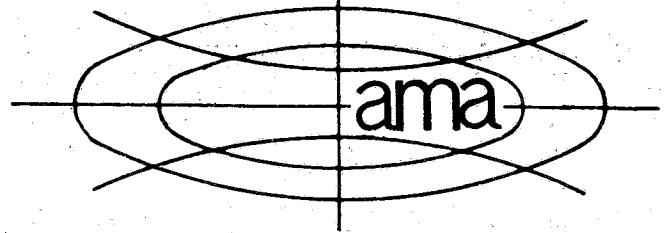


asian missions advance

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DECEMBER, 1991

OCCASIONAL BULLETIN OF THE ASIA MISSIONS ASSOCIATION No. 30

UTSUNOMIYA '91 RESOLUTION

Declared at the Fifth Triennial Convention
of the
Asia Missions Association

PREAMBLE

Delegates to the Fifth Triennial Convention of the Asia Mission Association, meeting in Utsunomiya, Japan, from September 11 to 15, 1991, included representatives of missions associations and agencies from Japan, Korea, Taiwan, Hong Kong, the Philippines, Malaysia, Singapore, Indonesia, Myanmar, Thailand, Bangladesh, India, Sri Lanka and Pakistan, with fraternal delegates from Hungary, Romania, Kenya, Ghana, Brazil, Peru and the United States.

We were very conscious, as we gathered, of the significance of world events and of the rapid changes that day by day were altering the old world order. Today, people everywhere are aware of the collapse of the old political systems, and of the struggle to build new ones. Even as we witness the failure of the old systems, we realize that what the new global order will be is not yet clear. In every nation, on every continent, there is a reshaping taking place that will result in altered relationships and new opportunities for witness.

For more than 70 years, Russia and Eastern Europe were unreachable in terms of direct evangelistic action. Now suddenly the doors to these nations have opened. The Asia Missions Association is acutely aware of the large potential harvest and must respond. We are also looking, praying and believing for open doors to China, North Korea and various countries in Southeast Asia. We want to be prepared for those open doors and for the harvests that await us there.

We are "workers of the sunset", called to the last harvest in our global village. We must work shoulder to shoulder with all those who are seeking to reach the lost. We cannot delay the harvest longer, we must commit all our forces in a coordinated strategy, holding nothing in reserve.

OUR CONSENSUS

We realize afresh the Biblical truth, that the only task given to the Church by the Lord is the task of world missions. At the same time, we understand that mission organizations are organic parts of the Church, which is the Body of Christ. Scripturally speaking, there is no church without Mission, and no Mission without the Church. Therefore we must all work together. Churches and missions must cooperate with each other to fulfill the Great Commission. In spite of all the failures and weakness of the church, Jesus Christ, with His Lordship over the Church, is in the midst of it. Advance will come, however, only as churches and mission organizations align themselves with the will and purpose of the Lord Jesus Christ.

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The Asia Missions Association desires to take steps that will strengthen the relationship between mission agencies and local churches, seeking especially to support the churches in their role as recruiters, supporters and senders of missionaries.

OUR SUBMISSION

We submit to the priority of the claims of Christ upon our lives, as expressed in the mandate to "go into all the world".

We submit to the leading of the Holy Spirit, who directs us in this awesome responsibility as ambassadors of Christ in an alien world.

Recognizing that one God has called and commanded each one of us, we will endeavor to understand one another, respect one another, share one another's burden, seeking to accomplish our common goals by sharing resources with the weaker, the poorer, the less powerful among us, meeting each other's needs.

OUR STRATEGY

As a reflection of our submission to one another, we are also committed to new strategical approaches to our relationships to one another:

1. We propose to partake in the goals and enterprises of our fellow workers, whether they are passing through favorable or unfavorable circumstances, seeking to develop our relationship through mutual involvement in achieving the goals God has set for each of us.
2. Third World mission agencies tend to be small and pluralistic, with diversities that may hinder the rapid growth of individual agencies. Our sheer numbers, however, dictate that we work together in a free structure, a grouping together that seeks integration yet maintains independence. We need to have networks for training and education, for research and communication, for financing and providing necessary services.
3. God has given abundant resources to the Third World churches. To make the most effective use of them, we must find ways to pool these resources, and thus to make it possible for all to share in the abundance. We need to develop pools of expertise, experience, technology, capital and manpower throughout the Third World. Only in this way will we be able to realize the full potential of mission from the Third World.

OUR GOALS

1. To promote national-level mission consultations in at least two countries of Asia each year, both to help strengthen existing associations of missions where they exist, and to promote the formation of such associations where they do not now exist, so that every country of Asia will have an active missions association by the year 2000.
2. To encourage Asian missionaries to become active members of the Asian Missionary Fellowship now coming into being, in order that there can be better communication and coop-

among them at the grass-roots level, with a goal of having 10,000 missionaries as a part of that fellowship by the year 2000.

3. To cooperate fully with the World Link University now being formed by the Third World Missions Association, with a goal of having at least one training center in every country of Asia linked to and approved by it, and meeting the training needs of all member missions by the year 2000.

4. To create a network of research and communications experts available to give training seminars and workshops in every country, thus advancing the level of research and communications capabilities for all our national associations.

5. To promote the creation of the proposed Third World Stewardship Bank, and fully develop its potential for providing for the security needs of our missionaries, and the capital needs of our missionary agencies and projects.

6. To cooperate with the other agencies and associations involved to develop a significant Center for Third World Mission Advance (proposed for Batam Island, Indonesia) which can become the hub for innovative mission research, communication and training.

OUR APPEAL

1. To World Christians and the churches in which they are found:

We look to you to form a global community of people in contact with each other and aware of the challenges facing the completion of the task of world evangelization.

We ask you to assume responsibility to be a foundation on which missions can rely and, whenever possible, that you accept assignments, whether as professional or bi-vocational missionaries, in key positions overseas as a base to strengthen the witness of the Church in every country around the world.

2. To Mission Leaders:

We need your help in building bridges between our associations and agencies, in developing strategic and coordinated action to accomplish the task before us.

We value your experience and the wisdom of years in service; we look to you for orientation and counsel.

3. To Missionaries in the Fields:

We ask you to join hands, regardless of your nationality or denominational background, to form one mighty army of God.

We plead for understanding and patience as new forces join you in the field, even though they come with different concepts or to do different tasks than you. We all desire to work together as one team, developing the most effective ministry possible in order to reach all the peoples of the earth in the shortest amount of time.

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LOCAL CHURCHES AND WORLD MISSIONS

*Minoru Okuyama
General Secretary
Asia Missions Association*

I. CHURCHES AND MISSIONS (Not Church & Mission)

A. The Climate at Present

When we talk about "local churches and world mission", one thing which we have to consider basing upon the Bible, is the "church and mission" relationship.

As every missiologist knows, WCC wanted to dismantle mission organizations. Likewise, some pastors say that the churches was given birth by God, but the mission was started by men. Supposedly, there were no Wycliffe Bible Translators, which denomination is ready to translate the Bible into more than 5,000 languages? No single denomination would desire to do it. They have no money for it, no personnel, no vision, and we may say, no faith to do such a monumental and enormous work.

The desire of WCC to dismantle mission agencies may be quite natural since they themselves refuse to preach the Gospel. They deny the way of salvation through the cross of Jesus and redemption through His own blood. Instead, they make much of peace and harmony for the world. Their reason is "If the Gospel is preached, people would be divided into two groups, i.e. those who believe in Jesus Christ and those who do not. Then the peace and harmony they are promoting would be lost. Therefore, it is better not to preach the Gospel." This is the WCC's point of view of evangelism, and from this reason they wanted to dismantle all mission agencies.

But to the evangelicals there is the firm conviction to stand upon the Bible and make much of the evangelization of the world. We must always seek to save people through the blood of Jesus on the cross. And we must always desire to preach the Gospel unto the uttermost parts of the world as Jesus commissioned us.

To our surprise however, there are still some evangelical theologians who wanted to stop the breath of mission agencies by taking away the autonomy of the mission agencies. Because of this, we have to consider well the real role of mission agencies in world mission. In this early stage, I want to make my con-

clusion now. It is very clear and simple; "Churches and missions must cooperate with each other to fulfill the Great Commission.

I am about to explain the special role of missions. In this matter, I have to mention some weak points of the local churches. So to avoid misunderstandings, I feel I have to make my standpoint clearer about the relationship between churches and missions.

Both must cooperate because missions would die if it will be cut-off from the churches. Missions need the churches and churches need missions likewise to fulfill the Great Commission. Both of them depend on each other. So both must humble themselves and should help each other.

When Peter succeeded in evangelizing Cornelius, the Roman soldier, many other Gentiles believed in Jesus. Did the early churches rejoiced over this? Surprisingly enough, nobody rejoiced! There is no one who said "Hallelujah!" Instead, they criticized Peter for evangelizing the Gentiles (Acts 11:3). This was the nature of the churches (not the Church). When we learned about Church History, we understand that almost every time, if someone was about to do overseas missionary work, there always occurred some oppositions to it. Such was the case of William Carey. And there is a historical evidence that in the church, there have been groups who were opposing the overseas missionary work (world missions).

And who are those who opposed Peter in evangelizing the Gentiles? The circumcision party (Acts 11:2). This party always criticized the world mission efforts. They especially criticized Paul's ministry to the world through the Gentiles because of their discrimination. And it seems to us that this group grew up among the early churches' Christians, so much so that even Barnabas and the other church leaders could not oppose them (Galatians 2;12-13). This resulted to Peter's withdrawal from the fellowship with the Gentiles. And seeing this hypocritical attitude of Peter, Paul openly criticized him in public (Galatians 2).

Even Peter and other top leaders of the early churches were afraid of this group. But Paul did not act in the same way they did because he was in missions. This group could threaten the leaders of the churches but they could not threaten Paul who wanted to fulfill his missionary work. And they criticized Paul all through his life saying that he was not an Apostle of Christ (1 Corinthians 9:1). In such a way, they caused to hinder Paul's ministries and therefore hindered world mission.

The early churches were not happy to see Peter's ministry among the Gentiles (world mission). Nobody rejoiced. But if not, how could the Great Commission be fulfilled? The early church did not want to evangelize the Gentiles. In this matter, our Lord commanded us to preach the Gospel to every creature, making disciples from every nation. The churches did not move. It happened also in the churches during the time of William Carey. The churches did not move toward world mission.

In such situation, the Lord visited the early churches and said, "set apart from me . . ." (Acts 13:2). Set apart from where? Set apart from the church which had an introverted tendency, and there occurred Paul and his company (the first mission)

which had extroverted tendencies. Wanting to reach out to every creature and every nation, Paul and his company were quite free from the churches in Antioch, even though they were sent out from them. Of course, they were one in spirit. But in making their strategy, they were free in choosing their personnel, and in deciding their mission fields. This means that as an organization they were quite autonomous. This is the biblical standard of missions, and other interdenominational organizations such as OMF, WYCLIFFE, SIM, Bible societies, radio ministries, etc.

This presence of countless missions and interdenominational organizations is not by chance but by the will of God in order to fulfill the Great Commission. So my mainpoint is this, that in cooperation with the churches and missions, each has to keep their autonomy. In other words, keeping both autonomies, we can cooperate in accomplishing the task of world mission. Actually, it is not a new thing, we are just continuing what we have been doing all along. In so doing that, we can hinder a very dangerous manner of thinking (fortunately they are still thinking about this) such as those who wanted to do some very church-centered world mission by dismantling every autonomous missions and interdenominational organizations, otherwise known as para-church groups. But they do not consider, how it would appear if all missions and interdenominational organizations be dismantled. Once again, I emphasize that in order to fulfill the Great Commission, the churches and missions must COOPERATE. And both sides must be humble because they need each other and both of them belong to the Church which is the true and invisible One. The churches and the missions have weak points. Therefore, each needs to help in this task.

II. LOCAL CHURCHES AND MISSIONS.

The aim of the Great Commission is to preach the Gospel to all creatures (Mark 16:15), then the end will come (Matthew 24:14). With regards to the passage in Mark 16:15, even the great Wanfield rejected this due to higher criticisms. But the study of Acts will give reliability. Therefore, I want to reaffirm this verse.

Personally, the world "mission" has meant "mission organization" (McGavran), but we use it in the broader sense. From Matthew 28:19, we see that even discipleship is aimed at training every Christian to evangelize others, so that every creature could hear the Gospel. Therefore, a local church has the responsibility to preach the Gospel to all the people around that local church. Touching with missions much has been said about Acts 1:8. But what I have learned is as follows:

Acts 1:8 is the blueprint of world mission. The Gospel has to be preached in Jerusalem, then Judea and Samaria, and to the uttermost parts of the world. There are three parts: 1) Jerusalem; 2) Judea and Samaria; 3) uttermost parts of the world. From these parts, I would like to point out three things according to the Book of Acts:

1. JERUSALEM was evangelized by the churches of Jerusalem. All people and all residents could hear the Gospel (Acts 5:28). Likewise, today's local churches have the responsibility to preach the Gospel to all people in their cities. So concerning the local churches and missions, they should preach the Gospel to all the people around the churches, in cooperation

with other local churches.

2. In the evangelization of JUDEA AND SAMARIA, not clergymen but laymen played the key role (Acts 8:4, 40). How important it is for us to mobilize lay people in order to fulfill the task of world missions.

3. Evangelization to THE UTTERMOST PART OF THE WORLD was attempted by Paul and his company (mission), not by local churches directly, but in cooperation with mission (Acts 13:13; 16:1-3) or denomination's missions' committee.

Thus,

a) The churches of Jerusalem preached the Gospel to all the people in Jerusalem (Acts 5:28);


b) The lay people (discipleship) of Jerusalem churches preached the Gospel to ALL the PEOPLE in Judea and Samaria (Acts 8:4, and pay attention to 8:40);

c) Paul and his company becoming experts of cross-cultural ministries preached the Gospel to ALL PEOPLE crossing cultural boundaries (Acts 19:10, Romans 15:33).

III. LOCAL CHURCHES AND WORLD MISSION.

First, the purpose of world mission within the local churches is to preach the Gospel to ALL THE PEOPLE around the churches. Second, the local churches should cooperate with the missions department of their denomination. And third, the local churches should also cooperate with the missions by sending their church members to mission fields. (Acts 16:3). This is so that all people in the world might hear the Gospel. And this way, the end may soon come (Matthew 24:14).

The third type of cooperation is very important because it is very easy to say "all people", but there are so many kinds of people: Muslims, Communists, Hindus, New Occultic religions, drug abusers and addicts, young people, Mafias, slum dwellers, etc. To evangelize these groups, local churches cannot send their church members without special training. How to recruit dedicated Christians, how to train them, and how to send them into these various groups in order to fellowship with these many types of people is something that one local church alone cannot do.

But our Lord has already prepared special ministry groups for this purpose, namely, the interdenominational organizations. through many experiences, successes and failures, missions and special groups have developed special methods and strategies to reach these various groups of people in need. So in order to witness more effectively, local churches can and should cooperate with these special groups. Thinking about the world missions in the Asian context, where there are so many kinds of world-wide religions, from Hinduism, Buddhism, Islam, to Paganism and Animism, with various people and multi-type of culture. If we are ready to fulfill the Great Commission, then churches and missions groups must join their hands to cooperate and move towards the realization of this Lord's will and purpose! 

LET US SET OUR GOALS

David J. Cho
Newly Elected Chairman and Founding General Secretary
Asia Missions Association

I. FROM VISION TO IMPLEMENTATION

As we watch the failures of the old political orders, we sense that our leaders do not really understand what the new global order should be.

Today people from every nation view the collapse of the old order and the struggle to build the new global order. Ideology-centered mentalities, block and super-power mentalities are coming to an end. In every race, within every nation and on every continent, there is a re-shaping taking place that will result in new global relationships. Everything seems to be changing and at a very fast pace. Tomorrow will be remarkably different from today. 1

There are also too many conflicting visions for AD 2000. They spring up like mushrooms in everyday and everywhere. We hear the proclamation of vision, but we see very little accomplishment. Is AD2000 a real opportunity -- or another crisis for the Third World? 2

We have gathered together once again, this time in Utsunomiya, Japan taking four days to tackle the issues and crisis looming in the future of the Christian world and world mission. As I look back, the Asia Missions Association, the first Asia-wide network for cooperative missions endeavors has been able to overcome the numerous obstacles since its beginning in 1973. And as I look beyond today, I am confident that it will continue to perform what is expected of it. 3

This Fifth Triennial Convention of the Asia Missions Association has been a planning seeking ways to implement or to further secure the achievement of our goals rather than just a time of fellowship to share one's visions. Every participant was pushed to forecast the future and to assess available resources that can be mutually shared for the benefit of world missions and world peace. Looking to the future, what might be the best contribution we could make a world in need?

We have tried to avoid irrelevant discussions here, but we endeavored to show our light to the world in paving the way to peace and enhance the coming of the Kingdom of God here on earth.

The goals for this convention had been set as follows:

1. To strengthen the national associations of missions and to encourage every nation in Asia to form its own mission association.
2. To vitalize the Asian Missions Association as the Asian-wide network of Asian mission agencies and missionaries and to take root as a useful structure of united action and cross-fertilization.

3. To create a trans-national missionary service center for the protection of missionaries and the mission projects.

4. To set goals in mission which should be achieved by the year 2000.

5. To discuss the issues that distinguish the role of non-western mission movements from traditional Western missions.

6. To cultivate sound relationships between churches and missions.

7. To encourage the Two Third Worlds to join hands with Asian countries for the remaining tasks in world mission. 4

To appropriate these seven points as realizable goals to be achieved by the year 2000, we need to have strategies and schedules for the implementation of each one of them.

II. OUR STRATEGIES TO ACHIEVE THE GOAL

We must establish effective strategies in order to ensure the achievement of this seven-point goal which we have set.

Since 1971, at the very initiation of the promotion of an All-Asia Consultation, I called for the following strategies for the advancement of the Third World missions particularly Asian missions.

A. Partaking and Involvement

From the later part of the 70's, Western mission leaders emphasize a new "theory of partnership and cooperation." This theory of partnership and cooperation is still being advocated although no positive effect on Third World missions is evident, for it failed to understand the nature of Third World Missions. This partnership theory was originally designed for the management style needed in profit-seeking organizations in a capitalistic free-market society. It is not suitable or applicable to mission organizations which are based upon a self-denying, sacrificial way of operation. They differ fundamentally in structure and purpose.

I use instead the words "mutual involvement" in place of "cooperation". The word involvement means to become entangled in a cause or goal in spite of potential difficulties and dangers. One cannot abandon such a cause immediately thereafter, when things do not go well. Involvement is embracing all that it takes - in pain or in gladness, in danger or free of danger, whether difficult or relatively easy to accomplish - for the sake of achieving the goal. Just like commitment to a fami-

ly, involvement never ends.

This is the way of Jesus Christ, the method of the Good Samaritan and the heart of the Apostle Paul. They wrapped themselves with responsibilities and commitments up to the point that they had given themselves in order to see the fulfillment of God's purpose. 5

I have chosen the word "partaking" rather than "partnership" because partnership implies an agreement or contract for mutual gain, while partaking is quite different. A partaker is a man who never separates himself from the cause, whether he loses or gains, in good seasons or bad, in favorable or unfavorable circumstances. He is there making himself available for the cause, never to detach himself until the goal is achieved.

Our fundamental relationship for Third World advance must be grounded from these two concepts: we have to develop our strategy by **partaking and involvement**.

B. Grouping and Networking

In 1974, at the Lausanne Congress, I was invited to present a paper on innovation for mission structure, I gave a word of warning to Western mission leaders, telling them to rework those old mission structure which are so contradictory to present realities and to the future functions of Christian mission. A complete inversion of structure might be necessary, with the possible reversal of functions.

What is needed are structures that allow the disciples to do more and accomplish greater works than their masters once they are fully mature. We must give room for the baby to grow even if this should mean that he will become more successful than his parents. 6

In past ages, Western mission structures were able to handle the newly planted mission field churches. It is entirely different now, however. These churches have already matured to the point that they have organized their own mission agencies and they have established new relationships from one nation to another for the mutual involvement among Third World churches.

Western mission leaders apparently were unable to forecast this sort of shift of roles, and they were therefore unprepared to face the situation in which the receiver becomes the giver and the believers have become the ministers and leaders.

Western mission structures have always functioned to give assistance to their own field churches. They apparently lack the ability, however, to function easily in assisting or nurturing the newly emerging Third World mission for mutual advancement. 7

The missions structures of the Third World are free-floating, far different from the solid nature of the Western structures. Due to this difference, the two types of structures cannot be easily merged to become one. We have to find new ways to achieve mutual involvement within these two different kinds of structures.

The founding and expansion of Third World mission agencies has been quite different - even opposite from the past history to the history of Western missions, simply because the world situa-

tions and the circumstances of the nations involved are incredibly different. Third World missions started from a different base, using new methods. These new agencies are small and pluralistic in origin, and have characteristics which hinder fast growth and expansion. These hindrances have to be overcome to ensure full growth and operation. This full operational capability can be achieved through increased grouping and networking among Third World mission agencies. 8

"Grouping" here is defined as being integrated into one another's operation, yet maintaining full independence of the individual members. It can be illustrated by a bunch of grapes growing together on a branch: the grapes form a bunch, while each remains an individual grape. We must be like that fruit, growing collectively and becoming strong in mission as a group.

This mode of operation is also necessary to effectively protect the Third World missionaries and mission agencies from unpredictable, even dangerous circumstances. This concept is similar to the United Nation's collective system for global security. In Korea we have a proverb that speaks about grouping. It goes like this: "Pearls in three jewelry boxes would be of no use to an individual without a chain to hold them together." Even if the Third World has thousands of mission agencies with hundreds of thousands of missionaries, without grouping as a collective system and a strategy, it would be difficult to overcome the battle against the evil powers of this world.

We cannot place emphasis on grouping without also featuring networking. Network is made up of two words: net and work. A net is defined as an arrangement of parallel threads or wires crossed at regular intervals. Jesus Christ used the "net" strategy when He told those who had been fishing all night to cast the net into the sea once again: and the disciples were able to catch such an abundant number of fish at once they had to call others to help them. We need to cast a net in the ocean, one that will hold millions of lives and bring them safely on to the shore.

We need to have a network for training and education, a network for research and communication, a network for international financing and also for service and projects, and for other applications. We need all sorts of networks, and each one must begin from an individual mission agency. 9

Nets are made of several strands crossing at regular intervals. If one or more strands split the fish would escape. One of the weakest aspects of modern missions is the absence of networks or, where a network does exist, it is so loose as to be useless. We need to have well-stitched, functional Third World networks that will help us achieve the goals we have set for accomplishment by the year 2000. 10

C. Pooling and Sharing

The Third World continents have abundant resources given by God. If we are not ready to pool these resources together, however, their value will be greatly reduced, they will be of no more value to us than sand on the shore or gravel in the riverbeds.

The Third World is generally portrayed as the poor countries of the world. I don't think that is a true picture! The reason

why Third World countries are regarded as poor is because their resources are being drained away for wrong purposes through an illegitimate structure.

Graeme Irvine, the International President of World Vision International has written very pointedly: "One has to ask, Why are people poor?" If taken seriously, it is a haunting question. Of course each country probably offers distinctive reasons. But the devastating and deepening poverty of two thirds of the world's population is not merely a collection of personal misfortunes.

Nor is it adequate to put all the blame on mismanagement, corruption or despotic tyrants. These maybe factors as in every human society - but they are not the fundamental causes.

The truth is that historical factors, chiefly political and economic colonialism, have left than half the world profoundly disadvantaged. And what history created, modern economic systems continue to perpetuate and exploit. We must face this painful fact.

Fortunately, as we enter the last decade of the century, this reality is being seriously examined by many thinkers and decision-makers. The need to transform values and institutions is being recognized.

A new world order is being called for. A vision is beginning to emerge that "without a common future, there is no future."
11

How could we stop the draining factors that are results of historical forces? The answer would be to build a pool system that will protect the resources in the Third World. We need to have a "brain pool", a "capital pool", a "skills and technical pool" and a "manpower pool". I could list more, all needed for us to achieve our goals and therefore accomplish the task in a shorter time.

Think about it! If we have one "brain" from one country, only a small portion of the task would be achieved. But if we pool together one "brain" from a hundred countries, we could use these 100 "brains" in hundred countries at once as a collective system to achieve our goals and therefore accomplish the task in a shorter time.

If we have 100,000 Third World missionaries, we cannot protect them individually. However, if we build a security pool system for the Third World missionaries, we can protect them collectively from accidents and sickness or disabilities even through a small amount of money like ten dollars (\$10.00) in a month. We can create a security system for the entire Third World missionaries by using this security pool. 12

Another possibility is an emergency fund, to be used when an urgent need arises on one mission field. It might take the agency involved years to raise the amount required. But if we build a mutual financial system, there would be no problem in producing the sum needed immediately, and allowing the fundraising to be done later.

If we have a pool of manpower, lack of human resources can be avoided. That means more projects would be finished and more people would be reached in shorter period of time. We can also create a program that will train and develop our peo

ple to be fully equipped and skilled in whatever task may be demanded of them. That would mean the fullest development of Third World mission manpower with awesome achievement-possible in the future. 13

We should not claim our own possession. Let us put it together in a systematic collective pool for the Third World mission advance and be ready to share together with those who are in need. This is the original principle of missions demonstrated for us in the New Testament model of stewardship and financing. 14

If one individual alone will share with another individual, the result could be the receiver might still find the gift inadequate to meet his needs. But if we use the pool system for mutual sharing, our strategy would help us fill any lack in mission. It would also help overcome the old evil wisdom of selfishness and self-centeredness with the wisdom of the Holy Spirit.

III. FORMING DEPENDABLE STRUCTURES

A. The Working Structures

Is it right that missions structures for the world evangelization should remain unchanged in an age which has seen the world turning upside down?

Is it acceptable that the need for new world missionary structures should be unmet during this decade of revolutionary changing?

Is it too late for the structure of one-way traffic from the West to be replaced by a two-way system involving the new forces in mission?

What are the best and most effective training, research, development and financial for world mission to AD2000 and beyond?

What national and cross-territorial partaking structure should we explore to strengthen the Third World missions advance?

What are the immediate problems preventing Third World mission achieving mutually beneficial involvement and a sound relationship with their Western counterparts?

In building-up a working structure to strengthen Third World involvement in missions, we have to recognize the need for the following functional and geographical structures.

Every organization in mission must be a working organization. Structural principle for the organization of mission should emphasize the creation of workable structures. Mission structures, therefore, need to be in a constant process of innovation adequate for growth and the achievements of goals.

Functional discord arises when Western missionaries and Third World missionaries think differently of matters of policies and strategies to be used in the task. We must hope, however, that structural and functional dissonance between traditional Western missions and innovative Third World missions could be solved through a mutual effort among mission leaders from both sides.

Our structure for missions should be free-floating. The striking feature of the third World is its variety of cultures; that multiplicity is also applicable to organizational and dynamic features. Every nation, organization, or region needs to have its own free-floating structure, according to its own requirements and available resources.

In the eyes of Western brethren who have been accustomed to see solid, concrete structures, however, ours might appear fragile, even dangerous. People of the Third World used to accommodating themselves to "sampans", adobe houses, or bamboo shelters, generation after generation, tend to think nothing of such varieties. If monolithic aspirations of Western brethren were to interfere inadvertently in Third World missions affairs, the growth of the latter may be hindered, but will not be stopped. 15

Traditional Western missions are still trying to patch up their old structures instead of tearing them down to make way for the construction of something new, designed specifically to accommodate to the new environment of a changing world.

We, the AMA have tried to build an Asia-wide reciprocal partaking structure among mission agencies in Asia with the expectation that we could join hands with other missionary movements from other continents of the Third World. The ground breaking for this was done a long time ago, the framework is up and development goes on smoothly.

By the grace of God, today we were able to join hands also with some mission leaders from the Second World who have been behind a closed curtain. We need to build a very practical working structure with them as soon as possible, in order to achieve our own goals by the year 2000.

B. The Functional Structures

Structures for personnel, programs, projects, and protection are the basic needs and responsibilities which must be accommodated by functional structures. 16

1. Training and advance education of the mission personnel.
2. Research and Communication for the Third World missions advance.
3. Stewardship and finance to protect the Third World missionaries and ministries in the field.
4. World Peace and International Development.

These four functional structures will always interact with one another. If, however, harmony and effective adjustment among these four are not successfully achieved, our plans and projects may well wither away.

Trans-national functional structures for training and education, research and development, stewardship and financing will also serve as an effective vehicle for cross-fertilization of ideas within the Third World missions advance. By that we mean that it will not be only eastern traditional structures that are taking responsibility for Third World churches and missions. Rather, both Western and non-western structures could invest together in prospective ministries and projects in any unevangelized area of the earth.

C. The Geographical Structures

In addressing geographical and cultural differences characteristic of national or regional units, we find the need, because of constitutional distinctives involved, to classify them into operational structures and associative structures. 17

1. Operational:

This structure signifies a direct and mutual relationship in missionary operation within one nation or region. This provides a link between activities and agents, between identical activities done by different agents, and between similar agents carrying out different activities. This can be characterized as a reciprocal and partaking structure. 18

2. Associative:

This structure can be formed by partaking and involvement among mission agencies in one nation or region. The structure in any nation should include a variety of structural options to accommodate various kinds of mission agencies and different features of each agency within the evangelical faith. Moreover, different and flexible characteristics of the structure (geographical, cultural, political, economical and ecclesiastical peculiarities) should be preserved. The need can be summarized into three principles: 19

1. It must be an Autonomous Structure:

It is autonomous in the sense that it applies only to the common problem and concern of the structure, since each mission body is independent in terms of its own organizational structure and the financial policy it has adopted for its own program. 20

2. It must have a Decentralized Form:

There is no need for a strong, controlling, centralizing establishment for the structure, for each association has its own rights and independence. They can be united on a horizontal level only for the common purpose and project. 21

3. It must be administered in a Liaison Style:

Associative structures require an administrative center based on the complete agreement of the members. This coordinator must not supervise or command, but be a man of fairness, virtue, passion, accuracy, experience and positive attitude for involvement. 22

Why then do we need such a loose, decentralized and organization without strong unitary leadership? Can we really carry out our great tasks with such a loose and seemingly weak organization?

The weak yet strong characteristic of the evangelical church and mission is to be found in its variety, independence and minuteness. The vertical relationship with God creates the independence but, no matter how varied and independent our missionary projects may be, we are still bound by one common denominator: the horizontal relationship which is called the binding of the Holy Spirit.

One single, easily torn sheet of paper cannot hold much, but if it is folded carefully, it gains real toughness and can sustain several hundred times its weight. This is the reason why we demand an Associative Structure. 23

A New Testament example can be found in the mutual relationship among Paul, Cephas (Peter), and Apollos in the Corinthian Church (1 Cor. 1:10-17, 3:4-9). As Paul says, "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 24

An effective, solidified structure can accomplish a hundred-fold or even a thousandfold in terms of the task at hand. No matter how many resources we may have, unless these are exploited and utilized to the full extent they are nothing but weeds on the roadside, or gravel on the dry riverbeds. 25

If the tremendous heavenly resources, which so far have been left untouched in the wilderness of the Third World were to be exploited, only then will the forces from East and West be fully and unreservedly united to achieve a great missionary breakthrough by the year 2000.

One of the basic ingredients for such a united missionary task force is mutual confidence, and the first step to that end is effective and continuous communication, for only this can produce mutual respect, understanding, trust, partaking and involvement. Effective communication is made possible through continued fellowship. If genuine fellowship and dialogue are maintained, and if there is no self-assertion or egoism, we shall truly share burdens, pain, and discouragement together, and present a common front as we tackle the unfinished task.

An essential ingredient is an organic relationship. With this we can activate ourselves on the basis of mutual trust. An organism is alive. All living organism is capable of reproduction . . . "be fruitful and multiply, and replenish the Earth and subdue it" - this is the first and prime mission which God has given to men, and His most fundamental commission. 26

IV. STATING OUR GOALS IN PRACTICAL TERMS

A. Missions Consultations:

National Consultations on Missions should be held in at least two countries of Asia every year. This would help strengthen the national associations and encourage the formation of mission associations in countries where they do not presently exist. The goal would be a missions association in every country of Asia by the year 2000.

B. Missionary Fellowship

Since we are organizing the Asian Missionary Fellowship at this Convention to expand cooperation among Asian missionaries, we will be starting with at least 1,000 members and must increase that number to more than 10,000 by the year 2000.

C. Training Network

There are several missionary training institutes in Asia, but there is no link among them for partaking and involvement. We should try to improve the form and content of training by establishing a network with these training centers in Asia as well as with centers in other Third World countries. It will help improve the quality of training, modify and develop the curriculum of education for the advancement of missiological teaching. We should also encourage training institutes in countries where they do not now exist, by sponsoring seasonal training institutes using a team of itinerant trainers from the Third World. This program should be developed together with the World Link University of the Third World Missions Association for which the framework has already been developed. The legal preliminaries are now being cared for by a task force appointed by the Third World Missions Association, whose members are internationally recognized experts in Education and missiology.

D. Research Brain Bank

We have to improve the Third World missionary research and communication capability. For this purpose, we need to create a "brain bank" by having seminars and workshops led by research and communication specialists of the Third World. This brain bank will be an instrument of missionary research and communication for the advancement of Third World missions, with a goal of creating a recognized, qualified global communication and research bank by the year 2000.

E. Missionary Stewardship Bank

In order to protect the Third World missionaries and create security and support funds for their urgent ministries and projects, we need to find faithful stewards of the Lord among the world Christian brotherhood, in order to establish a capital fund for the Third World Missions Advance. For this purpose, a Stewardship Bank for the Third World missions development must have Ten Million Dollars (\$10,000,000.00) as key capital to be raised before the end of 1992, with a target of One Billion Dollars (\$1,000,000,000.00) in the capital fund by AD2000.

F. Batam Center for Third World Missions Advance

Singapore, Joho and Batam islands form the ASEAN Triangle Zone to be developed as a communal economic zone. Batam Island, a territory of Indonesia is being developed as the heart of the newly industrialized Asia-Pacific nations. The Korea International Mission and the Third World Missions have become partakers in this venture of developing the Third World Center for Missions Advance. The project master plan is already developed and sites for various functions are already available. The Korea International Mission and the Third World Missions Association appointed a task force and development teams to ensure the accomplishment of this goal. I propose that the Asian Missions Association take a major part of the responsibility in developing this multi-purpose Third World Center for Missions Advance. The Batam Project will be fully developed by the year 2000.

EPILOGUE:

In closing my paper, I must urge my fellow partakers in missions to be alert to the progress of forces reshaping the global order. The change taking place could become an opportunity or a crisis for us.

One researcher forecast the growth of the Third World Missions quoted as follows: "There were 1,094 Third World Missions agencies in 1988 and the growth will reach 1,971 by AD2000." He also predicted that the numerical growth of the missionary forces of the Third World will reach 162,360 by AD 2000." 27 What an awesome potential we have and what heavy burdens we are destined to bear!

A leading Asian journalist warned the world economic powers as follows: "The Western economic powers are filling up their economic losing through the surplus earned from the developing Third World countries ." 28 We have to be alert in order to protect the resources and the abundant produce we have, so that they will not and should not be lost to us any more.

I would like to express my appreciation to all the delegates and participants who collaborated together here at Utsunomiya Convention in Japan.

May the the Lord's blessings shower on you!

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AMA '86
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The Fourth Triennial Convention

WORLD MISSION AND WORLD PEACE

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THE TASK OF ASIA

Ebenezer Sunder Raj
Associate General Secretary
Asia Missions Association

We Asians live in the days of enormous opportunities and proportional responsibilities. To get a clear picture of our task we have to look at our context.

OUR CONTEXT

A) Asian Church:

By 2000 AD it is estimated that 31% of the total world population will be Christians. The Asian Church is growing at a rate of 37% per decade (World Christian Encyclopedia figure for 1985) just slightly behind 38% decadal growth of Africa.

Among the Asian countries, China and Indonesia recorded the highest rate of church growth in the last decade, followed by Korea, Philippines, Burma and others. The indications are that this trend will continue. Our concern is not to maintain this rate of growth, but accelerate it to a much higher rate.

B) Asian Missionaries:

According to Larry Pate (From Every people), in 1988 there were 13,000 reported and 17,000 estimated Asian missionaries working cross-culturally within or outside their own countries. This is 51% of all the Two Third world missionaries and 15% of the total protestant missionaries in the world (who are long term or career missionaries). Of these, India reported 8,900 missionaries, Burma 2,500, Philippines 1,800, Korea 1,200 and Indonesia 1,100. Uniform definitions are difficult to maintain as to who a missionary is. However, going by the reported figures, the Burma Baptist Church sends the largest number of missionaries (1,400).

By 1998, the number of Two Third World missionaries may exceed the number of Western missionaries. These are days of encouraging trends and also days of great responsibilities.

C) Asian Religious Context:

The Islamic proselytization is a major force to recognize in Asia today. By 2000 AD the world will have 1,200 million Muslims (Jansen: Target Earth). Nearly 3/4 of them will be in Asia. Saudi Arabia has now established the largest printing press in the world to distribute Quran throughout the world. One million of these Qurans went to USSR this year, particularly to the southern republics like Uzbekistan.

Pakistan introduced the Shariat Law in May this year contradicting its own Constitution based on equality in fundamental rights. The evangelism now going on among the non-Islamic tribals in Sind and the Hindu Harijans in Punjab province of Pakistan may be curtailed by this new law.

Malaysia has further tightened restrictions on evangelism in the country in the last three years. There are increasing harassments like demolition of church buildings, restrictions on minority institutions, etc. Open evangelism to the Hindus and Chinese minorities there who are very responsive to the Gospel is becoming difficult.

Bangladesh has been more liberal till recently because of the Christian social and relief service to the nation due to its repeated sufferings from natural disasters. However, signs of Islamization of the State are emerging. Church growth has been mainly among the Hindu harijans in the plains and the tribals in the hills. There are fears of possible restrictions coming.

Indonesia, after a remarkable period of church growth in the seventies, is facing increasing restrictions from the State. Furthermore, restrictions may seriously hamper the evangelism to the tribal islands and the ethnic Muslims in the mainland. Indonesia, though an Islamic state has now 1,100 missionaries.

Fundamentalism continues in Iran. The Bible Society of Iran was closed last year and all its records were confiscated. Persecutions of Christians continue in the Arab region.

Buddhist resurgence is manifested in recent years in Sri Lanka, Thailand, Burma and Bhutan.

The Totalitarian Rule in Burma hindered freedom to evangelism. However, a significant amount of work is done by the church denominations. Severe persecution is reported in some parts.

After the episode in the Tiananmen Square, the bamboo curtain fell strongly on the freedom of faith. However, the radio and literature prove to be remarkable channels in bringing the mainland Chinese to the faith. In 1988 alone, 1,800,000 Chinese Bibles were distributed by the Nanjing Depot of the China Christian Council. The government is worried about the increasing number of students and intellectuals becoming Christians.

Vietnam, Cambodia, Mongolia and North Korea being affected by the recent Perestroika are making slow moves towards freedom of conscience.

After years of severe persecutions, Nepal is now a democratic free country. The Nepali Christians had this year their first open national conference.

Hindu fundamentalism is increasing in India to unprecedented proportion. The militants have resolved to build a Ram temple at the spot where a historic mosque stands. The Christian missionaries are special targets of attack by these militants. In the last five years, about 35 churches have been demolished or burnt in India and a few Christian workers were killed.

Sikh fundamentalism continues into the nineties resulting in much communal strife, Israel rejected immigration permit to

Christian Jews to emigrate from Africa. The country also banned distribution of New Testament in the land.

Singapore is now about 20% Christian. Fourteen percent of the Singapore Chinese have become Christians. This has caused certain apprehension and the government is not fully in favor of increased missionary presence or practice on its soil.

Church growth in Hong Kong is being affected by the uncertainty about its political future.

OUR STRENGTH

God has given Asians certain advantages. All world religions came from Asia. Most of the ancient civilizations came from Asia. These facts have given us some common link in our thinking, world view, approach and attitude to life, and actions. This must be used to build cooperation. None of our nations have been long time colonial rulers. We can readily build more mutual trust on equal terms which can build cooperation in missions. International forums like NAM, ASEAN, and other Asian networks have opened some doors for mutual cooperation among us.

OUR LIMITATIONS

There are huge economic disparities among the Asian nations. The GNP of Japan is 20 times more than that of Bangladesh.

Some of our language barriers and modern political walls are insulating us from closer interaction. Totalitarian or fundamentalist governments tend to compartalize us. Sometime it is much easier for an Asian to travel to or have business with the West than with another Asian country.

Some of our nations and cultures are fast adapting to the Western ways and value systems and attitudes which alienate us Asians from one another. These hinders cooperation at Asian level. Some of our missionary methods and training programs are xerox copies of those in the West.

GOALS FOR THE IMMEDIATE FIVE YEARS

We need to set a few important goals.

A. Set a goal to send out missionaries to our own ethnic (national) immigrants in the other countries around the world.

There are 100,000 Indian Hindus living in Los Angeles area and there is not a single ethnic church for them. But very few congregations or Nepali missionaries are found among them in India.

The eastern coast of Africa has millions of Indian Hindus with very few churches or missionaries among them.

Of all the Asian nations, Korea has done well in sending missionaries to the Korean immigrants in all the major nations of the world. Other Asian nations need to do this speedily.

B. Set a goal to send E-3 missionaries to nations which do not have any (or very few) E-2 or E-1 missionaries. (I am using

the classification of Ralph Winter for convenience.).

While doing this, the role of the E3 missionary must be clearly understood. His role must be to raise in the host country E-2 (and E-1) missionaries and not to do evangelism by himself. For a long time we have blamed the Western missionaries of this blunder and I recognize now that many Asian missionaries are doing just the same.

The role of the E-3 missionary is only to challenge and train many E-2 and E-1 workers, provide them all the needed help, support, information and tools.

C. If the missionary work within his own country, the goal must be to move to unreached areas/ethnic/language groups and produce among them hundreds of E-1 evangelists.

THE MANDATE ON US

We need to grow in clarity as to the Biblical mandate on us. The slogans like "The Church everywhere, go to the world everywhere" may sound laudable but they do not lead us to measurable goals. A host of missionaries from around the globe criss-crossing across the globe does not necessarily accomplish goals. It may instead, result in enormous waste of money and manpower. According to the Bible, the mandates on us are:

1. The proclamation of the Gospel to every man in an intelligible medium. The Christian mass media (print and electronic media) have accomplished a great amount of this mandate in the last 25 years. Christian radio message reaches today 86.6% of the total world population in their own 3,500 mother tongues.

Yet 6,533 other languages which constitute the remaining population of the world do not have a mass medium to communicate with. The four world radio groups (FEBC, TWR, HCJB, and ELWA) have a target (called World by 2000) to complete this goal. Asian missions have a major role to play in this because a large number of these languages fall in Asia.

Closely associated with this is the need for Bible translation and literacy programs in unreached languages. Only 2,500 languages in the world have the Gospel translated in them. Asian missions must set immediate goals on the above needs. We do not need to rely on the Western expertise for accomplishing these urgent and all important goals. Asia has the resources, manpower, and expertise for these goals.

Also related to this is the need for indigenous writers to write contextually to their own peoples. There are far too many translated books in Asia which were written for the Western readers and their contexts.

2. The second Biblical mandate is to establish a community of believers in each people - a sizeable community which becomes viable and self-propagating.

Of the 4,384 peoples (castes, tribes, and class) in India, congregations are formed in the 2,000 years of evangelism in only about 400 peoples. Of the total of 11,500 peoples (Lausanne) in the world, more than half of them are found in Asia, many of whom do not have a Christian community among them.

The key to reach them is not E-3 missionaries but E-2 missionaries, men who can shift a few hundred or a thousand miles away from one tribe/language/caste to another within their own country. The E-2 workers need not (preferably should not) go through the English medium missionary school with Western syllabus. They must be taught missions in their state language mostly by the national teachers. India has some 50 such low profile vernacular mission schools. We need such schools all over Asia.

The main role of an expatriate (E-3) missionary must be to establish such schools, train and enable hundreds of such E-2 missionaries spread out into the land.

3. The third biblical mandate on us is to establish a worship group within walking distance of every man in the world. While this is the ultimate goal, what we need to aim at in the next 3-5 years is to establish a worship center at least within cycling distance of each man. This works out to a worship center per 20,000 population on the average.

Worldwide there are (Lausanne 1989) 2.5 million Christian congregation for a total world population of 5 billion. However, the above 2.5 million congregations are heavily concentrated in the Christian regions whereas there are some areas in Asia where there is not a single congregation for about a million population.

There must be an established congregation within walking distance (or at least cycling distance to begin with) to give visibility to the Gospel. The Lord called the church as the salt and light of the world. The salt and light cannot be kept 50 miles away to be of any use.

India has only 50,000 congregations for its total of 650,000 villages. The Philippine Crusade is aiming a church for every barrio which averages 1,000 population.

To plant a congregation within walking or cycling distance in Asia, we need thousands of lay volunteers and hundreds of E-1 missionaries. This is where the relevance of mobilizing lay volunteers from the churches becomes crucial, as what is being done successfully in Zaire, Africa. The Campus Crusade model of New Life Training Centers world wide and the Every Home Crusade model in Asia hold out much promise in this need for training the lay volunteers in evangelism.

FINANCIAL PARTNERSHIP

In the world wide church, manpower and resources are not found as uniformly distributed. While Asia has the fastest growing Christian communities, its material resources are often limited. According to Luis Bush, the Per Capita Annual Income in USA is \$16,500 where as the under developed countries average is \$750. What is said of USA applies equally to Japan and Singapore.

While it is the responsibility primarily of the native church to support its own evangelistic actions at its own economic level, it must be recognized that the economic disparities go beyond the disparities of their respective national GNP. This is because in some nations, Christians came from the middle class or upper class community within the nation, while in other nations, they are from the lower economic level.

The average monthly support which a South Asian missionary (single person) receives is \$60. This is 15 times less than the Japanese or Korean support. A village church can be constructed in South Asia for \$400 and a small town church for \$1,500. An E-2 missionary can be trained for \$30 a month.

Therefore, there is a need for us to share our mission resources not only from the West to Asia, but even within Asia, from the developing countries to the underdeveloped countries. The concept of Mutual Fund which has been discussed and proposed for a long time now both by the AMA and the WEF Missions Commission must be actively pursued and implemented urgently to help the evangelization of the underdeveloped nations.

PERFORMANCE STANDARDS

One of the most important factors in the mutual fund assistance for the Asian missions is the question of credibility and accountability. Without a strong foundation of accountability, no meaningful partnership and cooperation is possible.

Each Asian nation must build its own Standards Monitoring Cell which can help in guiding, instructing and monitoring the performance standards of its member missions. It can also provide valuable references, on request, from perspective partners and support agencies.

The Indian experiment in this direction is only 2 years old and therefore, cannot be presented as a model. However, there is a great need for all Asian nations to evolve and build their own Standards Cells to meet their own needs.

The Word became flesh in the Asian soil. The Word spread, in the first 4 centuries, to the other parts of the world who took the lead in proclaiming the Gospel for the last 16 centuries. The Lord is now giving us one more chance to lead the world in the proclamation of the Gospel. Are we ready to respond? ☒

asian missions advance

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WHY SHOULD A FELLOWSHIP FOR ASIAN MISSIONARIES BE FORMED?

A Paper Presented At The AMA Fifth Triennial Convention

Eun Moo Lee
General Secretary
Fellowship of Asian Missionaries

The Asia Missions Association has assigned us the task of forming the Asia Missionary Fellowship. I was appointed as Coordinator to call a Consultation for Dialogue among Asian missionaries during the Asia Missions Congress on August, 1990, in Seoul, Korea. Fifty six Asian missionaries attended the consultation with about 40 members signing-up to join the Asia Missionary Fellowship and some of them are presently in active correspondence with me.

Now, the Asian church is in the peak for the world mission movement. The Asia Missions Association has an important role in this movement. The Asia Missions Congress last year demonstrated that world mission is a challenge for the Asian Church.

More than 55% of the world population lives in Asia today, but only 3% of the population are Christians. That means that 97% are in the clutches of Satan. The odds seem impossible, but the key to victory in the battle of the spirit is in the unity of believers and understanding of their task of Asia and the world. God has brought this task to non-western countries. According to Statistics, 22,686 missionaries from the Third World have been sent to other or their own countries for cross-cultural ministries.

How can this challenge of Asian churches for world mission be practically dealt with contributing to world mission? How can the young people of Asia join hands for World Evangelization? United forces are the key to this challenge, and the Asia Missionary Fellowship can be a force to energize this in Asia, and the Third World as well.

I. ASIAN CHARACTERISTICS IN UNION

1) Homogeneity of the Asian Culture.

Each continent has its own characteristics in terms of their race and culture as well as religion. So each continent has a built-in sense of homogeneity and less distance of their barriers. This factor is a positive means for the following out of the Gospel because people are hampered listening to the Gospel at a cultural distance. How to use this privilege of homogeneity to bring the Gospel effectively in Asia must be our concern.

2) Great Potential Among the Churches in Asia.

There is a great manpower in Asian churches. Churches are filled with young people. Numerous programs in the church attract them to participate in the church activities. In organizations like CCC, IVCF, YWAM and others, missions is a popular subject among the college students. Many of them have dedicated their lives to become missionaries. In Korea, 1,800 college students attended the "Mission Korea" Conference held last year. While about 1,400 Korean-American students attended the URBANA Conference in Illinois, held also last year. More than half of them wanted to be sent to the mission fields.

Manpower in Asia is great, but the question is, "How can they preach unless they are sent?" (Romans 10:15).

The churches in Asia have financial potential too. Not only Korea or Japan, but other countries as well. We can see their financial potential in the Christian population among the high classes in terms of education and economy. The problem here is the lack of missionary zeal and vision. We need to equip our young people to be used properly and to challenge churches to sacrifice more in order to eliminate this problem.

3) Geographical Proximity of Asia.

The positive factor in the global village concept is that it can stimulate closer ties among Asian churches. The concept of missionary work in Asia must be revised. We must not be overly dependent on other parts of the world, rather we must find what God has given to us to use. We should realize the need for more dialogue between Asian missionaries. The Asia Missionary Fellowship is the place which missionaries can easily meet and share burdens.

II. REASONS FOR FORMING THE ASIA MISSIONARY FELLOWSHIP

1. The Need to be Mutually Encouraged

Asian missionaries face many common situations and frustrations in the field. A necessary and natural approach to this is to form a Dialogue in order to handle better particular aspects in the ministry. Talking over some struggles in the ministry and praying together, are parts of a dialogue that should result in better understanding of a more effective ministry in the future.

2. The Need to Understand Better the Responsibilities and Positions in World Mission

Who is responsible for Asian evangelization? Who will save souls in the complexity of modern society in this continent?

Certainly the task falls on Asian churches and their missionaries. Asian nations, in general as well as its churches lack an independent spirit to fulfill this task. This originates from the colonization of Western nations in many Asian countries. These factors greatly contributed to a weakness found in our churches today that can be manifested in lack of giving and independent image.

Asian missionaries should take their stand and set the pace. They should know how to initiate the matter of developing strategy, management, training and challenging local churches for greater involvement. Asian missionaries need to build up their leadership for effective ministry in Asia. Failure to do so will result in burying excellent ideas and potential which can contribute greatly to Asian evangelization.

3. The Need to Speak to the World

Asian missionaries are doing well in the mission fields. They are demonstrating faithfulness, flexibility, zeal, pioneering work, friendship with nationals and other characteristics that could draw the nationals closer to them. Nevertheless, they are often found silent in the mission field.

They are still beginners, without much experience. Language barriers hinder them from speaking out. And often, they do not have opportunities to speak. The Asian Missionary Fellowship is the place for Asian missionaries to freely share, suggest and make corrections.

4. The Need to Challenge the Churches in Asia

As mentioned earlier, Asian churches have their potentials. A few percentage of their time and possessions to be sacrificed willingly for world missions can make a difference.

Our task is to challenge the Asian churches for greater involvement in missionary work. No one else can do this better than Asian missionaries by informing them of the needs in missions, sharing the ministry and showing them the fruits of their labor. Publications and international missionary gatherings will help to challenge Asian churches to be involved.

5. The Need to Share Information

Networking among Asian missionaries is another task to be accomplished. This will assist one another to share their ministries give some information of unreached people, relate case studies of successful ministries and programs, and share future opportunity in the ministry. Prayer items through sharing will be meaningful among Asian missionaries.

6. The Need to Cooperate in Missionary Training

Missionary training is the essential task for Asian missions now. There are so many problems caused by lack of orientation and experience. As missions forces we must find a way to eliminate this problem.

Those who are training in their country can work for the field training opportunity which will bring many experiences and challenges to missionary candidates as they will be fully equipped as suitable missionaries for Asian soils. For this reason, Asian missionaries should be able to gather their efforts in a spirit of cooperation for this common interest.

III. CONCLUSION

The dawn of Asian missions is breaking. Asian churches are beginning to take the initiative for the Asian mission, and many young people are now ready to be sent to the field. Asian countries are becoming aware of their role in fulfilling the Asian mission. Without Asian evangelization, world evangelization is impossible. Without recognition of missions, recruiting, training and sending missionaries by the Asian churches, there will be no fulfilment of the Great Commission of Jesus Christ.

Asian missionaries, who are they? They are an emerging power who can carry the future of Asian missions. It is time for us Asian missionaries to be involved in mission executive positions in all sorts of mission affairs for the sake of God's Kingdom. We have the task to guide towards the right mission direction in the future. Asian Missionary Fellowship will play a crucial role in directing the Asian missionary's task in this generation. □

→ *Utsunomiya ... Continued from page 2*

4. To Young People:

You are the missionaries of the future. In the light of the thousands of unreached people groups, we challenge you to become the one who will plant the church in one of those groups who have not yet heard of Jesus Christ. Our priority task is to prepare workers, because the harvest is far greater than the number of workers now available.

We appeal to you, young Christian people everywhere to give heed to the claims of Christ upon your lives and above all else, **FOLLOW HIM!** □



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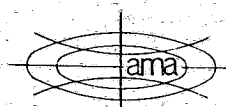
Mr. Ebenezer Sunder Raj

GENERAL SECRETARY & TREASURER

Rev. Minoru Okuyama

ASSOCIATE GENERAL SECRETARIES

East Asia: *Rev. Yong Joong Cho*
South East Asia: *Dr. Iman Santoso*
South West Asia: *Mr. Ebenezer Sunder Raj*



MISSION RESEARCH IN ASIA

Iman Santoso
Director
LINK Foundation

A. INTRODUCTION:

1. Mission research is not something new. Moses was commanded by the Lord to send men to explore the land of Canaan (Numbers 13:1, ff). Nehemiah inspected the condition of Jerusalem's walls (Neh. 2:11-16) before motivating and mobilizing the people to start rebuilding the walls.

2. In Church History, studies, surveys, research have not either been lacking. David Barret's massive "World Christian Encyclopedia," for example says that it is descended from a long series of some 40 major surveys and atlases of Christianity and missions (1982:xiv). According to Barret, one of the earliest survey including most famous global maps was produced from AD 535 to 547, by Cosmas Indicopleustes, an intrepid Nestorian Theologian and Geographer, in his Topographica Christiana, in twelve books.

3. More recent interests in the "Unreached Peoples Concept," have been instrumental in triggering significant research works to the identification and evangelization of people groups. Research today is becoming more and more recognized (by an increasing number of mission leaders) as a very important element of better understanding: of the field with its needs and problems, the forces for mission (what and how towards effective mission).

4. Research findings have potentialities such as "eye openers" or vision stimulators and vision builders. This naturally leads to a better situation for decision making in terms of missions strategy, prayer mobilization, mobilization for missions, etc.

B. CURRENT RESEARCH WORKS REGARDING THE ASIAN FIELD:

1. In the area of researching the Asian missions movement, a number of works need to be mentioned. They may be found in global, or Third World missions studies, and of course in specific studies on Asian missions. Beside famous global works such as David Barret's "World Christian Encyclopedia" and Patrick Johnstone's "Operation World", these works include:

a. Wong, James, et. al., *Missions from the Third World*, Singapore, Church Growth Study Center, 1972.

b. Nelson, Marlin L., *The How and Why of Third World Missions*, Pasadena, William Carey Library, 1976.

c. Keyes, Lawrence E.,
The Last Age of Missions, Pasadena, William Carey Library, 1983.

"World Missions Within Asia" in *AMA '86*, Pasadena, California.

d. Pate, Larry D.,

"Asian Missions: Growth, Problems, and Partnership," in *Bridging Peoples*, Vol 5, No. 4, Oct, 1986.

From Every People, Monrovia, MARC, 1989.

2. A more up to date works include:

a. The report of the AMC '90 Research Track Committee to the Asia Missions Congress, Seoul, August, 1990 (the research track is headed by Rev. Howard Peskett, M.A.). There is also a fine map of "The Asian Missions Field and Mission Force.

b. Publications of the AD2000 Movement, e.g.: AD2000 and Beyond. Also Barret's and Johnson's updates in AD2000 Global Monitor.

3. Concerning missions needs (among others):

a. Peskett writes (AMC '90 report, p. 2), "the very latest figures . . . confirm that Asia (particularly North East Asia and Western Asia) is far the world's least evangelized continent. Four of the twenty seven countries in our survey (East, South, and Southeast Asia) are more than 75% unevangelized and 8 are 50-74% unevangelized. If we sharpen our focus to particular people groups we can find at least 17 mega peoples (groups of over 1 million) with an R factor of over 20,000 to 1 (R factor is the ratio of non-Christians to church members)."

b. In AD2000 Global Monitor No. 3, January, 1991, Barret and Johnson present a global map showing the Great Unevangelized Belt of the World. A large part of the belt is in Asia, as already mentioned above. It is important to note that the largest megacountries (population over 1 million) and the largest unevangelized megapeoples (% of persons evangelized is less than 50%) are in this world (unevangelized belt).

c. While Asia may have the largest number of mission agencies (in 1988, 587 agencies) and estimated missionaries (cross cultural: 17, 299, see Larry Pate, *From Every people*, pp 16,17) of the Two Thirds World, it is also the neediest in terms of missionary work.

C. COOPERATION AMONG ASIAN RESEARCH GROUPS:


1. Patrick Johnstone in the 1986 edition of his book *Operation World*, mentions among others that the needs of the Asian Church are great and the unfinished task in this continent is enormous. There is much nominalism in the Asian Church. Then from outside the church so often is under pressure from or discriminated against by non-Christian religious majorities. Regarding the unfinished task, vast areas in Central Asia have never been effectively evangelized. The Muslim bloc is almost untouched, and the Hindus have only been marginally evangelized. The Buddhists in the Buddhist majority lands are largely unreached and numerous unreached peoples are unreachable by the present Christian work force (visa problems, the rigidity of the social and religious bonds that holds them, etc.).

2. The above has not included the challenge of the rest of the world for Asian missions. It is quite obvious therefore that this colossal task needs to be responded by the cooperation of God's people in Asia and around the world. Due to the most responsible use of the resources for research (research is expensive in terms of time, funds, personnel), cooperative efforts seem to be the most logical alternative.

3. For effective cooperation in research, a number of questions need to be addressed. What cooperative research, needs to be done, how far, by whom, and when? The scope and objectives of the research need to be decided by the cooperating bodies. Understanding of the socio-political context, trends, needs, problems and challenges that will affect the life and growth of the local/national church? Each doing its own research and come together only for information, communication, sharing? Only applied research in unreached peoples? Only for East Asia region, or including West Asia, etc? The strength, the specialties, limitations of each cooperating body needs to be understood. Is there any difference in the approach of Western and Asian research? If yes, how would they complement one another? In each context or phase of the ministry, what ministry (ies) is/are needed or will be most effective? The need to design possibilities and limitations for cooperation.

4. Discussion: to start with, we may need to share what were already done, are being done or planned in the area of research for mission in our own respective countries. How could we help one another or even work together to enhance research for missions? Regarding information, communication, sharing:

a. Media: How could sharing of news even prayerletters, products in the area of research (printed, audio-visual, electronic) be further encouraged? Who should be taking more responsibilities in this area?

b. Conferences: What (& how) international conferences within or outside AMA, be further "made use" for networking in research? 

Third World Missions ... continued from Page 20


us, we will be disobeying the Bible!" I was amazed, "How can that possibly be?" Then they pointed out a verse of Scripture that I had read but never really noticed, "If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever." (1 Timothy 5:8) I accepted that I should care for my wife and children, but I accepted no responsibility for my other relatives! According to my culture that was the limit of my responsibility, but according to Scripture my responsibility was much greater than I had before accepted. It needed the fresh perspective gained from new believers listening for the voice of God in their culture to help me more fully understand the truth in God's Word.

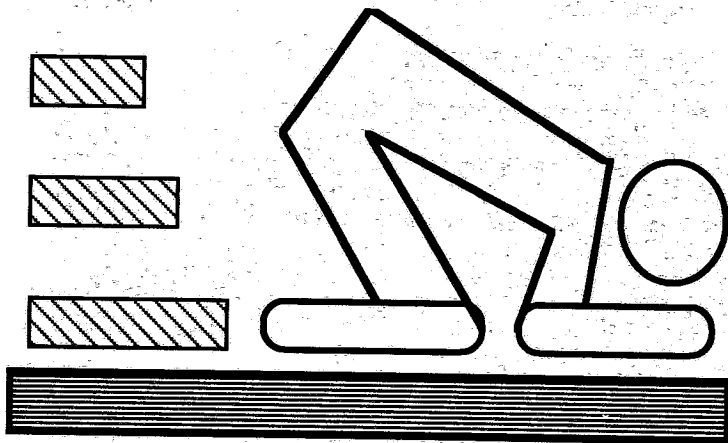
That is only a small example in this large and important area. In fully understanding the majesty and power of God, in recognizing and ministering within the power of God's Spirit over demonic beings, in growing love for Jesus, in greater ability to express my praise - in all of these areas and more my theology has been broadened and enriched by African Christians from the so-called younger churches.

And I believe my understandings of the infinite God have deepened and informed the lives of African Christians. I do not suggest that only through new churches do we experience God's fullness; the theological understanding of the whole Church are needed. Together, we can more completely make Him known to a world controlled by the evil one. But I am pointing out that Third World missions contribute richly to the renewing of the Church by leading us to fuller understanding of God Himself.

The ongoing process of contextualization of the message gives new ears to hear the words of Scripture. The search for that which is God's voice in a new setting helps to distinguish between tradition and eternal truth. It helps us to be free from captivity to our own cultural traditions that can so easily replace God's revelation. Rather than weakening the Third World churches by sending some of its best leaders to places where there is no church, Third World missions significantly contribute to the fuller knowledge of our Lord and His ways of working in this world.

In conclusion, Third World missions are not a great new force, nor a new wave that can help us win the world. They are inevitable expression of spiritual life. If there were no Third World missions, there would be strong reason to ask if those churches were truly alive.

Increasing the thrust and power of Third World Missions will come from building further on apparent weaknesses, knowing that it is His strength alone that is needed. The force that drives Third World missions is not enthusiasm nor new energy coming from new national identity, or new economic strength. It is an intense to do what God has purposed, to fill the earth, to subdue it, to bring all men to the wonderful light, life and liberty of God's rule. 



THIRD WORLD MISSIONS: TOO WEAK TO DO THE JOB?

Donald Smith

Director

International Institute for Christian Communication

Much of the church regards mission as a fine program, one of many ways to express God's love for the world; a necessary thing to do but always at the edge of the real church life and needs. There is time enough to think about mission elsewhere, when the church is strong. It is this thinking that leads to expressions of amazement that Third World Missions even exist, let alone that they are strong. Is this a biblical approach to our priorities? To our use of the strength God has given us?

As we examine the Scriptures, we see that mission is central in the Scriptures, from Genesis to the consumation of all things in Revelation.

Understanding the certainty of mission really begins back from Genesis 1. We have hints of what went before in Isaiah 14 and Ezekiel 28. Isaiah 14:12-17 follows a pattern frequent in the Scriptures of beginning with the earthly and visible "front" of the demonic powers. In this case, it is the king of Babylon, with Satan coming into focus in these verses that use language and description that could not apply to any earthly king.

Ezekiel 28 fills out the picture somewhat, where the ruler of Tyre is the mask behind which Satan lurks. Again, the language speaks of the power behind the visible, earthly shell.

Certainly, the Scriptural teaching of the prince of this world is familiar to all of us - John 14:30; 16:11; 12:31 and Ephesians 6:12. We see from Ezekiel 28:17, confirmed by the word of Christ and by the Spirit speaking through Paul, that this world is the place of Satan's power. It is his kingdom.

The scene is set for conflict.

God's invasion of this world begins, to reclaim this rebellious corner of the universe so that it, too, will acknowledge His sovereignty, His rightful claim to be the Lord of all. Genesis 1 and 2 is far more than the beginning of human history; it is the known beginning of His recovery of a rebellious world.

What is man's part? Why has such a fragile, imperfect being been put here to wrestle with princely, but Satanic, powers? Let's trace very quickly the visible thread of God's plan in the Scripture.

First, God's Great Commission to man in Genesis 1:28:

*Be fruitful . . .
Fill the earth . . .
Subdue the earth . . .
Rule over the living creatures . . .*

Man was formed to be God's agent on this earth, to fulfill God's purpose. He was made to be the means by which God's pre-

sence and rule would be restored to a broken world.

Then the enemy found a way to destroy man's ability to fulfill God's purpose. And the story of the Fall is given in Genesis 3. The agent of God became a tool of Satan; so God swept aside the corrupted mass in the Flood. After the flood when all certainty was gone and man did not know how he is related to God, what commands did God give to Noah and his family?

Genesis 9:1-7

*Be fruitful . . .
Fill the earth . . .*

An altered commission was given to Noah; partly repetition of what he had told to Adam, but there is a major omission - to subdue and rule. In its place there is a recognition of man's fallen nature - "the fear and dread of you will fall upon all the beasts of the earth . . ."

Then in Genesis 11:1-9 we see man's continued disobedience even to the abbreviated command. Man was not doing what he had been commissioned to do; he was not filling the earth. Instead he purposed to stay in one place and increase his strength so that he could ignore God's command. But God forced man out of his castle of resistance and seeming security - He forced man to spread through all the earth.

God then focused His purpose on earth through one man - Abraham. In Genesis 12: 2-3

*"I will make you into a great nation and I will bless you;
I will make your name great, and you will be a blessing.
I will bless those who bless you, and whoever curses you
I will curse; and all peoples on earth will be blessed
through you."*

That ordinary, but obedient man became the great nation of Israel, with a special purpose for the whole earth, for all peoples. Moses spoke of that special relationship, "If your presence does not go with us, do not send us up from here. How will anyone know that you are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all the other people on the face of the earth?" Exodus 33:15-16.

But why did Israel enjoy this relationship, a special privilege not given to any other people? Their privilege was for a purpose, and they clearly knew that purpose:

"I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth" Isaiah 49:6.

Israel failed to keep their commission, instead repeating the disobedience of Babel - making themselves comfortable and secure and ignoring the command of God.

"He looked for justice, but saw bloodshed; for righteousness, but heard cries of distress. Woe to you who add house to house and join field to field till no space is left and you live alone in the land."

Malachi also condemns Israel's failure to fulfill her mission in Malachi 1:11, and 3: 12.

"My name will be great among the nations, from the rising to the setting of the sun . . . my name will be great among the nations, says the Lord Almighty. But you profane it . . ."

And a list of some of Israel's sins follow. When they repented, God will bless, "

"Then all nations will call you blessed, for yours will be a delightful land," says the Lord Almighty.

David in Psalm 67 makes it clear that God's blessing on the land is related to the people's concern for His glory among all nations.

What hope was there for the rest of the world that did not have the privileges of Israel? Again it seemed that God's purposes were thwarted and the world could only remain in subjection to the evil one, the prince of this world.

Then, there was a new beginning, a new Adam.

"For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ shall be made alive."

1 Corinthians 15:21-22, 45-49

"Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!" 2 Corinthians 5:27

The church was formed as God's agent, His presence in the enemy-held world. His new creation is to replace the first; death replaced by life.

What is our part in all these now? God's way of recovering rebel territory is explicitly stated in the RECOMMISSION of Matthew 28:18-20.

Even as God scattered men throughout the world when He intervened at Babel, He now empowers scattered men to carry out His mission through Pentecost, the reversal of Babel. Where men were divided by language, he demonstrated His power to enable witnesses to scatter throughout the world by His control of language.

Mission to the world (by the Church) is not an afterthought, a late addition to God's plan. Mission is central to the Church, it is not an option or one program among many programs, something for certain special people.

Mission is an integral expression of the life of the church. The third World church expresses mission because it is alive, not simply a weak imitation of what others are doing. Its obedience flows freely only from a deep and vibrant spiritual life

that simply loves Jesus. The church that loves Jesus will always be a missionary church.

The "sudden" growth of Third World mission is not really sudden. It is a visible expression of continuing growth that is "suddenly" being seen by the rest of the world. It is the normal and expected outpouring of people thrilled with Jesus. If there were NOT Third World missions, there would cause for deep concern.

Repeatedly, the greatest growth of churches has been through those whom we now call Third World missionaries - in Zimbabwe at the turn of the century, in Zambia at the end of the nineteenth century, in Zaire repeatedly in the last 100 years, in West Africa, and today in Mozambique. (I speak only of African examples because it is Africa that has been my life, and that I know best.)

Third World missions are not a surprising phenomenon to be treated with caution, or that need to be controlled indirectly (or directly) to avoid "competition" or division. They are the necessary outworking of the Spirit at work in His Church - everywhere. Only the Spirit of God is the Lord of the Harvest.

While Third World missions, like Western missions, must constantly seek to improve their ministries, they are not paralyzed because they appear to be weak. In fact, there are certain strengths of this group of missions that distinguish them from Western missions.

"Strengths"? you may ask. "We're weak, poor, short on tradition and have few appropriate training institutions for our personnel. We can do only a little, and we must lean on stronger groups. Our greatest need is to find a way to gain through Western missions the many things we lack." I suggest to you that the greatest need is to recognize and build the strengths that you have, rather than trying to build on what you might wish to have.

STRENGTH NUMBER ONE:

Perhaps the greatest strength is weakness. What kind of weakness? Often there is weakness in organization and administration, of course not in all groups, but it is frequent that long-range planning, clear goals and careful accounting of funds are weak areas.

Third World missions frequently have little status before governments, and may in fact, be considered undesirable by many governments. They do not have the traditional power of missions from the West, that can negotiate with governments (more in the past than the present) through aid and relief, operation of schools, development of hospitals and community health programs. Western missions have often been tolerated, or even desired, because they were willing to follow the agenda of the host government. (Their strength in these areas, however, often led them to treat as secondary their very reason to exist - the proclamation of God's deliverance from the enemy's control.) Third World missions on the other hand, seldom have any such negotiating power. They are often weak and despised things in the eyes of governments, or simply ignored as unworthy of attention.

Third World missions seldom determine agenda for action. They seldom control decisions within the international Chris-

tian community. When Third World missionaries are asked to speak, it is too often as from a "little brother", acknowledged, but not accepted as a full equal. Perfectly qualified to serve in decision-making, too often non-westerners are given a token voice to show that those at the centers of power knew non-westerners exist

Yes, in all these areas (and others) Third World missions are weak. But these all force a dependence on God, a dependence on God that empowers far beyond any seeming weakness. Paul was weak in all his ways, weaker by far than Third World missions - and he found those weaknesses to be the path to great strength:

"If I must boast, I will boast of the things that show my weakness." 2 Corinthians 11:30.

He said to me, "My power is made perfect in weakness." Therefore, I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. That is why for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong." 2 Corinthians 12:9-10

This is a frequent theme when Paul is speaking of mission, *"But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us. We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed."*

How can we be weak, constantly abused, ignored, even hated and persecuted, yet still be strong?

"We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body. For we who are alive are always being given over to death for Jesus' sake, so that His life may be revealed in our mortal body." 2 Corinthians 4:7-11

The apparent weakness of many Third World missions opens the way for the greatest possible strength, God's strength and power, to infuse your ministry. And the seeming strength of many Western missions often proves to be their greatest weakness.

STRENGTH NUMBER TWO:

Third World missions are much less encumbered with the old agenda of empire, whether political or economic. An American or an Englishman or a German, are almost automatically seen as representatives of their nation's power and wealth. It can be exceedingly difficult to be accepted simply as a Christian brother or a messenger from God if you happen to be enclosed in a Western body! Acceptance may never be gained, despite every possible demonstration of involvement with the local community.

I have been accused of being a CIA agent, a government sympathizer, and an insurance salesman or a philanthropist. I am not normally seen as a brother in Christ, but either as an opponent to be fought, or a powerful Westerner at best treated with polite reserve, or as a source of funds. There is little I can do personally to change these perceptions. Repeatedly, they hin-

der or prevent me from accomplishing the truly important things for which I am called to be an ambassador of Christ.

Few Third World missions face these problems, unless they have followed Western patterns, and appear to be the servants of Western interests. When they function as authentic expressions of Third World churches and are not obligated to outsiders, there is greatly reduced opposition. At least, when there is opposition, it can be because of the offense of the cross, not the offense of the Westernization.

Entrance into so-called closed countries is frequent and normal for citizens of Third World nations. They go for work because their own nation is weak economically and does not have enough jobs for its people. Their skill and hard work is desired because it will economically benefit the host nation. In many nations considered highly-resistant to the Gospel, there are those who live, work and witness as followers of Jesus where no Western missionary could possibly go. They are welcomed because they do not represent old empires, or the new economic empires. They are not associated with threats to national sovereignty.

STRENGTH NUMBER THREE:

Third World missions are often economically poor. What can possibly be good about being poor? Having lived most of my life in poorer countries of the world, and now living in one of the wealthiest, I have seen that economic weakness can result in greater spiritual strength.

With wealth comes a lessening of trust, a lethargy because of unwillingness to lose the good things to which we've become accustomed. The risks in obedience seem greater, there is "more to lose". With material sufficiency, the urgency of trust diminishes, emphasis shifts to programs, developing of constituencies, budgets and investments, endowments - all of which are fine and not spiritual. But when they squeeze out the very basic requirement of trust, they destroy the very life they pretend to be building.

STRENGTH NUMBER FOUR:

A fresh understanding of Scripture. But isn't that one of the weaknesses of Third World churches and missions? Isn't that why theological teachers from the West are needed to ensure that the Third World church is established soundly and remains theologically orthodox?

Whenever Scripture enters a new culture, new understanding can be gained. Different experiences and different problems force a re-examination of the Word of God to clearly determine God's voice in this new setting, and to this new people. God speaks with accents newly heard, and as we listen new aspects of His truth are learned.

As a young missionary I exhorted young Zulu teachers whom I was training to dedicate their lives fully to the work of the Gospel. Be ready to go even if your family is opposed, I urged them. I understood their reluctance as coldness to the voice of Christ - until one of them said, "If we do what you are telling

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WHEN PROPHETS GET OUT OF TOUCH

Dale Kietzman
Vice-President
William Carey International University

Elijah the prophet was out of touch with reality. He was sitting alone under a Juniper tree, out in the edge of wilderness. Before falling asleep, he had clearly indicated that he preferred to die than to go on with his business of being a prophet. Twice when God asked him why he was out there, away from his post, Elijah had repeated his belief that there was no one qualified to work with him in this sacred ministry.

We have all remarked about this incident. It seems particularly tragic because it comes on the heels of Elijah's great victory on Mt. Carmel. Singlehandedly he had faced the priests of Baal, and God had honored his courage and faithfulness. Within hours, however, the prophet had gone from that scene of spiritual victory to the squalor of utter defeat. He ran from the threats of Jezebel.

SYMPTOMS OF STRESS

What are the indicators that Elijah was out of touch with reality? He had fled because of a threat from a defeated foe. Why would he even listen to that woman when all Israel was marveling at the victory of God over Baal? Perhaps exhaustion had clouded his thinking, causing him to slip into an unresisting, fatalistic attitude.

Elijah was tired. It had been a hard battle on Mount Carmel. He had run all the way from Carmel to Jezreel, ahead of Ahab's chariot. That had been a truly marathon exercise. He was plainly physically exhausted.

He also apparently did not know about the 7000 persons who had not bowed to Baal. His research team had failed him. But he had been told, on the way to Carmel, about the hundred *bonafide* prophets that were under Odadiah's protection. Elijah certainly was in no condition to give leadership to a hundred prophets, let alone to a new force of 7000 who might have been rallied to the cause after the spectacular victory on Carmel, or to be the "executive prophet" who could mobilize and train a group of them, then delegate to them the responsibility of leading the nation to higher moral ground. The burden of his office had become too great.

As far as Elijah was concerned, he had reached the inglorious ending of his career as a prophet. He had no disciples: "I alone remain . . ." He was out of touch." He had wrong information. He was exhausted. At the very least, he needed a sabbatical.

TIME FOR A CHANGE

God very quickly removed any doubts about whether or not a prophet was still needed in Israel. He immediately gave Elijah three assignments - - all linked to bringing a new generation of leadership to key responsibilities. He was to anoint Hazael to be king of Syria, Jehu to be king of Israel, and Elisha to be prophet in Israel in the place of Elijah.

These assignments bring into focus the process of succession, of preparing and commissioning the next generation of leadership. Elijah did not have the responsibility of installing this new leadership in their respective roles. That happened over a period of time, in what seemed to be natural course of events. But particularly in relation to Elisha, Elijah would be required to give him a period of training.

The leadership of world mission is passing through such transition. We all recognize that Western missions have done an excellent job. It's been hard work; great victories have been won, but perhaps we are beginning to show signs of fatigue. A large new force of missionaries are coming from daughter churches around the world. Some of us feel we are being shoved aside; we sense the tension of competition. There are leaders who resist change. Just possibly, at this moment in time, we are out of touch.

WHAT WILL THE FUTURE BE LIKE?

If there are waves in mission, the next wave will most likely be led by Third World people, many of them lay people from all walks of life. We will see the spreading of the Gospel to the poor by the poor. Cross-cultural ministry will be relational, and therefore much more culturally sensitive. It will have to spread along occupational and/or kindred lines to be successful in many areas of the world.

How will the Western Missionary Enterprise react to and adjust to this much more varied and, as it may appear to us, unorganized force coming from every segment of the world? The Third World church is often poor in material wealth, but it is very gifted, imaginative, ready to throw every type of manpower into the struggle. But we do not cede the field to them completely: the final thrust of mission can only be achieved through cooperation and integration between north and south, between professional and lay missionaries - and with some surrender of traditional leadership to these new forces in mission.

What is the challenge to all mission leaders in times like these? Keeping ourselves abreast of a rapidly changing situation is not the only challenge. We also have the responsibility of guiding those we lead into effective outreach to people on a head-on collision course with the 21st century. Peoples right around the globe are facing greater changes that will occur in their generation - possibly greater than any change that people has faced for the unexpected. They must always be a step

ahead of the enemy in developing strategy and in preparing new methods for use in changing circumstances.

We can be overwhelmed by the immensity of global problems, yet our calling is to lead people who are bewildered in a world they do not understand, frightened of a future they cannot comprehend. Jesus' word to us is "be ye not troubled (Mt. 26:4). Let us underline our part in this process. We have to play an active role in overcoming fear. The first command to you, as leaders, is not to be overcome with fear.

BE PREPARED FOR CHANGE

George Barna, in "The Frog and the Kettle", suggests that the Christian community maybe like a frog placed in a kettle of water at room temperature. When the water is heated slowly, the frog will stay in the water until it boils to death. The question this raises is how sensitive are we to change. Will we realize soon enough that the world is different, and we need to jump out of our familiar, comfortable environment before we are killed by it.

Be prepared for the unexpected. Be prepared for change, even rapid change. But change should not be an unexpected concept to a Christian. We are commanded to stay sober, to be awake, to keep watch and be prepared. The Bible tells us about a God who acts quickly. He spoke, and it was created; He commanded and there it stood (Psalm 33:9). Things that are still to come will occur swiftly, as a thief in the night, as lightning. "Behold I come quickly" (Rev. 3:11).

NEW PROGRAMS AND RELATIONSHIPS

Mission leaders must prepare programs designed for the future, and enter into new relationships that will be useful in a rapidly changing world. The unreached people we should be prepared to reach are devout Muslims, college students in post-Marxist countries, the poverty stricken in every corner of the globe. They live in the favelas of South America and the villages of China. Most of all, unreached people will be found in the growing urban centers in every country of the world. Old stereotypes of mission must be developed for those whom past efforts have bypassed. We need to face the fact that a lot has been left undone up until now, because we are too tired, or felt too alone, or simply didn't have the imagination to see how some of these countries and people groups could be reached.

The small number of missionaries located in Muslim and other least-reached population groups is due in large part to the difficulty missionaries experience in gaining access to countries hostile to Christianity, to the fear of exposure once witnessing begins, or simply to the difficult living situation encountered among some of the more isolated people groups. With the growing number of persons recruited and trained for bivocational witness, the church will have more access to Muslim people. At the same time, missionaries are increasingly gaining entry to those countries "creatively".

The Southern Baptists are experimenting with non-residential missionaries. As they itinerate, they discover various ways to work alongside indigenous bodies. They try to encourage and develop local leaders to reach out to their own people. This approach required committed disciplers, people with special-

ized skills, the gifts of wisdom and discernment, and a lifetime of learning. Such ministries of encouragement and lifting vision can fill up what is lacking in local churches and motivate leaders to mission.

The great majority population of India are largely unreached and, according to Roger Hedlund, evangelizing agencies to a large extent are not even planning to reach them. However, the most effective church-planting evangelists are not necessarily cross-cultural outsiders, but converts who go among their own people. This would mean we need to make the most effective use possible of the small percentage of believers available in such populations.

It would also be very effective if evangelical denominations and mission societies would seek out unreached people groups close at hand, then start to work together on the local level with compatible churches and agencies. In Latin America, a group of young visionaries are launching "Operation Springtime", an effort to mobilize local churches and agencies in every country in Latin America to begin cross-cultural ministry to the unreached people groups closest to them, right within their own countries and cities.

Overseas mission centers would not need to send people to do for local churches and mission agencies what they can better do for themselves. Far better to avoid competitive structures and instead join hands to share our experiences and technical competencies. Gary Schipper ("Non-Western Missionaries Our Newest Challenge", EMQ, July, 1988) proposes "roving bands of missiologists" to keep in contact with new or informal mission efforts - an excellent way to keep motivation high and to share experiences, wisdom and information.

Swapon Bose, Chairman of Mission and Evangelism, National Christian Fellowship of Bangladesh, says (EMQ, July 1990), "Come see, and if you find it's good, come help us . . . I don't have to tell you anything if you see for yourself." There is a mutual benefit from such visits to observe and learn from Christians living in difficult circumstances. "Now a new era is coming in missions - a sharing of our resources, our talents, whatever we have . . . And another thing I would say is, encourage the church."

Closed religious and political states of all kinds, not just Marxist and Islamic countries, can also be reached through student ministry at colleges and universities all over the world. Eastern European universities attract many students - men and women who will be professional, technical, educational and government leaders upon return to their home countries. Student missions need to be extended to every country, targeting these students who are temporarily on neutral ground.

We also need to develop more boldness in tackling social issues that we thought were in the exclusive province of government. Missionaries to the urban conglomerations growing larger day by day will have to speak to problems of poverty, disease, racial conflict, drug abuse, religious bigotry, and uncooperative or hostile governments. Frank Caleb Jansen, the editor of Target Earth, states emphatically that "Christians can influence city planning as they spread true Christianity. Issues of law, pollution, environmental care, energy, food development, and housing for the poor can be affected by Christians who obey Christ's command to love others."

God's call to exercise stewardship over His creation must surely mean that we should be playing a decisive role in politics, education, health, environmental issues, the consumption of world resources, the fight against poverty, race relations, and so on. We may someday wonder what the world might have been like if we as Christians had tried to exercise greater influence or played a more active role in our day to shape the societies in which we live.

THE CONTINUING CHALLENGE TO WESTERN MISSIONS

As the Asian, the African and Latin American churches and agencies become an ever more visible force in world evangelization, Western Christians must examine the way they perceive the Two-Thirds World church. Ray Bakke notes, in the International Urban Associates Newsletter (Fall, 1989), concerning the Lausanne II Manila Conference, that, "In spite of advance work to be more inclusive, we did not provide the scholarships to assist minorities and urban folks from the developing world to attend. (Large meetings like Lausanne II are) structures, funded and promoted in ways that accentuate Western control of the planning process."

Some have suggested that Western churches and agencies should hereafter supply primarily financial resources for Third World missions. Western missionaries are already finding Third World missions and missionaries competing with them for support from the same support bases in North America and Europe that have sustained their foreign missionary movement through the decades. But Christians in America cannot avoid the obligation to send their son and daughters as missionaries by sending dollars alone. The principal problem we will confront in working together as a single team, East and West, will be parity of support.

But it is time to move ahead to more responsible partnerships, in spite of hostile political environments and shaky economies. Wade Coggins ("The Risks of Sending Our Dollars Only" EMQ, July 1988) stresses that we should seek fruitful partnerships that neither create dependencies nor drive a wedge between Western and non-western missionaries.

I appreciate the comment of Roger Hedlund ("Cheaper by the Dozen? Indigenous Missionaries vs. Partnership", EMQ, July, 1990), when he notes that "the strategic issue is not 'cheaper' non-western missionaries versus 'expensive' Western ones. The mission of the church is one mission, God's mission, much as the church itself is one, despite our many factions, heads, and branches. Therefore, some system of accountability must be worked out." And we would add, some reasonable method of sharing and of mutual support.

How shall the current church/mission leadership meet these new missions, with their often inexperience, idealistic leadership, as they begin to learn by trial and error, just as we did? How should we approach such questions as their involvement in national politics, industrial development, finance, law, education, media, in which they are much more involved than we, as "foreign" missionaries, have thought proper. We are now entering an era in which we who are foreign missionaries need not hold back from positive action just because we are guests in another nation, we now have national allies with whom we can work to tackle some of these troubling problems. This

calls for a whole new breed of missionary, not just trained in theology and intercultural studies, but in law, business, political science, economics, law enforcement, etc. The multiplication of the harvest force will include marshalling all types of lay professionals, hitherto largely untapped resources, incorporating them into the missionary enterprise.

With the information storage and transfer systems now available, and the hunger the Third World has for better education and a better future, we face an entirely different kind of harvest field.

TRAINING THE NEW MISSION FORCE

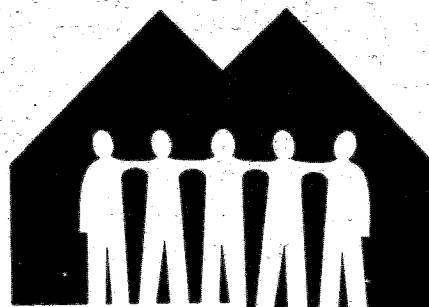
One of the great opportunities a network like AMA has will be to provide new kinds of training for the new forces in mission. I have been impressed with the "sending-receiving" concept you have developed among your missions. As I understand it, when one of your member agencies sends missionaries to a new field, you seek out a member agency from that country to receive the missionaries. Thereafter they work under the direction of that national agency, which assumes all administrative responsibilities for them, including their initial field orientation.

The Education Commission of the Third World Missions Association is also pioneering through the development of World Link University. This fresh approach to training for missions takes advantage of training centers already functioning in many countries. World Link University will unite them in an effort to up-grade their programs as they pertain specifically to the cross-cultural ministries in which their graduates will be involved. World Link University could provide the basis for extending missionary training unto the ultimate field of service, as a part of the AMA concept of "receiving" missionaries.

But, as we train new leadership, we need to ask ourselves some tough questions:

1. Are we making disciples of our institutions producing disciples of Jesus? Does our attachment to our institutions isolate us from the world we are there to reach, or are we really equipping our new leaders for changing the world?
2. Are our disciples proficient only at executing programs, or are they also trained to live a radical relationship with the Master? Are people focusing on us because of the importance of our programs, or are we - and our programs - the means by which they see Jesus more clearly?
3. Are we training our disciples in such a way that they are still real people, following a real God in a real world?

We cannot afford to let them get out of touch with that world! 



NEWS FROM THE REGIONS

SINGAPORE

Change of Leadership for Evangelical Fellowship of Singapore

On June 8, 1991, the Evangelical Fellowship of Singapore met for the Annual General Meeting. Dr. Benjamin Chew, 84 who had faithfully served as the Chairman of EFOS since her formation 11 years ago, stepped down to give way to a new and younger leader. Dr. Chew is still serving as the Chairman of the EFA Advisory Council.

The newly elected Chairman is Elder Goh Ewe Kheng, 67, businessman who has been in EFOS since its inception. Elder Goh serves also as the Vice-Chairman of the Union of Chinese-Speaking Christian Churches of Singapore.

Source: Asian Church Today

Pickard Heads OMF as General Director

Mr. David Pickard, a veteran missionary in Thailand was installed as the 8th General Director of the Overseas Missionary Fellowship on May 10, 1991 in Singapore. Pickard the former field Director of OMF replaces James Hudson Taylor III who will be moving to Hong Kong to have full responsibility in leading the Missions' Worldwide Outreach to Chinese People.

Pickard and his wife Sue, a physician joined OMF in 1970 to serve the Missions's hospital at Monorom, Thailand, as administrator and physician respectively.

Source: Chinese Around the World

Singapore Churches Ministers to Hong Kong Immigrants

People from Hong Kong immigrating to Singapore have been increasing rapidly as the deadline for the island to cease as a British Colony approaches.

Rev. Chan Fong, Pastor of the Grace (Singapore Chinese Christian) Church estimates that 670 of the 3,400 Hong Kong's recent immigrants are believers.

This pressing need made the Singaporean churches to minister to these Chinese who are in search of churches where they can be nurtured in the Word of God and in the love of the Singaporean believers.

Source: Chinese Around the World

INDIA

One Million Scheduled Castes in Uttar Pradesh to Adopt Buddhism

About one million scheduled caste people in Uttar Pradesh are planning to adopt Buddhism shortly.

The President of Uttar Pradesh, told that preparations for large-scale conversions were completed.

The first conversion function was held last Sept. 29 in Agra. These scheduled caste people are likely to go in for conversions as they have realized that they will not be accepted into the Hindu community. By adopting Buddhism, the Scheduled Castes will be automatically brought into the nation's main stream. Besides, there will be other countries to support them.

Source: Good News India

Twenty Five Years of Service

It was on 9th June 1967 when Friends Missionary prayer Band opened its first mission station at Periyamalai, a hilly terrain in Dharmapuri district of Tamilnadu. Since then, the work of the Lord spread and progressed across the land.

Presently, Friends Missionary Prayer Band have 90 mission stations to reach 78 people groups in 12 different states in India.

The Silver Jubilee of Friends Missionary Prayer Band will be celebrated on two occasions, i.e. on October 20, 1991 and during the 1992 Annual Conference.

For the last 25 years, the Lord has been very faithful to this mission organization. Let us rejoice together and celebrate the Lord's excellent doings.

Source: Friends Focus



CHINA & MONGOLIA

Opening for English Teachers

The educational institutions in China and Mongolia are asking for 39 Southern Baptist teachers this fall, Reported by the Baptist Foreign Mission Board.

Cooperatives Services International (CSI), the Southern Baptist aid organization that sponsors teachers and other workers in nations where missionaries cannot work, has an urgent need for two-year teachers in China and Mongolia for the fall term.

CSI relates to numerous colleges and universities in China and has been building contacts with education officials in Mongolia for several years. CSI has received requests from China for 34 teachers and two language students, and positions are open for two elementary school teachers and one language student in Mongolia.

CSI also informs that there is also a large number of requests for summer teachers who will teach English as a second language in various colleges and universities in China.

Source: *Chinese Around the World*

NEPAL

Nepal's Rapid Christian Growth

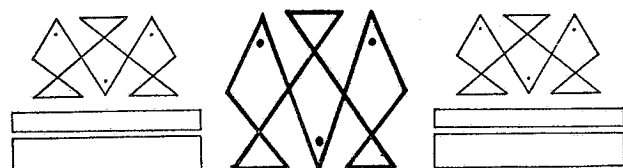
In the 50's and 60's there were about 150 to 200 Christians in Nepal. Five years later, the population of Christians grew to 500. During the 70's, it grew to 10,000 and the 80's revealed a number of 30,000 with rapid rise on the coming years.

Today, Christians in Nepal boasts an approximation of 50,000 in number. This figure is not official and it can be challenged. But most of the key evangelical church leaders agreed that this figure is authentic.

Churches in Nepal are not registered and they don't register their members also. They do not issue Baptism Certificates because of persecution. But still a rapid growth in number is being observed.

The estimate number of churches are 500. These churches are usually hidden from the main roads, backyards, farms, mountains or jungles to avoid persecution. There are neither cross nor notice externally. One cannot distinguish the buildings as churches from the outside.

Source: *Asian Church Today*



JAPAN

The Fifth Triennial Convention of AMA

The AMA Fifth Triennial Convention was held on September 11 to 15, 1991 at Hotel Siloam, Utsunomiya, Japan.

The gathering of mission leaders from the different parts of Asia, Eastern Europe, Africa, Latin America and the USA was graciously hosted by the Japanese Committee led by Rev. Minoru Okuyama, the General Secretary of AMA.

The venue was refreshing and comfortable enough for a four-day meeting. The speakers were all powered by the Spirit to achieve the Lord's will as soon as possible and gave many a heart the challenge to take missions to their countries with renewed strategies and zest.

The speakers include Dr. Petros Octavianus, Dr. David J. Cho, Rev. Minoru Okuyama, Dr. Iman Santoso, Dr. Met Castillo, Rev. Susumu Uda, Dr. Tadashi Tsutada, Rev. Noburu Yamaguchi, Dr. Donald Smith, Dr. Charles Wickman, Dr. Dale Kietzman, Dr. Seth Anyomi and others. They were fortunate also to have two Eastern European brethren who came from Czechoslovakia and Romania.

What was unique in this convention was the Convention Rally held at different key cities of Japan simultaneously. The Host Committee assigned the different delegates and participants to go to the cities in order to bring the challenge for missions and give an awareness of what the AMA is doing and would be doing in the future. This activity helped the Japanese churches and their congregations to gain information and awareness of Asian missions.

During the Convention a new set of Board of Officers were selected to lead AMA for the next three years. Dr. David J. Cho was elected as the new Chairman, while Rev. Okuyama was retained as the General Secretary. The organization of the Fellowship of Asian Missionaries was also one of the highlights of the Convention. Dr. Arabinda Dey of India and Rev. Eun Moo Lee of Korea were elected as Chairman and General Secretary respectively.

The Convention was attended by ninety delegates and participants who travelled from their home countries to join this special occasion of AMA.

Japan Church Survey for 1990 Released

Church Information Service released their latest church data just in time for the Congress on Evangelism. This is a 56 page booklet in English and Japanese, tracing church growth and development of the Protestant church in the past decade. It also includes important maps and tables showing church density.

The booklet reports that there are now 7,001 Protestant churches in Japan with one church per 17,532 Japanese. This shows good increase from the statistics ten years ago which showed one church per 19,634 people. It also reports important statistics concerning average worship attendance per prefecture.

Source: *Japan Update*

TAIWAN

Taiwan's Goals for Missions

The churches and missions in Taiwan have joined other nations in setting a national church growth goal. It is called the Year 2000 Gospel Movement. The goals of the Movement are: "By AD 2000 there will be 2,000,000 believers in 10,000 churches with 200 cross-cultural missionaries."

This movement gives the Christians in Taiwan the opportunity to stretch their faith and provide a clear vision of the task to be accomplished. Rev. James Shia, the Executive Director of the movement says, "We hope that the Church of Taiwan can learn to support ministries in (other) countries, just like the American churches did here in the past."

This goal was made over two and a half years ago. We have had no report as to how they are doing and how many missionaries they have already sent, but one thing is certain, they need encouragement and prayers. May other national churches in other countries of Asia be encouraged to set up their own missions goals.

Source: Missionasia

PHILIPPINES

Profile for the Unreached People of the Philippines

A book which contains a partial report on the 114 Unreached Peoples of the Philippines was released by KIM-Phils. office in cooperation with the Asia Missions Association. An Unreached Peoples Research is a compilation of 12 profiles - brief description of the reported group, location, social and cultural phenomena and status of Christianity. The profiles were compiled to serve as sources of information for missions.

The book was a result of a two-year research work which was completed mainly through library research by "putting bits of pieces together" from field reports, background studies, published and unpublished books, thesis, newspapers, government statistics and others.

This book will be distributed to mission groups and Christian churches, hoping to challenge them to be involved in REACHING THE UNREACHED. An "Adopt-A-People" strategy is added to provide the reader ways and opportunities available for them to be involved. This is an attempt to participate in the work of promoting missions throughout the Philippines, Asia and the world.

Source: KIM-Phils.

U.S.A.

Global Mapping International Relocates to Colorado Springs

GMI's Board of Directors announced recently that the ministry has relocated its headquarters to Colorado Springs, Colorado last August. This decision was a result of a nine-month self-study in which GMI reviewed all aspects of its ministry.

In considering relocation, GMI profited from the extensive research done by the other Christian organizations that have recently moved to the Denver and Colorado Springs areas. GMI chose Colorado Springs because of the combination of high tech firms and Christian organizations in the area, the lower cost of living, and the healthy environment for its staff.

Most of GMI's current Pasadena-based staff will be moving to Colorado Springs. The office was opened and began its ministry in its new facility a week after relocation. But for the convenience of many, most of GMI's business function will continue to be processed through the Pasadena office until the end of 1991. Kevin Berasley, GMI's office Manager, will remain in Pasadena to handle all business until December, 1991.

Source: GMI Status

GMI, SIL Cooperate in Language Mapping Project

The Summer Institute of Linguistics (SIL) has entered into a joint venture with GMI to map the over 6,000 languages of the world. Using Atlas*GIS software, GMI staff are completing the first phase of the project, having assigned to each language listed in the 1988 Ethnologue a latitude, longitude coordinate in the computer, and a unique ID Code connecting it to the full language database in the Global Research Database. Draft maps are now being sent out to the various SIL field offices to be reviewed and corrected.

Phase Two of the project is scheduled to begin later this year. This involves researching and digitizing the geographic perimeter (one or more polygons) for the speakers of each language. Phase Three will include the mapping of individual villages and towns, as well as detailed political boundaries.

The purpose of the project is to provide a comprehensive global set of computerized base maps of the languages of the world. As the various base maps are completed they will be made available to SIL offices around the world for their planning and management functions. Plans also call for wide distribution of the computerized maps to Christian missions, as well as educational institutions.

Source: GMI Status

ADYGEI AUTONOMOUS REPUBLIC OF RUSSIA

New Testament in Adygei Completed

The New Testament for the 125,000 Adygei in the Caucasus is now translated, distributed and read in the people's language. The translation was finished last February and was printed in a first edition of 12,000 copies. Mr Levi Martenson who began the translation work 18 years ago. He spent several weeks with workers of the local churches in the region in May and they visited various towns and villages as they distribute the New Testament and some Christian literature there.

The people were delighted to see and hold the book which was written in their own mother tongue.

The Book in addition to the New Testament includes an introduction to the Bible, a short description of the religious-historical background of the Adygei, colored photos of the Holy Land and colored maps. The black cover is ornamented with golden Circassian signs, the people group to whom the Adygei and the Kabardians belong.

ROMANIA

Religious Tensions in Romania

Tension is growing between the churches in Romania. In preparing the present new law on Religion, the Orthodox Church is for restrictive State Policy while the Protestants, Baptists and Adventists want a more West-oriented law. The Orthodox Church, to which the majority of Romanians belong, is willing to refrain from being the only recognized church, but they refuse the separation of state and church.

Meanwhile, an evangelistic campaign organized by the Evangelical Alliance of Sibiu with the South American evangelist, Luis Palu as speaker in May was attacked by the Romanian Orthodox Church. Those who made the promotions and other preparations said that their invitation poster was stuck over with one by the Orthodox Church that read, "Luis Palau is an insult to Romania. Romania has been Christianized for 2,000 years."

The congress was held in the former Palace Hall of the Republic in the centre of Bucharest. It appealed among other things, to the government to change the law on abortions and to control pornography.

Source: Light In The East

SIBERIA

Reaching the Unreached in Siberia

While the world watches the break up of the Soviet Union in amazement, missionaries in that vast land are taking advantage of new-found freedoms to take the Gospel to unreached peoples. One example of this is an indigenous Ukrainian mission called Light of the Gospel, which in the past two years has

placed some 35 missionaries in 22 locations among Siberia's minority people groups.

Nearly 1,000 supporters of the mission gathered in Kiev, in mid-March for the second annual Light of the Gospel Missions Conference. Reports included the thrilling news that 10 churches, ranging in size from 20 to 120 members, have already been planted. While the mission's focus has to date been upon reaching native Siberian peoples, plans are being made to reach out to the Muslim peoples of Soviet Central Asia as well.

Source: Bridging Peoples

SOVIET UNION

Religious and Educational Freedom in the Union Soviet

Recently, there were four Christian private schools that opened in Moscow. The Christian Liberty Academy Satellite School (CLASS), an American organization, is the sponsor for a high school and three junior schools. According to this organization, 327 pupils will attend the three junior schools and 200 in high school. Rev. Paul Lindstrom, the leader of the school organization, disclosed that the majority of the pupils come from the non-Christian families.

Not only Christians are making the most of the new freedoms in the Soviet Union, but also other religions and religious fellowships are growing. The former cultural centre of Buddhism in East Siberia, the Datsan of Gusinoozersk, was reopened in the fall of 1990. It was reportedly closed during the Stalin era. Beginning this year a Buddhist Theological Seminary, also in East Siberia was opened with an initial of sixty students.

ALBANIA

The religious revival in Albania continues in spite of the unclear political development after the elections. For the first time since 1967 when the Communist rulers of this Balkan country claimed Albania to be the first Atheist state of the world, thousands of Orthodox Christians joined the processions of the Eastern Church, Easter celebrations on April 2,

After decades of being shut, churches have been repaired and newly dedicated in celebration services in the county towns.

Presently, there are no actual religious statistics concerning the three million Albanians. It is, however, probable that most religious Albanians belong to the Moslem faith, followed by Orthodox Christians and Catholics as second and third respectively.

Source: Light in the East

GUATEMALA

COMIBAM Forges Ahead with Regional Consultations on Training

COMIBAM (Co-operation of Missions in Latin America) in partnership with WEF Missions Commission is sponsoring a series of regional consultations during 1991-1992 on training missionaries in Latin America. Rudolfo Giron, Guatemalan President of COMIBAM sees a great future for the development of missionary training programs in Latin America.

The first consultation was held in Guatemala last April 27-May 2, 1991 and attended by sixty seven participants from six Central American countries. The participants met almost 60% of the costs themselves, verifying their strong sense of felt need for establishing and expanding missionary training programs.

The participants met almost 60% of the cost themselves, verifying their strong sense of felt need for establishing and expanding missionary training programs.

In conclusion of this event, the Consultation decided to:

Ask COMIBAM to invite all theological and missiological institutions of the region to develop a basic intensive two-year program of training.

Research all types of existing training programs in the region and report to COMIBAM by the end of September, 1991.

Decide on the basis of this research whether or not to hold a 1992 Consultation in Panama to analyze the possibility of creating a regional missionary training center.

Call on mission agencies, denominational mission departments and local churches to carry out the task of awakening the church to these needs of training concerning the process of sending out missionaries.

Recognize the role of the local church in the process of candidate selection and their training for the mission field.

Source: *TRAINING for Cross-Cultural Ministries*

BOLIVIA

First Missions Conference Held

About 2,000 Bolivian Christian leaders gathered in this city each night of the week-long "Latin American Missions Fair" to hear mission leaders from around the world challenge them to take up the missionary mantle.

Panya Baba, head of the SIM-related Evangelical Churches of West Africa, challenged with the story of how Nigerian evangelicals support more than 830 missionaries.

One Bolivian congregation with an annual budget of about

\$10,000 had saved \$5,000 over five years to send out its first missionary.

Source: *SIM Now*

COSTA RICA

Costa Rica Center for World Mission

The year 1991 marks the historic centennial celebration of the beginning of the Spanish-speaking evangelical church in Costa Rica.

Over these 100 years the Costa Rican people have responded enthusiastically to the Good News, resulting in the establishment of more than 2,500 evangelical churches. This work of the Holy spirit has produced a vigorous and mature church which is rapidly transforming Costa Rica from a mission field to a mission base for sending latin american missionaries to the unreached.

Believing that the Great Commission can be accomplished only through the cooperative effort of God's people, four mission organizations have joined forces to establish a Center for World Mission in 1991.

Through the participation of other partner churches, agencies and missions based in Costa Rica, they seek to coordinate their efforts and maximize their resources to fulfill the task.

The founding organizations are as follows:

FEDEMEC
IMDELA
CHRIST FOR THE CITY
CHRISTIAN REFORMED WORLD MISSIONS

ARGENTINA

Consultation for the "Southern Cone"

The First International Consultation of Missionary Trainers for the "Southern Cone" countries of the South American continent was held in July 1991 at Villa Bautista, a camp ground in the hills of the province of Cordoba, Argentina.

The consultation was jointly sponsored by Misiones Mundiales (An Argentinian mission led by Federico Bertuzzi) COMIBAM and WEF's Missions Commission.

Invitations to the consultation were mailed to mission agencies and most of the formal theological training institutions in Argentina, Bolivia, Chile, Paraguay, and Uruguay. Approximately 70 persons attended, representing 60 institutions.

Source: *Training for Inter-Cultural Ministries*