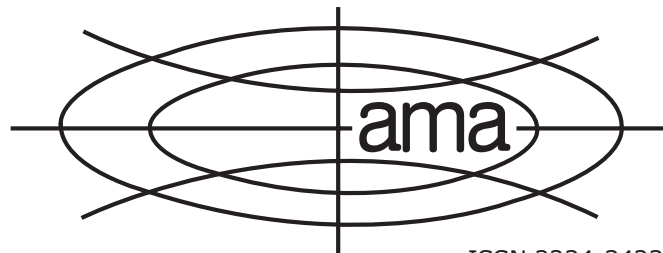




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MISSION AND IMMIGRATION

Without a doubt, the Church from its inception on the Day of Pentecost is an immigrant church. The term diaspora not only refers to people who were scattered all over many places. It also refers to the intent to spread the cause of the Gospel everywhere notwithstanding the situation. The scattering of Christians did not come as a surprise because it was already instilled in their hearts what they should do sooner or later. Jesus sent out His followers (and their disciples) to make disciples as they would go to all the world (Matthew 28:19). He explained the purpose of the believers as being His witnesses from the place they were at and until the ends of the world (Acts 1:8).

The wave of mission spread to all nations because Christians brought with them the Gospel as they went. We can infer several reasons for the immigration of the early Christians as any or combination of the following: hardship and economic opportunities in other places, displacement due to religious persecution, marriage, freedom to travel, thanks to pax romana, etc. Yet there were also individuals who chose to leave their homes and people to go to other places not mainly due to the reasons just mentioned but because they heard direct command from God telling them to do so. In both cases, the Church had successfully multiplied itself in the new frontiers. To the early Christians, immigration was an opportunity for mission.

Not only did the early Church was an immigrant church, it also effectively reached out to the foreigners in their midst. The commonality of experiences created a place of contact between the believers and the unbelievers. It was a mission opportunity.

There is not much difference when we compare the past with today in terms of the movement of people. People migrate from one place to another basically due to economic reasons. Others wanting to try political and religious freedom seek refuge in free countries like the United States or Canada. The United States alone is a host to about 12 million permanent residents and approximately 15 million who do not have legal status according to the US Department of Homeland Security. There are also non-immigrant or temporary visitors in

the US who stay for shorter period of time. The number is steadily growing.

From a mission standpoint, we see a multi-tier prospect. There is a great opportunity to reach out, help and provide the needs of the immigrants. There is a clear biblical mandate to help the foreigners and care for them. Not only it is a biblical mandate but it is also a strategy for world mission. Immigrants are highly motivated and diligent for survival in their newfound home. They are also highly receptive to fresh ideas while at the same time clinging to their values. They are seeking acceptance

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in the new community. When the church proactively opens its doors to marginalized people, immigrants included. This great opportunity could be an opening to global mission.

From the perspective of Christian migrants, an opportunity is open for them to share their faith. Christian migrants are more evangelistic and, generally, have a firm conviction of their faith. However, many are not comfortable breaking through cultural barriers. They tend to reach out to their own kind - those who share their culture and speak their language. In the recent years, the number of immigrant churches in the United States has been growing steadily. Immigrant churches are missional and they are in the best position to do mission in their country of origin. In countries where Christianity is outlawed, evangelism is most effectively done by lay people who earned direct access to people by way of their professions. Diaspora mission has become an interesting trend. Professionals and skilled workers have successfully planted the seed of the Gospel where conventional mission could not accomplish.

This new trend allows us to reflect on what God is saying in the Scriptures concerning the role of Christian migrants in global mission. In this issue of Asian Missions Advance, the contributors share their insights and expertise in the area of immigration and missions. This issue may be aptly called 'mission in immigration' as the focus of our conversation is the instrumentality of immigration in fulfilling the Biblical mandate to reach the world for Christ.



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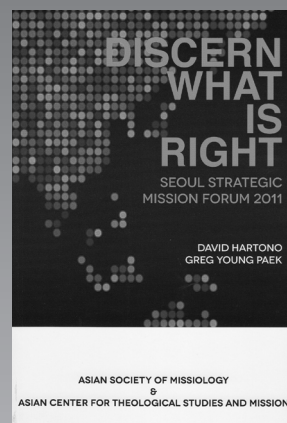
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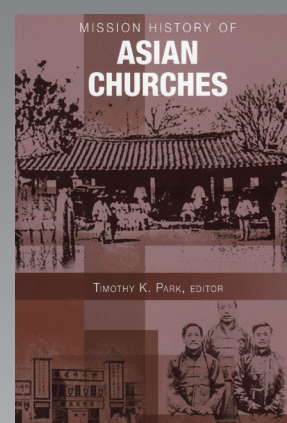
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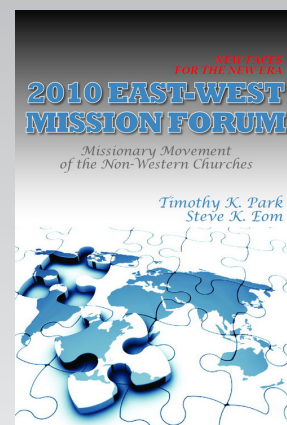
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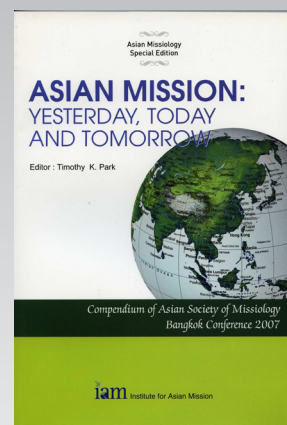
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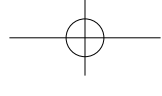
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DIASPORA PHENOMENON OF THE WORLD AND MINISTRY POSSIBILITIES

Greg Paek

DIASPORA - NEW PEOPLE WITH COMPETITIVE EDGE OF THE GOSPEL

Majority of the world population are residing outside their places of birth and living elsewhere. The number is almost that of the population of Brazil.¹ But, if we account those migrants who are not included in the official demography, plus the second and third generation of the immigrants, at most ten percent of the world population is now living apart from their father's homeland. The annual growth of the world migration has escalated in the last forty years to around 150%.²

There are many reasons why the members of the Diaspora are leaving their home country. Their departures may be due to: war, racial conflicts, skill training, human trafficking, international students, business investment and future education of their children. The life patterns of the members of the diaspora vary from one end to the other. The culture and custom of their new places of settlement has now become their own after leaving homeland behind. They end up creating the third culture apart from their home country or the country of their residence. There are students on the move for study, laborers moving for work, skilled worker seeking for new skills or refugees forced to move out, but regardless of their reasons for departure, they are keen to the changes and their hearts opened to hear new messages.

It is natural to come to conclusion that Diasporas are the ones who are most receptive to the gospel due to the above mentioned reasons. Most receptive means that those transformed Diasporas are also great tool for dispersing the gospel, if properly trained. The Third Lausanne Congress was held at Capetown, South Africa on October 2010 and the Lausanne Movement is one of the backbones of the evangelical churches in missions around the world. One of the major topics presented during the Lausanne Congress was "Diasporas" and many leaders from around the world recognized its importance as one mission strategy of the modern day.³ It is my sincere desire for readers to pay attention to this important topic about Diasporas and gain many great insights towards new missions opportunities for the 21st century.

BIBLICAL PHENOMENON

The expansion and movement of the world religions were due to the migration and dispersion of the peoples with certain cultural beliefs and religions in history. The Jews who were scattered through out the Mediteranian

and Asia became a post for many apostles who brought the gospels to the same region at the later time. The definition of "Diaspora" is to be scattered. The word has its meaning derived from a farmer who scatters seeds on the field. It refers to a person on the move who leaves his father's house and settles at a new place as a stranger. According to Dr. Jehu Hanciles of Fuller Theological Seminary, Christianity is the most distinct case amongst all.⁴ Diaspora from the Bible refers to the scattered Jews and to even go back further, it also refers to people who were scattered due to the dispersion made by God caused by the tower of Babel. Abraham and his household can also be considered as a diaspora because they lived as sojourners by leaving his father's household.

The New Testament portrays Jesus' incarnation in parallel with the believer's identity as strangers and sojourners in the world. The early Christian community was involuntarily scattered throughout Asia and Europe as a result of Stephen's martyrdom which was ultimately part of God's plan to have the gospel spread throughout the region. Most of the apostles and workers of the early church in the Acts such as Paul, Barnabas, Silas, Luke, John Mark, Timothy, Priscilla and Aquilla, Lydia and Apollos were all products of diaspora. If it was not for the scattering of the believers, it is not likely to have the gospel spread throughout the Mediteranian within a short period of time. The sovereign plan and work of God teaches us a lot, especially using the scattered people as strategic avenues for greater work to be followed. The scattered often were reached first by missionaries and then when a church was established, it became the point to further reachout nearby regions with the gospel.

SOCIOLOGICAL PHENOMENON

Dr. Scott Moreau of Wheaton College expected the major movement of people as the greatest sociological phenomenon beyond 20th century. This will gain its momentum even more in the future to bear more complex societies.⁵ However, Diasporas happened much earlier than the current migrations, and went on for over two millenia. The resources are limited yet, must be shared by multiplying population of the world, and it is natural to conclude that the weak and poor are pushed to move out to new frontiers. Those people in war-torn regions are in this category and they are forced to move out to new places or refugee camps. Many nations also have migration policies to move people from densed area in order to evenly disperse its people and force them to irrigate new lands. Sometimes a whole village and its people were lifted and planted to new land to

¹ UNHMC statistics of 2009.

² Luis Pantoja, Jr., Sadiri Joy Tira, Enoch Wan, *Scattered* (Manila: Lifechange Publishing Inc. 2004), 35.

³ The topic of Diasporas got its major recognition during the Third Lausanne Congress' Plenary Session, Multiple and Dialogue Sessions and became one of the main strategies of the world missions. The Diasporas will eventually take its position as curriculum of the mission class at seminaries around the world.

⁴ Jehu Hanciles, *Beyond Christendom: Globalization, African Migration and the Transformation of the West*. (Orbis Books, 2007), 55-58.

⁵ Scott Moreau, *Spiritual Conflict in Today's Mission: A Report from the Consultation on 'Deliver us from Evil'*, Nairobi, Kenya, (Lausanne Occasional Paper 29), August 2000.



start a community. Many reactions and negative effects arise due to this type of involuntary migrations such as racial disputes, religious conflicts or sometimes war between tribes and even towards racial cleansing.

Amongst the great migration of the people, according to Dr. Moreau, urbanization is the most distinct phenomena amongst all.⁶ Young people leaving the rural areas and moving toward urban cities to fulfill their dreams have now become a world trend. Many tribal people move toward cities for better life and job opportunities, end up crossing the border unintentionally and become citizens of another political nation. It is no longer a rare scene to discover orphans and widows from war, famine or drought moving to seek for food and shelter. The industrial modernization of a country opened a door for new immigrants to fill the needs for intensified laborers. This type of migration moves multitude of people to flow from rural areas to urban regions. This is called "urbanization." Cities do have more opportunities and jobs on one hand but they also have greater challenges and crimes. There are natural conflicts present in this movement, since people of different languages, cultures and value systems live at close proximities with each other. However, through their intimate lives together, a new type of civilization arises. This is a 21st century cosmopolitan value which is shared by many around the world by interacting with one another through sports, music, cultural elements and entertainment through internet and Social Network Services.

CULTURAL PHENOMENON

The world is becoming one and it is a reality that nations of the world are tightly knitted as one. The new chapter is now opened to people of different cultures and background to gain a better understanding of one another by communication and finding commonness. A country cannot stand on its own without interacting with others. Many countries are opening its door of communication and exposing access to others. What happened at one part of the globe is affecting others at the other side of the globe. One country's finance makes deep impact to another as the world is becoming one giant family. Hollywood of the United States have unified all young generation of the world through one cultural language and ended up binding them into one.

The Diaspora movement worked to intensify this type of cultural interactions among people of different cultural backgrounds. Behavior and customs of a culture is formed through mutual values of a community. This value system is the outcome of a worldview within a society formed throughout time. But the worldview, a core of one culture, can also be altered after they are exposed with worldview of another culture. There is a high possibility to share the worldview with others through Diasporas and this made door wide open to break out from their own worldview. They are no longer bind by ethnocentrism but they have opened to selective worldview phenomenon. It was through the Diasporas that the world finally gets true cultural interactions in which often values are compared to the point of accepting what is good and dumping the opposite.

⁶ Scott Moreau, *Spiritual Conflict in Today's Mission: A Report from the Consultation on 'Deliver us from Evil'*, Nairobi, Kenya, (Lausanne Occasional Paper 29), August 2000.

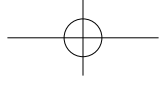
If the change of worldview is possible, it naturally means that a change of religion is also possible. Realistically, when one changes his religion not by being preached upon but by receiving influences as he lives side by side as neighbors with people of other religions. The interaction gives great opportunity to show the value and bring about the sympathy within the heart. There are more Christians within this category of diaspora than Muslims. The history tells that it is more effective to simply live as people of belief than actively preach one's belief to others when expanding the gospel. It is for this reason that diasporas have played a main role in expanding the gospel and working out the great commission.⁷ The Diaspora is one of the key strategic methods of Christian missions and the work of the mission minded people.

In the 21st century, we believe that there will be more immigrants, sojourners, nomads and refugees. The development of transportation has escalated overseas immigrations. Commercial and business interactions between countries through land, sea and air expanded greater awareness of world family. The birth of Fair Trade Association (FTA) gave rise to the multi-national corporations and advanced communication systems around the globe. The FTA is a market not controlled by the government nor the manufacturers but by the free market and the consumers. This includes many more immigrants who left their home country for better opportunity elsewhere; international students who wanted to study the advanced system; skilled workers who wanted to learn new skills; businessmen who are seeking new partners, and laborers who are seeking greater wages. On the other hand, there are also a rise of involuntary Diasporas who are forced to leave the home country due to war, famine, drought, human trafficking and racial disputes.

GLOBAL PHENOMENON OF URBANIZATION

I came to Anaheim, California after completing fifteen years of overseas ministry in Southeast Asia to take on a new assignment as a director of Global Partners, USA. As I was carrying out mission mobilization and training, I realized that changes took place in the United States of America during the 15 years of my absence. Anaheim is one of the high densed multi-ethnic communities within the States, and it did not take a long time to realize that this place is even a worse mission field than the field I used to serve. Leslie Newbegin, missionary with OMF who served 23 years in India went back to England and called London as a more intense mission field than Mumbai. North America has turned to land of opportunity for the gospel through the influx of immigrants and mixture of various people groups. Tim Keller, a Senior Pastor of Redeemers Presbyterian Church in New York said the following at the Lausanne Third Congress in 2010. "If you start to walk at any direction at any given city for two miles from your house, you will meet at least 20 different people groups." It is true! Today, the reality is that we are living in a multi-ethnic society. "Go, therefore..." is the first verb in Jesus's Great

⁷ During the Third Lausanne Congress for Diasporas, by Diasporas and through Diasporas strategy was presented and recognized as a key to the 21st Christian missions.



Commission but it is not the main focus of His command. The real focus was to make disciples used as the most important verb within this frame. However, leaving Jerusalem was an absolute necessity 2,000 years ago. Unless, otherwise you go geographically or physically leaving Jerusalem, it was impossible to preach the gospel to other nations. In the first century when the Great Commission was given, it was impossible to bring the gospel to other nations without leaving his/her own homeplace. But if the same command is to be reinterpreted in the 21st century, going is no longer important. The world has already become multi-ethnic and all nations are interacting with one another. This is not only true in America, a traditionally immigrant nation, but also true in Korea, a country known for its monolingual and monoracial heritage has now become a multi-racial and multi-cultural society. God has given opportunities for all believers to do cross-cultural ministry without leaving their home country. God has brought the people group right around us so that we have no excuse not to reach out to them. "Opportunities at your doorstep" is the catch phrase for evangelicals to make believers realize that we are surrounded by mission opportunities. "Going" must have its paradigm shift in our inner part and it really means that we should open our minds to reach out to those around us.

It is not only in the jungle or up the mountain as mission fields where we can have easy access to the unreached people, but rather we can find many of them in cities and urban settings as well. Young people no longer remain in the places of their birth but they are coming out to the cities where there are greater opportunities for their future. Naturally, it is easier to approach the people without the gospel in their residences in strange land rather than in a closely knitted community of their origin. When those young people are living in a city, they are left alone without people's care and attention while their work is hard and life is full of pains and hardships. When they are faced with moments of solitude, it is the best possible opportunity for extending helping hands and friendship hoping their hearts to be opened to the gospel.

However, it is very sad to witness that churches in North America can not see these opportunities around their doorstep. God has brought peoples from around the world right in the midst of them, but they only cry out for overseas mission while by-passing all those within their community. They are involved in foreign mission yet, not participating actively but only through prayers and with financial supports. Everyday, they pass by the Vietnamese Pho houses, Indian restaurants and Arabic bakery or Hispanic taco corner yet; many refused to see them neither as their mission targets nor people whom they can befriend with. Most of the Korean-American church's mission perspective is very narrow that they consider mission limited only to the mission fields written on their church's bulletin board.

KOREAN DIASPORA CHURCH AROUND THE WORLD AND ITS MISSION POTENTIAL

We must have keen eyes to be able to read signs of the times since God is the author and finisher of history. We must also be able to apply the lessons we learned in our

lives and ministry to properly follow the guidance of the Holy Spirit. Reading the signs of the times to learn the lesson and apply them in our ministry requires wisdom. God provided us with many opportunities through Korean diaspora scattered all around the world.

Today, there are 8.5 million Korean diaspora living as multitudes of communities around the world.⁸ About a century ago, most Koreans were contained within the Korean peninsula except for a few who had the opportunity to go to other continents. Korea was known as the "hermit nation" and its door was closed to other nationalities with exclusive and hidden distinctiveness. It was also a nation with mono-lingual, mono-cultural and mono-racial backgrounds whom without interest for other nations outside of Korea. God, however, scattered them all over the globe within a century. The Korean Diaspora and its distinct character are so unique that Koreans stand out among the crowd at any places around the world. God had a sovereign plan for the Korean diaspora to be used as instruments for the world missions that whether they left their home country voluntarily or involuntarily, they are chosen channels of God's blessings for the other nations.

The Korean diaspora cannot be explained without a life centered around the church. From the very start of the Korean diaspora life, the Korean overseas communities lived as one big church community. Even when the church in the homeland was weak and struggling under the Japanese regime, the overseas Korean church stood strong with faith and even sent moral and financial support to the Christians at home to stand firm. It is impossible to write the Korean Diasporas history without mentioning their church and her spiritual life which was the backbone of its binding factor.

The Koreans' migration started long ago to Manchuria, China and the Far Eastern part of Russia seeking foods during famine during the late Chosun dynasty. However, most of this migration took place on small scale and gradually added up throughout the history. The Korean mass migration took place in 1902 when a group of believers from Naerie Methodist Church in Incheon decided together to go onboard as sugarcane laborers in Hawaii.⁹ A migration ship had to redirect to Yukatan, Mexico when the Hawaii provincial government at one point of time did not grant a landing permit and instead forced them to sail on. The Hermit nation, finally but reluctantly, opened its door wide for others to come in and at the same time for its people to leave the country. During the Japanese regime, almost one third of its population in the peninsula left the homeland to seek freedom elsewhere. Those who resided in Eastern Russia moved and took another relocation involuntarily by Stalin in 1937 and forced to live in Central Asia to live on basic necessities with their bare hands. There are those who were forcefully taken out by the Japanese military during the World War II as soldiers, laborers or sex slaves and never had the opportunity to return home. Then, after the Korean independence, many more left the homeland due to the Korean War which torn the peninsula apart. Some also went to Vietnam as soldiers and workers when the

⁸ Secretary General of Korean Foreign Affairs September, 2011.

⁹ Immigration Theology, Center for Korean Immigration Theology, 46-54.



Korean government decided to support the allied army during the Vietnam War. Many more left the country in the 1960's when Europe invited Korean nurses and mine workers. Then there are many more that left for the North and South America as international students and other laborers. Then in 1965, when John F. Kennedy signed the New Immigration Law, the door for immigration opened wide for many immigrants headed out to America for better education of their children and fulfill the American dream. Now, with Korean corporation stretching out to all four corners of the globe and Korean economy is now competitive with many other nations, there are many more who are leaving the homeland for various purposes. International student, language learners, skilled workers, businessmen and missionaries are among the few who left the country.

It is not a coincidence that Israel was scattered throughout and settled at strategic places before the apostles went with the gospel and used the Jewish communities as spring boards. The whole history was a workmanship of God's sovereign plan. Likewise, the Koreans are scattered throughout every corner and every posts of the important place of the world. God is spearheading His mission plans through the Korean diaspora and the Korean diaspora churches all around the world as supporting unit. Koreans with its typical passion and spiritual ferventness became one giant mission force in any country they are residing. And together with the missionaries, created incalculable synergy for the Kingdom of God. The scattering of over 8.5 million members of the Korean Diasporas in less than a century are part of God's ultimate plan to be used as useful tools for world mission.

The mission potentials of Korean diaspora, whether voluntary or involuntary, are work of God. The Koreans became mission congregation at strange land while learning the language and culture of the host people. The number of Korean missionaries working overseas is 24,000 yet they are not comparable with the number of Korean diaspora who are living overseas. Eventhough, those Korean diaspora are not adequately serving as gospel workers as much as missionaries. However, there are greater potentials linguistically and culturally knowing the situation of the mission field as they live day to day with the host people. They do not have to obtain visa if they have already became citizens or permanent residents. They do not need financial support since they are the part of that target society. They might even have better understanding of the host culture and already have natural network and connections that can easily turn into creative edge for leadership development and training.

KOREAN DIASPORA ABROAD

It was due to the influence of the Western mission that Korean missions overseas were able to mend structure and start to work together. They either join the evangelical body of mission agencies such as Global Link or EFMA¹⁰ or work alongside the direction of many evangelicals. The awareness of mission policies and work under the guidance of the mission organization is a positive outcome of such. Even in the area of mission

¹⁰ Global Link is an association that works in partnership among the evangelical mission agencies.

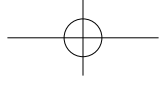
finances, there are clear requirements for both financial accountabilities and transparencies. Many mission agencies have membership with ECFA¹¹ and learn to apply the system of credibility, efficiency and reliability for mission finances.

We also got big benefit from the Urbana Missionary Conferences¹² in creating mission awareness and create proper mobilization. At the Urbana 2000, among its 18,818 participants, there were around 5,000 Asians who consist about 27% of the whole delegation. It is only the presumption of the Korean mission leaders that among these 5,000 Asian participants, about 50% are likely from Korean descendents. The Urbana Missions Conference which is held every three years, create a huge ripple of influence among the English speaking missional resources. Moreover, there are various campus ministries in every universities in North America which are gaining missionary candidates through Campus Crusades for Christ, Navigators or Inter-Varsity Christian Fellowship.

There are, on the other hand, Korean-speaking missions movement that work alongside to create more than a ripple effect among the Korean-American churches. There is the Korean World Missions Conference which is held once every four years at Wheaton College to produce many missionaries. This was the first Korean church's mission gathering outside of Korea and it erased all the denominational and theological differences among the churches and united into one under the supreme purpose of world missions. It still continues to meet as gatherings of multitudes, but starting to loose its grip for the elderly leaders' refusal to hand over the leadership to the younger generation, as well as the inability to face the changes and set appropriate methods to mobilize. There is also another network structure created to mutually support some weaknesses of large gathering event by constantly holding seminars and small working conferences namely KIMNET. This also produced good missional fruits for the first several years under limited time yet; very similar symptoms of rigid leadership has lessened its effectiveness. There are other bi-annual conferences for the Korean international students studying abroad called KOSTA with focus at its starting point to ignite the spiritual leadership and discipleship training. And this also worked alongside to influence many mission minded students. Recently, another annual conference was born called the Global Korean Youth Missions Conference. It became a replacement of many local church's youth retreat and gathering of many young people to pour in their hearts for mission and global mind. KODIMNET is a network of mission strategists who would gather from all around the world with one focus in mind: how to mobilize Korean diaspora and how to maximize their resources for world missions. There is a great progress in strategizing and partnership since it is a small working conference. In all the above mission movements, there is clear hand of God working from behind with His desire to use the Korean diaspora mission forces at His time.

¹¹ Evangelical Council on Financial Accountability gives out membership to the accredited agencies with transparent financial system in order to provide accountability.

¹² Urbana Missions Conference started in 1946 and holds triannual mission conferences in North America and produced greatest mission influences among the younger generation.



OTHER DIASPORA PHENOMENA

The diasporic phenomenon does not exclusively work among the Koreans only but it is a global scene and work of God. There are about 60 million Chinese, 50 million Indians and 7 million Filipino overseas workers and over three million Japanese diaspora¹³ who are ready as well to become instruments of God as effective cross-cultural workers. Moreover, there is unaccounted Europeans who migrated to North American continent several hundred years ago. The whole world is now no longer able to stand as one but must stand in relation with others. The United States of America is one big model of diaspora gathering in a mixture of various ethnicities who live in harmony with one another and they all are legal owners of the country.

When Muslims immigrated to North America, they formed communities of Muslim believers and naturally this community made structural network to scatter out. It is for this reason that Mosques were placed at the central place of Muslim immigrants. But this soon became a political machine with a voice that even many Christian politicians cannot ignore. After 9-11, the prejudice against Muslims escalated among the Americans but we still witnessed the rise of Muslim populations and that is probably the result of constant migration. The Vietnamese diaspora who left their war torn country by boats and arrived in the United States as refugees 40 years ago has become a mainstream with the Americans and actively participating in politics, commerce and social services within the American society. There are also many illegal immigrants who illegally crossed the borders and lived in fears but with their children's generation, they became legal citizens of the country that makes their unified voices heard. Europe also portrays similar picture for many North Africans and Middle Easterners migrated to the economically prosperous countries of European continent but at the same time, there is a radical expansion of the Muslims and became big threat to the residents.

But if the Muslims are expanding their influence through migration and Diasporas, in the same way Christianity can also expand its influence and reach out to others by moving Christians. Traditionally, the gospel moved from West to non-West, developing countries to under-developed, Northern Hemisphere to Southern and the flow of the gospel was one way to the other but now the gospel flows from all nations to all others. It is now multi-directional and became an era of the two third world mission and the responsibilities of the Diasporas are even more vital. God has prepared Diasporas as one of the most useful tool to be used in this generation which was considered as crowds of non importance for a long time. There are many Filipino maids who went to work for Arab rich families often used as critical tools when they teach Bible verses and gospel songs to the Muslim children during their nanny duty.¹⁴ There are other waiters and waitresses of various nationalities who work as crew members of Luxury Cruise Liners and

¹³ This is an unofficial statistics inputs from various conferences with Diaspora theme. We need greater research speciality on these issues and in depth studies in order to gain reliable source for statistics.

¹⁴ Luis Pantoja, Jr., Sadiri Joy Tira and Enoch Wan, *Scattered: The Filipino Global Presence*. (Manila: Lifechange Publishing Inc., 2004), 152.

casually share the gospel to those who are interested and lead the worship services when needed. There are others who either teach skills or learn skills of various field of expertise but became friends with the host people in the country they are contracted to work for. There are those who left the homeland due to economic pressure, those refugees floating from one camp to another, those migrants who were intentionally moved by the government for the purpose of resettlement and those who moved to the city to seek better job opportunities and many more. They all are Diasporas who are highly receptive to the gospel and who if already a believer can become instruments to impart the good news. And after all, the expansion of Christianity is the result and it is the key strategy of the 21st century world mission.

CONCLUSION

God superseded our ways and our understanding in carrying out the servants for His kingdom. The Diasporas have a mixture of advantages from various cultural heritages and ready to maximize them for the Kingdom of God. The Diasporas are the mature community equipped to carry on the most strenuous and demanding tasks for the new changing world with the knowledge to use the powerful word of God. Not only the Diasporas are the effective workers ready made for this age but they can also be used as spring board and raise up missional churches at the expense of their sacrifices. God has set Diaspora churches at the central place of the gospel crossroads and called to humbly share all the resources in order to mutually set up effective tools for His Kingdom.

There are many resources available from around the world for the work of the gospel. However, not all resources are equal in volume or value nor all are given same amount of gifts. Only partnership can utilize limited resources of the world and efficiently accomplish the tasks. Diaspora churches learned through life experience the importance of partnership and sharing. Diaspora churches learned not to do the work alone but with others especially through raising and equipping others to do it even better. Diaspora churches also learned from the hard way that work should be delegated and shared according to the gifts and responsibilities. The fastest way of doing it efficiently is knitting networks and working together, when the churches work together, our Lord also combines Himself as part of that partnership group. It is my sincere desire to witness the Lord's return in our generation by accelerating the work of the gospel ministry through most effective instruments, namely; Diasporas.

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NOT TOO MUCH, NOT TOO LITTLE

Yong Joong Cho

INTRODUCTION

An important aspect of the apostolic mission is an understanding of sharing in the community of God. Sharing of resources for the world mission is not only a pragmatic concern, but also a theological matter. It is not a recent problem that arose from a polarized world, but a long standing one in the history of the people of God. The Bible gives us good examples of sharing not only of tangible resources, but also intangible ones within the people of God.

WHY WE SHOULD SHARE

Basically there are three views why we should share resources or we should develop partnership. One theological view begins with the nature of God. Phil Butler points out that partnership is important because God himself dwells in community and He made man to dwell in relationships (Butler 1994; Bush and Lutz, 1990). John 17: 21 and 23 read, "that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. ... I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me." God gave us the ministry of reconciliation. We are agents of reconciliation to witness individually and as a community (2 Cor. 5:11-20; John 17: 21, 23; Ps. 133). When God said, "Let us make man in our image", God showed divine purposes of the Trinity from the beginning. The Holy Spirit empowers the body of Christ to be one. Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit- just as your were called to one hope when you were called- one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all (Eph. 4:3-6). God's nature shows partnership within, and the people of God were created to live in partnership.

One other reason for partnership is found in an apologetic for faith. As we read John 17 again, the world may believe that God sent Jesus when the people of God manifest unity within. The demonstration of our oneness is the highest indication to the world that we love Him. The Holy Spirit is drawing the Christian body into partnerships.

Another reason for partnership comes from material sharing. We know how God provided Israelites in the wilderness. God supplied Manna and other necessities. God supplied just enough for them every time. After the wilderness experience, God showed different ways of provisions. God said that there would always be the poor and the rich in the world. There is no more plain equality in material possession. Although there are many reasons for the poverty according to the Proverbs, solution suggested is voluntary sharing. God called the rich to be kind to the poor. Proverbs 19:17 says,

"He who is kind to the poor lends to the LORD, and he will reward him for what he has done." Luis Bush suggests a definition of partnership as "an association of two or more Christian autonomous bodies who have formed a trusting relationship and fulfill agreed-upon expectations by sharing complementary strengths and resources to reach their mutual goal." (Bush and Lutz 1991). And Bush says that partnership includes the sharing of all resources for the furtherance of the gospel (Phil. 2:25, 4:15; Rom. 15:24). It is a normative way of advancing the gospel, especially when it is introduced from the very beginning (Bush 1990, 29).

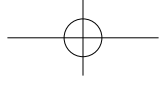
WHAT WE CAN SHARE WITH EACH OTHER

A. Sharing of Spiritual Resources within the Community of God

The Book of Philippians gives us one of the most beautiful examples of sharing among Christians. Chapter 1 verses 4-7 give us how the partnering-relationship between the Philippian church and Paul who was in prison. It was a praying partnership: praying for one another relationship. Paul was praying for the Philippian church and Paul asks the Philippian church to pray for him in verse 19. Although Paul was a spiritual giant compared to the Philippian church, he asked their prayers for him. Paul says, "for I know through your prayers and the help given by the Spirit of Jesus Christ, what has happen to me will turn out for my deliverance." Paul was sure that the Philippians had something important to offer to him, their prayers, one of the intangible resources they had.

The Book of Genesis teaches us one aspect of prayer in the life of people of God. The word "pray" is found in chapter 20 verse 7 of Genesis. Before this time, they "called the name of the Lord", and was translated as "worshipped". But in chapter 20, when Abraham lied that his wife Sarah was his sister, Abimelech took her. But God came to Abimelech in a dream one night and said to him. "You are as good as dead because of the woman you have taken she is a married woman." God said to Abimelech to return the man's wife, for he is a prophet, and he will pray for you and you will live. Abraham prayed to God and God healed Abimelech, his wife and his slave girls so they could have children again. When Abraham prayed for Abimelech, he himself did not have a child with Sarah. How awkward it is for the poor childless Abraham to pray for others to have children! This teaches us that prayer is a special privilege given to the children of God. It is given to all people of God: both to the rich and to the poor, even to the oppressed, to the under-privileged, and to the less-fortunate. Then all the believers, the children of God, have access to the precious privilege of intangible resource, the prayer. We all can offer prayer to each other.

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B. Sharing of Human Resources for the Kingdom of God.

In the Old Testament times, God has dealt the Israelites as one nation and one people and they realized that principle when they were under the guidance of God. Just before crossing over the Jordan river, Joshua said to two and a half tribes, the Reubenites, the Gadites and the half-tribe of Manasseh that they must cross over the river ahead of the other tribes (Joshua 1: 12-15). Their family members settled already in the East of Jordan River. It could be time for them to enjoy their settlement with their families. But they said, "Whatever you have commanded us, we will do, and wherever you send us we will go." They obeyed to the command of Joshua to fight the fight and to take possession of the land that the Lord promised.

The most prevailing thought of the New Testament regarding this matter is the concept of the body of Christ and its unity in diversity. All the believers are the body of Christ. There were national, social and gender distinctions in the Roman Empire during Paul's days. Paul began with division of all people from God more than the division among all people. Paul described that the Christian community unites all people recognizing Christ's death and resurrection, experiencing the power of the Spirit and looking forward to the coming of God's kingdom (Banks, 110). Banks writes, "These believers all share in a common salvation that had its roots in certain past events, its reality in the present experience of liberation, and its culmination in a future life of a qualitatively new kind. In all these respects no distinctions between Christians can be made. What they now have in common has been given freely as a gift to them all (Banks, 110)." All the people of God should be considered as gifts to the body of Christ and should be utilized for the greater good of the body in unity among diversity.

C. Sharing of Material Resources to Have Equality

Paul was thankful to receive the gift sent by the Philippian church through Epaphroditus. Paul says, "it is good of you to share in my troubles." Here "share" is the same as in verse 7 of chapter 1, partakers (RSV) or share in God's grace (NIV). This sharing was a fragrant offering, an acceptable sacrifice, pleasing to God (Phil. 4:18).

In 2Corinthians chapter 8, Paul praised the generosity of the Macedonian churches. Verses 2 and 3 read, "Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. For I testify that they gave as much as they were able and even beyond their ability." The purpose of the sharing was that there will be equality. From verse 13 reads, "Our desire is not that others might be relieved while you are hard pressed, but that there might be equality. At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. Then there will be equality, as it is written "He who gathered much did not have too much, and he who gathered little did not have too little" (2 Cor. 8: 13-15 NIV).

How to share

Then how can we share the resources for the kingdom of God? The privileged ones should offer themselves first

to share with the under-privileged ones. As the Israelites crossed the Jordan River, the privileged ones voluntarily shared more with the under-privileged ones. We have to examine ourselves: what we have and what we can offer to others. We should think that all resources are given enough for God's people. Limited resources are not a sign of God's limited power. God has given all the necessities of His own people and much more.

Poverty is an Opportunity

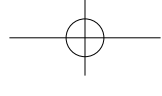
As the Philippian church offered when they were in hardship, poverty should not be the problem to hinder sharing with others. When we are in poverty, we look up to the Lord more intensely and become more pious in faith. When Korea was stricken by war and poverty, the Korean church was known as the praying church. But currently, many Christian leaders are concerned with the lack of enthusiasm in prayers. Prayer Mountains are less filled these days with fervently praying people. Poverty is an opportunity to grow in spirit. Poverty is an opportunity to learn dependency on God. Poverty is an opportunity to learn more of God, not just about God. We should not think that those who are in poor state cannot share with others. Rather, those who are in poverty should find other things to share immaterial things. They can pray for the kingdom of God and share their spiritual resources with others.

More efforts to build personal relationship should be encouraged more than seeking organizational and structural partnership. True partnership springs from our understanding of biblical truths and willingness to apply them in our lives. Although it might need to force material sharing within the body of Christ, personal interaction and financial interdependency should be practiced gradually.

Prosperity is a Responsibility

Robert Banks writes, "The primary application of the body metaphor to the exercise of gifts is also clear. It is precisely through the variety of contributions, as well as in their proportionate strength, that the unity of the community becomes manifest (Rom 12:6a, 6b). (Banks, p. 61) Paul never suggests that the members of his communities have all things in common as did those at Qumran. The oneness of Christians in the gospel does not necessarily involve the pooling of all their material resources (Banks, p. 86).

Sharing should be done voluntarily and cheerfully, coming out of thankfulness to the Lord "Paul does not call for the abolition of private property or for its transformation into joint ownership. But neither does he talk of people possessing a right to it. Any idea of rights is foreign to Paul. It cuts across all that he stands for.



The gospel is about not the claiming of a right but the offering of a present. It is not accident that at the climax of his longest discussion on the sharing of possessions the apostle Paul breaks off into the exclamation, "Thanks be to God for His inexpressible gift" (2 Cor 9:15) (Banks, 86)

More efforts to build personal relationship should be encouraged more than seeking organizational and structural partnership. True partnership springs from our understanding of biblical truths and willingness to apply them in our lives. Although it might need to force material sharing within the body of Christ, personal interaction and financial interdependency should be practiced gradually. If we can begin with the same understanding as in the times of Acts, it would be much easier to apply. But many times, it is not practical to enforce any communal sharing. Rather we should encourage personal interaction to build mutual understanding and working relationship. Often informal or non-formal relationship creates sincere atmosphere of partnership than formal contract partnership.

As we find a model case in the Philippians, true fellowship includes sharing in suffering. "Those who are yoked by common experience in the body of Christ are called on to express that yoking in interpersonal relationships through: identification with each other as equals, empathy with those who suffer, participation in suffering, and sharing of material resources (Fox 2001, p. 299)."

There Should be Balance Between Indigenous Principles and Partnership

Indigenous principles are not the foe of partnership. Those who have advocated indigenous principles such as Hanry Venn, Rufus Anderson, John Nevius, and Roland Allen, are skeptical about unguarded use of foreign funds. The indigenous principle was considered as one of the reasons for Korean church growth. However, we should be careful to make the indigenous principle to be normative in all situations. At the same time, we should not insist "obligatory economic sharing from wealthier donor-nation churches to poorer receptor-nation brethren" (Fox, p.300) The Bible teaches not on independent church, but on interdependent church. Peter Beyerhaus writes, "An understanding of the three selves formula that could render a church completely independent and cut it off from the stream of spiritual life and mutual responsibility circulating through the whole body of Christ, could never be supported from the New Testament (Beyerhaus 1979, p. 29)." There should be continuum of biblical maturity in these phases: 1) Pioneering activity; 2) Early Fruits; 3) Developing National leaders; 4) Sharing Leadership; 5) National leadership; 6) Withdrawal; 7) Networking for the world mission (Finzel 1992).

International and Intercultural Teams should be encouraged as witnesses to the world. Although there are many obstacles to overcome to form international and intercultural teams, we should encourage to make every efforts particularly in pioneering teams. The world may realize that Christianity is not Western, but universal when they see unity in the international and intercultural teams.

CONCLUSION

Sharing of resources for the world mission is a biblical and pragmatic concept. Fellowship and sharing of all resources are the rich signs of the early church. However we cannot enforce this voluntary spirit to make any formality. Once it becomes formal, there could be forms without meaning. Let us share with each other, brothers and sisters; Let us practice what we know, but let us not force others to practice, until they have cheerfully accepted these principles in sharing.

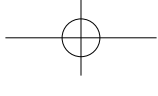
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THE GRACE OF GIVING: PRINCIPLES FROM 2 Corinthians 8 and 9

I have laid out here 10 biblical principles of giving based on 2 Corinthians chapter 8 to 9. The purpose of this article is for us to learn how giving can disciple us to share the treasures from heaven and to apply this spiritual gift to disciple the church and her members to becoming eager in sharing heaven's provisions.

Principle 1:

Giving must be considered as "grace", a spiritual gift or calling which is given by God according to 2 Corinthians 8:1, 7. In verse 9 we can also find that it is an "act of grace", as illustrated by the "grace of our Lord Jesus in verse 9. The phrase "grace given" is used by Paul in other contexts in conjunction with the conferring of the highest assignments and spiritual gifting available within the body of Christ (Cf: Rom. 12:3,6; 15:15-16, Gal. 2:9, Eph. 3:2,8, Eph. 4:7). And as an introduction to the subject of spiritual gifts, we can learn from these verses: 1 Cor. 1:4-7. As with other gifts, the gift of giving also requires discipleship and proper application in order to develop it to its fullest.

Principle 2:

Generosity is Born Out of Poverty. This is shown in 2 Corinthians 8:2-4. Paul suggests that this is true because weaknesses cause us to depend more truly on God. (2Cor. 12:9-10; 8:9)

Principle 3:

In Giving, you must properly first give yourself to the Lord. (2 Cor. 8:5). This gives deeper meaning to the phrase "to bring also to completion this act of grace on your part" (2 Cor. 8:6)... and provides us also with an explanation of the true basis for tithing, which is to give a witness or testimony of God's "lordship" over us and all we may possess. Our God is the true owner and lord of all things, and has only allowed us to be His stewards of a small part of them for a period of time. To give a percentage of our income to the Lord has been a classic evidence in all ages and cultures of the dependent relationship of vassal to their lord. (Gen. 14:18-20; 28:20-22; Lev. 27: 30-34; Num. 18: 20-21, 25-26, 29; Deut. 26: 13-19; Mal. 3: 6-12; Mat. 23:23, 25:34-40; Jam. 2:15-17)

Principle 4:

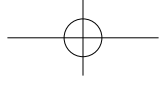
The Sincerity of our Love is tested/judged by the eagerness, earnestness and enthusiasm of our response to this "grace of giving". This was stated by Paul in 2 Cor. 8:8. Our example of "earnestness in giving" is the Lord Jesus Christ that "though He was rich yet for our sake, He became poor". (2 Cor. 8:9) Cf. 2 Cor. 8:19, 24, 9:2.

Principle 5:

Giving is Always to be "according to your means." This is based on 2 Cor. 8: 11-12. Look at 2 Cor. 9:7 also, which suggests that giving is a private act of faith, pushing us beyond our normal understanding of our "means". This is the basis for the "faith promise", because "God loves a cheerful giver." The implication here that we should have no fixed goals that would limit God as to the amount of giving He might do through us, as our faith may increase through the exercise of this gift or grace.

Principle 6:

God Honors those who "sow" generously, allowing them to reap generously, 2 Cor. 9: 6-11. His goal in responding to our giving is "so that you can be generous on every occasion." (v. 11)



THE GRACE OF GIVING: PRINCIPLES FROM 2 Corinthians 8 and 9

Principle 7:

The Goal of giving is equality within the Body of Christ. This is based on 2 Cor. 8: 16-24. The equality that is spoken of implies a sharing of many things – whatever one part of the body has that can be helpful to another part of the Body. The implication, in this case, is that the Corinthian believers had benefitted, or possibly would benefit, from something other than money, given to them by that part of the Body (in Jerusalem) that would now be benefitting from their giving.

Principle 8:

All aspects of the process of giving should be carefully handled. This is based on 2 Cor. 8: 16-24. Note that the reason for this great care is “to honor the Lord Himself,” (v.19)

Principle 9:

Giving should always be regarded as a “service to the saints.” This is based on 2 Cor. 9: 1-5. The emphasis is that we are all one Body, and we need to care for the diverse parts of that Body by providing needs whether financial or material. This act shows concern and love for the brethren.

Principle 10:

Generous Giving Results in Praise to God. This is based on 2 Cor. 9: 12-15. This is a true way in which to have a worship service. As a part of offering ourselves to our Lord, our giving manifests that His Lordship in our lives covers all areas of our life.



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REACHING EVERY PEOPLE: A NECESSARY FIRST STEP

Greg H. Parsons

Introduction

When Ralph Winter stood on the platform in Lausanne, Switzerland in July 1974, his remarks focused on two main points related to the remaining task of world evangelization: the *statistical scope of the task* and the *theological nature of the task*. (Winter, 1975, 227) Though few realize it, his actual presentation that day was significantly different from the paper he had submitted months earlier; there is little overlap.¹

One valuable aspect of the process that the Lausanne planning committee had established prior to the event was to circulate the major presentations widely among the delegates for feedback. Winter's final presentation was based on hundreds of pre-Congress responses of this kind.² Reactions to the basic ideas in his first paper allowed him to further refine his thinking and to focus on the questions and concerns of his audience.

Winter's paper was entitled: "The Highest Priority: Cross-Cultural Evangelism." That title made some of the delegates uneasy. Apparently some thought that by prioritizing one kind of ministry—in this case pioneering, frontier work—Winter was minimizing the importance of other ministries. On the contrary, Winter used the word "priority" because *prior* to engaging in other kinds of mission work, cross-cultural evangelism was a necessary first step.

Winter had been using the E-Scale³ and included it in the first version of his paper. Donald McGavran, in his plenary at Lausanne, also raised the issue of the different kinds of evangelism noted in the Scale. (McGavran, 1975, 94-115) The input and suggestions that Winter received prior to the Congress led him to include both more explanation and application of the Scale in his final presentation.

Winter began his Lausanne address by briefly interacting with the written feedback of the four official respondents to his first paper, (1975, 226-227), including Dr. David J. Cho (Cho, 1975, 253-254). He then devoted the balance of his remarks to the concerns of the hundreds of other participants who had sent in their questions prior to Lausanne. These questions fell into two broad categories to which he gave equal attention: I refer again to the statistical *scope* of the task and to theological nature of the task. It is to these two dimensions that I now turn.

The Statistical Scope of the Task

In the statistical section, Winter added seven charts with information about the state of the gospel, three of which are reproduced below.⁴ First, in Figure 1, he outlined the state of Christianity in three major regions of the world and where they fit on the E-Scale.

CHRISTIANS	Western	Africa	Asia	TOTAL
Nurture	120	40	40	200
E-0 Renewal	845	76	58	979
	965	116	98	1179
NON-CHRISTIANS				
E-1 Ord. Ev.	180	82	74	336
E-2, E-3, CC Ev.	147	200	2040	2387
	327	282	2114	2723
GRAND TOTAL	1292	398	2212	3902

Figure 1. The Scope of the Task – Christians and Non-Christians

Next, he expanded the chart to better illustrate the reality that 13% of all the non-Christians of the world would need "ordinary" evangelism and 87% would require a special cross-cultural work called E-2 or E-3.

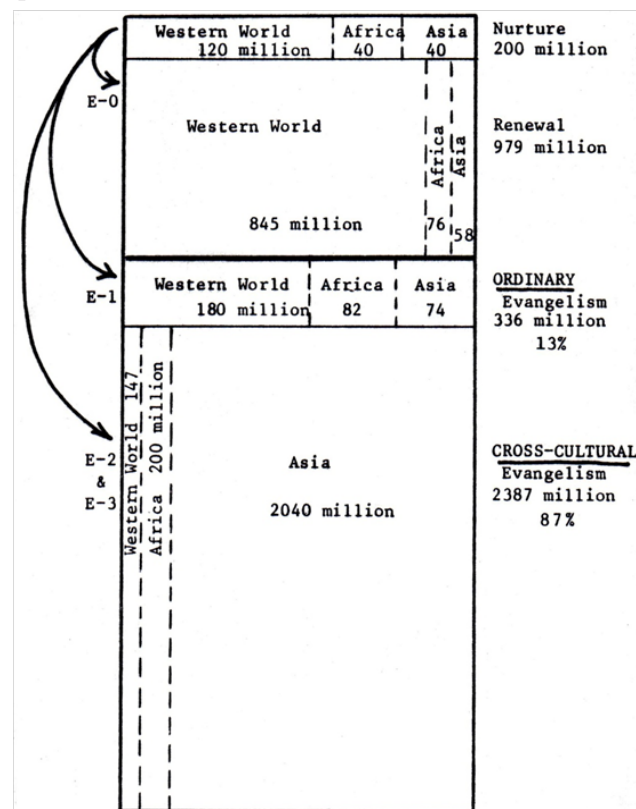


Figure 2 — The World

1 One reason for this was that Winter felt that the delegates could easily read the paper, so he focused on replying to feedbacks he received after circulating the first paper.

2 McGavran, who also gave a plenary, noted hundreds of replies. Samuel Escobar, another plenary speaker, received some 700 replies according to an email to Greg Parsons on January 15, 2011.

3 See Appendix A for an early description of the E-Scale, as well as the brief paragraph description used in the current 4th edition of the Perspectives on the World Christian Movement reader. (Winter and Hawthorne, 2009, 532).

While this data is not unfamiliar, I present it here for the simple reason that so many of us trace our motivation and commitment to focus on the frontiers to this portion of his presentation on the scope of the task. We

4 Winter had covered similar material in an earlier article, published in the 10th anniversary issue of EMQ called "Seeing the Task Graphically: The Decade Past and the Decade to Come." (Winter, 1974a).



saw the information in pie chart form or read articles highlighting the need to reach those beyond the existing reach of the church. I know this was true for me. I first heard Ralph Winter share this information in October 1976. My wife and I joined the staff of the U.S. Center for World Mission in 1982 precisely because we were being drawn to see the gospel go to those described in these charts, people groups who were beyond existing outreach and had so few missionaries trying to reach them.

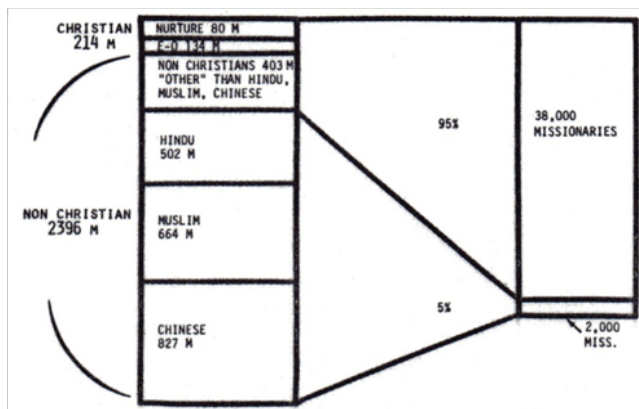


Figure 3 - Non-Western World

Two sobering realities shocked me into action: 1) that 87% of the non-Christians of the world were beyond current outreach—most being found in the Muslim, Hindu and Chinese⁵ worlds—and 2) that only 5% of the missionary force was focused on them (see Figure 3). The church, in all of its outreach, was not near these groups culturally. And so we were mobilized.

But one might reasonably ask why the “hidden” peoples were “hidden” at all? Surely enough global data was available for Christian mission leaders to know what Winter knew, namely that over half of the world’s non-Christians were from these large Muslim, Hindu and Chinese cultural blocs and that some 2.7 billion people in thousands of different cultural groups—again, mostly within these blocs—were beyond reach of existing church and mission efforts. Instead, most leaders, as well as young people like me just learning about the world, were simply unaware of the enormity of the challenge. So widespread was this lack of awareness of the need for a breakthrough in every *culture* and not just every country that, in his original Lausanne paper, Winter coined a special name for this malady: “people blindness.”⁶

Though few may realize it, even in this section on the Statistical Scope of the Task, Winter was anticipating his main emphasis, namely, that we would need a whole new kind of evangelism to reach these cultural blocs. In describing what he was trying to accomplish in his presentation, Winter wrote:⁷

Briefly, I showed that about 87% of the non-Christians in the world today (numbering 2.7 billion people) are sufficiently different in

⁵ Later this was changed to the Buddhist bloc.

⁶ This blindness, Winter charged, “seems more prevalent in the U.S. and among U.S. missionaries than anywhere else.” (Winter, 1975, 221).

⁷ Note that Winter wrote this in Fuller Seminary’s magazine, *Theology News and Notes*, later in 1974. The compendium from the July Lausanne Congress was published in 1975.

linguistic, social or economic culture so that ordinary personal or church-based evangelism is very unlikely to reach them. This calls for massive new efforts at cross-cultural evangelism, with all its requirements in special training and structures. (Winter, 1974b, 13)

The Theological Nature of the Task

Winter divided the content of the responses he received into two categories: syncretism and the unity of the church.

Syncretism

Because he felt that fellow plenary speaker Michael Green⁸ had ably addressed the issue of syncretism “in his excellent discussion on flexibility without syncretism” (Winter, 1975, 235-236).⁹ Winter spent just one paragraph on the topic.

Had Winter given this presentation five years ago, I believe he would have devoted considerably more space to the question of syncretism.¹⁰ In 1974, however, issues surrounding the unity of the church drew much more attention, especially in the church growth movement.¹¹ Within the next section, he did, however, include a number of references concerning the need for (and the difficult nature of) this kind of special cross-cultural evangelism.

Unity of the Church

Winter summarized the feedback on the unity of the Church into the following question: “Will not our unity in Christ be destroyed if we follow a concept of cross-cultural evangelization which is willing to set up separate churches for different cultural groups within the same geographical area?” (1975, 236)

In his remarks, he noted how his own perspective on this issue had changed as people from more and more cultures were immigrating to the United States.¹² At the time, it was generally assumed by Anglo churches that those from non-white cultures would eventually adopt the white Anglo-Saxon way of church and “the American” way of life, including the English language. These well-meaning churches did not intentionally exclude anyone, but such is the practical consequence when a particular way of church is thought to be the best (if not only) way.

Missionaries who followed this line of thinking had “assumed that there ought to be just one national church in a country—even if this means none at all for certain sub-groups.” (1975, 236) In contrast, he noted that groups like the Southern Baptists working in the Northern U.S. had established Arab, Japanese, Portuguese, Greek and Polish churches, while “Anglo churches, with all their

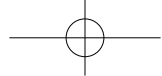
⁸ Green (1930–) is a British Anglican theologian who has written more than 50 books and has focused on evangelism and apologetics.

⁹ Green’s plenary presentation at Lausanne was entitled “Methods and Strategy in the Evangelism of the Early Church.” (Green, 1975, 159-172).

¹⁰ In part, because it is so misused and misunderstood.

¹¹ And the related issue, the Homogeneous Unity Principle.

¹² According to the book, *How We Got Here* (Frum, 2000), immigration to the United States doubled between 1965 and 1970, and again between 1970 and 1990.



evangelistic zeal, simply did not have the insight to do this kind of E-2 and E-3 evangelism.” (1975, 236)

Winter had been wrestling with the question of unity for many years. As he stood before the delegates at Lausanne, he said: “I am no less concerned than before about the unity and fellowship of the Christian movement across all ethnic and cultural lines, but I realize now that Christian unity cannot be healthy if it infringes upon Christian liberty.” (1975, 237)

As the gospel takes root in new cultures, familiar forms are filled with new meaning. If the Church could avoid erecting unnecessary barriers to an already “offensive” gospel, that gospel might actually make sense and become good news to more of those we seek to evangelize. To conclude, Winter summarizes the tension between liberty and unity:

I see the world church as the gathering together of a great symphony orchestra where we don’t make every new person coming in play a violin in order to fit in with the rest. We invite the people to come in to play the same score—the Word of God¹³—but to play their own instruments, and in this way there will issue forth a heavenly sound that will grow in the splendor and glory of God as each new instrument is added. (1975, 237)

Nearly Forty Years Later: How Are We Progressing?

Since 1974, thousands of missionaries have filled roles in pioneering efforts among the unreached; I’m sure we all know such people. You probably even know individual Muslims, Hindus or Buddhists who are following Christ. According to researcher David Taylor, today’s best data indicate that there are 2.83 billion living among unreached peoples—an increase from Winter’s 2.7 billion needing cross-cultural evangelism. Thus it may appear that we have made relatively little progress in reaching the unreached.

A closer look reveals that this figure (2.83 billion) would be much higher were it not for the progress of the last forty years. The research department of the International Mission Board has been tracking over 200 new church-planting movements among the least-reached. None of these existed forty years ago. Some of these are quite large, such as those happening among the Kabyle Berbers in North Africa (300,000), the Bhojpuri Hindus in North East India (2 million), Buddhist Mongolians (50,000) and Cambodians (400,000), and the rural Han Chinese (60 million). What is more, the cultural distance that separates peoples from the gospel is rapidly shrinking. Far fewer people require E-3 evangelism today than in 1974. There has also been significant missionary deployment and re-deployment among the unreached peoples. In 1974, the ratio of missionaries to Muslims was 1:1 million; today, it is 1:100,000.¹⁴

¹³ At this point in the audio tape of Winter’s presentation, the audience clapped, perhaps not having understood all of what Winter was driving at. On the tape Winter said, “Don’t clap too soon, because this is a really nitty-gritty question.”

¹⁴ This data is summarized from David Taylor’s “The Incredible Progress of the Frontier Missions Movement: From Edinburgh 1980 to Tokyo 2010” due to appear in a forthcoming book entitled *Evangelical*

When we read things like this and the answers to prayer listed in *Operation World* (Mandryk, 2010), we are amazed at what God is doing. Statistics such as those given by Taylor in the preceding paragraph make me glad that I joined the U.S. Center for World Mission almost 30 years ago. And yet I continue to feel a sense of burden as a single number is stuck in my mind: Eighty-six percent.

In 2007, Todd M. Johnson and Charles L. Tieszen wrote, “Buddhists, Hindus and Muslims have relatively little contact with Christians. In each case, over 86% of all these religionists do not personally know a Christian.”¹⁵ (Johnson and Tieszen, 2007, 495) While measuring a different reality, Winter’s 87% is disturbingly similar. Winter had pointed out the major cultural blocs and the distance from the existing believers to those non-Christians. Johnson and Tieszen were looking at the issue of personal contact as a necessary starting point for outreach.

Winter had been wrestling with the question of unity for many years. As he stood before the delegates at Lausanne, he said: “I am no less concerned than before about the unity and fellowship of the Christian movement across all ethnic and cultural lines, but I realize now that Christian unity cannot be healthy if it infringes upon Christian liberty.”

Even though they are not parallel, both numbers should give us pause. While we should be greatly encouraged by the things happening in the progress of the gospel—yes, even among Buddhists, Hindus and Muslims—the fact that today 86% of individuals in these blocs do not know a Christian should penetrate our minds and hearts. How will we ever engage these blocs on a deep level without making the necessary steps of contact and relationship?

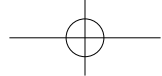
So now that we know we need to make more personal contact, the question becomes: What do we do “once we get there?” And what is it in our strategies and activities that could keep breakthroughs from happening—and once they happen—from actually spreading?¹⁶

I am sure that each of you would answer these questions somewhat differently than I have and I welcome your input. Here is my list of a few possibilities that I believe the global mission movement needs to consider:

and *Frontier Mission Perspectives on the Global Progress of the Gospel* (Beth Snodderly and Scott Moreau, editors).

¹⁵ It should be noted that the specific percentage in each bloc is slightly different, but they are all at least 86%. Some may challenge these numbers, but I use them merely to highlight what is clearly a problem in mission today.

¹⁶ I realize that we must pray more, depend on the Holy Spirit and the sovereignty of God. It is ultimately His timing that determines when breakthroughs happen. But we cannot assume that God merely does not desire more now. James 5:2c teaches that if we ask, we can see things happen that would not occur if we did not pray.



1. We are not prepared—and we do not prepare our workers—to effectively deal with these cultures.

Let's think together about how we approach the training of missionaries.¹⁷ Our seminaries normally prepare students to relate to the church and its issues. These institutions are mainly designed for pastoral training, not the training of missionaries, or pioneer workers in particular. Naturally, we want everyone to study the Bible. The seminary I attended marketed itself as the place where you would study all 66 books of the Bible. Beyond that, we studied Church history and theology—primarily from the perspective of what other Westerners have written about various issues, often from the same theological perspective to which we already hold. But rarely are these things taught with the cultures of the world in mind. We assume that everyone who is going into any type of ministry needs basic Bible, theology, etc., so why wouldn't we put the missionaries in those same classes and add on a few related to cross-cultural learning or what it takes to live as a missionary?¹⁸

Thus, our approach has been to teach “Western-style” —with exams and papers—so that in a brief period of time, and with little one-on-one exposure, we know that the students have “mastered” the material,¹⁹ which is basically the theology of the teacher and institution they are attending. Not surprisingly, the demands of advanced study and local church involvement leave little time for anything else, so students are almost always around Christians.

As a result, once we've finished our formal training, our perspective on these other religions, and the people who follow them, tends to be skewed. We tend to categorize their beliefs like we would our own systematic theology and in the process, we often create “straw men” that are easily knocked down. Such can lead us down the wrong path in terms of understanding these people.

A century ago, Dutch theologian Hermann Bavinck noticed that as Christians sought to counter or confront the major non-Christian religions, they were often polemical in their approach, not understanding much about what Muslims or others really believed.²⁰ He wrote:

In the past the study of religions was pursued in the interest of dogmatics and apologetics. The founders of (non-Christian) religions, like Mohammed, were simply considered imposters, enemies of God, and accomplices of the devil. But ever since those religions have become more precisely known, this interpretation has proved untenable; it clashed both with history and psychology. Also among pagans, says Scripture, there is a revelation of God, an illumination of

¹⁷ We could include pastors in much of the West, which has become increasingly multi-ethnic.

¹⁸ I realize there are a few excellent exceptions where specific missionary training is being done well. I would argue that emphasizing in-field training would help make it more effective, but that is a subject for another paper.

¹⁹ Much could be said about our methods of teaching in classrooms with exams as supposed proof of learning, but that must be left for another paper.

²⁰ This may help weak Christians to feel better that their “Christianity” is superior to “Islam,” but it does little to make progress in mission.

the Logos, a working of God's Spirit (Gen. 6:17; 7:15; Ps. 33:6; 104:30; Job 32:8; Eccles. 3:19; Prov. 8:22f; Mal. 1:11, 14; John 1:9; Rom. 2:14; Gal. 4:1-3; Acts 14:16, 17; 17:22-30). (Bavinck et al., 2003, vol 1, 318)

Of course, that does not mean that we consider these traditions on par with the Bible, which is our only source for “faith and practice.” But neither should we automatically assume that there is no truth in other sources—whether in science or extra-Biblical ancient literature.²¹ As my Old Testament Introduction professor used to say, “All truth is God's truth.”²²

We can know far more about these different cultures today than ever before. Yet, we see a similar confrontational approach—especially in the West vis-à-vis Islam—where some are all too willing to project the beliefs and practices of extremists onto Muslims in general.²³

2. The needs in the church cry out for attention.

Existing churches and newly planted fellowships beg for our assistance. Even though we call our organizations “mission agencies,” we appear to give priority to where the church already exists. Maintaining services, ministries, buildings and people seems to drive the agenda of many mission agencies. Teaching, discipleship, church member care, and counseling too often become the goal of missions, and that at the expense of pioneer work. While these things need to be done, we must be careful lest they begin to take precedence over the very purposes for which pioneering missions were originally founded.

While the work of the pastor or teacher is a holy calling, its demands discourage and frustrate the evangelist and the pioneer, who feel called to “what is not yet” rather than to shepherding “what is.”

3. We expect the unreached to immediately accept theology we have processed and refined for centuries.

Think for a moment about your cultural background. How much “Christian” influence was there? Even if your family was from a Buddhist or non-religious culture, you probably had exposure to, and perhaps were positively impacted by, Christians.

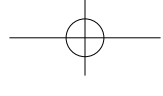
Yet the cultural exposure that many Muslims, Hindus and Buddhists have to Christianity and Western culture—which they may even assume are one and the same—can be quite negative. We cannot expect people from such contexts to instantly respond, believe, and change their identity and community. Certainly this happens and there are those who are ready. At times, God even prepares cultures for response on a large scale, such as the movement that began here in Korea some 100 years ago or the one that is happening now among many from an Iranian background, for example.

But, imagine a young man who has been constantly

²¹ For example, there is a new translation of the Qur'an, which will include OT, and NT references where it contains similar information.

²² No truth outside of the Bible can ultimately conflict with the Bible.

²³ This occurs when we assume that all Muslims are terrorists or are to be feared at some level.



told by his family, teachers, and mosque leaders that Christians are infidels and that the Bible has been corrupted. How can we expect him to hear a brief message or see a JESUS film and “want” to respond? While some do, most do not even have the categories for making such a massive shift; they need time to process.²⁴

One movement among several people groups of which I am aware has suggested a series of stages for explaining the concept of “Son of God.” They don’t expect new disciples to make that shift in understanding quickly or to instantly comprehend things that our forefathers in the faith took centuries to grasp and articulate. The leaders of this movement start with information we would all agree with, such as the fact that there is one God. They then work their way through other aspects of who Jesus is (his roles as teacher, healer, messiah, and so on), allowing them to experience each of these roles until they arrive at an understanding of what it means for Him to be the “Son of God.”

Paul McKaughan,²⁵ former President of EFMA, recently wrote about the need to allow time for people in a new movement to Christ to process their newfound faith:

It took hundreds of years for the early followers of Christ to develop the theological formulations we now accept as normative. It has taken generations for us in the West to discover the weaknesses of our former mission patterns, so years, even generations, may pass before we see the full fruit of these various efforts to follow Christ more contextually and completely. I must exercise patience and not make precipitous value judgments as to the right or wrong conclusions of my brothers and sisters. Such patience is definitely not natural for me. I come from a rather ego-centric culture and generation that tends to believe that history really starts with us. (McKaughan, 2011)

McKaughan ends his remarks with a five-point list of disciplines in approaching this admittedly contentious issue, which I feel is worthy of careful consideration and emulation (see Appendix B).

4. Might we expect to see whole new movements created that are not identified with our churches, denominations, and official Protestantism, or even Evangelicalism?

I realize that this may be misunderstood. The historic process that brought us to orthodoxy as we know it has helped us to understand God and His Word. It has been—and still is—a great way to express the truth that is only understood through Christ and His Word by the power of the Holy Spirit. I do not expect there to be major areas of doctrine that a new movement among Muslims, Hindus or Buddhists will “discover” as they

²⁴ I realize that all who come to Christ are a new creation, and that they are, in many ways, no longer what they were. But to suggest that this means that all of us have given up our entire culture demonstrates a lack of understanding culture, allegiance and identity. My point is that, comparatively speaking, those of us from the West did not really change our culture that much when we came to Christ, and if we grew up in a Christian home, we may not have changed it at all.

²⁵ Paul was a missionary in Latin America, Coordinator of Mission to the World (PCA), and is now Ambassador-at-Large for The Mission Exchange (the new name for the EFMA).

seek the Lord through the Scripture. Nevertheless, they may see new things or understand them differently than we do, in ways that just might help us to grow and understand God even better.

What I am talking about really concerns identity more than theology. Who someone identifies with and how they understand themselves within their culture is crucial at many levels. Yet all too often we separate culture and faith. As Walter Kaiser Jr.²⁶ put it:

It is too bad that some erect such an enormous barrier between culture and Christ that they completely divorce the two. So we must warn: do not divorce Christ from culture! That is a terrible methodological mistake, according to biblical instruction. On the other hand, do distinguish between the two. To fail here is also a mistake. (Kaiser, 1998)

In summary, I am suggesting that identifying with Western Protestantism might not be best, mainly because of the identification of Christianity with the West.²⁷ This point is connected with the next:

5. We need to allow these new believers to work through their own understanding of the Bible.

This does not mean we do not teach or exhort. It means we allow the Scriptures be the source for truth, not our well-developed theology. I don’t know the situation in Asia, but this is difficult for many from the U.S. We have been raised in theology, taught theology for years, have degrees in it, have discipled people (hopefully), and perhaps even planted a church. We’ve seen how we deal with church and theological issues in our homeland and thus, we tend to think we know how it should be done everywhere else. So we end up with our missionaries “doing” church the same way they did it back home.

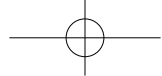
How much more inviting would it be to let the Scriptures speak for themselves a little more often. Jesus had a way of welcoming people. As Mary Lederleitner of the Wycliffe Global Alliance says:

In Scripture we see time and again Jesus welcoming all kinds of people, be they lepers, adulterers, tax-collectors, etc. (Matthew 8:1-3; John 4:7-26; Luke 8:1-2; Luke 19:1-10). He welcomed the wealthy and privileged into his circle such as Susana whose husband worked with Herod (Luke 8:3) as well as hard-working fishermen such as Peter and Andrew (Matthew 4:18-20). As if the diversity of His own personal interactions was not sufficient to illustrate this aspect of His nature, Jesus also told parables to convey to people how much God sought to find and welcome others to Himself. The lost sheep (Luke 15:1-7), the lost coin (Luke 15:8-10) and the story of the prodigal son (Luke 15:11-32) are three such examples. (Lederleitner, 2011)

She goes on to highlight the fact that the Pharisees did the opposite. They actually blocked people’s way to

²⁶ Kaiser was OT Professor and Dean at Trinity Evangelical Divinity School and then Gordon-Conwell Seminary, where he later served as President before his retirement in 2006.

²⁷ Nor would it seem best to me to have them identify with the Roman or Orthodox traditions.



God. As you reflect on that concept, can you think of times when your culture or way of expressing Biblical truth actually “got in God’s way”? Sadly, I’m sure we can all find illustrations of that. When we lead with our practices, or even our doctrines—as important as they can be—they can become an “end in themselves” and we could be in danger of putting obstacles in the way of the gospel.

6. Are we always looking for the next breakthrough?

Apple Computer, and Steve Jobs in particular, gained a reputation for knowing what customers needed next. He did not care what they wanted, and Apple never bothered to do “customer surveys” to find out. Jobs believed that people did not know what they wanted, and especially what they would want next. He created the products he knew they would want.

Do we have people in our agencies, schools, and churches who are looking ahead to what is *needed next* for the sake of the gospel?

Since the death of Ralph Winter, many of us who knew him and worked with him are seeking to continue his legacy through something we are calling “The Winter Group.” Through it, we seek to continue to learn from the past (hindsight), to recognize God’s work in our day (insight) and to look ahead (foresight) into what might be the future for the advance of God’s Kingdom.²⁸

We are also developing the Frontier Mission Research Center, which will house—among other things—the books and archives of Ralph D. Winter as well as a lot of material from Donald McGavran. We look forward to working with others with a similar focus. Perhaps God would have you join us in this endeavor.

Conclusion

Because missiology is a cross-disciplinary endeavor touching the broad scope of God’s concern, great new vistas of inquiry—as fascinating as they are seemingly endless—open before the missiologist. As Dr. Winter used to say, missiologists are more like veterinarians than doctors—a doctor only has to know about humans, while the veterinarian has to know about all kinds of different animals. There is certainly no more complex activity on earth than the one that we “veterinarians” (and others focused on bringing healing to God’s vast “animal kingdom”) are engaged in.

And yet in the midst of all you seek to do to understand God’s ways and how to make the good news ever more intelligible to more people, I am sure that many of you have struggled to keep the larger vision in front of your mission agencies. For once a breakthrough actually occurs, a mission can become church-centered and maintenance-oriented, thus losing its pioneering spirit. So we need to be reminded about the frontiers of the gospel.

Winter and Johnson, in different ways and at different times, have provided such a reminder. They have helped us to refocus on this crucial first step—to see

²⁸ This think tank will be led by our staff but will include an increasing number from around the world who can contribute in their areas of expertise.

aChristward movement within every Muslim, Hindu, and Buddhist people especially.

Of course, John first saw worshippers of the Lamb “from every nation, tribe, people and language.” (Rev 7:9) May we see this vision come to pass in our own lifetime. Amen

Appendix A: E-Scale

In the Appendix of Winter’s paper: “The Homogeneous Unity Principle in Historical Perspective” he wrote:

The briefest possible review of what is meant by the E-0, E-1, E-2, and E-3 symbols may be in order. For missiological purposes, all mankind can be divided into four categories:

1. Committed Christians, who are spiritually able to do evangelism. I estimate there will be 222 million people in this category by mid-1977.
2. Nominal Christians, who are culturally within the church but are not decisively reborn. These require the work of evangelistic renewal, or E-0 evangelism. I estimate there to be 1,023 million of these E-0 people.
3. Culturally new-neighbor non-Christians, who do not profess to be Christians, and who would suffer some culture shock in crossing the “stained glass barrier,” but who in other respects will readily “fit” in some existing church that may or may not reach out [to] them. I estimate there to be only 467 million of these people reachable by E-1 evangelism (the “one” referring to the one stained-glass barrier).
4. Culturally distant non-Christians, who for missiological purposes are defined simply as those who are culturally just far enough away from existing congregations so that special cross-cultural techniques for planting new congregations need to be employed in order to reach effectively into their whole homogeneous unit. I estimate there to be 2,411 million such people. Some are just far enough away to need separate congregations, but yet possessed of a considerable cultural common denominator with existing Christians. These are E-2 peoples.

Others have no significant cultural common denominator with existing Christian congregations. We may label them E-3 since it takes especially gifted missionaries to reach them.

This was more recently summarized in the 2009 edition of *Perspectives on the World Christian Movement* (Winter and Hawthorne, 2009) as:

The E-Scale compares the cultural distances that Christians need to move in order to communicate the gospel. E0 refers to evangelism of church-going Christians. E1 is reaching one’s own culture across the barrier of “church culture.” E2 is cross-cultural evangelism into a



similar, but different culture. E3 evangelism is taking the gospel to cultures very different from that of the messenger. (Winter and Koch, 2009, 532)

Appendix B

A Few Thoughts and Proposals on Insider Movements"

Paul McKaughan continued his reflections (McKaughan, 2011) by noting:

The world of the Islamic, Hindu or Buddhist follower of Christ is outside my system, experience and calling. I have never lived or worked in those regions of the world, nor have I faced the tensions and pressures my new brothers and sisters in Christ face every day. I feel called to practice four disciplines amid the tensions I have alluded to. I will state them as succinctly as possible.

1. I will hold my own positions on these important issues tentatively and share them carefully and in a spirit of love.
2. I will leave the judgment as to who the true followers of Christ are to Him. It is He alone who calls and imparts life according to His will and purpose.
3. I will grant my brothers and sisters time for their views to mature and their practices to be further shaped by the Holy Spirit's leading as they pursue a growing understanding of Biblical truth and obedience in their context.
4. I will actively seek to promote peace among followers of Christ as they seek to be faithful followers of Jesus as Lord and His Word as authoritative. My brothers and sisters may practice this obedience in very different ways.
5. I will oppose those here or in the field who seek to promote strife and division within His family.

One last thought: In my pilgrimage the Holy Spirit has made me much more aware of my own theological compromises with my culture. I have once again become aware of how often I fail to see the degree to which I have allowed my own culture's world-view to shape my understanding of what it means to follow Jesus. I deeply desire to be more obedient as I follow Christ and obey God's Word in my own culture and as I interact with those who have experienced His grace in very different cultural/religious settings.

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REFURBISHING THE VISION OF REACHING EVERY PEOPLE: In Response to Greg Parsons

Steve Sang-Cheol Moon

INTRODUCTION

It is important for a successor to continue the legacy of one's predecessor. Differentiation without a solid basis of continuity is even dangerous. Continuation is the stepping-stone for furthering one's tradition, movement, community, theory, or strategy to the effect of paradigm shifts.

It is a personal joy to observe Parsons making efforts to interpret, and partly reinterpret, the legacy of Winter. It is not just a particular communal concern, but is an overarching concern for the global missions community to transmit Winter's legacy across cultures and generations. However, different perspectives and interpretations may enrich, rather than erode, the splendid legacy of the frontier missiologist.

The notion of appreciative inquiry and evaluation should be amply applied in the global missions circle leading to missiological accumulations. The appreciative approach is the solid ground on which constructive discussions and argumentations can stimulate creative thinking in my view. By being appreciative, we can precipitate both accumulation and innovation of knowledge overcoming their creative tension.

My response to Parsons is in two types. One is an instant type of response. The other is what I call a fermented type of response. We might have a local preference of one type over another, but we practically need both in this global age.

AN INSTANT RESPONSE:

1. The Statistical Scope of the Task

Parsons initially discusses on the statistical scope of the task of reaching every people. Winter's E-scale was instrumental in categorizing and clarifying the remaining task. I agree. I appreciate that Winter's social scientific insight enabled this kind of strategic mapping based on statistical data. He did his utmost as a man of his times in making his points with numbers and diagrams.

However, with a sense of vulnerability, we can easily raise a question about the accuracy of his statistical data and reports. Particularly, the number of Unreached People Groups diminished from 17,000 to 12,000, and then to 11,000, and finally the current number suggested is 6,889. That is not caused by the progress of church-planting movements among them primarily, but more by the confusing operational definitions and inaccurate data gathering and analysis from different sources. Winter is not solely responsible for this discrepancy, but it is a locus of problem and weakness where Parsons and the later generations can improve its performance.

2. The Theological Nature of the Task

The discussions surrounding syncretism and unity/liberty are rooted in the same task or process of contextualization. I wholeheartedly agree on the need to warn against "an offensive gospel." However, it is not easy considering "the tension between liberty and unity," as Winter points out. The kind of understanding of the roles of individual players, and their interactive relationships is succinctly illustrated in Winter's metaphor of symphony orchestra. An excellent foundation is laid here concerning the task of contextualization. I suppose, it's hard to disagree with him on this thesis.

However, when it comes to the concrete issues of contextualization in particular religio-cultural contexts, we find there are different approaches and conclusions. Paul McKaughan's suggestion is an excellent guideline by way of *modus vivendi* or *modus operandi* to me. We need such a baseline because we need more time to reflect and learn from one another. However, if I dare to go one step further, we need to check against dissonant voices that cannot be harmonized essentially and eventually. To hurry the argumentation, my standpoint is "critical contextualization," which is the brain child of Paul G. Hiebert. I believe the notion covers more spectrums than first imagined, and thus provide us with both flexibility and faithfulness in the contextualization process. In my field experiences in different parts of the world, we don't have to adopt too radical approaches sacrificing either flexibility or faithfulness. I hope Winter and Hiebert are neighbors in heaven enjoying more time of fellowship to talk about this issue to guide us.

NEARLY FORTY YEARS LATER: HOW ARE WE PROGRESSING?

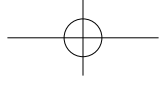
1. Effectively dealing with cultures

Parsons raises the issue of confrontational approach in the West vis-à-vis Islam and other religions, which is both a legitimate and realistic question. However, there are also problems with accommodative approaches. We need a third way avoiding extremes, in my view. Based on critical realism, we need to understand the relationship between the gospel and culture as the gospel in and above culture. This position is in line with the incarnational approach elaborated by Hiebert and Menesis.

2. Paying attention to the church's needs

I get the impression that Parsons emphasizes the priority of frontier missions over regular missions in general. I think this issue is more complex than it looks. In actual ministry, we cannot easily dichotomize between regular missions and frontier missions for strategic

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focusing. In many ministry contexts, these two types of missions should be connected, intertwined, and synergized in a reciprocal way. For example, people in regular missions can contribute to penetrating cultural frontiers from their bases. Alternately, people in frontier missions need help from people in regular missions for member care, MK education, theological education, and leadership development. Without frontier missions, world evangelization is not advancing. Without regular missions, the springboard of frontier missions is weakened. Therefore, mutual respect and synergistic partnership seem to be the real needs between two camps.

3. I guess Parsons' third point is about self-theologizing.

I agree on the assertion that newly planted churches need more time until they come up with their own theological formulations, for which we need to wait and see. Younger churches need time for maturation through trial-and-error. Missionaries should not try to infuse pre-packaged theologies on them. I think we should recognize younger churches' theological initiatives. They are the people who can say the last words for contextualizing the gospel, theology, worship style, and other forms of Christianity and Christian practices according to the guidance of the Holy Spirit.

4. New movements vs. Western Protestant tradition

Of course we cannot and should not regulate new Christian movements from a Western Protestant perspective, I agree. However, God's providential hand in the course of church history is one object of our faith and confession. I would pray for the younger churches and movements to understand the course of church history before formulating their own theological orthodoxy eventually.

5. Working through their own understanding of the Bible

The main point here is that we could be in danger of putting obstacles in the way of the gospel, which is a valid point to me. However, I hope we are not too naïve in promoting this standpoint. I believe in the accumulated aspect of the Christian (or Protestant, or evangelical) heritage. There are certainly constraints as well as flexibility in the process of theologizing in any contexts. I pray that every church will obey and follow the guidance of the Holy Spirit in globalizing their theologies as a hermeneutical community.

6. Looking for the next breakthrough

I appreciate the corporate vision of the Winter Group in "seeking to continue to learn from the past(hindsight), to recognize God's work in our day (insight) and to look ahead (foresight) into what might be the future for the advance of God's Kingdom." This well summarizes the goals of our missiological reflection in our ages. I think this is possible only when we understand the creative tension between continuity and discontinuity surrounding our theological heritage. I think Parsons' missiology can be the same-yet-different from Winter's missiology.

A FERMENTED RESPONSE

The following response is a fermented one in the sense that it matured over time. My interest in UPG actually started in 1990 when I began my career as a missionary researcher, while I was translating and introducing the concept and strategy of UPG in Korean. My four points below are intended as questions or suggestions for appropriating the strategy of reaching every people from a Korean researcher's perspective.

1. Redefining the frontiers in the 21st Century context

Winter's expansion of the concept of frontiers in his last years was a huge homework for us to work on in an orchestrated effort. I don't know how many years of discussions will be needed before we come to a consensus. There certainly is a valid point in extrapolating the notion of frontiers beyond geographical boundaries. There also is a strong point in talking about intellectual frontiers, for example, because this line of thinking resonates with our understanding of the Christian worldview meaningfully. However, I am not sure if Winter's expanded definition will clarify or blur our vision of frontier missions. Parsons emphasizes the precedence of frontier missions, but he does not address the issue of what or where are these frontiers? I understand he will need more time to come up with his own opinion.

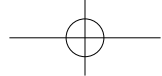
**We must be connected and
united across cultures and organizations.
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and future across time and generations.**

2. Clarifying the target: Mini-people vs. Micro-people

I understand that the basic unit for adopting UPGs is the unit of mini-people. I wonder if this is a mobilizer's approach out of convenience. The "mini-peoples" are often too big for a missionary or a missionary team to reach, according to my observation in many parts of the world. Zealous churches would prefer to adopt "big peoples", which is not realistic from the field workers' perspectives. However, another reason for using the "mini-people" unit for adoption, I suppose, is that a majority of mobilizers were too conscious of the year AD 2000. From a long-term outlook, we need to narrow down the task to the level of micro-people so that the field missionaries can have a realistic goal and focus in their ministry.

3. Connecting urban mission and UPG

As I teach both urban mission and frontier missiology at different seminaries, I came to have a natural question: Why are they in separate tracks? As I travel to do research in different frontiers, I find foreigners' stay is almost impossible in many heartlands of UPGs. Realistical constraints confine the passionate frontier missionaries in large cities, often capital cities.



My question is: Are expatriates' roles different from nationals' in reaching the unreached? For the expatriate frontier missionaries, cities are their jungles from where they can strategize reaching the unreached step-by-step.

4. Strategizing field-based empirical research

I took the Perspectives Study Program for graduate credits in Pasadena back in 1992. Part of the assignment was to make a people profile as the final project. I did one. The Deccani Muslims in India was the people I profiled based on my library research. I used outdated peoples encyclopedias to gather data about this people group. That was my best as a novice at that time. After spending nearly 20 years since then, I see the enormous needs for field-based empirical research to get to the reality of UPG. This is one of the reasons why adopting churches in Korea are disappointing and discouraging, to the point of forgetting the adoption of people's group, because they had simply adopted the people groups from the list of UPG without any empirical verification. We need down-to-earth approaches of research to reach the unreached.

Conclusion

We are not alone in frontier missions. Our colleagues, precursors, and descendants are with us. Greg Parsons reminded us of the importance of strategic legacy of frontier missions culminated in Ralph D. Winter in the 20th Century. Parsons' interpretation and reinterpretation of Winter's legacy sets an example of a visionary successor.

I think one of the serious problems in Christian missions, is the loss of hinges or connections. The missing parts are both synchronic and diachronic. We must be connected and united across cultures and organizations. We must be connected with our past and future across time and generations. The US Center for World Mission has been playing important roles in bridging islands of missional communities over the decades. I pray that the global partnership will be facilitated and actualized all the more with the orchestrated efforts conducted by the Spirit of Jesus.

We are now missiologists and mission leaders in our contexts in God's grace. May we once again commit ourselves as students of missions to mutual learning and partnership in this ever-globalizing world! May we see every people group reached with the gospel in our coming generations! Amen.



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EAST-WEST CENTER FOR MISSIONS

Research & Development

<http://www.ewcmrd.org>

The East-West Center for Missionary Research and Development (EWCmrd) was created under the auspices of Asia Missions Association (AMA) in order to train missionary candidates from Asian countries. The mission leadership in Asian countries have been confronted with two contradictory phenomena in contemporary mission theory: (1) a strong missionary impulse among the evangelical churches of the Third World; and (2) a wide spread ambiguity in the theology of mission. This ambiguity has caused a confusion of missionary concept for the younger churches, as well as between them and sister western churches. Unless this confusion can be clarified, it becomes more difficult for Third World churches to multiply missionary mobilization on a scale sufficient to reach the whole world for Christ.

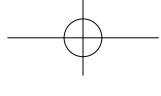
The first confusion has to do with the missionary role of the local church: Is it just a secondary job to be performed out of the surplus resources of large and mature churches, or is it an integral part of the life of all churches, even small and younger churches? AMA believes that, from the very beginning of its existence, the local church must be encouraged to practice both near-neighbor evangelism, and world-wide, cross-cultural mission. Thus, the evangelistic structure and the missionary structure must co-exist simultaneously. Establishing a mission-minded church must take preference over a focus on the local or denominational church alone.

Secondly, there is a confusion caused by the assumption that traditional theological education alone is sufficient for missionary endeavor. Cross-cultural missionaries must be trained in terms of ethno-cultural and linguistic realities. We suggest that missiological training for all missionary personnel is absolutely essential. Furthermore, local church pastors must also be equipped with a modern philosophy of mission, its strategy and cross-cultural nature, in order that these pastors can be good supporters of missions.

Thirdly, there is confusion which results from the generalization of the term "Mission" as if whatever a church does is mission work. Local churches must not neglect or avoid their responsibility to send out missionaries.

Lastly, a very dangerous confusion is caused by the antagonism against Western mission agencies and also by the concept of "Moratorium". Many Third World churches are often emotionally involved in this pattern of thinking. We must be humbled in the face of the Great Commission of our Lord, because that commission is global. Third World churches must expect to learn from the experience of Western mission agencies, from both their successes and failures. We must examine these in order to develop an effective Third World missionary matrix. We need to select that which is the best, that which has been proven effective.

It is essential that East and West stand together as mature partners in a joint effort to go into all the world to proclaim the Gospel to every creature.



AN ASIAN PERSPECTIVE FOR FRONTIER MISSION AMONG THE MUSLIM UNREACHED PEOPLE GROUPS

John Kim

WHERE DO WE START? INCARNATION OF JESUS

Various ways of meaningful communication of the Gospel can be found in the panoramic story on the Kingdom of God through the Bible. But the culminating one is indeed the incarnation of Jesus. Jesus who came to the earth as a man is the message of God in human context and the Gospel itself. It is the fundamental modeling of frontier mission in the sense that it led the realization of His Kingdom presence into this world first time in human history.

Frontier mission is the mandate that we follow to realize the Kingdom of God into the unreached peoples through the model of incarnation of Jesus.¹ The Gospel is Jesus as He is the message of God that is the good news; the one who saves His people from their sins. Thus we understand the Gospel is not something about Jesus but Jesus Himself who made perfectly meaningful communication for the eternal life. Now we have become the people where His Holy Spirit is dwelling and wherever we go what should be realized is His continuous incarnation through us for the meaningful communication on the Kingdom of God.² This is the basis of the frontier mission.

The lawyers and Pharisees who had the so called orthodox knowledge on who God is couldn't really understand the Gospel at all. Now we know what God wants us to know. It is not much knowledge about how to get salvation, but it is the restoration of the relationship between God and ourselves through Jesus. As a matter of fact, Asians have had natural emic view as they value togetherness and a sense of belongingness while they maintain extended family system and community life. In such context, the harmonious relationship was an essential virtue. Much knowledge about God doesn't guarantee the intimacy of relationship with Him. And yet Asians have been strongly affected by Western or Hellenistic view based on reason and knowledge in the faith issue. Through this article, I would suggest some proposals for the frontier mission praxis among the Muslim unreached people groups as Western missionaries often times say that they face real dilemma in furthering the mission task.

A SHORT REFLECTION ON THE INCARNATION OF JESUS

Before dealing with the practical issues, we had better have sometime to reflect about Jesus' incarnation.

¹ Here I followed Ralph Winter's early introduction on frontier mission which was differentiated from the geographical focus in mission as it focuses on the unreached people groups.

² Dean Gilliland explains much about the incarnation of Jesus as the matrix where the appropriate Christianity starts to form. See "The Word among Us: Contextualizing Theology for Mission Today" edited by Dean Gilliland (Wipf & Stock Publishers (January 2002)) and "Appropriate Christianity" edited by Charles Kraft (William Carey Library, 2005).

True relationship doesn't depend on thoughts or words but can only be assured by life. Life is full of dynamic things that are not only knowledge-based but also based on emotion and feelings. Emotional encounter with the Gospel is much more powerful than intellectual especially for average Asians. Emotional fluctuation in everyday life is so real. We are so vulnerable to feel hurt and so difficult to forgive others. But the very proof that Jesus lives in us is the continuous incarnation of Jesus through us in a way that our action goes for forgiveness and love. This is the matter of how we live. It is not a skill or methodology on how we can advocate the Christianity. It should be the matter of living as the people in His Kingdom.

Nowadays there seems to be the tendency of missionaries to approach missional praxis from the view of comparative religion rather than through the power of the incarnation of Jesus who lives in us. Typical example in Muslim ministry is apologetic discussion, like how much different Allah in Islam is from God in Christianity. Or whether Isa in Quran is the same as Jesus Christ in the Bible. Unless the relationship with God through Jesus is restored, much knowledge about Jesus in the Bible is but a conceptual understanding. Even Satan knows who Jesus is.

In the age of positivism, it was believed that we could understand whatever it is on the basis of intellectual reasoning. Most of the missional effort was going along with Western oriented cultural enlightenment and civilization under the imperialism and colonialism regime. It was obviously moving ahead with territorial expansion as the realization of God's kingdom development. In this postmodern era, those ideas seem to be fading out. But in actuality, we Asians look like successors of those Western heritages.

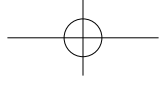
What does the incarnation of Jesus Christ really mean today in our missional effort? It must be the living power of Jesus who lives in us. Whether it is recognized as living power or not, it seems that we are surrounded by a trench of competing religious structures. Dean Gilliland says incarnation is the matrix where appropriate Christianity springs up.³ The appropriateness is found in the realm of culture and the Word of God.

WE NEED A DIACHRONIC VIEW FOR MISSION PRAXIS

According to a known statistics, three out of ten peoples on earth are Christians while two out of ten are Muslims.⁴ Thus some Christians in one side say

³ See the last chapter of "Appropriate Christianity" edited by Charles Kraft (William Carey Library, 2005).

⁴ "Mapping the Global Muslim Population", October 2009, PEW Research Centre. According to this statistics, Muslims represent 23% of an estimated 2009 world population 6.8 billion.



that if these two monotheistic religions went through reconciliation, more than half of the total population on earth would enjoy real peace. But others express antagonism against Islam as Muslim population shows rapid growth rate and aims to conquer the world through Islamization and transmigration policy.

Both expressed opinions make sense and offer data that look plausible. However, many Christian supporters and churches and even mission practitioners experience escalating confusion. Especially in this postmodern era, wherein we are overwhelmed by the flood of information and diverse voices, without knowing the essence, we often times are lost in keeping the right direction for the ultimate goal of mission. We seem to be floating and depending on an interpretive perspective describing certain phenomenological events around us. Mission understandings and praxis are not exceptions. Strategies for the Muslim mission of course look the same.

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In this multi-polarized situation, what is important to me is a macroscopic and diachronic view to be aware of our present moment as the historical point from which we can make meaningful advance in His Kingdom development. Rebecca Lewis tried to figure out some features and pitfalls of Jesus Movements happened in God's Kingdom history.⁵ For the first 2000 years, the faith patterns relating to the Kingdom advance were put in Jewish rituals based on the Law and Hebraic culture. However, for the following 2000 years, dramatic change has been made. The Greco-Roman culture caused totally deferent faith patterns which had been conceptualized and systemized according to rationalism. If we try to evaluate those two faith patterns in terms of the whole being of men, consisting of intelligence, emotion, and will, the former one seems to be the emergence of faith apparently depending on our acting will while the latter depending on the systemization of intellectual reasoning.

The unreached people groups that require frontier mission are mostly found among Muslims, Hindus, Buddhists, and postmodern atheists. If we observe the pattern of God's Kingdom development for the last 2000 years, we can understand that it bypassed Islam which is semi-Semitic and Hindu or Buddhism that sustains their own conceptualized and systemized faith patterns. Surprisingly, the Kingdom of God has only advanced among tribes, animistic, and shamanistic people groups on earth. Thus it looks quite plausible that the emerging faith patterns will be much more dependent on man's emotion and feelings. Appealing to emotion is the

⁵ Rebecca Lewis, "Possible Pitfalls of Jesus Movements", *Mission Frontiers*, Vol. 33, No.3, 2011, p. 21.

driving force influencing people in postmodern society.

It is said that we are now facing dramatic change and critical moment experiencing a new paradigm shift. If we observe this shift from macroscopic view, it looks like a shift from a ritual based faith to a systemized and conceptualized, and again too much more empirical and emotional in this postmodern uncertain era. If we look into Islam, Sufism was introduced by Al-Ghazali who was a leader of the Shafi'ites in the 11th century. In Christianity, this can be compared to the different characters between the Roman/Western Catholic that mostly focused on rituals and Eastern Orthodoxy containing mysterious symbols. In Islam, we may be able to find different practices and faith patterns in different areas. Understanding the various but distinctive features even in Islam, just like we see the various denominations and historical background in Christianity, we can approach the mission praxis toward Islam accordingly.

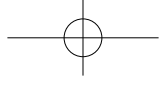
DID WE NOT EXPERIENCE CONSIDERABLE BREAKTHROUGH IN ISLAM BECAUSE WE DIDN'T KNOW ISLAM WELL?

Asians are now considered as the 11th workers in the last mission era.⁶ This means that Asians don't need to repeat the same mistakes that many Western missionaries did previously. Even though Asians are not very much involved in the colonial expansion in Christianity, we hear often times that Asians (especially Koreans) repeat the traditional mission compound and denomination oriented mission practice with imperialistic attitude. We may need serious self-retrospection on this attitude. It is also true to say that the Christianity we Asians received from Western missionaries is the same with what we practice in the mission fields. However, mission environment has been changing unexpectedly and we cannot continue to ascribe our own faults to the Westerners any more.

According to my observation, in preparing for the missionary work in Muslim context, among many others typical subjects are Islamic history that alludes clash with Christianity as contradictory civilization, and difference and similarity between the two in the area of faith confessions and theological/doctrinal issues. In this approach the structural competition is unavoidable. Apologetics lies in the centre of this kind of comparative and structural approach. At a glance, we can realize this is an approach based on reasoning to persuade the counter parts by logics and systemized knowledge with own validity. However we need to understand around 70% of the Muslims in the world are not so called orthodox believers. Rather, they practice Sufi or mysticism or even ancestor worship to get blessings (barakha).⁷ Of course there are many other fundamental or secular approaches that we worry about. The former may be found among Wahhabism or Taliban movements

⁶ Ben Naja, "Releasing the Workers of the Eleventh Hour : The Global South and the Task Remaining" (William Carey Library, 2007).

⁷ There are many books dealing with folk Muslims. For an example, see Rick Love's: "Power Encounter Among Folk Muslims: An Essential Key of the Kingdom", *IJFM*, Vol. 13:4, Oct.-Dec., 1996, p. 193; "Muslims, Magic and the Kingdom of God" (William Carey Library, 2000).



and the latter from Fethullah Gülen in Turkey.⁸ As I mentioned earlier in this short article, we need various approach depending on the area and the type of faith in Islam. However, if we go back to the essential basis for mission praxis that is “incarnation”, in order for us to make meaningful communication of the Gospel, we need to touch the emotional level of the Gospel recipients by living within their context.

As Gavriel Gefen mentioned there is a growing phenomenon taking place within other socio-religious people groups where they accept Jesus as their Savior and Lord but don’t join the existing church or Christian structures.⁹ They are called insiders and the trend is often referred as insider movements or Jesus movements. I have been working for 15 years in a Muslim context where I could observe and be involved in such movements in a South Asian country. I came to realize that the apologetic way of communication is powerful when it is adopted by insiders. I know a brother who wrote a 100 page vindication statement when he had to stand before many Islam leaders and judges. He explained why he was so committed to *Isa Al Masih* as a Muslim in the apologetic ways. Throughout the long tiring process of religious judgment lasting for 3 months, they couldn’t find any reason why a Muslim should not believe in *Isa Al Masih*. In the end he was given 2 years and a half sentence not because of religious law violation but because of his exceptional and excessive commitment to *Isa Al Masih*. As a Muslim that can cause instability in common Muslim communities maintaining Muhammad orientation. However, many Muslims were given a chance to hear the Good News even in public and some of them came to the Lord.

The preposition we seem to have for Muslim ministry shows great difference in accordance with whether it lies on an absolute superiority of Christianity or the promise that God has made for the salvation of all people groups. Witnessing the Gospel to others is not a competitive way of proving which one is right but it is a matter of life. How many of us continue to remind ourselves of the blessings to Ishmael and his descendents that God has promised as in the Bible.¹⁰ Samuel Zwemer challenges us as follows¹¹:

“Islam is the prodigal son, the Ishmael, among the non-Christian religions; this is the fact we may not forget. Now we read Christ’s matchless parable of the prodigal how “When he was yet a great way off his father saw him and ran out to meet him and fell on his neck and kissed him.”
Do missionaries always have this spirit?”

Some people say that the two giant civilizations will be

⁸ Gülen’s proclaimed ideal is to promote peaceful coexistence, and dialog of civilizations at the international scale, and to see a renaissance of the modern Muslim world in the local scale. In many countries schools are opened according to his philosophy. These schools are intended to promote peace and dialog in general and offer a moderate vision of Islam in Muslim countries

⁹ Gavriel Gefen, “Jesus Movements: Discovering Biblical Faith in the Most Unexpected Places”, *Mission Frontiers*, Vol. 33, No.3, 2011, p. 7.

¹⁰ See, Genesis 17:20: “And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation.”

¹¹ Samuel M. Zwemer, “A Moslem Seeker After God” (Fleming H. Revell Company, 1920).

unavoidable from experiencing the clash worldwide. However, as long as we are reminded of how God has blessed Ishmael we may be able to put ourselves in much more positive position. The first cause of the failure in Muslim ministry may be ascribed to our forgetfulness of Ishmael’s blessing from God as promised. God wants to exert his own initiative by saying “I will surely bless him...” (Gen 17:20).

As the second cause, in order to approach those who are living in semi-Semitic cultural context, we continued to apply systemized/denominational/doctrinal and comparative way based on Hellenistic view that tends to express superiority of Christianity and triumphalism.

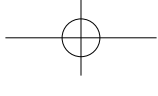
Now the next natural question will be how then can we approach them?

MACROSCOPIC APPROACH TO FRONTIER MISSION IN ISLAMIC CONTEXT

First, we should be motivated by the faithfulness of God’s promise. We sense awesome feelings when we look at the countless stars spanned on the sky at night time and remind us of the promise that God has made with Abraham. We should give thanks to God for the realization of His promise as we now witness in the worldwide dramatic growth of Christianity. However, when we observe the great multitude of Muslims and their rapid population growth, we only seem to feel threatened. We should have conviction to see the marvelous work of God to save those Ishmaelite as He promised. When we are motivated by God’s promise, we can demonstrate the faithfulness of God’s love toward Muslims.

Asians are now considered as the 11th workers in the last mission era. This means that Asians don’t need to repeat the same mistakes that many Western missionaries did previously. Even though Asians are not very much involved in the colonial expansion in Christianity, we hear often times that Asians (especially Koreans) repeat the traditional mission compound and denomination oriented mission practice with imperialistic attitude. We may need serious self-retrospection on this attitude.

Second, we need to practice the incarnational way of living. Incarnation tells us how the Kingdom of God is being accomplished on earth. The culminating event in human history is the first coming of Jesus to this world. H.



L. Richard appropriately mentioned the importance of “*possessio*” that was originally introduced by Bavinck.¹² A Jewish believer, Gavriel Gefen, also emphasized his own context where the Gospel was communicated properly in the insider’s socio-religious forms and heritages.¹³ The Gospel must not look foreign to the people in a context where it is introduced. From this point of view, the task of witnessing Jesus and communicating the Gospel in a cross-cultural context requires long term work. Often times we Asian missionaries tend to play a role like mission brokers who are just introducing or selling whatever we received from outside (usually Western) sources.

Third, the identity issue needs to be clarified. As I mentioned earlier, many missionaries like to approach the Muslims as apologists for Christianity. However we are the witnesses demonstrating the Kingdom reality by living like Jesus. This can be realized only through living with the people within the context. We can have multiple identities in a society. Missionary is the term pervading in the positivism mission era. It can become one of the identities that we may sustain as apparent belonging to certain institutional structure in our own context. However, it is not relevant any more in the cross-cultural context where we live out of the community with the spiritual identity as the one having the Kingdom citizenship and many other apparent social identities.

Fourth, this is linked with the second one. We seem to have been in a Constantine form of Christianity based on Western/Hellenistic culture for numerous centuries. However, in this postmodern society we need to look back again at the believer’s community or Jesus movements in the Bible and practice the freedom and appropriateness to express various faith forms suitable to the given socio-religious context as long as they are Biblical. Here we may need critical contextualization just like in Paul Hiebert’s introduction.

This matter may still need to be considered in Korean context. As many people now worry about, Korean church is undergoing stagnation. More than 70% of South Koreans are still out of Christian church communities. The church communities show the definite Western and Constantinian institutional Christian structure. This natural effect is caused by Western mission force in the late 19th century that was totally denominational and institutional. In order to overcome this stagnation phenomenon, we should think again the Biblical ecclesiology that might be applicable in Korean context for the future. This is a crucial issue again when we think of many Muslims who came to Korea for job or transmigration. The only way that the Korean churches are trying to do currently is to extract them from their original culture to the Westernized and institutionalized Constantine church structure looking weird to them. I feel now it is the time that we can turn to the Biblical ecclesiology. If not, we will repeat exactly the same mistakes made by Western workers during the colonial era.

Lastly, Asian countries have not been so much antagonistic toward Islam like the Western Christian

countries. As the 11th hour workers we don’t need to be the victim of civilization clash between Christianity and Islam that has been a long historical and political issue. Choosing the right cultural orientation belongs to ones individual preference. However, if we consider God’s promise of Ishmael’s blessings, then we better be in neutral position between the two competing giants. This is actually related to the rediscovery of the Kingdom perspective for the remaining task.

PROPOSED PRAXIS WE CAN START FROM THIS POINT

First, we need to be willing to be the friends of Muslims. We should remember what Samuel Zwemer mentioned in the preface of his book, “A Muslim Seeker after God” Ishmael as prodigal son.¹⁴ As we are motivated by the Father’s heart, we can make them to be real friends of ours. In this approach, we should throw away the dichotomy that we often see the good and the bad in Western movies. Every single man is sinful by birth. Nobody can be righteous before God without Jesus. We need to know who we were when we were following this world. This drives us to be humble when we approach our Muslim friends.

*“Islam is the prodigal son, the Ishmael,
among the non-Christian religions;
this is the fact we may not forget.
Now we read Christ’s matchless parable
of the prodigal how “When he was yet
a great way off his father saw him
and ran out to meet him and fell on
his neck and kissed him.”
Do missionaries always have this
spirit?”*

Second, we should refrain from the pitfall of factionalism, especially based on the political triumphalism between the so-called Christian West and Islam. Here in understanding the frontier mission for the remaining task among the Muslims, the insider’s perspectives are very important. Often times our Kingdom ministry is treated as a continuation of the territorial and imperial expansion from the outsiders. Thus we need to learn their worldview and perspectives from within the context where they are. This requires living together with them.

Third, we should be away from the exclusive mind with comparing these religions. Sometimes we see them as too offensive and even threatening attitude in introducing Christianity. Even though we feel that Christianity is the absolute expression of the truth, in the comparative way we approach with exclusive mind, the Christianity itself looks like only a religion. Even though Judaism and

¹² H. L. Richard, “All Things Are Yours”, *Mission Frontiers*, Vol. 33, No.3, 2011, p. 13.

¹³ Ibid., p. 7.

¹⁴ Samuel M. Zwemer, “A Moslem Seeker After God” (Fleming H. Revell Company, 1920).



Hellenism were totally different socio-religious clothes where the early believers took while they kept staying within their own situation where they were called by God, and even though there were great debates not only among the common believers in those two different religious structures but also among the leaders from each side, they came up with reconciliation because of the common factor they had, true faith in Jesus, whatever their cultural and religious background was.¹⁵ Even after the reconciliation, they kept staying within their contexts and grew up in each one's given religious structures.

Fourth, missionary training for the Muslim ministry needs to deal with the perspectives of the Kingdom of God rather than Christianity. In traditional training, much of the content is knowledge based and apologetic issues. We need to practice even in our home countries to learn how to live together so that others can know the Lord will come soon through our gentleness. (Phil 4:5) By living together, the straw man that has formed throughout such a long history of Islam competing against Western Christianity could be removed. In order to overcome the deficient areas of traditional missionary training and to foster frontier mission, recently I have been involved in developing a training package dealing with self-development in the areas of 'Inductive Bible Study', 'Inductive way of self-retrospection, building teamwork, and planning the life-long ministry', 'insider perspectives and the Kingdom Movements' and 'BAM and other mission practicalities'.¹⁶

Fifth, worldwide focus on the Islam, especially in the mission praxis, has been made since the 9/11 tragedy took place in the US. Numerous networks for the mission thrust have been established internationally. Here again one thing we need to be careful is not to ally with others with the Crusading spirit. Careless network that only demonstrates the Christian power may give validity of terrorism to belligerent Muslims having political agenda.

Finally, as for the goal of frontier mission, rather than prescribed church planting resulting in Constantinian institutional structure, the forming of the Biblical faith community grown out of existing socio-religious networks needs to be encouraged. Rebecca Lewis explains the distinctive difference between planting a church according to the aggregation model and the Gospel implanting resulting in a movement in the formation of faith community emerging from within the existing networks.¹⁷ This postmodern era looks like demanding our missional praxis according to the Biblical principle we can learn in the early faith communities in the first century.

¹⁵ See, Acts 15.

¹⁶ See, *AFMI Bulletins* edited by John Kim. (Electronic versions are available from John Kim at insidersm@gmail.com)

¹⁷ Rebecca Lewis, "Insider Movements", *Perspectives on the World Christian Movement* (Ralph D. Winter Ed., William Carey Library, 2009), p.673.

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Dr. Kim has been working among Muslim UPG in SEA for 20 years. He is now working as the Director of INSIDERS and Coordinator of Asian Frontier Mission Initiatives. He holds Ph.D. in Physics and is now based in Korea.

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The East-West Center Conducts a Seminar on Missions and Money



EAST-WEST CENTER MISSION SEMINAR
MISSIONS and MONEY

When: April 23(Mon)~24(Tue), 2012

- **Monday – April 23 (8:30 a.m.–12 p.m./ 1:30 p.m.–3 p.m.)**
Lecture I – Affluence as a Problem for Missions and Missionaries? Setting the Case
Lecture II – Missionaries and the Abundance of Possessions: Historical Roots
Lecture III – The Good News of Material Comfort: Strategic Implications
- **Tuesday – April 24 (8:30 a.m.–12 p.m.)**
Lecture IV – Material Inequity in Social Proximity: Biblical/Ethical Considerations
Lecture V – Toward a Theology of the Righteous Rich: Incarnation, Servanthood, and Credibility

Where: Payton 101, Fuller Theological Seminary, Pasadena

Registration: www.ewccenter.org/seminar
On Line: \$20/ Walk In: \$30 (NOT including Lunch)

JONATHAN J. BONK
- Raised in Ethiopia and served there from 1974–1976.
- Mennonite minister.
- He holds a Ph.D. in Religious Studies from the University of Aberdeen in Scotland.
- Executive Director of the OMSC, Connecticut.
- Editor of the International Bulletin of Missionary Research.

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The East-West Center for Missions Research and Development recently conducted a seminar dubbed as “Missions and Money” on April 23 -24, 2012 at Fuller Theological Seminary in Pasadena, California. The speaker on the subject was Dr. Jonathan J. Bonk, the Executive Director of Overseas Ministries Study Center (OMSC) based in New Haven, Connecticut. Dr. Bonk grew up in the mission field in Ethiopia as a child of Mennonite missionaries. He returned to Ethiopia in 1974 and served there as missionary until 1976.

The seminar was attended by sixty participants, most of whom are missionaries and church leaders. A live video feed was seen by several other online participants in various seminaries in the US and South Korea. The speaker tackled key issues such as affluence as a problem for missionaries and missions; missionaries and the abundance of possessions, strategic implications of material comfort; biblical and ethical considerations of material inequity; and incarnation, servanthood and credibility of the righteous rich.

The positive response of the participants indicate that relevant issues like money and missions are needed to talk about to educate the churches, mission agencies, and missionaries on the prospects and pitfalls concerning the use of wealth in God's kingdom.

Dr. Steve Eom, General Secretary of EWCMRD coordinated the recently concluded seminar.

Next seminar will be on "Missionary Church" from September 7 - 8, 2012. Dr. Charles Van Engen will be the guest speaker. For registration and more information, please visit www.ewccenter.org/seminar.

Steve K. Eom, Ph.D.
kseom1@gmail.com

*Dr. Eom is the General Secretary of the East-West Center for Missions Research & Development.
He is the SIM US Director of Asian Churches Mobilization.
He is also serving Asia Missions Association as the General Secretary since 2010.*





Ministries for Family Enrichment

*Tom and Jeannine Gonzalez is a couple who are bringing MFE to Asia
and working among Asians through a ministry among families.
Dr. Dale Kietzman introduced them to Asian ministries
because of the big opportunities of serving many families both Christians and non-Christians.
Dr. Kietzman highly recommends Ministries for Family Enrichment.*

We founded Ministries for Family Enrichment 35 years ago because we believe that a Biblically based family can make a significant contribution to the fulfillment of the Great Commission. Families are located EVERYWHERE throughout the world and EVERY family is impacting not only their extended family, but they are influencing the larger population that surrounds them. A strong Christian family that is based on Biblical values will be a positive witness. Yet we are seeing the destruction of marriages and family life even within Asian countries which are traditionally known for their high priority given to the family unit.

The Ministries for Family Enrichment has found that challenges to family life are universal and these issues form a “common thread” between families, not only in Asia, but around the world. No matter what country or culture, we have found that families are challenged by five major potential problem areas and they are finances, communication, sex, in-laws and religion. All families struggle with one or more of these issues and there is a significant vacuum of information that addresses these subjects in a way that is cross cultural, cross generational and most importantly, Biblical.

Armed with this information, we took two years to research what God, the Author of family life, had to say on these subjects. We were amazed at the wealth of information that is available in His Word regarding these five major potential problem areas. As an added advantage of using His Word as our primary resource, we were able to produce a curriculum that would be cross-cultural and cross-generational.

Traveling through Asia we have seen the impact that technology is having on families. Families are also being challenged by the opportunities and temptations of a growing economy. Many cultural traditions that have been established for generations, are now being challenged. Even Christian values are being attacked. Many pastors have shared the challenges they are facing not only in their communities and their churches, but even, within their own families.

Ministries for Family Enrichment has found that couples throughout Asia are searching for information that will help strengthen their marriage and their family life. Even engaged couples and university students are asking serious questions. Married or single, the questions are basically the same whether people are living in a “restricted country” or in a country that is more open and sharing information freely.

It is also interesting to note that Asian couples (and students) tend to be far more serious in their pursuit of knowledge. There is a “drive” to learn and to know what is available. Consequently, when MFE curriculum is presented, it was received warmly. One of the teaching techniques is the use of small group discussion. This enables the students to take the Biblical principles that are being presented and make them culturally relevant. It is also an opportunity to make the information understandable for those who are more oriented towards an “orality” based form of learning.

In addition to the fulfillment of the Great Commission, another Scriptural principle that “drives” Ministry for Family Enrichment is II Timothy 2:2. We feel that it is important to partner with established ministries and equip them to train their leadership in the area of family ministry. Thus our training is very focused and we concentrate on training small groups of strategically placed leaders.

Recently, Dan Wooding, an award winning British journalist who is the founder and international director of ASSIST News Service wrote this about our ministry in his publication:

“The team of Tom and Jeannine of MFE recently partnered with Dr. Pau and his wife Lucy, founders of Elim Resource Center, located in Guwahati, India. Working together in Asia. These two



organizations are equipping church leaders to provide solid Biblical teaching on family/marriage issues.

Tom Gonzalez stated that, "Together we are taking the MFE training into India and into several other Asian countries. (i.e. Burma, Thailand, Cambodia, Nepal, Laos, etc.)"

Dr. Pau said that the "Elim Resource Center is a center of restoration, healing and preparation for God's saints as they march toward the higher calling of the Lord."

While MFE is a ministry committed to providing marriage seminars for pastors and their wives, leadership development, counseling services, they also provide a library where pastors come to study and to prepare messages, workshops, seminars and retreats.

Recently Dr. Pau and Lucy organized an event at Barapani which is located in the far North East corner of India. They invited Tom and Jeannine to come as the resource persons to train several "hand-picked" strategically placed Christian leaders and their spouses. The training was held at Bethel Center, a Roman Catholic Retreat Center. (This same group will be returning to this location in 2013 for the second half of the training)."

Tom and Jeannine observed, "As we got off the plane in India we were thrust into a world of rickshaws, auto-rickshaws, trucks, open markets and people, people, people! India is an amazing country with a growing population that is expected to exceed that of China. There is a great strain on family life as this ancient culture is colliding with the many changes that are thrusting this country into the modern technological world. "Something as common as 'trucks' are contributing to staggering social problems as many of the drivers are away from their families ten months out of the year. Prostitution, illegitimate children and HIV/AIDS are major issues. A key to equipping families for the stresses that come with these challenges is, the ministry of pastors and Christian leaders in this part of the world."

The leaders attending this conference represented 10 different ethnic tribes and 10 different denominations. The common language was English and Hindi, thus Tom and Jeannine were able to teach in English:) There are more than 200 dialects in this part of India. These leaders are dealing with many ethnic groups, so all are multilingual and speak a wide variety of dialects. Plus, many are in situations dependent on orality-based communication. MFE sees this as strategic in accomplishing II Timothy 2:2!

One Pastor commented, "Being a Pastor's family, everyone look up and respect us, as if we don't have any problem. But many a time, we face BIG problems that we cannot solve them ourselves. We wanted to go somewhere and share but nowhere to go except to God. We are grateful to you for organizing this timely Marriage Seminar. The Seminar materials are very biblical, practical and useful."

Pastors and ministry leaders around the world can identify with what this pastor is expressing. We view MFE as a friend to those in ministry who are looking for resources that will be a blessing to their own families and at the same time give them Biblical tools that will strengthen the families they are serving.

We invite leaders to learn more about MFE by visiting our web site at www.enrichthefamily.org. We are always open to discussing the resources that we have available with leaders in various countries. God has given us a calling to become established on every continent and we are looking for those ministries that have a shared desire to strengthen family life as described in God's Word.



Tom and Jeannine Gonzalez are Founders of Ministries for Family Enrichment since 1979. Rev. Gonzalez served as the Director of Minorities Ministry of Campus Crusade for Christ. He graduated from Nyack College in New York and earned a Master of Religious Education degree from Northern Baptist Theological Seminary in Chicago. Jeannine Gonzalez also served as the Lay Women's Coordinator for the Southwest Region. Tom and Jeannine are co-authors of "Planning for Successful Marriage."

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Philippine Missionary Care Network

The Mission of the seminar is to facilitate the equipping of churches, missions agencies, and organizations toward biblical practice models of sustainable member care by sharing of resources and expertise.

Its Vision is to see a growing community of Philippine churches and missions organizations having a culture of member care

We desire that each member learns to nurture and develop an attitude of servanthood to ministry, which includes pastors, church workers, cross-cultural missionaries, career and bivocational workers.



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Rev. Nathaniel Ramos, Philippine Director
Asian Center for Missions

"MEMBER CARE IN THE PHILIPPINE CONTEXT: The Realities Of Doing MCare In The Philippines"
Ms. Marissa Eugenio, Executive Director
Creative Prime Movers for Transformation

WORKSHOPS & SPEAKERS:

"A Healthy Person"
Ms. Arlene Ang, MCare Coordinator
Every Nation Ministries

"Healthy Relationships"
Dr. Glicerio "Jojo" Manzano Jr.
Chair, Intercultural & Urban Studies Department
Asian Theological Seminary
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Asia Graduate School of Theology

"A Healthy Family"
Mr. Buddy Bartido
Christ Commission Fellowship

To pre-register or for more inquiries contact any of the MCare Network volunteers:

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