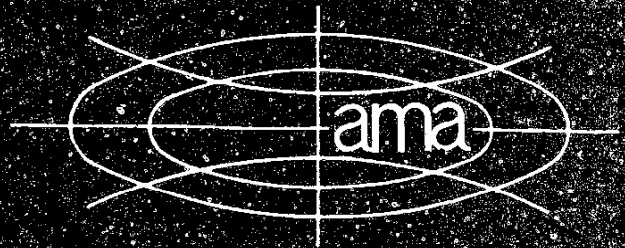


asian missions advance



BULLETIN OF THE ASIA MISSIONS ASSOCIATION No. 24 & 25

ENCOURAGEMENT NEEDED FOR NEWLY EMERGING MISSIONS

Harold Hong Shik Shin

The task is left unfinished. The battle is yet to be won. All of the friendly forces should cheer up one another in order to win the battle yet to come. There is no distinction between East and West, South and North, and young and old; all belong to the Lord's unit and are under His command.

The Asian missions, newly-assigned to this front line of world mission, having adjusted and prepared themselves for the great operation, have just started marching toward the field of world evangelization, finding difficulties and problems along the way. This missions' maneuver, inexperienced but under tremendous responsibility, should be encouraged in one way or the other from all the brethren-in-arms in Christ.

This missions movement needs encouragement from its own national Christian circle first of all. To this end, there is much prayer and anticipation to form national missions association as a nation-wide association of the denominational and independent missions, might be used to bring the spirit of partnership between the Church and missions.

Secondly, this missions movement needs encouragement from the younger missions in Asia. The Asia Missions Association should play an important role in this. James Wong made a significant proposal along this line in his study on missions from the Third World in 1973, which has never been taken into consideration practically by any organization. He says:

The suggestion shared by many regarding

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the value of regional missionary conferences where Third World missionaries could meet and discuss common concerns is one proposal that could have far reaching significance in the future development and strengthening of the Third World missionary enterprise.¹

Thirdly, encouragement is needed from the receiving churches. In the ecumenical band, this matter has advanced far ahead of the evangelical band. Through the East Asia Christian Conference (EACC), not only is financial support available from "an Asian Missionary Support Fund to be used in assisting the sending of missionaries from Asian churches," but also that "a missionary must be received as a brother" and "there must be a mutual sense of equality"² is emphasized among its member churches. However, the evangelical independent missionary has not been accepted as much as the Western missionaries have. Here the author wants to emphasize not only "partnership of mutuality and equality"³ between the receiving churches and the missions, but also equal acceptance in rights and position to the receiving churches between the missions and the Western missions. This spirit of equal acceptance should be shown practically in administration and legislation, appointment and assignment, joint-planning and programming, and consultation and conference of the receiving churches.

Finally, encouragement is needed from the older Western churches and missions. David Cho said recently in one of his papers at a missions conference as follows:

In 1966 I visited the mission headquarters of the Christian and Missionary Alliance in New York and proposed a cooperative mission between the Alliance and the Korea International Mission (KIM) in Vietnam. Again I proposed a similar cooperation between KIM and the World Presbyterian Mission, Inc. in 1967. In 1968 I proposed similarly to the Overseas Missionary Fellowship. My persistent efforts were not taken seriously or properly understood by mission leaders. It was because I proposed a cooperation between equal parties, between the East and West, reciprocal cooperation. It was because they regarded the rising potential mission forces in the East not at all significant. I

had to change my direction. I felt it was more feasible to form a united front among the rising mission forces in Asia than to propose cooperation with the old Western mission societies.⁴

In the course of Cho's marching, his experience represents what the Western brethren have reflected against the rising mission forces. It has hardly been a deniable fact in the past. Samuel Kim, a long runner of solitary marching as a grassroots worker, says a word on the issue in his position paper at the inaugural convention of the AMA:

Cooperation between East and West must be based on equality, with participants recognized as mature counterparts. Partnership between East and West means sharing with one another in action (Rom. 8:17). A good partner is required to overcome human jealousy and suspicion, and to commit himself to others in complete confidence and trust, with recognition of equal rights and rank. Furthermore, true partners must reveal tolerant attitudes towards one another for the sake of the evangelization of the world and for the Kingdom of God.⁵

David Cho, now as General Secretary of the AMA, suggests this at the Mission Consultation of the Missions Commission/World Evangelical Fellowship.

The Western mission forces should encourage the newly rising non-Western mission forces with esteem and partnership for fast growth. The future relationship between the old Western mission forces and the new non-Western forces will be largely determined by the attitude of the former toward the latter.⁴

For encouragement, partnership for fast growth and recognition of equality are thus emphasized by the missions' executive and missionary. However, the author believes that such partnership in real equality can not be artificially accomplished, but can be possible when both the East and West find each other in common passion and concern; that is, in world evangelism and in its practical performance in the field.

Therefore, real encouragement, based upon

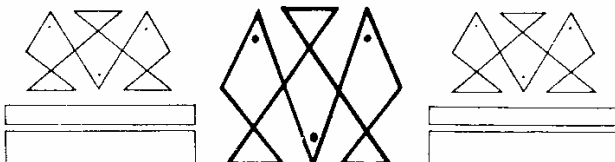
real partnership of equality in His task, can be made when both Eastern and Western missionaries mingle tears in the work of seeking the lost in the world, not only from the West to the East, but also from the East to the West.

Let the author finish this thesis with a quotation from the Lausanne Covenant, number seven, "Cooperation in Evangelism":

*We affirm that the church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our dis-unity undermines our gospel of reconciliation. We recognize, however, that organizational unity may take many forms and does not necessarily forward evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness. We confess that our testimony has sometimes been marred by sinful individualism and needless duplication. We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We urge the development of regional and functional cooperation for the furtherance of the church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience. (John 17:21, 23; Eph. 4:3, 4; John 13:35; Phil. 1:27; John 17:11-23)*⁶

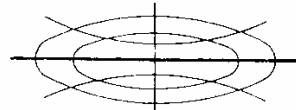
Whenever this Lausanne spirit is left no longer as a covenant, but exercised among all mission forces at home and abroad, then our endeavor of world evangelization will truly be "from all the world," "into all the world," and "for all the world,"⁷ and the Asian missions movement also can assume its part of the responsibility sufficiently and wonderfully for His glory.

"I can do all things through Him who strengthens me" (Phil. 3:13).



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- ⁵Kim, Samuel I. "Third World Mission," pp. 390-91.
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THE THREE-SELF SPEAKS

AN ANALYSIS OF

AN INTERNATIONAL CONFERENCE

Jonathan Chao

"A New Beginning" was the name of an international theological conference on contextualization and China, held in Montreal, Canada, October 2-10, 1981. China sent ten delegates, seven from the Protestant Three-Self Patriotic Movement, and three from the Catholic Patriotic Association. The conference was hosted by the Canada China Program of the Canadian Council of Churches.

Over 165 participants and their spouses from 25 different countries attended. There were more than 100 Protestants and about 65 Catholics. 62 of them came from Canada and 36 came from the United States.

The Montreal conference provided the first occasion for many ecumenical missionaries and theologians to meet with representatives of the China Christian Council and the Chinese Catholic Patriotic Association. For the Protestants from China, the Montreal occasion was their second appearance at an international Christian confer-

Rev. Jonathan Chao is the founder and Director of the Chinese Church Research Center, located in Hong Kong. A graduate of Geneva College and Westminster Theological Seminary in the United States, he is now a Ph.D. candidate in Oriental Studies at the University of Pennsylvania.

ence. The first one was the China Consultation held by the Christian Conference of Asia in Hong Kong last March.

The Montreal conference was the latest in a long series of ecumenical theological conferences on China. The series began in Europe in the early 1970's. It became international and fully ecumenical under the joint sponsorship of the Lutheran World Federation's Marxism and China Study division in Geneva, and Pro Mundi Vita, the Catholic research group in Brussels. The series has included such major international conferences as the 1974 Louvain Conference on the Theological Implications of the Chinese Experience.

Following the Louvain Conference several regional conferences were held in Europe and America, such as the 1975 Minneapolis Lutheran Conference on the Implications of China for Missions, and the 1976 Notre Dame ecumenical conference on China. Pro Mundi Vita and the LWF have sponsored a continuing series of smaller gatherings of China study groups, called liaison conferences, in Belgium in 1975, in London in 1977, and in Hong Kong in September, 1980.

ECUMENICALS AND THE TSPM

Until the September 1980 meeting, these conferences were truly ecumenical, being attended by both Catholics and Protestants, and seeking a wide spectrum of opinion. But with the restoration of the Three-Self Patriotic Movement (TSPM) in China in 1979, a spirit of accommodation has emerged among Protestant ecumenical leaders. Those who wished to keep an objective, non-political viewpoint on China soon found themselves unwelcome.

With this spirit of accommodation, it was suggested in 1980 that the next major conference should not be sponsored by the Pro Mundi Vita and LWF, because the TSPM was not happy with Pro Mundi Vita. It was felt that the next conference should be called by the Canada China Program, whose leaders were on good terms with K. H. Ting. Thus, what was meant to be a continuous process of ecumenical, theological reflection on China was transformed into a friendship

program with the TSPM and the Catholic Patriotic Association.

Further, the organizers of the Montreal conference excluded those whom they felt had not demonstrated a sympathetic attitude toward the two Chinese groups. Even the Far Economic Review noted the significance of those who were excluded. "Among those absent were Catholic priests Michael Chu and Paul Pang - top Sinologists who advise the Vatican - and Jonathan Chao, head of the Protestant Chinese Church Research Center in Hong Kong." (FEER, Oct. 9-15, 1981, p.6)

The Protestants from China were K. H. Ting, chairman of both the TSPM, and the sister organization, the China Christian Council; Han Wenzao, associate general secretary of the council; Chen Zemin, vice-principal of Nanjing Theological Seminary; Zhao Fusan, deputy director of the Institute of World Religions in Beijing; Shen Yifan, pastor of the International Community Church in Shanghai; Jiang Wenhan, vice-chairman of the council; and Jiang Peifen, chairperson of the Jiangsu Christian Council.

The Catholic delegation was made up of Fu Tieshan, bishop of Beijing; Tu Shihua, bishop of Hanyang, Hubei; and Wang Zicheng, vicar-general of Yaoyang.

The conference was divided into three parts. Part one was two full days, October 3-4, of panel and small group discussions on contextualization of theology, with reports from Korea, the Philippines, Latin America, Haiti, Sri Lanka, China, the U.S., and Canada. This was designed to avoid the former concentration on China as an object of study, to which Chinese delegates had reportedly objected.

Part two was made up of another two full days, October 5-6, for sharing and exchange between the Chinese delegates and the rest of the participants. The last two days were reserved for a more informal exchange among 40-50 of the inner circle participants and the Chinese delegation. No additional papers were presented.

"NEW CHINA HELPS CHRISTIANS THINK ANEW"

For part one, on contextualization, Shen Yifan presented a paper on "How New China Helps Christians Think Anew Theologically." This short paper was the most theological of the Chinese papers. Shen pointed out that the Protestant missionaries made Chinese Christians look at China through the colored glasses of colonialism, and created alienation between the gospel and the Chinese people. Through the Three-Self Patriotic Movement, he said, Christians in China gained new theological insights.

The first insight, according to Shen, was a deeper application of the doctrine of incarnation - Christ becoming a human and identifying with humanity. "The existence and development of the church depends on her identification with the people around her, on her identification with the people of her own society, nation and country."

The second insight was that to testify of the grace of God, Christians must manifest their love toward both God and man. This implies that in seeking to convince people of their sin and need for repentance, we must not deny their inherent image of God and their willingness to do good.

The third insight was a new awareness of the resurrected Christ as "the cosmic Christ." This development was in contrast to the former Chinese preoccupations with belief and disbelief, "which aggravate the tension between ourselves and the Chinese people." His new insight into Christology included seeing Christ as one who "transcends the world and history. Yet he is not opposed to them... He is within the world and history, yet he is going to consecrate them, so that all 'might be brought into a unity in Christ' (Eph. 1:10)."

Shen's fourth insight was in the area of eschatology. His main point was the "Christ who comes again is not to negate and destroy all the human achievements in history, but is to accept and perfect them as gifts before the throne of God." For this reason, Shen said, the Chinese church is seeking "to weave a self-hood of her own, so that in the fulness of time she can dedicate the glory and honor of the Chinese nation to the New Jerusalem, and offer them to Christ

as the proper contribution of the Chinese Christians to the new heaven and new earth."

Actually all four points had been widely discussed by Chinese indigenous church thinkers in the 1920's. So they are not breakthroughs at all. On the other hand, Shen's re-iteration of these points in light of the past 30 years, particularly as a result of Three-Self Patriotic Movement praxis, indicates that his thinking forms a continuum with earlier Chinese indigenous church thinking. Similarly, this thinking had originally risen in the 1920's when the church was under strong anti-Christian pressures of Leninist origin.

Chen Zemin also spoke during this section. One participant wrote that Chen described Chinese Protestant churches before 1949 as outposts of western churches, but that today a Chinese church is emerging. Chinese Christians, he said, are trying to relate their faith and experience to the socialist experiment of the Chinese people. As examples of new Chinese theological understanding, Chen remarked that the Trinity is more acceptable to the Chinese mind when viewed as community. Sin is more easily accepted as self-assertion, than as failure to obey the commandments. He also questioned, "Why speculate on eschatology when history is just beginning?"

MISSIONARIES CONSIDERED COLONIALISTS

In the next session, on the church in China, Shen Yifan presented a second paper on "Freedom as Viewed by a Chinese Christian." But it contained nothing new. It was basically an argument against the type of religious freedom that existed before 1949. That freedom was not based on justice, according to Shen, but on political power and special privileges, which led to alienation between the church and the Chinese people.

He concluded that "our experience for the past thirty years or more in the new China makes us feel that maybe scientific revolutionaries can deal with the question of religious freedom more dispassionately." This appears to be an attempt at a theological explanation for China's current religious

policy under an atheist party.

Jiang Wenhan, the former YMCA student secretary who is widely known in the West through his 1948 book, Chinese Student Movement, gave a talk on the foreign character of Christianity in China before Liberation. No text was circulated, but according to one source, he gave a brief rundown on the history of Christianity in China from the Nestorians to 1949, giving approval only to Matteo Ricci's* attempt at cultural accommodation. He concluded by saying that only when the missionaries left and funds were cut off after the Liberation, could the Chinese Christians stand up and gain the respect of the Chinese people.

Zhao Fusan then gave a short talk on "Colonialism and the Missionary Movement." Zhao represented a secular academic institute and his remarks were more objective. He said that the missionary movement cannot be equated with colonialism, though they emerged together and the former served the interests of the latter. He further said that the historical ties of the missionary movement with colonialism do not imply that every missionary supported colonialism and imperialism. However, he said, the mentality of colonialism still lingers on in the West, and third world people can sense it.

Zhao gave a second short talk called "Church Autonomy from a Theological Perspective." There he pointed out that the chief question is: "Has the church taken root in the people she is to serve?" He held that to be rooted means to take to heart the cause of the people and to point to that which is beyond the present, and to let the church be administered by local believers following the guidance of God.

"EVANGELICAL" ADOPTS THREE-SELF IDEALS

Miss Jiang Peifen, a graduate of Chunghua Bible Seminary in Shanghai, now teaching at the Nanjing Seminary, prepared a paper called "An Evangelical Perspective." In it she gave a testimony of her conversion from a naive, conservative perspective to the position of the Three-Self Patriotic Movement.

She recounted how evangelicals had tried to preach the gospel after Liberation, but nobody was interested in listening. Young people felt alienated between their faith and life. They were afraid of the Communists, and they doubted the Three-Self Patriotic Movement. She herself used to draw a sharp distinction between herself and the non-believers.

Gradually she came to see why she should not stand aloof from the people. The Communists, she realized, willingly sacrificed themselves for the good of the people, and transformed sinners into workers. "Is it not pleasing to God when he sees justice and truth developed in society?" She affirmed her love for China as her motherland and stated that "Chinese Christians are now learning how to put the love of God into every aspect of social reconstruction."

She went on to confess that she used to fear the Three-Self Patriotic Movement, thinking it had an "impure faith" and caused the collapse of the church. But in reading Acts 10 and 11, she recalled, God's Spirit helped her to see the TSPM as his will. She now sees the TSPM as having "cleansed them from sinfulness purified the church and allowed Christianity to cast off foreign control." It has enabled the church to return to the Chinese people. Her presence, no doubt, was intended to show the world that even former "naive evangelicals" are coming around to support the three-self position.

NEEDS AND PROSPECTS ADDRESSED

Han Wenzao presented a paper "On International Relations of the Chinese Church." Its content was practically the same as an article he wrote for Tian Feng, the official magazine of the TSPM (March 1981, pp.37-40). He had re-iterated the same idea at the China Consultation in Hong Kong last March. He expressed resentment towards international conferences on China that do not give due respect to the opinion and position of the Chinese church.

He touched on the question of the need for Bibles in China, which he said "is not so serious a problem as supposed by some

people abroad." He repeated what he said many times, that "the Bible issue is being manipulated by some people abroad as a means of working against China." And he made it very clear that any form of outside attempt to evangelize China without going through the official channel of the TSPM would be viewed as a form of interference and interpreted as "trying to sabotage our efforts to build up a Chinese church."

K. H. Ting followed this with a talk on the "Difficulties and Prospects" of the Chinese church. The full text has not been made available but it was reported that he listed four difficulties. (1) There is the need for spiritual nurture and pastoral care after over a decade of neglect. (2) There is a shortage of well-trained young church leaders, hence, more attention needs to be given to training domestic leaders, than to international conferences. (3) The church must progress from a post-denominational situation to a united church. He said that the China Christian Council is only an intermediate step. (4) Last, international intervention and outside material aid cause some to "succumb to outside pressure and go a separatist way."

Ting then listed four prospects. (1) The first concerned how the TSPM should respond to the call of history and therefore to the mandate of God. Ting acknowledged that the TSPM had made some mistakes as a mass movement. (2) With China's return to a center position after the Gang of Four's ultra-leftism, there is a new freedom of religion. (3) Relations of Christians with the rest of the society are now being normalized, so the image of Christianity in China is improving. (4) Slowly, theological reflection is beginning.

CATHOLICS SAY LITTLE

There was practically no contribution from the Catholic delegation to the first discussion on contextualization. Fu Tieshan does not understand English and Wang Zicheng's English is very weak. For the second part, on the church in China, Tu Shihua spoke without a text. He asserted that bishops in China have full power to govern their dioceses independently. Chinese bishops are

successors of the apostles, and according to Tu, they receive their authority from God, not the pope.

In a translated paper, "From Blind Obedience to Independence," Wang blasted the Vatican. He said that the ban on Chinese rites by Clement XI in 1707 and the bull (edict) "Ex Illo Singulari" of Benedict XIV in 1742 nearly brought a complete destruction of Matteo Ricci's work. In the 20th century, he said, the papal court continued to issue encyclicals and condemnations against the Revolution. "The Curia Romana (papal court) had never respected China's sovereignty, beginning with Pope Alexander VI."

Fu Tieshan repeated that loving China means to love the church, now that the Chinese Catholic Church has stood up. He said nothing that has not been already widely published.

EVALUATION

All the papers presented by the Chinese delegates were short and relatively non-theological, except Shen Yifan's. They mostly explained and defended their positions, while attacking former missionary efforts as imperialist. These papers were less carefully prepared than those prepared for the Hong Kong conference. This was a major international and ecumenical conference, yet neither the principal nor the vice-principal of Nanjing Theological Seminary had prepared any theological papers on the Chinese experience in contextualization, or on a theological interpretation of the Chinese experience.

It is possible that they were too busy taking care of domestic matters to pay much attention to international affairs. Could this be a signal to the outside world not to disturb them with too many international invitations?

What, then, were the main messages which the Chinese delegation was seeking to communicate to the Montreal Conference participants? They seem to include: (1) that the Chinese church, under the TSPM, has achieved a sense of solidarity with the

Chinese people, and Chinese Christians can particularly help in China's social reconstruction. (2) The Chinese church has achieved autonomy, and outsiders must not undo this hard-earned achievement. (3) The urgent task ahead is domestic construction, such as leadership training, and they are not interested in too many international conferences.

Was there anything new revealed by the Chinese delegates at this conference? On the whole very little, observed one participant from Hong Kong. They were more relaxed with foreigners than with the ethnic-Chinese audience in Hong Kong.

One new element was that K. H. Ting admitted that the Three-Self as a mass movement had made mistakes, though he did not specify them. When one Hong Kong delegate showed his appreciation for this admission, it was observed that the responses from the Chinese delegates were less than favorable.

A second point worthy of note is that Zhao Fusan's talk on colonialism had a relatively objective analysis, and a conciliatory tone. There was also a discrepancy between Zhao's view and that of most of the TSPM officials on the interpretation of the link between Christianity and imperialism.

A third significant point was K. H. Ting's remark that for the Protestant church in China, there needs to be a transition from a post-denominational situation to a "united church," and that the China Christian Council is an "intermediate step." This is significant because a formally united Chinese Christian church was the ideal toward which the Chinese indigenous church movement thinkers of the 1920's were driving. They too conceived that the next step beyond the abolition of denominations would be a united Chinese church.

If understood in this manner, Ting's vision is authentically Chinese, and in the best tradition of Chinese indigenous church thought. But if the goal of a united church is used as pretext for unifying China's thousands of thriving, independent rural churches under the control of a national headquarters, as was done in the 1950's,

then there would be reason to worry.

However, if Ting adopts what Zhao said, that to be rooted means for "the church to be administered by local believers following the guidance of God," while maintaining a meaningful national solidarity, then we have reason to hope for something good to come.

Finally, the Chinese delegates seemed to repeatedly emphasize that the gap in China between the church and the people is diminishing, that Christians are one with the people, and hence doing their duty as Chinese citizens in socialist reconstruction. But this tendency towards accommodation, which leads to identification with the Chinese masses and nation, has no doubt came about from consistent political pressure.

In general, the Chinese delegates were developing several theological justifications for this position of identification with the people. The first was Shen's emphasis on the presence of the image of God in both Christians and non-Christians. Second was Jiang Peifen's view of the universal saviorhood of Jesus. Finally, there were Zhao and Shen's concepts of the incarnation, in which the universal takes on individuality, and identification with the people takes place. These are significant theological themes as common grounds that are worthwhile to reflect upon as bases for indigenous church thinking.

It is difficult to analyze the impact of the Montreal Conference on the rest of the 150 participants, and through them on the rest of the international Christian community. One group, Catholics in America Concerned with China, met afterwards for an evaluation meeting at Maryknoll headquarters, New York, and issued a descriptive statement of the conference.

Some of their conclusions could be representative of the feelings of the majority of participants of the conference. First, "actively doing nothing" is still the best stance for outside Christian response toward China. Second, participants felt that they should do all they can to educate their own people to the realities

of contemporary China. Third, "practically all Catholics present agree that the Vatican's action with Bishop Tang was a gross error which will set back relations with the Chinese Catholic church a decade. The key question seems to be: whose advice did the Vatican follow?"

CONCLUDING REMARKS

No doubt many of the Montreal participants were disappointed in the lack of new ideas and profound reflection at this conference. But that certainly does not mean that China lacks men and women of ideas, or lacks profound insights into the meaning of their Christian experience during the last 30 years. For that matter, given the present political situation and the positions these delegates hold in China, they are probably not really free to express their personal opinions. They must expound the collective opinions of the TSPM and the Catholic Patriotic Association. One must, therefore, look for their collective opinion from the few words that can now be spoken.

But if one is not too certain that the words spoken represent individual speakers, one can certainly wonder to what extent the delegation represents the millions of believers in China. The real wonder is that a Chinese delegation has actually come out and spoken to the rest of Christendom.

The conference organizers probably had one chief goal in mind: to build a bridge of friendship between representatives of the newly restored institutional church in China and those in the West. To achieve this goal, they had to take an approach of accommodation at the expense of excluding persons whose views might not be acceptable to the Chinese delegation. In so doing, they have allowed Chinese opinion to force a division in the outside ecumenical community, which formerly worked together on theological reflection on China, and which used to encourage a wide spectrum of opinion among its constituents.

Would not such a true ecumenical approach be more Christian, and even more helpful, to the Chinese delegates? It would introduce them to the contemporary style of ecumenical

dialogue that has developed since Vatican II. The Chinese delegates are certainly well schooled in ideological uniformity. Would they not profit more if they were given a variety of perspectives, as a creative way to reflect on theology?

After an initial cordial meeting, it would help the Christian world at large much more if ecumenical leaders who are concerned about China would emphasize the concrete facts of the Chinese situation, and the Chinese Christian experience during the last 30 years. Historical facts need to be analyzed in an objective manner, and given profound theological and missiological reflection.

Has the Chinese church produced no experience other than the praxis of the Three-Self Patriotic Movement? If, as realized in the first part of the discussion on contextualization, theological reflection is to focus on the experience of the people, why weren't representatives of the people's church - the house church movement - present at the conference?

It is hoped, therefore, that future ecumenical China conferences will deal with the facts about the church in China, both its history and its present situation. It is also hoped that future China conferences preserve their true ecumenical character, so that authentic theological dialogue might arise out of a multiplicity of perspectives.

*Matteo Ricci was a Jesuit who first came to China in 1582. He was the first Jesuit to reach Peking, but only after nearly twenty years of patient study of the Chinese language and culture, and after developing friendships with Chinese officials. He laid the foundation work for the Catholic mission in China, which was characterized by appreciation of, and accommodation to, Chinese culture. He and his successors contributed western science and technology to China. He died in 1610. When the Jesuits' method of accommodation was challenged by the Franciscans and Dominicans, particularly over the issue of ancestor worship, the Pope sided with the latter groups. Because of this, the Catholic Church suffered over a century of persecution, from 1724 to 1842.

(Continued from P. 15)

SUGGESTIONS TO IMA

1. IMA should organize a dialogue meeting between leaders of the churches and para-church mission societies.
2. IMA should take up a study of different kinds of partnership and co-operation found in church-mission relationship in Indian context.
3. IMA should make some arrangement to write the history of Indian missions since Independence.

Foot-note References:

1. Refer to the reports of such conferences for details.
2. Bishop Stephen Neill, A History of Christian Missions, 1977 p.558.
3. Ralph Winter, "The Two Structures of God's Redemptive Mission" in Missiology 1974, pp.121-139.
4. ibid.
5. J. Allen Thompson, "Formula for Church/Mission Relationships" in Let the Earth Hear His Voice, 1975 pp.508-516.
6. Howard A. Snyder, "The Church as God's agent in evangelism" Let the Earth Hear His Voice, 1975 pp.327-351.
7. B. Jeyaraj, "Inter-denominational mission: Key dimensions" in India Missions Oct.- Dec. 1980, pp.4f. and AMA Nov. 80 p.9f.
8. Ralph Winter, "Protestant Mission Societies: The American Experience" in Missiology, April, 1979, pp.139-178.
9. _____, "Seeing the task graphically" in Evangelical Missions Quarterly, Jan. 1974.
10. B. Jeyaraj, op.cit.
11. Howard A. Snyder, op.cit. p.342

CHURCH AND MISSION:

RELATIONSHIP WITH

THE SPONSORING CHURCHES

B. Jeyaraj

It is a great privilege for me to participate and present this paper in the Fourth Annual Conference of India Missions Association. I am happy that IMA has focused its attention on the 'Church' by taking the theme "Building the Church" for this conference and had made an arrangement to study and discuss the two important subjects viz. Relationship with the supporting churches and Responsibility to the newly planted churches in the mission fields. These two subjects are not new to the history of mission. Missionary societies like BMS, SPG, CMS, LMS, CBFMS, Bretheren and other Pentecostal societies, etc. who came to India from different parts of the world to establish their missionary work and to plant churches had already faced various issues in the above two areas.

In the topic "Relationship with the sponsoring churches", I am not going to deal anything about the relationship between the churches in India and their societies like SPG or CMS in the West or the relationship between these Western societies and the churches in their own countries. Extensive study and research had been done and the history of such societies reveal many lessons to us on the above two subjects. To

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me, the topic implies the study of relationship between the contemporary indigenous missionary movements who have sprung up since independence and their relationship with the existing national denominations. Here the phrase 'sponsoring churches' is used to differentiate from the 'planted churches' and it implies any church or denomination already existing in our country extends some sort of help to these indigenous missionary organizations. Not sufficient research has been done to study this relationship in the contemporary Indian situation. In this paper I am not giving any detailed study or any conclusion but just presenting something about church-mission relationship and searching with you to work out the possibilities for effective relationship.

EDINBURGH TO EDINBURGH

The relationship between Church and Mission has been stressed from the great missionary conference in Edinburgh 1910 to Edinburgh 1980 with special reference to Madras 1938, New Delhi 1961 and Lausanne 1974. This shows that each missionary conference was a step forward in rediscovering the relationship between Church and Mission.¹ In 1961 the merger of IMC with WCC in New Delhi was considered as a significant achievement in removing the separation between Church and Mission. Though it is a great step towards uniting mission and church and stressing the missionary obligation of the Church, history has proved that many para-church mission societies and councils have been started even after 1961.

WHY PARA-CHURCH SOCIETIES SPRING UP?

In spite of stressing the centrality of the church and the obligation of the Church in spreading the Gospel in all these conferences why do many para-church societies spring up every year? Many para-church indigenous missionary movements have been coming up in India in the last two decades. Some consider that there are more than 90 para-church indigenous societies in India involved in evangelism and missionary work. Is it wrong to have para-church societies? Some church leaders think that para-church bodies are anathema except the Church. But

the history proved again and again that budding of para-church societies cannot be stopped. From the history, Bishop Stephen Neill points out that "in all periods from the beginning 'missions' have tended to be an adventure of inspired individuals, of religious orders, of private societies, of groups of 'friends of missions'."² Para-church mission societies will definitely spring up when churches neglect the responsibility of evangelism and mission. Some scholars consider that para-church mission societies are also in the plan of God and are of God's redemptive structures.

GOD'S REDEMPITIVE STRUCTURES

Dr. Ralph Winter in his article, "The Two structures of God's Redemptive Mission" says, "...Whether Christianity takes on Western or Asian form, there will still be two basic kinds of structures....our efforts today in any part of the world will be most effective only if both of these two structures are fully and properly involved."³ In his analysis, he calls these two structures as 'modality' and 'sodality'. He considers the New Testament Church as 'modality' and Paul's missionary band as 'sodality'. According to him these two structures continued even after New Testament period. After analysing the history he believes that modality structures like churches/denominations/dioceses and sodality structures like missionary band/groups/para-church societies are unavoidable for, they are two structures of God's redemptive mission. He speaks of the urgency "to foster every effort to promote better understanding and harmony between these two structures."⁴

J. A. Thompson also recognizes these two structures and says, "The New Testament distinguishes between structured local congregations (churches) and the structured apostolic band called by God to evangelize the heathen and plant new churches. Whereas the apostles were of the Church, their corporate ministry of missionary outreach necessitated among themselves patterns of leadership and organization, recruitment and finance, training and discipline, distinct from comparable patterns within local congregations. This significant distinction gives biblical sanction to today's struc-

tured missionary fellowship."⁵

NECESSITIES FOR RELATIONSHIP

Whether present day churches recognize the sodalities like para-church mission organizations as one of God's redemptive structures or not, sodalities are needed as they were needed in the New Testament period and through out history to do evangelism and mission. But this does not mean that there is no need for close relationship between churches and para-church societies. Why do the societies need to have relationship with the churches? We all know that the reasons are theological as well as practical. Theologically evangelism is the obligation of the Church and the Church is God's agent of evangelism. Para-church structures are to serve the Church. Scripturally there is a definite relationship between them. Apart from the theological reasons, there are number of practical reasons. Some of them are:

1. Para-church societies cannot take the place of Church. The people - administrative leaders, missionaries, other staffs, lay volunteers involved in para-church societies are members of some local church. For ecclesiastical functions (eg; Holy Communion) the people involved in para-church bodies are dependent on churches.
2. Para-church societies are dependent on churches for their resources such as personnel, prayer, financial support, etc.
3. Para-church societies are dependent on churches/denominations when they come to the point of linking or affiliating or handing over their planted churches. I had already pointed out in my article that when para-church societies do not link or hand-over their planted churches, then such societies are at the point of creating their own denomination and are in the suspicion of existing denominations.⁷

CONTEMPORARY TENSIONS

Theologically and practically para-church societies need to have close relationship with the churches. On the other hand churches too need sodality structures to

enable them to fulfil God's Great Commission. Neither churches nor para-church societies can ignore each other and their relationship in serving God. But in the contemporary situation too, we see tensions in Church-Mission relationship. In some places, as in those days, churches issue orders against some para-church societies and refuse to extent partnership or co-operation with them. On the other side, para-church societies also ignore churches and fail to co-operate with the churches. Let me point out from my observation and experience that the reason for such tensions is mainly our attitudes. Some of them are:

A. Churches' Attitude:

1. Some church leaders think that para-church societies are not scriptural and so not God's instruments.

2. Churches consider para-church societies as rivalries and dangerous to their own Board of Mission or Mission Society. To safeguard them, churches avoid relationship with para-church societies.

3. The recent trend among some church leaders and theologians is that evangelism and church planting are not so much necessary now and so ignore such societies.

4. Churches are reluctant to see the achievements of para-church societies in the history - especially in the field of revival and evangelism, Bible translation, medical missionary work, education and church planting in unreached areas.

5. Churches are afraid to have relationship with para-church bodies and allow them inside the churches is mainly because of financial reason. They are afraid that the income to the church will dwindle down and the money will be taken out by such organizations. But this need not be true. In many churches, the experience is that the income has increased when para-church missionaries are sponsored.

6. Church leaders are afraid of doctrinal split among their own congregation and of the division in the church.

7. Churches suspect para-church societies

that they are creating their own denominations. So they are particular to know about the converts and planted churches.

B. Para-Church Societies' Attitude:

1. Para-church societies consider churches as 'dead' spiritually and theologically and so they cannot work with them.

2. Para-church societies are afraid of churches' control over them - specially in their administrative freedom, doctrinal stand, personnel, finance, etc.

3. Para-church organizations are particular about their identity.

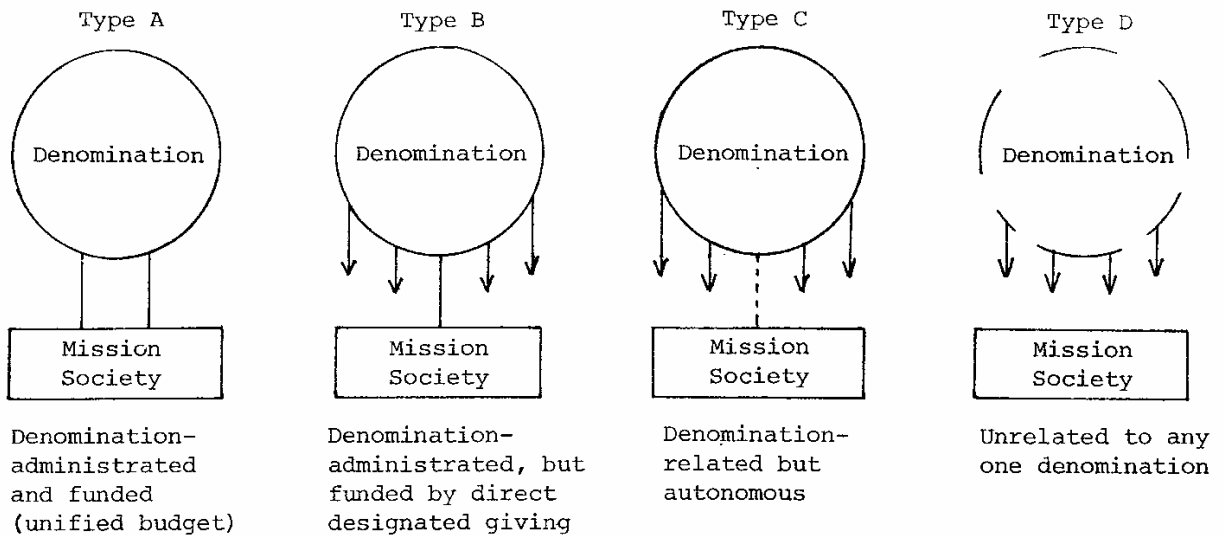
4. Para-church bodies feel that churches are ignoring the obligation of evangelism and church planting either knowingly or for some practical reasons. So they think that they have a role to play outside the church.

5. Para-church societies think that churches should adjust to their policies and principles.

These attitudes reflect their fear and suspicion on either side and widen the gap between churches and societies. Instead of coming together to work for God they have separated them into two streams. (Probably this separation has made the societies to be called as 'para-church' - parallel bodies to churches - never meeting at a point. I personally do not prefer the term 'para-church'). This should not continue. The leaders of the church should recognize the validity and the achievements of para-church bodies and try to get into partnership with them in accomplishing evangelism and missionary work. On the other hand the para-church societies should consider that they exist for the Church and must be willing to co-operate with them even in structural level.

MODELS OF RELATIONSHIP

At this juncture let me point out some models of church-mission relationship from Dr. Ralph Winter's analysis. Dr. Ralph Winter has pointed out the following models in his article.⁸



In the following pages I have explained Dr. Winter's analysis applying to our own context.

1. A Local Church and its Mission Board

Many local churches in India have their own Dept. of Evangelism or Mission Board to do evangelism and to send their missionaries to unreached people. This Board is administered by that local church and also supported financially by the same church. Dr. Ralph Winter designates this kind of relationship as Type A - where the vertical bar on the left side signifies that the board is appointed by the church and the vertical bar on the right signifies that this board is funded by that church through a unified budget.⁹

2. Denominational Societies

a. Denomination administered and funded:

Many denominations like CSI, Baptist churches in Nagaland, Presbyterian churches in Mizoram, Mar Thoma in Kerala have their own mission societies to do missionary work. When we come to the case of CSI, we have to recognize that the Synod of CSI has its own Mission Board and each diocese has its own Board of Mission. Synod Mission Board and Diocesan Board of Mission are directly administered and funded with a budget by the Synod and the Diocese respectively. (Ano-

ther eg. is Synod Mission Board of the Presbyterian churches in Mizoram). According to the above classification, this kind of relationship is also Type A.

b. Denomination administered but funded by direct designated giving (Type B)

Like Type A, in Type B the society is administered by the denomination but the society does not depend on the denomination for a unified budget. This society raises its own support. So the vertical bar on the right side is not present there.

c. Denomination related but autonomous (Type C)

There are some mission societies which are related to a particular denomination but at the same time they are autonomous. Neither the administration nor the budget of the society is determined by the official process of that particular denomination. An example is Indian Missionary Society in Tirunelveli. IMS is related to CSI but autonomous in their administration. For finance, IMS is dependent on voluntary contribution of individuals, prayer cells and churches. This kind of relationship is called Type C.

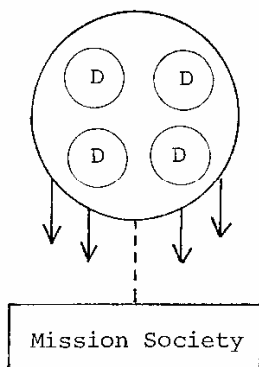
3. Non-denominational Societies (Type D)

Dr. Ralph Winter calls Type D as inter-denominational societies which have no re-

lation to any specific church or denomination. I would call his Type D as Non-denominational societies instead of Inter-denominational societies. My understanding of 'inter-denominational' society is different. It is explained in the next paragraph. In India there are number of para-church organizations come under the category of Type D. This kind of society which does not have any relation with any church can be called as a "churchless mission" as we have many "missionless churches".

4. Inter-denominational Societies (Type E)

In my article "Inter-denominational Mission: Key Dimensions", I have explained my understanding of inter-denominational society. It means to me that there must be a relationship with other denominations in structural level. It should have workers deputed or sponsored by different denominations and it affiliates the converts and the planted churches with different denominations.¹⁰ Without such 'inter-relationship' with different denominations we cannot call such societies as inter-denominational. I would designate the relationship between such missionary society with other denominations as model or Type E with the following diagram.



Type E comes closer to Winter's Type C. In the diagram of Type E, the mission society is related with some denominations for some or other reasons mentioned above and these denominations are represented in small circles within the larger circle. But at the same time this society is autonomous.

An example for Type E is Church Growth

Missionary Movement of Madurai. CGMM has definite relationship with Madurai-Ramnad Diocese of CSI and with BCA in Maharashtra but at the same time autonomous. Other examples could be IEM, FMPB, etc. - have official relationship with several denominations at different levels.

The above diagrammes and explanation give us some idea about different models of Church - Mission relationship.

RESPONSIBLE RELATIONSHIP

Though I have pointed out some models of church-mission relationship, it is difficult to give a blue-print or pattern to build up relationship with the churches. It depends upon the nature of work, doctrines, denomination, church tradition, geographical area, time, other policies, etc. But at this conference I urge the leaders of para-church structures to have a "continuous rigorous sociological and theological analysis to determine their effectiveness as instruments of the Church."¹¹ Many times, the accusation against para-church societies is that they come to the church for money and promotional work but never help the church. Churches are to give finance and para-church societies are to receive money is not a healthy attitude. What do we contribute to build up the churches? Are we not having responsibility to build up the churches? If para-church structures are instruments of the Church and for the Church, then all para-church societies have the responsibilities of building up the churches. What is needed today in India is a responsible relationship between churches and mission societies. How can this be achieved is the question facing us? Here also I am not able to give any blue print. But the time has come that churches and missions should change their attitudes and recognize each other. They should enter into partnership and co-operation even to the extent of structural integration in fulfilling God's Great Commission. Partnership and co-operation are some means of building up the responsible relationship between churches and mission. This requires love, humility, genuineness and lot of adjustments on both sides. May the Lord enable us to have responsible relationship.

(Continued on P. 10)



REGIONAL NEWS



CHINA

CHINESE PAPER ISSUES RELIGIOUS WARNINGS

(CATW) - The Fukien Daily in mainland China recently warned that although the country's constitution guarantees freedom of religion for all citizens -- "a Communist Party member in particular should not be confused with an ordinary people."

The paper notes, too, that Fukien, on China's southeast coast, is vulnerable to "religious forces from abroad stepping up their infiltration into the interior."

Fukien Daily admits that believers have begun to appear inside the Party and its Youth League, although as is always the case with heterodox ideologies in China the number is said to be very small, and maintains there can be no room for them in the ruling elite.

Marxism, the paper points out, is based on total atheism, and no true Communist may believe in religion or join a church.

The paper says that although religion is banned from education and is forbidden to interfere with production or public order--in effect a ban on religious holidays or large celebrations--it may still be practised by the masses.

This is because the Party recognises that many Chinese -- "the masses" -- cling to their religious beliefs, or superstitions, as the Party terms them. It would be unrealistic to thwart them, the paper says.

But it repeats a warning issued by Chinese authorities for centuries: foreign religions are subversive. "The religious forces from abroad are gathering information and carrying on illegal activities."

Dr. Gail Law and her colleagues have finally completed the 300-page volume Chinese Churches Handbook (English Edition). The book will (the Chinese Edition came out in May, 1981) come off the press at the end of March of this year. With rich contents concerning Chinese in the diaspora - their worldwide distribution, social and religious background, dialects, church statistics etc., the book is expected to be helpful to churches and missions who are burdened or engaged in missionary work among Chinese. It is obtainable from CCCOWE, Hong Kong.

INDONESIA

FIRST NEW TESTAMENT COMMENTARY SOLD OUT UNEXPECTEDLY QUICKLY

Jakarta (idea) - The Christian publishing house AGAPE PRESS in the Indonesian capital Jakarta has sold out of its first commentary to the New Testament unexpectedly quickly. The commentary, in the form of a single volume, is a translation from the English and the first printing (5,000 copies) was sold out in February, just four months after it appeared. Because orders for 1,000 commentaries have since been received, a second printing is to follow as soon as possible. In addition, two further volumes dealing with the Old Testament are currently being prepared. The commentary is the first of its kind to be published in Indonesia. Financial aid from abroad, for example DM 30,000 from the West German Christian student movement 'Studenten-mission Deutschland', helped to make it possible. As a result numerous ministers, preachers and church workers will be able to afford the book (the normal price would otherwise have represented about a quarter of their monthly income).

AGAPE PRESS developed out of a publishing house established by the German Overseas Missionary Fellowship (OMF) which is based in Mücke near Giessen. According to the OMF, the two organizations still cooperate. Between four and five percent of the Indonesian population of 147 million belong to Protestant and Pentecostal churches, two percent are Catholics.

HONG KONG

CHINESE CHURCHES HANDBOOK (ENGLISH EDITION) COMING OFF THE PRESS

(CATW) - After three years of travelling, data-gathering, analyzing and pure hard work, CCCOWE's former Director of Research,

INDIA

WEF APPOINTS PRESIDENT

Bangalore (WEF) - Rev. Theodore Williams of this city has been appointed president of the World Evangelical Fellowship. Williams who had been serving as joint general secretary, assumes the presidency which has been vacant since the retirement from WEF of Dr. Hudson Armerding at the end of 1980.

Williams will live in Bangalore and continue in his current positions with the India Missions Association, the Indian Evangelical Mission and the WEF Missions Commission. As president he assumes public ministries and Bible teaching responsibilities for the World Evangelical Fellowship.

Dr. Tokunboh Adeyemo of the Association of Evangelicals of Africa and Madagascar (AEAM) continues as chairman of the executive council, a post he has held since January 1981.

In announcing the leadership appointments of the executive council, the outgoing general secretary, Wade Coggins, noted the international character of the leadership team formed by the general secretary, the president and the council chairman coming from North America, Asia and Africa respectively. "I believe God will use this team to strengthen and enlarge WEF's worldwide ministries to the church," Coggins said in making his announcement.

WEF APPOINTS GENERAL SECRETARY

Bangalore (WEF) - The executive council of the World Evangelical Fellowship meeting here February 1-3 appointed Dr. David M. Howard as general secretary. He will take up his duties March 1, 1982, succeeding Dr. Wade T. Coggins who has served as general secretary in an interim capacity since January 1981.

Howard comes to WEF from a background of varied leadership posts in the evangelical world. For 15 years he served with the Latin America Mission in Costa Rica and Columbia. While in Costa Rica he was professor and later director of the Latin American Biblical Seminary in San Jose. He was transferred to Colombia, South America, where he became field director and assistant general direc-

tor of the mission.

Dr. Howard has served as assistant to the president of Inter-Varsity Christian Fellowship of the USA and was director of URBANA 73 and URBANA 76, student missionary conventions. He was loaned to the Lausanne Committee for World Evangelization and served as director of the Consultation on World Evangelization held in Pattaya, Thailand in 1980.

"It is a great privilege to be called by WEF to serve as general secretary," says Howard. "Over the years I have come to know many of their key leaders and have been blessed personally by their warm hearts and great vision for world evangelization. Believing that the church of Jesus Christ may well be on the verge of its greatest forward movement ever, I eager to take up my new responsibilities with WEF."

"It is with pleasure and anticipation that I welcome David Howard to WEF," Coggins said in announcing his appointment. "As I complete my interim tenure I expect to see WEF move ahead under his dedicated leadership."

David Howard is being loaned to this ministry in WEF by Inter-Varsity Christian Fellowship of the USA, the organization with which he has served for many years.

WEF MISSIONS COMMISSION MEETS

Bangalore (WEF) - "We are in a new era for world mission," according to an open letter prepared by the participants at the meeting of the Missions Commission of the World Evangelical Fellowship held January 27-31 in Bangalore.

"A new phase in missionary partnership is now possible," the letter continued. The letter noted that since 1972 the missionary force from Asia, Africa, Latin America and Oceania grew 348% from 3,404 cross-cultural workers to at least 15,249 at the present time.

Some 40 participants from all continents gathered for the conference, meeting around the theme "Together in Missions." Two major themes were scrutinized during the meetings: training missionaries and partnership between Western missions and non-Western missions.

Mission leaders from the "West" and those from Africa, Asia, Latin America and Oceania wrestled with the issue of training mission-

aries. They are committed to work together in seeking ways to cooperate in developing innovative ways of training. There was a call for putting a strong emphasis on training in spiritual vigor and growth. The inclusion of practical training was strongly emphasized in the discussion.

The "letter" of the conference noted these concerns: (1) the need to re-evaluate the quality and validity of missionary training programs; (2) the urgency to create avenues by which missions training programs become responsive to changing situations and needs; (3) the importance of stimulating spiritual development, prayer and holy boldness in facing human opposition and satanic forces; (4) the importance of conserving present personnel for the purpose of producing an increased percentage of long-term missionaries.

Rev. Theodore Williams, executive secretary of the Missions Commission, called for an emphasis on spiritual development of missionaries as a critical and essential part of training.

Participants heard presentations about training by persons from Great Britain, Korea, Nigeria, Indonesia, India and the United States to provide a variety of models and approaches. Rev. Panya Baba, director of the Evangelical Missionary Society of Nigeria, described the relationship among the founding missionary agency from the West (Sudan Interior Mission), the church it initiated (Evangelical Churches of West Africa--ECWA), and the missionary society founded by the churches (The Evangelical Missionary Society of Nigeria).

In a paper prepared for the conference, Mr. Ernest Oliver, secretary of the Evangelical Missionary Alliance, London, England, called on all parties in partnership to recognize that "every member has something to give as well as something to receive and when we talk of sharing resources among the Missions Commission of WEF we must not divide them into 'givers' and 'receivers.'" "This helps to avoid paternalism and dependency," Oliver wrote. Discussion of these vital subjects showed the need for further consideration and research.

The Missions Commission announced its involvement in the Consultation on the Nature and Mission of the Church in Frontier Missions planned as a part of Wheaton '83.

The issues discussed in Bangalore will be the subjects of ongoing studies to become a part of Wheaton '83.

Rev. Theodore Williams was reappointed executive secretary of the Missions Commission. Rev. Ernst Vatter of the Association of Evangelical Missions of West Germany will continue as chairman of the Commission.

SINGAPORE

A RELIGION PROFILE ON SINGAPORE

(CATW) - The main religions in Singapore are Christianity, Islam, Buddhism and Hinduism.

There are many Christian missions in Singapore, both Roman Catholic and Protestant.

Protestant missions include the Anglican, the Mar Thoma Syrian, the Methodist, the Orthodox Syrian, the Lutheran, the Presbyterian and the Seventh Day Adventist, which have a number of about 75,000. Roman Catholics are about the same in number.

The adherents of Islam are mainly Malays, Indians and Pakistanis. The Muslim Religious Council, under the Ministry of Social Affairs, conducts the affairs of the Muslim population in Singapore, estimated at 400,000.

The majority of Buddhists in Singapore belong to the Mahayana school, while a small number of Chinese and most Sri Lankans follow the Theravada school.

The two schools have been brought into closer contact by the Singapore Buddhist Federation, the Singapore Buddhist Sangha and the Singapore Regional Center of World Fellowship of Buddhists. About 150 Buddhist institutions are on operation at present.

The majority of the 100,000 Hindu population in Singapore are Tamils and Malayalees from South India. The Ramakrishna Mission, with its headquarters in Calcutta, runs a boys' home and three schools.

Sikhs number about 15,000 and have about a dozen associations and temples.

Zoroastrians (Parsis from Bombay) numbering about 100 and Jains (followers of Mahavira, a contemporary of Buddha) numbering 200, have no temples.

Jews, numbering about 500, have two synagogues.

The Inter-Religious Organization was

formed in March 1949 to promote the spirit of friendship, cooperation and goodwill among the leaders and followers of the different religions.

It associates actively with the World Conference of Religion for Peace, which was formed in 1970, and with Asian Conference on Religion and Peace formed in 1977.

About 76.2 percent of the 2.3 million population of Singapore are ethnic Chinese, of whom only 10 percent are Christians.

SINGAPORE GOVERNMENT TO ENFORCE RELIGIOUS EDUCATION

(CATW) - The Singapore Government has decided to make religion a compulsory subject in schools in what has been described as an attempt to save the island from becoming a nation of thieves, Reuter reported from Singapore recently.

Dr. Goh Keng Swee, Minister of Education and Deputy Prime Minister, told a meeting of the newly-established Schools Council that robberies were common in the Singapore Army and even school children stole from their classmates.

"So one day I told the Prime Minister (Lee Kuan Yew) that the schools are turning out a nation of thieves and that something must be done about this in our education system," Dr. Goh said.

Describing religious education as the best and most dependable way of producing up-right Singaporeans, Dr. Goh said that high school students would have to learn one of the four main religions--Buddhism, Christianity, Hinduism or Islam.

Students without a religious faith would have to take up the Study of world religion, including Judaism and Sikhism as a subject, he said.

About 76.2 percent of Singapore's 2.3 million population are ethnic Chinese. About half of this Chinese populace hold to the traditional Buddhism, while 10 percent are Catholics and Protestants.

There are about 350 Protestant churches in Singapore.

WYCLIFFE

TO INVOLVE IN SINGAPORE

(CATW) - The Wycliffe Bible Translators has recently established a "home office" in Singapore to motivate young Christians to become involved in the work. More national headquarters will be opened in Hong Kong and Taiwan in the near future.

According to the German headquarters of Wycliffe Bible Translators, an evangelical mission in Burbach near Siegen, more and more natives are becoming involved in its projects in the Third World. It said that native speakers already play a major role in all 750 translation projects of the mission.

Other national headquarters exist already in Korea, Japan, Brazil and Mexico. A transfer of the management of Bible translation work was taken place in Ghana last year.

TAIWAN

TAIWAN CHURCH GROWTH SOCIETY EVALUATES ITS SERVICES IN THE '80s

(CATW) - The annual meeting of the Taiwan Church Growth Society was held in Taichung at the Central Taiwan Theological Seminary on November 16. Programs included a report on the Taiwan Presbyterian Church's 'Ten plus One' movement, an introduction to the book, "The Church in Taiwan: Profile 1980" published by the Society recently, and an important discussion on the future of the Taiwan Church Growth Society in the '80s.

The Society was formed more than ten years ago to help to promote church growth in Taiwan. In recent years, seminars in church growth, training workshops for church leaders, and frequent publications related to church growth were part of the Society's programs. Its latest publication, "The Church in Taiwan: Profile 1980", was selected by the publishers of the "Global Church Growth Bulletin", of which Dr. Donald McGavran is editor, as "Book of the Month" for November, 1981. The editor of the book is Rev. Allen J. Swanson, a Lutheran Church in America missionary, and the translator is Miss Grace Lo, now head of CCCOWE's consultation and information service department.



SEOUL'82

*The Third Triennial Convention
of
The Asia Missions Association*

TUE - 17

SYMPOSIUM

To form an Asian missiological society for united action by Asian missiologists.

WED - 18

DIALOGUE

To increase awareness of the coming new era, new forces, new ways and to project new structures for mission.

THU - 19

WORKSHOP

To search reciprocal issues and to build a united front line.

FRI - 20

CONSULTATION

To form a network of non-western missions movements.

SUN - 22

RALLIES

Members of Christian communities in Seoul are invited to come hear about third world missions and learn what can be done for worldwide outreach by Asian churches.