

Place of Discursive Memory and Scenography in the Lausanne Covenant

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Abstract— *The purpose of this chapter is to analyze the Lausanne Covenant, a text produced at the end of the World Evangelization Conference 1974, in Lausanne, Switzerland, by checking how memory crossed the document, reconfiguring the effects of meaning materialized in that text. The question is, therefore, to answer the following question: How has memory reshaped different meaning effects (discourses) in the document Lausanne Pact, produced at the end of the International Congress of World Evangelization 1974? Based on the description of the selected and cataloged data, we found that during the International Congress of World Evangelization 1974, a group of South American evangelical leaders, represented by congressmen René Padilla and Samuel Escobar, gained notoriety and prominence, which culminated with the elaboration of a document that sought to affirm issues related to social justice in the practice of protestant Christian evangelism. Based on this data, we hypothesized that such insertion was mainly due to the eruption of questions situated in the intersection of religious discourse and Marxism, which are linked to the functioning of discursive memory.*

Keywords— *Lausanne 74, Marxism, Protestantism, Religious Discourse, Place of discursive Memory.*

I. INTRODUCTION

The purpose of this article is to analyze the Lausanne Covenant, a text produced at the end of the World Evangelization Conference (1974), in Lausanne, Switzerland, by checking how memory crossed the document, (re)configuring the effects of meaning materialized in that text. The question is, therefore, to answer the following question: How has memory (re)shaped different meaning effects (discourses) in the document Lausanne Pact, produced at the end of the International Congress of World Evangelization (1974)?

Based on the description of the selected and cataloged data, we found that during the International Congress of World Evangelization (1974), a group of South American evangelical leaders, represented by Congressmen René Padilla and Samuel Escobar, gained notoriety and prominence, which culminated. with the elaboration of a document that sought to affirm issues related to social justice in the practice of Protestant Christian evangelism. Based on this data, we hypothesized that such insertion was mainly due to the eruption of questions situated in the intersection of religious discourse and Marxism, which are linked to the functioning of discursive memory.

II. MATERIAL AND METHODS

To answer the question of this article, based on the verification of the presented data, we analyzed the World Evangelization Congress and the final text produced in it, called the Lausanne Covenant, considering the document as a place of discursive memory, according to Fonseca-Silva's proposal (2007a). To explain the functioning of this concept in the data, we first present some theoretical considerations about the notion of *discursive memory place*, as well as the concepts that support it, and also others that will be mobilized in the analysis and then, we proceeded to analyze the data in order to answer the problem question that guides the article.

Maurice Halbwachs, in his work *Social Pictures of Memory* (1925), seeking theoretical inspiration in Emile Durkheim departs from the Bergsonian theoretical-philosophical scheme (as well as from the Freudian notion of the unconscious) and elaborates the theory of *social frameworks of memory*, which would serve as a basis for the development of the concept of *collective memory*, presented in later works. Thus, Halbwachs states that whatever memories of the past may exist, they can exist only through the social frameworks of memory, since individuals need the memory of other individuals to remember, affirm, or deny their memories. Thus, all

individual memory is constituted based on a collective memory and all memories are constituted within a group.

On *Collective Memory* (1968), Halbwachs sustains that “the memory of society extends as far as it reaches the memory of the groups of which it is composed” (HALBWACHS, 1968, p. 51). If a particular group disappears, the only way to preserve memory is through narratives that, in turn, at specific times, will be consulted and reaffirmed. Consequently, memory receives a great contribution from language studies and social studies.

In the 1970s, when resuming Halbwachs and the correlation between memory and social structure, Pierre Nora proposes the concept of *memory places*. According to Nora, due to the rapid process of modernization that has destroyed memory societies, the need arises for the establishment of places capable of crystallizing the past. It is in this sense that Nora resumes the relationship between history and memory, proposing a distance between the two, by comparing them, as we summarize in the table below:

Table 1. Nora’s comparison between memory and history

MEMORY	HISTORY
Integrated	Unintegrated
Unaware of herself	It is conscious because there is research, there are footprints, distance, mediation (research)
Always present, a link lived in the eternal present	A representation of the past
Live, always carried by living groups	Dead, not carried by the living, is the always problematic and incomplete reconstruction of what no longer exists
Organizer	Problematic and incomplete construction of what no longer exists
Affective and magical, not accommodating to details, feeds on vague memories, smaller or larger, private or symbolic	Intellectual and laicizing, demands analysis and critical discourse
Install the memory in the sacred	It dislodges the memory of the sacred and makes it prosaic
It emerges from a group that it unites, and is by nature multiple, slowed down, collective, plural and individualized. There are as many memories as groups.	It belongs to everyone and nobody, which gives it a vocation for the "universal"
It is rooted in concrete, space, gesture, image, object	It clings to temporal continuities, evolutions, and relationships between things.
It is an absolute	Only know the relative

For Nora (1984), if memory is claimed by history, it ceases to exist. *The places of memory* are, therefore, remains, rituals of a society without rituals. These places of memory have a triple nature: material, functional and symbolic. They are born and live from the feeling that there is no longer a spontaneous memory and the need to create archives, keep birthdays, organize celebrations, funeral compliments, record minutes, among others (NORA, 1984, p. 13).

Fonseca-Silva (2007a) states that considers the contribution of Michel Foucault and his concept of *memory areas* fundamental to the constitution of the concept of *discursive memory*, created, in Discourse Analysis, by Courtine (1981), which, to operate the concept of *discursive memory*, operates detachments from Foucaultian postulates. Thus, according to Fonseca-Silva

(2007a), the concept of *discursive memory* arises from Foucault's rereading, in particular, from his discussions about the “domain of memory”. Courtine operates the displacement of the Foucaultian concept of *memory domain* to mobilize, the concept of *discursive memory*, which relates to the level of *interdiscourse*. The notion of *interdiscourse*, in the path taken by Fonseca-Silva (2007), indicates that the subject, by enunciating, produces meanings, since we speak of a certain discursive position and, thus, the action of discursive memory causes certain formulations to evoke meanings.

Mobilizing the concepts of *memory place*, by Nora (1984); *domain of memory*, by Foucault (1969); and *discursive memory*, by Courtine (1981), Fonseca-Silva (2007a) postulates the concept of *place of discursive memory* and thus analyzes the symbolic as a place of memory reproduction and preservation.

Based on the above, we understand that the Lausanne Pact (1974) functions as a *place of discursive memory* in an instance where certain statements appear, disappear and reappear, according to the interests of the groups. This is how, in the Lausanne Covenant, religious discourse intertwines with Marxism producing different effects of meaning. As a theoretical contribution of this article, beyond the notion of place of discourse memory also we use the notion of *Scenography*.

According to Maingueneau (2011), a text is not a set of inert signs, but the trail left by a speech in which speech is enacted. In this sense, anyone reading a particular text is immediately involved in three scenes: the encompassing scene, the generic scene and the scenography. The first scene proposed by Maingueneau is the *encompassing scene*, which corresponds to the type of discourse - religious, political, juridical - that is, this scene is the one in which the coenunciator must be placed to interpret it, identifying in the name of that the text challenges the reader and according to what purpose the text was organized. The second scene is the *generic one*, which concerns the genres of discourse linked to the field in which the text was produced, that is, those related to the spheres in which the texts circulate. In the political sphere there are, for example, pamphlets, saints, etc., which define their own roles: In an election campaign pamphlet, there is a "candidate" addressing "voters." Scenography, in turn, is the way the text is inscribed, the text is shown, that is, the scene constructed in/by the text, through scenes that are part of the readers' memory, that they know, for example, family conversation, participation in a religious service, etc.

The encompassing scene and the generic scene “together define what might be called the scenic

framework of the text [...] define the stable space within which the utterance acquires meaning - the space of discourse type and genre" (MAINGUENEAU, 2011, p.86-87), thus generating a kind of paradoxical entanglement, because it is not directly with the scenic picture that confronts the reader, but with a scenography that, in turn, leads the scenic picture to move to one background, then, the coenunciador initially has contact only with the set design.

Moreover, the scenography has a dual function, because while it is the source of discourse, it is also what it engenders, and in this way, it "determines a statement that, in turn, must legitimize it" (MAINGUENEAU, 2011, p. 87).

For Maingueneau (2011), there are speeches that are conducive to the diversity of scenography, as is the case of political discourse, because a given candidate can talk to his voters from different scenes. In addition, a set design can rely on validated scenes, scenes that are already part of collective memory. Thus, "the repertoire of available validated scenes varies depending on the group targeted by the discourse: religious groups have their own memory and supposedly shared scenes" (MAINGUENEAU, 2011, p. 88).

Based on the above, we understand that during the International Congress of World Evangelization (1974), in the writing and dissemination of the document Lausanne Covenant, which would be a statement of purpose (generic scene), linked to religious discourse (encompassing scene), sought adherence of those who signed the document and the other future readers of the said document by building a set design well known, shared and great weight to the Protestant Christian denominations: a Confession or Covenant .

Using the above theoretical assumptions and analytical devices, we now pass on the description of the 1974 International Congress of World Evangelization, and then present the analysis of the data.

III. RESULTS AND DISCUSSION

The International World Evangelization Congress was held in Lausanne, Switzerland, between 16 and 25 July 1974, on the premises of the Palais de Beaulieu. The meeting was convened by a commission chaired by Reverend Billy Graham, a well-known North American Baptist pastor, and was attended by over 2300 evangelical leaders from various denominations from around 150 countries.



Fig. 1: Lausanne Assembly

With the theme, "Let the earth hear your voice", evangelical leaders attended plenary sessions and Bible studies, as well as discussions and debates about the theology, strategy, and methods that should be employed in the practice of evangelism. The meeting produced a document called the *Lausanne Covenant*, a statement that would define the needs, responsibilities, and goals of/in spreading the gospel to Protestant churches.

In Lausanne (1974), important evangelical leaders were present, among which stood out among the South American, the Ecuadorian René Padilla and Peruvian Samuel Escobar: "The key figure in convening the congress was American evangelist Billy Graham. He was expertly assisted by John RW Stott, an English gospel minister and thinker who had been working for over twenty-five years to strengthen the evangelistic witness of the Anglican Church; Jack Dain, an energetic Anglican bishop of Australia; and Leighton Ford, a Canadian member of the Billy Graham Evangelistic Association (AEBG). Before and during the conference, there were important interventions from Latin America, especially by Samuel Escobar, a Peruvian who was serving as the director of InterVarsity in Canada, and C. René Padilla, an Ecuadorian Baptist" (NOLL, 2012, p. 297).

Padilla criticized the American forms of evangelism that, according to him, emphasized only numerical growth, and called on the church to act politically in the face of social injustice; the lecture proferid the by Escobar was in the same line of argument Padilla. Escobar and Padilla were supported by various leaders during Lausanne (1974), so they organized a dissident group of about 500 delegates who supported this same thesis and sought to persuade the committee to draft a Lausanne statement, which it should incorporate. clearer propositions about social justice (SWARTZ, 2012).

About the text of the Lausanne Covenant itself, John Stott, a prominent evangelical minister present at the event and a member of the document's writing committee, states: "The first brief statement was made two or three

months before the Congress and sent to by mail to a number of directors. Already this document can be said that it was truly produced in Congress (although Congress had not yet assembled), because it reflected the contributions of keynote speakers whose works had been previously publicized. The document was revised in light of the comments of the advisers, and this review was later revised in Lausanne by the drafting committee. So what was presented to all participants in the middle of the Congress was the third version. They were invited to submit their contributions, either as individuals or groups, and they responded with great diligence. Many hundreds of submissions have been received (in the official languages), translated into English, classified and studied. Some proposed amendments canceled each other, but the drafting committee incorporated everything it could, while at the same time ensuring that the final document was a recognizable review of the project presented to participants. It can then be said that the Lausanne Covenant expresses a consensus between the mind and humor of the Lausanne Congress. I would like to express my deep gratitude to Dr. Hudson Armerding and Mr. Samuel Escobar, who were the other members of the Drafting Committee, and Dr. Leighton Ford and Dr. Jim Douglas who helped us. They worked hard and consciously, we were all aware of a harmony of mind and spirit that we believe was given to us by God Himself" (STOTT, 1975).

In view of the above, we verify the role of South American evangelical leaders linked to Liberation Theology and Marxist discourse in the elaboration of the document *Lausanne Covenant*. One of them, Mr. Samuel Escobar, was able to be part of the Review Committee of the document.

The document itself (Figure 2) was distributed the size of a sheet of white A3 paper, in a font resembling Times New Roman, size 12. In the upper left, in the heading, the time, day, month and year of the event, namely 19:00 hours, Wednesday, 24 July 1974; below the date, still under the heading, the title of the document "The Lausanne Covenant", with a fish-shaped logo on the right side saying "Let the Earth hear His Voice". In the times of Jesus Christ and in Israel, fish was something very common and very culturally present; Some of the apostles, before being called by Jesus, were fishermen, and even after following Christ, they were given the mission of being "fishers of men" (Matthew 4:19). In this way, as with fishing techniques, where details and skills were learned only with the time spent in the activity and with experience, the apostles, over time, became fishermen of souls for the Kingdom of God; The fish

symbol is also found in the miracles of Jesus, when there was the multiplication of bread and fish that fed multitudes (Mark 8:1-9), and also in the wonderful fishing narrative (Luke 5: 1-11), among others. The figure of the fish have a variety of effects of meaning and importance throughout historical Christians, being one of the strong and ancient symbols of Christianity, beginning to be used more or less at the end of the 1st century AD, and most likely, before the cross, it was used by Christians as a means of identification among themselves in the times of persecution of the Roman Empire, meaning a secret sign of faith: when a Christian met another person who thought he professed the same faith, he drew the the bow in reverse, thus forming the half of the fish, and if the judgment was right, the other completed with the other part of the bow, thus forming a figure of faith and hope in Christ (MYERS, 1975, p. 512). Fish as a symbol gains even more strength due to the acrostic of the Greek word for fish, which is "ΙΧΘΥΣ", which transliterates to "ICHTHYS" and its letters form the acronym "ΙΕΣΟΥΣ + ΧΡΙΣΤΟΣ + ΘΕΟ + ΗΥΙΟΣ + ΣΟΤΕΡ" Which translated would be "Jesus Christ, Son of God, Savior". This is due to a play of words that were written one word below the other, forming the acrostic ichthus.

The fish as a symbol is therefore very common in Christian practices, especially in evangelistic practices and, when associated with the phrase "Let the earth hear His voice" makes reference to the voice of Christ and practice of evangelism. The game of words alluded memory in the logo refers the coenunciador the need to preach the Christ, the Son of God, who is Savior and seeks to meet the primary needs of the people caring for them when they are hungry, showing that this practice is to import with each other one of the identifying elements of today's true Christians, as it was supposedly also a constant practice among those who drew fish in the sand during periods of persecution of Christianity in the Roman Empire. Once the header elements have been separated from the rest of the text by a black horizontal line, the Lausanne Covenant has three columns in which there are 17 topics, namely: In the first column - "Introduction", "1. God's Purpose", "2. The Authority and Power of the Bible", "3. The Sufficiency and Universality of Christ", "4. The Nature of Evangelism", "5. Christian social responsibility"; In the second column - "6. The Church and Evangelism", "7. Cooperation in evangelism", "8. The Church's Partnership in Evangelism", "9. The urgency of the evangelistic task", "10. Evangelism and culture"; and the third column - "11. Education and leadership", "12. Spiritual Conflict", "13.

Freedom and persecution”, “14. The power of the Holy Spirit”, “15. The Return of Christ” and the “Conclusion”. Below the description of each item, except for the introduction and conclusion, follow the biblical references that served as the basis for the statements presented in each topic. We will not cover all topics here, because the document is long and, in certain parts, contains many repetitions from the discursive point of view. That is, even if the text brings different arguments, many of these arguments converge to the same discourse, so there is no need for a detailed analysis of each topic.

At the bottom left, there is another just like the International Conference on World Evangelization, which has name “Lausanne”, at the top, and the “74” number, at the bottom, which refers to the place and year of the event, followed by two blank lines to fill in the most specific date and to sign the pact signatory.



Fig. 2: Pact Lausanne Pact distributed at the end of the event and signed by Billy Graham

Congress members should be signatories to the Lausanne Covenant, a religious document presented in the form of a covenant/contractual confession of faith. In the game between memory and actuality, we find that this type of documentary production is a common practice among Christians, who, after conciliar meetings, produce creeds and confessions to be followed by the church, as a correct and reliable expression of the biblical teaching on the topics addressed.



Fig. 3: Lausanne Pact Subscription / Signature (Graham on the right)

Since 1974, the Lausanne Covenant has posed a kind of challenge to Protestant Christians, urging them to work together to make Jesus Christ known throughout the world. However, in addition to the evangelistic issue, many worldwide evangelical organizations as well as many churches have come to use the Lausanne Covenant as a document expressing their faith, as a current creed or confession of faith.

Regarding the various texts, not being the text of the Lausanne Pact a set of inert signs, but the trail left by a speech in which speech is enacted (cf. MAINGUENEAU, 2011), we can identify in it the three scenes, presented by Maingueneau (2011) - encompassing, generic and scenography, which we will explain below.

The first scene, or encompassing the scene, says re s chest to the type of speech, which, in the case of the document under analysis, it is the religious discourse, since this document is intended to lead the Protestant church the practice of evangelism. The second scene, which is the generic scene, and with regard to genres of particular discourses, presents the coenunciador the Lausanne Covenant as one a declaration of principles and objectives. The scenography of the text, which in turn is the way the text is inscribed, has the form of a Covenant Creed, or Confession of Faith, that is, a communication authorized by the church and duly communicated to the faithful that expresses the biblical truth, elaborated not by particular elucidation, but by a group of specialists in that

particular area of biblical knowledge, producing an effect of truth. For this very reason, this document “must” be signed and taught by church authorities. By signing the document, by the present, the memory game in the event produces an effect and conclusion of a contractual commitment, and therefore should not be broken by secondary motivations. In this sense, when the co-announcer, and now signatory, accepts the contractual/covenantal place that is consecrated to him in the scenography, he assumes the provisions of the text, which are now seen as both true and as commitments assumed by the signatories.

We have analyzed the topics of the Lausanne Covenant dividing them by themes, aiming to show that, in these areas, there is regularity related to certain discursive effects. In the analysis, we present the issues, the number of the statement, the Lausanne Covenant of the topic to the which that particular utterance belongs and, only then, proceed the analysis themselves.

As we announced earlier, we have analyzed some of the topics of the Lausanne Covenant by dividing them into themes, aiming to show that there are regularities in these themes that point to certain discursive effects. In this analysis, we present the topics and the number of the statement, and only then proceed to the actual analysis. We have bolded the parts of utterances that caught our attention.

Theme: Church Mission and Evangelization

- (1) We are deeply touched by what God has been doing today, moved to repentance for our failures, and challenged by the unfinished task of evangelization.
- (2) We confess in shame that we often deny our calling and fail in our mission because we have conformed to the world or isolated ourselves too much.
- (3) Here we also repent of our neglect and of having sometimes considered evangelism and social activity mutually exclusive.
- (4) It becomes a stumbling block to evangelism when it betrays the gospel or lacks a living faith in God, a genuine love for people, or scrupulous honesty in all things including promotion and finance.
- (5) We confess that at times we have endeavored to bring about the numerical growth of the church at the expense of the spiritual, divorcing evangelization from the edification of believers.
- (6) We fully support the principles governing the formation of a truly national church, and earnestly desire that the whole church have national leaders who manifest a Christian style of leadership not in terms of dominance but of service.

(7) In every nation and in every culture, there should be an effective training program for pastors and lay people in doctrine, discipleship, evangelization, edification, and service. This training should not depend on a stereotypical methodology but should build on creative local initiatives according to biblical standards.

(8) We need both vigilance and discernment to safeguard the biblical gospel. We recognize that we ourselves are not immune to the acceptance of worldliness in our actions and actions, that is, the danger of capitulating to secularism.

Statements (1) to (8) indicate that in this new historicity about the evangelistic/missionary task of the church, Protestants should be ashamed, repent, and also confess their failure to share the gospel among the nations. This failure, in turn, would be related to an unfinished and incomplete evangelization, and pointed to an equally flawed church in its leadership, characterized by being dominating and leading the church to worldliness. and secularism, expressed mainly in the absence of the church's engagement with social justice issues.

The statement (1) is part of the Lausanne Covenant Introduction in which the co-announcer is informed of a large participation of representatives of Protestant churches in the International Congress of World Evangelization, representing more than 150 nations. Such “information”, by a memory effect, shows the importance, representativeness and unity of the Protestant church in the event.

The initial approach of the Lausanne Covenant on important theological themes such as salvation and communion is in keeping with the orthodox view of these themes. However, in mentioning the issue of evangelization, another important pillar of Christ's teachings, the words that stand out in Lausanne's text refer to meaning effects that function as a paraphrase of terms such as “failure”, “lack”, “incompleteness”, and produce the effect of a supposed failure: “We are deeply touched by what God has been doing in our day, moved to repentance for our failures, and challenged by the unfinished task of evangelization”. The words “repentance”, “failure” and “challenged” highlight the discourse about a supposedly “unfinished” task, suggesting serious difficulties in the practice of evangelistic missions in Protestant Christianity.

Thus, the so-called Great Commission, that is, the command given by Jesus Christ to his church to preach the gospel to all nations, making disciples, teaching and baptizing them, is presented as something “unfinished” and such unfinished. It is discursivized as being linked to

the failure of this collective subject (our failures). Concerning the mission given by Christ to his church, here is a biblical quotation:

And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go therefore, make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to keep all the things that I have commanded you. And behold, I am with you always until the end of the century (Matthew 28: 18-20).

Based on this Mission, the text of the Lausanne Covenant allows the emergence of meaning effects that materialize a supposed failure. In this case, it is up to us to ask: what does this “failure” consist of? What were they “sorry” for? Why was the task “unfinished”? The notion of evangelization, in a historical perspective, goes back to the patriarch of the Christian faith, Abram. To him, according to the Bible, God appeared, informing him of the mission to leave his land and family and to go to a place that divinity itself would show him (Genesis 12.1ff). Following this, Abram receives a promise that all the families of the earth would be blessed in him: “I will bless those who bless you and curse those who curse you; in thee shall all families of the earth be blessed”(Genesis 12: 3). The term “family” in both Hebrew *בְּרִייתָא*, as in the Septuagint *φυλή*, the Greek version of the Old Testament text, builds the sense that in Abram all the ethnic groups of the earth would be blessed, that is, the diverse groups of people of every tribe, language, race, and nation. In this sense, according to the progressiveness of biblical revelation, the missions really are unfinished until the gospel message is announced to all these groups of people, but for this biblical perspective, this unfinishing does not correspond to failure. After all, the failure of evangelism, according to the teaching of Scripture and the orthodox exegetical interpretation of it, would be the failure of God Himself, since God elected specific people for salvation in eternity, as Paul teaches the Ephesian believers: He chose us in Him before the foundation of the world to be holy and blameless before Him and in love predestined us unto him, to the adoption of children through Jesus Christ, according to the good pleasure of his will” (Ephesians 1:4-5). What we regard as the orthodox view of biblical teachings is found in the historical documents of the Christian faith, known as creeds and confessions. The creeds originated in the early centuries of the Christian church, especially during the doctrinal controversies of the fourth and fifth centuries. The first historically known creed was the so-called Apostolic Creed, probably formulated in the second century. In the year 325, another creed was formulated at

the Council of Nicaea, Asia Minor, brought together to address doctrinal controversies about the person of Christ (Christological) and its relationship to the trinity. At that council, Church leadership condemned Arius, an elder of the city of Alexandria, and his teachings as heretics. Then there was the Creed of Constantinople (381) and the Creed of Chalcedon (451), which deal specifically with the two natures of Jesus Christ. In addition to these early creeds, several others later appeared, expressing what may be considered the orthodox faith of the church, which was, through its conciliar meetings, at various historical times, contrary to the teachings considered heretical. Only much later, at the time of the Protestant Reformation, that is, from the 19th century. It was in the sixteenth century that Confessions of Faith arose, which dealt with Christian doctrine in a more extensive and elaborate way than creeds. The first document of its kind was the Augsburg Confession (1530) of Lutheran tradition. Then came those of Calvinist origin, such as the Second Helvetic Confession (1566), the Scottish Confession (1560), and the Westminster Confession of Faith (1646), which is considered one of the most important confessions of Protestant doctrine. From now on we will refer to this last document, which will be the basis for presenting, where necessary, orthodox examples of reformed doctrine. To refer to this confession, we use the abbreviation CFW, followed by the chapter number and the topic from which the excerpt was taken. Regarding the issue of “mission failure”, the Westminster Confession of Faith states: “By God's decree and for the manifestation of His glory, some men and some angels are predestined for eternal life and others foreordained for eternal death. Other biblical references: 1Timothy 5:21; Mark 5:38; Jude 6; Matthew 25:31; Proverbs 16:4; Romans 9.22-23” (CFW III.3, emphasis added).

From this perspective, God's plans would be unfailingly fulfilled, which indicates that, by the interpretation taken by the Orthodox Protestants, to which the signatories of the Lausanne Covenant would in principle be bound, there is no failure in evangelization. For those who advocate such an interpretation, there are no failures or failures, for no person in this group (the chosen and/or predestined) will be permanently lost or separated from God. This is what we see materialized in the teachings of the apostle John, who, quoting Christ himself, clarifies: “Whoever the Father gives me, he will come to me; and he that cometh to me, I will not cast out at all” (John 6:37). On predestination, states the text of the Westminster Confession of Faith: “These men and angels, thus predestined and foreordained, are particularly and unchangeably designated; Their number is so certain

and definite that it can neither be increased nor decreased. Just as God appointed the elect to glory, so by the eternal and very free purpose of His will, He foreordained all means leading to that end; those who, therefore, are elected, being fallen in Adam, are redeemed by Christ, are effectively called to faith in Christ by His Spirit, who works in due time, are justified, adopted, sanctified, and guarded by His power by through saving faith. Apart from the elect there is none that is redeemed by Christ, effectively called, justified, adopted, sanctified, and saved" (CFW III.4-5).

Thus, according to the Orthodox Protestant interpretation, the task of evangelization is unfinished only in the sense of reaching the message to God's elect (predestined) at all times, for all families of the gospel to be spread or proclaimed. Earth. However, the failure mentioned by the enunciator of the Lausanne Covenant indicates the functioning of an issue outside the central task of evangelization, something that will be presented, as we will see, throughout the text.

It is in this way that the faults and misconceptions of the church reported in the statements from (1) to (8), through the use of the words "repentance", "failure", "confess ashamed", "failures", etc., have as their The effect of meaning indicates the notion of failure of the Church's mission and the consequent need for change in its evangelistic practice, which leads to another theme that appears regularly in the Covenant, namely the need for change . It should also be borne in mind that, by pointing out so many flaws in the life and practice of the church, the statements analyzed also implicitly criticize the way of life of the missionaries of the United States, the main world representative of Protestantism at that time, presenting them. as dominating, negligent, not affective of the poor and social issues, but affective of secularism and worldliness.

Theme: Need for Change

(9) He enlightens the minds of God's people in every culture to perceive their truth in an ever-new way with their own eyes, and thus reveals to the whole church an ever greater portion of God's manifold wisdom.

(10) The salvation we claim to possess must be transforming us into all of our personal and social responsibilities. Faith without works is dead.

(11) We affirm that Christ sends his redeemed people into the world just as the Father sent them, and that this requires an equally deep and sacrificial penetration. We need to leave our ecclesiastical ghettos and penetrate non-Christian society. In the church's mission of sacrificial service evangelism is paramount. Worldwide evangelism

requires the whole church to bring the whole gospel to the whole world.

(12) We rejoice in the dawn of a new missionary age.

(13) The development of strategies for world evangelization requires new and creative methodology. With God's blessing, the result will be the emergence of churches deeply rooted in Christ and closely related to local culture.

(14) With God's help, we will also seek to oppose all unrighteousness and remain faithful to the gospel at any cost.

(15) World evangelization will only come true when the Spirit renews the church in truth, wisdom, faith, holiness, love, and power.

Lausanne's signatory theology, also in principle, shows an orthodox view of the Holy Scriptures by bringing to light the doctrines of divine inspiration of the Word, the authority of the composition of Scripture, and the inerrancy and sufficiency of biblical revelation. All of this is materialized in topic 2 of the Lausanne Covenant, "Authority and Power of the Bible", as shown in the following excerpt: "We affirm the divine inspiration, truth, and authority of the Old and New Testament Scriptures in their wholeness, as the only written Word of God, without error in all that it affirms, and the only infallible rule of faith and practice." This discourse is also materialized in Paul's letter to Timothy: "All Scripture is inspired by God and useful for teaching, rebuking, correcting, and education in righteousness" (2 Timothy 3:16). Regarding Westminster theologians, let us look, even as regards the authority and legitimacy of the Bible, as follows: "Under the name of Holy Scripture, or written Word of God, now all the Old and New Testament books are as follows, all given by God's inspiration to be the rule of faith and practice: THE OLD TESTAMENT - Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi. The New Testament - Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, and Revelation. Books generally called Apocrypha, not of divine inspiration, are not part of the canon of Scripture; They are therefore not authoritative in the Church of God, and in no way can they be approved or

employed except as human writings. The authority of Holy Scripture, which is why it must be believed and obeyed, does not depend on the testimony of any man or church, but only on God (the same truth) who is its author; therefore must be received, because it is the word of God. By the witness of the Church we may be moved and incited to a high and reverent appreciation of Holy Scripture; the supreme excellence of its content, and the effectiveness of its doctrine, the majesty of its style, the harmony of all its parts, the scope of its whole (which is to give God all the glory), the full revelation that makes the one Man's means of saving himself, his many other incomparable excellencies, and complete perfection, are arguments by which it is abundantly evidenced to be the word of God; however, our full persuasion and certainty of his unfailing truth and divine authority comes from the inner workings of the Holy Spirit, who by word and word testifies in our hearts" CFW I.1-5).

Thus, in the text of the Westminster Confession of Faith, we also identified this discourse on the inerrancy and sufficiency of biblical revelation. However, when He states that the Holy Spirit "enlightens the minds of God's people in every culture, so that they may perceive their truth in an ever-new way with their own eyes, and thus reveal to the whole church an ever-increasing portion. Of the manifold wisdom of God, the enunciator of the Lausanne Covenant, through the interspersed in an ever-new way, with his own eyes, once again refers to issues that are not linked to orthodox Protestant discourse and which they do not say in any aspect of the foundational Christian, as teontologia or inerrancy. Such questions indicate that the enunciator emerging from the text under analysis advocates a supposed "renewal" in relation to the interpretation of the Holy Scriptures. This renewal would be made possible by the action of the Holy Spirit, which "enlightens the minds of God's people". In this sense, the interpretation of the Bible would not always be the same, which refutes, in a way, the thesis of biblical immutability, since it argues that, even if the Word of God does not change, interpretations occur "in an always new way" and linked to the way of "seeing" each culture (with one's own eyes).

Therefore, having identified the alleged errors and omissions of Protestants in their missionary practices, the statements from (9) to (15) address this need for change. These changes are related to a new and creative vision and evangelization that, from that moment, it would make it real because it corroborated the need to fight at all costs, for reasons linked to social justice. In other words, the Christian need to worry about anything else what was considered evangelization by Protestants until that

moment, that is, he would have to worry also with questions linked to a particular understanding of social justice. These questions which, according to our hypothesis, are related to a Marxist memory. Thus, according to what the Covenant enunciator argues, in the practice of evangelization, the church must be available to dialogue with culture to understand the social needs of the evangelized. The effect of meaning that emerges from these statements is that of that particular commitment to social justice would therefore be an essential part of the evangelizing mission of the church, since, according to this new view, without this particular engagement, the mission does not it is complete, not integral, hence the statement "faith without works is dead." In this sense, proposed changes to the practice of the church summed up, in the text of the Covenant, the issue of social justice. In this regard, let's look at the following parts of the Covenant.

Theme: Social Justice

(16) To evangelize is to spread the good news that Jesus Christ died for our sins and rose again according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the gift deliverer of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelization, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelization itself is the proclamation of the biblical and historical Christ as Savior and Lord, in order to persuade people to come to him personally and thus be reconciled to God.

(17) The results of evangelism include obedience to Christ, incorporation into his church and responsible service in the world.

(18) Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines about God and man, our love for our neighbor, and our obedience to Jesus Christ.

(19) The message of salvation also implies a message of judgment on all forms of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist.

(20) However, we who share the same biblical faith must be intimately united in communion with one another, in deeds, and in testimony.

(21) We are all shocked by the poverty of millions, and troubled by the injustices that cause it. Those of us who live in the midst of opulence accept it as their obligation

to develop a simple lifestyle in order to contribute more generously to alleviate the needy and to evangelize them.

The statement (16) is found in the fourth topic of the Lausanne Covenant, entitled "The Nature of Evangelization", in which we find an explanation of what evangelistic practice should be like, which is presented as responsible for "spreading the good news. that Jesus Christ (who) died for our sins and rose again according to the Scriptures, and that, as Lord and King, he now offers forgiveness of sins and the liberating gift of the Spirit to all who repent and believe." In this excerpt, in addition to the relationship with Protestant orthodoxy, we find that the statement "that kind of dialogue whose purpose is to listen sensitively in order to understand" refers to something other than evangelization as understood by Orthodox Protestantism. This is because, according to the biblical basis taken up by this orthodoxy, the central point of evangelization is to make disciples, as shown in the following quote: "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go therefore, make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost; teaching them to keep all the things that I have commanded you. And behold, I am with you always until the end of the century" (Matthew 28: 18-20).

Returning to the excerpt (16), we note in the passage "Our Christian presence in the world is indispensable to evangelization, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand" that the Christian's presence in the The world is important for evangelization, but it is equally important for establishing a certain kind of dialogue, which is characterized as having the purpose of "listening sensitively in order to understand." In other words, as we have seen earlier, according to the speech materialized in that stretch, the Christian have to worry about anything else of that evangelization. That something else is social justice. However, shortly thereafter, the enunciator asserts: "But evangelization itself is the proclamation of the biblical and historical Christ as Savior and Lord, in order to persuade people to come to Him personally and thus be reconciled to God." This statement marks an opposition in the text, which materializes through the argumentative operator "but", which works in a counterjunctive relationship with the previous argument, showing that evangelization is, in fact, the proclamation of the biblical and historical Christ as Savior. and Lord and not in "dialogue whose purpose is to listen sensitively, to understand." We will see other tensions like these in the next set of utterances listed below, which we cataloged under the theme tension. There is, therefore, an

opposition between two points of view, which discursively mark two positions of subject that attempt to dialogue, but which do not fit together: that of Orthodox Protestantism and that of Protestantism that dialogues with Marxism. The relationship between these two positions is again taken up in the statement (17), when the speaker states: "The results of evangelization include obedience to Christ, membership in his church, and responsible service in the world." Here, the first two aspects mentioned, namely, "the obedience of Christ" and "incorporation into his church" are related, as shown above, the interpretation of the biblical text Matthew (28, 18-20), interpreting these presented by orthodox Protestant theology; the last aspect, "responsible service in the world", presents a closer interpretation of what Pêcheux (1983) calls "hopelessly equivocal", since "responsible service in the world" can be read as related to both the evangelistic task, which must it is done with zeal and dedication, as a certain conception of social justice, which is linked more to what the above is displayed as "that kind of dialogue whose purpose is to listen sensitively in order to understand." Thus, the discourse that defends a social action within Protestantism seeks to insert itself, surreptitiously, into the discourse of Orthodox Protestantism.

The set (16) to (21) show how it would then give the insertion of the ideology of Marxism assumptions in evangelistic practice Protestant church, since, according to the speech embodied in/by the statements above, the sharer should now also include another type of responsible service in the world. Such an approach evangelism is presented as contrary to the alienation, the oppression, the discrimination, materializing thus one discourse that approaches the practice Marxist. The statement (20) shows more critical to American evangelists and the way of life they represent, the which, according to the speech embodied in the text, would be linked to capitalist production mode. However, the insertion of these themes in the text of the Lausanne Covenant was not without tension. We identify, even in that text, two enunciators, which we call the historical Protestant and Protestant Marxist, as we show in the analysis of the next topic.

Theme: Tension

(22) Although reconciliation with man is not reconciliation with God, neither social action evangelization, nor political liberation salvation, we affirm that evangelization and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines about God and man, our love for our neighbor, and our obedience to Jesus Christ.

(23) The church is a community of God's people rather than an institution, and cannot be identified with any particular culture, social system, or political system, nor human ideologies.

(24) The development of strategies for world evangelization requires new and creative methodology. With God's blessing, the result will be the emergence of churches deeply rooted in Christ and closely related to local culture. Culture must always be judged and proved by the Scriptures. Because man is God's creature, part of his culture is rich in beauty and goodness; Because he experienced the fall, his whole culture is tainted with sin, and part of it is demonic.

(25) - we reject as being just a dream of human vanity the idea that man can ever build a utopia on earth. Our Christian confidence is that God will perfect His kingdom, and we look forward to that day, and the new heaven and the new earth in which righteousness will dwell and God will reign forever. In the meantime, we rededicate ourselves to the service of Christ and men in joyful submission to their authority over the whole of our lives.

In Topic 5 Lausanne Covenant, in which it finds utterance (24), "The Christian Social Responsibility", we read the opening statement that "God is the Creator and the Judge of all men." It is important to stress that in the previous questions the character of the judgment of God was not postulated at any time, even when, in the first topics, the theontological statements were expounded, since there would be more expectation of this kind of statement, since it is usually within the theological studies that presents the question of God as judge. The notion of judgment appears here, so inevitably to the development of this topic, because in it the enunciator introduces more explicitly, issues related to social justice and thus refers the coenunciador the discourse according to which God will judge the s practices of all. It is based on this supposed judgment that the enunciator defends the thesis that "we must share his interest in justice and conciliation in all human society, and in the liberation of men from all kinds of oppression." In this sense, as we have seen, Christians must engage in social justice practices in order to avoid the judgment of the divine legislator. Following the presentation of the central thesis on the topic "Christian Social Responsibility," the speaker sets out the issue of repentance for alleged failures in the evangelistic task. At this point, in the argumentative play of the text, all the "failures" and "regrets" mentioned in the opening topics lead to the statement "Here we also repent of our neglect and of having sometimes considered mutually exclusive evangelism and social activity". Moreover, the

phrase "here too", referring to these "repentances" and "failures" referred to above, is intended to lead the co-announcer to the thesis that there has historically been a "neglect" on the part of the Protestant church, which It allowed to consider if "evangelization and mutually exclusive social activity." This statement thus materializes a sense effect that now, and only now, does the church come of age by understanding its shortcomings, and therefore assuming the duty to correct them. Also according to the Covenant's enunciator, the way to make this correction would be to insert social activity into evangelistic practice. However, we see the continuation of the excerpt, the expression of a tension between the position of orthodox Protestant subject and Marxist Protestant subject position as the enunciator says: "Although reconciliation with man not be reconciliation with God, nor the social action evangelism, nor the political liberation salvation, we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines concerning God and man, our love for our neighbor, and our obedience to Jesus Christ." In this statement, issues appear which, in the previous topics of the covenant, are referred to as church failures, or at least as a significant part of those failures. Also according to the enunciator of the text, such flaws give rise to the need to insert guidelines and themes related to the issue of "social responsibility". Such themes materialize in the text through expressions such as: "reconciliation with man", "social action" and "political liberation". However, it is marked in this statement that there is a strong tension between Orthodox Christians and those who fit into the Marxist discourse, because the enunciator himself, linked to an Orthodox Protestant position, says that reconciliation with man is not reconciliation with God, what action social is not evangelization, and political liberation is not salvation. Thus, the issue of "social responsibility" is placed in the context of the evangelization of the church, but at the same time the tension between Orthodox and Marxists is marked, all due to the insertion of themes related to Marxism into themes that are part of the Church. Protestant Christian camp.

In utterance (24), the tension between Orthodox and Marxist is materialized in the claim that the church is rather the community of God's people and that it can not be identified with any particular culture, social system, or political system. human ideologies. To the extent in which the Marxist Protestant enunciator tries to approach the church culture, as we saw earlier, the Orthodox

Protestant states, as stated (24), that all it is tainted by sin, and part of it is demonic.

In the statement (24), see materialized another aspect of this tension between orthodox and Marxists. Such an aspect is materialized through the statement: "We reject as just a dream of human vanity the idea that man may someday build a utopia on earth", which, by an effect of memory on the present, refers to Marxism, which is implicitly presented as a paraphrase for this "utopia on earth".

In summary, the set (22) to (25) materializing the tension between an orthodox Protestant enunciator and a Protestant enunciator Marxist, either implicitly present in Lausanne Compact text.

IV. CONCLUSION

The text of the Lausanne Covenant of the document, document produced at the end of the International Congress on World Evangelization, 1974, in Lausanne, Switzerland, is a trail left by a speech in which speech is performed (MAINGUENEAU, 2001). In this sense, those who read the text of the Lausanne Covenant are immediately involved in its three scenes: the first, called the encompassing scene, corresponds to the type of discourse, namely, religious discourse, which challenges the co-announcer within religious field; the second scene, which is the general, relates to speech genres linked to the field in which the text was produced, at that point the Lausanne Covenant is shown as a statement doctrine will laugh and objectives; and finally, the scenography, which is the way the text shows itself, namely, that of a Covenant, covenant, creed or confession of religious faith.

The set design adopted by the enunciator of the Lausanne Covenant fulfills its role in bringing the co-announcer into contact with a scene known, validated, by Protestant Christians: the covenant scene. This is because, as shown earlier in this chapter, one of the central themes of the Bible, the book sacred of Christians, concerns the pact or to the alliance signed between God and man. Also according to the biblical text, this covenant/contract is initiated and affirmed by the deity and the covenant community is the church, which began with the vocation of Abraham. Likewise, also through the Lausanne Covenant, the signatories, the great authorities, both in the area of theology and in the area of evangelism, function as representatives of God, who, speaking for Him, propose a new Covenant that must be signed., as are the Christian creeds and confessions, by the church, as an expression of God's truth.

Thus, as with the assumption of Protestant theology, since Abraham's time, God has always maintained a covenant community on earth, the text of the Lausanne Covenant suggests a kind of new covenant sign that marks the true church and the true doing. missionary, namely, the concern with certain questions related to social justice, as also present in the Marxist presuppositions.

From this perspective, one of the meaning effects identified in the analyzes performed here is that, as in the biblical covenant, which was established in eternity among the Trinity Persons and presented to man in Eden, the Lausanne Covenant was formulated by representatives of this same God. And just as in the Bible man had to obey the covenant conditions, just as they were presented to him, for only then would God fulfill his covenant commitment to bestow blessings on man and his posterity, the Protestant churches, by subscribing to the Lausanne Covenant, how the text is presented to them, there would be blessed. This is because, even taking the Bible as a place for discursive memory, in the narratives of the biblical text, when man transgressed the divine commandment, thus violating the covenant terms, he lost the right to divine promises. Similarly, for an action of this memory on the actuality of the Lausanne Covenant, the effect of meaning materialized is that so too will succeed with the disobedient to the postulates of the said Covenant.

The scenography of the Lausanne Covenant still leads to the effect of a sense of unity, a unique discourse, and the integration of ideas. However, the analysis, what is presented in terms of set design, including important leaders of different Protestant denominations pictures signing the document, does not occur in argumentative level. The analysis shows a strong tension between two utterers, which we call "Orthodox Protestant" and "Marxist Protestant." Thanks to this enunciative framework, Marxist assumptions are introduced in the text of the Covenant, but there is also a reaction from Protestant orthodoxy to these assumptions. Such action is shown through different memory effects. Ultimately, the Lausanne Covenant text is an attempt to approach the orthodox Protestant Christianity of Marxist assumptions. However, this attempt characterized by argumentative tensions, which differs to some extent, the message of unity to the set design of the Covenant presents. In short, the Lausanne Covenant states that evangelization cannot happen in a way alienated from reality, because the church's mission should be integral, that is, the church must be committed to spiritual salvation but also to issues related to the Marxist notion of social justice.

Finally, we conclude that, at the International Congress on World Evangelization in Lausanne, South American Protestant leaders, proposed changes in the preparation of the Lausanne Covenant document, inserting especially issues linked to marxist the notion of social justice. The Lausanne Covenant thus functions as an important transition point for the emergence of Integral Mission Theology (IMT), which we will can discuss in a next work. The title given to this new theological current evokes the statement that was postulated in the Lausanne Covenant, excerpt No. 7, item 6 of the Covenant, entitled “The Church and Evangelization,” which says “world evangelization requires that the whole church bring the whole gospel to the whole world. From this statement comes the little phrase “the whole gospel, to all man, to all men.”

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