and independent churches.

To Van den Berg's theocentric motivation, Warren added a motivation of a sense of what was due to God's glory. To his motivation of love and compassion, Warren added the tremendous sense of gratitude for the Gospel.

David Bosch considers Van den Berg's work on missionary motivation the *most important work on the subject* in spite of its largely eighteenth century time frame. He makes his contribution by describing two major shifts in the motivation of love and compassion (Bosch 1991:285).

The first of these was from a theocratic motive to a more anthropocentric emphasis in soteriology. From Reformation times, Protestants had emphasised the divine initiative of the sovereign God in saving humankind. At its best this led to an outpouring of compassion. At its worst, it resulted in a certain passivity under the influence of the doctrine of predestination.

As the Enlightenment gained momentum and the place of human reason was elevated, the human side of the salvific equation became prominent. An emphasis on the glory of God was replaced by one on the love of Christ for the unsaved and resulted in a remarkable degree of committment and dedication among missionaries. At first this combined a concern for the welfare of both body and soul but as the unity of church and state began to be eroded, the soteriological rather than the humanitarian aspect of love began to dominate. The heathen too were objects of God's love. There was an urgency to save souls before they perished and it was too late.

The second shift in motivation occured from a more positive view of humanity as the receptive ' noble savage' of pre Enlightenment romanticism to a more pessimistic one. The compassion and solidarity exhibited in earlier times oscillated with an emphasis on the fallen depravity of humankind. Love sometimes deteriorated into patronising charity. Not only were indigenous people regarded all too often as children, but this was also extended to feelings of superiority over Christians from younger churches. There was little understanding of cultural differences, for example, communiality. Individual confession of faith was the only route to salvation.

Other voices in the debate about missionary motivation
Until recently, there has been little input into the debate from two categories of missionaries who made major contributions to the missionary endeavour last century. These are women and indigenous missionaries. The problem of historiography, the absence and invisibility of their stories, means that evidence about their motivation is scarce.

The Holiness movement of the eighteenth century contributed to the liberation of women in two ways. Their right to a religious experience and the subsequent

sanctification was confirmed and as a consequence, their right to share that experience in ministry. However religious movements in their liminal marginal state have often been more appreciative of women than in their subsequent institutionalising phases. In foreign missions, the wives, widows and daughters of male missionaries were acceptable in certain roles particularly of domestic training and education. While mission societies specialising in women's work were established from the 1830s, it was a further four decades or more before mainline mission societies accepted single women. Then, due to Hudson Taylor's example of gender missionary partnerships in China, and the need to have women to minister to women in some cultural settings, the tide turned. Between 1891 and 1900 the CMS, for example, recruited 388 women, over half of its total intake. [7]

Peter Williams has asked the question whether the motivation of female missionaries was distinct from that of men. While Van den Berg, Warren and others raised the question of a motivation of escapism from conditions in Britain and dismissed it as minor and unconscious, Williams does concede that for the lower middle and working class single woman, there was little opportunity for advancement at home. In fact some missionary societies set out to target this group *whose energies find little scope in their own land* for recruitment for that reason. [8] Linked to this was the motivation of humanitarianism. This certainly appears to be a factor in the foundation of hospitals and charitable works by Catholic orders of sisters in New Zealand in the last century. Jessie Munroe comments that so intense was the desire to serve among Maori first, and poor Europeans secondly, that Suzanne Aubert, founded the Sisters of Compassion on this principle. She thus was unaware or ignored the first aim of canon law which was one's own personal salvation (Munroe 1996: 167).

---

[7] Williams, Peter. 1993. 'The recruitment of Women Missionaries' in Bowie. 55.
[8] ibid. 61.

A spirit of adventure existed in some women missionaries. In others a desire for romance. In fact so troublesome had the loss of single women missionaries to marriage become that the 1910 World Missionary Conference declared it a grave problem. [9]

The desire to serve God through absolute surrender and to embrace suffering for Christ's sake appeared as a dominant motif in women's letters. Nevertheless, Williams warns that suggesting the holiness motive had more appeal for women is to

impose on women a psychological theory on evidence which will yield no more than the reality of its influence on both men and women. [10]

Missionary Motivation in Aotearoa New Zealand

Unfortunately little scholarly work has been done on the motivation of those particular missionaries who came to Aotearoa New Zealand. All that can be said at this point is that all the complexities of motivation mentioned will probably be present. For example, humanistic motives seemed significant in the establishment of first Anglican contact between Maori and missionary in New Zealand. In 1809 Ruatara, a Maori chief who had sailed to England in the hope of meeting the King, had been harshly treated by the crew on the voyage home from Britain. The Rev Samuel Marsden, the Anglican chaplain to the convict colony in Botany Bay, Australia, who was on board, assisted the Nga Puhi chief back to health. Later Ruatara's hospitality and mana served as a protection for the esablishment of the first CMS mission in New Zealand (Davidson 1991: 9). Was this humanitarianism or shrewd political planning?

---

[9] ibid. 62.
[10] ibid. 63.

One huge gap in our understanding of missionary motivation is that of Maori
missionaries. Maori converts often preceded European missionaries. Octavius
Hadfield, for example, was not the first missionary to the Kapiti Coast. It was
Tamihana Te Rauparaha and his cousin who travelled to the CMS mission station in
Paihia and requested a teacher for their area. They later journeyed to Te Wai
Poumanu, the South Island and evangelised their former enemies, the Ngai Tahu tribe.
As to motivation, we can only speculate. The desire for Western technology and
education was intense.

*Literacy was the trojan horse which introduced otherwise unacceptable ideas into
the Maori Camp,*

wrote Owens. Judith Binney however considers it was trade (Davidson 1991:15).

By 1868 many Maori had learned to read and write and the first complete Bible in
Maori had been published. The fact that the population of mission schools dropped
drastically after the Land Wars, suggests that eagerness for the benefits of Western
civilisation and religion were countered later by a desire for a restored cultural and
political autonomy. This had been understood to have been guaranteed by the Treaty
of Waitangi between the British government and Maori tribes in 1840. This treaty
considered by many to be the foundational document of the nation, was issued in two
languages, Maori and English. In the first article of the Maori text (Te Tiriti o
Waitangi) the Maori people conceded *kawanatanga* or governance of their land to the
Queen of England. In the English version, the tribes were considered to have ceded
*absolutely and without reserve all the rights and powers of sovereignty over their
lands* (Orange 1978: 257, 258).

The debate as to the intentions and adequacy of the treaty documents has continued
ever since. Pakeha missionaries not only translated the document but also recruited
signatures. Later they would be distrusted when issues relating to the honouring of

the Treaty arose. Many pakeha missionaries were subsequently caught in a conflict of loyalties between service to Maori and settlers. The Land Wars of the 1860s emphasised the split further and altered the dynamics between Pakeha and Maori. Before this turning point, the focus of Christian denominations, especially the Methodists, Anglicans and Catholics was on mission to the Maori. During the wars many missionaries not only sympathised with settlers desiring land but also took up the role of chaplains to the English troops. For example, Alexander Reid, a Methodist, withdrew from work among the Maori at Waipa and ministered to the soldiers. Other churches became stockades for the protection of settlers (Davidson 1991:44f). The definition of mission praxis in Aotearoa New Zealand thereafter would continue to be challenged by the minority with a sense of justice as their motivation. One such person was Bishop Selywn's wife Sarah who wrote that the government had

rushed into a bloody quarrel without trying all other methods of settling the dispute first; assuming that the natives are rebels before they have done a single thing to prove themselves to be so, and denying them the ordinary privileges of British subjects, which the Treaty of Waitangi declares them to be...Oh! we are sinking so low in the eyes of the Maoris. [11]

Thus the Land Wars symbolized a watershed between mission to Maori and the later emphasis on establishing settler churches. King considers the date of the change for Catholics was at the death of one of the founding bishops, Bishop Viard, in 1872 (King 1997:90). Thereafter the tension would remain in the struggle for personnel and resources between those with an institutional and those with a mission focus in the church.

---

[11] Porter, Frances. 1992. 'All that the Heart does bear:A reflection on the domestic life of missionary wives' in Glen. 150.

Where the voices of indigenous people have emerged particularily in this century they have alerted us to the defects of the second model of co-relation which existed last century. In that model, the relationship between God and the missioner was direct but not for the most part considered to be between God and the pre Christian indigenous person. European based theology inspired European style praxis but there was little reflection about its cultural appropriateness. Many prayer and worship books, for example, were translated directly into Maori without any adaptation. In Sonny Adsett's contemporary statement in art, Christianity is portrayed violently impaling Maori cultural-religious traditions on a cross (Nicholas/Kaa 1986: plate 6-10). The missionary process was for the most part monological. Yet without justifying all their actions, we could say that missionaries from Britain were sincere, earnest in their mixed motivations, and acting out of the socio-political context of their times.

The co-relation model might be adapted at this point (Figure 1:2), adding the complex factor of motivation to the vocational aspect of calling and commissioning for mission. I will also add the theological perspective of Maori people and women as another somewhat hidden factor in the whole co-relation dynamic.

Figure 1:2

Marginalized voices and motivation in the co-relation between mission theology and praxis

```
                              GOD
                               /
                              /
  T            revelation of God in Jesus Christ

  H            salvation offered

  E                   |                    obligation to share Divine grace

  O                   |                    call/sending

  L            individual's response       MOTIVATION

  O                                                              |
                                                                 ↓
  G  ..from a woman's perspective                          MISSION

  Y  ..from a Maori perspective                            PRAXIS
```
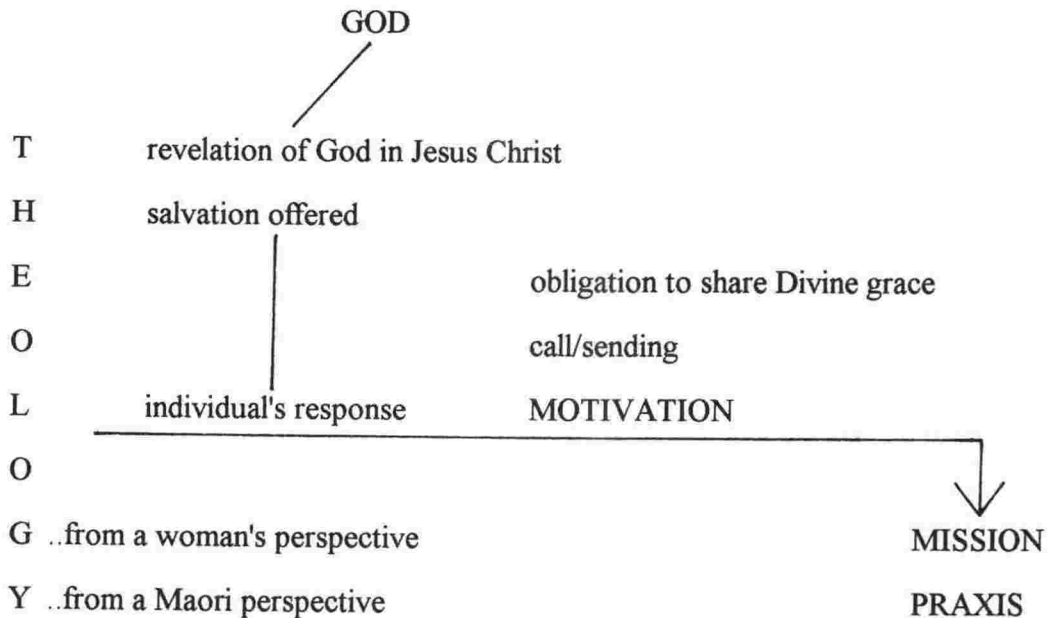
The co-relation between mission theology and praxis within the chaos of context.

Van den Berg raised the issue of historical context during the Great Missionary Era only briefly. Others since have emphasised the complexity of the links between historical context and missionary theology, motivation and praxis. It is out of the chaos of what is happening for us in our place and time that our beliefs and actions are formed (Bosch 1991:18). A vivid illustration of the impact of contextual factors has already been noted in the internal conflict in missionaries between the desire to serve the Maori people and the desire to serve European settlers.

The nineteenth century was not only the zenith of the Enlightenment but also the zenith of the European missionary movement. The discoveries of Cook and others enlarged the limits of the world. The way in which that expansion linked with an anthropocentric soteriology and manifested in an optimistic praxis which emphasised the urgency of converting the world has already been described. This and the belief in progress encouraged a praxis of target setting. Thus John Mott, the great evangelical leader, following in Carey's footsteps, was able in the years following 1886 and the foundation of the Student Volunteer Movement, to inspire hundreds to volunteer as missionaries with the slogan,

the evangelisation of the world in this generation (Thomas 1995:74).

Coupled with the geographical discoveries by European explorers was a profound expansion of ideas. That great breakout from medieval thinking known as the Enlightenment, radically changed the Western world. The Enlightenment was a

period of enquiries and proposals often wildly different from one another, carried out by men who liberated themselves from authority in order to rethink everything (Yolton 1992:1)

Significant in bringing about these changes were men in both science and philosophy like Galileo Galilei (1564-1642) who refuted the centrality of the earth in the universe, Bacon (1561-1626) who was responsible for the birth of empiricism in science and Descartes (1596-1650) who founded modern rationalism with his declaration *Cogito sum ergo,* I think therefore I am.

Within the Enlightenment were reactionary and exploratory movements. No-one period in history is homogeneous or contained, nevertheless gradually the whole European worldview changed. Whereas before supernatural causes were attributed to the world and events, now natural explanations were sought. Humans were separated

from their environment and became *subjects* who could then examine the *objects* and components of those objects in their environment. Unfortunately, in mission circles this sometimes also deteriorated into regarding different other human beings also as objects for anthropological research or evangelistic endeavours. Whereas before myth was accepted as a valid explanation of reality, now it was open to demolition. The key to understanding was now to be found not in mystery but in proven laws of cause and effect. Teleological questions became irrelevant. Whereas before the universal authority of church and state was relatively intact, now revolutions, such as the French Revolution of 1789, challenged the limits of institutions.

David Bosch believes that there were at least five responses to the elevation of reason over faith (Bosch 1991:262f). Firstly, some like the Pietists returned to a religion of human feeling and experience. Secondly, some privatized religion and divorced it from public life. Theology itself was declared a science and began to use scientific tools in its interpretation of the Bible. Others like McLeod of Waihi, sought to establish a Christian society in some form where all would have to adhere to Christian principles (Davidson 1991:53). Lastly, some chose to embrace the secular society. This is largely what happened in Aotearoa New Zealand.

However, outside Europe other contextual movements and events were affecting mission. The loss of the American colonies in 1776 and subsequent 'mutinies' in colonies such as India, forced a rethink of imperial attitudes. Aotearoa New Zealand had its own war in the 1860s as pressure for land for European settlers increased. By 1852 it had its own constitution. In 1854 the House of Representatives met and in 1867, the first Maori seats were established. Colonies were coming of age and declaring their own relationship with the rest of the world. By the the middle of the century southern churches too were becoming independent of their founders and had

established their own mission societies. By 1892 Aotearoa New Zealand had its own Church Missionary Society and it repeated the colonial pattern in its export of missionaries to lands such as China. Within a few years 55 branches had been founded and by the time of the centenary in 1992, had sent out 280 missionaries to 24 different countries.[12]

In Aotearoa New Zealand one of the events which was most to influence religion was the passing of the Education Act in 1877. The Act ensured free, compulsory and secular education for all New Zealanders. But this legislation only built on the foundation already laid in an unexpected way by the Anglican churchman, Bishop Selywn. It was not that he thought religious education unimportant. Rather he wished to liberate religion from the inadequacies of the British church-state relationship. In drafting the Anglican constitution he determined to avoid such policies as church appointments to Parliament, patronage of clergy positions by the state and appointments by the crown to bishoprics. Selwyn refused government assistance to his denomination stating that he

preferred to maintain the Church's independence and commit her support to the free charities of the servants of God (Davidson 1991:30).

Thus the voluntary support of churches was firmly established in Aotearoa New Zealand. Others like the Catholic, Bishop Moran, did not share the Anglican view. He saw the Education Act as part of a liberal-humanist plot to de-Christianise the nation (King 1997:97). In contrast to the old Christendom state-religion model, Aotearoa New Zealand became a secular state. This was a development which would have deepening effects on the population in subsequent generations.

---

[12] Lange, Stuart. 1992. 'The Church Missionary Society in New Zealand: An Overview' in Glen. 6

Local mission

The concentration of missionary activity overseas largely ignored the poverty at home in Britain. The industrial revolution led to increasing urbanization. In 1813 the British Parliament repealed legislation guaranteeing minimum wages, leaving many unprotected against exploitive conditions in the new industrial towns. One tenth of the population were actual paupers subject to Poor Laws and their harsh administration (Warren 1967:137). In 1890, William Booth, founder of the Salvation Army published his book, *In Darkest England and the Way Out*. In it he deliberately juxtaposed the situation in England and Africa.

The lot of a negress in the Equatorial Forest is not, perhaps, a very happy one, but is it so very much worse than that of a pretty orphan girl in our Christian capital?

He then went on to describe sexual abuse of the female poor on the land as well as many other abuses.[13] Eight years later on the other side of the world, the Rev Rutherford Waddell, a Presbyterian minister was denouncing the conditions of women in the clothing sweatshops of Otago (Davidson 1991:71). Neither received overwhelming support for their 'missionary' causes located in the local community.

A social gospel would emerge more strongly in the twentieth century but as yet it caught the imagination of only a few. Meanwhile the attraction of foreign missions declined. As the romantic ideals of previous generations gave way to the pragmatic and independent thought of emerging generations, financial support for missionary societies dwindled. In 1842 the Church Missionary Society declared a financial crisis. (Warren 1967:143) At the beginning of the era mission was expressed through a

---

[13] cited in Cunningham, Valentine. 1993. 'Mary Hill, Jane Eyre and other Missionary Women', in Bowie. 101.

confident imperialism. An example is in the speech given by Lord Rosebery in the Albert Hall in 1795.

Liberal Imperialism implies, first, the maintenance of the Empire; second, the opening up of new areas for our surplus population; thirdly the suppression of the slave trade, fourthly, the development of the missionary enterprise, and fifthly, the development of our commerce, which so often needs it. (Warren 1967:30)

By the end of the era, that imperial world had changed. Europe was in political ferment. National independence of the colonies, rising prices, the spread of capitalism, new ideas had all served to change the scene and that would profoundly affect mission.

So context is added to the model of the co-relation between mission theology and praxis (Figure 1:3). The interdependence of all three factors is undeniable. Bosch claims that the entire Western missionary movement of the past three centuries emerged from the matrix of the Enlightenment and that on the other hand, the Enlightenment itself, was a *child* of Christianity (Bosch 1991:344). However in adding context it is necessary to remember that there were two contexts for mission in this equation. The first was that in Britain and Europe generally. The other was the context in Aotearoa New Zealand. While the northern context was dominant in mission theology and praxis during this period, it would be increasingly challenged as the twentieth century unfolded.

Figure 1:3

Context and the co-relation between mission theology and praxis

GOD

T   revelation of God in Jesus Christ

H   salvation offered

E   obligation to share Divine Grace

O   call/sending

L   individual's response   MOTIVATION

O

G.. from a woman's perspective   MISSION

Y.. from a Maori perspective   PRAXIS

CONTEXT of Britain and Aotearoa New Zealand
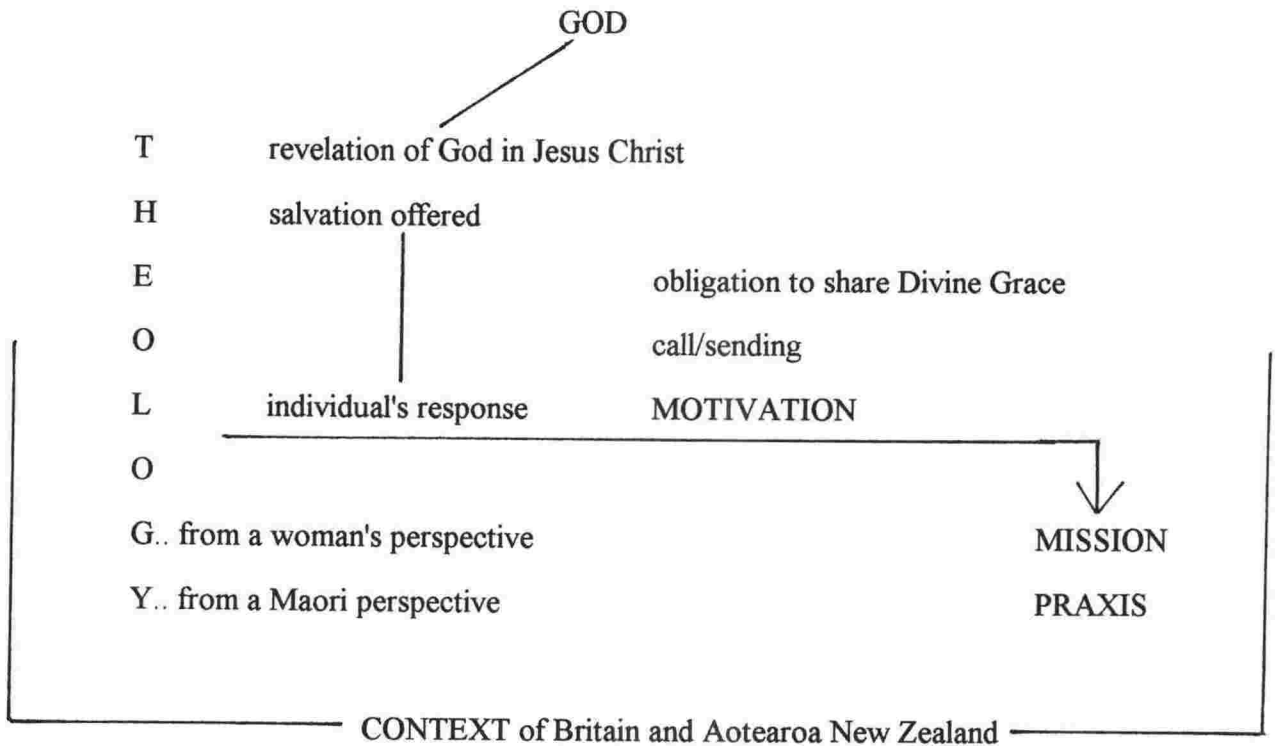
Conclusion

The co-relation between mission theology and praxis at the beginning of the Great

Missionary Era seemed relatively simple. God the initiator, saved souls in order that

they might save other souls. This emphasis on soteriology was expressed in a sense of

vocation to the missionary cause in foreign countries. Mission praxis reflected the

models of Christianity back home in Britain, the primary sending nation; evangelism,

the establishment of worship, the teaching of the Christian faith and the establishment

of churches. It would appear that Shenk was correct when he claimed that

One of the regrettable aspects of the modern missionary movement was that it

was largely unaccompanied by theologians committed to mission

(Shenk 1992:73).

In this century mission historians like Van den Berg, have questioned the theological factor of vocation and added the factor of motivation. This has proved to be a complex factor and difficult to prove from the documents left to us by missionaries. Noted too is the relative absence of stories or documentation from women and indigenous missionaries. Mission historiography has been largely a white male exercise. In addition, Piggin has alerted us to the pressure exerted on missionaries by mission societies to distinguish between 'pure' and 'impure' motives (Piggin 1978:328). Is it really possible to determine to what degree theology or other beliefs or desires actually motivated mission? How much did missionary activity (praxis) in Aotearoa New Zealand last century emerge from a theoretical base (theology)?

Many scholars have commented on the influence of the whole Enlightenment context on the missionary movement. As the nineteenth century unfolded the very foundations of church and society were challenged. The old hereditary classes who traditionally held the wealth and privilege of power were upstaged by the new giants of industry. Rationalism impacted on theology. Christendom found itself eroded by secularism. The voices of the other who had been the object of earlier imperial and missionary enterprise began to criticise patronism. Women began to challenge patriarchial institutions and demand a vote in the government and an equal place in mission. The whole foreign locus of mission was disturbed by cries on behalf of the local poor. The primacy of a soteriology which emphasised eternal salvation in the next world was challenged by the social gospel and conditions in the here and now.

In addition the context for mission was in transition. At the beginning of the period, the context of Europe dominated mission theology and praxis, even in Aotearoa New Zealand, 12,000 miles away from 'home'. By the end of the period, Aotearoa New Zealand was an independent country with independent churches exporting their own missionaries. While the country could still earnestly support the empire in the Boer War, it also had suffered its own wars and was reaping their far reaching consequences as it struggled with injustice and elements of poverty in its own land. Neither was Aotearoa New Zealand as firmly aligned to the Christendom marriage between church and state as Britain. Never again would the co-relation between mission theology and mission praxis be simple, if indeed it ever was. The voices at the margins of church and mission endeavour posed important missiological questions concerning the relevance of Christianity to all people in their particular context. One question is I think, whether the church today has heard them sufficiently and moved from simple models of co-relation of mission theology and praxis to ones that are dialogical and meaningful. Some of the twentieth century voices in this debate will be the subject of exploration in the next chapter.

CHAPTER TWO

THE CHANGING DISCOURSE OF MISSION

During the twentieth century, profound shifts took place in mission thinking. One of the crucibles of this was the international conferences that took place and for that reason, an overview of them will be given. The change in mission thinking altered the shape of the connection between mission theology and praxis. The co-relation however is difficult to establish. The diversity, which was only glimpsed in the previous century, grew to full voice in the twentieth century. This chapter will first examine the broadening of the content of mission thinking and praxis. It will also suggest where changes in theological thinking on the ecumenical scene impacted in Aotearoa New Zealand and the likely effect of that context. Finally it will summarize this in terms of the changing images used for the other person/peoples in the missionary encounter.

PART A. THE CONTENT OF MISSION

Evangelical optimism and the founding of the modern ecumenical movement

The 1910 World Missionary conference in Edinburgh proved to be the watershed between two eras of mission. Although large regional conferences of missionary societies were held in London in 1888 and in New York in 1900, the one in Edinburgh engaged European interest to a larger extent and resulted in two initiatives which would be the foundational impetus of the modern ecumenical movement. Firstly, it gave some impetus to the Faith and Order and Life and Work movements. Secondly, The IMC became the Division on World Mission and Evangelism for the WCC (established 1948), later changing its name in 1971 to Commission (CWME).

The chairman of the Edinburgh conference was John R. Mott, whose book *The Evangelization of the World in This Generation* expresses the supreme optimism of the evangelical thinking of the time (p. 21).[1] Reflecting the expansion of scientific, philosophical and geographical boundaries of the Enlightenment and the positive confidence in human ability that followed, Mott again reiterated the dominant soteriological theology of the previous century and a mission praxis understood primarily as evangelism.

The evangelization of the world..... must be followed by the baptism of converts, by their organization into churches, by building them up in knowledge, faith and character and by enlisting and training them for service. (Thomas 1995:75)

To that end Mott, commended the three fold policy of Henry Venn of the Church Missionary Society in encouraging younger churches to be self-supporting, self-directing and self-propagating.

In Aotearoa New Zealand also, John Mott played his part in encouraging evangelism and ecumenism for the sake of a unified witness. He visited in 1896, again in 1903, and in 1926 addressed the New Zealand Missionary Conference which resulted in a continuing nationwide Missionary Council (Davidson 1991:120). Delegates from the New Zealand Missionary Council later attended the Jerusalem and Tambaram world conferences and toured the country sharing their insights (Brown 1981:11). For this group, mission praxis was still largely symbolized by the overseas missionary, or the mission to the different, non-white other. It was supported by missionary organisations at home such as the Presbyterian Women's Missionary Union founded in 1905 (Davidson 1991:114, 133). In this, New Zealand churches perpetuated the European pattern of *sending* and *receiving* churches.

---

[1] All unreferenced page numbers refer to page numbers in this work.

At the same time many failed to recognize the frontier on their own doorsteps. Especially in the central and east of the North Island, the policies of the Liberal government had opened up for pakeha settlement vast tracts of land, much of it Maori land. These settlers found themselves without the services of a minister. In the Presbyterian church for example, although *home missionaries* (laypeople) were employed from the late nineteenth century for such a purpose, stipends and resources were minimal. The situation was rectified in 1913, but the fact that many of these workers initially lived in poverty is perhaps another indication of the tendency in the church for the established church's priorities to have supremacy over those of mission.[2]

The achievement of evangelistic and ministry goals became an unreality at the onset of the First World War. Both in New Zealand and abroad, the students to whom Mott had so successfully appealed to undertake overseas missionary service were now drafted for service of a different kind. Military chaplains became the new frontier mission agents in a world where Christian nations fought each other. At the beginning of the twentieth century, there was still an optimistic belief that technology could offer the God-given means for the evangelization of the world. The development of increasingly sophisticated instruments of war dented this optimism. It returned briefly during the euphoria following the war's end only to be dashed again by the impact of the Great Depression of the 1930s.

The Social Gospel and Christian Humanitarianism

The Social Gospel had emerged at the turn of the century, as an alternative manifestation of mission to evangelism. It was influenced by the same Enlightenment factors such as individualism, the supremacy of rationality, the belief in science and

---

[2] Barber, Laurie. 1990. '1901-1930: The Expanding Frontier' in McEldowney. 82.

progress and an optimism based on the potential of humanity to conquer frontiers. Its theological emphasis however, was not on an anthropocentric soteriology which focused on human sin, but rather on a more positive view of humanity's capacity for good if evil was removed. Sin was equated with social ills such as poverty. Mission was about changing external conditions so human goodness could emerge. Life, not in a millennialist spiritual world, but in the here and now, was what mattered. For adherents, the Kingdom of God was not some supernatural venue for saved souls, but a better world in the immediate context, and service was the main mission praxis.

David Bosch has highlighted the subtle shift which took place from a theological emphasis on grace to one of works which the Social Gospel promoted. Gradually it influenced both evangelistic and liberal persuasions in the church and by mid century Christians

had burdened themselves with a wide-ranging and comprehensive mission of renewing the face of the earth (Bosch 1991:339).

The outcome of this emphasis on the social gospel was a mission praxis which focused on issues of poverty and attempted to address selected social ills in the local context. Early in the century voluntary organisations with a different goal in mission than that of supporting foreign missionaries, arose such as the Young Men's Christian Association (1901). In 1907 the Otago Presbyterian Social Services Association became the forerunner of church social agencies which served the needs of the poor, children, aged persons and other disadvantaged groups in society. Mother (Suzanne) Mary Joseph Aubert and her sisters opened a soup kitchen, a day nursery, and the Home of Compassion for incurables in Island Bay in Wellington (King 1991:160). Denominations like the Methodists and Anglicans established 'city missions' which engaged in social work in the poorer districts of the inner cities.

This change however, cannot be attributed just to a change in the theological concept of the kingdom of God. Again, socio-economic and political factors in the contemporary scene played their part in strengthening social awareness. As early as 1898, the beginnings of the welfare state in Aotearoa New Zealand had been established with provisions for an Old Age pension. Widow's benefits followed in 1911 and the Child Welfare Act in 1925. The social aftermath of war and the ravages of the Great Depression found people looking for an empathetic government. In 1935 the Labour party came to power and Aotearoa New Zealand officially became a welfare state. Among those engineering the change were Michael Savage, the new Catholic prime minister and a cabinet minister, the Presbyterian Reverend Arnold Nordmeyer. They are representive of the hundreds of individuals who have worked out their Christian faith through a Social Gospel since that day.

Tambaram and the emergence of the God-church-world model of mission

By the 1930s many *sending* churches, influenced by the sentiments expressed at the Edinburgh missionary conference, had begun to hand over control of their mission churches to the local people. In Aotearoa New Zealand the Presbyterian missionaries to China led the way in 1927 by subordinating themselves to the governance of the Kwangtung Synod of the Church of Christ in China. [3] The second conference of the International Missionary Conference took place in Tambaram, India, in 1938. Younger churches were strongly represented. An anti-colonial sentiment was present and the issue of witness in multifaith societies high on the agenda. At Tambaram the delegates declared an ecclesiocentric model for mission and the Tambaram document stated the view that God creates the church as a model for the world:

signposts pointing to Christ as the Saviour of [all] and of human society

---

[3] ibid. 94.

(Thomas 1995:86). The equation for the Spirit's movement was seen as from God to the church to the world. What kind of church would be a signpost would continue to be debated but the *saviour of society* theme is obvious in material published by the Campaign for Christian Order in Aotearoa New Zealand (Brown 1981:31).

The Campaign for Christian Order grew out of recently formed interchurch alliances such as the New Zealand Missionary Council, the Bible in Schools League in 1903, and the Council of Religious Education. In 1941, fueled by the need for the churches to make an impact on a society increasingly indifferent to religion, the National Council of Churches (NCC) was constituted (Brown 1981:6). Membership comprised Anglicans, Presbyterians, Baptists, Associated Churches of Christ, Congregationalists, and later, the Society of Friends and the Salvation Army. Later in 1988, it became the Conference of Churches of Aotearoa New Zealand (CCANZ) and included the Catholic church. This liaison is symbolic of the strength of ecumenical co-operation achieved in the country in spite of the earlier inherited sectarian rivalry which so often accompanied mission.

The Campaign was one of the first programmes of the NCC. It began in 1943 and climaxed at a conference on the topic in Christchurch in 1945. Looking forward to the need to create not only peace as an absence of war, but also peace as an absence of social distress, the Campaign sought to educate the citizens of the country through a comprehensive programme of advertising, radio broadcasts, pamphlets, study groups, and interaction between churches at grass roots level. A poster summarized the Campaign's ethos as

Only Christian motives and methods in Personal, Family, and National Life can save Society (Brown 1981:31).

Criticism of the Campaign centered around vagueness in expressing principles and an overemphasis on the Social Gospel. Many doubted whether it had had any lasting effect apart from its reinforcement of the ecumenical movement and the fact that it had generated the impetus for the formation of the Maori section of the NCC in 1947 (Brown 1981:34). The NCC played a vital role in resettling refugees and later, in establishing pioneering ministries in ecumenical chaplaincies in prisons, hospitals, universities and industry. During the second world war the NCC and Red Cross co-convened the Council of Organisations for Relief Service Overseas (CORSO), (Davidson 1991:122). Later, Interchurch Aid was established eventually growing into the Christian World Service (CWS), (Brown:160).

All of these actions were important in reinforcing the importance of local reflection on mission theology and mission praxis. The church by joining ecumenically was discovering that it could become a more powerful sign witnessing to the salvation of both individual and society.

Willingen and the concept of missio-dei

By the time of the Willingen Conference of the IMC in 1952, the idea of missio-dei first promoted by Karl Barth at Berlin in 1932, had matured. The classical trinitarian doctrine of missio as the sending by the Father of the Son, and both Father and Son sending the Spirit was expanded to include the concept of the sending by God of the church (disciples) into the world (Bosch 1991:390). Later Moltmann would challenge the ecclesiocentric nature of this concept by declaring that the church does not create mission but rather that mission creates the church (Thomas 1995:110). Still later, feminist theologians like Mary Daly would challenge the possibility that the church as patriarchial institution, could be redeemed sufficiently to be a vehicle for liberating mission. However, not withstanding later debates

concerning the content, Willingen delegates affirmed that mission belongs first to God. This would later prove to be perhaps the most influential theological concept in changing the understanding of the breadth of mission praxis. Theologians from a diversity of contexts continued to study the Bible for definitions of the content of *missio-dei*. In contrast to the dominant nineteenth century concept of mission as evangelism (p. 9), by the end of the twentieth century mission would be enlarged to include evangelism, service, nurture and teaching, justice and the care of the environment.

Uppsala and the clash between missio-dei as evangelism and as service

The United Nations declared the 1960s the *Decade of Development.* The churches were quick to adopt the terminology. In the nineteenth century the civilising activities of education, health and agriculture had accompanied missions overseas. By the turn of the century, inspired by the Social Gospel, these had been translated into activities in the domestic sphere. On a theological front, Johannes Christian Hoekendijk spoke of the *oikoumene* or the household of God as the whole inhabited world. He reversed the thinking of the Tambaram conference and declared that *God-world-church* was the correct missiological mode of thinking because of this. Preferring the word *shalomization* to humanization, he went on to say:

Missio-Dei can now be described, in accordance to its content, as the entirety of God's action which is focused upon the sharing of the messianic way of life with people, so that, in the perspective of Shalom, the horizons of hope are opened up for all (Thomas 1995:126-7).

This view was expressed in the preparatory material for the 1968 fourth WCC Assembly at Uppsala and evangelicals were quick to reply. Led by Donald McGavran of the Fuller School of Mission they mounted a stinging attack on

the WCC entitled *Will Uppsala betray the Two Billion?* Starting with an estimate of those unreached for Christ, the plea emphasised the tragedy of spiritual death through lack of opportunity to hear the Gospel and likened it to physical famine. The praxis advocated was urgent evangelism and discipling.

These inconceivable multitudes live and die in a famine of the Word of God, more terrible by far than the sporadic physical famines which occur in unfortunate lands.....The precise issue (for Uppsala) is this: how can the Christian Church carry the gospel faster and better to the multitudes who want to become Christians? (Thomas 1995:158-9).

In 1968, the Uppsala delegates met and issued their statement on mission. Amidst a world torn by local wars and racial tension symbolised by the slaying of one of the speakers, Dr Martin Luther King, just prior to the conference, they reinforced the concept of mission as humanization. They called for a responsible partnership in working with all who shared the same goals and urged the church to recognise a diversity of gifts and ministries in order that all humanity might reach its potential. The mission praxis was development. This flowed out of the firm theological belief that

There is a burning relevance today in describing the mission of God, in which we participate, as the gift of a new creation which is a radical renewal of the old and the invitation to [persons] to grow up into their full humanity in the new man, Jesus Christ (Thomas 1995:141).

In Aotearoa New Zealand, one of the main impacts of the emphasis on mission as humanization was in race relations. A popular overseas mission field had closed with the eviction of all foreign missionaries from China in 1951. At the same time, the country was again embroiled in foreign wars but this time in Asia, in Korea in 1950

to 1953 and in Malaysia in 1952. The South East Asia Treaty Organisation came into being in 1954. Later, with the removal of privileged trade status with Europe, the country would increasingly grapple with its southern location in the world and its difference from Europe. Awareness of racism was stirred by the possibility of a tour of the national All Black rugby team to South Africa ironically with no Maori in its ranks. The 1960 *No Maori-No Tour* protest polarized church members. Awareness of the differences between New Zealanders of indigenous origin (Maori), and those of European origin (Pakeha) now increased. In 1963 the anniversary of the date of the signing of the Treaty of Waitangi was given national day status. At the same time, Western Samoa, one of the nation's trustee colonies, was given independence. A significant well churched stream of immigrants from the Pacific Islands also began in this decade. Mission as service and development was the dominant style and had not yet been radically challenged by the concept of mission as justice at home. This was also the time of rapid church planting and development. The post war increase in numbers of babies born in turn precipitated rapid housing growth in the suburbs and churches enjoyed peak rolls in this 'home mission' boom (Davidson 1991:161). Although a tension between believers in the social gospel and evangelicals existed, sufficent support was available from constituent churches for the NCC to invite Billy Graham to conduct a crusade in the country in 1959 (Brown 1981: 104).

Vatican 2 and the watershed for Catholic concepts of mission

Meanwhile the Catholic church remained largely untouched by contemporary developments in mission theology and praxis. Its paradigm of mission did not shift radically from its roots in the Propaganda Fide until the Second Vatican Council, 1962-5. Previously, there was a clear identification of Christ's mystical body with the empirical Roman Catholic church and this tended to absolutize and divinize the church and elevate it to *societas perfecta* (Bosch 1991:369). This provided an

authoritarian institutional framework for mission and those priests or religious, such as Suzanne Aubert, who wished to pioneer new forms of mission or indigenize the faith often found their biggest opponents to be bishops or higher ecclesiastical authorities.

Vatican 2 was the first truly global papal council. In spite of a tension between traditionalists and innovators, a series of documents resulted which were to revolutionize the church. The documents confirmed God's presence in the world and urged *the pilgrim church* to follow its calling to be the *seed* of the kingdom of God.[4] One of the most radical changes was the charge given to the laity. It urged them by witness and sanctification, to exercise the apostolate of renewal of the world which was given to them at baptism and confirmation and which was renewed through the eucharist. Few other churches would express the mission of the laity so clearly.

[Laypersons] ought to take on themselves as their distinctive task this renewal of the temporal order. Guided by the light of the Gospel and the mind of the Church, prompted by Christian love, they should act in this domain in a direct way and in their own specific manner. As citizens among citizens they must bring to their cooperation with others their own special competence, and act on their own responsibiltiy; everywhere and always they have to seek the justice of the kingdom of God. The temporal order is to be renewed in such a way that, while its own principles are fully respected, it is harmonized with the principles of the Christian life and adapted to the various conditions of times, places and peoples. Among the tasks of this apostolate Christian social action is preeminent. The Council desires to see it extended today to every sector of life, not forgetting the cultural sphere (Thomas 1995:252).

---

[4] *Lumen Gentium:5, 48*

Such statements gave strong emphasis to justice and social action and the local parish. Symptomatic of the change wrought by the Council was the fact that within two decades English or Maori replaced the Latin mass (King 1991:180). Religious orders examined anew the vocation of their founders and themselves. The role of the laity diversified and increased. In New Zealand, a parish programme called *Renew* was adopted by the Bishop's conference in 1983. It nurtured lay involvement in parish and daily life through small group sharing centered on Bible study and discussion. In dioceses, commissions for Justice, Peace and Development were established and continue to play a vital role in advocating mission as social action.

The challenge of justice to mission as development

Meanwhile a challenge to the concept of development arose on several fronts. Biblical scholarship had demonstrated that the Bible could not be proven scientifically as a documents of history to be read literally. Hermeneutics became diverse and particular as liberal theologians struggled with the meaning of Scriptures in their context. Catholic scholars such as Gutierrez spearheaded the trend and were reinforced by the increase in Base Christian Communities particularily in South America, where groups of Christians lived out a life style of witness and social reconstruction within a eucharistic community. Liberation theologians identified salvation with liberation, not only from personal sin, but also socially, from social evils[5]. They were critical of their liberal, mainly Western, colleagues who they claimed, had embarked on development in response to the Social Gospel but had not changed the underlying systemic injustice of societies. Heavily influenced by Marxist social analysis the Liberation theologians stressed a *hermeneutics of suspicion* (Segundo) which approached the interpretation of Scripture with the suspicion that it supported privileged class structures.

---

[5] By identifying unjust structures as sinful, Liberation theologians widened the concept of sin from the personal sphere so favoured by evangelicals.

Development without power sharing, they claimed, was a futile exercise. Central to theology was Christ's identification with human oppression and suffering through his death on the cross, a 'theology from below'. Central to praxis was empowerment for social revolution at the grass roots (Thomas 1995:190).

During the decades which followed Liberation theology also acquired gendered and regional expressions. Rosemary Ruether one of the pioneer feminist theologians, examined the traditional theology of redemption and declared that Christian redemption cannot be encapsulated once and for all in the historical male Jesus. The redemptive liberating encounter can also take place in the form of Christ our sister (Reuther 1983:138). Liberation for feminist theologians also included liberation from sexist language for God and from the systemic power structures of the patriachal church. In Aotearoa New Zealand although women had long been the backbone of Christian charity projects, it was not until 1965 that the first woman, Margaret Reid, a Presbyterian, was ordained to the ministry (Davidson 1991:148).

The preferential option for the poor

On the ecumenical scene, three key ideas emanated from Liberation theology and were hotly debated. Firstly, the poor were not objects of mission, but rather central players in mission. God's salvific love first of all belonged to the poor. The gathering of Latin American Catholic bishops in Medellin, Columbia in 1968, began their call for renewal with a call for liberation from injustice and oppression and a conversion to the kingdom of justice, love and peace.

With renewed hope in the vivifying power of the Spirit...we affirm the need for conversion on the part of the whole Church to a preferential option for the poor, an option aimed at their integral liberation (Thomas 1995:194).

By the time of the Melbourne CWME Conference (1980), the poor had become prominent on the agenda. Emilio Castro commenting afterwards suggested the affirmation of the poor was the *missiological principle par excellence* and the church's relation to the poor the *missionary yardstick* (Bosch 1991:435). The principle became one of the central tenets of Catholic orders reviewing their apostolates.

The holistic nature of mission

The second theme to emerge was the holistic nature of mission. Thus the understanding of mission enlarged to include the whole salvific and liberating action of God. A document produced by the Evangelical Methodist Church in Bolivia was used extensively at the WCC 's fifth Assembly in 1975 in Nairobi. Evangelism included:

The announcement of the total saving message of Jesus Christ;

The denunciation of all idols or powers which are opposed to God's purpose for mankind;

The visible witness-collective and personal-to the Word which addresses, calls in question, transforms and makes [humankind] conscious;

The engaged participation in the struggle for a more just and human society, inspired by the love of Christ;

A call to men [and women] to be converted to Jesus Christ and to be incorporated here and now into his people.

True evangelism is holistic (Thomas 1995:163).

The importance of orthopraxis

The third theme to emerge was the importance of orthopraxis (right practice) over orthodoxy (right doctrine) Women, especially from EATWOT, the Ecumenical

Association of Third World Theologians founded in 1976, were one of the stronger

voices for the need for committed action in solidarity with the victims of injustice.

Speaking from an experience of economic and social oppression compounded by

frequent socially conditioned violence against women, they rejected theologizing

without liberating action. [6]

The trends were not without their critics. The Catholic hierarchy alarmed by anti-

establishment ideas and the political involvement of some priests and religious in

liberation movements, attacked the Marxist elements in Liberation theology.

Evangelicals attacked theologies which claimed salvation to be holistic, preferring to

keep justice under the discipline of ethics. In an *Evangelical Response to Bangkok*,

McGavran restated his position that salvation is a vertical relationship, resulting in a

horizontal relationship with others and said:

If "salvation today" means political liberation, land distribution, better pay for

factory workers, the downfall of oppressive systems of government, and the like,

then the whole apparatus of missions is rightfully used to achieve these ends.

Evangelism will be downgraded. Churching the unchurched will be neglected and

ridiculed. The airplane of missions will be diverted away from the propagation of

the Gospel to the establishment of Utopias (Thomas 1995:129).

Effect of the debates on mission in Aotearoa New Zealand.

On the world scene mission theology was shifting from development to liberation, and

salvation increasingly described as holistic, with a declaration of God's preferential

option for the poor. On the domestic scene, there was an increasing awareness of the

---

[6] For example, Chung Hyun Kyung in her introduction to an anthology of essays from Asian women, speaks of the fight of women from that region from birth to death against the "death wishes" inherent in many cultures. Theological reflection is not abstract but *remedies and medicines for the healing of broken bodies and wounded spirits from many wounded healers.* (Chung Hyun Kyung 1990:39)

poor at home who included a disproportionate percentage of Maori and Pacific Islanders. Justice was most closely identified with Treaty and welfare issues. Two major shifts resulted.

Firstly, churches and society as a whole began to examine their policies and listen, often reluctantly, to the voice of the other, the non-pakeha in their midst. During the previous century, Maori had lost most of their land through the Land Wars (1860s) and land sales. By 1892, out of a total of 66 million acres in New Zealand, Maori retained only 10,849,486 acres, leasing 2,442,469 acres of this, often at peppercorn rents (Davidson 1991: 47). Unsympathetic legislation such as the right to take land under the Public Works Act increased the loss. With the diminishment of their economic base, an urban drift began with the subsequent alienation of many Maori from social and spiritual roots which centred around the communal living and burial space of their home marae. By 1936, 10% of Maori lived in urban areas. By 1956, this had risen to 27.5% and by 1961 to 40% (Brown 1981:215). Government response was to treat the issue as a welfare one. However from the time Hone Heke had cut down the British flagpole in Kororareka in 1845, protest actions had always been part of an honorable Maori response to British colonialism. In 1975, led by the indomitable and faithful Catholic,Whina Cooper, Maori marched to Parliament in a campaign against further erosion of traditional lands. Their slogan was *Not one more acre of Maori land.* She also berated Archbishop Liston for treating Maori like *errant children* and was active in establishing a Catholic urban marae. Before she died in 1994, she had been honoured by the nation who affectionally referred to her as *Te Whaea o te Motu,* the 'Mother of the Nation' (King 1997:174).

The land march led by Cooper and aided by press and media coverage, proved a turning point in public consciousness. No longer could New Zealanders hide behind

notions of perfect race relations. Government views were slowly changing and in 1971 the office of Race Relations Conciliator was established, followed by the Waitangi Tribunal in 1975. The latter was charged with hearing Maori grievances against unjust loss of land and had the power to make recommendations to the government concerning recompence. In the 1990s, for example, claims have been settled which amount to millions of dollars recompence to the Tainui and Nga Tahu tribes. In 1977 the sit-in protest at Bastion Point, Auckland began. However it was the Springbok tour of 1981 which galvanised the churches to consider the need for right action (*orthopraxis*). The protests all served to heighten two issues of justice for the churches. One was their responsibility for race relations education and the other was their own church polity with its dominance by white male leadership.

As early as 1969 the WCC had founded its own Programme to Combat Racism which drew criticism concerning its support for protesters overseas who were often accused of being communist terrorists (Brown 1981:189). In 1981, the NCC established its own programme and began challenging New Zealanders about race relations in their own back yard.

The debate on mission as justice also challenged existing power relationships in churches. By the beginning of the 1990s all main denominations had altered their constitutions to provide more equity in resources and decision making. Having given its Maori section, Te Hinota Maori,[7] synodical powers as early as 1956, the Presbyterian church changed its name to that of the Presbyterian Church of Aotearoa New Zealand at the request of its Maori members. The Methodists adopted a bi-cultural covenant in 1983 and urged all Methodist churches to examine their records

---

[7] In 1997 the name of Te Hinota, a transliteration of the English word, Synod, was changed to *Te Aka Puaho* which means the glowing vine. It captures the essence of the Presbyterian burning bush in an indigenous symbol.

to see if they had benefited from the sale of land originally gifted by Maori for church sites or schools. The Anglican church increased the powers of the (Maori) Bishopric of Aotearoa in 1978 and in 1993 established three Tikanga or Councils with equal power; Maori, Pakeha and Pacific Island. The Catholic church formed its own Runanga or Council and eventually appointed a Maori Bishop, Max Takuira Mariu, in 1988.

On the inauguration of the Maori Division of the Methodist church in 1973, Rua Rakena was appointed the first Tumuaki and the words *Maori mission* finally dropped from usage. The change between the nineteenth and twentieth century concepts of mission is symbolised by this change in language. The process of replacing dominant or patronising models of mission with liberating and justice seeking models had begun. However as shall be seen later, remnants remain in the welfare nature of many local service projects.

The second result of the trends in mission theology overseas was a renewed ecumenical solidarity with the poor in general in the country and the rise of a political voice seeking justice. In 1985 the Labour government came to power and introduced *Rogernomics,* named after the Finance Minister of the time, Roger Douglas. In order to lower the national debt, make the country more competitive in trade, and to attract foreign investment, a major restructuring of the public and business sectors of the economy began. It continues unabated to this day.

The human cost of the economic reforms was high and in response, the Church Leaders presented a statement to the press, government and nation, just prior to the 1990 elections. In it they identified the Treaty of Waitangi as a

living document affirming inalienable Maori rights and providing the basis for

settlement, for government, and our life together as people of a Treaty

(Davidson 1991:83).

Through such public actions, Christians publicly protested against the increasing

commercial approach in government policy and stated that justice was an integral part

of the content of missio-dei. Work such as that done by Charles Waldegrave and the

BERL research unit of Victoria University made it possible to accompany the protest

with credible social analysis. For example a social analysis was made of the 1991

policy changes which cut benefits, introduced market rents for state houses and

restructured health and education to include elements of user-pays. In a study of

different family types around the country it was shown that the lowest 20% of

households lost 20% of their after tax income. The middle 20% only lost around 4%

of their income, and the top 20% only lost 2%. The link between mission theology

and praxis in this case is clearly stated and the theme of the primacy of the poor in

missio-dei is evident. A CCANZ document states that the research project.

illustrates the activity of God in Social Justice, like the Good Samaritan story. In

a sense, light is beamed into dark places, and new hope emerges. ...Voices of poor

people that otherwise go unheard, become audible through the research and

media process (CCANZ 1995:73).

Mission as care for the environment

Acceptance of the inclusion of care for the environment as a part of mission is a very

recent trend. At the Seoul Convocation in 1990, member churches of the WCC made

a covenant in response to God's covenantal promise in the Hebrew Scriptures never

again to destroy the earth (Genesis 9:13). In the four *concretizations*, the churches

agreed to work for a just economic order, the true security of all nations and peoples

without militarization,the eradication of racism and the safeguarding of the created world (Scherer/Bevans 1992:83). The Catholic document *Redemptoris Missio* also included the environment on its list of mission activities (Scherer/Bevans 1992:175). In Aotearoa New Zealand two factors led to an interest in this aspect of mission. As a society, New Zealanders enjoyed high contact with the wilderness and out of door recreation in a relatively unpopulated country. In addition Maori spirituality embued those sensitive enough to hear, with a certain respect for Papatuanuku, Earth Mother.

In addition, from the days of the Second World War, New Zealanders were conscious that the Pacific Ocean was a convenient testing ground for atomic weapons of the northern hemisphere superpowers and Pacific peoples in general quickly learned that care for the environment and justice issues are inseparable. Many Christians protested throughout the 1970s and declared their churches anti-nuclear zones. By 1984 public opinion was strong enough to give a mandate to David Lange's Labour government to initiate a nuclear-armed or propelled ship ban. The bombing of the *Rainbow Warrior* by French secret agents in Auckland harbour in 1985 was the catalyst which finally enabled Aotearoa New Zealand to seal its anti nuclear stance in legislation. Awareness of the need to preserve creation was now added in different forms to many church's mission statements.

A Consensus and Polarities

In summarizing the trends it could be said that at the beginning of the twentieth century opinions on mission were divided. Now however, commentators on the changing worldwide paradigm of mission all point to a growing consensus. There is a common understanding about the nature of the church as essentially missionary and God's people as a missionary people with both a missionary dimension in all they do. (Bosch 1991:372-3). Secondly, there is now agreement on the holistic nature of

missio dei. Catholic and Protestant documents reflect this and there is a growing trend among evangelicals to view the so-called horizontal and vertical dimensions of faith as a unity. While reaffirming the primacy of evangelism and the importance of making Christ known throughout the world, the 1989 Manila Manifesto of the Lausanne Committee for World Evangelism stated:

> *Our continuing committment to social action is not a confusion of the Kingdom of God with a Christianized society. It is, rather, a recognition that the biblical gospel has inescapable social implications (Eph 2:8-10). True mission should always be incarnational (Jn 17:18; 20:21). It necessitates entering humbly into other people's worlds, identifying with their social reality, their sorrow and suffering, and their struggles for justice against oppressive powers (Phil. 2:5-8). This cannot be done without personal sacrifices* (Scherer/Bevans 1992:297).

Thirdly, there is a reclaiming of the place of the church in being a sign of the Kingdom in the world but not synonymous with that Kingdom, and a recognition that God's sovereign activity also takes place outside the church. The church as conqueror of the world, so evident at Edinburgh in 1910 has now became the church in solidarity with the world (Bosch 1991:377).

In Aotearoa New Zealand as elsewhere, both the convergence and polarities present themselves. On the one hand the argument for mission as primarily evangelism is still strong. Joined now by the Pentecostals, evangelicals vigorously pursue the 1990s Decade of Evangelism. They are represented by such groups and phenomenon as the March for Jesus movement and the New Vision New Zealand Conferences. An example of this style can be seen in the intoduction to *NEW VISION New Zealand.* In it the editor, Bruce Patrick, refers to William Carey's *Enquiry* and states that the

publication seeks to follow that tradition in its passionate committment to see Christ's Kingdom grow in the land.

We are the only mission force..God wants his lost people found

(Patrick 1997:19,31).

Later in the volume Klinkenberg states

Three million New Zealanders are going to a Christless eternity.[8]

The chapters which follow in this and the subsequent volume two include much which is reminiscent of earlier evangelical optimism. The consequent mission praxis has clear targets, is well planned and is executed using modern technology and management methods in the belief that God is a strategist (Patrick 1993:26). This is not to deny the evangelical zeal with which it is also accompanied.[9]

On the other hand, those with a more holistic view of mission in Aotearoa New Zealand seek to educate the church and society about such issues as the fate of the indigenous people of East Timor (CCANZ), the need for social research and advocacy to government (Lower Hutt Anglican Centre) and bi-culturalism (Methodist church). Still on the edge of mission consciousness in churches, is the growing debate on Gospel and culture which examines the whole stance of Christianity towards other indigenous religions and world faiths. It also seeks to identify dominant European cultural biases in Christian theology and praxis in order to enable the process of contextualisation of the gospel to take place freely. Jacques Matthey, commenting on the CWME conference in Brazil in 1996, considers the official inclusion of religion (including the quasi-religious faith in the global market

---

[8] Klinkenberg, Nick. 1997. 'Inspiration for Church Planting', in Patrick, 235.
   The author quotes McGarvan and advocates the planting of evangelical churches in order to fulfil the Great Commission.

[9] Examples: The Apostolic church has set a target of 200 churches with 20,000 members by the year 2000. The Supermap2 programme containing a database relevant to church mission planning is available through the VISION New Zealand research unit. (Patrick 1997: 61, 317)

economy) in a definition of culture as an important extension of the mission-dei concept (Matthey 1997:22). For it is only by naming aspects of culture, including that of Western culture, can they be critiqued in the light of the Gospel. It seems pluralism in its many forms will be an important item on the agenda of mission in the near future, and that debate will radically challenge again present mission theologies and associated mission praxis.

PART B: SYMBOLS OF THE CHANGING DISCOURSE OF MISSION

I have briefly surveyed two centuries of mission thinking and praxis. One way of summarizing the changes is to explore some of the words used to describe the 'other', the one with whom the missionary related in mission. Three broad groups of language can be discerned. There has not been a steady progression of ideas, leaving one set of ideas and moving to another. Rather all are present in Aotearoa New Zealand today in various forms and language symbolizes this.

The other as pagan, heathen, unsaved

In the nineteenth century, the other was most often depicted as a pagan or heathen. Charles Baker, missionary to New Zealand, wrote in 1826 to the CMS:

It is more than two years since I became concerned for the heathen
(Baker:1986:28).

Viewing the other as *heathen* or *pagan* justified a policy of vigorous evangelism accompanied by Western civilisation. At its worst it was oppressive or condescending and imbued with a subject-object dichotomy. Sometimes it regarded the other as *child* (albeit of God) and while claiming the other too was an heir of the Kingdom of God, mostly denied the other a significant place in church or mission polity. However the very real dedication and love for the other in mission also often shone through.

By the turn of the nineteenth century the terminology had been changed and the other was described as the *unsaved*. At the 1910 Edinburgh Missionary Conference, the world was sharply divided into the *missionized and not fully missionized* and targets were set for evangelization with language suggestive of a Christendom conquering the infidels during the medieval Crusades (Bosch 1991:338). *Sending* churches were urged to give *receiving* churches their independence.

However it was at the same conference that Bishop Azariah of India first challenged Western Christians concerning their patronizing attitude towards the other. By the time of the 1938 Tambaram conference, the anti-colonial feeling had grown. The younger churches were the fruit of missionary labour, not the possession of missionary societies, declared Kraemer. (Bosch 1991:465)

The dominant theology of this style of mission, symbolised by the use of the word heathen, pagan or unsaved for the other, was an orthodox soteriology. While missionary endeavours were *constrained by love* according to Van den Berg, the use of the adjective and noun *poor heathen* together most often betrayed a negative anthropocentrism (Van den Berg 1965:193). The emphasis on saving souls fostered a dualism which emphasised the rewards of salvation in the next life and a praxis centered on evangelism. Education and teaching skills was too often just part of the instrumentality needed, the *trojan horse* (p. 20), for the real mission work of gaining converts.

The other as needy poor, as victim, as sinned against and oppressed

The second style of mission began with an emphasis on development but was soon challenged by the critique of liberation, feminist and indigenous theologians. At the Willingen conference in 1952, there was a strong debate on the colonial aspects of

mission. A moratorium on foreign missions was declared by China (1951) and later Madagascar and other countries. Western mission increasingly was subject to visa regulations and the pleas for local control of churches strengthened. In the 1960s development projects at home and abroad attempted to address the resourcing imbalance of the needy poor. The Liberation theologians challenged this policy by declaring that the opposites being dealt with were not development and undevelopment in Western terms, but dominance and dependance, wealth and poverty, capitalism and socialism, oppressors and oppressed. (Bosch 1991:434) The alternative Liberation theologians began to name the other, the *oppressed* (Bosch 1991:432), *sinned against,* and *the victim* (Thomas 1995:147, 152).

As the theology of missio dei clarified, the word *poor* began to take on a new meaning as God's preferential option for the poor was identified. The benevolent charity of helping the poor in their material 'development' was replaced by a praxis of standing alongside the poor in solidarity and suffering. Structural analysis became part of mission praxis and was prominent in such programmes as the WCC and NCC's Programme to Combat Racism. Mission theology used Bible metaphors of slavery, liberation and exodus to describe the human spiritual and worldly journey. An emphasis on communal networks and base communities counterbalanced the emphasis on individual salvation in the first style.

An example of this perception of the other as oppressed is evident in the speech of Tara Tuatari to the 1996 CWME conference in Brazil. Describing the Taha Maori collective understanding of what it means to be recipients of a religion (Christianity) brought from a foreign country (Britain), he highlighted the disproportionate representation of Maori in such statistics as crime and unemployment.

The legacy of colonialism remains with us. And because of this, we cannot afford

to stop making the connection between colonisation and the making of church

mission in Aotearoa. [10]

The other as mutual partner, co-creator, receiver of revelation

In 1951, D.T.Niles of Sri Lanka made his classic description of evangelism and placed

giver and receiver on the same footing.

Evangelism is witness. It is one beggar telling another beggar where to get food.

The Christian[s] do not offer out of their bounty. [They have] no bounty. [They

are simply guests at [their] Master's table and, as evangelists, [they] call others

too. The evangelistic relation is to be "alongside of" not "over against". The

Christian stands alongside the non-Christian and points to the Gospel, the holy

action of God. It is not [one's] knowledge of God that [one] shares, it is to God

Himself that [one] points (Thomas 1995:158).

By the time of the Ghana IMC Conference in 1958 which preceded the WCC merger,

the third style, that of partnership, was being mooted in official documents. It was not

a partnership between believer and unbeliever, but rather between younger and older

churches. The old missionary societies such as the LMS reconstituted. It became the

Council for World Mission in 1966, restructured in 1977, and pledged to share both

spiritual and material resources between member churches. [11]

However sharing in the early stages did not necessarily extend to sharing power and

the Liberation theologians continued to challenge mission authorities. At the 1973

---

[10] Tuatari, Tara. 1997. *Ecustics:Newsletter of the Conference of Churches in Aotearoa New Zealand.*
No 58: October 1997. 4. Auckland: CCANZ.

[11] The *International Review of Mission*, Vol LXXVI No. 304, October 1987, contains articles on the development of CWM policy. See 483 for details of the partnership model.

Bangkok CWME Conference, it was acknowledged that even the issues were different for first and third world peoples and indigenous people or First Nation people within the first world. While financial resources remain largely in the northern hemisphere and certain Asian economies and are reinforced by the global free market system, the inequalities remain and raise a huge ongoing issue for mission as justice. However a consensus has emerged about mission praxis as partnership.

Firstly, that a worker in mission from another culture is accountable to the local church. Secondly that all suggestion of donors and receivers in mission are irrelevant. There is likewise no sender-receiver geographical categories. Thirdly, that partnership implies power sharing. Cultural and gender partnerships cannot take place without the issue of systemic dominance being addressed. Fourthly that mission takes place everywhere and the local area is the first locus for mission.

The undergirding theology of the partnership model is in the understanding of Trinity as community and partnership as an expression of *koinonia*. Linked to this is the covenanted relationship of solidarity *(hesed)*. The vision is of diverse partners including those who are pushed to the periphery, around a common table.[12]

An example of the metaphor of partnership can be seen in the CWS publicity material for the 1997 Christmas Bowl appeal. Describing the projects undertaken in partnership with local agencies, the emphasis is on *helping people help themselves* and giving third world people the chance to *build lives of dignity.*[13]

---

[12] The *International Review of Mission*, Vol. LXXXVI No. 342, July 1997, features articles on International relationships in Mission. See particularly 225 for "A summary of the ecumenical consensus reached on international relationships in mission" and 277, 278 for group discussions on theology.

[13] 1997. *Lighten their Load:Action Kit: 97 Christmas Appeal.* Christchurch:CWS

Conclusion

Although the various styles of relating to the 'other' in mission were developed sequentially over the period of the nineteenth and twentieth centuries, all are present in Aotearoa New Zealand concurrently today. They are illustrative of how subtlely mission theology and mission praxis are interrelated. They also demonstrate the slowness with which change takes place. Ecumenical councils whether Protestant or Catholic do little to change attitudes and theologies at the grass roots level. After all, frequently only clergy attend. James Veitch, in commenting on the effect of the controversial theological debates in the Presbyterian church, estimates it takes forty years for changes to affect people's thinking and for organisations to symbolize that thinking. [14] There is much still to be integrated into mission praxis. For example, the question of who Christians are in partnership in mission with continues to develop. Although some partnerships with other churches and younger churches in mission are already established, the idea of partnership with those in the secular community or with people of other faiths is new. Rasmussen and others like him who extend the concept of partnership to an *earth community* of not only humans but all creation, are also on the radical edge of mission exploration (Rasmussen 1996). It is the contemporary complexity of the post modern setting in which mission is carried out that I shall examine in the next chapter.

---

[14] Veitch, James. 1990. '1961-1990 Towards the Church for a New Era'. McEldowney. 144.

CHAPTER THREE

POST MODERNISM AND THE DISCOURSE OF MISSION

So far I have been discussing mission primarily against the modernist framework of the nineteenth and twentieth century. However as the twenty first century approaches, the rate of change is accelerating and this will radically affect the context of mission in Aotearoa New Zealand. This chapter will briefly describe the contemporary context in which the research took place in 1996 and 1997. In particular, it will focus on aspects of post-modernism which may affect mission theology and praxis as society finds itself in transition from modernism to post-modernism. In chapter one, it was established that there was an influence of context on mission. Likewise today, contrasts in mission theology and praxis in the church are sometimes due to responses to the change in society. For some the contemporary context is like a threatening dragon (Adams-Salmon 1996:29). For others it will offer guidance for the directions mission could take in the future. [1]

Modernism and Post-Modernism

The whole Modernist era which began with the new philosophical thought of men like Descartes in the eighteenth century and was accelerated by the technological and geographical discoveries of the nineteenth is in the process of being modified. Post Modernism is defined not so much by what it is, but rather by what it is not. Current literature descibes this era as a time of 'posts' ; post colonialism, post tradition, post industrialism, post structuralism, even post Christian. The secure modernist frameworks of the past are being critiqued and deconstructed. Modernity, using its own tools of science and skeptism is self-destructing and this process is gradual, fluid

---

[1] The Futures Group of the Methodist church is engaged in research into Post Modernism and alternative groups as a method of gathering data for future policy.

and barely discernible; a sub revolution creeping up on society on *cat's paws* but always with claws outstretched. [2]

Postmodernism is not contained. Even the definition of boundaries is an anathema. Rather it is a body of development and directions marked by:

eclecticism, pluri-culturalism, and often a post industrial, high tech[3] frame of reference coupled with a sceptical view of 'technical' progress. (Toulmin 1990:3)

In contrast to Modernity, Post Modernity is more interested in heterogeneity and difference than homogeneity and standardization; in particularity and indeterminacy than positivism and certainty; in intense distrust of all universalizing discourses than ideal social orders and metanarratives. No paradigm shift in worldview is sudden and Modernity was not without its early critics. However, certain philosophical ideas, world events and contextual factors were influential in bringing about a gradual but significant change. Alongside the impact of human reason and science, researchers began to take more seriously the role of history, the human subject and the social group in shaping the human journey. The two world wars had a particular impact on Enlightenment views and shattered a naive belief in human progress. They also demonstrated that technology could be used not just as a tool for development , but also for mass destruction. Both Modernity and Post Modernity tendencies co-exist in contemporary Aotearoa New Zealand. The movement from one to the other can only be suggested. Nevertheless some of these changes will be sketched and later their possible effect on mission will be described.

---

[2] Beck, Ullich. 1994. "Reinvention of politics:Towards a theory of reflexive modernization", in Beck, Giddens, Lash 1994: 2, 26.

[3] The word "high-technological" is used to distinguish it from other technological resources found in many indigenous cultures, eg knowledge about the mecidinal properties of plants.

The post modern movement from the supremacy of rationality to other forms of knowing

The supremacy of rationality in epistemology [4](Descartes) around which Modernity was built has been steadily challenged by notions of the validity of other forms of human knowing. Freud and Jung highlighted the importance of human emotion and the symbolic meaning of dreams. Feminists claimed the validity of life experience, symbolised by the phrase, *the personal is political.* Indigenous people, for so long the object of modernist scientific anthropology, reiterated the significance of myth.[5] It is important to see these modes of thought and expression not as irrational or anti-rational but as important ingredients in post modern epistemology (Bosch 1991:353).

Philosophers have made valuable contributions to the discourse of Post Modernism. Jacques Derrida (born 1930)examined the way in which difference is communicated through language and further explored the myth that total reality is conveyed by words. He demonstrated that a speaker and a hearer can actually construct different meanings from the same word because of different frames of references and therefore different realities. He described meaning as taking place through signifiers, of which words can be one. But these words are social constructs of historical, cultural and linguistic meaning. There is not therefore one narrative in any one exchange but many. Through his work he waged a

one-man deconstructionist war against the entire Western tradition of rationalist thought (Appignanesi-Garratt 1995:77).

---

[4] Epistemology is the theory of knowledge; its source and its verification. From *episteme,* (Greek), knowing.

[5] In theology, the development of narrative theology has sought to find meaning in cultural myths. A classic example of this is Song, C S. 1981. *The Tears of Lady Meng.* Geneva:WCC.

Foucault (1926-84) added to the discourse and challenged modernist epistemology further by showing that the facts of history are subjective and are only interpreted facts filtered through the historian's plausibility or sense-making system. From the application of modernist methods of deconstruction of texts emerged a post modern appreciation of difference and multi-narratives. Foucault also challenged the reductionist tendencies of Modernism and raised the question of the interaction of knowledge and power by asking

Whose narrative has legitimacy?

The Second World War had demonstrated that assumptions, such as that of a superior Aryan race, created a plausibility structure of belief for the imposition of a Grand Narrative on others. He showed that rationalism constructs categories against which to define itself, often using language to achieve this end and so constructs a metanarrative at the expense of the many narratives (Appignanesi-Garratt 1995:83) This was sometimes evident in the language used for the other. The category of *heathen* defined the non-Christian against the Christian (p 48-9). So women have been defined against men, Maori against Pakeha, non-Western against Western.

The emergence of such constructivist theories in epistemology has created a post-modern climate where the old universals have been steadily dismantled and been replaced by diversity and particularity. The belief in one absolute standard or metanarrative for all has also been eroded by contextual factors such as the collapse of the major ideological power block of communism and by the power of people's movements such as that which overthrew Marcos in the Philippines. Countries dominated by one faith such as Christianity, now find themselves struggling not only with increasing secularization, but also with the advent of pluralism. Critics of the new epistemology point to a danger of fragmentation, subjectivity and relativism. Others like Polanyi argue for the validity of a committment to belief as a valid

ingredient in the plausibility system. Post Modernism however rejects the attempt to build a secure modernist epistemological framework and encourages an embrace of the chaos and problems of certain knowing.

The post-modern movement from empirical science to uncertain technology

The development of science in the modern age of the nineteenth century led to a reliance on facts as empirical measures of truth. In the twentieth century this certainty has been shattered by the discoveries of the New Physics. Instead of reaching definition of the ultimate particle, a possibility that modernist optimism in scientific progress would suggest, we now know that an endless string of elements lie beyond the atom. Instead of the modernist reduction of scientific knowledge to 'natural' predictable laws, there is now an awareness of the expansiveness of all knowledge. W.F.Heisenberg (1901-76) further challenged the modern illusion of certainty when he introduced a measure of permanent uncertainty in science with his principle that it is impossible to predict both the mass and velocity of a particle at any given moment (Appigensi-Garratt 1995:108). Simple laws of cause and effect are being replaced by an awareness of the complexity and inter-relatedness of matter. Some scientists now give credance to the Gaia hypothesis; ie that the earth itself has an autonomous, self governing nature. (Southwick 1996:28)

The modernist pursuit of science led in turn to an explosion of technological achievements, many as a spin off from technological discoveries in communication for military purposes. The old copper telephone wire was replaced by the fibre-optic cable, capable of carrying 250,000 times more information. With the advent of computers, cyberspace made it possible for communication to take place on an unprecedented scale world wide.

However the event of World War Two and the use of science to produce increasingly horrific instruments of death such as atomic bombs and gas chambers for the masses, demonstrated that science could be used for both good and evil. In the breakdown of the old moralistic frameworks of Western Christendom, technical advances now pose huge ethical and political questions for the population of the post-modern world.

The access to information and technology is one of these. The greatest high-technological resources and funding to use and develop them remains in the Western world and in the hands of men. Some think that the trends toward liberation and equity may have slowed. One research project for example, has shown women had less access than men to brown goods such as videos and more access to 'white' goods such as washing machines, thus perpetuating the restrictive old adage that *Women's place is in the home* or private, non-public sphere (Beck/Giddens/Lash 1994:133).

The post modern movement from Nationalism to Globalization

Globalization is a trend towards the one world-wide consumer culture. Although strictly not a post-modern trend, the movement from nationalism to globalisation is made possible by the technological advances of the era. At the same time it is frequently in tension with the trend to post colonial localisation and particularism which sometimes manifests in intense ethnic or national struggles such as those in Bosnia. The acknowledgement of many peoples, many stories, and many cultures has often been accompanied by an exploitation of those features, made possible only with the aid of mobility, advanced communication technology and large scale financial investment. The current popularity of eclecticism was symbolised recently in the opening of the national museum, *Te Papa*, on February 14, 1998. In a piece especially commissioned for the occasion, the interweaving of narratives and cultures was symbolized through music which combined the sound of a traditional Maori *karanga*

or sung call, the National Orchestra and Pacific Island drums. This event demonstrated the complexity of identity as a social construct, a phenomenon also being experienced in the global marketing of identity through such products as the 'cool' Coca Cola image. The associated constructed values seek, in that case, to serve commercial interests. This universalizing trend promoted particularly through the media is counterbalanced by the reclaiming or reshaping of identities in an attempt to meet an identity crisis. Neotribalism has emerged in Europe and elsewhere. New tribes arise. Football teams supporters find an identity in following the team. Ethnic pride, gay pride, nationalistic pride have all emerged. The modernist emphasis on the individual is being modified by the search for a community to belong to and this has profound consequences for mission.

Power issues are ever present in this pressure to become part of a global culture. Although the old colonial political structures are for the most part gone, the sovereignty of nations is being challenged by the new metanarrative, the economic power of transnational companies, who transfer investments and production operations internationally according to market forces. Trading blocks of nations increase the marketing power of rich nations to the disadvantage of poorer nations. Access to finance and technology is the basis of the new power equation. Financial networks and market forces are interconnected and interdependent as the collapse of the largest trading bank in Japan in November 1997 illustrates. Even distant countries like Aotearoa New Zealand are threatened with possible consequences such as falling export prices, reduced employment, a devalued dollar and less money available for government spending.

For Third World countries and 'Fourth World' sections in First World countries global economy policies have had disastrous effects. In Aotearoa New Zealand, 'economic

reforms' initiated by the 1984 Labour government have continued. There has been a change from a welfare society to one where individual 'social responsibility' is required. This is manifested in asset testing for benefits, in increased 'user-pays' charges for health and education, and continued restructuring. The poor are getting poorer and the rich are getting richer. This is portrayed by some of the latest census figures.

For example, in 1996 although 67.7% of the private dwellings in Aotearoa New Zealand were owned with or without a mortgage, the number of rental dwellings has also grown to 25.6 % of dwellings with specified tenure[6]. This possibly reflects changes such as the privatization of government and council housing stock and a rise in real estate investment. The figures do not reflect the affordability of basic housing, housing standard or overcrowding, reportedly a contributing factor to increased rates of Hepatitis B, a contagious disease.

At the time of the 1996 census, 46.4% of the usually resident population aged 15 years and over were employed full time. Females and young people in the 15-19 age group dominated the part time category. The unemployment rate was 5.1% with young people, Maori and Pacific Island people disproportionately represented. Nearly 40% of those unemployed were under 25 years of age. Although it is difficult to make a direct comparison, it would appear the unemployment rate was much lower before the governmental policy of economic restructuring was undertaken. The 1981 census records a 3% unemployment rate among those of working age. Of these 60% were under 25 years of age.[7]

---

[6] *Hot off The Press. 7 May 1997.* Wellington:Statistics New Zealand.
  Note: All 1996 census statistics will be taken from this source unless stated otherwise.
[7] *New Zealand Official Yearbook 1984.* Wellington:Department of Statistics. 89, 831-835.

As the shift takes place from Modernism to Post Modernism, society finds itself in the midst of change. That change in itself is full of paradoxes. On the one hand epistemology now includes many narratives but on the other hand, the media and global technological introduces a new reductionist element of global marketing symbolized by advertising, the art form of capitalism. (Harvey 1989: 63). While ethnic, cultural and other forms of difference are celebrated there is the danger of a new post colonial commercial exploitation of difference. The constant interplay between centrifugal and centripetal forces results in a 'Risk Society' (Bauman). In a world characterized by turbulence, people are expected to live with a broad variety of different, mutually contradictory, global and personal risks.[8]

The effect of post modern tendencies on mission theology

The post-modern technological explosion and the re-definition of what constitutes *episteme* or knowing has had profound consequences for Christian theology. Central to this is the understanding of the Bible and as a consequence Christology. One of the key characteristics of modernism has been the development of deconstructionism (Derrida). Methods of biblical criticism have steadily developed, aided in turn by the technological revolution. In contemporary scholarship knowledge is gained into the Bible through an examination of the Jewish culture in which Jesus lived (Jesus seminar)[9], comparison of first century documents such as the history written by the Jewish historian Josephus, textual criticism, and archeological evidence. James Veitch, the most prominent New Zealand scholar in this field, has published his own contemporary translation of the New Testament books in the order in which they

---

[8] Beck, Ultich. 1994. 'Reinvention of Politics:Towards a Theory of Reflexive Modernization' in Beck Giddens. Lash. 7.

[9] The Jesus Seminar is a group of scholars who are attempting to uncover the historical Jesus by studying the context in which the New Testament was written. For a view of one of their critics see Wright. 1996.

were written. [10] In a recent article, Veitch describes the threat that such work poses to the church and its theological institutions who have a vested interest in maintaining the status quo. Every question concerning the authority of the Bible challenges a foundational theological proposition of truth such as the Nicene creed, written in 325 CE and revised in 381 CE.

There is thus a deep, but disguised, scholarly reluctance to apply the historical method to a study of the Gospels, because of the impact the outcome of such study might have for the figure of Jesus and the faith of the Church (Veitch 1996:5).

The quest for the real Jesus is not new. As early as 1778, Reimarus suggested a separation of the historical Jesus from the Christ of faith. Albert Schweitzer followed the same quest in this century with his famous book, *In quest of the Historical Jesus.* [11] However, the whole examination of the authenticity of the gospel record was so threatening to the church that Schweitzer finally abandoned it and became a medical missionary in Africa. The question concerning his missionary motivation is intriguing (Wright 1996:11). Was it easier to follow a humanistic motive and work among non-Christians than to challenge the whole epistemological framework of the Christian religion?

Combined with this rigorous examination of the Biblical texts is a further demythologizing (Bultmann) of the supernatural elements of the gospel accounts. Post modern demystifyers however question the very appeal to some universal quality of reason from which these scholars made their claims. Thus the whole premise on which Western patriarchal systems have been founded is challenged.

---

[10] Veitch, James. 1993-1995. *Jesus of Galilee:Myth and Reality,* Vols 1-4. Red Beach:Colcom Press
[11] Schweitzer, Albert. 1992. *The Quest of the Historical Jesus.* London: A. & C. Black. (originally published in 1906)

The complexity of contemporary biblical criticism is described therefore not as a static subject/object exercise but as having an inherent dynamic.

Writers who create texts or use words do so on the basis of all the other texts and words they have encountered, while readers deal with them in the same way. Cultural life is then viewed as a series of texts intersecting with other texts, producing more texts. This intertextual weaving has a life of its own (Harvey 1989:49).

Associated with the search for textual truth in the Bible has been the effect of the previously described post-modern insights about language and reality. Following Hick's classification Adams and Salmon describe three major positions in perceiving a relationship between language and reality in religion (Adams-Salmon 1996:83f). In *naive realism*, language is believed to be directly related to reality. Words about God refer to God as a reality. The Bible can be taken literally as a definitive record of the revealed God. Jesus, understood as the incarnate word of God, has a central place.

Critical realism however understands language as metaphor. Words are only pointers to a particular reality and will differ over time as context and language changes.The language of the Bible is thus understood as a guide to a God who cannot be known directly but only by faith.

In contrast to the other two positions, *creative non realism* does not begin with the assumption of an exterior independent divine reality. It takes a constructivist approach and understands language as a way humankind shapes reality. Words about God are human words referring to human values and are expressions of the struggle to find meaning and value in life. Adams and Salmon adhere to this view

which suggests that there is no separately existing being which corresponds to our word 'God' (Adams-Salmon 1996:80).

However, even in this classification there is a definition of reality or non-reality by modernist tests of rationality and Post Modernism is suspicious of not just some, but all claims to know reality. Of course, a continuum exists of variations in these perspectives with odd mixtures of themes from people highly trained in the historical-critical method adhering to views more akin to those of realists. Bruce Hamill for instance, argues for a truth based on knowing Jesus Christ, not as an abstract proposition, but as the revealed truth of God. He agrees with the Barthian emphasis on the grace of this knowing and claims the correct response to the post-modern relativising question

Whose truth? is

My truth and what do you think?

His principle of dialogue comes not from an uncritical acceptance of particularism but from a committtment to this relational Christological view (Hamill 1997: pp 28-9). This complexity is also a mark of Post-Modernism.

Mission praxis redefined

In mission praxis as in mission theology, post modernism is at work. In contrast to person to person methods of the great missionary era now technology is being used as a tool for mission, although mainly in the West. Linked by the World Wide Web, mission organisations are able now to recruit personnel, publicise their projects, and elicit support globally. Many such as the Carey Baptist College in Auckland have home pages.[12] A new discipline, *missiometrics* has been established. Each year, David Barrett, the dominant researcher in this field, publishes an annnual statistical table on

---

[12] http://www.wave.co.nz/pages/carey

global mission. He divides the world into three sectors; the Christian world, the evangelized non-Christian world, and the unevangelized world. He estimates 36% of all Christians living today are active in Christ's mission.[13] The DAWN [14] strategy implemented first in Aotearoa New Zealand has a similar approach to combining technological demographic analysis with evangelism. However the content of the evangelistic message may have changed little from the Victorian evangelistic message.

In the development of technology for mission, new forms of power are being exercised. In colonial days, Western missions owned the ships which circulated the Pacific Islands. Today, it is again the West who have the most access to technology and the considerable finance needed to implement electronic networks. At a conference which I attended in 1996, several Europeans declared that Email was the only sensible way to communicate about future projects. However several Africans present pointed out that their countries did not even have a reliable phone system for a fax, not withstanding a computer facility. The Europeans continued their establishment of an electronic system, thus once again establishing a dominant and silent polarity. The rhetoric about partnership at the 1947 Whitby conference is yet to see full fruition.

The multi-narrative nature of post modern society is reflected in two other phenomenon. Firstly, this is not only the risk society but the choice society. This is evidenced in the increasing plurality of choices about religion. The gap between

---

[13] Barrett. 1996:24. Barrett is an ardent believer in the possibility of evangelising the world by technological means. His estimates are based on official church demographics. His assumptions behind the statistics are however not declared. For example "Great Commission lay Christians" are those who are 'lay activists, mission supporters, financial backers, zealots, converts, catechumens, charismatics'.

[14] DAWN, an acronym for Discipling A Whole Nation.

church affiliation and the belief in God is growing and possibly indicates a growing privatization of religion. Another response is the growing number of broadly based alternative groups which are being established in Aotearoa New Zealand. These range over a wide spectrum of orientation and belief. For example, New Age religion seeks to rediscover religious experience in neo-pagan rites. Others seek a divine connection through meditation and communion with God as Mystery and in eclectic forms of Eastern religions. Women have created networks for exploration of feminist issues and for worship in a feminist style. Specific groups such as *Galaxies* support and provide community for lesbians, gays and bi-sexuals. The *Sea of Faith* network (Don Cuppitt) embraces non-realist Christian theology,

exploring religious thought and expression from a non-dogmatic and human orientated standpoint. [15]

Religion is now one of many 'leisure' activities and consumerism extends to the choice not just of a Christian denomination as in modernist times, but of world religions and numerous 'spiritual' groups. The effect on mission is immense. Peter Kaldor has identified one of the issues it poses as the need for churches to develop an attractional dimension alongside an incarnational dimension of being the embodiment of Christianity in the community (Kaldor 1994:xix).

In Aotearoa New Zealand these trends have implications for Christian mission and are manifested in religious circles in three major factors, increasing ethnic diversity, religious pluralism and a growing diversity of approaches to traditional Christianity.

---

[15] *Sea of Faith* publicity pamphlet.

The world is shrinking. Mobility is widespread. Aotearoa New Zealand once monocultural before the coming of Europeans became bi-cultural and now is increasingly multicultural. Population patterns are changing. Latest census figures reveal that the total resident population is 3,681,546 people. This is an increase of 7.2% on the 1991 census. However this population is not evenly spread. A total of 69.4% now live in a main urban area. The four Auckland urban zones, and the Tauranga Urban area were not only the five fastest growing areas, but also, together with Hamilton, account for nearly three quarters of the combined growth of all urban areas. Another urban trend is that of the revitalisation of larger central business districts through the increase in the number of inner city apartments.

This population is increasing in its ethnic diversity (Figure 3:1). 14.5% of the population identified with the Maori ethnic group, an increase of 12.9% from 1991. 5.49% identified with one of the Pacific Island ethnic groups. Of significance is the fact that more than half of this group has now been born in Aotearoa New Zealand. 4.71% of the population identify with an Asian ethnic group, the largest grouping being Chinese, Indian and Korean.

Figure 3:1[16]

Ethnic grouping Aotearoa New Zealand 1996 (selected)

ETHNIC GROUP	TOTAL
NZ European	2,496,552
British and Irish	474,108
Dutch	47,571
German	13,410
NZ Maori	523,374
Samoan	101,754
Cook Island Maori	47,172
Tongan	31,389
Chinese	82,320
Indian	43,821
Japanese	7,461
Korean	12,753

Ethnic composition of the population indicates two trends. Firstly, more New Zealanders are identifying with their Maori roots. There is a significant decline in the number of people who answered 'don't know' to the question of Maori ancestry; from 112,074 in 1991 to 73, 926 in 1996. The number of people who claimed Maori ancestry and also identified with Maori ethnicity increased by 23.7% from the 1991 census. Secondly, the pattern of immigration is changing with more newcomers from Asia recorded. 21.3% of the resident population recorded a birthplace outside the country. There was a decline in immigrants from the traditional migrant source countries of the United Kingdom, the Republic of Ireland, the Netherlands, Western Samoa, and the Cook Islands.

Two major results of increasing ethnic diversity are evident in mission. Firstly, the churches have had to take account of the differences in membership. In some denominations, attenders from the Pacific Islands are increasingly the youngest, most

---

[16] Statistics NZ . 7 May 1997.

active and growing component. Asian Christians especially from Taiwan and Korea are also changing the face of the church. Ethnic groups are also becoming the target for vigorous and intentional evangelism.[17] On the other hand, there are some Asian groups, especially from Korea, who have strategies for evangelism in the Western world.

The impact of post modern trends has also resulted in a multiplicity of religious responses. The deconstruction of belief by rationality (Nihilism) and secularism have spawned a large scale abandonment of Christianity in the Western world. In contrast to the United Kingdom where state-church relationships are traditionally intertwined, Aotearoa New Zealand has officially been a secular country since the 1877 Education Act. However opinions differ as to the indicators of this secularity. The latest census figures show that 24.70% of the population chose to identify with the *no religion* option and a further 7.09% with the *object to stating religion* option. (Figure 3:2) The numbers in the *no religion* option have increased by 34.09% although it must be noted in all comparison of census figures that the total resident population has increased by 7.2% since the 1991 census.[18] On the other hand, this does not necessarily indicate an absence of spirituality. In a study conducted through Massey University in 1985 with a sample of 2000, it was found that 36% believed in a *personal God* and 36% believed that there was *some sort of spirit or life force*. 14% were uncertain what to think, 5% did not know and 9% did not really think there was such a God or spirit or life force. Thus it could broadly be said that 72% believed in some sort of God and only 9% chose the negative option, although it must be pointed out that the use of the word *really* in the question format may blur this response (Webster/Perry 1989:32).

---

[17] See Johnson, Bryan. 'A Multicultural Christian Community', in Patrick, 1997. 255-271.
[18] Statistics NZ. 28 February 1997.

Dr Peter Donovan, has issued a warning about the difficulty of analysing and comparing census figures.[19] The format of the 1996 census required people to complete a complex exercise in identifying Christian denomination; first by ticking the *Christian* box, then by identifying a specific church of which only Anglican, Methodist, Presbyterian and Catholic were named, or by writing in another option in the space provided. He considers this format advantaged the *Christian-no further designation* category. In figure 3:2, brackets indicate where major religious groups were named in the census form. Note that all figures include adults and children. Clear patterns are discernable. One is the decline of the mainline denominations in spite of a population increase. Census Presbyterians, for example, have declined by 18% from 1991. At the same time there is a rise of those adhering to faiths other than Christianity. Both Buddhist and Muslim numbers have doubled between censuses and it is worth noting that the establishment of a Buddhist monastry in Wellington is attracting considerable European interest.

---

[19] Christian Research Association (Aotearoa New Zealand) *re:SEARCH*. Bulletin No 18. Spring 1997. 1,2.

Figure 3:2 [20]

Religious affiliation Aotearoa New Zealand 1996 (selected categories)

Table 4:1

Religious Affiliation

	1981	1986	1991	1996	
Christian: no further designation	100,815	42,351	78,195	[188,670] total	
Anglican	807,135	[791,847]	[732,045]		[631,764]
Presbyterian	521,040	[587,517]	[540,675]		[458,289]
Catholic	452,871	[496,158]	[498,612]		[473,112]
Methodist	147,192	[153,243]	[138,705]		[121,650]
Baptist	49,536	[67,935]	[70,155]		53,613
Salvation Army					14,625
LDS-Mormon	37,431	37,146	[48,009]		41,166
Ratana	35,763	39,729	[47,592]		36,450
Pentecostal (unspecified)					33,990
Assembly of God					17,517
Apostolic					8,916
Buddhist	3,330	6,255	12,765	[28,131]	
Hindu	5,940	8,148	17,661	[25,293]	
Muslim	1,701	2,544	5,772	[13,548]	
Jewish	3,186	3,048	3,126	[4,812]	
No Religion	166,014	[533,766]	[666,609]	[893,910]	
Object to stating	[468,573]	[244,731]	[251,706]	[256,593]	

Pluralism is just one manifestation of the highly mobile consumer orientated contemporary world affecting mission. Another is the consequences of the economic restructuring which was described earlier. Social need in the technological world would appear not to be diminishing as modernist dreams of social engineering would have us believe, but rather increasing. Privatization of health services, reduction of welfare and increased unemployment have all had their consequences. Human need continues and Christian churches have traditionally responded. But the volunteer pool of church workers is decreasing as a result of ageing and decline. The form of response is also changing. Some churches, determined to change decisions rather than

---

[20] Statistics NZ. 1997. Unpublished figures.
   Christian Research Association (Aotearoa New Zealand) re:SEARCH. Bulletin No 18. Spring 1997. 1,2.

be the 'ambulance at the bottom of the cliff', lobby the government concerning the social consequences of economic policies. People like Charles Waldegrave of the Anglican Social Services work to bring to public awareness the effect of such changes as the privatisation of housing. In 1991, he estimated that between 17-18% of households in Aotearoa New Zealand were living below the poverty line (CCANZ 1995:73). Some churches promote service projects such as foodbanks. Others conduct skill training schemes. Ecumenically, organisations such as the World Council of Churches call on Western nations to cancel the Third World Debt. The challenges demand expertise in the fields of economics and research and the ability to provide viable alternatives which are also compatible with Judeo-Christian theological themes of justice and community.

There is also the human emotional and spiritual cost of these current trends. Aotearoa New Zealand has for example, one of the highest rate of teenage suicide in the world, with 156 deaths in 1996. Although researchers do not isolate one single causative factor, Ian Hassall, former Children's Commissioner believes that many of these young people, without a real hope of employment in the future are *casualties of the market reforms.* [21] The trend towards a global market economy is a complex change beyond the scope of this study. It will continue to impact directly and indirectly on the theme of mission.

---

[21] Welch, Dennis. 1997. 'Wasted Youth', *Listener.* Vol 161. No 3005. December 6-12.

Conclusion

Post-modernism as an ecletic fluid paradigm shift in the way the current world operates is an attempt to return the human factor to the modernist equation. In this it recognises that:

The seduction of High Modernity lay in its abstract neatness and theoretical simplicity: both of these features blinded the successors of Descartes to the unavoidable complexities of concrete human experience (Toulmin 1990:201).

The context of society is one of the crucial factors shaping mission theology and praxis (chapter one). The changes in the way the Bible is examined and interpreted challenge every past totality and dogmatism in religion. No longer is one universal narrative or hermeneutic acceptable. No longer is there one clearly defined Jesus figure. No longer is there one certain content of the 'Good News'. The multi-narrative nature of post modern society has in turn resulted in many hermeneutics and many particular theologies.

This in turn affects mission praxis. Once missionaries to Aotearoa New Zealand carried a universal Gospel but now the message of mission has no definitive boundaries. Globalization and the threat to poorer sections of humanity and the environment provide an enormous potential agenda for Christian mission. In this post colonial age it is necessary to remind ourselves that as the Western pot which transplanted Christianity to other lands was not broken so that the plant of faith could grow in local contexts,[22] so the Victorian pot of mission cannot be carried forward into the twenty-first century. Each generation must come to their own understanding of Christianity in their own context of time, space and culture. This requires more

---

[22] This image was first used by the renowned Indian missiologist D.T.Niles to describe the lack of contextualization in nineteenth century colonial mission.

than adopting high-tech methods for propagating a universal gospel in Victorian language.

So the question is posed of how much change has taken place in mission theology and praxis at the grass roots of the ordinary congregation. Has the thinking of the ecumenical councils made a difference to mission theology? What impact is the change from a modern to post modern world making to mission praxis and thinking? It may be possible only to suggest links. However it is to the research on the co-relation of mission theology and praxis itself that I now turn in the hope that it may illuminate this period of transition.

CHAPTER FOUR

THE METHODOLOGY AND METHOD OF THE RESEARCH

The last three chapters have described some of the changes which have taken place over two centuries of mission in Aotearoa New Zealand. Although there were Christian services of worship before, the first intentional mission activity took place with the establishment of an Anglican mission to the Maori in 1814. By the 1860s sufficent European settlers had arrived for there to be an increasing demand for land and missionaries found themselves caught in a conflict of interests of whether to prioritize service to Maori or Europeans. The latter proved the stronger pull. By the beginning of the century Aotearoa New Zealand was sending its own missionaries to foreign lands. In the middle of the twentieth century *home mission* and *city mission* developed on the heartland and central urban frontiers. Mission was increasingly local. All of this took place within a changing context of increasing independence from Britain and later in the twentieth century, Aotearoa New Zealand's maturing as a nation. Also woven into the tapestry were ideas from the global ecumenical councils and the subtle challenge to Modernism by Post Modernism This poses the query of what is happening now and it is this question which has prompted this research. In this chapter I will describe the goals of the research, the reasons for the adoption for the research method, the research design and implementation process, and the nature of the sample.

The goal of the research

A number of historical surveys of the church in Aotearoa New Zealand have been written. Notable among these are Davidson's account of Christianity in Aotearoa and denominational accounts such as that of Presbyterians, edited by McEldowney, and that of Catholics written by Michael King. However the story of mission is hidden

within the text. Additional information can be gained through biographies of those engaged in mission, like that of Suzanne Aubert by Jessie Munroe. Again these books are useful but few of the missiological questions are addressed directly.

In the contemporary scene, a number of surveys of belief and church life exist. Notable among these are Webster and Perry's survey of values and the 1991 *National Church Life Survey's* study of church life in Australia which also included a very small New Zealand sample from one denomination.[1] However these surveys had different goals to this research and a different sample group. The Values study followed a format based on an broader international sample and took a survey of a cross-section of the population. It is useful in indicating that a higher than expected religiosity exists in the population and in indicating broad bands of belief and responses to social issues. It does not however probe what could be called mission theology and praxis. The 1991 *National Church Life Survey* was designed in order to assist congregations to reflect on their own life and involvement in the wider community. It contains some excellent material but is weighted to evangelism particularly defined as faith-sharing.

The goal of this research is specifically to examine the nature of the co-relation between Christian mission theology and praxis in a contemporary and localized setting. I was particularly interested in comparing the view of professional missiologists or theologians as expressed through official and ecumenical documents and those of the laypeople who attend church.[2] As an outcome I hoped to:

---

[1] A further survey with a wide New Zealand sample was conducted in 1995 but results are as yet unavailable.

[2] In the past this has often been referred to as the 'high' and 'low' view in a discipline such as theology. I deliberately avoid using these terms in order to better reflect the post modern understanding of the validity of each voice. I will therefore use the terms clergy and laypeople.

* discover a range of theoretical definitions of mission between the polarities of

mission as evangelism to mission as social justice and care of the environment

* discover a range of mission praxis between the polarities of mission as evangelism

to mission as social justice and care of the environment

* identify a number of beliefs which have shaped mission theology

* identify a number of factors which have influenced mission praxis

* gauge the influence or otherwise of official church documents in shaping mission

* discover any influence of such variables as age, gender, ethnic origin on mission

theology and praxis

* examine co-relations between mission theology and praxis

* identify possible explanations for the co-relations or lack of co-relation

Methodology

Having identified some of the desired outcomes, the next question was research

design. The modernistic approach to data as empirical fact was rejected for a number

of reasons. Firstly, it encourages positivism, the belief that certain facts are postively

true, an assumption constantly challenged by post-modernist researchers (Popper).

I have sketched the complexity of *episteme* or knowing in chapter three (p 62f). The

epistemological problem is particularly difficult in the area of theology. God [3]does not

exist as an object to be studied. We can however glimpse personal perceptions of God

through secondary sources such as stories of life experience and manifestations of

belief in such actions as caring for others. These data are not 'pure' in the empirical

sense of measurable objectivity but in turn are influenced by such factors as

motivation, role modelling, and socio-economic and cultural context.

---

[3] The word 'God' itself is problematic. I will use it to indicate a divine presence. The Oxford
Dictionary defines God as *Supreme being, Creator and Ruler of the universe*. Fowler 1964:526.

Secondly such an approach often uses binary opposites in its approach. One thing is true and another is false. One thing is of value. Another is valueless. This tends to foster the development of an ideal Weberian type and thus excludes other discourses. I wanted to work with the idea of continuums rather than polarities. Thirdly, the modernistic approach often divided and classified data into typologies. I wanted to take a more holistic approach and see components of mission as an inter-related whole.

Therefore, a multi-faceted perspective was taken to the research. Instead of a purely quantitative approach, the research instrument is a mixture of qualitative and quantitative questions. Instead of one criteria or set of indicators for assessment of a facet of mission, there are multiple indicators and multiple choices of responses in most questions. In addition there are some open ended options and questions. The use of both quantitative and qualitative elements is a method now being mooted by many feminist and other researchers. In this I agree with Mary Maynard who stated that by choosing only qualitative methods limits are also imposed. She claims that quantitative data like statistics can potentially be a powerful instrument in the change of political structures (Maynard 1994:13).[4]

There are some difficulties in the chosen approach. Data cannot easily be validated by comparison with other research. Indicators of mission theology and praxis only provide sketches of belief and action. They are like samples of bone marrow withdrawn and analysed at a certain point. They indicate the profile of a person's skeletal framework but do not provide a complete picture. The profile thus gained is limited by the decision of the researcher as to the entry point, in this case, the choice

---

[4] An example of this can be seen in the public pressure and media interest following the publication that 17 new cases of physical, emotional or sexual abuse or neglect of children and young people are being reported to the government agency, CYPFS, each week. *TV One News.* 24/11/97.

and shape of indicator questions. Inevitably there is an epistemological gap in describing an individual's, group's or congregation's mission theology and praxis. What is omitted may be as significant as what is included. For example, it is acknowledged that in questions concerning the nature of mission, there was no option for those who regarded their 'way of being' to be mission.

In questions concerning mission theology metaphor was commonally used. The work of post modern philosophers has challenged the supremacy of rationalism. This has opened the field of theology and other disciplines to many expressions from many perspectives. The use of metaphor is a more open system for gauging theology. It is more suggestive of belief than precise descriptions of abstract thought about God and counters the temptation to absolutes in theological expression. It opens theological thinking and expression to women and laypeople in general and to those of a different ethnic background to the predominantly male European orientated professionally trained theologians. In addition it could not be taken for granted that the theological understandings of the Ecumenical Councils and the related Catholic documents, as described in chapter two, would have a trickle down effect. Metaphor was also the method favoured most by Jesus in theological discussions, for example, in the parables of the Kingdom of God. (Matthew 13: 10-17)

The language used in the questionnaire presented a considerable challenge. Words are only signifiers to a whole range of meanings (p 62). These in turn can be influenced by the conduct of the research and the body language and expectations of the researcher. The pilot survey alerted me to the problem of jargon such as the word *Magisterium*, used to describe official teaching in the Catholic church. But the attempt to overcome it by replacing the word with *I follow the church's teaching* drew an unexpected response when a number of Protestants including Presbyterians, who have creeds but

not a magisterium, chose that option as a response. Language was also an issue with ethnic groups whose first language was not English. This accounts for the low response rate in the international group and among respondents in the Samoan congregation. The sample for this reason, represented largely the subculture of the New Zealand born Samoans [5].

It is acknowledged that the research instrument is basically a pakeha document which is not only monolingual but also weighted to European individualistic and written modes of operation. Although consultations took place with both Maori and Samoan church leaders, there was insufficent time and finance to ask the same questions in languages other than English and by methods, such as *hui* on the *marae*, [6] more appropriate to these ethnic groups. The researcher and those who represented such congregations in the final sample were aware of these limitations.

The focus in analysis is on difference and marginality as well as commonalities. There was an attempt to honour the voices once ignored when only the dominant voice was heard. Mission historians have alerted us to the fact that so many of the stories and perspectives of women and indigenous missionaries were not recorded (p 17f). It is recognised there are many narratives reflecting many experiences in mission and so the process of the research design attempted to hear these voices and include them. For this reason various groups which had a special focus were included in the sample. Many of the latter included people on the margins of the church, or using a different metaphor, people who are pioneers of new faith communities (chapter 10).

---

[5] An interesting study on this subculture by Jemaima Tiatia, *Caught between Cultures*, has just been published by the Christian REsearch Association of Aotearoa New Zealand, Private Bag 11903, Ellerslie, Auckland.

[6] The Maori word *hui* denotes a public meeting. The *marae* is the place where most traditional communal activity takes place.

One problem in the research design was inadequate attention to how these groups would respond in comparison to congregations. Many respondents in groups had dual membership of both a group and a congregation and sometimes responded out of both identities. For this reason group findings concerning communal mission are unreliable. Responses however to theology and individual mission praxis can stand as data comparable to that from congregations. It should be noted that unless otherwise specified, all data of totals is from congregations. Where data is used from both sample sets, they are distinguished by TOT/C for congregations and TOT/G for groups.

In the assessment of the data an interpretative rather than a determinative approach was followed. This acknowledges the inadequacies of attempting to determine simple cause and effect patterns. Instead the context of both researcher and respondents is named and the influence of that on social constructs. The interpretative approach seeks to illuminate all possible meanings for given responses and thus lessen ontological[7] narrowness.

Finally, tests of validity and reliability were difficult to establish. As has been noted there is little comparative research in the field of contemporary mission. In the particular context of Aotearoa New Zealand this is even more problematic. Because context is an important factor affecting mission theology and praxis I have particularly focused on Australasian research.

Self Reflexivity

One way of decreasing the effect of personal bias in research is to state one's own position (Heisenberg). From a pakeha point of view to articulate one's own self

---

[7] Ontology is the study of the essence of being.

reflexivity is often viewed negatively as making oneself vulnerable. From a Maori and feminist perspective however, it provides a source of identity, a *turangawaewae*,[8] from which to link into the community.

To position my own discourse is to mark a place from which to speak

(Lather 1991: 8)

I am a pakeha or New Zealander of European descent in late mid-life. I have worked as a layperson for some fifteen years as a parish consultant in a department of a denomination. This role involved encouraging local congregations to discover their role as Christians in mission primarily in their local community. I therefore bring to the research a comittment to both Christianity and this personal understanding of mission. I regard mission basically as a human response to God's love; the exterior manifestation of an interior belief. The incarnational dimension of the Christ figure inspires my empathy and solidarity with all humankind. In this I agree with Polanyi who criticised the cynicism which has commonly characterised the modernistic deconstruction process and emphasised the importance of committment in the process of knowing.

A personal bias will always exist no matter how thorough the research is in attempting to eliminate it. My bias has drawn a criticism from a few respondents that the questionnaire contains an insufficent range of options available for responses in questions about God. However, the more agnostic and theistic positions have not been included not out of disrespect of those views, but on the assumption that none would be likely to be church attenders. This has proved to be a false assumption. A few have been present in the groups. Likewise a criticism has been levelled at the lack

---

[8] *Turangawaewae* is a Maori word meaning the place, and particularly, the marae, to which someone belongs.

of responses available for a pluralistic mission stance of openness towards other faiths. This is indeed a serious omission in the light of the increasingly pluralistic nature of society.

I also regard mission as both an individual and communal activity so questions reflect this. For me it is not restricted to church sponsored projects but is manifested by praxis both inside and outside the church.

The research design and implementation

The final research instrument is a questionnaire of 50 questions (Appendix A). Most of these are multi-choice questions, many with an open-ended option. The instrument is the result of a comprehensive design process. The first step following the identification of research goals and subject range was an interview process. During this some 30 people from a range of backgrounds, were asked to share their faith journeys. Open ended questions were used such as

What occasions do you recall when there was a significant change in your
thinking about being a Christian?

These interviews were than transcribed and analysed.

In the second phase of the research design process the key questions emerging from the interviews were shared in a focus group of nine people. As a consequence of the subsequent discussion more refinements were made and finally a questionnaire designed using the most frequent responses as multiple choice options. For example, question 11 which lists possible activities in a week is compiled from a process which began with the question;

What are all the things you do in a week?

The questionnaire also incorporated major insights from missiological literature.

The third phase of the design process took place on July 12,1996 when the experimental questionnaire was administered to a pilot group of 27 who represented denominationally the projected sample group. A number of changes were made to the instrument as a result of the subsequent discussions. Firstly, all jargon was eliminated except the problematic word *mission*. Some people objected to this word because of its historical associations with evangelistic missions. However no adequate substitution could be found. The problem was eventually overcome by placing a preface at the beginning of the questionnaire which gave examples of the modern usage of the word and encouraged people to find their own meaning for the term (Appendix A). Also as a result of the discussion some options for responses were broadened, for example *role models* were added to the motivational factors for mission. Most people were appreciative of the questionnaire and commented they had never had to think about mission so precisely before.

The final questionnaire was conducted between September and October 1996. Letters of introduction were first sent to the ten congregations and groups. This was followed by personal visits to the leadership. A signed letter from church and group leaders giving permission for the research was obtained. Confidentiality was assured by the use of code names which only identified denomination and group type rather than specific congregations and groups. Similarily, a consent clause at the beginning of each questionnaire was marked anonymously by each respondent. The research project had the authorisation of the Ethics Committee of Victoria University.
The questionnaire was either filled in immediately after a meeting or service on a set date or taken home by attenders and subsequently returned through use of a Freepost envelope.

As a condition of the Ethics committee and in the interests of empowerment, a provision for feedback sessions was offered. The principle that the data belongs to the people was adhered to and summary data sheets were sent to all congregations and groups. Two congregations accepted the offer of personal feedback sessions with the researcher and discussion followed.

Data was entered on EXCEL and statistical analysis made with the help of the SAS system, a programme made available through the Institute of Statistics and Operational Research of Victoria University, Wellington.

The sample

1. Composition of the sample

The total sample numbered 352 adults or young people over 15 years of age. Of these 298 came from ten congregations, and 54 came from four groups with special foci. The selection included a mix of denominations. A congregation from each of the largest Christian denominations in Aotearoa New Zealand was selected (Figure 4:5), plus one Pentecostal congregation. An ecumenical rather than a denominational sample was chosen in order to more faithfully reflect the diversity of the Christian church and its increasingly ecumenical nature in Aotearoa New Zealand.[9] The presence of a Union congregation in the sample reflects this phenomenon. However, because of the size limitations of the sample, it is important to state that no generalisations concerning denomination can be made.

---

[9]Over 132 ecumenical Protestant parishes exist with membership drawn from Presbyterian, Methodist, Church of Christ and Anglican parishes. A Forum has been established but no organic structure between denominations has yet been achieved. Statistics obtained from the *Cooperative Ventures Forum*. Wellington 1997.

Geographical location was also considered. One congregation was distinctly rural with the usual New Zealand rural pattern of several preaching places over a wide area. One congregation was from a coastal town which also acts as a dormitory suburb for the nearby city. All were located within the greater Wellington-Wairarapa area of Aotearoa New Zealand.

The Christian church in Aotearoa New Zealand contains an increasing number of ethnic congregations. However because of language and the fact that the research process used an individual written questionnaire, it was eurocentric in its bias. Although consultation did take place, to rectify this problem would have necessitated a parallel process taking place, ideally with researchers from the specific ethnic groups. In spite of these difficulties two non-European congregations graciously agreed to participate.

For several reasons I felt it was necessary to include four groups who were not congregations in the survey. Firstly, the census figures indicate that in general, the church is declining in numbers. On the other hand there is a proliferation of alternative groups taking place (Neave 1996). By the addition of four ecumenical and largely post-denominational groups it was hoped that a comparison could be made with the more conventional congregations. Secondly, these groups, although not recognizable as a church can be considered *faith communities*.[10] In a post modern society, their voice is also valid and valuable. Thirdly, it was thought that these groups might illuminate some of the trends in mission for Christians in the future. All the groups had different goals. One was a temporary community of mission enablers from the Pacific, the United Kingdom, the Caribbean and Africa who met for a training course

---

[10] *Faith Community* in this definition is a group of people who share a faith in God as personally defined, and who join together in community for a specific purpose.

in mission education (INT). Another was an alternative group with a strong feminist perspective who meet monthly for worship and discussion (FEM). The third group were participants in an in-depth four year Bible study course which trains lay people for various ministries (MIN). The fourth group was a discussion group, which meets to explore contemporary liberal theology (TEO). A number of the latter group are affiliated with the *Sea of Faith* movement. All congregations and groups except for two congregations and the international group were pakeha in ethnic composition.

The composition of the actual sample is outlined in the chart below by denomination, geographical location and ethnicity. Response rates were calculated as a percentage of the total attendance of the congregation or group on the survey date. Attendance was gauged by an actual head count of those over 15 by the researcher. For example, in the Anglican congregation, 81 people attended the two services on October 20, 1996. Of these 35 returned the questionnaire, a response rate of 43.20%. In the TEO and MIN groups, the meeting time was assigned for completing the questionnaire. This accounts for their very high response rates. In other congregations and groups only a portion of attenders chose to spend time in addition to worship or meeting in completing the questionnaire. In the Baptist sample, the research exercise was conducted through congregational house groups. All questionnaires were completed without discussion with the respondents apart from questions for clarification of instructions. There is a distinct possibility that congregational samples in particular include the most motivated people in attendance. The samples can be summarised as follows:

Figure 4:1

Composition of the sample

Code	Denomination	Geographical	Ethnicity	Frequency	Response Rate
SAC	Salvation Army	inner city	pakeha	40	32%
PEN	Pentecostal	town	pakeha	21	24.40%
MET	Methodist	inner city	pakeha	22	44%
MES	Methodist	inner city	samoan	16	10.66%
RUR	Union	rural	pakeha	14	45%
ANG	Anglican	suburban	pakeha	35	43.20%
BAP	Baptist	suburban	pakeha	57	46.50%
PRE	Presbyterian	suburban	pakeha	41	63%
CAT	Catholic	surburban	pakeha	48	13%
MAO	Presbyterian	surburban	maori	4	33.30%
totals				**298 av**	**35.50%**

GROUPS

Code	Denomination	Geographical	Ethnicity	Frequency	Response Rate
INT	ecumenical	overseas	international	14	56%
TEO	ecumenical	city	pakeha	16	100%
MIN	ecumenical	rural	pakeha	17	94.44%
FEM	ecumenical	city	pakeha	7	25%
totals				**54 av**	**68.75%**

2. Profile of church attendance of sample

Several questions in the questionnaire asked details concerning attendance. As measured by the duration and the frequency of attendance at worship, the majority of respondents from the congregations attend worship once a week (76.85%), and have been attending a church for more than 20 years (73.15%). This regularity most likely reflects both the age of attenders and the value of loyalty in older generations (Kaldor 1994:286). Comparable figures show respondents from groups have been attending as long (81.13%), but attend less frequently (54.71%). Some people in groups have dual membership of both the group and a church. Only one of these groups is primarily for alternative worship. The lower frequency of attendance rate

among group members could be an indicator of dissatisfaction with the worship offered generally in churches.

Figure 4:2

Frequency of attendance at worship
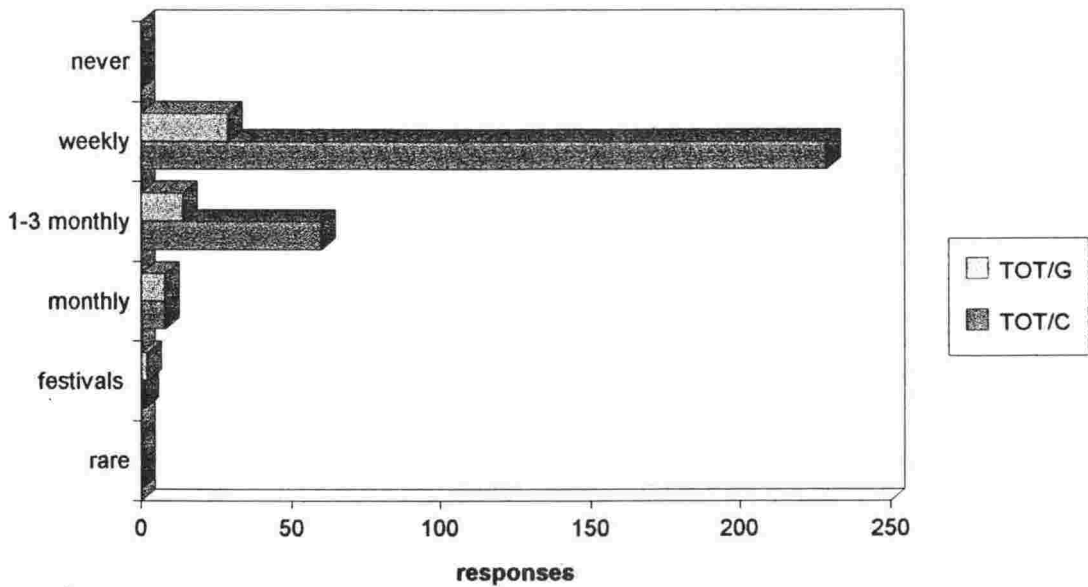
Figure 4:3

Duration of attendance at worship
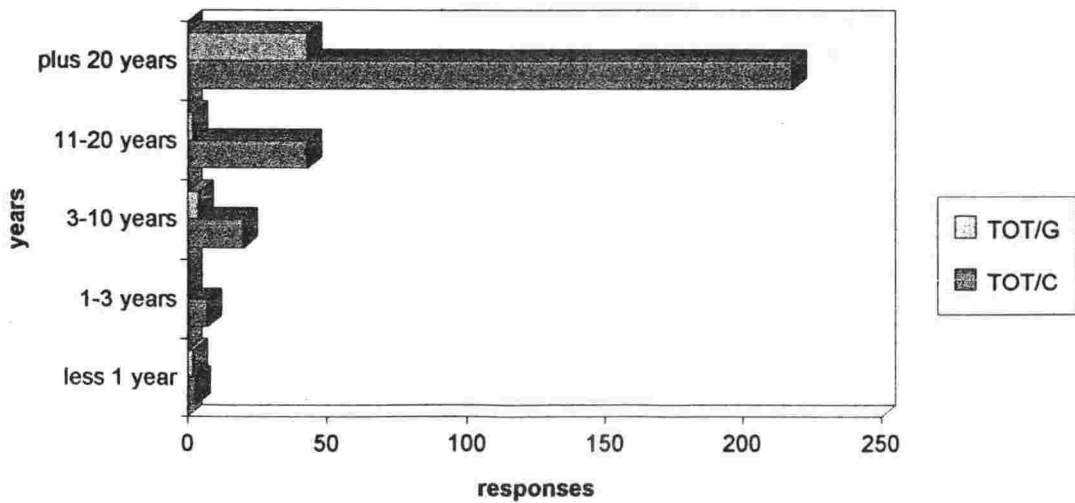
Loyalty to the same denomination is much more variable (Figure 4:4).Certain denominations, particularly evangelical and pentecostal ones, are more vulnerable than others to attenders changing churches. For example 80.9% of the Pentecostal sample and 70% of the Baptist sample had switched denomination while the Maori (0%), Catholic (8%), and rural congregation (7%) were the most stable. Two factors could account for this. Evangelical and pentecostal churches, with their theological emphasis on the personal relationship of the believer with God, could indirectly also encourage a greater freedom in exploring churches in order to be 'spiritually fed'. Also they could contain a younger age group, conditioned to a consumer culture which extends to religion. This possibility appears to be confirmed in the case of one congregation with a high rate of switchers but not in the other. The largest age group in the Pentecostal congregation is between 45-65. In the Baptist congregation however, 71.42% of the sample are under 45 years of age. Peter Kaldor and his associates also comment on this phenomenon in the Australasian scene. In what they call the *Protestant Supermarket*, they found that post-war attenders

are less loyal to denominational labels, are willing to move between congregations and denominations and do so for reasons of personal taste....Their formative experiences have created a world view that encourages the individual in discovering options and making choices. Increasing education and media exposure has contributed to a tendency to evaluate the world around them critically and to act on these evaluations. (Kaldor 1994:286)

Figure 4:4

Percentage of respondents switching denominations
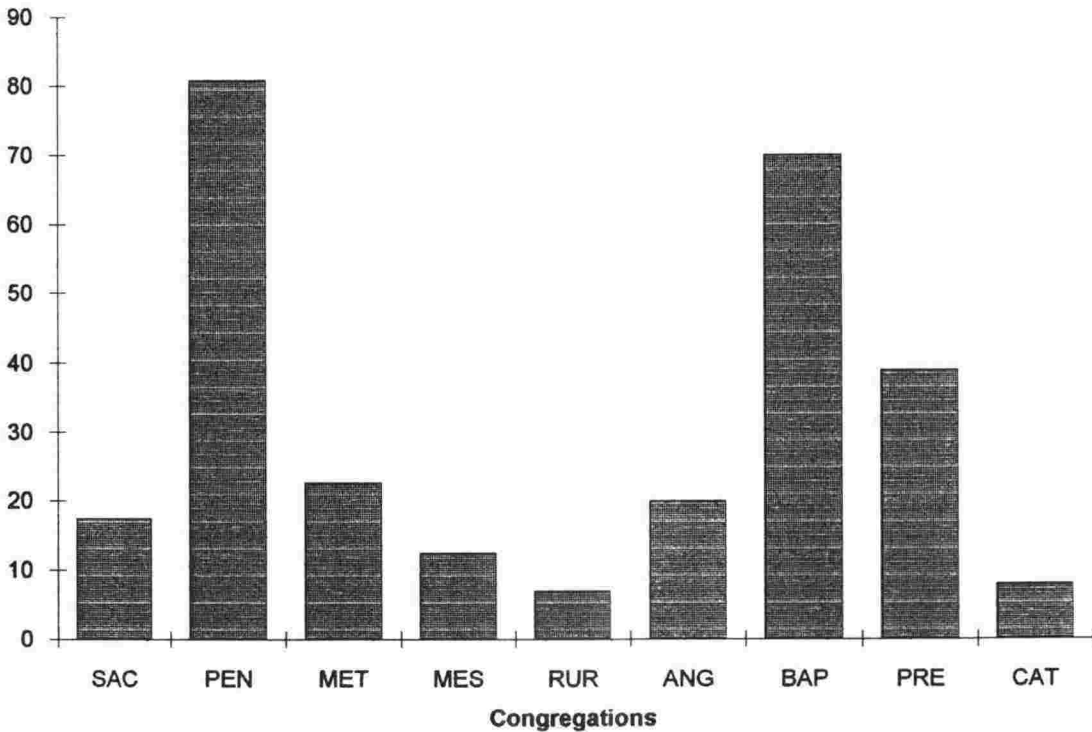
3. Comparison of the sample with profiles in Aotearoa New Zealand

a. Denominational profile

A choice was made to include a congregation from each major Christian denomination, however because of the varying sizes of these denominations, the findings in this survey are too small to be representative. When the congregational sample (p 95) is compared with the 1996 census figures, an idea is gained of the size of the various denominations (Figure 4:3). Note the independent pentecostal congregation in the sample has been treated as a Pentecostal (unspecified).

This variation in size plus the variation in the survey response rate means that the results of this research cannot be taken as a fair representation of either denominations or the Christian population in general. That would have required a proportional representation of denominations and a larger sample quite beyond the resources of this research.

On the other hand, the findings are not too small to be worthwhile. Analysis can describe trends, anomalies and patterns which then can be checked against a broader sample. Likewise although the sample was restricted to the Wellington-Wairarapa area, because Wellington is the location of government and many head offices, it contains a population which has lived in many locations throughout the country.

Figure 4:5

Christian denominations as percentage of the population

Denomination	Total 1996	Percentage of population
Anglican	631,764	17.46
Presbyterian	458,289	12.66
Catholic	473,112	13.07
Methodist	121,650	3.36
Baptist	53,613	1.48
Salvation Army	14,625	0.40
Pentecostal (unspecified)	33,990	0.93

b. Demographic profile

The 1996 census figures show a population which is 49.1% male and 50.9% female. In contrast the church is dominantly female. 60.48% of the congregational sample were female and 39.52% male. The figures in the group sample differed only slightly with 58.49% female and 41.51% male. Church attendance may be dominated by females but this is not necessarily reflected in the membership of decision making bodies or in ministry, a fact which the research of Sarah Mitchell has illustrated. Mitchell, made an analysis of membership and convenorship of Assembly committees of the Presbyterian Church of Aotearoa New Zealand between 1980 and 1990. She found that fewer clergywomen (6.2%) are asked to serve on these national committees than clergymen (33%), laymen (29.3%) and laywomen (31.5%). The reason, she suggests, is that clergywomen are seen as a threat to existing power relationships in the church where the membership is dominated by women and the leadership by theologically trained men (Mitchell 1995:81).

The age profile of the general population and the sample cannot easily be compared because of the exclusion of people under 15 in the sample. 23% of the general population are under this age. It was felt people under that age would not understand some of the theoretical concepts behind some questions in the questionnaire. However, the age of the research sample is much older than the general population. For example while a quarter of the population are over 50, 59.19% of the congregational sample is over 45 and 15.31% over 65. In the general population, 11.7% are in the senior citizen bracket and this figure is steadily rising. Ethnically, the congregational sample is predominantly pakeha (80.27%), with 3.44% Maori, 5.88% from the Pacific Islands and 2.50% Asian. The limitations of this bias have been acknowledged.

The sample group is relatively better placed in terms of employment than average and it is assumed, as a consequence, in income. 73% are in paid employment compared with 46.4% of the general population aged 15 and over. However, because of the voluntary nature of the questionnaire, this high employment rate may reflect the profile of the sample not the total congregations. The largest group is professional with 57.78% of the congregational sample and 67.50% of the group sample in this category. Teachers dominate followed by those working in medicine or health. There were 19 people working in ministry or chaplaincy positions in the sample. Some, such as Salvation Army personnel worked in social services. The high number of professionals could be an indication of several factors. The style of many Christian churches may attract more middle class intellectuals and conversely, fail to attract others. Or answering questionnaires could be less attractive to tradespeople or unskilled workers who may have been in attendance at worship. Is there a possibility that the Christian ethos, for example the Protestant work ethic, promotes achievement of the kind measured by education and occupation? It is notable that there was only one respondent from the primary sector in spite of there being one rural congregation in the sample. Only 3 respondents (1%) were unemployed compared with 5.1% of the general population.

Level of education (Figure 4:6) is a similar indicator of the type of respondent. In the congregational sample there is a high incidence of tertiary (46%) and post graduate education (23%). In the group sample this rate was even higher with 51.06% having had tertiary education and 44.68%, post graduate education. This could indicate a greater aptitude for critical analysis of the church which may be related to the lower rate of frequency of church attendance among group respondents. They would also appear to have an ability to construct alternatives.

Figure 4:6

Education (congregations)
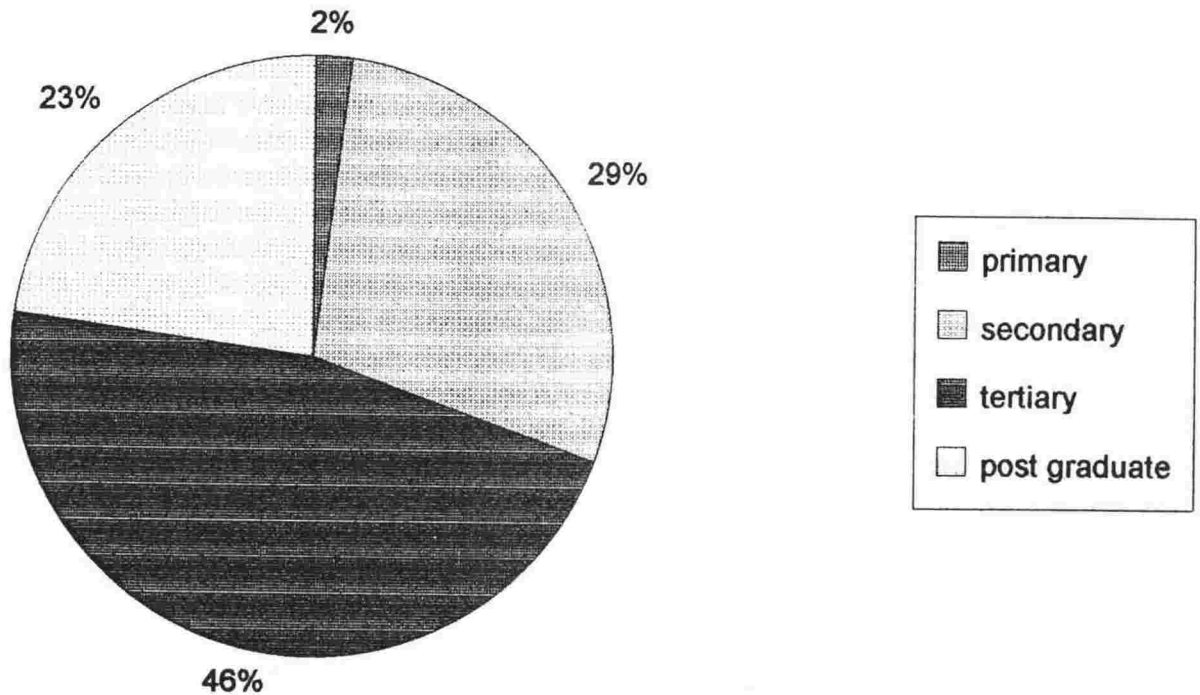
Conclusion

The sample thus described has been carefully chosen to meet the goals of this research. It is not representative of the general population or even of the denominational spread. Nevertheless, it is a valid sample in terms of the post-modern attention to a particular discourse in a particular context, in this case the Wellington-Wairarapa region of Aotearoa New Zealand. My self reflexivity has been declared. It is timely now to explore definitions of mission.

CHAPTER FIVE

CONTEMPORARY DEFINITIONS OF MISSION

The first issue in the design of the research into the co-relation between mission theology and praxis was that of setting research goals (p 84). The second issue was that of the definition of mission. David Bosch began his masterpiece on mission by declaring it was necessary to view the whole of Christian history and the whole text of the Bible in order to come to a tentative definition of mission (Bosch 1992:8). His complex definition of mission comprised thirteen aspects, each worthy of a study in itself. They were mission as: church-with-others, missio-dei, mediating salvation,quest for justice, evangelism, contextualization, liberation, inculturation, common witness, ministry by the whole people of God, witness to people of other living faiths, theology, action in hope (Bosch 1992:368-510).

However prescribed definitions of mission are likely to limit the range of possibilities for a definition of mission. Nevertheless, it is necessary to start somewhere. In chapter one some nineteenth century understandings of mission were described. Are such concepts still dominant? This was tested out in several ways. In question 24 of the research, for example, people were asked to name where mission takes place. The options for the location of mission included

mission takes place overseas.

The results show this view has been almost totally discarded by the sample group. Only 1.68% chose this option, thus proving that this aspect of the definition of mission has changed.

In chapter two the twentieth century development of understandings of mission through ecumenical and Catholic councils was described. Such councils formulated

many definitions of mission. For example, the 1989 CWME San Antonio conference stated:

Christian mission is the humble involvement of the one body of Christ in
liberating and suffering love, the witness of God's saving acts in Christ, and the
practice of God's incarnational love for all humankind. This mission is expressed
through the communion of love and justice which embodies the church's self
giving solidarity with the human family. [1]

This definition broadens the salvation of Christ beyond traditional understandings of salvation as forgiving personal sin, to include *liberation* in a broad sense of justice and suffering love. It calls the church to unity in its witness and to self-giving solidarity. No longer is there a clear distinction between saved and unsaved but rather a plea for a praxis of solidarity with the whole human family. However, in spite of their depth, such definitions were not included in the research design. They were firstly, far too complex for a research instrument such as a questionnaire. Secondly, they reflect the definitions of professional theologians and missiologists in the drafting sections of such ecumenical conferences. They do not necessarily reflect understandings and the language of people at the grass roots. Such definitions were therefore laid aside, and instead the more popular versions of such texts, namely the mission statements of churches, were used as a tool to ascertain definitions of mission.

Finally, three tools were chosen to identify contemporary definitions of mission at the grass roots of the constituency of churches and groups. These were a self definition of mission through activity, a response to the church's mission statements, and a response to a schema of mission as containing five elements of praxis;

---

[1] Section 1.10; WCC 1990.27 cited in Scherer/Bevans, 1992, p 75.

proclamation/evangelism, service, nurture and teaching, justice, and care of the environment.

1. The self-definition of mission

It was clear from the data obtained in the piloting of the research design that a wide range of activities were regarded as mission. Question 11 asked respondents to identify all the activities they did in an average week. In question 12, respondents were given the same list and asked which ones they regarded as mission. The percentage who scored an activity as mission could then be calculated. (figure 5:1)

Some interesting factors emerge. 60.40% of the total congregational sample work in a secular job. Of these 64.44% believed their secular job was mission. This is a significant figure which raises a number of questions. What is the reason why these people identify their jobs as mission? The issue of how the church addresses or fails to address the issue of the mission of the laity through secular work will be further explored in chapter nine. On the other hand, not everyone in a paid church job believed their job was mission. 100% of non parish based chaplains did, possibly because there is a greater sense of working with people outside the church. A large number of unpaid caregivers of families (84.15%) believed such an activity was mission. One remarked after the survey:

I found that exercise helpful. I decided looking after my aged parents was my mission and that was very affirming

Over 80% of people who did volunteer work classified it as mission.

Another surprising result was the small number of about a quarter of the sample who classified *intentional prayer* as mission. Only 48.65% of the congregational sample had an intentional prayer time and of these only 55.86% called it mission. The results

indicate that the days when missionaries and mission societies were the subject of much prayer activity, are largely over. There are several possibilities for this. Less than half of the attenders in congregations now have a 'quiet time' or intentional prayer time. They may pray on the run, and therefore do not identify with the word *intentional.* There may also be fewer prayer groups in churches or less instruction provided about how to pray. Only slightly more than half of those who practise intentional prayer consider it mission. They may participate in other aspects of prayer rather than intercession, the form of prayer traditionally identified most with mission.

The high percentage of people (89.75%) who regard listening and talking to people in informal settings as mission, could indicate a comprehensive understanding of such mission praxis as *friendship evangelism,* in which friendships are made with the intention of being there for the other as a channel of God's love, witnessing when appropriate. That actual terminology was used by several respondents. For others, I am sure the understanding was far more informal and had less of an evangelistic intent. 4.18% of respondents identified no activity as mission.

Figure 5:1

Activities identified as mission

Note: frequency refers to the number of respondents who checked this response.

Percentage refers to those who defined this activity as mission.

ACTIVITIES	FREQUENCY	% DEFINED AS MISSION
sport or recreation	167	35.32
maintenance of house and surroundings	224	25.44
student	44	43.18
work in a secular job	180	64.44
work in a paid church job	26	96.15
work in a paid ministry/chaplaincy job	14	100
unpaid caregiving	101	84.15
listen & talk to people in informal settings	205	89.75
volunteer work on church committees	95	84.04
volunteer work in church education programmes	45	93.33
volunteer work in non-church community projects	53	83.01
volunteer work in church community projects	50	94.00
intentional time of prayer	145	55.86

Question 13 explored the reasons why activities had been identifed as mission. The options included reasons that were vocational, evangelistic, personal growth or church growth centered, transformational or concerned with the Christian family, as follows:

(13)Which of the following factors best describes the main reason why you have identified certain of your activities as mission?
(Please circle one letter only)
a   This activity is for others not myself
b   I can share my faith through this activity
c   I have a sense of call/vocation from God
d   I can raise a Christian family
e   I can strengthen my church through this activity
f   I can grow personally through this activity
g   I can help the world become a better place
h   other *(please specify)*

Over a quarter of respondents (27.18%) from congregations identified activities as mission because it enabled them to share their faith (Figure 5:2). Almost as many (20.18%) identified activities as mission because they had a sense of call or vocation from God. Both of these options, evangelistic and vocational, originate from personal religious sources. One cannot share faith unless one has a faith to share. One definition of faith is as

the human response to divine truth, inculculated in the Gospels as the childlike and trusting acceptance of the Kingdom and its demands. (Cross 1958:491)

Faith is thus relational and involves a human response to God as does vocation or call. The latter has long been a strong missionary motivation (p 9). Although subjective in nature, a 'call' from God to a certain mission task or to use Catholic terminology, apostolate, is traditionally never affirmed until the community has discerned or confirmed the call.[2] Far more respondents felt a sense of call than the few who were engaged in official ministries. This indicates that a sense of vocation, in secular jobs, care giving and other activities, is a strong motivation for mission which is undervalued by the church.

---

[2] For example, in the Catholic church, those who sense a vocation to an apostolate in an established order, go through a discernment process and a time of probation in which the vocation is tested.

Figure 5:2

Reasons for identification of activities as mission
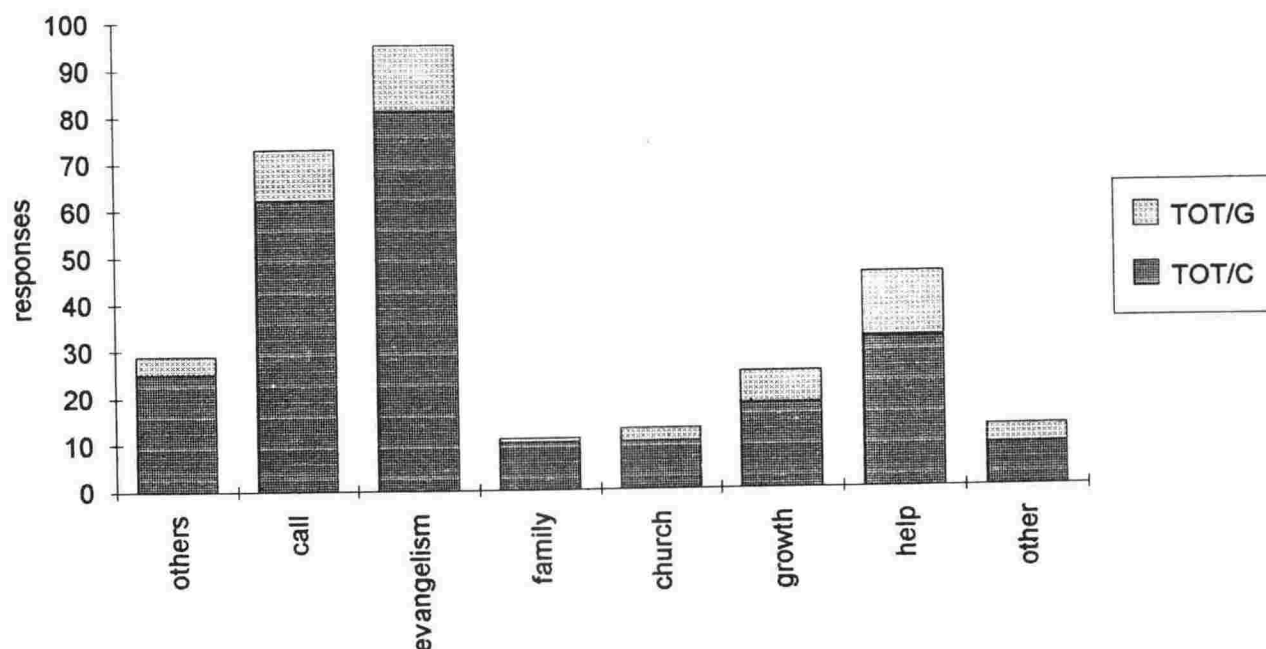
Responses to question 13 in the open option included:

I can share God's love through this activity.

I can demonstrate by my behaviour that I am a Christian.

(These activities) are chances to form relationships through which my life can be

a witness.

These existential aspects of loving, behaving and relating are references, not so much

to activities, but rather ways of being in the world as a Christian and highlight an

ommission in the options. They are reminiscent of the totality of Christian witness as

expressed by Paul in his address to the Athenians.

In him (Christ) we live and move and have our being. (Acts 17:28)

These aspects are further reinforced by the responses to the invitation to add further

comment at the end of the questionnaire. These include:

Mission is being an authentic person in the world. (Salvation Army)

Mission is about being dynamic-reaching out while at the same time being rooted within to God (Catholic).

2. The churches' mission statements.

The second tool for assessing definitions of mission was the various church's mission statements. Each congregation had a mission statement. Some had formal individual statements. Others subscribed to their denominational declaration. None of the groups surveyed had a mission statement as such, although several had a description of identity which included a statement of purpose. The following are samples:

Presbyterian Church of Aotearoa New Zealand

(1) Every worshipping congregation needs to be a mission focused group;

(2) The mission is to make Jesus Christ known:

   * *in nurture and teaching*

   * *in loving service*

   * *in proclaiming the Gospel*

   * *in transforming society*

   * *in caring for creation*

(3) The mission field begins at the door of each of our churches.

(4) All the resources of the church need to be available for mission.

(5) Within the church, each congregation is joined with other congregations in order

   to share resources for achieving regional, national and overseas mission goals. [3]

---

[3] Proceedings of the General Assembly, Presbyterian Church of Aotearoa New Zealand, 1995, 83.

Anglican Church in Aotearoa New Zealand and Polynesia

WHEREAS (1) the Church is the body of which Christ is the head and all baptised persons are members, believing that God is one and yet revealed as Father, Son and Holy Spirit- a Holy Trinity, and

(a) lives to be the agent and sign of the Kingdom of God.

(b) is called to offer worship and service to God in the power of the Holy Spirit and

(c) as the community of faith, provides for all God's people, the turangawaewae, the common ground;

AND WHEREAS (2) the Church

(a) is ONE because it is one body, under one head, Jesus Christ

(b) is HOLY because the Holy Spirit dwells in its members and guides it in mission

(c) is CATHOLIC because it seeks to proclaim the whole faith to all people to the end of time and

(d) is APOSTOLIC because it presents the faith of the apostles and is sent to carry Christ's mission to all the world;

AND WHEREAS (3) the mission of the Church includes:

(a) proclaiming the Gospel of Jesus Christ

(b) teaching, baptising and nurturing believers within eucharistic communities of faith

(c) responding to human needs by loving service and

(d) seeking to transform unjust structures of society, caring for God's creation, and establishing the values of the Kingdom. [4]

---

[4] Constitution of the Anglican Church in Aotearoa New Zealand and Polynesia. i (a).

Wellington Baptist Association

The Wellington Baptist Association is a fellowship of churches on Mission for Christ. This relationship is one of mutual support, enrichment, resourcing and accountability which leads to the establishment of healthy churches advancing God's kingdom in the region. [5]

Methodist

Our church's mission in Aotearoa/New Zealand is to reflect and proclaim the transforming love of God as revealed in Jesus Christ and declared in the Scriptures. We are empowered by the Holy Spirit to serve God in the world. The Treaty of Waitangi is the covenant establishing our nation on the basis of a power-sharing partnership and will guide how we undertake mission.

In seeking to carry out our mission we will work according to these principles:

Christian Community

To be a worshipping, praying and growing community, sharing and developing our faith, and working through its implications in our social context.

Evangelism

To challenge people to commitment to Christ and Christ's way.

Flexibility

To be flexible, creative and open to God's spirit in a changing world and Church, so that the Church is relevant to people's needs.

To release energy for mission rather than to absorb energy for maintenance.

Church unity

To foster networks and relationships with communities of faith having similar goals.

---

[5] Wellington Baptist Association, adapted June 1993.

Inclusiveness

To operate as a Church in ways which will enable the diversity of the people (e.g. all ages, all cultures, female and male) to participate fully in the whole life of the Church, especially in decision-making and worship.

Every Member a Minister

To encourage each person to develop his/her full potential by accepting and nurturing each other, developing skills and providing resources, challenging and enabling for service in the Church and community.

Cross-cultural Awareness

To become aware of, and challenged by, each other's cultures.

Justice

To work for justice for any who are oppressed in Aotearoa/New Zealand, keeping in mind the implications of the Treaty of Waitangi.

To share resources with the poor and disadvantaged in Aotearoa/New Zealand and beyond.

Peace

To be peacemakers between people, and in the world.

Healing

To listen for hurt and work for healing.

Ecology

To care for creation. [6]

---

[6] Proceedings of the Methodist Conference, 1989. 319-320.

The Salvation Army

The Salvation Army, an international movement, is an evangelical part of the
universal Christian church.

Its message is based on the Bible. Its ministry is motivated by love for God. Its
mission is to preach the gospel of Jesus Christ and meet human need in His name
without discrimination.

It aims to care for people, transform lives through spiritual renewal, and work for
the reform of society by alleviating poverty, deprivation and disadvantage, and by
challenging evil, injustice and oppression. [7]

The Catholic Church: Wellington

We, the Catholic People of the Archdiocese of Wellington,

challenged to follow Christ,

are called to proclaim the Kingdom of God by:

* Celebrating God in our lives

* Sharing our living faith

* Growing in community, and

* Working for justice and peace. [8]

Independent Pentecostal

Together...

Worshipping God

Following Jesus

In the power of the Holy Spirit. [9]

---

[7] Salvation Army publicity pamphlet.
[8] Mission Statement on the wall of the diocesan offices, Wellington.
[9] Mission Statement on the wall of an independent Pentecostal church, Kapiti.

Question 22 asked whether respondents agreed with their church's statement on mission. All ten congregations had mission statements although some were denominational statements rather than specific to the local congregation. 20.2% of the congregational sample replied that they did not know what it was (Figure 5:3). This would suggest a lack of ownership of mission statements by some respondents. However, part of the reason may be a lack of communication of the mission statement to the grass roots constituency. It is interesting to note that in the Salvation Army congregation which published a pamphlet containing their mission statement, and the Pentecostal church which had it written on the walls in the foyer of the church building, only two and one person respectively, confessed ignorance of their church's mission statement. Overall, 66.75% agreed with their church's mission statement and 13.69% partially. Congregations varied in their response. The more evangelical congregations agreed with their church's mission statements (Salvation Army 85%, Pentecostal 76.19%, Baptist 70.17%). 50-60% of other congregation's respondents were affirmative but 50% or less of Methodist congregations were positive. Evangelical congregations would thus appear to be more committed to mission statements. The succinctness of their statements may also be a factor.

Figure 5:3

Percentage of congregational sample agreeing with their church's mission statement
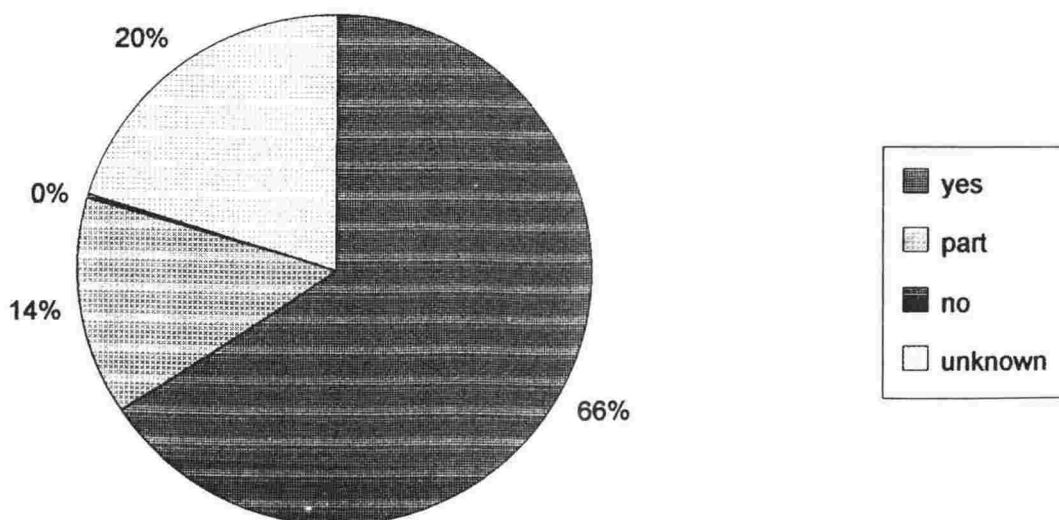
3. The five facets of mission

Mission statements have become a key ingredient in most organisations (p 2). They define collective/corporate identity. Secondly, they contain a definition of the collective/corporate goal or mission. Thirdly, they also provide a benchmark for reviewing progress towards that goal and keep the organisation focused on its purpose. If the mission statements of the various churches are examined more closely, it is possible to see this broad pattern.

A similarity between churches also is evident. Many of the church's mission statements contain, firstly, a description of identity. The Salvation Army, for example, defines itself as an *international movement* rather than a church. It also describes its theological perspective as *evangelical* and identifies itself as a segment of a whole; *part of the universal Christian church.* Other mission statements are broad and include doctrinal content such as the statement of the Anglicans:

Whereas the church is the body of which Christ is the head and all baptised members are members, believing that God is one and yet revealed as Father, Son and Holy Spirit...

Others are simple descriptions of polity and purpose such as the Baptist statement:

(We are) a fellowship of churches in mission for Christ.

Secondly, there is a commonality about mission goals. Three broad aims are common:

to make Christ known (Presbyterian),

to *proclaim, advance,* or *be the agent and sign of the Kingdom of God* (Anglican), and to reflect *the transforming love of God* (Methodist).

Thirdly, areas of mission praxis are identified. The idea of facets of mission first originated at the sixth meeting of the Anglican Consultative Council in Nigeria in

1984. The four fold mission statement was known as ACC-6. In 1990 at the ACC-8 meeting it was expanded to five facets. These are

(1) To proclaim the good news of the Kingdom of God

(2) To teach, baptise, and nurture new believers

(3) To respond to human need by loving service

(4) To seek to transform the unjust structures of society

(5) To strive to safeguard the integrity of creation, and to sustain and renew the life of the earth (Randerson 1992:66).

These are reproduced most faithfully in the mission statements of the Presbyterian and Anglican churches. They are also present in another form in the Methodist and minus the care of the environment facet, in the diocesan Catholic mission statement. In the Baptist mission statement there is an emphasis on the first three facets of mission praxis. The Salvation Army statement highlights proclamation and service and contains one of the strongest contents concerning social justice:

It aims to ...work for the reform of society by alleviating poverty, deprivation and

disadvantage, and by challenging evil, injustice and oppression.

The Anglican, Methodist, Presbyterian and Catholic churches all have committments to bi-cultural justice with the Maori people of Aotearoa New Zealand. The Methodist statement contains this content expressed in the form of a covenant:

The Treaty of Waitangi is the covenant establishing our nation on the basis of a

power-sharing partnership and will guide how we undertake mission.

It also has a goal of fostering cross cultural relationships.

Fourthly, a common motif in the mission statements is community. For the Anglicans this is expressed as the desire to foster *eucharistic communities of faith.* For the Methodists it is to be..

a worshipping, praying and growing community, sharing and developing our

faith, and working through its implications in our social context.

The Baptists state they are a *fellowship* of churches.

Considering the commonality present in most mission statements, it was therefore

decided to use the five facets or faces of mission as one of the tools to assess the

definition of mission and the nature of praxis both in individuals and congregations.

Question 37 asked respondents to rate the different facets of mission according to

priority. The results provided some indication whether respondents agreed with this

multifaceted definition of mission so prevalent in most mission statements. The

wording of the question follows.

**(37)Below are five statements about mission. Using a scale 1-5, please indicate
how important you consider each aspect.**
- a   mission is evangelism/proclamation
- b   mission is loving service to those in need
- c   mission is nurture of Christians in their faith
- d   mission is social action for justice
- e   mission is care of the environment

The results (Figure 5:4), showed that service rated the most important aspect in a

definition of mission, followed by nurture and teaching the Christian faith, social

action for justice and evangelism/proclamation. Care of the environment was

considered the least important aspect of mission. There was a no-response rate of

7.05%. The subject of the five facets of mission will be continued to be discussed in

further chapters.

Figure 5:4

Ranking of importance of the five facets of mission by congregations: 1996
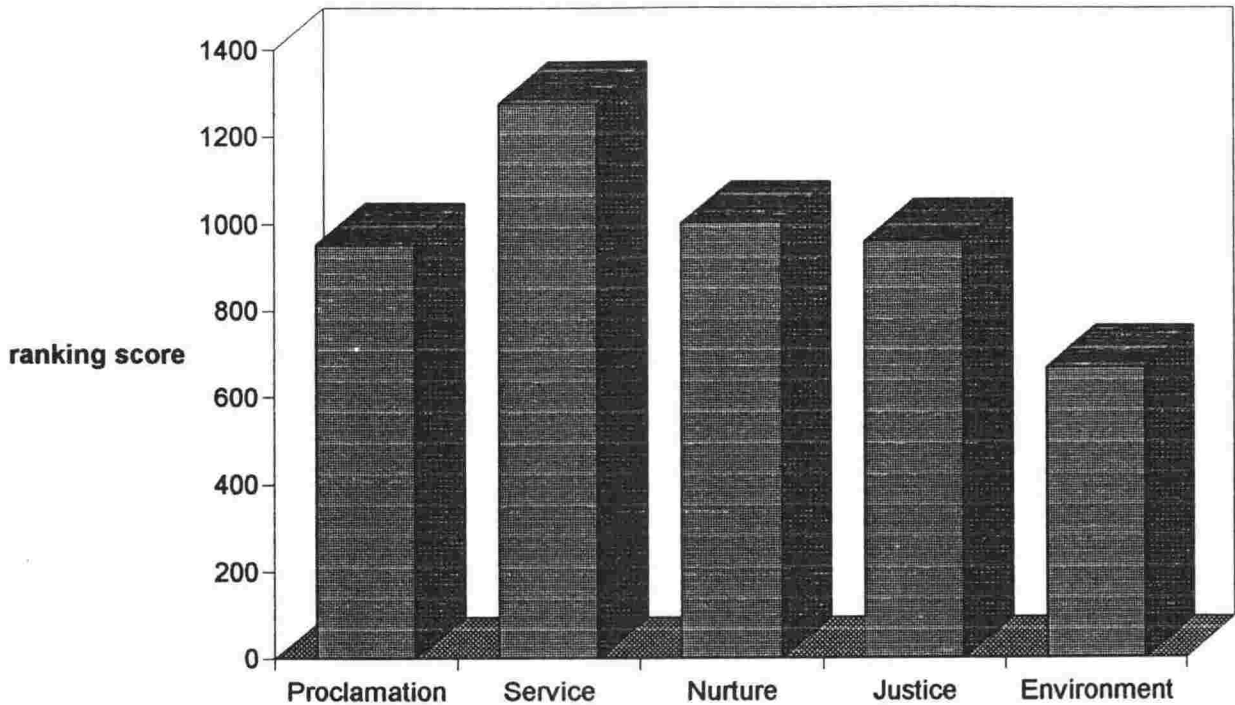
Summary

The word mission has many meanings. No longer does it mean an evangelistic or service project to a particular group of people or a particular place such as the *Mission to Seamen* or the *Inland China Mission*. Mission is complex and although councils of the church or ecumenical councils may make statements defining mission, these are not necessarily understood or owned at the grass roots level of the local church. This survey has demonstrated that 66.75% of congregational respondents agreed with their church's mission statement without reservation. 64.4% viewed their

secular work as mission. However, none of the church's mission statements included direct reference to the secular work of the laity. This ommission from the definitions of mission is significant and will be further explored in chapter ten.

Respondents see service as the most important part of mission. Evangelism/proclamation, nurture and teaching of the Christian faith, and social action received moderate rankings of importance in the definition of mission. A minority consider care of the environment as important in mission.

CHAPTER SIX

CONTEMPORARY PRAXIS OF MISSION

The range of activities which respondents identified as mission were described in the last chapter (p 107). Notable among these were various types of paid church employment, volunteer church community projects, informal conversation, unpaid caregiving for families, volunteer work on church committees and programmes, and non-church sponsored community projects. 64.44% of respondents who worked in a secular job regarded it as mission. 55.86% of those who engaged in intentional prayer identified it as mission. Clearly there are many praxes of mission.

In choosing the word *praxis* as a terminology, I am intentionally wanting to distinguish between *practice* as repeated action and *praxis* which in contemporary usage is action arising out of reflection. In Western thought *praxis* was commonly used to distinguish action from *theoria* (theory) and *poiesis* (poetry). Liberation and feminist theologians, building on the work of Hegel and Marx, have used the term to describe reflective action which is liberating or transformative. In this study *praxis* is the preferred term because action in mission usually contains some degree of reflection whether personal and individual or indirectly and communally through the reflection of others in the church. It has a theoretical and a practical moment. As Schreiter explains:

> *The theoretical moment includes reflection on how God is active in human*
> *history, bringing judgement and a transformative moment to history. Such*
> *analysis and co-relation with the perceived activity of God leads to*
> *transformative action on the part of the community of believers. In turn that*
> *action is reflected upon to reveal God's activity, leading to further action*
> (Schreiter 1984:91).

This is not a claim that all action is mature reflective action. Rather it is an attempt to acknowledge that even although for the purposes of analysis, mission theology and praxis have been separated, in fact they are interwoven. Thus the call to mission is integrally connected to action. Virginia Peacock claims this was the model of Jesus and that:

Jesus' followers were commissioned. They were sent on a mission. The mission was defined on the basis of what they were to do. Mission was to be defined in terms of action, in terms of doing. [1]

In this work, contemporary mission praxis will be described first, not because of a greater value placed on it, but as a convenient entry point to the discussion of possible co-relations between mission theology and praxis. In this chapter mission praxis will first be described in terms of various aspects of the Christian life. Six other indicators of mission praxis will also be examined. Finally, patterns of mission praxis will be described.

Pivotal indicator of mission praxis

A question about the priority of certain activities in the Christian life was chosen as the pivotal question for ascertaining mission praxis. It included traditional mission activity such as *sharing the Good News with others* and options related to more nurturing activities such as the eucharist, spirituality, and fellowship. However, the reply to a previous question about what activities constituted mission demonstrated the wide range of activities considered mission praxis among respondents. As noted previously, a serious omission was the absence of an existential category, expressed by one Presbyterian respondent as *someone who is in Christ as marked by baptism.*

---

[1] Virginia Peacock in Thomas 1995: 298

Question two asked a similar question about the composition of Christian identity.

Question one and two are as follows:

(1) What for you is the most important part of the life of a Christian?
(Please circle one letter only)
a participation in worship
b eucharist or holy communion
c prayer and personal relationship to God
d participation in the life of the church community
e sharing the Good News with others
f action as a Christian in the world
g participation in the life of the family

(2) In order of importance (1 is the most important) what 3 statements best describe what being a Christian is for you?
- a someone who follows the example of Christ in action
- b someone who leads an upright and moral life
- c someone who believes they are a forgiven sinner
- d someone who does unto others what they would wish done unto them
- e someone who goes to a Christian church
- f someone who lives in a 'Christian' country
- g someone who has given their life to Christ
- h someone who models the love of God in their personal relationships of brother, sister, lover, parent, friend

The instructions to respondents to chose one response only had the advantage of clarifying a clear priority. However, it must be recognised at the outset that a single choice answer does not necessarily eliminate other options. In question one the results for the total congregational sample show a clear split between prayer and personal relationship to God (38.59%), as the most important part of the life of a Christian and action as a Christian in the world (26.85%). There is a no response rate of 6.04% (Fig 6:1). This dual division of choice is further reinforced by the results of ranking in question two. Highest rankings were given to identification of being a Christian with someone who has given their life to Christ, with the second choice being for action and the third being for someone who models the love of God in their relationships. There could be many explanations for such a clear division in choice of priorities. One

possibility, for example, is that different personality types are drawn to different modes of life as a Christian, with extroverts prioritising action in the world and introverts prioritising the inner life of spirituality.

Figure 6:1

The most important part of the life of a Christian: Totals by frequency.

Most important part of Life of a Christian
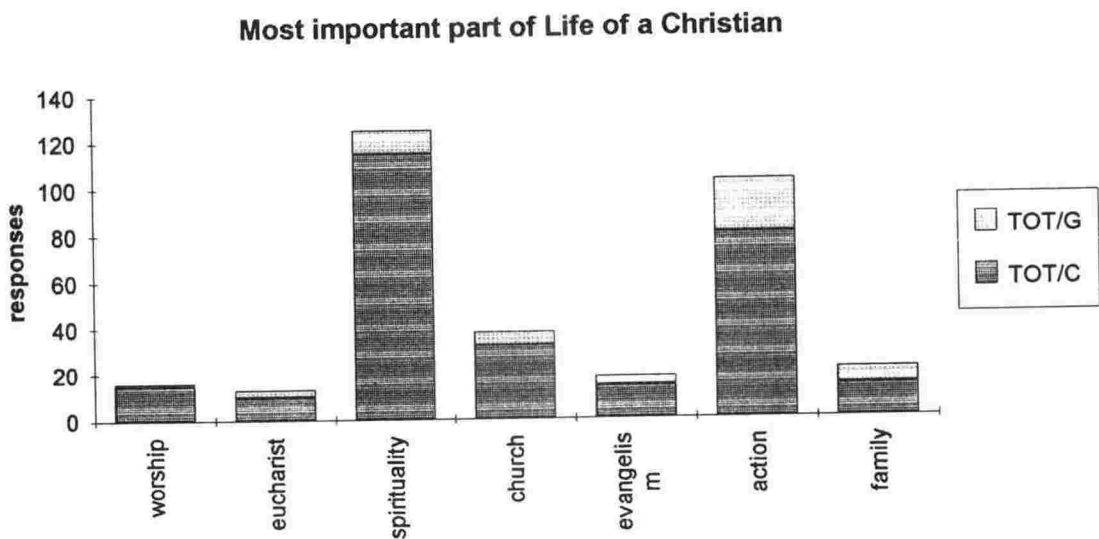
If the trends in question one are analysed by selected congregations (Fig 6:2), a possibility that styles of theology play a significant part in determining priorities for the Christian life becomes evident. However it must be continually remembered that a priority choice does not mean other factors are absent. For more evangelical congregations, spirituality is the prime priority. In more theologically liberal congregations, action appears to be more important. Others, like the Catholic congregation are split evenly between the two positions.[2] The Salvation Army,

---

[2] There was a difference of only one respondent in the Catholic congregation.

Pentecostal, Methodist Samoan and Baptist congregations prioritise the spiritual life while the Methodist, Anglican and Presbyterian congregations favoured action. The only rural congregation was more even with 35.71% of respondents choosing action and 21.42% choosing spirituality.

An analysis of those who chose various other priorities is also significant. The choice for a priority of worship (1a) was evenly spread but the choice of the eucharist (1b) as a priority was surprisingly low. This category was included on the suggestion of an Anglican professor of sociology but even in sacramental churches it failed to gain a significant response. 5.71% of Anglicans and 12.5% of Catholics chose this response. Of those who prioritised participation in the life of the church community (1d), strongest responses came from Salvationists, Anglicans, Baptists and Presbyterians. Surprising was the low response to the priority of sharing the Good News with others (1e). 4 Salvationists chose this option but 3 out of 4 Maori Presbyterians thought this was the highest priority. Perhaps this reflects the evangelical nature of the Maori Presbyterian sector which is more historically aware of mission than its pakeha counterparts.

Figure 6:2

Priorities in the life of a Christian: selected congregations by frequency.
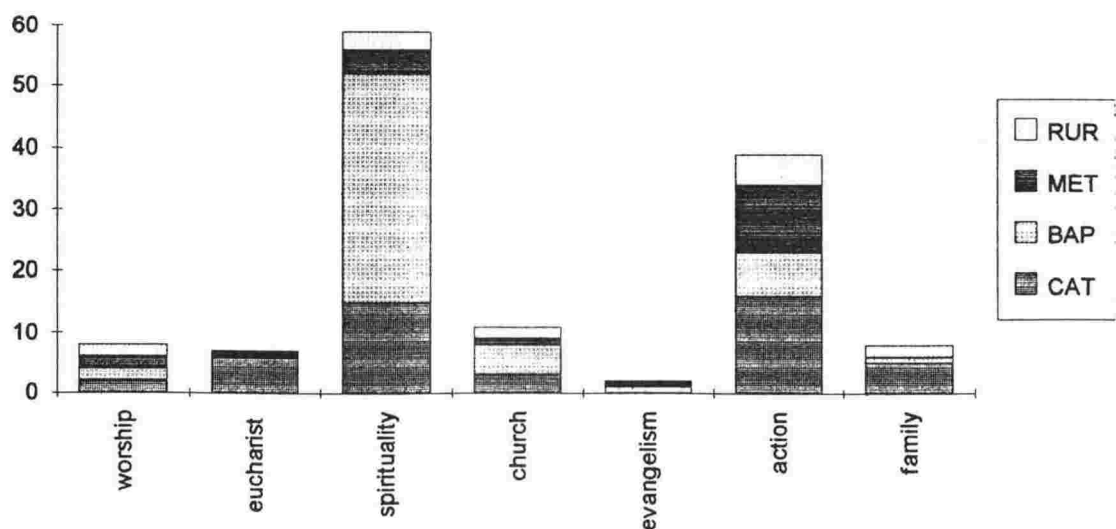
Priorities in the life of a Christian:Groups

In the groups, except for the feminist group, there was a clear preference for action (Fig 6:1). This perhaps reflects their nature as specialist groups on the margins or threshold of the church. They are all small and have had to demonstrate initiative, creativity, and sometimes tenacity in order to achieve their goals. They have had to act on their beliefs and desires in order to come into being.

The feminist group had an equal number of responses to spirituality (1c) and the relational facet of participation in the life of the family (1g). This result is further reinforced by their response to question two where 5 out of 7 gave the highest scoring to option 2h: *someone who models the love of God in their personal relationships of brother, sister, lover, parent and friend.* This could be interpreted as a gender difference related to the priority of relationships in women's lives. For example, Carol Gilligan was one of the first to highlight gender differences in decision making processes when she challenged Kohlberg's stages of moral development by claiming that women had a relational, and not an intellectual conceptual starting point for evaluating moral choices (Gilligan 1982:68f). Further research is needed in this area to establish whether there is a distinct gender prioritising of mission according to a relationship criteria. Gender differences are an issue which will continue to be explored.

Other praxis indicators

Alongside priority in the life of a Christian, six other key praxis indicators were chosen. These reflected individual involvement in church or community mission projects, the role of the church in mission, the locus of mission, the individual's financial committment to mission, and the rating given to different faces of mission.

1. Involvement in a church project regarded as mission

Question 16 asked whether respondents were involved in a church mission project and if so, the nature of that project. Of all congregational respondents, almost half, 49%, participate in such projects. (Fig 6:3). However the proportion of involvement in different congregations varied. The Baptists rated the highest of the larger congregations with 70.17% of respondents involved. This could be affected by the high number of house groups which could be thought of as nurture and teaching projects. In contrast, 3 out of the 4 Maōri respondents were involved in congregational mission projects, largely prison ministry. Over half of the respondents in five other congregations also replied in the affirmative; Pentecostal (57.14%), Salvation Army (55%), Presbyterian (53.65%), Catholic (52.08%), and Methodist Samoan (50%). Less than 40% participation was recorded in Methodist (31.81%), rural (35. 71%), and Anglican (37.14%) congregations. It must be remembered however that some respondents may not have defined church projects as 'mission projects'. It is also probably fair to comment that respondents were likely to include the more actively involved people in a congregation.

Figure 6:3

Percentage of respondents from congregations involved in local church mission projects
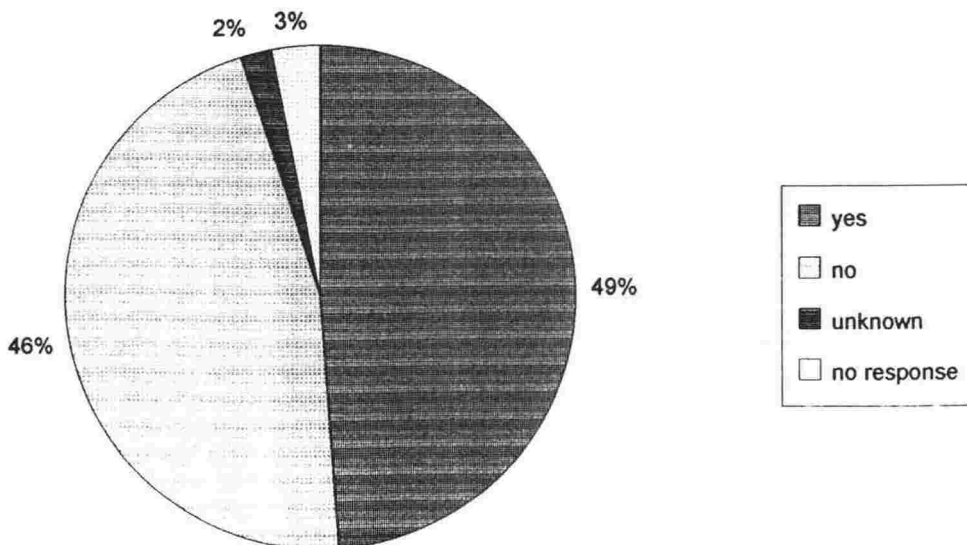
When the local church projects were described and analysed according to the schema of the five facets of mission (p 116), other interesting data was revealed (Appendix B). Although a project may overlap several categories, its main emphasis was chosen as the basis for classification. For example, a drop in centre may provide opportunity for nurture and teaching of the faith or proclamation, but its main purpose is service. In the total congregational sample, the highest number of projects were in the category of service (37%). Nurture and teaching of the Christian faith was second (33%), and proclamation third (23%). Social action (6%) and care of the environment (-1%) comprised only a minority of projects (Figure 6:4).

Figure 6:4

Total number of local church mission projects by category

TOT/C
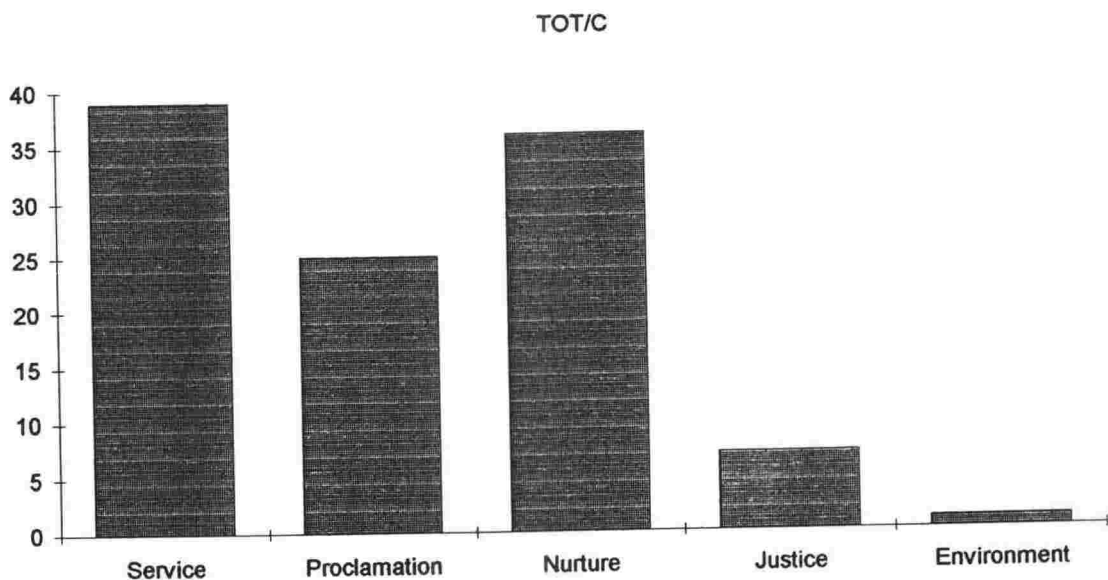
If analysed by congregations (Fig 6:5) denominational preferences emerge. Service is the dominant mission praxis in the Salvation Army, Pentecostal, Methodist Samoan and Catholic congregations. Examples of such projects are raising money for the parish school, opportunity shops, care and craft workshops and working with those with special needs.

The Methodist, Anglican, Baptist and the rural congregations emphasised nurture and teaching projects more. Examples include house groups, welcoming programmes for new comers, and church women's groups. Examples of proclamation projects include Alpha programmes for those seeking to know more about the Christian faith, band and music outreach programmes of the Salvation Army and healing ministries. There were few projects focused on the last two categories. The Methodist, Methodist Samoan, Anglican and Catholic congregations named at least one social action project. These included building cross cultural community, creating an inclusive church particularly for those within different sexual orientations, and advocacy for specific groups in society. The only congregation to record an environmental project was the Salvation Army who run a Conservation Corp in conjunction with the government's Employment service.

A question is raised by this data of why service and nurturing-teaching projects are so numerous and conversely, projects addressing social action for justice and care of the environment so few? How influential is theology? Is it a case of congregations knowing how to work in those areas but not feeling confident in others? What influence does the preference of the professional leader have? Or is tradition playing a part? These are questions that will be addressed in chapter eight.

Figure 6:5

Local church mission projects by congregation
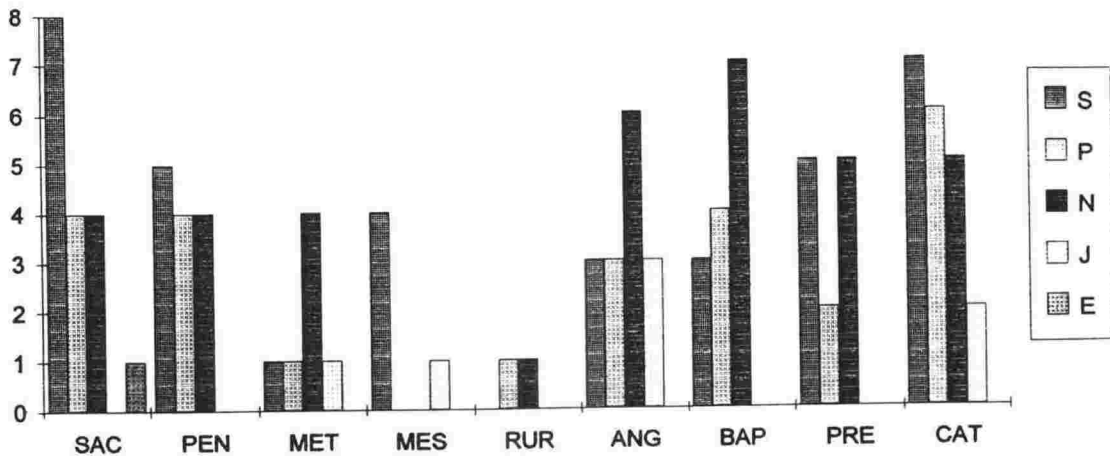
2. Involvement in a community project regarded as mission

Question 23 asked for similar information but concerning involvement in community projects which could be regarded as mission. Of the total congregational sample 26.60% replied 'yes' and 73.40% 'no'. Obviously church sponsored projects take precedence for attenders over community projects although some again may not have defined community projects as mission. Service was by far the largest type of project with 59.72% of all projects listed (Fig 6:6). Examples included participating in the Save the Children Fund and serving on local councils or school boards. Further examples can be found in Appendix B.

One interesting phenomenon is that, proportionate to their numbers, the rural congregation showed a high rate of involvement in community projects (7 projects). This could possibly be because people in a small rural town are less compartmentalised socially and more cohesive than their urban counterparts. The whole community commonly works together across denominational divisions and boundaries between church attenders and the rest of the general population.

Figure 6:6

Total number of community projects (congregations)
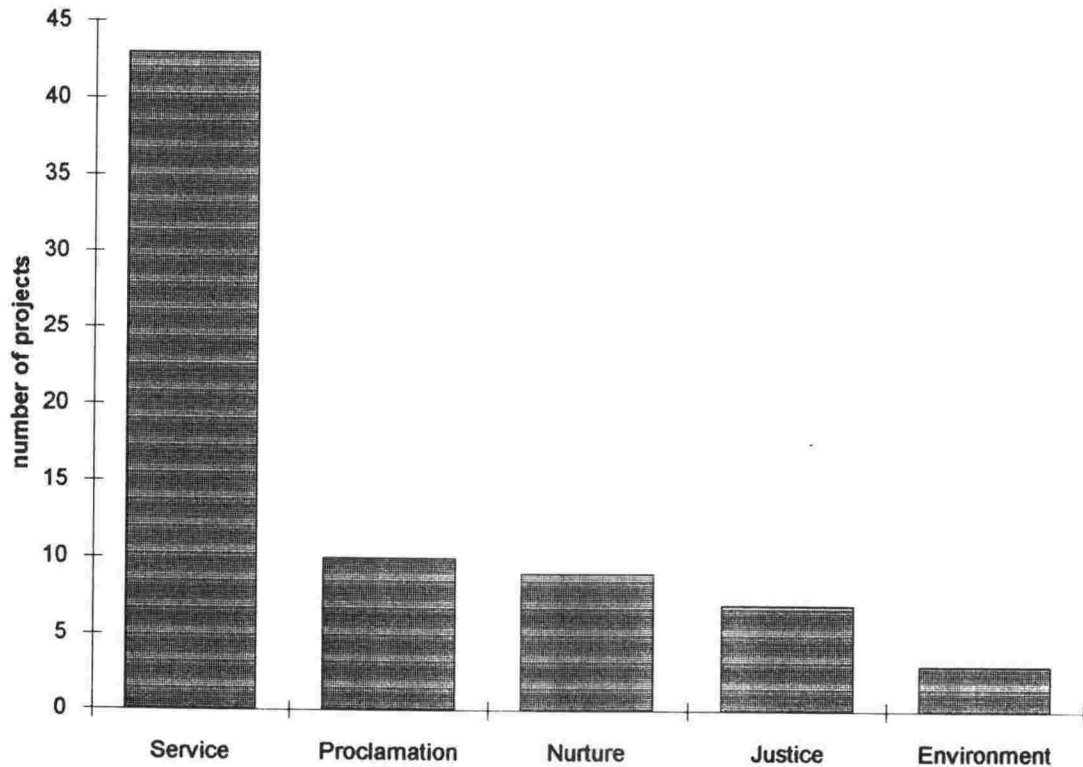
3. Role of the church in mission

Crucial to mission is an understanding of the role of the church in mission. In the following question, options were given which attempted to gauge the dominant shape of theoretical mission praxis. Should for example, a church-in-mission be politically engaged in building a Christian nation or is its primary role to provide a place where worship and the sacraments are offered? Central to this schema is the idea that a church can focus on being a 'come' structure inviting people to participate in church life or a 'go' structure which is sent out into the world (Callahan 1983:xxii) Question 21 follows:

(21) What do you think is the most important role of the local church or group in mission ? (please circle one letter only)

a   to send Christians out into the world to proclaim the Gospel

b   to build the church into a living community

c   to provide worship and the celebration of the Sacraments

d   to work in solidarity with the poor and hurting

e   to be a pointer to the world to the coming reign of God

f   to build a Christian nation

g   other (please specify)..

The results from congregational respondents show the following (Fig 6:7). The majority of respondents (50.34%), thought the church's role in mission was to build the church into a living community (21b). The second choice (14.77%)was to send Christians out into the world to proclaim the Gospel (21a). In spite of all the statements from conciliar documents (p 44), only 11.07% believed the church's primary role in mission was to work in solidarity with the poor (21d). Only 3.02% gave priority to providing worship and the celebration of the sacraments (21c), yet this role accounts for a large amount of the paid professional's time. [3] Even in sacramental churches such as the Catholic, this option only attracted 4.34% of the responses. This contrasts with the Orthodox view that worship and the liturgy are one of the prime mission activities of the church.

The function of the authentic missionary church is not to bring people to God...

but rather to bring people into the presence of God (Chryssavgis 1996:556).

In the research sample there were more people who thought the role of the church was to build a Christian nation (mainly Salvationists and Presbyterians), and who thought it was important for the church to be a pointer to the world of the coming reign of God, than those who thought the priority was providing worship and the sacraments.

---

[3] A minister may spend an average of 8 hours in preparation for a weekly worship service and 3 or 4 hours on a Sunday in worship and the time immediately before and after.

The overwhelming priority given to building the church into a living community suggests that this is what is most meaningful for attenders themselves. The choice is a relational one. The question raised is whether such a community is closed or open; exclusive or inclusive of new people such as those with different theologies, ethnicity, age or sexual orientation. This will be further explored in chapter ten.

Responses from the groups add an extra dimension to the picture, especially in response to option 21g. One respondent from the feminist group stated that the role of her group was to

have a living community which is church but not controlled by the mainline church.

Three respondents from the theological exploration group stated that the role of the church was to help individuals *be themselves, live life to the full, explore meaning.* The answers would seem to reflect the goals of the particular groups, and this specialization may be a model for the future. I will return to that discourse in chapter ten.

Figure 6:7

The role of the local church in mission: frequency
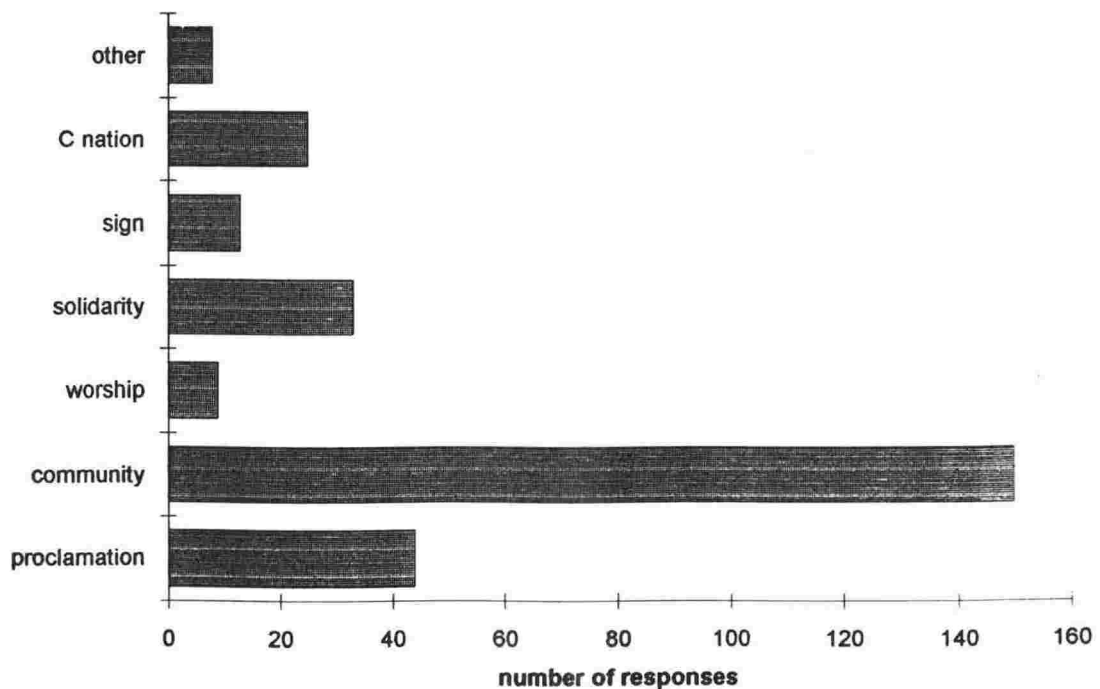
4. Locus of the church in mission

The WCC Upsalla Assembly identified the locus of mission not so much in geographical terms but in terms of human dynamics of need and justice.

Localities for mission are rich in variety and setting-where there is human need, an expanding population, tension, forces in movement, institutional rigidities, decision- making about the priorities and uses of power, and even open human conflict (Thomas, 1995, p 161).

This was broadly captured in the option, mission takes place *anywhere and everywhere* in question 24. An overwhelming majority, 79.53%, of respondents chose this option. 10.74% believe that mission takes place in the local community and 2.01% think it takes place with those outside the church in the local community. Only 1.68% thought it happens overseas and only 0.34% considered it took place with another culture in Aotearoa New Zealand. This is in sharp contrast to earlier concepts discussed in chapter one, of mission taking place in other lands. There was a non response of 5.70%.

If this 'mission field' is identified in terms of contact with non church people (question 26), and hours spent in mission (question 15), then opportunities for mission are further clarified. By far the largest group of those who responded (48.61%) spent less than 5 hours a week in contact with non-church people in activities they identified as mission. If respondents are mostly in contact with their own kind then this would severely limit mission with non-church people. Friendship evangelism for example, depends on a wide association with those outside the church.

The majority of respondents also spent more than 15 hours a week in activities they would call mission. These results may be influenced by those who regarded their

secular job, listening and talking to people in informal settings and caring for families as mission (p 107).

5. Financial committment to mission

Another indicator of mission praxis chosen was the committment to financial giving as part of mission (questions 28, 29). Certainly Paul regarded it as a 'holy service' (2 Cor 9:12). An overwhelming 93.62% of respondents agreed. 4.03% answered negatively and there was a non response rate of 2.35%. The reponse to question 29 identifies a range of receptors for this money.

In identifying the recipients of such giving, respondents could make multiple choices. 183 respondents gave to official church mission projects. Many churches have such projects, sometimes on a national level. The Salvation Army for example, urge their attenders to give one week's salary annually to those engaged in missionary service. In 1996 the sample congregation gave approxiamatly NZ$ 30,000 to this official church project. 171 of the total respondents gave to a Christian service agency such as World Vision. 108 gave to humanitarian agencies such as the Red Cross. Support of more evangelical projects was less. 74 supported evangelistic or missionary societies and 63 gave to the Scripture Union or the Bible Society. The latter was supported more by Salvationists and Baptists than others, but Catholics were included in those who strongly supported their missionary societies. Financial support for a local community project was low, attracting only 57 responses.

6. The importance of the various facets of mission

As elaborated previously, one schema used to examine mission praxis was the five facets of mission identified through various churches' mission statements (p 110f).

A number of questions probed individual's responses (questions 14, 27, 37), and a number probed congregational responses (question 17, 18, 19).

Question 14 asked which facet of mission best described the personal activities respondents had identified as mission. Service was clearly the dominant mission classification for individual activity (question 14). Respondents were able to make multiple choices but this facet attracted 39.92% of all responses (figure 6:8). Proclamation and nurture each attracted 17% of responses while justice (11.74%), and care of the environment (8.61%) gained less than 12% of all responses. The open option was chosen by 5.08% and included some interesting comments.Most common was an expression that mission included all of life, not just specific activities.

Mission is about doing as a result of being in Christ wrote one person.

The responses indicate the limitations of a phenomenonal approach in 'measuring' existential qualities. The open options were one way of addressing this.

Figure 6:8

The mission facet which best described individual mission activities
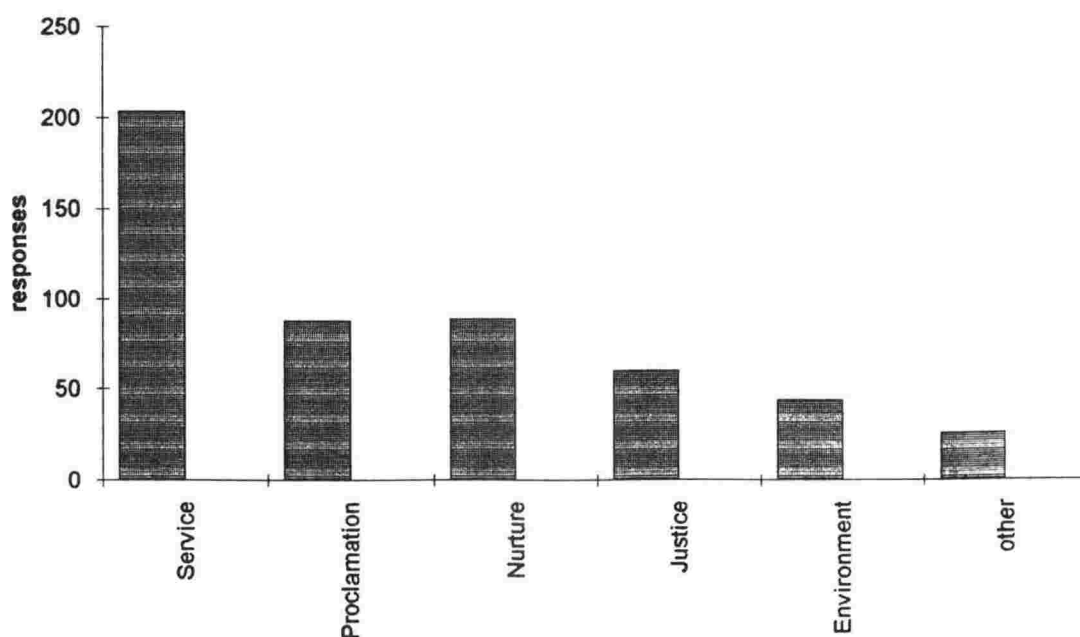
Question 27 asked a slightly different question and asked respondents what they thought they had achieved through their personal mission activity in the previous year. In addition to the five facets of mission, two other aspects were included;

(e) some people began attending a church regularly and

(c) some people were empowered to take more responsibility for their lives.

Attendance at church is one of the indicators used by the Church Growth Movement to measure mission outcome and many churches are very conscious that rolls are steadily falling in most mainline denominations. The attendance option was thus seen as an indicator of the value given by an individual to encouraging church growth. The empowerment option was included in order to gauge the level of the mission praxis of empowerment as distinct from service. The distinction is subtle but important. In service people can be helped but not necessarily empowered, for example by learning skills, to take responsibility for themselves. I will return to this theme in chapter ten.

Again, the results show that when asked for an assessment of personal achievement in mission, service was the dominant praxis. The rankings were similar to question 14 but with nurture lower ranked than proclamation. Only 4.37% of all responses focused on church attendance. This could suggest two possibilities. Either this is not a particular goal in this sample in spite of the prominence given to it by the Church Growth movement, or people were asked to come to church and did not respond. Only 13.78% of all responses were in the empowerment option compared with 35.66% for service. In contrast, in the groups the empowerment achievement option attracted 21.50% of all responses compared with 23.65% for service. This would suggest that people in the groups are far more aware of the difference and are attempting in activities they identify as mission to help people to help themselves.

Question 37 presented individuals with the most comprehensive opportunity to rate the five faces of mission as they were asked also to give their rating for ten years previously and to indicate reasons for a change in priorities (question 38). The totals of ratings given by the congregational sample to various faces of mission indicate a priority order of service, proclamation, nurture, justice and care of the environment in 1986, and service, nurture, justice, proclamation and care of the environment in 1996. These are theoretical priorities and later the issue of the gap between theoretical priorities and actualities will be addressed. The variation in ratings over a decade would suggest a radical change is taking place in the higher priority of justice in mission at grass roots level. There are at least two possible reasons for this. Firstly, the theological emphasis on justice in the documents of ecumenical councils and church's mission statements are acting as a consciousness raising agent on respondents. Alternatively, the social conditions in Aotearoa New Zealand (p 49f) may have worsened to such a degree that social action for justice is now perceived as a greater priority in mission praxis.

Why has proclamation decreased in priority rating? Is this because this sample of Christians has ceased to believe in evangelism and proclamation as a mission activity? Or do they think their lives are a sufficent example? Is it because they do not know how to share their faith in ways which have relevance in a post modern pluralistic world? The work of Peter Kaldor and associates in the 1991 National Church Life project, would confirm that faith-sharing is an issue for Christians in Australasia. They discovered that while the majority in their ecumenical sample felt at ease about expressing their faith and do so if the opportunity arises, a quarter of all attenders found it hard to express their faith in ordinary language. They comment

This shouldn't come as a surprise. Over the centuries, the church has developed

its own jargon, which appears in everything from songs and prayers to

administration (Kaldor 1995:59f).

They urge congregations to make conscious efforts to express their faith in ways understandable to their communities and advocate appropriate training.

The group sample shows differences in ranking to the congregational sample of these priorities. For them, service is still the most important, but proclamation/evangelism is ranked as a very low priority. Justice was second in priority in 1996. This may reflect an even greater consciousness of the need for justice and maybe a strong reaction to traditional evangelism.

Through an analysis of the differences in the ranking of facets of mission over ten years in question 37, it was possible to ascertain changes in priorities. The number in the congregational sample who changed their rankings over ten years was a little over half (53%). 30% made no change and for 17% it was not applicable because they had not been part of the church ten years ago. The main direction of this change was

my understanding has broadened to include all of life as mission (question 38 d)

In the group sample a larger percentage (66%) changed in their thinking about mission, which probably reflects their higher education levels (p 101) and could also be indicative of the ethos of intellectual exploration in these groups.

In the following figures 6:9-13, the facets of mission are portrayed with the rankings given to them by the congregational sample. This includes a 7% 'no-response" category for those who did not answer this question.

Figure 6:9

Rankings of mission as evangelism/proclamation

- unimportant
- little importance
- moderate importance
- important
- very important
- no response
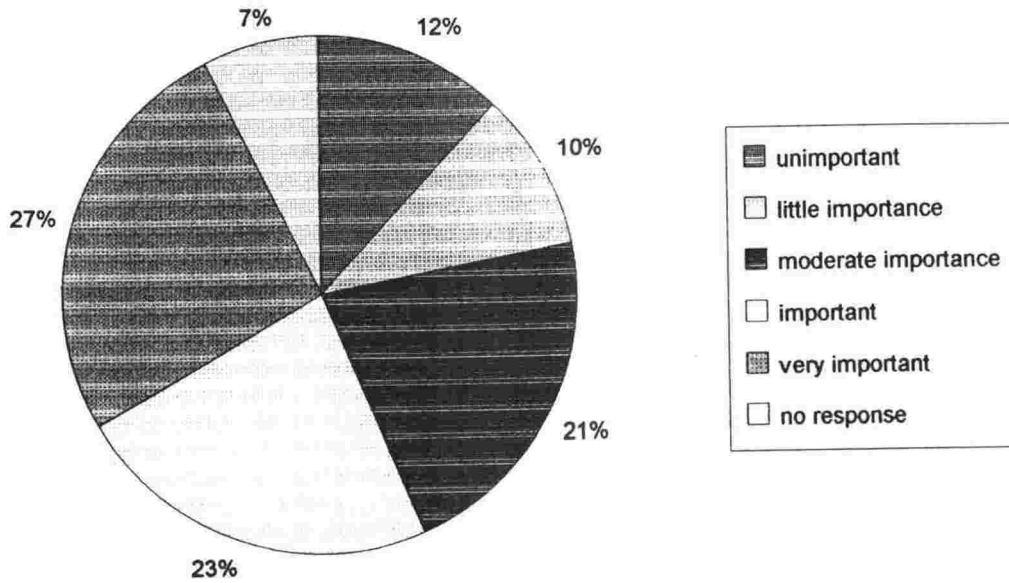
Figure 6:10

Rankings of mission as service

- unimportant
- little importance
- moderate importance
- important
- very important
- no response
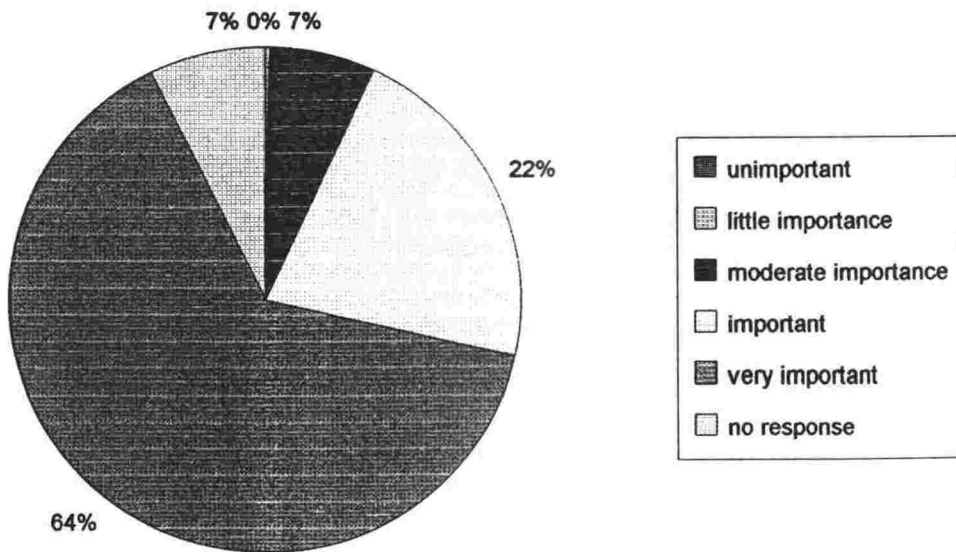
Figure 6:11

Rankings of mission as nurture and teaching

Legend:
- unimportant
- little importance
- moderate importance
- important
- very important
- no response
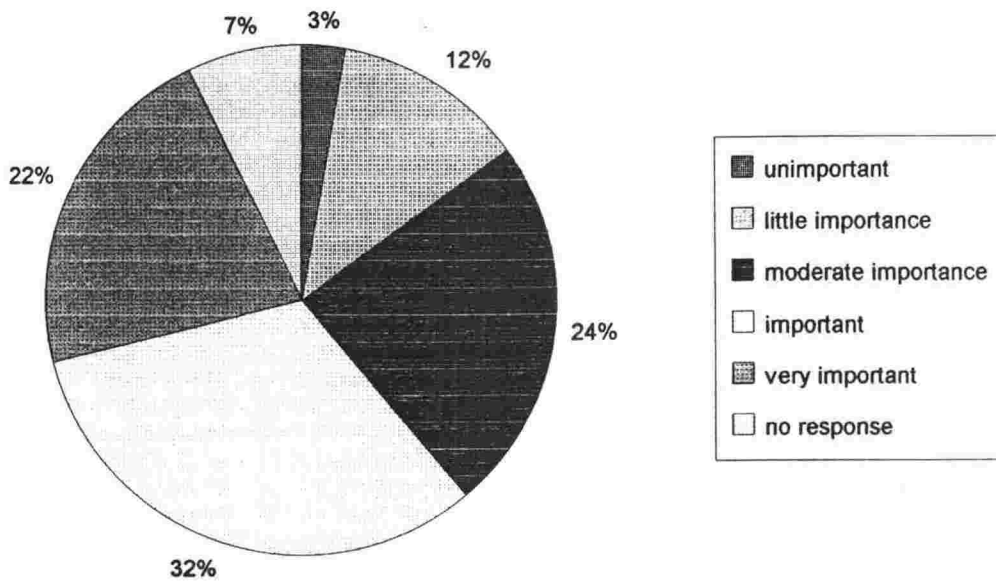
Figure 6:12

Rankings of mission as social action as justice

Legend:
- unimportant
- little importance
- moderate importance
- important
- very important
- no response
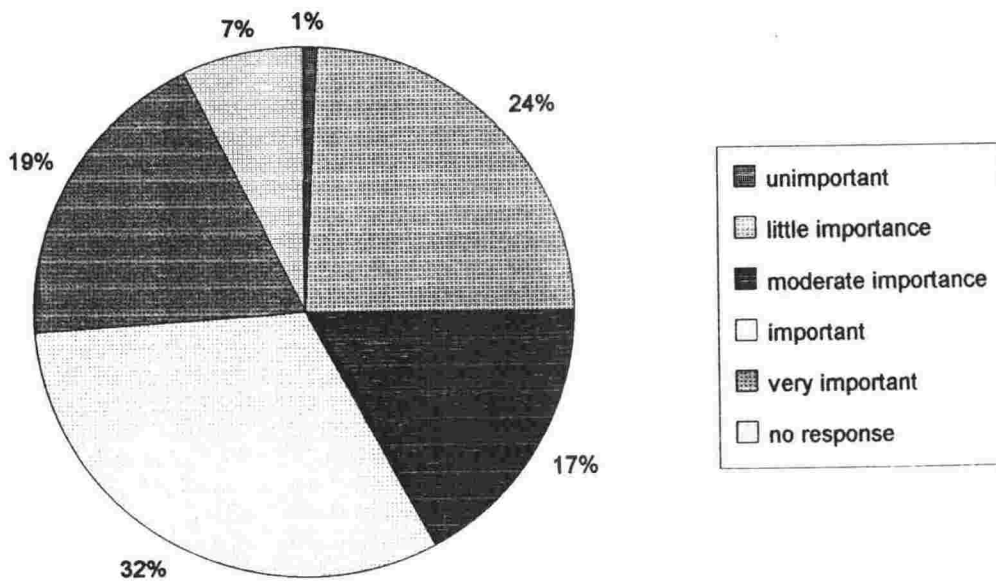
Figure 6:13

Rankings of mission as care of the environment
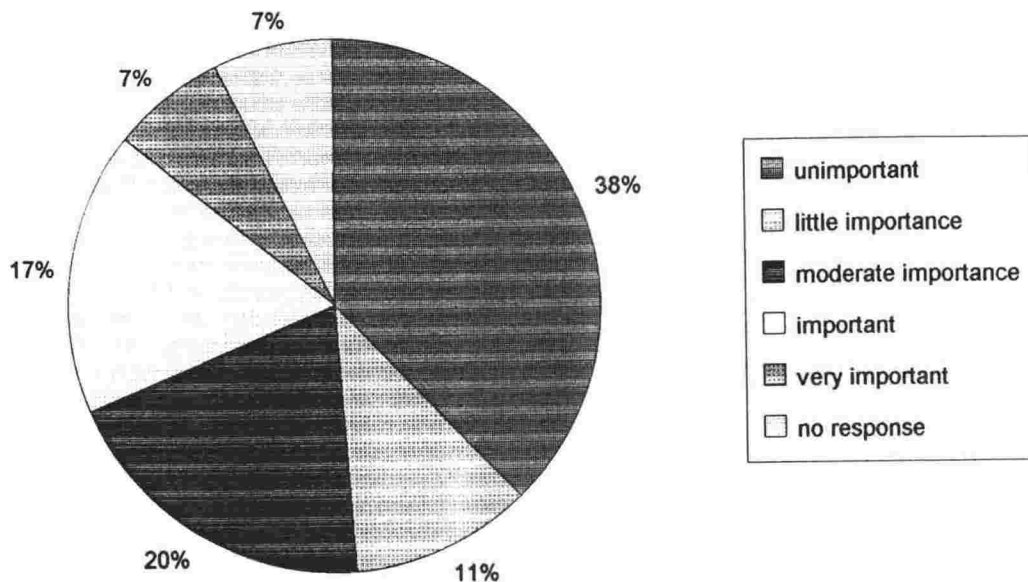
Assessment of Congregational Mission

Questions 17, 18, and 19 were multi-choice questions which asked for an assessment and review of achievements of the various congregation's mission by the individual respondents. The groups were not included in the data base for these questions as they had very specific focii and not the same breadth of collective mission activities. Questions 17 and 18 included the five facets of mission and also the church attendance and empowerment options mentioned previously. Indicators to assess the adequacy of mission praxis proved problematic. Membership has long been a clear indicator of church vitality but this was replaced by a goal of attendance at worship because committment to membership has not proven an attractive option with post war generations. They are mobile and part of the supermarket generation who move freely between congregations in order to find satisfaction (p 97). Kennon Callahan distinguishes between four groups of people associated with churches. The

constituents are those who are informally associated with a church, but not necessarily attenders. Many of those who mark a denomination on their census forms are part of this group. *Members* and *attenders* have a more regular connection with the church. Finally there are those *who are served in mission*. These can include members of the other groups. Callahan considers all staffing ratios and planning should be made in reference to this group in order to be more faithfully a church-in-mission (Callahan 1987:14f). These criteria are acknowledged as important even although it was impossible to assess in this research process.

In assessing the mission performance of congregations (question 17), again service and nurture were the facets of mission in which according to the assessment of respondents, congregations have achieved most. Proclamation is third with justice and care of the environment recording low achievement. A number of people did not know if anything observable was achieved. 71 respondents believed that some people had begun attending church regularly and 92 thought some people had been empowered to take more responsibility in their lives.

When these perceived achievements were placed alongside specific mission goals of congregations (question 19), it was clear that almost a third (29.19%), did not know if their church had any mission goals at all. 23.82% replied that their church had specific targets for financial giving to mission projects. Specific targets for membership and attendance at worship and house groups attracted over 16.77% of all responses. Lowest responses were for specific targets for adult baptism (6.71%) and numbers helped through social work (11.74%). It is evident from the last figure that although service projects are the most numerous, this is not commonly reflected in the goal setting process of congregations in a specific way. The *other* option included more general goals such as *to reach out to unsaved people* and *create cross cultural*

community and *be a reconciling community* (inclusive of those of different sexual orientations). Such comments highlight both the difficulty of naming exactly what mission is and the diversity of mission praxis.

The final question on congregational mission (question 18) asked respondents to review those goals in terms of what still required further attention (figure 6:14). The five facets of mission schema was used with the addition of the attendance and empowerment options. What is surprising is that in spite of nurture and service rating so high in the actual mission achievement assessment count (question 17) and the project count (question 16), these two aspects were considered the aspects of mission most needing further attention (40.74% and 31.20% of total respondents respectively). Social action for justice and the care of the environment were the aspects of mission requiring least attention. There does not appear to be a desire to address the balance and this contrasts with the concept of holistic mission developed by ecumenical councils and in most mission statements. Is the high value given to nurture and teaching because the dominant belief is that the role of the church is to *create a living community* (question 21) or is it because respondents still feel not enough is being done in this aspect? Social isolation has emerged as one of the consequences of modern urban development. Is the human need for community the real reason for the priority given to a facet of mission and not some theological reason? Is the low rating given to the care of the environment a lack of awareness of this aspect of mission or truly an indication of an informed choice of a low priority?

Service attracted a score from 31.20% of respondents and encouraging witness to the Christian faith from 30.87% of respondents. An equal number of respondents (25.50%) perceived the need for congregations to develop both justice and

empowerment which is encouraging. A smaller group (19.79%) wanted

encouragement of regular church attendance.

Figure 6:14

Aspects of congregational mission requiring further attention

number of responses
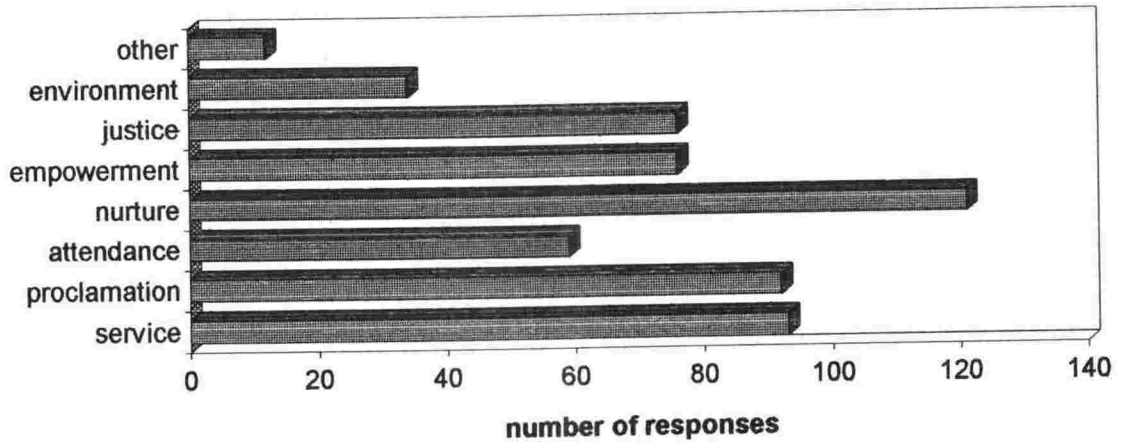
Praxis Patterns emerging

Finally, in this chapter, the possibility of patterns of mission praxis will be examined.

By naming them patterns, I reject the concept of a typology as such. Rather the word

'patterns' describes a more fluid state in which there is only a tendency for certain

options in questions relating to mission praxis to be associated with certain other

responses in mission praxis indicator questions. They are expressed in the chart below

in the form of tentative profiles. Actual percentages for responses can be accessed in

Appendix C. Question 1, the importance of aspects of Christian life has been taken as

the base indicator. Note that the percentages shown relate to the total number of respondents in the congregational sample who choose that option. For example, in Praxis pattern A, containing 5.03% of all responses, 2.68% of the total number of respondents are involved in local church mission projects. Note that option 21g *other*, has not been included for technical reasons as it only had one response over the whole sample. The no response rate varied at 0 for question 16, 5.37% for question 21, 5.70% for question 24, 2.35% for question 28, and 7.05% for question 37.

Mission praxis pattern A

Profile of those who thought the most important part of the life of a Christian is PARTICIPATION IN WORSHIP

5.03% of all responses to question 1

The majority

- are involved in local church mission projects 2.68%, although nearly equal numbers are not 2.35%

- believe that building community is the most important role of the local church in mission

- believe that mission takes place anywhere and everywhere

- believe that financial support is mission

- rate evangelism/proclamation as of moderate importance or important

- rate loving service to those in need as very important

- rate nurture of Christians in their faith as of moderate importance

- rate social action for justice as important

- rate care of the environment as unimportant

Mission praxis pattern B

Profile of those who thought the most important part of the life of a Christian is

EUCHARIST OR HOLY COMMUNION

3.36% of all response to question 1

The majority

- all are involved in local church mission projects
- believe that building community is the most important role of the local church in mission with worship second choice
- believe that mission takes place anywhere and everywhere
- all believe that financial support is mission
- rate evangelism/proclamation equally as of moderate importance, important or very important
- rate loving service to those in need as very important
- rate nurture of Christians in their faith very important
- rate social action for justice as important to very important
- rate care of the environment equally as unimportant, important and very important

Mission praxis pattern C

Profile of those who thought the most important part of the life of a Christian is

PRAYER AND PERSONAL RELATIONSHIP TO GOD

38.59% of all responses to question 1

The majority

- are involved in local church mission projects 19.46%, although a large number, 15.77%, are not

- believe that building community is the most important role of the local church in mission

- believe that mission takes place anywhere and everywhere

- believe that financial support is mission

- rate evangelism/proclamation equally as important or very important

- rate loving service to those in need as very important

- rate nurture of Christians in their faith as important to very important

- rate social action for justice as important with almost equal numbers rating it of little importance

- rate care of the environment as unimportant

Mission praxis pattern D

Profile of those who thought the most important part of the life of a Christian is

PARTICIPATION IN THE LIFE OF THE CHURCH COMMUNITY

11.07% of all responses to question 1

The majority

- are not involved in local church mission projects 6.38%, although 4.70% are
- believe that building community is the most important role of the local church in mission
- believe that mission takes place anywhere and everywhere
- believe that financial support is mission
- rate evangelism/proclamation as very important
- rate loving service to those in need as very important
- rate nurture of Christians in their faith as very important
- rate social action for justice as important to very important
- rate care of the environment as unimportant

Mission praxis pattern E

Profile of those who thought the most important part of the life of a Christian is

SHARING THE GOOD NEWS WITH OTHERS

4.70% of all responses to question 1

The majority

- are involved in local church mission projects
- believe by a slender margin, that building a Christian nation is the most important role of the local church in mission
- believe that mission takes place anywhere and everywhere
- all believe that financial support is mission
- rate evangelism/proclamation as very important
- rate loving service to those in need as very important
- rate nurture of Christians in their faith as important
- rate social action for justice as of moderate importance
- rate care of the environment as unimportant

Mission praxis pattern F

Profile of those who thought the most important part of the life of a Christian is

ACTION AS A CHRISTIAN IN THE WORLD

26.85% of all responses to question 1

The majority

- are not involved in local church mission projects 17.11%, although 9.06% are

- believe that building community is the most important role of the local church in mission 16.11% but also include the largest group to choose the role to work in solidarity with the poor and hurting

- believe that mission takes place anywhere and everywhere

- believe that financial support is mission

- rate evangelism/proclamation as of moderate importance 6.71%, followed by unimportant 6.04%

- rate loving service to those in need as very important

- rate nurture of Christians in their faith as important and of moderate importance

- rate social action for justice as important

- rate care of the environment as unimportant 7.72% followed by of moderate importance

Mission praxis pattern G

Profile of those who thought the most important part of the life of a Christian is

PARTICIPATION IN THE LIFE OF THE FAMILY

4.36% of all responses to question 1

The majority

- are not involved in local church mission projects 2.01% although 1.68% are
- believe that building community is the most important role of the local church in mission
- believe that mission takes place anywhere and everywhere
- all believe that financial support is mission
- rate evangelism/proclamation as of little importance
- rate loving service to those in need as very important
- rate nurture of Christians in their faith as of moderate importance
- rate social action for justice as important
- rate care of the environment as unimportant

Other variables possibly influencing patterns of mission praxis

Age did not appear to have a significant effect on choice of the most important part of a life of a Christian although younger age groups preferred spirituality to action with over half the 15-44 year olds choosing spirituality. After 45 the split was much more even. There are all sorts of possibilities for this. Perhaps younger people are more invested in establishing relationships including one with God, than with action as a Christian in the world. Or could it be that less time is available with work and family life for that action? The facts do not support the theory that older people are challenged to attach greater importance to the spiritual journey as they age. Only

3.02% out of a total 10.74% of 65-74 year olds chose that option. The 75 plus age group was split in its choices.

The gender response pattern was likewise unpredictable. Men chose spirituality over action in the world by a margin of 7 respondents whereas for women the margin was 28 respondents. Surprisingly, more men than women thought participation in the life of the church community was the most important part of a life of a Christian. Other responses were evenly spread.

The response of different ethnic groups to question one was similar to the dominant choice of spirituality. All groups chose spirituality over action in the world.

Summary

In examining mission praxis according to a number of indicators, it would appear that a pattern can be established which is not a co-relation in the sense of being statistically proven, but rather is a pattern observable in the congregational sample in this research. Two major patterns emerge; those who consider spirituality the most important part of the life of a Christian and those who consider action in the world to be the most important part of the life of a Christian. If these two patterns which account for 65.44% of all responses are placed alongside the theoretical choice of facets of mission clear preferences emerge (Figure 6:15). Although both give an equally high rating to the service facet of mission and an equally low rating to care of the environment, they differ in the rating given to other facets. Those who favour spirituality are more likely to give high ratings to proclamation and nurture. Those who favour action in the world are more likely to give higher ratings than the other group to social action for justice and lower ratings to proclamation. Therefore it

would appear that those who favour spirituality are more focused on a mission praxis which is evangelistic and nurturing.

Figure 6:15

Rating of facets of mission by major praxis patterns
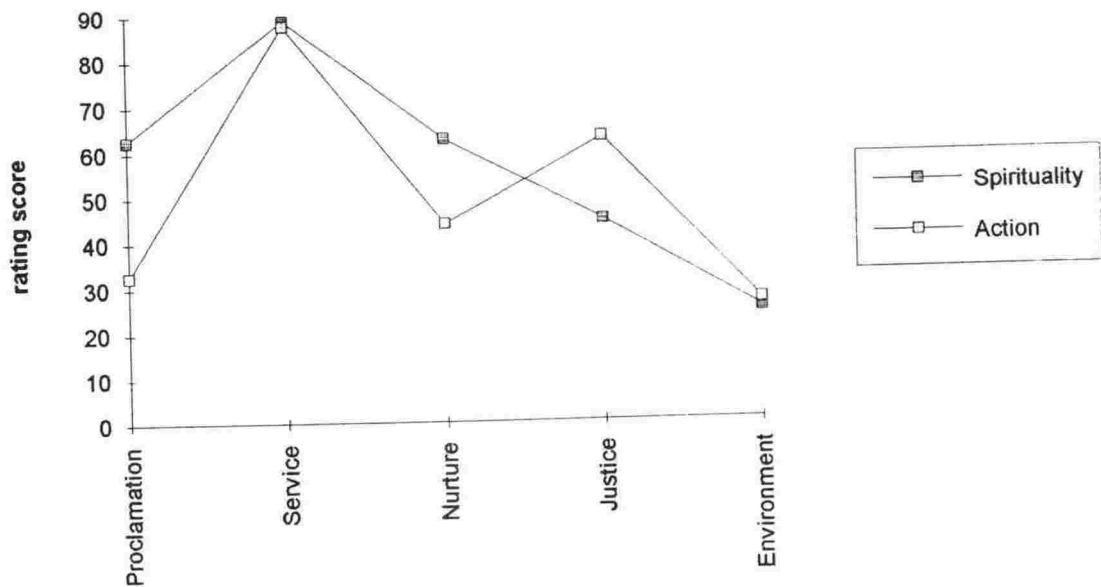
Many questions for further research are raised by the patterns. What sort of spirituality do those who favour action have; an action reflection model? Is one model more church-centered in praxis than another?

Overall, service is the dominant mode of actual mission praxis. 39.92% of individual activities were classified as service, 37% of all local church projects, and 59.72% of all community projects. This is obviously a strength of Christian mission praxis but the

question has to be asked whether the type of service is empowering for recipients. While there is a dominance of a praxis of service, other facets receive less attention. Care for the environment is increasingly an urgent issue for the future of all creation and yet churches do very little practically in this area.

In contrast to nineteenth century ideas of mission, most respondents believe that mission takes place *anywhere and everywhere*. This implies that mission praxis is possible in all spheres of daily life, including within a secular job. Mission praxis is not only the domain of professional missionaries but clearly part of daily life. How it is manifested will be associated to some degree on the choice of spirituality or action in the world as the priority for the life of a Christian.

CHAPTER SEVEN

CONTEMPORARY THEOLOGY OF MISSION

The last chapter discussed the praxis of mission. In this chapter, Christian theologies of mission will be discussed. However, given the scope of this study, significant discourses in mission theology need only be described briefly. Theology is the science of knowledge of God. It has often been understood as faith seeking understanding. There is not one theology of mission but many, for faith seeks understanding in every age of history and every context of culture. Basic to all theologies, however, is a relationship to Scripture and this affects both mission theology and praxis.[1] The theme of mission in the Bible is contained not just in isolated texts, but rather permeates the whole text (Bosch 1991:16f). The Bible, if understood as the record of God's action in history, is critically relevant for any discussion of the nature of *missio -dei* (p 38). Therefore stance towards the Bible has been taken as the base indicator of mission theology. In addition, five other theological indicators will be examined in this chapter and finally, theological patterns of mission theology emerging from this research will be described.

Stance towards Scripture

As described in chapter three, the modernistic scientific method had a tremendous impact on biblical scholarship (p 68f). Form criticism examined the structure and form of texts and postulated various theories concerning their redactoral and editorial origin. Historical-critical exegesis illuminated the historical-cultural context of the communities in which New Testament texts were written. Parallel research uncovered other texts from the world of first century Palestine including those not included in

---

[1] Van Engen, Charles. 1993. 'The relation of Bible and Mission and Mission in Mission Theology', in Van Engen, Gilliland, Pierson. 27f.

the original canon. Hermeneutics, the art of interpreting Scriptures, has been radically changed by these discoveries.

In addition, post modernism has delivered a challenge to traditional Western mission theology by raising the possibilities of many narratives and many different ways of undertaking hermeneutics. Feminist scholars such as Fiorenza, have highlighted the androgenous bias and the absence of women's perspectives in the original texts and proposed that the Bible be seen as a *formative root-model* of Christian community rather than as a *foundational archetype* (Fiorenza 1992:76). Likewise scholars from non-Western countries have underlined the lack of non Western interpretations.[2]

The scientific revolution in Biblical scholarship and the increasing diversity of positions in hermeneutics has sharpened the debate concerning the authority of Scripture. Classical Western Christian theology is based on the premise that God revealed God's self in the Old and New Testaments and fulfilled that revelation in the life, death and resurrection of Jesus Christ. Thus the Judeo-Christian Scriptures acquired an authority of Holy Scripture or sacred writings.

At the other end of a hermeneutic continuum are those who inspired by Foucault's analysis of the relationship between power and truth, ask the questions:

What is truth?

Who owns it?

Who has the authority to interpret it?

---

[2] R.S. Sugitharajah notes that R.J.Coggins and J.L.Houlden (eds), *A Dictionary of Biblical Interpretation*, 1990, London, SCM Press;Philadelphia, Trinity Press International, does not include a single entry from an Asian, Latin American or black biblical interpreter. Sugitharajah 1991: 2.

They often regard the Bible as wisdom literature with a status similar to wisdom literature of other cultures. Like the great post-modern philosopher Derrida, they question the assumptions of divine revelation behind the text.

The main characteristic of sacred texts has been their evocation and recollection of sacred presence-to the extent that the texts themselves, the very figures of writing, are said to be imbued with divine immanence......For Derrida, however, written language is not derivative in this sense; it does not find its legitimacy as a sign of a 'greater' presence, and the sacred text is not rendered sacred as an embodiment of an absolute presence but rather as the interplay of language signs to designate 'sacred'. [3]

I have chosen five hermeneutical stances in order to explore respondent's views of the Bible. They can be distinguished by their view of the Bible which in turn is influenced by their ideas about its source. On one end of a continuum are those who view the Bible as literally true (literalists). They consider the words of the Bible to be a direct revelation from God and therefore interpret them literally. To literalists the Bible is a sacred book. Some Christians believe the Bible contains the word of God but give the church the right to interpret the Bible. This hermeneutic relies heavily on official documents such as the Catholic *Magisterium* and the traditional Christian creeds. Contextualists regard the Bible as a collection of contextual texts. They believe the Bible contains the word of God ie. that there is a possibility of some degree of divine inspiration in its source. However they believe this is always conveyed through a human agent in a particular context. Valuists, on the other end of the continuum, regard the Bible as a text which is of value in interpreting life. They do not accept a divine source or a degree of inspiration for the words of the text but believe in a

---

[3] Detweiler cited in Pui Lan, Kwok. 1991. 'Discovering the Bible in the Non-Biblical world' in Sugirtharajah 1991: 309.

totally human source. At the extreme end of the continuum would be those who have rejected the Bible completely.

In developing these categories I am indebted to Dr Peter Kaldor who used three of these options in the National Church Life Survey in Australasia (p 83). He identified the contextual and literal position but broke the valuist position into two; those who believe the Bible is a valuable book with much to teach us and those who believe the Bible is a valuable book, parts of which reveal God's word to us. (Kaldor 1995:159). In my classification I have preferred to place valuists in a distinct category which did not include the possibility of a divine source. I also considered it important to include a category for those who do not choose a hermeneutical stance for themselves but rather depend on the church's official hermeneutical position. The different stances chosen for this research have been expressed in the options of question 4:

(Question 4)Which of the following statements best describes your belief in the Bible? *(Please circle one letter only)*
a   The Bible is a valuable book of teachings about life
b   The Bible is literally true
c   I consider the Bible unimportant
d   The Bible is an inspired book but needs to be read against its historical background before interpreting it for today
e   I follow the church's teachings and interpretation of the Bible

A clear indication of the importance of the Bible to Christians is the fact that not one respondent in the congregations thought the Bible was unimportant (figure 7:1). Nearly 60% (57.38%) followed the contextual view and understood the Bible as a contextual document influenced by the geographical, historical and religious-cultural context of the authors. At the same time, they viewed it as having been written with some degree of divine inspiration. The liberal position of the Bible as a valuable book gained 19.80% of responses indicating that for a fifth of respondents, the authorative

status of the Bible as revealed Word of God is questioned. The more conservative literalist view was least popular (8.05%), while those who followed the church's teaching represented 13.09% of respondents. There was a no response rate of 1.68%. This is portrayed in graphic form on the following graph.

Figure 7:1

View of the Bible:congregations
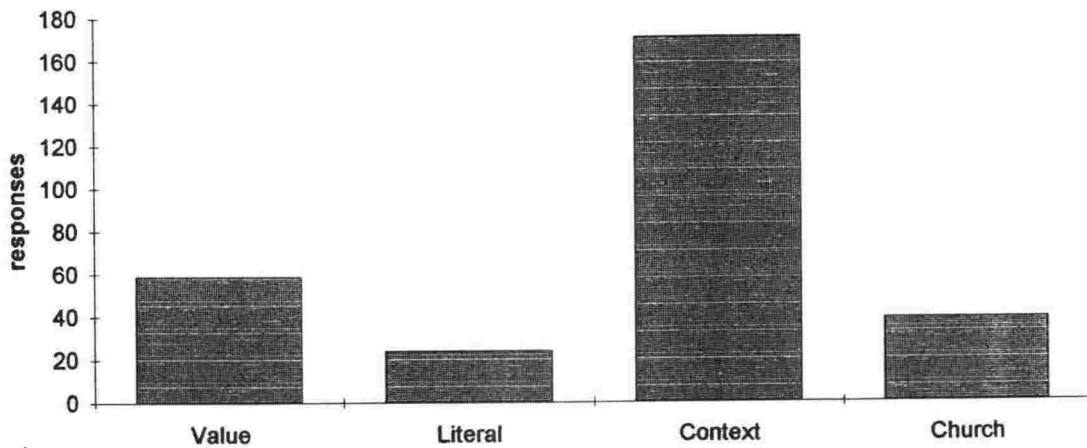
If these results are analysed by selected congregations, some interesting features can be noted. (figure 7:2) While the majority of respondents chose the contextual vew, the highest percentage of response for this option is in the Anglican (77.14%) and the Baptist (74.54%) congregations. The highest percentage of a congregation choosing the literal option is in the Pentecostal congregation (47.61%) but there is actually only a difference of one response between that and the contextual view. The largest number of respondents who follow the church's teaching on the Bible come from the

Salvation Army (22.5%), the Catholic (18.75%), and the Presbyterian (15.38%) congregations. This raises a question about the Protestant response. Traditionally, Catholics have been taught allegiance to the church's teaching on the Bible. Why are numbers of Salvation Army and Presbyterian respondents choosing this option? One possibility is that this reflects a stage of faith which under James Fowler's classification is a third stage *synthetic conventional* faith. This is characterised by a conforming to tradition. Beliefs are strongly influenced by the expectations and judgements of others and the lack of critical thinking. Fowler believes that many adult Christians never progress beyond this stage. [4] In contrast, the valuist view is adhered to by over 20% of respondents in the Salvation Army, Anglican, Presbyterian and Catholic congregations indicating a significant liberal theology is present among respondents from these congregations.

Figure 7:2

View of the Bible by selected congregations

---
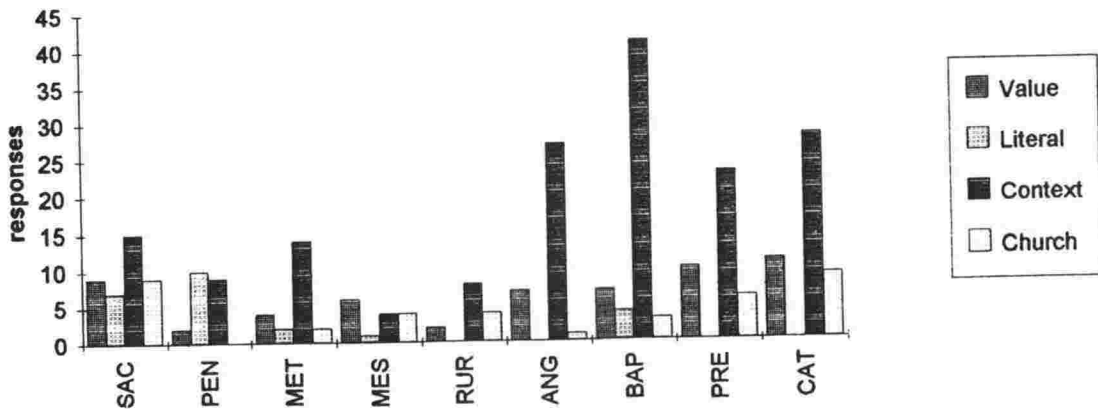
[4] Fowler, James W. 1986. 'Faith and the Structuring of Meaning' in Dykstra and Parks (ed). 15-42.

The contextual view was also the most popular among the four groups surveyed (figure 7:3). There was a nil response both to a literal view of the Bible and to following the church's teaching on the Bible. One respondent considered the Bible unimportant. Otherwise responses were split between the contextual and valuist view. Except for one response, all those in the in-depth Bible study group using the Education For Ministry programme, the majority of which were Anglicans, chose the contextual approach. This compares with 77.14% in the Anglican congregation. 100% of the international group, professional mission enablers, also chose that option. This would suggest that theological education which introduces people to such hermeneutical tools as historical-criticism, promotes a contextual view of the Bible.

View of the Bible: Groups

Figure 7:3
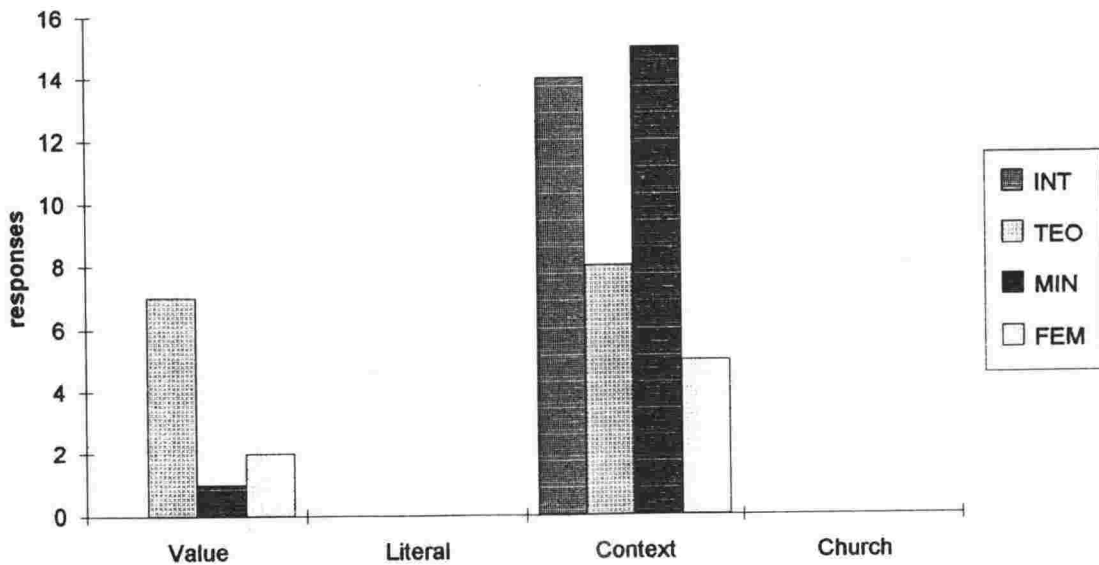
Other Theological Indicators

Alongside the view of the Bible, the primary theological indicator, five other

theological indicators were chosen. These were reflected in questions about salvation,

the Kingdom of God, the Trinity, images of God, and favourite mission text. All of

these reflect re-occuring elements in the various mission statements of the churches.

1. Salvation

Salvation has been a primary motif of mission through history. In classic Christian

theology salvation is understood as salvation, through the death of Jesus Christ, from

personal sin and the consequences of that in judgement. The desire to save souls was

one of the strongest motivations for missionary recruitment in the nineteenth century

(p 8). In the Hebrew Bible salvation was often seen as God's intervention in the

deliverance of people from enemies, for example in the Exodus story (Exodus 14:13).

For liberation theologians today, salvation is commonly thought of as liberation from

different forms of oppression (p 43). For some feminists and liberals, salvation is

interpreted as entering into the fullness of the creative human potential. For others,

for example in some Pentecostal churches, salvation includes, as it did in Jesus' time,

deliverance from disease. These options were expressed in the following question:

**(Question 35) Which expression of the word 'salvation' best fits your
understanding ?** *(please circle one letter only)*
a   The concept of salvation is unimportant or offensive to me
b   Salvation is being forgiven our sins through Jesus Christ
c   Salvation is liberation from oppression
d   Salvation is entering into the fullness of who we were created to be by God
e   Salvation is being healed
f   other *(please specify)*...

The results (figure 7:4), show an equal choice in the congregational sample between

the conventional definition of salvation as forgiveness of sins (42.28%), and the more

liberal position of salvation as entering into the fullness of who we are created to be by God (41.95%). All other responses were minimal. There would therefore appear to be a clear split in the congregational sample between these two views. When these results are examined in detail, it becomes clear that certain views are dominant in certain congregations. About two thirds of the Salvation Army (62.5%) and the Baptists (56.14%) chose the conventional view of salvation. Half of the Methodist Samoan and rural congregations chose that option. Surprisingly, the Pentecostal congregation proved more liberal with only 42.85% choosing the traditional definition. About 30% of other congregations chose that option with the Anglicans providing the smallest group with a traditional view of salvation of only 17.14%. Conversely, the majority of the Anglican, Presbyterian, Catholic, Methodist and Pentecostal congregations chose the 'fullness' definition of salvation option in that order, the Anglicans being the most liberal.

Of the minority choices, it is interesting to note that four respondents from the Salvation Army and four from the Anglicans chose salvation as liberation from oppression. Also four from the Samoan Methodist and four from the Catholic chose salvation as healing. There is no apparent reason for this apart possibly from personal experience, but the Samoan Methodists response may reflect a cultural tradition of healing as a religious rather than a scientific activity.

A much less conventional pattern was evident in the groups. No one in the international or feminist group defined salvation as forgiveness of sins. The highest choice in that option (52.94%), came from the long term Bible study group, MIN, who had studied themes of salvation in the Bible. Most of the theological exploration group, TEO, chose the liberation option and most of the feminist and international

group chose the 'fullness' option. There would appear to be more emphasis on growth towards potential in these two last groups rather than liberation.

Figure 7:4

Understanding of salvation
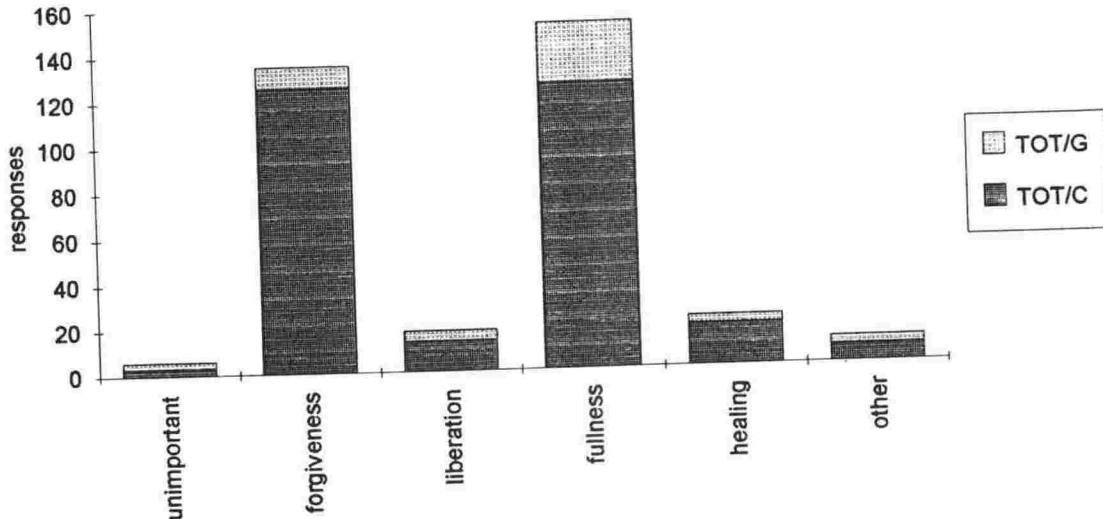
The congregational results concerning the understanding of salvation are surprising. While it could be expected that evangelical churches would place a strong emphasis on the traditional definition of salvation, the high response to the 'fullness' option indicates that respondents are moving away from the classic original sin-redemption model of salvation to one that is more reflective of the message of *original blessing*[5] contained in the Genesis 1 account of creation when creation, including humanity, is affirmed as being initially good. The low response to the liberation option could possibly be due to two factors; the lack of communication of this concept from ecumenical councils and the lack of a personal experience of oppression among respondents.

---

[5] The phrase was first coined by Fox who visited Aotearoa New Zealand and became very popular in liberal circles in the 1980s. See Fox, Matthew 1986. *Original Blessing:A Primer in Creation Spirituality.* Sante Fe, New Mexico:Bear and Co. Seventh Printing.

2. Kingdom of God

The Kingdom of God is a phrase occuring in two of the church's mission statements.

For Anglicans, the church *lives to be the agent and sign of the kingdom of God*

Catholics are *called to proclaim the kingdom of God* by a certain mission praxis.

The phrase is one used often in the gospels. Jesus is reported to have told many

parables of the Kingdom in an attempt to distinguish a political kingdom where an

earthly ruler had supreme authority from a spiritual one governed by God.

The phrase however is difficult. Because of this an attempt has been made in the

definition options to provide a variety of choices for respondents. At one end of the

spectrum are those who have rejected the term 'Kingdom' or consider it to belong to

the past. Biblical examples can be found for all concepts conveyed in other options.

5b contains an eschatological option for those who believe in the immanent return of

Jesus to judge the earth. Millennialism is expected to increase as the turn of the

century approaches. An example of a supporting text is Matthew 24. Option 5c

describes the kingdom as present and future rule under God . The Lord's prayer

expresses this concept in the words, *Thy Kingdom come, Thy will be done on earth as

in heaven.* However this is problematic for some who find the concept of allegiance

to a ruler unhelpful. Other terms such as the commonwealth of God or the kin-dom of

God (Okure) have been used in an attempt to reframe the concept in a communal

way which avoids power connotations. However, congregations are on the whole

unaware of these alternatives and therefore they have not been used. Finally there are

two contrasting options; one where the kingdom of God is interpreted in ideal wordly

terms (5e), and one where it is a spiritual state (5d). The question is as follows:

(Question 5)Which of the following phrases best describes for you the meaning of the words "Kingdom of God? *(Please circle one letter only)*
a   a time when Jesus lived on earth
b   a future time when Jesus will return
c   present and future life under God's rule
d   a spiritual state of being in a personal relationship with Jesus Christ
e   a world where social and political justice prevails
f   the phrase has no meaning for me

The largest number of congregational respondents (54.54%) chose *present and future life under God's rule* as the phrase best describing the meaning of the Kingdom of God. 28.28% preferred to describe it as a spiritual state. It would appear that a purely eschatological understanding of the Kingdom of God among respondents is not strong. Only 4.03% chose this option. For 10.10%, it is a world where social and political justice prevails. The response to this option was much higher in the group sample (32.07%). Therefore it would appear that a much more conventional theological understanding of the Kingdom of God is held in congregations, whereas for a third of the respondents in groups, there is a strong component of justice associated with the phrase.

3. Trinity

Traditional Christianity adheres to a central theological principle of God as Trinity; three 'persons' in one Godhead. Basic to this understanding is the belief in a God who relates to humankind in a personal way through the Son, Jesus Christ, and who empowers humanity through the work of the Spirit. However the doctrine of the Trinity is not a concept clearly formulated in the Bible. Rather it is a belief first enshrined in the Nicene creed of the fourth century. Today emphases on the three dimensions of the Trinity vary. For some, Jesus is not the son of God but Jesus of Nazareth, a historical figure. Many pentecostal and charismatic churches place much emphasis on the directness of the Spirit's communication with believers. Others have adopted a more theistic position and seek to honour an ultimate creator God

accessible to all faiths. Still others have adopted a panentheistic view which has resonnances with many indigenous spiritualities including elements of Celtic Christianity, perceiving God as *presence in creation, myself and others*. It is important to realise that this is not a *pantheistic* position. The latter perceives all things are god, whereas in *panentheism* God is in all things. In an attempt to discover the theological profile of respondents the question below concerning belief in the Trinity offered the following options:

(Question 6) Of the following, who is most significant for you?
(Please circle one letter only)
a   God as Creator
b   God as Father
c   God as Mother
d   God as both Father and Mother
e   Jesus Christ as the Son of God
f   Jesus Christ as exceptional human being
g   The Holy Spirit as the power of God
h   God, Jesus Christ and Holy Spirit as Trinity
i   God as divine presence in creation, myself and others
j   other *(please specify)*...

The traditional trinitarian response was the majority choice in the congregational sample (36.70%), whereas the divine presence option was first choice in the group sample (41.50%). Other sizeable congregational responses were the more panentheistic option of divine presence (25.58%), Jesus Christ as Son of God (11.78%), and God as Father (8.38%). Other group responses included the Trinity (22.64%) and 'other' (11.32%). The latter included such statements as *God who is invulnerably vulnerable* and God as *author* and *concept*. One striking pattern emerging was the selection by 42.85% of the Samoan respondents of God as Creator. This suggests that a strong cultural preference for a traditional supreme creator image of God has been retained alongside Christian mission enculturation.

Overall there is a clear distinction between trinitarian belief and other options. The second most popular choice, divine presence, suggests that for a large group of attenders, 'God' is to be found as presence in all of life. This reality contrasts with the more standard intellectual belief of God as Trinity, and would suggest that these people want an accessible God who is to be found in experiential terms.

4. Image of God

Throughout the ages human beings have struggled to name or describe a divine being in terms understandable to the human mind. The Judeo-Christian tradition expressly forbids idolatry; the transference of God-like qualities to images (Deuteronomy 5:8-10). However although always inadequate, mental images can be useful as metaphors for qualities of God. This practice is common throughout the Bible. The image of *suffering servant* for example, is a strong theme in the book of Isaiah (Isaiah 42-53). Christians have traditionally believed this messianic image was fulfilled in Jesus who demonstrated the qualities of obedience to God and redemptive suffering in his death on the cross. The image is in sharp contrast to that of the *good shepherd*. Familiar in the Hebrew bible in such passages as Psalm 23, it is found in the New Testament in texts such as John 10:10. Jesus as the Good Shepherd was an early image painted in the catacombs. As an Eastern shepherd, the image denotes a caring herdsman who knows the sheep by name and nurtures and protects them. It was also an image used to describe the priests and leaders of Israel (Ezekiel 34). who were expected to pastor the 'flock' of the people of God. One theological indicator question therefore sought to discover which images of God were most meaningful to respondents today in thinking about mission.

(Question 32) Which image of God influences you most in your thinking about mission ? *(Please circle one letter only)*

a   Suffering Servant
b   The Good Shepherd
c   Saviour
d   Victor Over evil
e   Liberator over oppression
f   Loving father, mother, or parent
g   Jesus as God in human form
h   other *(please specify)*...

The Good Shepherd image was chosen by the highest percentage (21.14%) of congregational respondents (figure 7:5). Close behind were Saviour (19.80%), Jesus as God in human form (17.79%) and loving father, mother or parent (16.44%). There was a no-response of 4.36%. Specific congregations favoured particular images. In the rural congregation the dominant choice of the Good Shepherd image was influenced by *our familiarity with the pastoral scene.* There is a surprising diversity of preference in evangelical congregations. While 48.17% of the Salvation Army congregation chose Saviour, almost equal numbers of Baptist respondents chose Saviour and the pastoral image of the Good Shepherd. Catholics favoured the parent image (34.04%), while nearly a quarter of Presbyterians chose the Jesus as God in human form option (24.39%). A question could be asked about the dominant choice of the Samoan respondents as suffering servant (42.85%). Jacquelyn Grant documents the oppression of black people by Christian slave owners through the use of this image.[6] Is the Samoan response also due to historical missionizing by white missionaries? As a contrast, 57.14% of the pakeha feminist group chose liberator as their most meaningful image of God. This may mirror personal experiences of liberation from forms of oppression including domestic violence and ecclesiastical patriarchy.

---

[6] Grant, Jacquelyn. 1993. 'The Sin of Servanthood and the Deliverance of Discipleship' in Townes 199-218.

Images of God suggested in the *other* option were varied and indicate there is
creativity in imaging God particularly in the groups. Examples are:

companion and constant love, presence, God as totality, human growth.

Question 33 asked why respondents had chosen various images. Examples were:

I feel He is my guidance in whatever I do as a parent might be.

Humans are helpless sheep so (Good Shepherd) appeals to me as a metaphor.

Some statements were even stronger in their expressions, for example, one from the
feminist group:

Godde of all creation...because I am tired of this sinner thing that leaves you

feeling bad. People need to know that there is loving, caring and compassion as

well.

Replies show that the most useful purpose of images of God is in providing a
description of perceived roles of God and therefore a model for Christians to follow.
However some respondents are finding the old images for God inadequate and are
searching for new ones.

Figure 7:5

Image of God
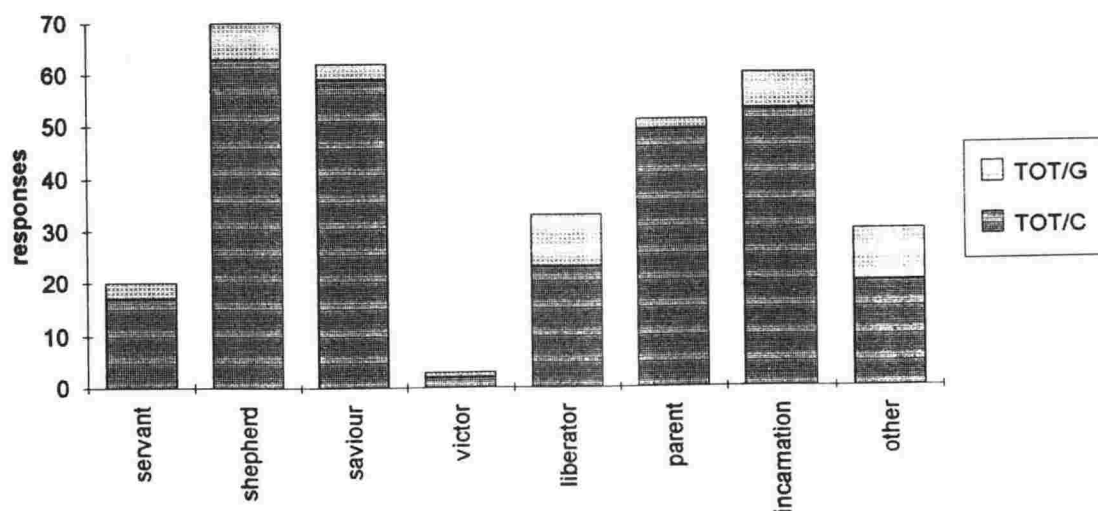
5. Chosen mission text

Bible texts have long been used and misused in mission as justification for certain mission agendas. Although the whole Bible must be examined as a missiological text the choice of text does reveal the major mission focus of particular eras. David Bosch claims that while never used as the exclusive text, the 'Great Commission' of Matthew 28:18-20, completely superseded all other texts by the end of the nineteenth century. Interpreted as an imperative command of Jesus, the original disciples were commanded to make disciples (*mathuteusate);*to make others into what they were as committed followers in a fellowship of disciples (Bosch 1991: 74, 339-341).

Other texts have been popular at different times. Acts 16:9, *come over and help us,* was useful during the early era of colonisation when it was imagined the 'heathen' were crying out for salvation. The popular text of the Social Gospel era, John 10:10, *I have come that they may have life ..abundantly,* was sometimes interpreted as a promise of abundance as the outcome of a mission of development in education, health and agriculture (Bosch 1991: 340). More recently, in the exploration of the justice elements of *missio-dei*, the Nazareth sermon attributed to Jesus in Luke 4 has become popular. In the following question, texts popular in mission through history were included as well as an *other* option as a way of ascertaining more about the theology of mission profile of respondents.

(Question 34) What passage from the Bible has been most important in shaping your thinking about mission? *(please circle one letter only)*

a (Jesus said) Go therefore and make disciples of all nations.
    (Matthew 28: 19 - 20)
b What does the Lord require of you but to do justice, and to love kindness
    and to walk humbly with your God
      (Micah 6:8)
c to bring good news to the poor...to proclaim release to the captives ...recovery
    of sight to the blind.....let the oppressed go free....
      (Luke 4:18)
d So if I, your Lord and Teacher, have washed your feet, you also ought to
    wash one another's feet.
      (John 13: 14)
e But you will receive power when the Holy Spirit has come upon you;
    and you will be my witnesses....................
      (Acts 1:8)
f Jesus said, 'as the Father has sent me, so I send you. '
      (John 20: 21)
g other *(please specify)*..

The surprising result (figure 7:6) was that none of the familiar texts were dominant but rather Micah 6:8 which captures the essence of the message of the Hebrew prophets. In it, religion is not to be a matter of ritual but of a right relationship with God and others. This right relationships with others is described not just as kindly but also as critical praxis; *do justice*. The model of true religion given is one which combines both spirituality and action. 27.85% of congregational respondents chose this option.

Second choice was the Nazareth proclamation of Luke 4 (17.79%). Equal as a third choice were Matt 28:19-20, John 13:14 and John 20:21 (11-12%). There was a non response of 6.04%. One of the most popular choices in the *other* option was the passage about abundant life, perhaps reflecting the presence of a continuing allegiance to the Social Gospel style of mission.

If these results are examined by congregation, it is clear that the evangelical congregations place more emphasis on the Great Commission but not exclusively so.

Salvationists and Baptists gave equal weight to 34a, b, c. Most Pentecostals chose the Nazareth passage while the majority of all other congregations chose the text from Micah. The groups also predominantly chose Micah except for the long term Bible study group who chose the Great Commission.

Figure 7:6

Mission text
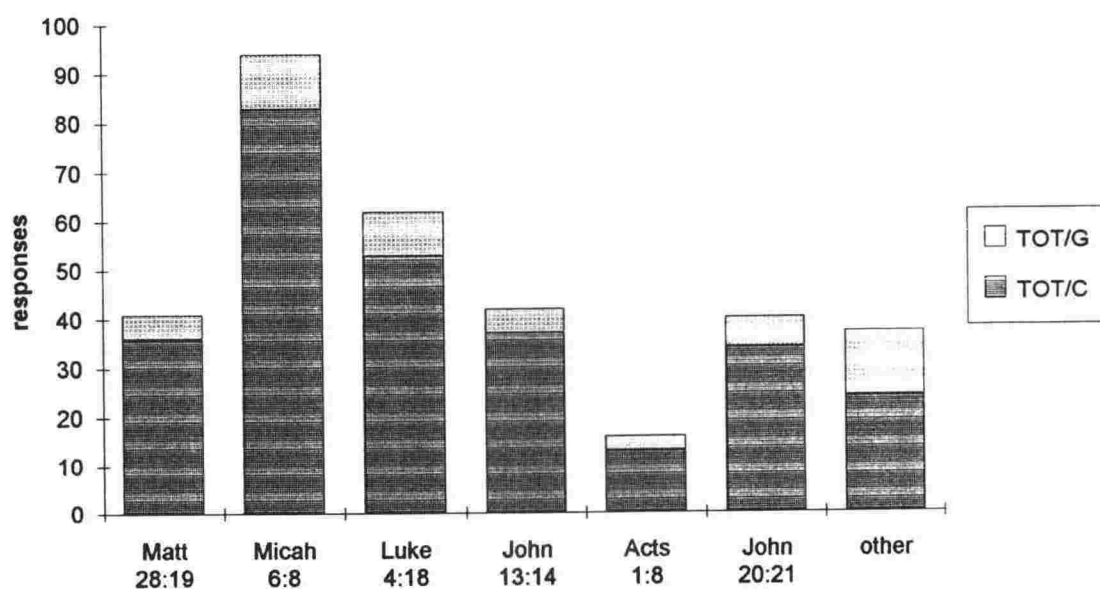
While the Great Commission still remains a text to inspire mission, it would appear that by the choice of Micah, most respondents believe in a integrated mission of spirituality and action. Whether they are also aware and committed to the prophetic critique of church and society that is necessary for justice is another question, and one which will be discussed further.

The influence of other variables on the view of the Bible

It is useful to ascertain whether other variables had an influence on the base mission theological indicator, respondent's view of the Bible.

Age did not appear to have a significant influence on the view of the Bible. The largest group in each Biblical view category (except for the *unimportant* category which had a nil response) was the 45-64 year olds who form the greatest number in the total sample (43.29%). However when the age brackets are analysed there is a difference in the proportion of respondents in that age group who chose the contextual view of the Bible. The age groups at the extreme ends of the continuum, ie 15-24 and 75 plus both record less than half of their numbers choosing the contextual stance. It is interesting to wonder whether this is because the younger group has had less opportunity for in depth Bible study because other studies have consumed their time and energies.

In contrast, gender did appear to slightly influence view of the Bible. Nearly 60% of the total sample were women. The highest score in both gender groups was the contextual view of the Bible. However small gender differences are evident in the sample. A higher proportion of men chose the contextual view while a higher proportion of the women chose three other stances, literalist, valuist and allegiance to the church's teaching. There was a no-response of 2.35% If compared with the feminist group, a difference is noted. In that small group no one chose the literalist or church's teaching viewpoint. This suggests that women in the alternative group are generally more critical of the Bible while women in the mainstream church generally have not appreciated the feminist position of hermeneutical suspicion towards patriarchial interpretations of the text. Possibly this is because of lack of exposure to

the feminist perspective. It could also indicate a stronger loyalty of women in the congregations to external authority as found in the Bible and the church.

Numbers are too small in non-pakeha ethnic groupings for any suggestions of a reliable association between ethnic grouping and view of the Bible. However while 58.57% of pakeha respondents chose the contextual option, less than half of the small Maori, Samoan and Chinese group chose that option. Over a quarter of the Maori and Samoan sample chose to follow the church's teaching on the Bible compared with 12.55% of the pakeha sample. Does this again suggest a 'missionised mind' as the legacy of the colonial missionary era in which authority was given to Western missionaries to teach and interpret the Bible?

It would appear that education has little effect on the view of the Bible. It might be expected that a trend be observed that less education co-related with a higher choice for the literalist position on the grounds that the contextualist position requires a more complex knowledge and critique of the text. But of the six respondents who did not have secondary education one chose the valuist position, two the contextual, three the church's teaching and none the literalist view. For those of the secondary and tertiary education and post graduate group, contextualization was the dominant view, but both had responses for the literalist position.

Of more significance for hermeneutical stance is the level of theological education.

Question 3 asked:

(3)What is the most comprehensive form of theological education that you have undertaken?
(Please circle one letter only)
a   none
b   my own Bible reading
c   attended a short term Bible study group
d   taken a long term (year or more) part time study course (eg EFM, Kerygma)
e   taken a long term (year or more) full time Bible or theological course
f   taken some theological or religious studies papers at University
g   theological degree

The largest overall category was the short term Bible study (35.59%) followed by those who undertook their own Bible study 25.24% (figure 7:7). There were no university trained literalists which suggests that the intellectual criticism fostered at university could be a factor in dismantling literalist views. However, also none of those who had no Bible study adhered to a literalist view. It is interesting to note that the groups had a higher level of theological education than the congregational sample. The long term Bible study profile for the group sample was partly due to the inclusion of an Education For Ministry group and a large number of seminary trained people in the international group.

Figure 7:7

Theological education

Note: The non-response rate was 3.8%.
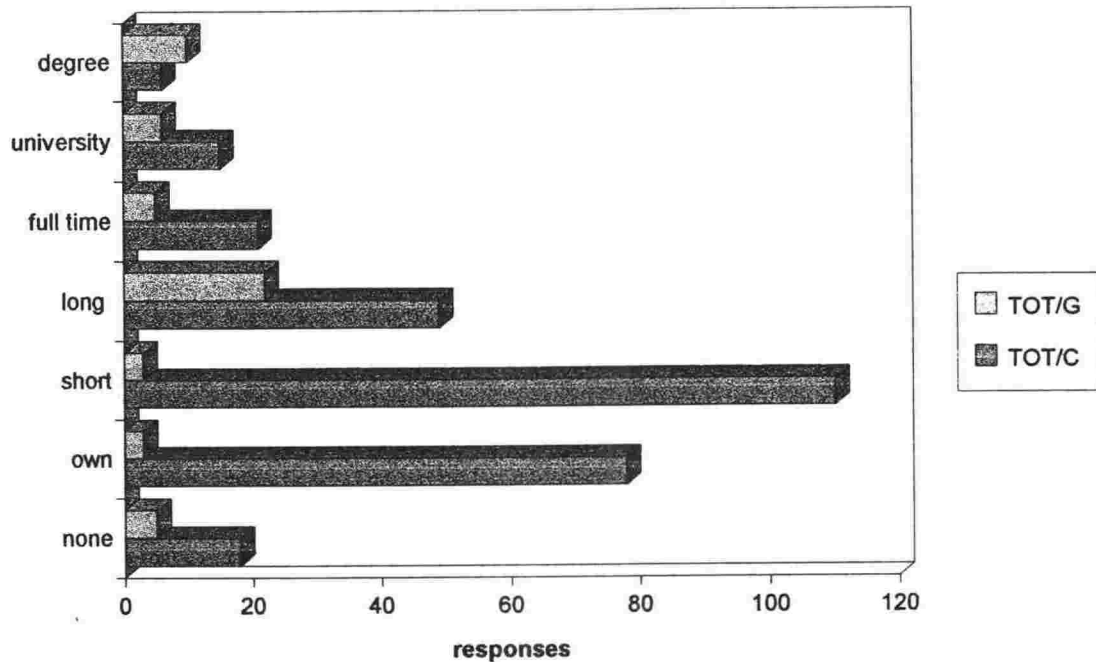
Another more significant factor in the development of mission theology is the influence of the professional leader. In question 20 respondents were asked how important they thought a pastor/preacher/priest of a church had been in the development of their thinking about mission. The results show that 41% of respondents rated them as of great importance (figure 7:8)

Figure 7:8

Importance of the pastor
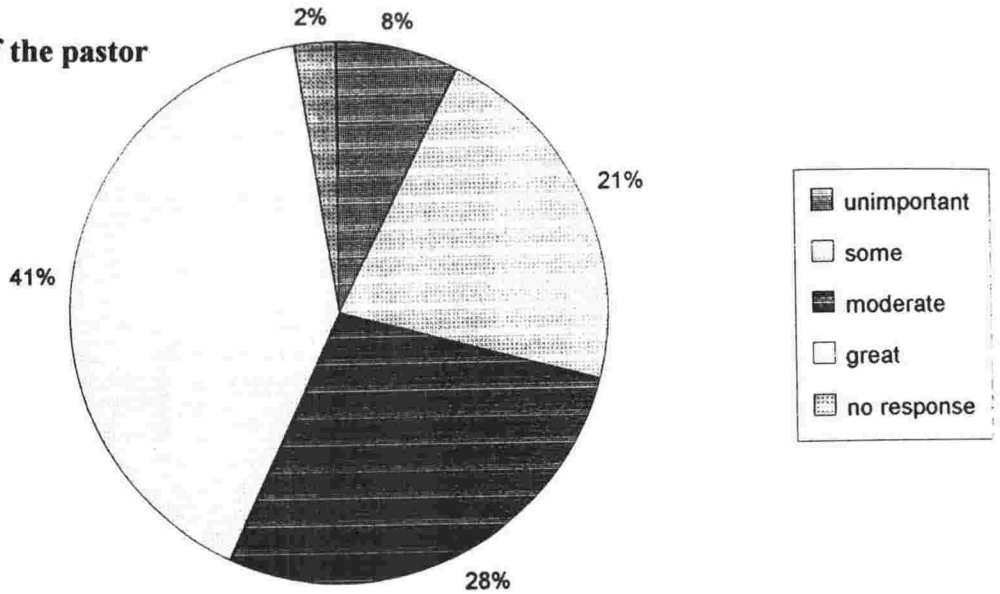
When this result is co-related with the base theological indicator, view of the Bible, there appears to be an association (figure 7:9). Except for the contextual view of the Bible, respondents for whom the pastor has great importance formed the largest group in each biblical position. In the contextualist position, there was almost equal numbers rating the pastor as of *some, moderate,* and *great* importance. This would suggest that the professional leader in a church has a significant influence on the shaping of the mission theology of the people, but less so for contextualists. Is there a possibility also that the theological preference of the minister also attracts people who are disposed towards particular theological viewpoints?

Figure 7:9

Importance of pastor and view of the Bible

Note that percentages are affected by a no response rate of 2.35%.

	unimportant %	some importance %	moderate importance %	great importance %
Valuist	1.68	2.68	3.36	10.74
Literal	.67	.67	2.68	4.03
Contextual	4.70	16.44	17.45	17.79
Church's teaching	.67	1.68	3.69	7.05
% of TOTAL	7.72	21.48	27.85	40.60

In the Salvation Army, Pentecostal, Methodist Samoan, Anglican and Presbyterian congregations the highest number of people rated the influence of the minister as of great importance in the development of their thinking about mission. Not all evangelical congregations rated the influence of the pastor highly. The Baptist response was spread. Likewise not all congregations who place great emphasis on the sacraments rated the pastor's influence highly. Catholics also varied in their views. All groups, except the Bible study group whose 'mentor' was clergy, rated the pastor as unimportant in their development of mission theology. This would suggest certain denominations give more authority to their pastors as theological teachers than others while for the groups who commonly practise a shared leadership style, this is unimportant.

Emerging patterns of mission theology.

The question now to be asked is whether a pattern of mission theology is emerging? Taking the view of the Bible as a base indicator, is there an association between the choice of a particular view of the Bible with the selection of particular responses to other theological indicators. Results show that it can be claimed that respondents with a particular view of the Bible will be more likely to choose particular options for other theological indicators. These are expressed in the mission theology patterns below. The actual percentages can be accessed in Appendix D.

Mission theology pattern A

Profile of those who respond

The Bible is a VALUABLE book of teachings about life

19.80% of all responses for question 4

The majority

- understand salvation as being forgiven our sins through Jesus Christ
- believe the Kingdom of God is present and future life under God's rule
- find God as divine presence in creation, myself and others as most significant with God as Trinity also popular
- favour two images of God; the Good Shepherd and God as parent. Jesus Christ as exceptional human being also very popular
- chose Micah 6:8 as their most important mission text

Mission theology pattern B

Profile of those who respond that

the Bible is LITERALLY true

8.05% of all responses for question 4

The majority

- understand salvation as being forgiven our sins through Jesus Christ
- believe the Kingdom of God is present and future life under God's rule
- find God, Jesus Christ and Holy Spirit as Trinity the most significant
- favour the image of God as Saviour
- chose Luke 4:18 and Matthew 28:19 as their mission texts

Mission theology pattern C

Profile of those who respond that

the Bible is an inspired book but needs to be read against its historical

CONTEXT before interpreting it for today

57.38% of responses for question 4

The majority

- understand salvation as entering into the fullness of who we are created to be by God with salvation as being forgiven our sins through Jesus Christ also popular

- believe the Kingdom of God is present and future life under God's rule

- equally find God as Trinity and God as divine presence in creation, myself and others as significant

- favour the image of God as Good Shepherd with Jesus as God in human form and God as parent also popular

- chose Micah 6:8 as their most important mission text

Mission theology pattern D

Profile of those who respond that they

follow the CHURCH'S TEACHING and interpretation of the Bible

13.09% of all respondents for question 4

- understand salvation as being forgiven our sins through Jesus Christ with salvation as entering into the fullness of who we are created to be by God also popular

- believe the Kingdom of God is present and future life under God's rule with the Kingdom of God as a spiritual state of being in a personal relationship with God also popular

- find God as Trinity most significant

- favour an image of God as Saviour with God as Good Shepherd also popular

- chose Micah 6:8 as their most important mission text with John 20:21 also popular

Conclusion

To summarize, there would appear to be sharp differences between the minority views of literalists at one end of the hermeneutic spectrum and other views. Whereas the majority of respondents in the other positions chose Micah 6:8 as their mission text, literalists chose Luke 4:18f and Matthew 28:19. However even this fact shows the literalist group is not homogeneous as the Luke 4 passage is a comprehensive concept of mission compared with the Great Commission of Matthew 28. Most groups were split in their view of salvation as forgiveness of sins and fullness of life. A large majority of literalists defined salvation as forgiveness of sins and their image of God as saviour.

The other hermeneutic position groups were much more varied in their responses to other theological indicators. This and the majority choice of a contextual view of the Bible demonstrates that church attenders are in a midpoint position theologically. Most have left behind nineteenth century literal views of the Bible and have accepted modernist contextual approaches to the text. They have however, not yet moved to more radical expressions of Christian theology. For example, only two respondents chose an option reflective of one feminist position and chose *God as mother* as their image of God.

The transitional state of mission theology is further reflected by the pairings of choices in other results. Some hold conventional theological views while others have shifted to a more liberal position. For example, while the majority chose a traditional trinitarian definition of God, second choice was God as divine presence in creation, myself and others, a panentheistic response. In several cases, the second choices portray a position which is between the *critical realism* position and the *creative non-realism* position elaborated by Adams and Salmon (p 70). They are akin to what I would name as a *faith non-realism* position, in that they accept the tools of modernism in dismantling an unquestionable divine authority for the biblical text. They recognise biblical language as metaphor and may have non-traditional Christological views. However they still accept God, however understood, as an ultimate source of life and inspiration. In believing that there is more that exists than can be known by the human mind and senses, they adopt a position of faith rather than a totally constructionist view.

This transitional state in theology highlights the tension between modernist deconstruction of old theologies and post-modernistic explorations of new particular theologies. It has been demonstrated that these may both be present even in one single

congregation. The Pentecostal congregation, for example, is a surprising mix of theologies. This challenges Christians with the task of constructing post-colonial mission theologies which have integrity and relevance in the context of Aotearoa New Zealand. However is it possible, within the existing church, to create environments which will be conducive to theological exploration? The presence of a larger group of valuists, the *creative non-realist* position in the groups would suggest that the church does not retain those who wish to explore more radical viewpoints as groups also contain less regular church attenders (p 95). The very high credence given to professional ministers in shaping mission theology is one sign that respondents are still largely reliant on professional theologians for developing thinking about mission. Are they actively encouraging theological exploration? The fact that 13.09% of respondents follow the church's teaching about the Bible, which is always formulated by professional theologians, may be a further indication of this.

This research has established that there are patterns of mission theology, but that these are not internally homogeneous. It is the question of whether there is a co-relation between mission theology and praxis that I will now explore.

CHAPTER EIGHT

ASSOCIATIONS BETWEEN MISSION THEOLOGY AND PRAXIS

In chapter six, the mission praxis of the sample was reported. The answers showed a clear preference for two responses as most important for the life of a Christian, which can be classified in broad terms as spirituality and action. The five facets of mission identified from mission statements were another indicator of mission praxis. The research results showed that service was generally the most popular followed by nurture and teaching and proclamation. Justice scored fourth with care of the environment clearly at the bottom of the priority list.

Chapter seven described the mission theology of respondents. One of the central theological indicators used was view of the Bible. From the results four groups emerged; those who thought the Bible was valuable, those who interpreted it literally, those who took a contextual view and those who followed the church's teaching on the Bible. The contextual view was the dominant perspective. It was possible to establish that there was a degree of association between the primary indicator, view of the Bible, and other theological indicators.

This work began by surveying the historical links between mission theology and praxis from the nineteenth century. The task of this chapter is to establish whether or not there is a significant co-relation in the contemporary Christian church in Aotearoa New Zealand. It will first of all seek to describe the nature of the link between view of the Bible and mission praxis. It will then describe the gaps in co-relation between mission theology and praxis and will conclude by discussing the nature of the association between the two.

Method of establishing co-relation factors

To establish a possible co-relation between mission theology and praxis, two key indicators, one praxis and one theological, were cross tabulated. The key praxis indicator was question 1, the most important part of the life of a Christian as measured by activities commonly associated with Christianity. The key theological indicator was question 4, view of the Bible. These two indicators were then checked against other indicators. Responses to the view of the Bible were compared with the involvement of respondents in local church and community mission projects. The view of the Bible was then examined in association with the ratings given to the five different facets of mission. Finally the favoured mission text of respondents was cross-tabulated with the ratings they gave to the five facets of mission.

(a) The view of the Bible and the most important part of a life of a Christian

For reasons already stated one key mission theology indicator and one key mission praxis indicator were chosen as central for this research. The results showed that in mission praxis, 65.44% of all congregational respondents chose a priority in the Christian life of either the inner life of spirituality defined as *prayer and a personal relationship with God* (38.59%), or action as a Christian in the world (26.85%). 11% chose life in the Christian community. All other responses were less than 5%. The two major responses of spirituality and action were therefore chosen for co-relation with view of the Bible (figure 8:1). Recognising that such a method does not tell the whole story, nevertheless it seemed useful to ask the question:

Is there a discernable pattern between the choice of priority of action or
spirituality in the Christian life and view of the Bible?

Figure 8:1

View of the Bible and the most important life of a Christian

Percentages in bold type refer to the numbers in the congregational sample with various views of the Bible. Percentages for spirituality and action refer to the number of that view of the Bible group who chose that option. There was a no response rate of 1.68%.

Life of a Christian	SPIRITUALITY	ACTION
View of Bible	%	%
VALUABLE (19.80%)	33.88	28.78
LITERAL (8.05%)	66.70	4.22
CONTEXTUAL (57.38%)	38.60	31.57
CHURCH'S TEACHING (13.09%)	30.78	20.47

The results show that each biblical group chose first spirituality and second, action as their two major responses however the proportion varied. The highest proportion in any group to choose spirituality were the literalists with 66.70% of their number choosing that priority, almost double the number of any other group. They also recorded the lowest score proportionately for action (4.22%), only a fifth of the percentage in other groups. It would seem that literalists, although only 8.05% of the

congregational sample, favour a priority of an inner life of prayer and a personal relationship with God over action in mission praxis. There could be many reasons for this. A priority of spirituality does not suggest an absence of action, but as the other data indicates, this action may be more likely to be in certain directions that favour the nurture and teaching of spirituality.

The highest choice of action as a priority in the Christian life came from contextualists with only slightly less of their number choosing action as a Christian in the world (31.57%), over spirituality (38.60%). As can be seen from the theological profile of contextualists (p 182), they are more likely to take a human development view of salvation and to favour incarnational images of God as Good Shepherd and Jesus as God in human form. This may indicate a strong theological basis for action as the most important Christian praxis.

Surprisingly, valuists also have spirituality as their first choice. It would be interesting to know the differences between a literalist and valuist interpretation of the phrase *prayer and personal relationship to God.*

To summarize, the choice of spirituality as the most important part of the life of a Christian is dominant over all views of the Bible. However the variance in the proportion of each Bible group who chose spirituality demonstrates that theology has a slight effect on mission praxis priorities. It may also indicate a common belief, not that action is less important than spirituality, but rather that all action as a Christian has its source in one's relationship with God, whatever the particular shape of that spirituality may be.

(b) View of the Bible and involvement in local church and community mission projects

The second question asked concerning the co-relation between mission theology and praxis was:

Does the theological perspective reflected in view of the Bible have any bearing on people's involvement in mission projects?

The results of cross tabulating question 4 and question 16 and 23 are surprising. There appears to be only a small difference in the involvement of each biblical group in community projects they would regard as mission. The average over the whole congregational sample was 24.63% of respondents (figure 8:2). However involvement in local church mission projects is far more variable. About three quarters of literalists are involved compared with 56.37% for those who follow the church's teaching and less than half of the other groups. This would suggest a greater loyalty to church mission activities from literalists and those who follow the church's teaching.

Conversely, the contextualists record the lowest involvement in local church mission projects (43.86%) and the highest in community projects (28.16%). Valuists also record a low involvement in local church mission projects (44.04%). Contextualists would appear to be slightly more community orientated in their mission praxis than other groups. Is this because the contextual view of the Bible encourages a greater awareness of the specific contextuality of their own faith journey?

Figure 8:2

View of the Bible and involvement in mission projects

Percentages in bold type refer to the numbers in the congregational sample with various views of the Bible. Percentages for local church mission project and community project refer to the number of that view of the Bible group who chose that option. There was a no response rate of 1.68%.

View of Bible	local church mission project %	community project %
VALUABLE (19.80%)	44.04	23.78
LITERAL (8.05%)	75.03	20.86
CONTEXTUAL (57.38%)	43.86	28.16
CHURCH'S TEACHING (13.09%)	56.37	25.74

Peter Kaldor and his colleagues report finding a similar co-relation between respondent's view of the Bible and involvement in mission projects. Kaldor's views of the Bible categories differed slightly in that he did not include one in which respondents could follow the church's teaching (p 159). Percentages between this research and the National Life Survey cannot therefore be compared exactly over all views of the Bible. Nevertheless, Kaldor's research verifies that literalists are more likely than others to be involved in congregational mission activities and to have a strong sense of belonging. Respondents from his contextual and valuist categories were also more likely to be involved in community welfare/care groups than literalists.

He suggests that a theological view of the relationship between the church and the world is at the base of this difference:

For the literalist, the congregation and its life takes on more importance than for the valuist who appears to have a higher concern for community-based activities. In the tension between being 'in the world but not of the world' the literalist appears to emphasise the latter aspect, the valuist the former. That is not to say that the literalist is not involved in outward activities; rather that they emanate from a congregational base (Kaldor et al:1994:57).

(c) View of the Bible and the facets of mission

The third question asked was:

Is there a link between mission theology and the face of mission chosen as priority? Results affirm a link. In question 37 respondents were asked to rate the facets of mission on a five point scale (p 118). Scores of *important* or *very important* for each facet of mission were collated and then compared with view of the Bible categories. The results can be seen in figure 8:3. The cluster around mission as service and mission as nurture and teaching the Christian faith are relatively even over all views of the Bible with all groups recording over 70% for service and between 50% and 62% for nurture. However there is more diversity over the other facets of mission. Proclamation is most favoured by literalists with 87.45% and least favoured by valuists with 28.83% of these groups giving it high ratings. The theological continuum of views of the Bible (p 158) would seem to have a relevance not only for mission theology, but also for mission praxis. The most conservative (literalists) gave the highest ranking to proclamation in mission praxis followed by the next most conservative group, those who follow the church's teaching. Valuists at the most liberal end of the spectrum gave lowest rating to proclamation and contextualists, second lowest.

In the choice of justice as mission and care of the environment, the parallel with the theological continuum does not apply. Justice is favoured most by contextualists (60.24%) not valuists. Is this because contextualists more than any others are conscious of the themes of God's justice rooted in the middle eastern context of the Bible? They are followed by valuists and literalists both at 42% and those who follow the church's teaching at 33.30%.

Contextualists also contain a higher proportion of people who rate care of the environment as important or very important (28.65%) However a quarter of literalists gave it that rating compared with less than 18% of valuists and those who follow the church's teaching.

It could be concluded therefore that theology as indicated by the view of the Bible strongly influences the choice of proclamation as a priority in the facets of mission. Literalists are far more likely than others to place a high priority on an evangelistic mission praxis. Theology would also appear to influence the priority given to the justice facet of mission with many contextualists giving it a rating of important to very important. However, differences in theological viewpoint do not appear very significant in prioritising other facets of mission. Service remains universally high, nurture and teaching of medium priority and care of the environment, universally low.

Figure 8:3

The View of the Bible and the rating of faces of mission.

Percentages refer to the proportion of the view-of-the-Bible group who rated a facet

of mission *important* or *very important*.
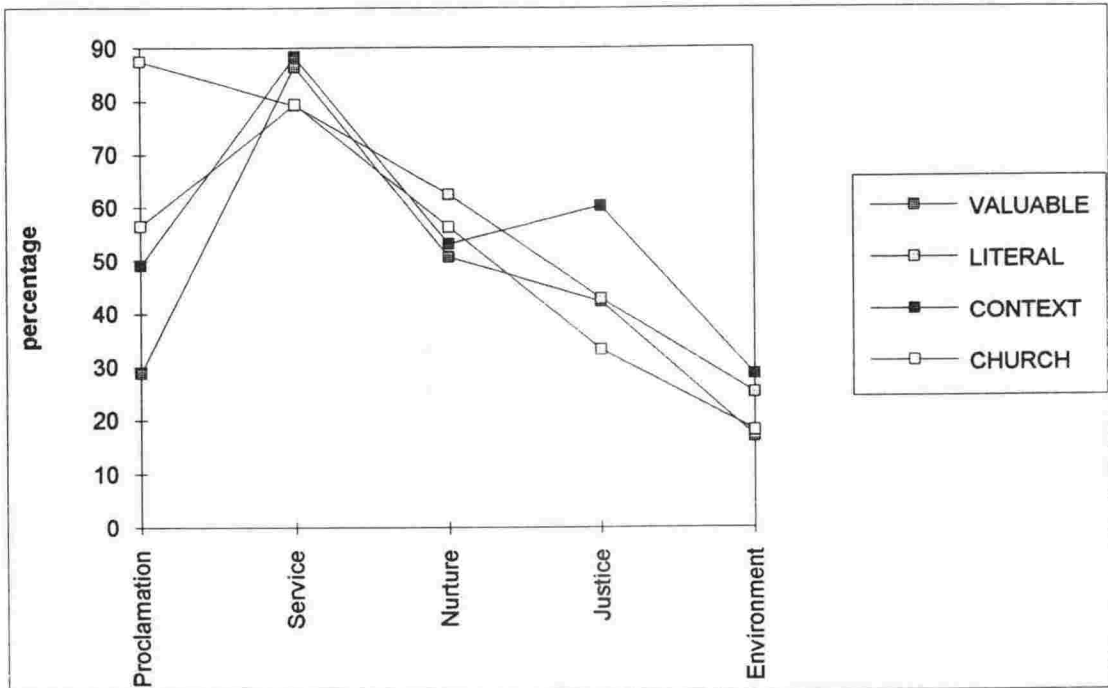
Kaldor's research verifies the tendency for literalists to be more involved than

contextualists in evangelistic activities and valuists least. In his study valuists lead the

way in involvement in 'care and justice' activities followed by contextualists and

thirdly, literalists. The survey also discovered that literalists tend to more supportive

than others of moral groups than environmental and peace and justice groups. In

contrast, the highest supporters of environmental and peace and justice groups were

contextualists. Valuists were low in their support of moral groups and moderate in

their support of environmental and peace and justice groups. Unfortunately, the

research report did not differentiate between support and actual involvement (Kaldor

1995: 34, 46).

(d) Choice of Bible text and rating of facets of mission

The choice of biblical texts confirms the connection between mission theology and mission praxis in a number of cases (figure 8:4). Service rated uniformily high and care of the environment uniformily low, but ratings for other facets of mission varied. 80.54% of those who chose the Great Commission of Matthew 28:19-20, traditionally interpreted as an exhortation to evangelism, rated proclamation as important or very important. In contrast 60.25% of those who favoured Micah 6:8 and slightly less of those who favoured Luke 4:18f. gave the highest rating of all respondents to justice and care of the environment. Both latter texts give a comprehensive view of mission inclusive of justice, and this would perhaps indicate a translation from the sentiments of the text to the ratings given to facets of mission praxis. The highest rating for service came from those who chose the passage about Jesus washing the disciple's feet and calling them to be servants. It would appear therefore that the choice of text, as reflective of the theological bias, influenced the value given to various facets of mission.

Figure 8:4

Choice of mission text and rating of facets of mission

Percentages in bold refer to the total number of respondents who chose a text. Other percentages relate to the percentage in each text group who chose various facets of mission as important or very important. Texts chosen by less than 10% of respondents were not included. There was a no response rate of 7.05%.

TEXT	PROCLAMATION %	SERVICE %	NURTURE %	JUSTICE %	CARE OF ENVIRONMENT %
Matt 28:19-20 **12.08%**	80.54	86.09	63.82	36.09	22.18
Micah 6:8 **27.85%**	32.53	89.15	47.00	60.25	30.08
Luke 4:18 **17.79%**	29.79	86.79	54.69	58.51	26.41
John 13:14 **12.42%**	3.76	94.52	45.89	43.23	13.52
John 20:21 **11.41%**	52.93	91.14	61.78	49.95	23.57

Gaps in the co-relation between mission theology and mission praxis

The data discussed above proves that there are some links between mission theology and praxis. The next question to be asked therefore was

What is the evidence for a lack of co-relation between mission theology and praxis?

Certain gaps in the co-relation had already become evident. These were the gap between the theoretical priorities of mission and actual praxis and the gap between mission statements and responses from the grass roots. These will be examined in turn.

(a) The gap between the theoretical priorities of mission and actual priorities

There is a gap between respondent's theoretical priorities of mission and actual mission praxis. The most obvious gap is in the variable ranking of the justice and proclamation facets of mission. Question 37 asked respondents to give each of the five facets a ranking in order of their importance (p 118).Question 14 asked respondents to define their individual mission activities according to the five facets (p 136). Question 16 asked for a naming of local church mission projects participated in by respondents (p 128), and question 23 asked respondents to specify involvement in community projects (p 130).

Although the questions use different measures, the order of ranking (figure 8:5) shows marked differences. The ranking of service as first and the care of the environment last is consistent throughout. However the ranking of other facets varies. In the theoretical ranking, nurture is second with justice third, followed closely by proclamation. These theoretical rankings are not mirrored in the data about actual mission praxis. Nurture is equal with proclamation in individual self-identification of mission activity and almost equal in community projects, but strongest in congregational projects. The latter is to be expected where congregations, such as the Baptists, place great emphasis on a strategy of a house group for every attender. 75% of their attenders belong to such a group and these are structured means of spiritual growth and pastoral care.

Figure 8:5

Ranking of theoretical mission priorities and mission praxis

RANKING from highest to lowest	1	2	3	4	5
THEORETICAL 1996 by total ranking score	S 1277	N 1003	J 960	P 954	E 665
INDIVIDUAL by % of respondents	S 39.92%	N and P 17%	J 11.74%	E 8.61%	other 5.37%
CONGREGATIONS by total projects	S 39	N 36	P 25	J 7	E 1
COMMUNITY by total projects	S 43	P 10	N 9	J 7	E 3

Most striking is the third priority of justice, surpassing even proclamation in the theoretical priorities, yet its relegation to fourth place in the praxis rankings. There would appear to be an acceptance of justice as part of the *missio dei* and this is confirmed by the dominant choice of respondents (27.85%) of Micah 6:8 as the most influential mission text. Yet there is less evidence that justice is a strong part of mission praxis.

One reason for the gap may be the daunting nature of the expertise required for an analysis of injustice . This would appear to be supported by the evidence in Kaldor's study. He found that university-qualified attenders in mainstream denominations were more likely to support peace and justice groups. Likewise white-collar workers were more supportive than blue-collar workers (Kaldor 1995:31). It could be that people

prefer to leave such matters to the 'experts', such as Charles Waldegrave's research unit at the Anglican Social Services, Lower Hutt. In the case of one of the congregations from the research sample, it was reported that although justice did not rank highly now, the congregation had in the past been heavily involved in the peace movement because of the leadership of a former minister. This would seem to indicate a key leadership factor in the motivation of mission praxis. As has already been noted, clergy have a remarkable degree of influence on the development of mission thinking among church attenders in the congregational sample (p 156). Yet a study by Webster and Mullan of the social, psychological and theological orientation of clergy show that 3 out of 4 New Zealand clergy profess to believe in such social gospel activities as taking public office, involvement in industrial conciliation, and working with drug addicts. However, only one in twenty have actually taken part (Webster/Perry 1989:18). The gap between theoretical and actual mission priorities would appear real in both both attenders and leadership groups.

Another requirement for the implication of a justice praxis such as advocacy or protest is courage. Possible the immediacy of some sort of crisis assists people to make a choice for or against a praxis of mission as social action for justice. Certainly the intentional actions taken by many church members during the political campaign to stop the South African rugby tour in 1985 and the attempt to stop American nuclear armed or powered warships to enter New Zealand harbours in the late 1980s, would seem to confirm this.

(b) The gap between mission statements and responses from the grass roots
There is an observable gap between some aspects of the church's mission statements and responses from the grass roots. Chapter two traced the change in emphasis from mission as evangelism to mission as containing many aspects including service,

nurture, justice and care of the environment. There is now an ecumenical consensus that all these aspects are part of the *missio-dei,* the sending by God of disciples into the world in the pattern of Jesus. This broadening of the definition of mission is reflected in the mission statements of the various churches represented in the sample. Yet comparison of the different facets (figure 8:5) showed that not all facets were given equal priority. The contemporary committment to bi-cultural justice, as a way of addressing the legacy of the colonial-missionary era characterized by European dominance, is a good example of the gap between mission statements and the attitudes of attenders. The Anglican, Presbyterian, Methodist, and Catholic churches all have made official bi-cultural committments with the Maori people at a national level. Yet the answers to question 36 show that this is not to a large extent accepted by the grass roots constituency.

Question 36 asked the following:

(Question 36) Of the following statements, which one most accurately describes your committment to bi-cultural and multi-cultural mission in Aotearoa New Zealand? *(Please circle one letter only)*

a   I feel too much attention has been given to bi-cultural
    and multi-cultural committment in mission
b   Mission involves power sharing between Maori and Pakeha
    Treaty of Waitangi partners
c   Mission involves power sharing between Maori and Pakeha
    and other cultural groupings in Aotearoa New Zealand
d   Mission takes place with people in other lands and therefore
    cultural partnerships are most relevant there
e   In Christ there is unity, so cultural differences are superceded
    and analysis of power ratios in mission are unnecessary

Of these options, two were dominant (figure 8:6). By far the largest group in the congregational sample (51.34%) believe that spiritual unity in Christ renders cultural difference unimportant and structural analysis unnecessary (36e). This would suggest that the pakeha church may continue to dominate other sections of the church and not undertake the analysis of power necessary if injustices caused by a power imbalance in

resourcing and decision making are to be addressed. Racial justice and education to combat racism has long been an emphasis of the ecumenical movement in Aotearoa New Zealand (p 48), but the results of this survey would indicate there is still much to be done. However it is encouraging that the 'backlash' option,

I feel too much attention has been given to bi-cultural and multi-cultural committment in mission

gained only 4.03% of the responses. This would suggest that people are not against the concept but rather have spiritualised it into a false unity which masks difference. This is commonly the response when people have only had the experience of being part of a dominant culture. There is a greater response to multi-cultural power sharing (30%) than for bi-cultural partnership (7%). This presents a challenge to the understanding that the bi-cultural partnership with the Treaty partners, Maori and Pakeha, should precede any multi-cultural power sharing. This is a complex issue especially in the light of increasing ethnic diversity and an intentional immigration programme targeting Asia. It is also a further illustration of the level of information, debate and openness required to address many justice issues, a possible reason why they are so poorly represented in actual mission projects.

Figure 8:6

Bi-cultural and Multi-cultural mission: Total Congregations

There was a no-response rate of 6%.

Bi/Multicultural Mission

▦	too much attention
▢	bi-cultural
■	multi-cultural
☐	overseas
▥	spiritual unity
☐	no response

6%   4%
7%
30%
51%
2%
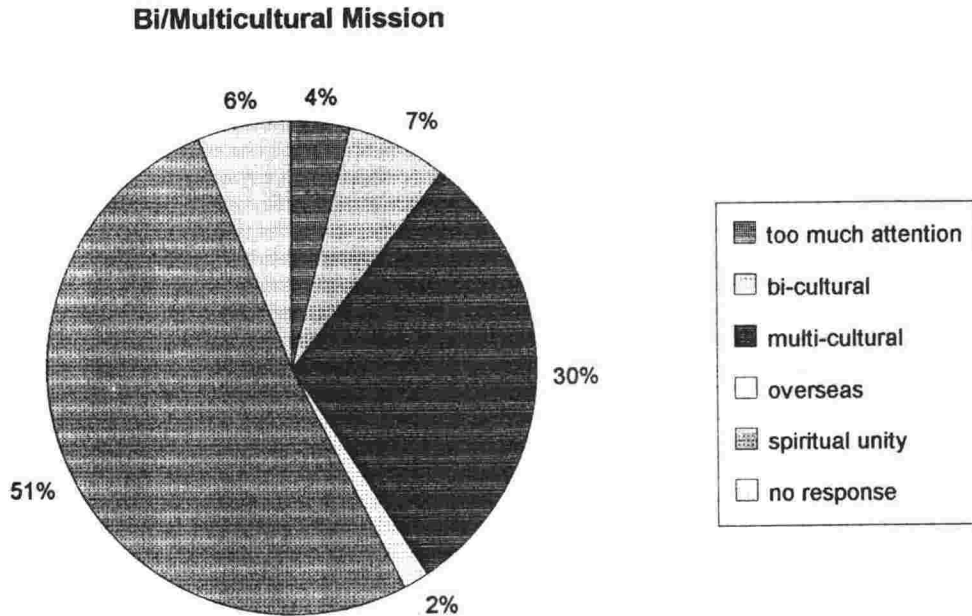
It has been noted that the findings from particular congregations are not necessarily valid for that denomination because of the limited size of the sample. Nevertheless, the results from different congregations provide some interesting reflections (figure 8:7). The evangelical congregations overwhelmingly chose the spiritual unity option except for the Pentecostal congregation which was split. In the case of the Methodists, the gap is distinct in that their mission statement includes the words:

The Treaty of Waitangi is the covenant establishing our nation on the basis of a power sharing partnership and will guide how we undertake mission (p 112).

54.54% of the pakeha Methodist congregation favoured the bi/multi-cultural option (36 c). This response of just over half of the respondents, well ahead of other congregations, may be an indication of the success of the strong educational process about bi-culturalism provided by the Methodists as a denomination. This began with an analysis of power. Three major structural changes resulted. Firstly, a Council of

Elders was established of three Maori and three Pakeha, to monitor actions, words and processes in the church for monocultural dominance. Secondly, a Land Commission was appointed to research the origin of land held by the church to ascertain whether it had been gifted by Maori in the past for religious or educational purposes. This provided data concerning land use and whether profit had been made inappropriately from sales. Thirdly, the appointment process was changed so that now key staff appointments are made in full consultation with Maori members of the church (Bennett 1991:79). However it must be noted that only one pakeha Methodist chose the exclusively bi-cultural option (36b). This indicates little support for the view that multi-cultural power sharing cannot proceed until bi-cultural power sharing is in place. It is also probably reflective of the greater contact with Pacific Islanders as several of these congregations meet in the same complex. A significant difference exists in the Samoan Methodist congregation. 64.28% of the respondents from that congregation chose the spiritual unity option (36e). Is this because of the conditioning of missionization in which the authority of missionary or pastor was rarely questioned and European cultural dominance given sanctification?

The issue of the gap between mission theology and actual mission praxis is illustrated by the bi/multi-cultural issue. Education, including exposure opportunities to hear the Maori, Pacific Island and Asian perspectives may be the key to addressing the issue of the gap between words about racial justice in official church mission statements and the sentiments at grass roots level.

Figure 8:7

Choice of bi/multi-cultural options by individual congregations: Frequency

CONGREGATION	BI-CULTURAL	BI-CULTURAL /MULTICULTURAL	SPIRITUAL UNITY
	(36b)	(36 c)	(36 e)
Salvation Army	1	5	31
Pentecostal	1	9	9
Methodist/pakeha	1	12	8
Methodist/Samoan	0	2	9
Rural	0	3	10
Anglican	5	15	10
Baptist	2	19	25
Presbyterian	7	10	21
Catholic	2	13	30
Maori	1	2	0

The link between mission theology and praxis

The results of this research do indicate that there is some link between mission

theology and mission praxis. However the link certainly cannot be called a co-relation

in the sense of a statistically proven relationship between two factors. Instead,

because there are too many exceptions to the dominant choice, the results can only be

said to indicate trends or preferences. For example, while 75% of literalists are

involved in local church projects, 25% are not.

In addition, there are distinct gaps between mission theology and praxis. The ratings

of importance for service are uniformly high and care of the environment uniformly

low. In the theoretical rankings justice was third. This was not however matched in

the totals for actual projects. A gap was also evident between the church's mission

statements and praxis. This was particularly evident in the case of a committment to

bi/multi-culturalism. Only the majority of pakeha Methodists and Anglicans chose that

option. The majority of the rest of the congregations spiritualized the issue, thus

minimizing the existence of difference in culture and power. The gap between mission

theology and praxis then, is particularly noticeable in the area of justice and some reasons for this have already been suggested.

The research does however suggest that a pattern between mission theology and praxis exists. Previously a theological continuum (p 158) based on view of the Bible was described ranging from the most conservative (literalists) to the most liberal (valuists). My first hypothesis was that praxis would follow this continuum with literalists more interested in spirituality and evangelism and valuists more concerned with action in the world and praxis as justice and care for the environment. My first question therefore was

Is there a pattern in preferences for mission praxis which parallels this mission theology continuum?

The evidence would suggest patterns are noticeable but not in a way which follows the continuum exactly.

A profile of literalists reveals that three quarters of them are involved in congregational mission projects. The facet of mission they are most likely to favour is proclamation, followed by nurture and teaching the Christian faith. Double the number of literalists chose spirituality as the most important part of the life of a Christian than any other group (66.70%). Conversely, they contained the smallest percentage to chose action (4.22%). They had the highest involvement in local church mission projects (75.03%), and conversely the lowest involvement in community projects (20.86 %). They gave the highest rating to proclamation placing it even above service as a priority for mission praxis. However literalists equalled valuists in their rating of justice and were second highest in rating of care for the environment thus proving that their theological viewpoint was not as restricted as it first appeared. It must be noted however that they participated least in community projects.

The same sort of anomaly was found in the group who followed the church's teaching on the Bible. Only a third (30.78%) considered spirituality the most important part of the life of a Christian, less than any other group. They were third in the proportion choosing action. Followers of the church's teaching were second highest in their involvement in local church mission projects and had average involvement in community projects. They gave the second highest rating to proclamation (which would be consistent with the continuum) and the lowest rating to justice.

Most contextualists chose spirituality as the most important part of the life of a Christian but they were also highest in the proportion choosing action (31.57%). They had the highest involvement in community projects and the lowest in local church mission projects. They gave justice and the environment the highest rating of all groups.

Valuists were third in their choice of spirituality and second in their choice of action as the most important part of the life of a Christian. They were third in their involvement in local church mission projects and had average involvement in community projects. They were lowest in their rating of proclamation as mission, giving it a lower rating than service, nurture and justice. In this they were consistent with the expectations about the continuum.

Theological view did not greatly affect the priority of service as mission. Only literalists gave another facet, that of proclamation, an equal rating.

When a micro-cross section is taken of mission theological view through preference for a text from the Bible for mission and matched with ratings given to the facets of mission, the evidence differs. While a certain view of the Bible does appear to

influence mission praxis to some degree especially for literalists and contextualists, the association between theology as represented by texts and an associated praxis is much stronger. Generally speaking, the choice of evangelistic texts matches a higher value given to proclamation/evangelism. Conversely, the broader the view of mission contained in the text, the higher the values given to mission as social action for justice.

Conclusion

The evidence described shows that there is some link between mission theology and praxis. However this cannot technically be called a co-relation. It is not a determinate relationship. Gaps also exist between theoretical priorities and actual mission praxis. The link is complex with many other variables having an influence.

The link however is more than just a loose association. There is a proven interdependence of theology and praxis in mission which at times is a strong connection and at other times is broken by gaps in the relationship.

Perhaps it can be better described in metaphors rather than in scientific terms. One image to describe the relationship of mission theology to mission praxis is of a braided river flowing into many streams. Most flow downstream to water the surrounding land. Others however, limit their flow outwards and instead deepen their channels. Still other streams at first appear to flow smoothly but then dry up in the heat of the day. The whole picture is of a complex river system rather than a single flow of water.

With this image in mind, I will now explore further complexities in the relationship between mission theology and praxis and some of the possible reasons for this.

CHAPTER NINE

POSSIBLE FACTORS INFLUENCING THE ASSOCIATION BETWEEN MISSION THEOLOGY AND PRAXIS

A number of the factors underlying the relationship between mission theology and mission praxis have already been discussed. Van den Berg, Warren, Williams and others identified some of the complexities of missionary motivation in the eighteenth and nineteenth century (p 12f). Historians use as their data, the diaries, reports and letters of individuals and the official documents of such organisations as mission societies. Their analysis is retrospective. In one sense their task is easier and more finite. The task of this chapter is, having identified the nature of the contemporary association between mission theology and praxis, to discuss possible reasons for the link or lack of it.

Religious experience and the motivation of mission

It has become obvious through this research that respondents value the relationship between themselves and God. The largest group (38.59%) thought this was the most important part of the life of a Christian. Vocation or a sense of call was the reason 20.18% named their individual activities as mission (p 95). Four different mediums for religious experience were noted in preliminary interviews. These were through nature, through the Bible, through people and through an experience of transcendence. Question 7 asked the following:

(7) What has been the most important way in which you have experienced God?
(Please circle one letter only)

a   through people
b   I have no experience of God
c   through the Bible
d   through nature
e   alone in prayer
f   in worship
g   through an experience of the presence of God
h   other *(please specify)*...

The results (figure 9:1) surprisingly showed that only two people in the groups felt

they had no experience of God. The largest number of respondents from

congregations identified with an experience of the presence of God (32.53%), closely

followed by those who had experienced 'God with skin on!' or through people

(26.71%). Prayer and worship attracted 12% and nature 7.53% of responses. When

these results are analysed by congregations a clear distinction appears between those,

largely in evangelical churches, who experience God through a sense of presence and

those in other churches, the majority of whom experience God through people. The

Salvation Army, Pentecostal, Baptist and Presbyterian congregations all were in the

first group. A question is raised as to whether there is an expectation from those who

have found a particular experience of God meaningful, that others will find a similar

experience equally meaningful. Thus a 'conversion' experience may produce a person

whose mission style encourages others to have a similar experience. David Bosch's

comment is interesting in this regard. He agrees with Ben Myer that the involvement

of the early Christian church in mission was not solely because of sociological

reasons. Rather it was due to a new self-definition as Christians that many became

involved in mission praxis. They began, for example, to see gentiles in a different

light. This new Torah-free self-definition changed their theological interpretation of

reality and their interactions with others in mission (Bosch 1991:43f). So for example,

in contemporary times, the Christian self-definition of some women has changed from

'sinner' to 'redeemed sinner' to 'liberated human being' as evidenced by some of the feedback from this research (p 171).

Diversity of experience and choice is now part of the post modern cultural milieu. 72% of New Zealanders believe in a *personal God* or *some sort of spirit or life force* (p 76). Yet only approximately 10% attend a Christian church (Webster/Perry 1989:13). This raises the question of whether the church provides, through its nurturing and teaching mission praxis, a sufficent range of options for 'experiencing' God.

Figure 9:1

Experience of God
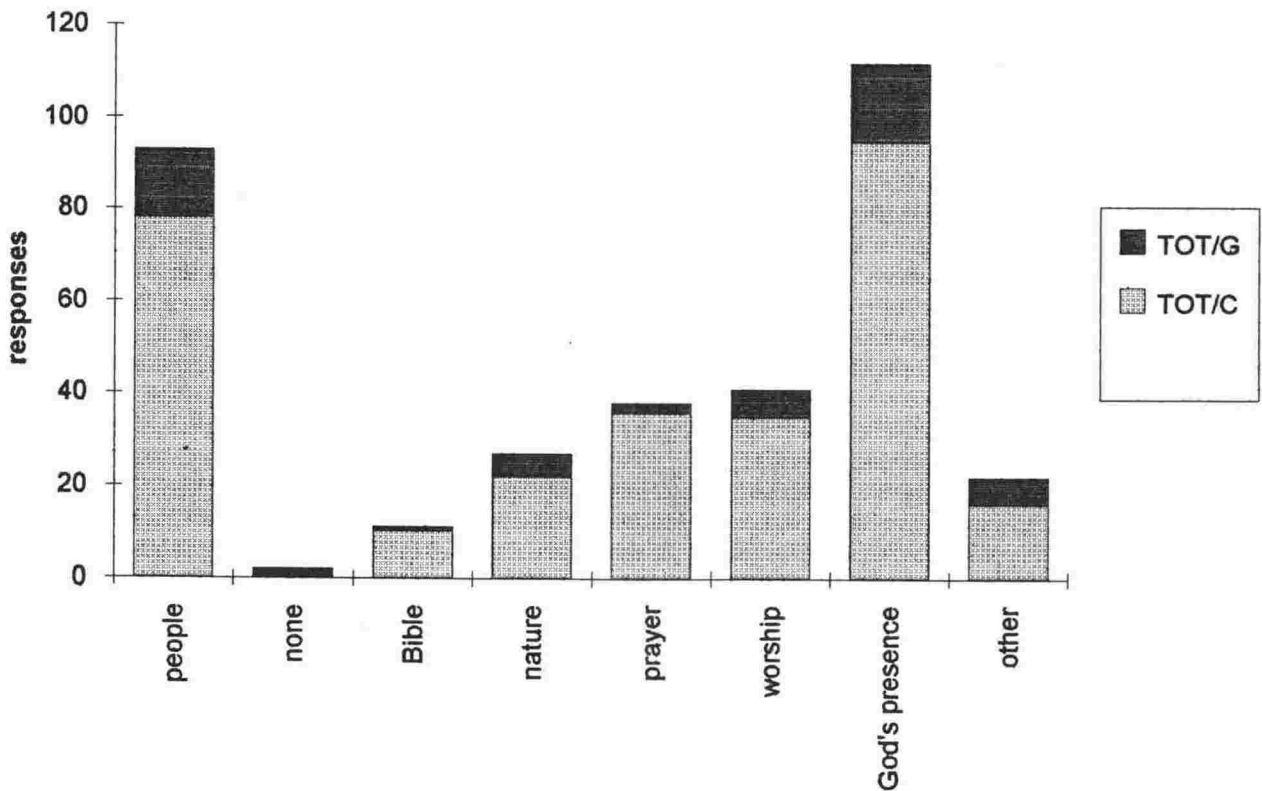
Related to the factor of religious experience is that of respondent's relationship with God in the carrying out of *missio-dei* (Question 40). The options ranged from a passive approach reminiscent of Reformers such as Calvin (40c), to a professional approach (40a), to a more universal active approach (40b) and a partnership model as advocated by the ecumenical movement (40d).

(40) What do you believe is the relationship between God and the Christian in Mission ? *(Please circle one letter only)*
a God calls particular Christians to go out in mission
b Mission is a command of Jesus and therefore God expects all Christians to be involved in mission.
c God elects those who are to be saved and Christians have little responsibility for mission
d God takes the initiative in mission but we are then invited to act as partners with God in mission
e Other *(please specify)*..

The results show a clear preference for two options which were close in sentiment. 48.05% of responses from congregations were for the universal option (40b) and 43.46% for the partnership model (40d). Option 40b may indicate a slightly more intentional approach to mission. The second, 40d, is a more co-operative approach but is dependant in essence on being aware of God's actions in initiating *missio-dei*. The fact that 91.51% of respondents believed they had some role in mission was significant in confirming the principle that all the people of God, including the laity, are involved in God's mission. One Anglican respondent summed it up:

Every person is called to mission but each in a different way

The groups made a contribution to this question particularily through the 'other' option. The theological exploration group expressed some reservations concerning any kind of universal involvement in mission, expressing it as being *against sending* or *against the concept*. The feminist group largely saw mission in terms of partnership. The results from groups suggest that there is a reaction to old patterns of

mission which sometimes had suggestions of patronage or superiority. Dr Stanley Samartha identified four ways of doing mission in the New Testament. These are conquest for Christ, Christian presence, suffering with Christ 'outside the gate', and participating in Christ's mission. He comments:

I would rather avoid the first and try to do mission in a pluralist society on the basis of the other three.[1]

Samartha coming from a pluralist society has words of wisdom for our own increasingly pluralistic society.

A question further related to reasons for engagement in mission was question 41.

(41) What do you believe is the most important obligation of a Christian in mission ? *(please circle one letter only)*
a   to share God's love with friends and family
b   to build up those in the church
c   to attend to their own spiritual growth
d   to reach out in mission to their own local community
e   to be part of Christian outreach to the whole world
f   to be themselves without being concerned about mission
g   other *(please specify)*...

William Carey used the word 'obligation' to emphasise his interpretation of the words of Jesus in the Great Commission of Matthew 28 as an imperative to all Christians (p 13). To be fair to Carey the strong evangelical motive of obligation was envisaged as an appropriate response in gratitude for the mercy of God in providing through Christ, personal salvation. The replies to question 41 (figure 9:2) do not unfortunately probe the degree to which respondents agree with Carey that Christians have an obligation for mission. Nevertheless they do indicate a clear sense of 'obligation' for outreach to the whole world (36.24%), for outreach to their local community (16.44%) and for sharing God's love with friends and family (28.18%). Recognising the limitations inherent in option (a) some added the words *community* or *all*. There

---

[1] cited in Price 1996:182

was little dissension with the idea that the life of a Christian ideally transcends self-interest. The only difference appeared to be in style, 'outreach' being perhaps more defined in action and 'love' in relating. For the feminist group the obligation was largely to love in relationships with friends and family.

Figure 9:2

Obligation of a Christian in mission
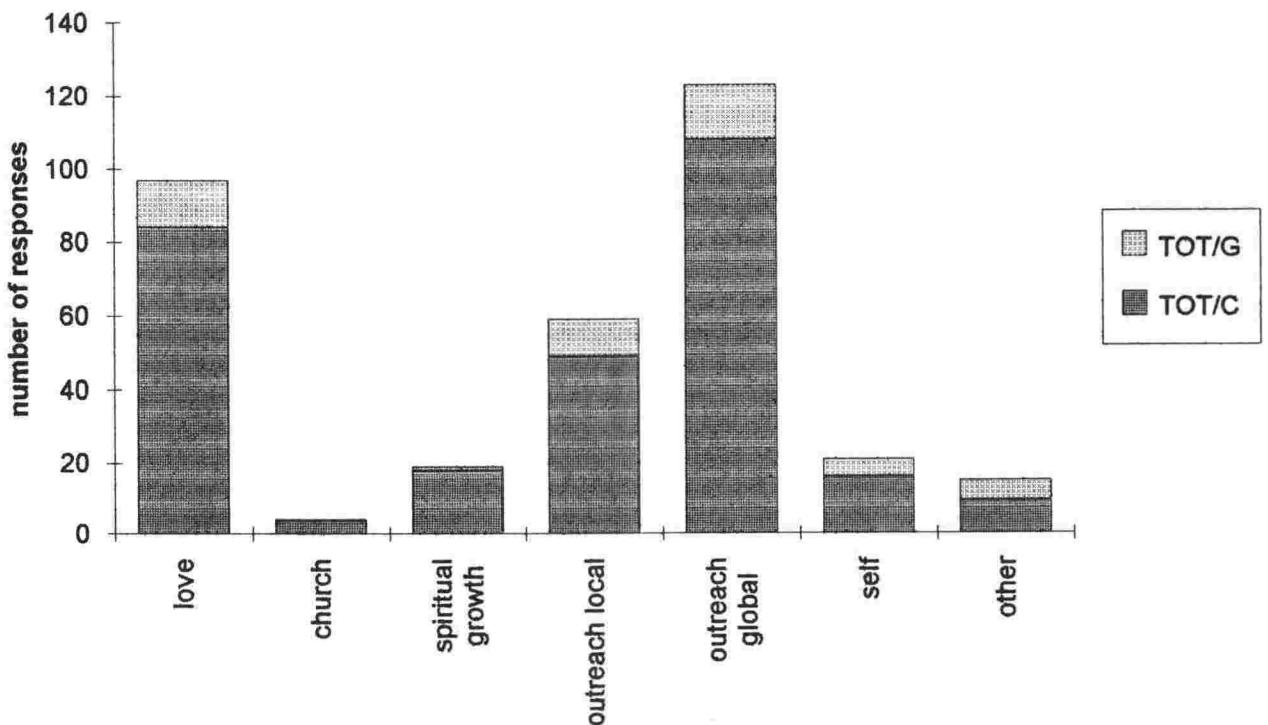
A further question concerning the link between theology and praxis in mission is that of the initiation and sustenance of mission. Question 30 sought to probe contemporary views from laypeople and asked people why they first became involved in mission. From preliminary interviews it appeared that a sense of call and role models were significant.

**(30) If you are involved in mission activities, what was the main
reason why you first became involved?**
(please circle one letter only)

a   I wanted to be doing something active to help others
b   I liked the people on the project
c   Someone I admired inspired me
d   I felt a call from God or have a sense of vocation
e   I wanted to see people become Christians and to see the church grow.
f   other *(please specify)*

The results (Figure 9:3) indicate a strong altruistic motive with half of the respondents

from congregations (49.40%) claiming they wanted to be doing something active to

help others. 25.69% of respondents stated that a sense of call was the reason that

they first became involved in mission. A more evangelistic and church growth option

attracted only 15.41% of responses. The majority of the Salvationists and

Pentecostals named a sense of call or vocation as their primary initiating motive

suggesting that evangelical congregations may foster a sense of call through their

emphasis on personal salvation. One respondent was bluntly honest and pragmatic in

replying involvement in mission was initiated because *it was difficult to say no.*

The theological exploration group favoured the action reason and half of the feminist

group became involved because they liked the people on the project suggesting a

relational reason for mission. The fact that a sense of call was the reason for the

initiation of mission for only a quarter of congregational respondents indicates that

missionary motivations are equally as complex as they were last century (p 12f).

There is not a simple co-relation between the theological concept of being called and

sent (*missio*) and mission praxis.This would suggest Callahan's findings are important

in understanding a contemporary motivation for mission. Kennon Callahan, an

American consultant in church life, has identified five motivational resources available

to churches; compassion, community, challenge, reasonability and committment.

Compassion involves the impulse to share, care and support. Community has to do

with fellowship, togetherness and belonging. Challenge involves accomplishment and achievement. Reasonability is the motive which acts when it sees the logic, analysis and common sense of the action. Committment concerns the motivation of loyalty, faithfulness and dedication. Callahan claims these five motivations influence whether people support the work and mission of the local church. He also recognises three groups of people in the church; grass roots members, key leaders and pastors. Each group is primarily motivated by different motivational factors. Grass roots members are mostly motivated by compassion and community, key leaders by challenge and committment and pastors by reasonabilty and committment. He urges pastors and leaders to address the issue of the motivational gap:

Until you bridge from your predominant motivational resources to those that are present among the grass roots, you will not motivate and mobilize the strengths, gifts and competencies and financial resources of the grass roots (Callahan 1987:79).

Callahan's claim would appear to have some resonnance with the research data which largely involved grass roots attenders although some would have been 'key leaders'. Half of the respondents (49.40%) were drawn into mission because they *wanted to be doing something active to help others.* Is this similar to Callahan's compassion motive? A desire for community would also appear to be present in the response to the question concerning the role of the church. Half of the respondents replied that it was to *build the church into a living community* (p 113). This suggests a strong motivation for community, an issue which I will address further.

Figure 9:3

Reasons for initiation of mission
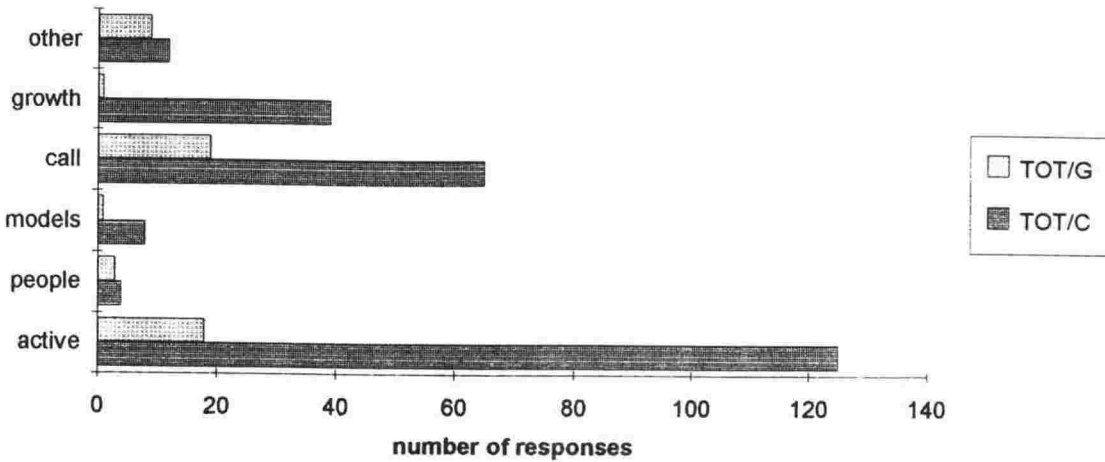
Question 31 probed the factors which sustain mission.

(31) If you are involved in mission activities, what has
sustained you most ? *(please circle one letter only)*
a   a sense that God has called me
b   my personal prayer and devotional life
c   worship at church
d   support of family and/or friends
e   support of a church or similar group
f   committment to a particular mission project
g   desire to help others
h   support of an individual pastor, mentor or spiritual guide
i   other *(please specify)*

Again the reasons why mission was sustained ranged over altruistic, vocational,

relational and spirituality factors. The results closely follow those for the previous

question (Figure 9:4). 31.90% of all respondents from congregations were sustained

by their desire to help others. 23.73% were sustained by their sense of vocation and

14.78% by their devotional life. However when the support categories are added

together, 15.17% of respondents were sustained by support from other people, either

family or friends, a church or group, or by the support of an individual. The results

would suggest that generally speaking, pakeha mission activities are strongly

sustained by individual motivational factors such as altruism or compassion rather than by communal support and this may well be a weakness.

Figure 9:4

Sustenance of mission
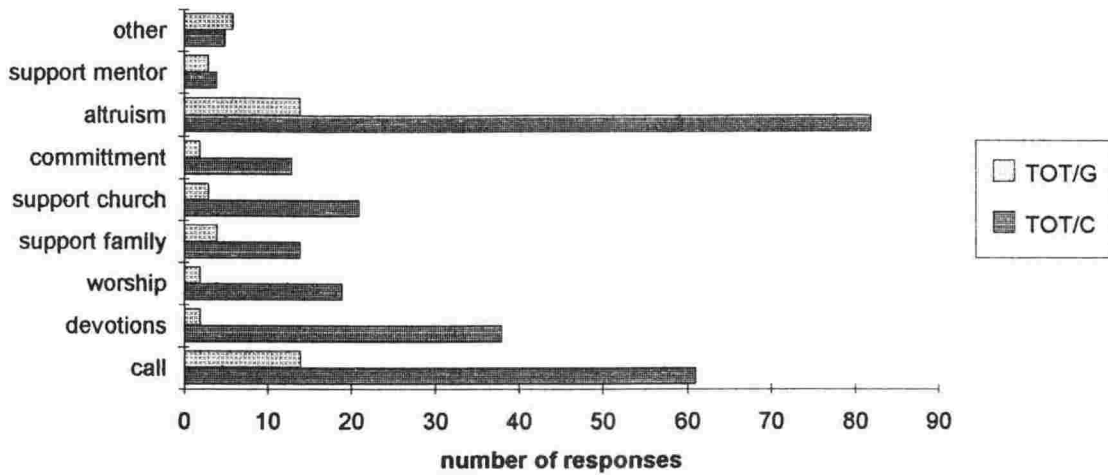
The above data on religious experience has proved that a sense of call is a theological factor connecting theology with mission praxis for only a quarter of respondents. If it is remembered that service was the dominant facet of mission for all but 8% of the total, then it could be said that a desire to help others produces a dominant praxis of service for almost a third of respondents. However the data also illustrates the complexities of the relationship. While on the one hand, theological factors like view of the Bible may appear to have some co-relation with mission praxis especially on the form it takes, on the other hand actual involvement may have more to do with the desire to being doing something active to help others than with any well thought out theological reason. An understanding of worldview may illuminate the matter further.

The worldview behind associations between mission theology and praxis

'Worldview' refers to the perspective through which a person views life in this world in its totality. This may be from the perspective that only life in this material world

exists. It may also include religious belief of another spiritual world which co-exists or a world of life-after-death.

There are many sociological theories about worldview. They have largely been formulated through the study of sects and new religious movements. (Arbuckle:1990:113f) Their main frame of reference has been the way in which worldview affects the content of belief and the way in which they impact on behaviour and organisational structure. Early in the twentieth century Ernst Troeltsch pioneered a typology of sects in his classification of sects into two; those who avoid the world, constructing religions which are sanctuaries from the world or fortresses against it and those who are more aggressive in their attitude. He also added a third dimension of response to the world in mysticism which he characterised by

its individualism, its fluid shifting basis of affiliation and its affinity with modern scientific ideas. (Webster/Perry 1989:14)

Roy Wallis divided new religions in the West into three; world-rejecting, world affirming and world accommodating. The world-rejecting movements perceive the world as depraved or even evil. The Christian adherents to this view sometimes separate themselves from the world into a community of the chosen or pure until the expected return of Christ. Wallis divided those with a positive attitude to this world into two. The world-affirming religions accept much of what the world has to offer in terms of material life, technology etc but also promote alternative methods of achieving them. The world-accommodating movements offer essentially a more lively and experiential alternative to the churches. Boundaries are fluid with minimal criteria for membership and low social control over members.

Central to each of Wallis's classifications is the *salvational commodity*. In the world-rejecting movement this can often be a belief in the traditional Christian doctrine of salvation with elements of being the chosen people. In the world-affirming model the salvational commodity may be improved human relations, greater prosperity, relief from pyschological disability, better health, increased power and status or some combination of these. But because of the highly permeable boundaries between this form of religion and the world, adherents may find the salvific commodity elsewhere. The world-accommodating movements risk, according to Wallis, the gradual erosion of support as their brand of salvation becomes less distinguishable from established denominations (Wallis/Bruce 1986:209f).

There are other classifications of new religious movements such as Wilson's but most are related to the study of sects and cults. They share a common assumption; that religion is a response to life in society and not an *a priori* revelation. They are less useful in relation to this research because of their origin in the study of sects which tend to be more extreme in their manifestations of belief than churches.

However, missiologists and other sociologists of religion have confirmed the usefulness of the concept of worldview in explaining the association between mission theology and praxis. Webster and Perry in their New Zealand values study cited Troeltsch's schema in their analysis of attender's attitudes to social change. They claimed that a world-denying theological perspective was a factor in the co-relation of high attendance at worship, personal religious experience and/or fundamentalist beliefs with a conservative position or a lack of thinking out a position on social and political change (Webster/Perry 1989:79).

The evidence from the National Life Survey supports that assertion. As has already been noted, Kaldor considers an other-worldly emphasis in theology is characteristic of literalists and may be responsible for their tendency to emphasise church based activity especially mission praxis as proclamation (p171).

An American study in the early 1980s also used Troestch's schema for its classification (Roozen et al 1984). David Roozen, William McKinney and Jackson Carroll undertook a study of ten congregations in Harford, a city of 665,000 in Connecticut, in the USA. The research sought to investigate the religious experience of participants and determine the existence of any pattern of mission orientation. The research was conducted through directed participant observation backed by a 75 page research guide. As a result Roozen and his colleagues claimed the existence of four mission orientations and two theological orientations towards the world. The two theological perspectives were found to be a key to understanding mission praxis.

The this-worldly theological orientation was characterised by a stress on the establishment of the Kingdom of God in society, a concern for the welfare of all people, ecumenical co-operation, the involvement of members in public life and an education of members on social issues. People with this view believed in human responsibility in society as God's primary agents. This theological orientation resulted in two mission orientations. The first was a membership centered civic mission orientation. This individualistic approach tended to produce Christians who were more comfortable with, even affirming of dominant economic, social and political trends. The goal was not so much justice as peace and good citizenship. On the other hand, in the second publicly proactive activist mission orientation, social action was commonly supported by time and funds. Boundaries between public and private life

were often blurred as community issues were brought before the congregation as they engaged with the community.

In contrast, the other-worldly theological orientation was characterised by a stress on the world to come, a dualism of religious and secular, and an opposition to 'sinful' life styles. It manifested in a sanctuary type mission orientation which created a retreat from the world and a more proactive evangelistic orientation which related to the world as a mission field.

Roozen et al conclude that

> *in fundamental ways, each congregation's mission orientation is grounded in its understanding of the action of God in history. The mission orientations mirror the congregation's core theological assumptions that are drawn from various strands of their faith traditions. As important as the social context, member's social worlds, the internal processes and programs are to the church or synagogue's understanding of mission, its theological self-understanding remains critical*
> (Roozen et al 1984:263).

The American study also verifies the tendency for some other-worldly orientations such as literalists to favour evangelism as the dominant mission praxis. There were no similar sanctuary type congregations in the New Zealand sample. It also confirms the link between a this-worldy theological orientation and the civic and activist mission orientations. However because the American society is more religious and less secular than this[2] one the civic category is less applicable. Roozen's study also noted the complexity of theological and mission orientations. A congregation may contain many

---

[2] Adherance to traditional beliefs are 25% to 60% higher in the USA than in Aotearoa New Zealand. Church attendance is also higher. Webster/Perry 1989:21.

perspectives but one will dominate, and although there is a dominant mission orientation, it can issue from very different theologies. One Baptist church with an activist mission orientation described its theology as 'old fashioned Social Gospel liberalism' marked by a willingness to take responsibility as Christians for social change as a means of serving God. A similar activist mission orientation was identified in a neighbouring Catholic church with a very different theological base. There the mass was considered the centre of everything from which parishioners, having partaken of the living presence of Christ through the eucharist, were then called to share that presence by their living in the world. (Roozen et al 1984:249)

Worldview factors in this research

The question which now has to be asked is whether there is evidence of the influence of particular worldviews in this research. Two theological indicators especially point to a difference in worldview. The first of these is the concept of the Kingdom of God. From an other-worldly stance the Kingdom of God is a *future time when Jesus will return* or *a spiritual state of being in a personal relationship with Jesus Christ* (p 144f). From a this-worldly stance the Kingdom of God is *a world where social and political justice prevails.* In between both positions are those who identify the Kingdom of God as concerning both life in this world and also in some non-material world as *present and future life under God's rule.* Anglicans represent this view when they declare in their mission statement that the church *lives (*in this world*) to be an agent and sign of the kingdom of God.* In the congregational sample, 54.54% chose this middle position. Nearly a third chose an other-worldly stance of the Kingdom of God as a future (4.03%) or spiritual state (28.28%). Only 10.10% of respondents chose a this-worldly position of a world of justice. The evidence would suggest that a third of respondents have an other worldly stance, a tenth a this worldly stance and others a more middle position.

The other indicator is akin to Wallis' *salvational commodity* (p 142f). The sin-redemption theological view has traditionally been associated with a belief in a time of judgement for sins in the next life. 42.28% of respondents ascribed to this other-worldly view that salvation *is being forgiven our sins through Jesus Christ.* The this-worldly stances included *liberation from oppression* and *entering into the fullness of who were created to be by God.* Almost the same number (41.95%) chose the latter positions.

The results show that respondents may have an other-worldly view of salvation and a this-worldly view of the Kingdom of God. A clear division of respondents into two different worldview stances is not possible. If this is further examined by view of the Bible, it is seen that these categories also are not homogeneous in their worldviews. Only 8.05% of congregational respondents hold the literalist other-worldy view that the Bible is the revealed word of a divine God (p 158). While the view of the Bible may strengthen a worldview other factors are also present. For example, of literalists who take a strongly other-worldly stance, two thirds believe in salvation as the forgiveness of sins but a third believe in salvation as fullness of life (Appendix D). Three quarters believe in the Kingdom of God as present and future life under God's rule, a middle position, and only a third believe it is a spiritual state.

Some possible influence of worldview has already been noted in the connections between mission theology and praxis. There is a suggestion for example that it might be behind the tendency for literalists to be more supportive of proclamation and church mission projects and for contextualists to have the highest involvement in community projects and justice (p 191).

This is further complicated by evidence that the micro-culture of the denomination or congregation also has some influence on praxis (pp 159, 199). An examination of one evangelical congregation was made. Of the literalists in this congregation, none chose action over spirituality as a priority for the Christian life compared with 4.22% of literalists in the general sample. All were involved in a church mission project compared with 75% of literalists in the general sample. All except one rated proclamation as very important or important. Compared with the percentage of literalists in the general sample, they consistently gave a low rating to justice and care of the environment. In contrast, in this evangelical congregation, a similar number of contextualists to the general sample rated spirituality highly but only one chose action as a priority. Like the general sample they gave a stronger rating to justice and the care of the environment than other groups, but also rated proclamation higher than most other contextualists. The results therefore indicate that an individual's theological worldview is influential but the dominant worldview of the congregation will tend to pull respondents towards the prevailing corporate mission theology and praxis.

Secularism and worldview

I have described theological worldviews emanating from particular interpretations of the Bible. In contemporary society in Aotearoa New Zealand one of the major contextual factors affecting mission has been secularism. In its insistence on a separation of church and state, secularism fosters its own worldview. This separation in its turn encourages a desacralization of life in this world. It was the Education Act of 1877 which was catalytic in Aotearoa New Zealand becoming one of the most secular states in the Western world. Secularism in this country is characterized by the absence of religious rituals and prayers from public office, the independence of social norms from Christian moralistic teaching and the lack of any official sanctioning of

church institutions by the State. In describing contemporary Aotearoa New Zealand, Michael Hill claims that the continuing secularization of religion has encouraged a *plurality of life worlds* differentiated from each other by values, consumption patterns, association and occupational experience. Secularization fosters sectarianism and Hill predicts a multiplicity of emerging sects.

In such a (secular) social environment the overarching framework of an ecclesiastical roof holds less and less plausibility and we increasingly seek shelter from meaninglessness under the personalized umbrella of our own world view.[3]

James Veitch has described the impact of secularization in the professional ministry. Such secular-minded clergy are

more likely to use an historical than a literal method in interpreting the Bible,

more likely to have grown into the Christian faith than to have been converted,

more likely to be socially active in the community,

less likely to hold to the literal sense of the creation story, and doctrines such as the virgin birth, the bodily resurrection of Jesus, original sin, the immortality of souls, the existence of hell, or the vicarious nature of the death of Jesus. [4]

However Webster and Mullan point out that this secularism in clergy is more of an idealistic liberalism with much talk about freedom and justice in contemporary society but little real action (Webster/Perry 1989:19). This research has confirmed this is also present in the laity. The theoretical value given to mission as social action for justice was much greater than in actual praxis (p 188). A question posed is whether secular culture is substantially influencing the mission theology and praxis of the laity, and the

---

[3] Hill, Michael. 'Religion and Society:Cement or Ferment' in Nichol/Veitch (ed). 1980.   233,234.
[4] Veitch, James. 'Heresy and Freedom' in Nichol/Veitch (ed). 1980:147.

high number who regarded their secular job as mission may suggest a radical secularization of mission.

How much then is Christian mission accommodating to the prevailing secular culture? In Webster and Perry's survey, they found that Christians did not differ from the general population in naming prosperity as their major goal in life. However it must be noted that their criticism in this regard is rather unfair. The options available in the question did not include any 'religious' options such as *meaning in life* (Webster/Perry 1989:70). Since 1984, the 'reform' of the economy into finely tuned units able to compete in a world market without the benefit of subsidies continues. It has resulted in restructuring, redundancies, higher wages for a few, lower wages for many others, and an increase in stress as workers are asked to make

more and more bricks with less and less straw (Exodus 5:18).

It would be interesting to know what effect this is having on mission theology and praxis. For example, the dominant response to a question about the church's role was to *build living community*. Is this reply originating in a theological metaphor such as that of the light set on a hill (Matthew 5:14-16), or from the human need for support in an increasingly fragmented and stressed society? If the latter were the case, then theology is being shaped at the grass roots by the crises and human needs present in society. Christians may be responding in a reactive fashion by selecting the theological concepts which best fit their personal situations.

Secularism has also had a varying impact on different generations who often comprise a mini-culture within the larger one. In comparison with the generation born before World War II, the 'baby boomer' generation (1946s to 1960s) and the 'baby buster' and 'generation x' generation (1970s on) value freedom of choice more than loyalty. They often adhere to a 'supermarket' approach to religion, attending, if at all, where

their needs will be met and where the communication style is to their taste, for example in contemporary music styles. Kaldor states that for these generations,

..of critical importance in contemporary value and culture formation is the media. If previous generations have been defined by life experiences such as wars or depressions, current generations are strongly shaped by media and global communications. The values and images portrayed on television can become the basis of accepted values and shared experiences for each generation (Kaldor 1994:284).

Less of these generations are in the research sample than in the general population, a symptom of the ageing church (p 97). Of these only those below 24 years of age chose a non-contextual view of the Bible. A wider sample would be necessary to be certain how the technological age is affecting mission theology and praxis. Nevertheless Kaldor's words are a timely reminder of the power of the contemporary context to shape values and thereby influence traditional Christian theology and praxis.

Finally, the worldview of other cultures impacts on the state of mission theology and praxis in Aotearoa New Zealand. From the early days of mission activity in Aotearoa New Zealand, a conflict between worldviews has existed. Whereas the Maori worldview considered life in the visible world and the unseen world to be a unity, Western Christianity had a dualistic concept of this world and the world of *eternal life* offered to the believer. Whereas the Maori related in life communally and wrongdoing was often identified as an act in the tribal context, the Westerner placed great emphasis on individual sin and responsibility.[5]

---

[5] Irwin, James. 'Some Maori responses to the Western form of Christianity' in Nichol/Veitch (ed). 1980:55.

Unfortunately the sample of non-Europeans was too small to indicate whether traditional Maori or Samoan worldviews still prevail within Christianity. While the very small Maori sample appeared to follow European evangelistic trends, the Samoan sample in their dominant choice of God as Creator, would appear to still be influenced by the monotheism prevalent in pre-European Samoan culture. They were the only congregation to predominantly choose this aspect of God (p 168).

One interesting question to ask would be whether Maori and Polynesian worldviews are now being enculturated into Christianity in Aotearoa New Zealand. For example, is the Maori communal concept of *whanau*, extended family, to which one belongs and in which one has responsibilities for mutual caring, permeating Pakeha individualistic concepts of caring? Certainly Pakeha Anglican congregations are becoming familiar with being addressed as *whanau* in the context of the eucharistic liturgy. The question raises the possibility of changing theological definitions and ultimately praxis.

Other distinctive cultural worldviews were also important in the development of Christianity in Aotearoa New Zealand. Michael King agrees with Campion that the Catholicism imported by early European settlers to Aotearoa New Zealand and Australia was:

a bewildering mixture of formal Catholicism, debased Catholic practices, family piety, superstition, magic and Celtic mythology (King 1997:37).

With the contemporary renewal of interest in Celtic culture, both Christian and pre-Christian, one has to ask whether this cultural worldview has influenced the strongly panentheistic response to the question of experiencing God (p 168).

The valuing of mission as care of the environment is another facet which may be influenced by worldviews but this could only be verified by a comparitive study of responses to this facet of mission from other countries. Certainly both Celtic and Polynesian peoples had a view of the sacredness of all of creation. In contrast to the traditional Western Christian view of human 'dominion' over the earth, Maori view the earth as *Papatuanuku*, Earth Mother, who is a living treasure to be cared for and respected for the sake of the life and well being of all living things.

The effect of other variables on the theology and praxis relationship

The effect of theological worldview and secularization on the relationship between mission theology and praxis has been described. Throughout this study other variables have been also been considered. It was found that the pastor was very important for 41% of respondents in developing their thinking about mission (p 178). This in turn may be a factor in the provision of Bible study, another factor found to influence respondent's hermeneutical stance (p 178). A question to raise could be what kind of authority has been given to professional clergy by laypeople for their theological education? It is interesting to note that contextualists place less importance on the 'clergy factor'. Is this because they are more conscious of dismantling the literal authority of texts? What role models are clergy providing for mission praxis? A gap was identified between the leader's values and praxis (p 225). This could possibly also impinge on the gap found generally in the sample between theoretical priorities for justice and the actual number of justice projects (p 198).

Age also could have a bearing on the results of the research. Generally speaking the older respondents were, the less the gap between those who chose spirituality and those who chose action as the most important part of the life of a Christian. By age 65 plus however, action was preferred by a small margin. In the view of the Bible, all age

groups chose the contextual view. However choices vary proportionately. In the small under 25 age group (9.73% of the congregational sample), 41% chose the contextual view, 33% the valuist position and 1% the literalist position. This age group contained the largest group to follow the church's teaching, perhaps an indication of less experience and confidence in deciding a personal hermeneutic stance. In the 25 - 44 age group who comprised a third of respondents, two thirds were contextualists, 13% valuists and 10% either literalists or they followed the church's teaching. In the 45-64 age group (43% of the sample), over half were contextualists, nearly a quarter valuists, 11% followed the church's teaching and 7% were literalists.

15% of the sample were 65 plus. Of these, two thirds were contextualists, 16% followed the church's teaching, 13% were literalists and 11% valuists. The pattern would indicate that younger people in the church are less likely to choose a contextual view and more likely to follow the church's teaching. However nearly a third chose the valuist position. The highest group proportionately of valuists were in the 45-65 age group. Literalists were found across all age groups but proportionately, most were in the 65 plus group. There is also an indication that younger people value spirituality over action more highly than older people. However they depend more on the church's teaching than older groups which again highlights the importance of the hermeneutical stance of the professional leader. This illustrates the complexity of the interdependence of variables.

38.59% of the congregational sample were men and 59.06% women. There was a no response rate of 2.35%. Gender might be expected to be a significant variable influencing mission theology and praxis, however this proved only partially to be true. More women than men, proportionately, have a literal and valuist perspective of the Bible, views on the opposite end of the theological continuum, while more men hold a contextual view. More women also follow the church's teaching. Possibly women

who attend church are less serious about contextual Bible study or conditioned to look for another authority outside themselves. In contrast 100% of the women in the long term Bible study group chose the contextual view.

Education had remarkably little influence on views of the Bible, although the highest group of valuists had secondary qualifications. On the other hand the predominantly university trained theological exploration group contained a high proportion of those who took a valuist stance.

By far the greatest other influence in the association between mission theology and praxis would be denomination and this has been noted at several points. However, because of the smallness of the sample these can not be taken as accurate. I therefore propose to briefly sketch a profile of composites of several congregations in broad terms.

The first of these is an evangelical grouping (Baptist, Salvation Army, Pentecostal). They place a stronger emphasis on spirituality than action as the most important part of the life of a Christian. This may be because the dominant way they claim to have experienced the divine is by a direct experience of the presence of God. Their dominant view of the Bible is contextual, yet 20% of one evangelical congregation are valuists, the most liberal stance. Evangelicals are far more likely to have a theological reason for initiating mission in a call from God, and far more likely to manifest this in a praxis of evangelism. Service is still their dominant mode of praxis except for the Baptists who had a large house group programme classified as nurture and teaching. The Pentecostal congregation also manifests this overall evangelical pattern but has equal numbers of respondents choosing literal and contextual views of the Bible.

The cluster of liberal congregations (Methodist pakeha, Anglican) demonstrate a different pattern. Almost all chose a contextual and to a lesser extent, a valuist view of the Bible. They chose action (48.07%) over spirituality (23%) as the most important part of the life of a Christian. Their dominant religious experience was through people. Unlike the Evangelicals, call was not their dominant reason for initiating mission but rather that they wanted to be doing something active to help others (53.84%). These congregations favoured nurture and teaching over proclamation and service and were much more active than other congregations in social action for justice. The Presbyterian congregation is not included in this cross section as it was evenly distributed between evangelical and liberal in its patterns.

60% of the Catholic congregation was contextual in its hermeneutic stance and 23% valuist. Only 19.14% claimed to follow the church's teaching. This is a smaller group than might be expected in a church which values its magisterium and indicates that most Catholic laypeople are taking responsiblity for their own hermeneutical stance. Equal numbers rated spirituality and action as the most important part of a Christian's life. Their religious experience was mainly through people and the main reason for initiating mission was their desire to be active in helping others. Service dominated the congregational mission projects. There were also nurture and teaching and proclamation projects and two were concerned with social action for justice.

Denominational allegiance does make a difference as has been demonstrated by the exploration of bi/multi-cultural issues (p 202) and the account of the influence of the Salvation Army congregation in variations from the norm of certain hermeneutical stances (p 224).

Conclusion

Chapter eight described the association between mission theology and praxis. This chapter has revealed that this relationship is highly complex. The origin of Christian religiosity is not universal. While a third of congregational respondents claimed an experience of the presence of God, a quarter experienced God in an immanent form, through people. These church attending Christians believed that their obligation as Christians were to reach out to their local community and the whole world (52.68%). However 25% preferred to express that imperative in terms of sharing God's love with friends and family and frequently with a larger circle.

The declared motive for initiating and sustaining mission praxis was predominantly the desire to be active in helping others. A quarter felt a sense of call. The altruistic motive would appear to be consistent with the top rating given to service as mission praxis in all but the literalist group. However it is impossible to ascertain whether this dominant altuistic motive parallels the compassion motive identified by Van den Berg last century or Callahan in this century.

If this altruistic motive originates in a theological source then theological worldviews may be a factor. For example, a largely this-worldly theological view as present in contextualists appears to produce a higher valuing of mission praxis as social action for justice. However respondents are not necessarily consistent in their favouring of one worldview over another and the corporate ethos of the congregation also tends to influence respondents.

The continuing secularization of New Zealand society may be a key factor behind the gap between theoretical allegiance to mission statements and facets of mission and actual mission praxis. It is certainly changing traditional theology. On the other hand,

the majority of employed respondents considered their secular jobs as mission indicating a secularization of mission praxis by the laity. This emerging factor is a crucial one and will be discussed further in the next chapter. Within this contemporary cultural context of Aotearoa New Zealand there is an increasing diversity of worldviews such as Polynesian and re-emerging Celtic worldviews and the worldviews of different generations.

One is left with a picture of complexity. It is to a deeper analysis of some of those complexities I now turn as I seek to chart a possible way forward in mission which will be relevant for the turn of the century.

CHAPTER TEN

FAITH COMMUNITIES IN MISSION: A MODEL FOR THE FUTURE

This research has attempted to chart the connections between mission theology and praxis especially at the grass roots of contemporary congregational life. It has also surveyed four groups, several of which could be said to offer alternative modes of being church in Aotearoa New Zealand. Do the results then have anything to say concerning a model of the church-in-mission for the future?

I believe they do.

However before exploring that possibility, this chapter will name some of the difficulties in comparing contemporary mission with its historical counterparts. The major findings of the research will then be summarised and possible implications for missiology in Aotearoa New Zealand will be outlined.

The link between historical origins of mission and contemporary research

The first two chapters of this work briefly describe the historical background to mission in this country. They provide a framework for later discoveries.

In the first place, the missionary movement which grew out of the Great Awakening of the eighteenth century and coupled with colonialist expansion, became the great missionary era of the nineteenth century and laid the foundations for the theology and praxis of mission in Aotearoa New Zealand.

Secondly, during the ecumenical councils of the twentieth century described in the second chapter, ideas arose which spread across the globe and profoundly altered mission theology and praxis. Tracking the development of these ideas is difficult.

Nevertheless they have had their influence on contemporary documents used in the research such as the mission statements of the various churches and the development of a theology of the laity.

In addition, in order to understand the complexity of the context of contemporary mission, a summary was offered in chapter three of important current changes in society. These included the changing philosophical base of post-modernism, the transformation of society from an industrial one to an information-technological one and the increasing presence of ethnic and religious diversity in the population.

The first three chapters can therefore rightly be considered background chapters rather than forming part of the main body of the thesis. They are the canvas against which the contemporary research is displayed. They deal with different material and are characterised by a different discourse to chapters 4 to 10. The material in the first chapter, for instance, is largely drawn from historical works using as their sources, original letters, manuscripts and reports of professional missionaries who were largely ordained clergy rather than lay people.

In the second chapter, source material comprises documents from world-wide ecumenical councils and churches in Aotearoa New Zealand. This sharply contrasts with the sociological methodology of the contemporary research which surveyed lay church attenders at the grass roots level.

Resonating themes emerge. For example, in the mid nineteenth century a tension developed between mission to the Maori and ministry to churched European settlers. A similar tension in priorities exists today between mission with those in the local community and ministry to a shrinking church constituency.

On the other hand, the discourse is quite different. Last century professional missionaries asked 'How can we evangelise people of other races?' Today the *laos,* both clergy and laypeople, ask ' How can we encourage conversations about Christianity with those like us in the secular community?'

Against the historical and contextual background provided by the first section of this work, I will now present a summary of the findings of the contemporary research and suggest possible implications for the existing church.

The major findings of the research

1. Christians believe in mission

Firstly, it is clear that the majority of individual Christians sampled believed in mission. Only 4.18% of the congregational respondents thought none of their activities could be defined as mission although this rose to 7.40% in the groups (p 106). Secondly, churches also believe in mission. All the churches surveyed had mission statements, although the communication and ownership of these at grass roots level varied in different congregations. Overall nearly 80% of congregational respondents agreed or partially agreed with their church's mission statement (p 115). The evidence is clear that there is a basis of understanding and support for a church-in-mission for the future.

This is in continuity with the voluntarism which was the backbone of the nineteenth century missionary movement (p 8).But whereas missionary societies were once the major constructors of mission goals, that activity now also takes place in churches.

Strategic planning for mission is therefore an important activity for contemporary churches at local level. This research indicated that a third of respondents did not know whether their congregation had any mission goals. A participatory goal setting process could increase the ownership of mission goals by laypeople. Such goals need to be translated into objectives which are SMART (specific, measurable, attainable, realistic and timetabled).

2. Mission has been redefined

The priority of the early nineteenth missionary endeavour was to save souls (p 8). In contrast, mission is now seen as involving the whole of life. Christian mission is being redefined both by the ecumenical councils and by people at the grass roots. Three factors emerge.

Firstly, mission is now seen to be universally located *anywhere and everywhere* (p 134). Secularism has reduced the traditional loyalty to the church as an institution in this country compared with other Western countries (Webster/Perry 1989:21). This and the strengthening of the consumer culture has meant that religion is only one of many leisure time activities available in the market. To bluntly describe the state of affairs, people, especially those born since World War Two (p 226f), will make three choices if they do not get the religious commodities they want. They will switch churches (33% of congregational respondents). They will attend church less or they will leave the church entirely (many group respondents). They will not be attracted to attend Christian churches in the first place (estimated 90% of the population). The traditional church is ageing (p 100), declining in numerical strength and failing to attract larger proportions of the population. This has huge implications for the priority and methodology of the proclamation facet of mission which overall received fourth ranking in theoretical priorities (p 138), and was the third most important category in

actual local church mission projects (p 128). Churches need to address more intentionally the issue of how to communicate the Gospel in relevant and positive ways which promote dialogue.

Secondly, mission is being redefined in holistic terms. At the grass roots level the five facets of mission do not receive equal attention. For example service is the priority in both theoretical rankings and congregational projects while care of the environment consistently has a low rating (pp 119, 128). In actuality they form a composite whole. Peter Kaldor portrays this in his National Life Church Survey by identifying three movements in the co-relation between congregation and community. The *attractional* aspect describes the movement of people into the church, the *incarnational* the movement outwards into the community. The *faith exploration* aspect is a two way movement connecting church and community (Kaldor 1984:333). The model envisages the traditional church as the sending agent for mission.

The aspects delineated by Kaldor are connected through the five facets of mission. The sharing of the Good News of Christ in proclamation whether this be an evangelistic programme or in informal conversation, accompanies other facets of mission. Nurture and teaching enables people to explore faith while service ensures that faith is also manifested in action. Without social action for justice much service can be like the ambulance at the bottom of the cliff and achieve little in changing the systems which contribute to the casulties in the first place. Unless there is care for the environment the earth may cease to support the human community adequately. All facets of mission are thus interconnected and interdependent.

Redefining mission as holistic requires that attention be paid to balance between the facets of mission. This can be encouraged through education and affirming specialised

gifts and callings in a facet of mission. Balance can also be fostered through networking. Networking is the linking of groups by infomal rather than structural means. Thus a group may issue a newsletter to members and other groups and so communication is widened. Information is thus conveyed and an opportunity given for support in some form. Networking in this model is a method of maintaining contact with other faith communities and with others engaged in different facets of mission. So, for example, a workgroup with an interest in mission as care of the environment could establish networks not only with others working in that area of interest or calling, but also with those who have a particular focus on mission as proclamation, service, justice, nurture and teaching. Networking recognizes the interdependence of all facets of mission but acknowledges no one individual or faith community is able to give its full attention to all.

Thirdly, significant numbers of laypeople, 64.4% of those in employment, are redefining their secular work as mission (p105). I have named this *incarnational mission*. Originally, I termed this aspect 'vocational mission'. However this phrase was limited for several reasons. It recognises that some Christians may understand their 'vocation' or secular work to be mission. On the other hand, the majority did not name a sense of call or *vocare* as their motivation for mission (p 214). The term also does not recognize the increasing numbers in society who are unemployed or retired. The word *incarnational mission* was therefore chosen to express the theological concept that every follower of Jesus is called to live out his or her faith (mission) in an embodied life in a certain time and place (incarnation). By the use of this term, theology and praxis are interconnected in a symbiotic way. Spirituality and action are reconciled. The research would indicate that this incarnational mission can only be sustained through prayer, a desire to help others and the support of the human faith community (p 216).

This has crucial implications for the church in mission. A theology of work as mission needs to be further developed. Support systems such as professional groups could be initiated. The nurturing facet of mission thus could fuel the other facets of mission as individuals struggle with the relevance of the Gospel to crucial issues in their daily work such as the human cost of restructuring, professional ethical dilemmas, stress management, values clarification and social responsibility.

3. The key to mission theology is a person's view of the Bible

In chapter three a brief summary was given of the impact on Biblical Studies of contemporary scholastic research (p 68f). This study demonstrates that the results of such research are still far from assimilated at grass roots level. Of the participants from congregations, 8.05% held a literal view of the Bible, 13.09% followed the church's teaching, 57.38 % had a contextual understanding and 19.80% considered the Bible a valuable book (p 159).

The stance towards the Bible was also demonstrated to have some co-relation with other theological indicators (p 180f). For example, those with a more literal view were more likely to understand salvation as being forgiven their sins through Jesus Christ and favour Trinitarian understandings of God whose primary role was perceived as Saviour (p 181). In addition it was established that there was some co-relation between theological stances and mission praxis (p 192), possibly through their encouragement of a particular worldview (p 224f).

As has already been noted these findings have implications for theological education policies of churches. Most participants had not participated in any serious Bible study (p 177) in spite of the majority having attended church for over twenty years. It would appear that more investment needs to be made in quality accessible theological

education for the laity and that this adult Christian education task needs to become a priority for those who are theologically trained (p 179f).

However, educational method also deserves scrutiny. An alternative to the kind of Bible study which examines the text verse by verse might be the action-reflection model of doing theology which has been proven highly effective in such programmes as the Education for Ministry course. The method is undergirded by the concept of the *hermeneutical circle*. This model of doing theology was first articulated by the South American theologian, Segundo. Strongly influenced by the Marxist analysis of systemic class oppression and Freire's educational method, he developed the concept of the hermeneutical circle. Subsequentially, the model has been adapted not only by liberation theologians but also by feminist theologians and many others striving to root theology in their own particular contexts.

The hermeneutical circle may begin at any point and is cyclic. One component is committed action. In the next component this action is critically reflected upon in the light of firstly, an analysis of the dynamics of the action and secondly, against the Bible and Christian tradition. At this point reflection is also firmly grounded in the local culture and context. Thus a reframing of theology can take place in new images and insights as, for example, in Gibson's oceanic image of Christ as dolphin.[1] Subsequent further committed action bears the fruit of both analysis and the reflective and contemplative (Gutierrez) processes. (Bevans 1994 65f). Thus the hermeneutical circle integrates both theology and praxis. However, as Fiorenza reminds us, the circle must remain an open circle listening with imagination to the voice of those like

---

[1] Gibson, Colin. 1982. 'Where the road runs out and the signposts end'. *With One Voice: A Hymnbook for all the Churches*. Collins:Auckland. 672.

women whose story is rarely told in the Bible, and to the absent or muted voice of the 'other' (p 242).

The hermeneutical circle is a praxis method of doing theology. It presupposes that God acts through history and culture. It has been strongly criticised for its Marxist origins and the deconstructive bias of its analytical phase. However it has many strengths as a tool for faith communities-in-mission.

Firstly, the method fosters the co-relation between action and theology and the research results show that action is important to the laos. Over a quarter of respondents named *action as a Christian in the world* as the most important part of the life of a Christian (p 124). The method assists laity to make meaning out of their lives. It's circular process engages theology and praxis in a dialogical fashion and thus encourages integration.

The method also encourages integration of the five facets of mission and *incarnational mission* as a whole. Thus a dynamic flow is fostered among the components. A supervisor or worker may reflect on their incarnational mission in their employment base as it goes through restructuring. This may encourage theological reflection on the value of people in the sight of God (nurture and teaching). This in turn may lead to a referral to someone skilled in grief counselling and caring (service). The analysis part of the process may also lead to a supportive protest to the employers about their policies (justice) and the way in which they are treating the environment. Because of its underlying assumptions, the hermeneutical circle also grounds theology and praxis in the context of the local community and Aotearoa New Zealand within the global context of this post-modern age. It invites us to be co-workers in co-operation with the *missio-dei*. In such a transitional time for

theology (p 184) it encourages an intelligent and authentic response to the changes around us rather than a reactive response. In this, it promotes a dialogical stance towards the other inhabitants of this pluralistic world. Only in open conversation, in listening to the other's stories and views from a foundational base of respect, can walls be dismantled and an openness to the Spirit's action in the world be ensured.

4. The most favoured contemporary mission praxis is service

In the earlier eras of mission described in the first two chapters, the most favoured mission praxis was proclamation/evangelism. The social gospel gained strength in the twentieth century (p 34) and has emerged in this research clothed in the favoured facet of service. In addition, respondents stated that their predominant reason for initially being involved in mission was *to be doing something active to help others* (p 214). A predominant focus on service as mission has several implications for churches. The necessity for holistic balance has already been noted. In addition it is essential to examine the nature of the service currently being undertaken.

The Christian church has learned to serve well. The central New Testament metaphor for service has been the washing of the disciples' feet by Jesus at the Last Supper (John 13:1-16). Etymologically, the root meaning remains with us in the word *minister*. A minister of religion often wears a stole, symbolic of the towel with which Jesus girded himself. Social work is often affixed with the word services as in Anglican Social Services. There is a constant reminder of the exhortation by Jesus that Christians should follow his example.

However a critique of the nature of the service undertaken and the way in which recipients of service are perceived may reveal disempowering processes. Certainly historically, Christian service was often experienced by the recipients as patronising.

The knowledge, culture and resources of the missionary were sometimes considered superior to that of the missionised (p 55). In addition the concept of Christian service was sometimes imposed on others in a way which reinforced servitude. It is timely at this point, to be reminded of Jacqueline Grant's insights (p 170). In her essay, *The sin of servitude,* she challenges the traditional concept of Christian service and points out the oppression that black people have suffered in being taught skills which actually enabled service of the dominant culture but without empowerment.

> *Therefore, to speak of service as empowerment, without concrete means or plans*
> *for economic, social, and political revolution that in fact leads to empowerment,*
> *is simply another form of 'overspiritualization'.* (Townes, 1993:209)

Today, the problem still remains where people of colour and women in particular have been conditioned to serve at the expense of their own health and well-being. Authentic service is a conscious act which is chosen freely.

In any new model service needs to be envisaged as true service in the model of Jesus. It thus bears the marks not only of freedom to choose service, but also mutuality and empowerment. For Jesus did wash the disciples' feet but he also gratefully received a loving act of washing and anointing from Mary of Bethany (John12:1-7) and an unknown woman (Luke 7:36-50). This is a model of mutuality from the prototypical Christian leader and it is interesting that the opposition to this act in John's story is that it used money that could have gone to the poor, thus maintaining the patron and patronised relationship. Jesus also modelled service as empowerment. He did not serve people and leave them as they were but he also shared power. In his acts of proclamation there is personal *metanoia* or change (eg. Zaccheus. Luke 19:1-9).

In his acts of mission as service to the sick there is an increase in healing and wholeness (eg. Luke 5: 17-25). In his interaction with people there is empowerment. The woman with the bent back physically and in other ways, stands tall (Luke 13:10-17). It is clear from the research that people have largely moved from perceiving themselves as the one with privileged or esoteric knowledge. The following question probed this.

(Question 25) What is your relationship with those you interact with in mission most like? *(please circle one letter only)*
a   teacher teaching students
b   person in mutual sharing with another
c   herald proclaiming the Good News to someone
d   warrior for God helping defeat evil
e   person serving another
f   other *(please specify)*..

The results show a clear preference for mutuality (57.81%) over servanthood (29.09%). All other options attracted minimal responses. The lack of responses for teacher (7.27%) and herald (2.34%) would indicate that there is a shift in self-perception from that of the mission agent in Victorian times. However the question needs to be asked whether those who are the 'other' in this mission relationship perceive it also as mutuality. This could only be achieved by a perception check with all those who interact in mission. This would be a useful subject for further research.

The research questionnaire also asked whether respondents thought their mission had empowered anyone. The results show a low level of achievement in terms of empowerment in both individual (21.14%) and congregational mission (30.87%). In the groups however, 37% of respondents believed that they had been instrumental in empowering someone. Possibly this reveals a higher consciousness of power issues in these alternative groups which then transfers into mission praxis.

In any new model mutuality and empowerment are important principles in both relationships and mission praxis. Mutuality implies that one is both giver and receiver, strong and vulnerable, rich and poor. It counters the strongly individualistic Western mode of doing mission and emphasises belonging to an interdependent community. Through empowerment, one is not just sharing power but actually emptying oneself of power as domination. The Gospel concept of *diaconia* is *kenotic* (Ruether 1983:207). This does not imply servility or passivity but rather exercising one's power in a new way for the liberation of the other.

In writing about the particular partnership between women and men, Ranjini Rebera, a Sri Lankan naturalised Australian points out that

If our identity is linked to images that make us subordinate or powerless in our acceptance of ourselves and our relations with others, we will approach partnership from positions of inequality which makes the task an uphill struggle. Partnership between women and between women and men needs to begin from the foundation of knowing who we are and what our strengths and gifts are, understanding our cultural and personal heritage, and committing ourselves to working towards a relationship that is based on inclusivity, mutuality and equality (Rebera 1997:60).

Robert Wuthnow in his study of acts of compassion in the United States of America noted that often people who helped others perceived themselves in mythical roles such as saviour and rescuer (Wuthnow 1991:21). This is a co-dependency model. Christians instead need to see the other as also made in God's image (Genesis 1:26) rather than welfare recipients, clients or beneficiaries of what they have to offer. The church needs to avoid the mistakes of the past and urgently

develop a mission theology and praxis of service characterised by mutuality and empowerment.

5. The structure of the church needs reshaping for mission

The church imported to this land was based on a Christendom model where church and state relationships were interdependent and every village, however small, had its church occupying a central place on the village green or town square. More flexible models such as the alternative groups are developing in Aotearoa New Zealand. The mainstream church however remains largely ecclesiastically centered rather than mission centered. This is evident in the research. The dominant understanding at grass roots level was that the role of the church was to *build the church into a living community* (50 % of congregational respondents). Its predominant mode of mission praxis was service followed by nurture and teaching. Although many excellent mission projects emanated from the congregational base, there was far less involvement in community projects (p 127). The professional leader of the congregation was considered very important in the development of mission thinking but according to a 1981 study, clergy give top priority to intra-institutional roles (Webster/Perry 1989:19). It is possible that all this church-centered activity has one aim, that of servicing the mission of members in the community and world. However it is also possible that the statement that the church's role is to build the church into a living community expresses a desire to maintain the 'club' of like minded people who find their personal needs met in such a 'fellowship' or gathering. In such a scenario, the attenders become the funders of the professional leader who then is exposed to the classic historical temptation of acting as chaplain to the 'settlers' rather than resourcer of the 'mission outpost' in the wider community (Callahan 1990:22f). Such a community can erect boundaries defining who is included in the community and who is excluded (such as those of non heterosexual orientations). They are also likely to

recruit or accept only professional leaders who are theologically compatible. Such a situation can lead to a kind of incestuousness with little likelihood of change. A crucial question is who benefits most from such a community?

Laypeople however are slowly shifting their focus. They envisage much more involvement in mission for themselves than was possible last century when mission was largely located in foreign lands. The following question explored the possible shape of mission in the future.

(Question 42) How do you think Christian mission will take place in the future?
   (please circle one letter only)
a   mission will be people from other cultures sharing with us
b   individuals and groups will relate to others through daily life in self-supporting or 'tent-making' ministries
c   the local church or group will focus more on mission
d   people who want to find out about Christianity will seek information from Christian information centres and through technological means
e   mission will be much the same as it is now

The results (figure 10:1) show that while nearly a third of congregational respondents think mission will be much the same as it is now, more believe that secular work will either be the mode of incarnational mission or used as a base for self-funding of other types of mission (42b). The word 'tent-making' originates from the practice of the apostle Paul who funded his mission through exercising his craft of tent-making (Acts 18:3). Equal numbers of respondents thought future mission will be intercultural and local (16.84%). Only a small proportion (3.94%) believed that new technology would shape future mission. This latter response reflects the central fact of Christian theology that incarnational love comes primarily through direct contact with people. It is more than an ideology or religious belief system.

Figure 10:1

The future of mission
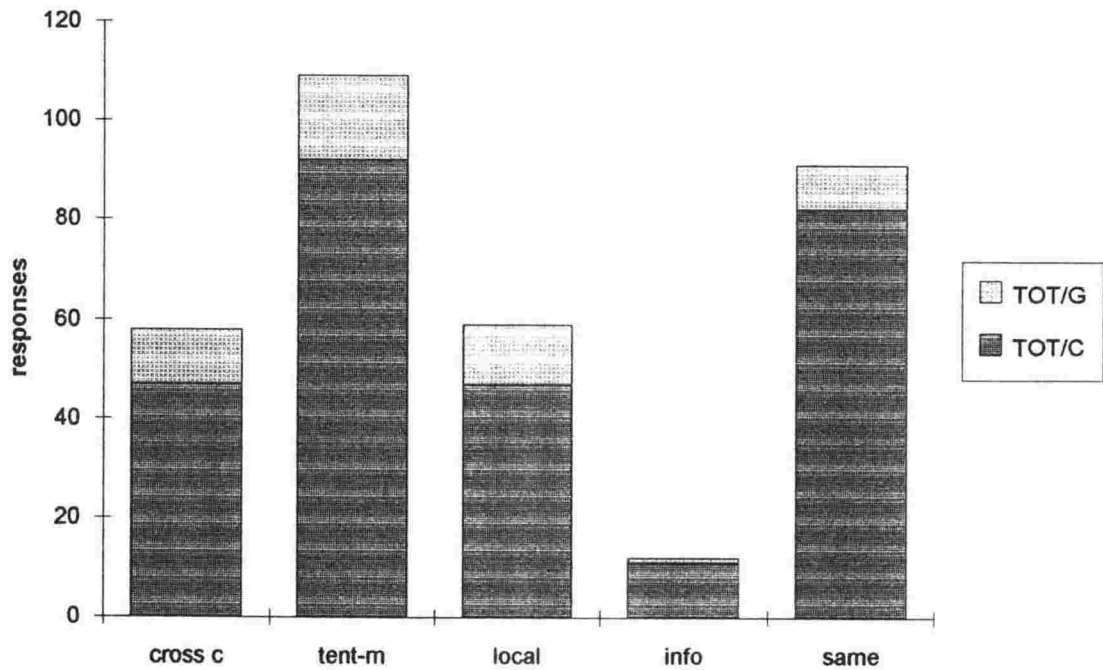
This scenario coupled with the proportion of respondents regarding their secular

work as mission may be evidence of a growing secularisation of mission. There are

crucial implications for the church. A challenge is presented to the church to

de-clericalise and become more credibly a community of faith of the *laos*, the whole

people of God. Elizabeth Schüssler Fiorenza reminds us that the founding vision of

Jesus was to call forth a discipleship of equals to participate in the bringing in of the

basileia of God.

Over time however the church became institutionalized. While originally there was a strong emphasis on the gifting and calling of any disciple to a particular mission through the work of the Holy Spirit, gradually not only were functions formalized but those set aside for administration of the sacraments as a particular apostolate were given a special status and a sacerdotalizing of the clergy took place. Only they could mediate eternal salvation. The Protestant Reformation gained from the development by Luther of the doctrine of the priesthood of all believers, but asks Bosch, has the Protestant church done any better in de-clericalising the church? (Bosch 1991:467f).

A significant development of a theology of the laity came in 1958 with the publication of a book of the same name by Henry Kraemer. Returning to the root meaning of the word *laos* as people of God, he grounded the authority of the vocation of the laity in their baptism. Thus ministry belongs to all the baptised. This vocation was not to be conceived as mini-clergy roles within the church, such as reading the Scriptures and leading the intercessory prayers. Rather the true vocation of the laity was as servants of the Christ to whom they gave allegiance, and who first modelled service/*diakonia*. There was no difference in status between the two callings although they differed in function. The main role of the clergy therefore was to enable the laity to fulfill their special apostolate in the world (Kraemer 1958).

Vatican II explored the same issue in the Catholic church. The *people of God* was a strong metaphor in *Lumen Gentium*. The church is not first of all an institution but the people of God in unity under Christ but having a diversity of ministry.

The apostolate of the laity is a sharing in the salvific mission of the Church.
Through Baptism and Confirmation all are appointed to this apostolate by the
Lord himself.....The laity (however) are given this special vocation:to make the

Church present and fruitful in those places and circumstances where it is only
through them that she can become the salt of the earth (Thomas 1995:250-251).

The Methodist church in Aotearoa New Zealand echoes this affirmation in its mission
statement:

Every Member a Minister: To encourage each person to develop his/her full
potential by accepting and nurturing each other, developing skills and providing
resources, challenging and enabling for service in the Church and the community
(p 113).

The debate concerning the mission of the laity is complex. There are many threads to
the discourse and various denominational discourses. One of the most volatile is who
in the church has the authority to decide the theology and praxis of mission? Is it
those who hold a functional priestly office or the whole *laos* or people of God?
Connected with this is the issue of functions in the church. David Bosch reverses the
traditional status quo by suggesting the clergy must no longer be regarded as the
scouts who return to the operational base of the church from which the *missio-dei*
proceeds. Rather the clergy are those who are called to 'accompany' the laity in their
special vocation in the world. It is from the laity that the *missio-dei* proceeds but
always from the base of Christian community (Bosch 1991:472). In agreeing with
Bosch, I would want to add that the shape of that Christian faith community may in
the future, be very different to the traditional model. I would also highlight the
concept of accompaniment. It is not the laity who are called to support the clergy in
their building up of the church. Rather the clergy are called to support and serve the
incarnational mission of the laity in the world.

Verna Dozier, a black American laywoman challenges the laity to play their part in the liberation of the church from clericalism in order that they may fulfill their true mission. Advocating Bible study as the key to lay education, she urges lay people not to abdicate their authority to clergy who usually have had a superior academic theological training. The story laypeople need to know is the Gospel story, the story of the people of God. Referring to the Hebrews as model of the people of God, she says:

When the people of God let someone else tell them what to do, when they should offer sacrifices and wash their hands and all that sort of thing, they lost their vision (Dozier 1982:35).

Her words are a stark reminder of the other side of powerlessness, that of giving away power to some 'higher' authority. Certainly, the research would suggest that in the churches surveyed a large number of people have relied heavily on the clergy for the development of their thinking about mission (p 178).

Avery Dulles has asked a question of who are the beneficiaries of certain models of the church? The question is very pertinent. In spite of theological rhetoric about the equality of disciples, in practice the church is ambivalent. An increase in the power of the laity and their mission often threatens the clerical nature of the church where most systems of church polity place decision making power in theology, financial resources and authorized mission firmly in the hands of predominantly male clergy (p 100). The ambivalence is further increased when the 'sacred' function of the priest or minister as administrator of the sacraments is involved. There is no biblical warrant in the New Testament for the office of minister of the sacraments but over time, this function has been exclusively given to those 'set apart' for this purpose by the church. The Vatican has just released a new document intended to curb *abuses and transgressions* which

the Holy See has observed are present in some countries in the excessive use of 'extraordinary' ministers of the Eucharist, in other words, laity or women religious. [2]

The structure of the church thus needs to be firstly centered in the *missio-dei*. Secondly, this mission of God's takes place in society as a whole. Thirdly, the ·laypeople are the primary agents of this mission and one of the essential roles of the church is to provide a living community which supports them in this task. This poses a foundational question. Is it likely that the existing church will reshape itself for mission?

Is it possible to reshape the church for mission?

The current declining state of the church in the Western world has led to a revival of the enduring debate as to whether it is possible to reform the existing church sufficently for it to be effective in mission in today's society. Most writers assume it is. In 1974, Avery Dulles, a Jesuit, published his classic book *Models of the Church*. Following on from the debate in Vatican II, ten years previously, he rejected abstract definitions of the church and instead explored its nature in images. His thesis was that whatever images of the church are held, prove, to some extent, to be self fulfilling. (Dulles 1974:18) His typology is useful in that it demonstrates connections between the theology of a type, as particularly revealed in images of the church, and the corresponding mission praxis in the form of its goal. A summary of his models can be found in the chart below. Dulles revised his work in 1988 adding a further category of church as community of disciples.[3]

---

[2] cited in 'Off the Net', *Women's Resource Centre National Newsletter*, November/December 1997:5.
[3] This revised edition was unavailable at the time of writing.

Figure 10:2

Models of the church-in-mission after Dulles

Model	Bonds of Union	Who are the Beneficiaries	Mission Goal of Church	Dominant Form of Ministry	Stance towards Revelation
INSTITUTIONAL	The visible tests of membership in the profession of doctrine; regular worship and obedience to ecclesiastical authority.	The visible, juridical membership, that is, those who belong.	To support the missionary effort and bring people, through the church, to eternal life.	The priestly "power of the keys" to confer what is needed for salvation.	Objective and complete. The church is the guardian and conserver of the truth, which it holds and transmits.
MYSTICAL COMMUNION	The gifts of the Holy Spirit in a transforming mystical union.	The members (but can be an invisible membership); those animated by supernatural faith and charity.	To lead people into communion with God.	To develop the church as a living form of community.	Subjective-emotional grace at work in the soul of every believer; the church as the gathering of fellow recipients; The Body of Christ
SACRAMENTAL	The social visible signs of grace operative in believing Christians.	All those who are better able to live their faith due to contact with the believing, loving church.	To strengthen members' response to the grace of God.	Eucharistic celebration.	Two levelled: (1)implicit (interior, invisible); (2)explicit (exterior, symbolic) Church as visible sign, making Christ present through the sacraments.
HERALD	Faith-as a response to the proclamation of the Christ event.	Those who hear the word of the Lord and respond in faith.	To proclaim the Good News; to evangelize.	Proclamation	Complete revelation as the word of God in Bible and sermon.
SERVANT	Mutual brotherhood/ sisterhood with those who serve together.	All who need and receive help	To be of service to all humanity; to keep alive the hopes of people for the Kingdom of God.	To point out the dangers of dehumanization and to inspire concrete actions to transform society.	Ongoing-viewed as analogous to an evolutionary force in creation; Christ an immediate leap forward.

Source: Anderson and Jones 1978:110-111. (adapted)

In his development of models of the church Dulles was careful to avoid the impression that any model could be found in its purity. Nevertheless, a tendency towards certain types were described. The Roman Catholic church especially in its traditional form, was likened to the institutional type while in the post Vatican II church where the emphasis has been on the church as the people of God, the church as mystical communion or sacramental church was more likely. Dulles considered Base Christian Communities to have resonances with the church as servant while churches from the Protestant evangelical tradition were likely to be represented in the model of church as herald.

In exploring the possible models which have emerged from this research project, Dulle's types are useful but too restrictive. The Salvation Army congregation for instance manifests a service type mission praxis in its choice of type of mission project. This however is not complemented by a high praxis in social actions to transform society as in Dulle's model. The congregation's predominant theology is evangelical with preferred images not for servant images but for Jesus as Saviour. They are a composite of the servant and herald model.

David Bosch calls Dulles' study *perceptive* in its attempt to identify models of church in relation to their mission identity. He then quotes Burrows in pointing out that in each model, the church is understood almost exclusively as the means of communicating grace. Since ordained male priests such as Dulles, were also the exclusive mediators of this grace, each model reinforced a high view of the church as the ark of salvation and reinforced clericalism. (Bosch 1991: 368,469)

Two decades later, Dulles' models no longer fit the contemporary context. Aotearoa New Zealand is increasingly secular and pluralistic.[4] In Dulles' Catholic church, the fall in numbers offering for religious or priestly vocations has reached crisis proportions[5]. For pragmatic reasons alone, the church can no longer expect to operate in the way it has, with full or part-time clergy alone authorized to administer the sacraments and lead a parish in mission. Dulles' earlier typology of the church-in-mission for all its strengths, is inappropriate for the twenty-first century precisely because it assumes the existence of traditional churches with traditional professional personnel in what is fast becoming a post denominational world.

However, in asking the question, *Who are the beneficiaries of this type of church?* Dulles identified one of the most important questions in mission analysis. It has been left to liberation and feminist theologians to pursue that question in depth. Elizabeth Schüssler Fiorenza's model of church is an example of such an exploration. Fiorenza builds on her own work in biblical scholarship in *In Memory of Her* and identifies the nature of the patriarchal bias in the Bible and in the historiography and polity of the church. She seeks to reform or reconstruct the church into a discipleship of equals. Fiorenza proposes a model of *ekklesia*[6] which manifests the vision of G-d's *basileia*[7] or alternative world where justice, human dignity, equality, and salvation for all prevails (Fiorenza 1993:10). Her reframing of language reflects her insights. She believes the name for God as the divine is inexpressible in traditional semantics. This inadequacy is signalled by the use of a broken form of the word God in the use of a hyphen connecting letters in G-d.

---

[4] Note the large census increases between 1991 and 1996 in other world faiths and the *Christian:no further designation* categories (p 78).

[5] In the last twenty years, over 100,000 priests have left the priesthood worldwide. *Changing Habits.* T.V. One. 26 January 1998.

[6] The Greek word, *ekklesia,* refers to a democratic decision making assembly of free citizens.

[7] The Greek word, *basileia,* refers literally to kingdom, in this case the word is used without gender inferences, to mean the world as envisioned by G-d.

By the use of the term 'discipleship of equals' to describe her model of church, Fiorenza adopts a Jesus tradition of discipleship without apology but liberates it from patriarchial power. Equality for her does not mean integration of women into patriarchal structures. Rather Fiorenza's vision is of a contemporary discipleship in a non-hierachial *ekklesia* which makes present in the world, the *basileia* of G-d (Fiorenza 1993).

Fiorenza is also conscious of the need to liberate the Christianity from Western cultural power but is less successful in doing this. Her emphasis betrays the individualistic intellectual influence of her inheritance. Thus she is mindful of the issues around equality but does not develop the concept of reciprocity so needful if interdependent community is to be created and sustained. By reciprocity, I mean the interplay of strength and vulnerability, give and receive of a community of equals. She is critical of the lack of analysis in some feminist circles and reminds us that this is a necessary tool of empowerment. Her model is a missiological model in that the goal of the creation of *ekklesia* is to model G-d's *basileia,* which is life giving.

Like Jesus, the disciples of the basileia are called to proclaim the "good news" of G-d's alternative world of justice and love and to make it present by gathering people around the table and inviting everyone without exception to it, by feeding the hungry, healing the sick, and liberating the oppressed. The discipleship of equals must be basileia discipleship (Fiorenza 1993:12).

Fiorenza's model, for all its innovation, is still centered in the concept of a traditional church to which others are invited.

Her model, however, is of value in reminding us of the need for any church-in-mission to be self critical if it is to serve as a visionary model. That self criticism can only be authentic if it listens to the voices from the non powerful often muted in the

present church; the women, the young, the non-pakeha, the differently abled, those with lesbian, gay or bi-sexual orientations, those who are economically poor. In this, praxis and theology are interconnected.

Only when theology is on the side of the outcast and oppressed, as was Jesus, can it become incarnational and Christian. Christian theology, therefore, has to be rooted in emancipatory praxis and solidarity (Fiorenza 1993:67).

A crucial part of the process for Fiorenza is analysis and reflection on praxis but that accomplishes nothing without *metanoia* or repentance and change. The results of this research would confirm that declaration. It is one thing for churches to declare a committment to racial partnership for example, and another matter entirely for this to be a personalised committment to the structural analysis of racism at the grass roots (p 200).

Both Dulles and Fiorenza believe it is possible to reform the church for mission. But in this research, the presence of two particular groups, the feminist and the theological exploration group, indicate a movement towards the edge of those who consider the church too slow in its reformation for mission. This is indicated by their lower rate of attendance at a church (p 95). These groups declare by their existence firstly, that laypeople have energy for the exploration of theological issues and want an environment where they can do so in conversation with each other in freedom and without censure. They are not alone in their desire to wrestle with theology. The fact that a quarter of congregational respondents named the significance of God for them in panentheistic terms proves a substantial shift from traditional Christian theology is taking place at grass roots level (p 184). Many want a safe place for intellectual discussion.

Secondly, the two groups demonstrate the need for less institutionalized communities of interest and mission. They are pioneers in the areas of theology and worship. They do not require large sums of money to finance. They are committed to their goals and each other but have no paid leadership. They are lay movements, and although a few clergy attend, groups are largely resourced by laypeople. They are also ecumenical in membership. One of their weaknesses lies in their narrowness of focus, yet in this day of increasing pressures on volunteer time, their clear focus assists them to carry out their mission effectively. They could be called faith communities with a specific mission. Their fluid, non-institutional structure points to an increasingly popular phenomenon in a time of change (Neaves 1997).

In an adaptation of Turner's anthropological model, Gerald Arbuckle has described the evolution of such groups. In the stable *societas* of normal everyday living, the world is differentiated by specific cultural roles, status and norms. However, through an either planned or spontaneous disruption, people enter a liminal state. In this break with the established culture, people relate to each other without roles or status and initially without tension. An experience of shared community is common until there is a return to the old patterns of society or a restabilizing in a new *societas*. One cannot remain permanently in the liminal state. It however, creates an environment where fundamental questions of life and meaning can be asked (Arbuckle 1990:74f).

This model of change is useful in describing what may be happening in the contemporary church. In the traditional church, the mainstay of the Christendom era, roles were clearly differentiated especially those of the clergy. Beliefs were documented in creeds and the Magisterium. The church was the spiritual arm of the State. The church now finds itself in transition in a secular, pluralistic world. Three responses are evident. Some attempt to return to the situation of certainty in the past

through world-denying sects, fundamentalism with its literal view of the Bible or conservatism. Many, like the valuists, remain in an ambivalent state of transition within the older tradition. Others, such as two of the groups surveyed, enter a liminal state and struggle to find a way to a new paradigm of being church. The Base Christian Communities of Latin America are another example. Why should these latter groups be called 'marginal' defining their identity according to the centre of the institutional church? Rather should they not be called 'thresholds' of the new paradigm, intentionally claiming their identity as authentic church.[8]

I wish now to take this concept further as I describe one possible model of the church-in-mission which has been stimulated by this research (figure 10:3).

The proposed model is built around the concept of a faith community which is centered in the mission of God. It is earthed in the local context of a particular history and geographical location. It is also undergirded by the global context of the whole earth community and must take into account the post-modern global social and economic culture described in the third chapter. The people in the faith community live out their Christian faith in their daily lives in *incarnational mission*. Together, they participate in God's mission through their being, their loving and in action. The latter includes the five facets of mission of service, nurture and teaching, proclamation, justice and care of the environment. Their primary direction of mission is away from themselves and towards the larger community. I will now address some of the aspects of this model in more detail.

---

[8] Ward and Wild cited in Neave 1996:13.

Figure 10:3

A model of faith communities-in-mission

local CONTEXT of Aotearoa New Zealand
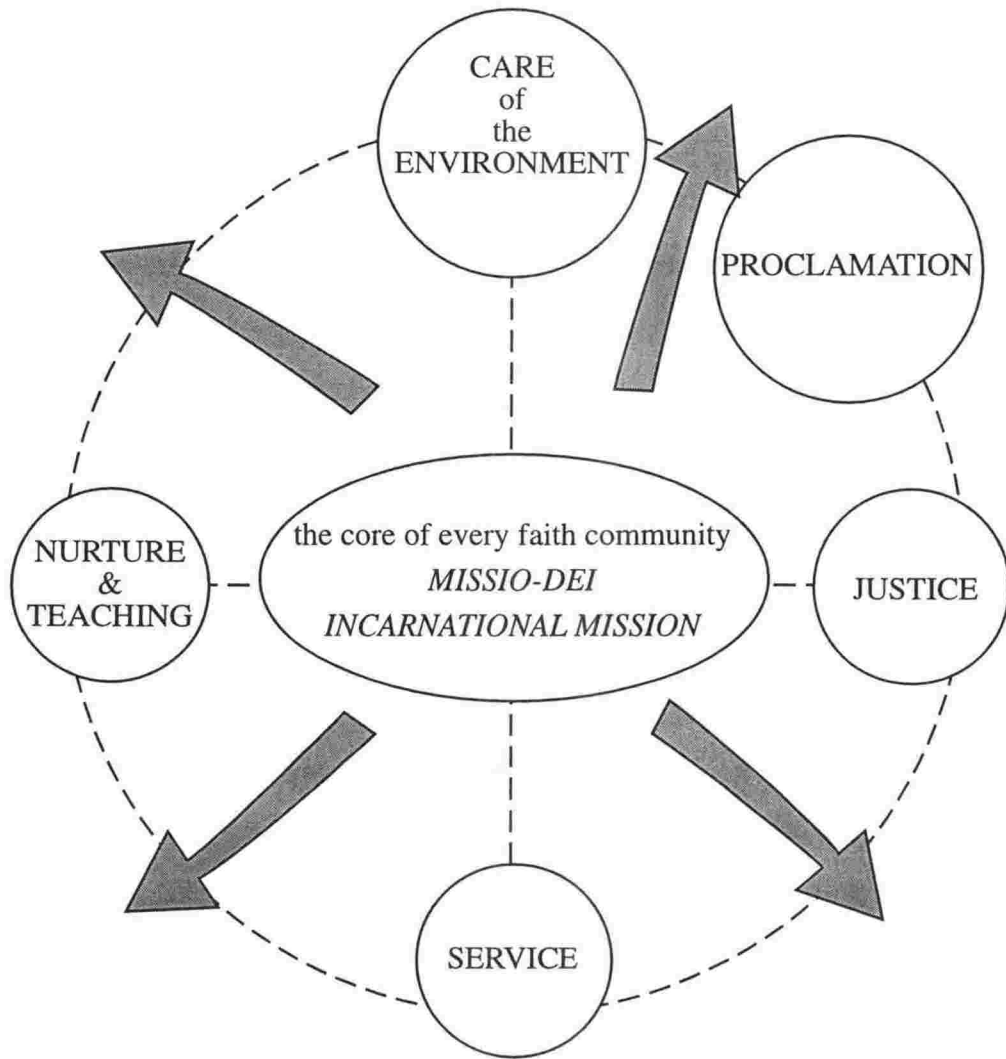
global CONTEXT of whole earth/human community

— — — — networks

➤ direction of mission
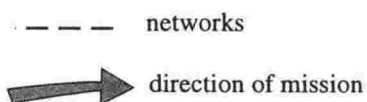
The faith community-in-mission

Sociologist B.E.Mercer has defined community as:

a functionally related aggregate of people who live in a particular, geographical locality at a particular time, share a common culture, are arranged in a social structure, and exhibit awareness of their uniqueness and separate identity as a group.[9]

At the core of my model is a *faith community-in-mission*. In my terms this community would be functionally related in mission and theologically connected through their common desire to be part of God's mission and their faith committment to Christ. Their Christology however, may be quite diverse. They may live in an easily defined geographical locality but also may be a community gathered together around a common goal, a common cultural identity, or a common subculture of denominational tradition. They may be church in the traditional sense but they also may be much more like the liminal groups described earlier. As was noted earlier, there is a division of opinion as to whether the traditional church can change its focus from maintenance of the institution to a primary mission orientation. In my model, faith communities-in-mission are a *living community* in the truest theological sense of the word. They are at one, in reconciled communion with God and each other. This does not mean however that they are homogeneous. They recognize the God given diversity in contemporary post-modern society and seek to respect difference and remain in dialogue with each other. The boundary markers of such a community however are open. There is inclusivity rather than exclusivity. Gathered around the open table, they celebrate the Jesus tradition with hospitality and joy, and at each gathering are revitalised for their mission in the world. In this sense they are commissioned and re-commissioned. For the faith community's only *raison d'etre* is to be the servant of

---

[9] B.E.Mercer cited in Arbuckle 1990: 80.

God's mission which includes them but is not exclusive to them. Personnel and material resources are directed to this end.

Missio-dei

This common purpose is to serve the work of God and to participate in the action of God in the world in *missio-dei* (p 38f). This activity can be recognised by its reflection of God's own nature in reconciliation, positive creativity and love. God acts in the midst of history and culture to bring about the reign of God, the vision of God's *kin-dom*.[10] Teresa Okure, an African woman theologian coined this phrase as an alternative to the gendered Kingdom of God. It expresses the relational ideal of God's community where all humanity are kin in an interdependent and mutual relationship. In traditional Christian belief, the desire of God to live in a reconciled relationship of love with all humanity is expressed in incarnational terms through the life, death and resurrection of Jesus Christ. So followers of Jesus are invited to participate in God's mission through incarnational mission.

Incarnational mission

In my model of a faith community-in-mission there is return to the original concept of the *laos* as the whole people of God serving the *missio-dei*. As each are called through baptism, the traditional symbolic sacrament of the new life in Christ and belonging to the faith community, so each has individually and communally an incarnational mission. There are no exceptions to this gifting and call. In the faith community-in-mission sacraments may be redefined [11], theology explored and

---

[10] Okure, Teresa. 1993. 'Feminist Interpretations in Africa' in Fiorenza. *Searching the Scriptures.* pp 76-85.

[11] The sacrament of baptism has been linked with formal membership in many churches. Younger generations however are less likely to favour long term loyalty to a particular denomination. Baptism may therefore need reaffirmation according to its original understanding as a committment to the Christian faith rather than a specific denomination.

reframed in fresh language and functions reshaped. All members are equal as they manifest their incarnational mission. The one who functions as a missioner of God in the church in nurture and teaching is not superior to the one who is a paid missioner of God in the secular workforce of the community or an unpaid missioner of God in the home. The one who is retired serves in that state as does the unemployed or beneficiary. A new theology of work to replace Calvin's work ethic needs to be developed for this age when full employment can no longer be an assumption. *Incarnational mission* implies that Christians are all called to 'bloom where they are planted'.

In summary, it is envisaged that at the core of every faith community-in-mission will be the *missio-dei* and that each member of that community will manifest that in incarnational mission through their daily lives. The faith community-in-mission may resemble a traditional church renewed and radically restructured for mission. It may also be an experimental faith community on the threshold of a new paradigm of church, the ecumenical church of the future (Bosch 1991: 368f). It may be a gathered community whose purpose is to provide a special function in mission such as providing a nurturing and teaching programme for other faith communities. It may be gathered for a particular project such as that of assisting people to build low cost housing. It may gather and re-gather in different forms as the need arises. De-institutionalisation would release resources and although the faith community-in-mission may decide to employ someone to fulfil a special function such as that of co-ordination or teaching, the primary aim is to support the incarnational mission of each individual and of the community of faith within the wider community. This mission in the wider community may take many forms with a concentration on one facet of mission or alternatively workgroups concentrating on different facets. Networking

would ensure links are kept with other faith communities and those specialising in other specific facets of mission.

Conclusion

This study is the first one to study Christian mission in Aotearoa New Zealand systematically from its beginnings to the present day. It has of necessity been brief in its attention to historical detail. Nevertheless, it has mapped the missiological territory and substantially increased the knowledge of contemporary mission.

It has made evident the fact that important changes are taking place. Whereas at the beginning of the nineteenth century the mission field was considered to be primarily in foreign lands, now it takes place *anywhere and everywhere*. While the other in the mission relationship was mostly defined against the Western Christian as *pagan* or *heathen* now the other is considered a partner and mutuality is the *modus operandi*, at least theoretically.

However the conflict of interests for missionaries between the mission to the Maori and providing ecclesiastical and pastoral services to white 'Christian' settlers continues today in the struggle for resources between mission and the maintenance of the church.

For laypeople, mission in Aotearoa New Zealand began with artisans sent out to follow a policy of *instrumentality* in teaching trades and thus preparing a way for evangelization. Soon they were displaced by missionaries who were professional clergy. But the *voluntarism* of laypeople founded the mission societies and were crucial to their survival in providing financial and prayer support. Now it would appear a radical change to a secularization of mission in daily life has taken place. A

model of *incarnational mission* has emerged and laypeople are at its center. The presence of alternative groups without professional leaders possibly signals a declericalization of the church.

Mission theology too has changed. In Victorian times, mission theology mostly emphasised a negative anthropocentricism with an emphasis on the sinfulness of human beings and their need for salvation. Later in the twentieth century a more positive anthropocentric soteriology developed with a focus on the fullness of life offered to humankind through Christ. The survey indicates both emphases are still present in mission theology as well as more panentheistic views about the nature of God. In this post-modern age, at the grass roots, theology is in transition.

Once mission praxis concentrated on evangelism, nuture and the teaching of the Christian faith especially through the catechism. Now the definition of *missio-dei* has broadened to include five facets. A large number of laypeople have broadened it even further by defining their secular jobs as mission.

Today the Christian church still appears to be ecclesiocentric. It is struggling to become more community orientated. The faith community-in-mission model points to a new way forward. The church is still *commissioned for mission* but definitions of both church and mission have changed. The flexible faith community-in-mission is rooted in the *missio-dei* but its primary purpose is to support mission as Christians implement that by being present with others in their daily lives. It would seem that continually the temptation for the church is to draw life to itself in a centripetal fashion instead of nourishing life in order to share it with others.

This is not surprising since it would take a 'macho Christ' [12] to live successfully in the present aggressive global economic climate. In the midst of the tension between honouring the particular stories of the many in post modern society, the new economic metanarrative threatens to dominate society. This context requires an even greater co-relation between mission theology and praxis. It would have more internal integrity and less credibility gaps. It would perhaps be more secularized especially in its honouring of the *incarnational mission* of laypeople. It would sensitively critique its Western European heritage and sink its roots deeper into the Treaty partnership and the people and environment of this land. I am not alone in my desire for a greater integration of an earthed spirituality, theology and praxis. The majority of respondents expressed similar sentiments when they chose for their most important mission text, the words of the Hebrew prophet, Micah.

He has told you, O mortal, what is good;
and what does the Lord require of you
but to do justice, and to love kindness,
and to walk humbly with your God. (Micah 6:8).

---

[12] Thorogood, Bernard. 1994. 'Whom God may call' in Thorogood (ed.). 253.

APPENDIX A

This questionnaire has been compiled to assist you discover what the thinking and practice of mission is in your local congregation or group. In addition it is hoped information will be gained which will be useful for those who design theological and ministry training and adult education opportunities.

The word mission has different meanings for different people. During last century churches and missionary societies thought of mission as taking Christianity to people in other lands. Today many organisations and corporations in society have 'mission statements'. In this questionnaire, the word 'mission' is deliberately left undefined so that you can have your say about what mission is for you.

CONSENT
I understand the purpose of this research and by completing this questionnaire, signify my consent to participate.

        YES   *NO*

QUESTIONNAIRE

Thank you for agreeing to answer this questionnaire.
Please circle the letter or letters which apply to you or write in the space provided.

(1) What for you is the most important part of the life of a Christian?
(Please circle one letter only)
a   participation in worship
b   eucharist or holy communion
c   prayer and personal relationship to God
d   participation in the life of the church community
e   sharing the Good News with others
f   action as a Christian in the world
g   participation in the life of the family

(2) In order of importance (1 is the most important) what 3 statements best describe what being a Christian is for you?
- a   someone who follows the example of Christ in action
- b   someone who leads an upright and moral life
- c   someone who believes they are a forgiven sinner
- d   someone who does unto others what they would wish done unto them
- e   someone who goes to a Christian church
- f   someone who lives in a 'Christian' country
- g   someone who has given their life to Christ
- h   someone who models the love of God in their personal relationships of brother, sister, lover, parent, friend

(3) What is the most comprehensive form of theological education that you have undertaken? *(Please circle one letter only)*

a   none
b   my own Bible reading
c   attended a short term Bible study group
d   taken a long term (year or more) part time study course (eg EFM, Kerygma)
e   taken a long term (year or more) full time Bible or theological course
f   taken some theological or religious studies papers at University
g   theological degree

(4) Which of the following statements best describes your belief in the Bible?
(Please circle one letter only)

a   The Bible is a valuable book of teachings about life
b   The Bible is literally true
c   I consider the Bible unimportant
d   the Bible is an inspired book but needs to be read against its historical background before interpreting it for today
e   I follow the church's teachings and interpretation of the Bible

(5) Which of the following phrases best describes for you the meaning of the words 'Kingdom of God'?
(Please circle one letter only)

a   a time when Jesus lived on earth
b   a future time when Jesus will return
c   present and future life under God's rule
d   a spiritual state of being in a personal relationship with Jesus Christ
e   a world where social and political justice prevails
f   the phrase has no meaning for me

(6) Of the following, who is most significant for you?
(Please circle one letter only)

a   God as Creator
b   God as Father
c   God as Mother
d   God as both Father and Mother
e   Jesus Christ as the Son of God
f   Jesus Christ as exceptional human being
g   The Holy Spirit as the power of God
h   God, Jesus Christ and Holy Spirit as Trinity
i   God as divine presence in creation, myself and others
j   other *(please specify)*...

(7) What has been the most important way in which you have experienced God?
(Please circle one letter only)

a   through people
b   I have no experience of God
c   through the Bible
d   through nature
e   alone in prayer
f   in worship
g   through an experience of the presence of God
h   other *(please specify)*...

(8) How often do you attend a church or group for worship?

a   only for specific occasions such as funerals and weddings
b   infrequently for Christian festivals like Christmas and Easter
c   about once a month
d   between 1-3 times a month
e   every Sunday
f. not at all

(9) How long have you been attending a church or group for worship?

a   less than a year
b   1-3 years
c   3-10 years
d   11-20 years
e   more than 20 years

(10) Have you changed your denomination or group? If so, which ones have you belonged to for more than one year?
----

(11) What do you do in an average week?
(Please circle all the letters which apply to you)

a   sport or recreation
b   maintenance of house and surroundings
c   student
d   work in a secular job
e   work in a paid church job
f   work in a paid ministry/chaplaincy job which is not parish based
g   work as an unpaid caregiver of family
h   listen and talk to people in informal settings
i   volunteer work on church committees
j   volunteer work in church education programmes
k   volunteer work in community projects not sponsored by the church
l   volunteer work in church sponsored community project/s
m intentional time of prayer

(12) Which of all the activities you undertake in a week would you identify as mission?

a sport or recreation
b maintenance of house and surroundings
c student
d work in a secular job
e work in a paid church job
f work in a paid ministry/chaplaincy job which is not parish based
g work as an unpaid caregiver of family
h listen and talk to people in informal settings
i volunteer work on church committees
j volunteer work in church education programmes
k volunteer work in community projects not sponsored by the church
l volunteer work in church sponsored community project/s
m intentional time of prayer
n other *(Please specify)*--
o none that I would identify as mission
(If you chose (o) for question 12, please now go to question 16)

(13) Which of the following factors best describes the main reason why you have identified certain of your activities as mission?
(Please circle one letter only)
a This activity is for others not myself
b I can share my faith through this activity
c I have a sense of call/vocation from God
d I can raise a Christian family
e I can strengthen my church through this activity
f I can grow personally through this activity
g I can help the world become a better place
h other *(please specify)*

(14) Which statement/s best fit/s the activities you undertake as mission?
a mission is serving and helping others
b mission is talking to people about Jesus Christ
c mission is involvement in social justice
d mission is caring for the environment
e mission is about nurturing Christians in their faith
f other *(please specify)*

(15) How many hours a week would you spend in activities you would call mission?

a none

b less than 5

c 5-10

d 11-15

e more than 15

(16) Are you involved in any local church or group mission project/s?

a yes

b no

c don't know if the church has one

If you answered (a) to the above question, what does your local church or group mission project do ?

....

(17) Which of the following possible results best describes what was achieved through your local church or group's mission activity last year ?

a some people were helped

b some people heard a witness to the Christian faith

c some people began attending a church regularly

d some people were nurtured in the Christian faith

e some people were empowered to take more responsibility for their lives

f some specific strategies for social justice were undertaken

g some action was taken on environmental issues

h other (please specify)

i don't know if anything observable was achieved

(18) In your local church or group's mission development of mission, which of the following possible results of mission require further attention?

a service to people

b witness to christian faith

c encouragement of people's attendance at church regularly

d nurture of people in the Christian faith

e empowerment of people to take more responsibility for their lives

f implementation of specific actions for social justice

g action on environmental issues

h other *(please specify)* ....

**(19) What mission goals did your local congregation or group
have for the last twelve month period ?**

a   no goals known

b   specific targets for increased membership

c   specific targets for increase in attendance at worship

d   specific targets for adult baptism

e   specific targets for numbers attending house groups

f   specific targets for numbers helped through social work

g   specific targets for financial giving to mission projects

h   other *(please specify)*...

**(20) In the development of your thinking about mission, how
important has the pastor/preacher/minister of the church been?**

a   unimportant

b   of some importance

c   of moderate importance

d   of great importance

**(21) What do you think is the most important role of the local
church or group in mission ?**
(please circle one letter only)

a   to send Christians out into the world to proclaim the Gospel

b   to build the church into a living community

c   to provide worship and the celebration of the Sacraments

d   to work in solidarity with the poor and hurting

e   to be a pointer to the world to the coming reign of God

f   to build a Christian nation

g   other *(please specify)*...

(22) Do you agree with your church's statement on mission ?

a   yes

b   partially

c   no

d   don't know what it is

**(23) If you are personally involved in any community project/s
you would consider mission, what do they do ?**

....

(24) Where does mission take place?
(please circle one letter only)
a   with everyone in the local community
b   with those who are outside the church in the local community
c   with those from another culture in NZ
d   overseas
e   anywhere and everywhere

**(25) What is your relationship with those you interact with in
      mission most like?**
(please circle one letter only)
a   teacher teaching students
b   person in mutual sharing with another
c   herald proclaiming the Good News to someone
d   warrior for God helping defeat evil
e   person serving another
f   other *(please specify)*..

**(26) How many non-church people would you spend more than half an hour
      with a week in activities which you would call mission?**
a   less than five
b   5-10
c   11-20
d   21- 50
e   more than 50

**(27) As a result of your personal mission activity last year, which
      of the following possible results best describe what was achieved?**
a   some people were helped
b   some people heard me witness to my Christian faith
c   some people began attending church regularly
d   some people were nurtured in the Christian faith
e   some people were empowered to take more responsibility
    for their lives.
f   some specific strategies for social justice were undertaken
g   some action was taken on environmental issues
h   other *(please specify)*..

(28) Do you consider financial support also is mission?
(If you answered no, go now to question 30)
a   yes
b   no

**(29) If you answered yes to the last question,what mission project/s
do you support financially ?**

a   church's official mission project

b   local community project

c   Scripture Union or Bible Society

d   evangelsitic or missionary society

e   humanitarian agency eg Red Cross

f   Christian service agency   eg World Vision ,CWS, Tear Fund.

**(30) If you are involved in mission activities, what was the main
reason why you first became involved?**
(please circle one letter only)

a   I wanted to be doing something active to help others

b   I liked the people on the project

c   Someone I admired inspired me

d   I felt a call from God or have a sense of vocation

e   I wanted to see people become Christians and to see the church grow.

f   other *(please specify)*..

**(31) If you are involved in mission activities, what has
sustained you most ?** *(please circle one letter only)*

a   a sense that God has called me

b   my personal prayer and devotional life

c   worship at church

d   support of family and/or friends

e   support of a church or similar group

f   committment to a particular mission project

g   desire to help others

h   support of an individual pastor, mentor or spiritual guide

i   other *(please specify)*..

**(32) Which image of God influences you most in your thinking
about mission ?** *(Please circle one letter only)*

a   Suffering Servant

b   The Good Shepherd

c   Saviour

d   Victor over evil

e   Liberator over oppression

f   loving father, mother, or parent

g   Jesus as God in human form

h   other *(please specify)*...

(33) Why is this?

....

(34) What passage from the Bible has been most important in shaping your thinking about mission?
(please circle one letter only)

a   (Jesus said) 'Go therefore and make disciples of all nations'.
      (Matthew 28: 19 - 20)

b   What does the Lord require of you but to do justice, and to love kindness
      and to walk humbly with your God
        (Micah 6:8)

c   to bring good news to the poor...to proclaim release to the captives ...recovery
      of sight to the blind.....let the oppressed go free....
        (Luke 4:18)

d   'So if I, your Lord and Teacher, have washed your feet, you also ought to
      wash one another's feet'.
        (John 13: 14)

e   'But you will receive power when the Holy Spirit has come upon you;
      and you will be my witnesses'.....................
        (Acts 1:8)

f   Jesus said, 'as the Father has sent me, so I send you'
        (John 20: 21)

g   other   *(please specify)*...

(35) Which expression of the word 'salvation' best fits your understanding ?
(please circle one letter only)

a   The concept of salvation is unimportant or offensive to me

b   Salvation is being forgiven our sins through Jesus Christ

c   Salvation is liberation from oppression

d   Salvation is entering into the fullness of who we were created to be by God

e   Salvation is being healed

f   other   *(please specify)*...

(36) Of the following statements, which one most accurately describes your committment to bi-cultural and multi-cultural mission in Aotearoa New Zealand?
(Please circle one letter only)

a   I feel too much attention has been given to bi-cultural
      and multi-cultural committment in mission

b   Mission involves power sharing between Maori and Pakeha
      Treaty of Waitangi partners

c   Mission involves power sharing between Maori and Pakeha
      and other cultural groupings in Aotearoa New Zealand

d   Mission takes place with people in other lands and therefore
      cultural partnerships are most relevant there

e   In Christ there is unity, so cultural differences are superceded
      and analysis of power ratios in mission are unnecessary

(37) Below are five statements about mission. Using a scale 1-5, please indicate how important you consider each aspect.

___ a   mission is evangelism/proclamation
___ b   mission is loving service to those in need
___ c   mission is nurture of Christians in their faith
___ d   mission is social action for justice
___ e   mission is care of the environment

If you were answering this same question ten years ago, how important would you have considered each aspect?

___a   mission is evangelism/ proclamation
___b   mission is loving service to those in need
___c   mission is nuture of Christians in their faith
___d   mission is social action for justice
___e   mission is care of the enviroment
___f   not applicable ten years ago

(38) In what direction have you shifted most in your thinking about aspects of mission in the past ten years?
   (please circle one letter only)
a   unchanged or not a Christian ten years ago
b   evangelism/proclamation has become more important than other aspects
c   social justice has become more important than evangelism/proclamation
d   my understanding has broadened to include all of life as mission
e   other *(please specify)*..

(39) Which factor has been most important in changing your thinking about mission ?
   (please circle one letter only)
a   experience of life
b   religious experience
c   books and / or courses on mission
d   people outside the church
e   people inside the church who have been role models for me
f   teaching of the minister/pastor/priest
g   publicity from mission agencies
h   exposure visits to other countries or situations
i   other *(please specify)*..

(40) What do you believe is the relationship between God and the Christian in mission ? *(Please circle one letter only)*

a   God calls particular Christians to go out in mission

b   Mission is a command of Jesus and therefore God expects
all Christians to be involved in mission.

c   God elects those who are to be saved and Chritians have little
responsibility for mission

d   God takes the initiative in mission but we are then invited
to act as partners with God in mission

e   Other *(please specify)*...

(41) What do you believe is the most important obligation of a Christian in mission ? *(please circle one letter only)*

a   to share God's love with friends and family

b   to build up those in the church

c   to attend to their own spiritual growth

d   to reach out in mission to their own local community

e   to be part of Christian outreach to the whole world

f   to be themselves without being concerned about mission

g   other *(please specify)*...

(42) How do you think Christian mission will take place in the future? *(please circle one letter only)*

a   mission will be people from other cultures sharing with us

b   individuals and groups will relate to others through daily life in self-supporting or
'tent-making' ministries

c   the local church or group will focus more on mission

d   people who want to find out about Christianity will seek information from
Christian information centres and through technological means

e   mission will be much the same as it is now

Finally, some questions about you-
(43) In which age group are you ?

a   15-24

b   25-34

c   35-44

d   45-64

e   65-74

f   75 and over

(44) Are you

a   male

b   female

(45) Tick the categories which describe your ethnic origin

a NZ Maori

b NZ European or Pakeha

c other European

d Samoan

e Cook Island Maori

f Tongan

g Nuiean

h Chinese

i Indian

j other (such as Fijian,Korean) Print your ethnic group(s) below

....

(46) Are you in paid employment ?
     If the answer is no go to question 48

a yes

b no

(47) If your answer to question 46 was yes , what was your paid
     employment ?

a executive /manager

b clerical

c trades

d sales, service

e manual work

f professional

g agriculture, forestry, fishing

(48) If your answer to question 46 was no, what was your unpaid
     occupation?

a retired

b care giver

c unemployed

d sickness beneficiary

e student

(49) If your paid employment is professional, in which profession are you employed?

a   law
b   accountancy/finance
c   teaching
d   medicine/health
e   parish ministry or pastoral work
f   chaplaincy
g   social work

(50) How much formal education have you completed?

a   Primary school only
b   Secondary school qualifications
c   Tertiary qualifications
d   Post graduate qualifications

Please add any further comments about mission

....

THANK YOU FOR YOUR HELP

APPENDIX B
EXAMPLES OF CHURCH AND COMMUNITY PROJECTS
CLASSIFIED AS MISSION BY RESPONDENTS

SERVICE PROJECTS
(Indicating a service project following specific clientele needs)

SERVICE TO ADDICTS
Stop ourselves Smoking (SOS) group

SERVICE TO THE ECONOMICALLY DISADVANTAGED.
Foodbank, soup kitchen, help to the needy, Red Cross, opportunity shop, and general social service agencies eg. Vincent de Paul, Downtown Ministry, Carelink

PROJECTS TO SERVE CHILDREN.
These include Boy's Brigade, Girl's Brigade, playgrounds, working with Parents and teachers Associations, raising money for parish school, toy library, and short term care of children

SERVICE TO YOUTH.
Sports and music gatherings

SPECIAL NEEDS PROJECTS.
with psychiatrically disabled. L'Arche, prisoners and their families, the terminally ill, the blind, children's hospice, 'Patchwork in Prison'.

SERVICE TO THE ELDERLY
including housing

SERVICE TO WOMEN
by means of health, personal enrichment and National Council of Women (N.C.W.)

COMMUNITY AND FAMILY ORIENTATED SERVICES
Open Home Foundation, assisting research of family history, raising funds for bereaved (Samoan) families, health clinic, member of the local community health clinic, supporter of rural health, liaison with community, past member of the Regional Health Authority consultative committee, Neighbourhood Support Group, Community House or Club eg Manchester House in Feilding

COUNSELLING SERVICES
These include victum support for the sexually abused and victims of violence, formal and informal counselling services available at drop in centres or rent-free rooms

SKILL TRAINING
sewing and craft activities

PROCLAMATION-EVANGELISM PROJECTS
indicating a project with a goal of intentionally sharing the Christian faith

EXPLAINING CHRISTIANITY
Alpha groups, videos

OUTREACH TO NON-CHURCH ADULTS
Friendship Evangelism, evangelistic outreach on street through drama and music,
parish newsletters

OUTREACH TO CHILDREN AND YOUTH
Beach missions, kid's clubs, student evangelistic outreach, confirmation classes,
chaplaincy support, youth groups

CROSS CULTURAL OUTREACH
support of Wycliffe Bible translators, provision of Bibles
support of overseas missionaries through prayer, letter and finance
membership of denominational missions board

CONGREGATIONAL PASTORAL TEAMS
healing and ministry teams

PROJECTS TO NURTURE AND TEACH THE CHRISTIAN FAITH

WELCOMING PROJECTS
serving morning tea, welcoming of newcomers

BIBLE STUDY GROUPS
short term studies, eg *Frontiers of Faith*
long term studies: *Kerygma, Education for Ministry (EFM), W.I.T.*

HOUSE GROUPS
family groups, small groups which meet for study and mutual care in homes

LEADERSHIP FUNCTIONS
deacon's duties, pastoral care teams, parish council, hospital visiting

LIBRARY
Christian book and video library

PRAYER
prayer groups, prayer chains

WOMEN'S GROUPS
Young Wives' group, Catholic Women's League, Association Presbyterian (Anglican)
Women
(Note: many of these groups support specific mission projects through prayer and
fund raising)

PROJECTS IN SOCIAL ACTION FOR JUSTICE

ADVOCACY
for specific groups such as those in poverty in Aotearoa New Zealand or overseas,
refugees, law reform, homeless
through participation in Trade Unions and political parties

CROSS CULTURAL COMMUNITY
projects to fight racism and build cross-cultural community

SOCIAL ISSUES
discussion groups and forums on social issues

INCLUSIVENESS
creating a reconciling community inclusive of different sexual orientations

PROJECTS TO CARE FOR THE ENVIRONMENT

PRACTICAL PROJECTS
Conservation Corp to plant trees, clear rubbish from public parks

EDUCATIONAL PROJECTS
education concerning the environment

APPENDIX C

PATTERNS OF MISSION PRAXIS

Note on interpretation

The following charts describe patterns of mission praxis and mission theology.
They are categorized (A to G) into groupings according to the primary indicators of
mission praxis and theology respectively.

Mission Praxis: (Question 1, p 123f)

The categories according to responses to the primary indicator of the most important
praxis with percentages of the total response are worship (5.03%),eucharist (3.36%),
sprituality (38.59%), church community (11.07%), Good News (4.70%), action
(26.85%) and family (4.36%). There was a no response rate of 6.04%.

Mission theology: (Question 4, p 159f)

The categories according to the primary indicator of mission theology of view of the
Bible with percentages of the total response are valuable (19.80%), literally true
(8.05%), contextual (57.38%), and those who follow the church's teaching (13.09%).
The no response rate was 1.68%.

Co-relation of primary and secondary indicators

Within these primary groupings are the responses of that grouping to various other
secondary indicators. Percentages refer to the percentage of the total response group
who chose that particular primary indicator and a specific response under the
secondary indicator.

For example in Appendix C, 5.03% of all respondents chose worship as the priority for Christian praxis. In this group, some were involved in church projects (2.68% of the total response) and slighly less uninvolved (2.35% of the total response).

In Appendix D, 19.80% of all respondents had a valuist view of the Bible. Within that group half (10.07% of the total response) view the Kingdom of God as present and future life under God's rule. A quarter of the same grouping (5.37% of the total response) regard the Kingdom of God as a spiritual state of being in a personal relationship with Jesus Christ.

Significant findings fom these co-relations between primary and secondary indicators have been incorporated into the text of this thesis.

(A) PRAXIS AS WORSHIP
5.03% of all responses

CHURCH PROJECT

yes	no	don't know
2.68%	2.35%	0%

ROLE OF CHURCH

proclaim Gospel	community	worship/sac	solidarity	reign God	C nation
0.34%	2.01%	0.34%	0.34%	0.34%	1.01%

LOCUS OF MISSION

local	non-church	culture	overseas	everywhere
0.07%	0.67%	0%	0.34%	3.02%

FINANCIAL GIVING

yes	no
4.70%	0.34%

MISSION AS PROCLAMATION

unimportant	little importance	moderate importance	important	very important
1.01%	0%	1.34%	1.01%	0.34%

MISSION AS SERVICE

unimportant	little importance	moderate importance	important	very important
0%	0%	0.34%	0.67%	2.68%

MISSION AS NURTURE

unimportant	little importance	moderate importance	important	very important
0%	0.67%	1.01%	1.68%	0.34%

MISSION AS JUSTICE

unimportant	little importance	moderate importance	important	very important
0%	1.01%	0.67%	1.34%	0.67%

MISSION,CARE ENVIRONMENT

unimportant	little importance	moderate importance	important	very important
1.68%	0.34%	1.34%	1.34%	0%

(B) PRAXIS AS EUCHARIST
3.36% of all responses

CHURCH
PROJECT

yes	no	don't know
3.36%	0%	0%

ROLE OF
CHURCH

proclaim Gospel	community	worship/sac	solidarity	reign God	C nation
0.34%	1.34%	1.01%	0.34%	0%	0%

LOCUS OF
MISSION

local	non-church	culture	overseas	everywhere
0.34%	0%	0%	0%	3.02%

FINANCIAL
GIVING

yes	no
3.36%	0%

MISSION AS
PROCLAMATION

unimportant	little importance	moderate importance	important	very important
0.34%	0%	1.01%	1.01%	1.01%

MISSION AS
SERVICE

unimportant	little importance	moderate importance	important	very important
0%	0%	0.34%	0.67%	2.35%

MISSION AS
NURTURE

unimportant	little importance	moderate importance	important	very important
0%	0.67%	0.34%	0.67%	1.68%

MISSION AS
JUSTICE

unimportant	little importance	moderate importance	important	very important
0%	0.67%	0%	1.34%	1.34%

MISSION,CARE
ENVIRONMENT

unimportant	little importance	moderate importance	important	very important
1.01%	0%	0.34%	1.01%	1.01%

(C) PRAXIS AS SPIRITUALITY
38.59% of all responses

CHURCH
PROJECT

yes	no	don't know
19.46%	15.77%	1.34%

ROLE OF
CHURCH

proclaim Gospel	community	worship/sac	solidarity	reign God	C nation
7.72%	18.79%	1.01%	2.68%	2.68%	2.35%

LOCUS OF
MISSION

local	non-church	culture	overseas	everywhere
2.68%	1.01%	0%	0.34%	31.88%

FINANCIAL
GIVING

yes	no
36.91%	1.01%

MISSION AS
PROCLAMATION

unimportant	little importance	moderate importance	important	very important
2.01%	2.35%	8.05%	12.08%	12.08%

MISSION AS
SERVICE

unimportant	little importance	moderate importance	important	very important
0%	0.34%	2.01%	11.07%	23.15%

MISSION AS
NURTURE

unimportant	little importance	moderate importance	important	very important
0.67%	3.36%	8.39%	14.09%	10.07%

MISSION AS
JUSTICE

unimportant	little importance	moderate importance	important	very important
0%	11.74%	7.72%	12.08%	5.03%

MISSION,CARE
ENVIRONMENT

unimportant	little importance	moderate importance	important	very important
16.11%	3.69%	7.38%	8.39%	1.01%

(D) PRAXIS AS CHURCH COMMUNITY
11.07% of all responses

CHURCH
PROJECT

yes	no	don't know
4.70%	6.38%	0%

ROLE OF
CHURCH

proclaim Gospel	community	worship/sac	solidarity	reign God	C nation
1.01%	6.04%	0%	0.67%	1.01%	1.34%

LOCUS OF
MISSION

local	non-church	culture	overseas	everywhere
2.35%	0%	0%	0.34%	8.39%

FINANCIAL
GIVING

yes	no
10.07%	1.01%

MISSION AS
PROCLAMATION

unimportant	little importance	moderate importance	important	very important
1.34%	1.34%	2.01%	2.01%	4.36%

MISSION AS
SERVICE

unimportant	little importance	moderate importance	important	very important
0%	0%	0.34%	3.02%	7.72%

MISSION AS
NURTURE

unimportant	little importance	moderate importance	important	very important
0.67%	1.34%	4.36%	1.68%	3.02%

MISSION AS
JUSTICE

unimportant	little importance	moderate importance	important	very important
0%	2.68%	1.68%	3.02%	3.69%

MISSION,CARE
ENVIRONMENT

unimportant	little importance	moderate importance	important	very important
4.36%	2.01%	2.01%	1.34%	1.34%

(E) PRAXIS AS GOOD NEWS
4.70% of all responses

CHURCH
PROJECT

yes	no	don't know
4.03%	0.67%	0%

ROLE OF
CHURCH

proclaim Gospel	community	worship/sac	solidarity	reign God	C nation
1.01%	1.01%	0.34%	0.67%	0%	1.68%

LOCUS OF
MISSION

local	non-church	culture	overseas	everywhere
0.34%	0.34%	0.34%	0%	3.36%

FINANCIAL
GIVING

yes	no
4.03%	0%

MISSION AS
PROCLAMATION

unimportant	little importance	moderate importance	important	very important
0.34%	0.34%	0%	0.34%	2.68%

MISSION AS
SERVICE

unimportant	little importance	moderate importance	important	very important
0%	0%	1.01%	1.01%	1.68%

MISSION AS
NURTURE

unimportant	little importance	moderate importance	important	very important
0%	0.34%	0%	2.35%	1.01%

MISSION AS
JUSTICE

unimportant	little importance	moderate importance	important	very important
0%	1.34%	2.01%	0.34%	0%

MISSION,CARE
ENVIRONMENT

unimportant	little importance	moderate importance	important	very important
2.01%	0.34%	0.67%	0.67%	0%

(F) PRAXIS AS ACTION
26.85% of all responses

CHURCH
PROJECT

yes	no	don't know
9.06%	17.11%	0.34%

ROLE OF
CHURCH

proclaim Gospel	community	worship/sac	solidarity	reign God	C nation
2.35%	16.11%	0.34%	5.03%	0%	1.68%

LOCUS OF
MISSION

local	non-church	culture	overseas	everywhere
2.35%	0%	0%	0.34%	22.82%

FINANCIAL
GIVING

yes	no
25.50%	0.67%

MISSION AS
PROCLAMATION

unimportant	little importance	moderate importance	important	very important
6.04%	3.36%	6.71%	5.37%	3.36%

MISSION AS
SERVICE

unimportant	little importance	moderate importance	important	very important
0%	0%	1.34%	3.36%	20.13%

MISSION AS
NURTURE

unimportant	little importance	moderate importance	important	very important
1.34%	4.36%	7.38%	8.39%	3.36%

MISSION AS
JUSTICE

unimportant	little importance	moderate importance	important	very important
0.34%	4.70%	3.02%	9.73%	7.05%

MISSION,CARE
ENVIRONMENT

unimportant	little importance	moderate importance	important	very important
7.72%	3.02%	7.05%	4.36%	2.68%

(G) PRAXIS AS FAMILY
4.36% of all responses

CHURCH
PROJECT

yes	no	don't know
1.68%	2.01%	0.34%

ROLE OF
CHURCH

proclaim Gospel	community	worship/sac	solidarity	reign God	C nation
0.67%	2.35%	0%	1.01%	0%	0%

LOCUS OF
MISSION

local	non-church	culture	overseas	everywhere
1.01%	0%	0%	0%	3.02%

FINANCIAL
GIVING

yes	no
4.36%	0%

MISSION AS
PROCLAMATION

unimportant	little importance	moderate importance	important	very important
0.34%	1.34%	1.01%	0.67%	0.67%

MISSION AS
SERVICE

unimportant	little importance	moderate importance	important	very important
0%	0%	0.34%	1.01%	2.68%

MISSION AS
NURTURE

unimportant	little importance	moderate importance	important	very important
0%	0%	1.34%	1.68%	1.01%

MISSION AS
JUSTICE

unimportant	little importance	moderate importance	important	very important
0.67%	0.34%	0.67%	1.68%	0.67%

MISSION,CARE
ENVIRONMENT

unimportant	little importance	moderate importance	important	very important
1.68%	1.01%	0.34%	1.01%	0%

(A) Bible as VALUABLE
4a   The Bible is a valuable book of teachings about life
19.80% of all responses for Question 4

KINGDOM
OF GOD

Jesus on earth	future	present & future	spiritual state	social justice	no meaning		
0.34%	1.34%	10.07%	5.37%	2.35%	0.34%		

TRINITY

Creator	Father	Father & Mother	Son of God	Jesus as human	Holy Spirit	Trinity	Divine Presence
2.35%	2.01%	0.00%	2.68%	0.34%	1.01%	4.36%	5.70%

IMAGE

Suffering servant	Good Shepherd	Saviour	Victor	Liberator	Parent	Jesus as human	other
2.68%	4.03%	2.35%	0.00%	1.34%	4.03%	3.69%	1.34%

TEXT

Matthew 28:19	Micah 6:8	Luke 4:18	John 13:14	Acts 1:8	John 20:21	other	
1.34%	6.38%	2.35%	3.02%	0.34%	2.35%	2.68%	

SALVATION

un important	forgiven sins	liberation	fullness	healing	other		
0.34%	9.40%	0.67%	5.70%	2.01%	1.01%		

(B) Bible as LITERALLY TRUE
4b   The Bible is literally true
8.05% of all responses for Question 4

KINGDOM
OF GOD

Jesus on earth	future	present & future	spiritual state	social justice	no meaning		
0.00%	0.00%	6.04%	2.01%	0.00%	0.00%		

TRINITY

Creator	Father	Father & Mother	Son of God	Jesus as human	Holy Spirit	Trinity	Divine Presence
0.00%	1.01%	0.00%	0.34%	0.00%	0.00%	5.70%	1.01%

IMAGE

Suffering servant	Good Shepherd	Saviour	Victor	Liberator	Parent	Jesus as human	other
0.00%	1.68%	3.36%	0.34%	0.00%	1.01%	1.34%	0.34%

TEXT

Matthew 28:19	Micah 6:8	Luke 4:18	John 13:14	Acts 1:8	John 20:21	other	
2.01%	0.67%	2.35%	0.67%	1.01%	1.34%	0.00%	

SALVATION

un important	forgiven sins	liberation	fullness	healing	other		
0.00%	5.37%	0.00%	2.35%	0.34%	0.00%		

(C) Bible in CONTEXT

4d the Bible is an inspired book but needs to be read against its historical background before interpreting it for today

57.38% of all responses for Question 4

KINGDOM OF GOD

Jesus on earth	future	present & future	spiritual state	social justice	no meaning
0.34%	2.01%	31.88%	14.43%	6.71%	2.01%

TRINITY

Creator	Father	Father & Mother	Son of God	Jesus as human	Holy Spirit	Trinity	Divine Presence
5.03%	0.67%	0.67%	7.38%	1.68%	2.35%	18.79%	17.11%

IMAGE

Suffering servant	Good Shepherd	Saviour	Victor	Liberator	Parent	Jesus as human	other
2.68%	12.08%	8.72%	0.00%	5.37%	10.07%	11.07%	4.36%

TEXT

Matthew 28:19	Micah 6:8	Luke 4:18	John 13:14	Acts 1:8	John 20:21	other
6.71%	17.11%	11.74%	6.38%	1.68%	5.03%	4.70%

SALVATION

un important	forgiven sins	liberation	fullness	healing	other
0.67%	21.48%	3.36%	26.85%	2.01%	1.01%

(D) Church's TEACHING on the Bible

4e I follow the church's teachings and interpretation of the Bible

13.09% of all responses for Question 4

KINGDOM OF GOD

Jesus on earth	future	present & future	spiritual state	social justice	no meaning		
0.00%	0.67%	5.70%	5.37%	1.01%	0.00%		

TRINITY

Creator	Father	Father & Mother	Son of God	Jesus as human	Holy Spirit	Trinity	Divine Presence
1.01%	0.67%	0.00%	1.34%	0.00%	0.67%	7.05%	1.68%

IMAGE

Suffering servant	Good Shepherd	Saviour	Victor	Liberator	Parent	Jesus as human	other
0.00%	3.02%	4.70%	0.34%	1.01%	1.34%	1.68%	0.34%

TEXT

Matthew 28:19	Micah 6:8	Luke 4:18	John 13:14	Acts 1:8	John 20:21	other
1.34%	3.69%	1.01%	2.01%	1.34%	2.35%	0.67%

SALVATION

un important	forgiven sins	liberation	fullness	healing	other
0.00%	6.04%	0.00%	5.70%	1.34%	0.00%

BIBLIOGRAPHY

Adam, A.K.M. 1995. *What is Post Modern Biblical Criticism*. Minneapolis:Fortress.

Adams, Susan. Salmon, John. 1996. *The Mouth of the Dragon: Theology for Postmodern Christians*. Auckland: Women's Resource Centre.

Anderson, James D. Jones, Ezra Earl. 1978. *The Management of Ministry: Leadership, Purpose, Structure, Community*. San Francisco: Harper and Row.

Appignanesi, Richard. Garratt, Chris. 1995. *Postmodernism for Beginners*. Cambridge: Icon.

Arbuckle, Gerald A. 1990. *Earthing the Gospel:An Inculturation Handbook for Pastoral Workers*. London: Geoffrey Chapman.

Baker, Mary. 1986. *Never the Faint Hearted:Charles Baker Pioneer Missionary 1803-1875*. Waikanae:Heritage Press

Barrett, David B. 1996. 'Annual Statistical Table on Global Mission:1996.' *International Bulletin of Missionary Research*. Vol. 20, No1.24-5.

Beck, Giddens, Lash. 1994. *Reflexive Modernization*. Cambridge: Polity Press.

Bennett, Enid. 1991. 'What is the Church's Mission Today?' Davidson, Allan. Nicholson, Geoffrey (ed.). *With All Humility and Gentleness:Essays in honour of Francis Foulkes*. Auckland: St John's College. 77-82.

Bevans, Stephen B. 1994. *Models of Contextual Theology*. Faith and Culture Series. Maryknoll, New York: Orbis.

Bosch, David J. 1991. *Transforming Mission:Paradigm Shifts in Theology of Mission*. Maryknoll, New York: Orbis.

Bowie, Fiona, Kirkwood, Deborah, Ardener, Shirley (ed.). 1993. *Women and Missions: Past and Present: Anthropological and Historical Perceptions*. Cross Cultural Perspectives on Women. Vol 11. Providence /Oxford: Berg.

Brown, Colin. 1981. *Forty Years On: A History of the National Council of Churches in New Zealand. 1941-1981*. Christchurch: National Council of Churches.

Callahan, Kennon L. 1983. *Twelve Keys to an Effective Church*. San Francisco: Harper & Row.

Callahan, Kennon L. 1987. *Twelve Keys Leader's Guide*. San Francisco: Harper & Row.

Callahan, Kennon L. 1990. *Effective Church Leadership:Building on the Twelve Keys*. San Francisco: Harper & Row.

Chung Hyun Kyung (ed). 1990. *Struggle to be the Sun Again:Introducing Asian Women's Theology*. Maryknoll, New York:Orbis.

Colless, Brian. Donovan, Peter (ed). 1980. *Religion in New Zealand Society*. 2nd. Ed. Palmerston North: Dunmore Press.

Conference of Churches in Aotearoa New Zealand. 1995. *Mission and Message:Report on the Conference on Evangelism in the Context of Aotearoa New Zealand (2 June-4 June 1995, Wellington)*. Wellington:CCANZ.

Cook, Len. 1997. *Hot off the Press: 1996 Census of Population and Dwellings*. Wellington: Statistics New Zealand.

Cross, F.L (ed.). 1958. *The Oxford Dictionary of the Christian Church*. London: Oxford University Press.

Davidson, Allan K. 1991. *Christianity in Aotearoa:A History of Church and Society in New Zealand*. Wellington: Education For Ministry.

Donovan, Peter (ed.).1990. *Religions of New Zealanders*. Palmerston North. Dunmore Press.

Dozier, Verna J with Hahn, Celia A. 1982. *The Authority of the Laity*. Washington: Alban Institute.

Dulles, Avery. 1974. *Models of the Church*. New York: Doubleday and Co..

Dykstra, Craig. Parks, Sharon (ed). 1986. *Faith Development and Fowler*. Alabama: Religious Education Press.

Fawcett, Jacqueline. Downs, Florence.1992. *The Relationship of Theory and Research*. 2nd. Ed. Philadelphia: F.A.Davis.

Fiorenza, Elizabeth Schüssler. 1992. *But She Said: Feminist Practices of Biblical Interpretation*. Boston: Beacon Press.

Fiorenza, Elizabeth Schüssler. 1993. *Discipleship of Equals: A Critical feminist Ekklesia-logy of Liberation*. New York: Crossroads.

Fiorenza, Elizabeth Schüssler. 1993. *Searching the Scriptures. Vol 1*. N. Blackburn, Victoria, Australia:Collins Dove.

Fowler, H.W. Fowler, E.G (ed.).1964. *The Concise Dictionary of Current English*. Oxford: Clarendon Press.

Fowler Junior, Lloyd. 1984. *Survey Research Methods*. Beverley Hills: Sage Publishers.

Gilligan, Carol. 1982. 'Why should a woman be more like a man', *Psychology Today*. 68-77.

Glen, Robert (ed.). 1992. *Mission and Moko:Aspects of the work of the Church Missionary Society in New Zealand 1814 - 1882*. Christchurch: Latimer Fellowship of New Zealand.

Gutierrez, Gustavo. 1984. *We Drink from our own Wells*. Maryknoll: Orbis. Melbourne:Dove.

Hamill, Bruce. 1997. 'Postmodernism and Truth:A Theological Perspective'. *Stimulus*. Vol. 5. Issue 1. 24-30.

Harvey, David. 1989. *The Condition of Post Modernism: An Enquiry into the Origins of Social Change*. Oxford: Basil Blackwell.

Hathaway, Brian. 1996. *Living Below with the Saints we Know:Strengthening those Congregational Relationships*. Auckland: New Joy.

Itzen, Catherine. Newman, Janet (ed.). 1995. *Gender, Culture and Organizational Change*. London:Routledge.

Kaldor, Peter et al. 1994. *Winds of Change:The Experience of Church in a Changing Australia*. Sydney: Lancer.

Kaldor, Peter et al. 1995. *Mission under the Microscope: Keys to Effective and Sustainable Mission*. Adelaide: Openbook Publishers.

King, Michael. 1997. *God's Farthest Outpost: A History of Catholics in New Zealand*. Auckland: Penguin.

Kraemer, Hendrik. 1958. *A Theology of the Laity*. Philadelphia: Westminster Press.

Lather, Patti. 1991. *Getting Smart:Feminist Research and Pedagogy With/in the Postmodern*. New York, London: Routledge.

Lovett, Richard. 1899. *The History of the London Missionary Society, 1795-1895*. Volume 1. London: Henry Froude.

Matthey, Jaques. 1997. 'Salvador among the World Mission Conferences of this Century'. *International Review of Mission* Vol LXXXVI Nos. 340/341, 19-26.

Maynard, Mary. Purvis, June (ed). 1994. *Researching Women's Lives from a Feminist Perspective*. London: Taylor and Francis.

McEldowney, Dennis (ed.). 1990. *Presbyterians in Aotearoa 1840-1990*. Wellington: Presbyterian Church of New Zealand.

McIntosh, Lawrence D. 1994. *A Style Manual for the Presentation of Papers and Theses in Religion and Theology*. Wagga Wagga. NSW:Centre for Information Studies.

Mead, Loren. 1991. *The Once and Future Church: Reinventing the Congregation for a new Mission Frontier*. Washington: Alban Institute.

Mission and Message:Report on the Conference on Evangelism in the context of Aotearoa New Zealand. 2 June - 4 June 1995. Wellington;CCANZ.

Mitchell, Sarah.1995. 'Standing at the Burning Bush: Women's Experience in the Presbyterian Church of Aotearoa New Zealand'. *Reformed World,* Vol 45, No2. 72-86.

Morgan, Gareth (ed.). 1985. *Beyond Method: Strategies for Social Research*. Beverley Hills: Sage Publishers.

Munroe, Jessie. 1996. *The Story of Suzanne Aubert*. Auckland: University of Auckland and Bridget Williams Books.

Murray, Jocelyn. 1985. *Proclaim the Good News:a Short History of the Church Missionary Society*. London:Hodder and Stroughton.

Neave, Rosemary. 1996. *Re-Imaging the Church:An exploration into the way new shapes of faith communities are emerging around the world at the end of the 20th century; Study Leave Report November 1996*. Auckland:Women's Resource Centre.

Newbigin, Lesslie. 1987. *Mission in Christ's Way*. WCC Series No 8. Geneva: WCC.

Newbigin, Lesslie. 1989. *The Gospel in a Pluralistic Society*. Grand Rapids: Eerdmans. Geneva: WCC.

Nichol, Christopher. Veitch, James (ed.). 1980. *Religion in New Zealand.* Wellington: Tertiary Studies Programme of the Combined Chaplaincies and the Religious Studies Department at Victoria University of Wellington.

Nicholas, Darcy. Kaa, Keri. 1986. *Seven Maori Artists.* Wellington: V.R.Ward.Government Printer.

Oppenheim, A. 1996. *Questionnaire Design, Interviewing and Attitude Measurement, New Edition.* London:Printer Publishers.

Orange, Claudia. 1987. *The Treaty of Waitangi.* Wellington: Allen and Urwin/Port Nicholson Press.

Patrick, Bruce (ed.). 1993. *New Vision New Zealand.* Auckland: VISION New Zealand.

Patrick, Bruce (ed.). 1997. *New Vision New Zealand. Vol II.* Auckland: VISION New Zealand.

Peck, George. Hoffman, John S. (ed.).1984. *The Laity in Ministry:The Whole People of God for the Whole World.* Valley Forge, Pa.:Judson Press.

Piggin, Stuart. 1978. 'Assessing Nineteenth Century Missionary Motivation:Some Consideration of Theory and Method'. Baker, Derek (ed.). *Studies in Church History.* Vol. 15. Oxford:Basil Blackwell. 327-337.

Price, Lynne. 1996. *Faithful Uncertainty:Leslie Weatherhead's Methodology of Creative Evangelism. Studies in the Intercultural History of Christianity.* Vol. 100. Frankfurt am Main:Peter Lang.

Randerson, Richard. 1992. *Hearts and Minds: A Place for People in a Market Economy.* Wellington: Social Responsibility Commission of the Anglican Church in Aotearoa New Zealand and Polynesia.

Rasmussen, Larry L.1996. *Earth Community:Earth Ethics.* Geneva:WCC.

Rebera, Ranjini. 1997. 'Partnership and Power: To Divide or Transform?'. *Reformed World.* Volume 47. Number 2. 60-70.

Ruether, Rosemary Radford. 1983. *Sexism and God-Talk:Towards a Feminist Theology.* London:SCM.

Ruether, Rosemary Radford. 1993. 'The Liberation of Christology from Patriarchy'. Loades, Ann (ed.). *Feminist Theology: A Reader.* London: S.P.C.K. 138-147.

Roozen, David, McKinney, William, Carroll, Jackson W. 1984. *Varieties of Religious Experience: Mission in Public Life*. New York: Pilgrim Press.

Scherer, James A, Bevans, Stephen B (ed.). 1992. *Directions in Mission and Evangelization 1: Basic Statements 1974-1991*. Maryknoll, New York: Orbis.

Schreiter, Robert, J. 1984. *Constructing Local Theologies*. Maryknoll, New York: Orbis.

Segundo, Juan Luis. 1976. *The Liberation of Theology*. Maryknoll, New York:Orbis.

Shenk, William R. 1992. 'Reflections on the modern missionary movement 1792-1992'. *Mission Studies*, No. 17. 72-100.

Southwick, Charles H. 1996. *Global Economy in Human Perspective*. New York: Oxford University Press.
Sugitharajah, R.S. (ed). 1991. *Voices from the Margin: Interpreting the Bible in the Third World*. London: SPCK.

The Bible with the Apocrypha: New Revised Standard Version. 1989. London: Collins.

Thomas, Norman E (ed.). 1995. *Classic Texts in Mission and World Christianity*. Maryknoll, New York: Orbis.

Thorogood, Bernard. 1994. *Gales of Change: Responding to a shifting Missionary Context: The London Missionary Society 1945-1977*. Geneva: WCC Publications.

Toulmin, Stephen Edelston. 1990. *Cosmopolis: The hidden agenda of modernity*. Chicago: University of Chicago Press.

Townes, Emilie. M (ed.). 1993. *A Troubling in My Soul: Womanist Perspectives on Evil and Suffering*. Maryknoll, New York: Orbis.

Tucker, Ruth. 1987. 'Female Mission Strategists: A Historical and Contemporary Perspective'. *Missiology*. Vol. XV. No 1. 73-90.

Van den Berg, J. 1956. *Constrained by Jesus' Love: An Inquiry into the Motives of the Missionary Awakening in Great Britain in the Period between 1698 and 1815*. Kampen: J .H. Kok.

Van Engen, Charles. Gilliland, Dean S. Pierson, Paul. (eds.). 1993. *The Good News of the Kingdom: Mission Theology for the Third Millenium*. Maryknoll, New York: Orbis.

Veitch, James. 1996. 'Searching for Jesus'. *Stimulus*. Vol. 4, Issue 4. 2-8.

Warren, Max. 1965. *The Missionary Movement from Britain in Modern History*. London: SCM.

Webster, Alan C. Perry, Paul E. 1989. *The Religious Factor in New Zealand Society*. Palmerston North: Alpha.

Wright, Tom. 1996. 'Looking Again for Jesus: Jesus in the Twentieth Century'. *Stimulus*. Vol. 4, Issue 4. 10-17.

Wuthnow, Robert. 1991. *Acts of Compassion*. New Jersey: Princeton University Press.

Yolton, John W (ed.). 1992. *The Blackwell Companion to the Enlightenment*. Oxford: Basil Blackwell.