

RETROSPECT OF ASIAN MISSIONS ADVANCE

As mentioned in the 39th issue editorial, in the approach of the 40th Anniversary and 11th Triennial Convention, this 40th edition will again mainly focus on the formation of AMA and its ministry. It is to help the readers understand the background, purposes, and impacts of AMA on the missionary movement of Asian churches and also on the course of the global mission. The contributors of this issue tell us about the All Asia Mission Consultation, Seoul, '73 and the Asia Missions Association in those early years.

This particular issue includes 'Memoir on AMA' by Dr. David J. Cho, being one of the founders of AMA, 'Reflections on Seoul '73' by Dr. Donald A. McGavran, 'Severance, Solidarity and Sodality' by Dr. David J. Cho, 'The Goals and Objectives of AMA' by Dr. Philip Teng, 'A Critical Study of the Third World Mission' by Dr. Samuel I. Kim, 'The Missions and the Missionary' by Dr. Theodore Williams, 'Seoul Declaration on Christian Mission', and congratulatory messages from Rev. Panya Baba of Nigeria, Minoru Okuyama of Japan, Luis Bush of USA, Rev. Paul Han of Korea, and Dr. K.Y. Cheung-Teng of Hong Kong.

Dr. David J. Cho, the founding General Secretary of AMA, shares with the readers his memories of AMA and how it was conceived. In reflecting on Seoul '73, Dr. McGavran noted that All Asia Missions Consultation was significant because the delegates were primarily leaders, not of Asian churches but of Asian missionary societies.

Dr. Cho, in his paper, made a proposal on the shape-up of an Asian mission community that was AMA. Dr. Teng, the first elected chairman of AMA, clearly set the goals and objectives of Asia Missions Association. He tells us how AMA facilitated the missionary movement of the churches in Hong Kong. Dr. Teng firmly believed that as soon as the Asian churches began to practice missions, their strength will be doubled or tripled and that will be indeed a mighty revival. It was true as it happened. Dr. Kim, in his paper A Critical Study of the Third World Mission, pointed out that the Protestant mission failed in planting mission-minded churches in the Third World, but caused denominational divisions. He said that the crucial issue of Christian mission today is how to produce more mission-minded churches, rather than local or denomination-centered churches. Dr. Williams, in his article, clearly defined the mission and missionary.

The purpose of All Asia Mission Consultation, which was held in Seoul on August 27-September 1, 1973, was to promote cooperation among Asian Missionary societies so that the evangelization of Asia will go forward more effectively. It resulted in the formation of AMA. The concrete goals of AMA, as Dr. Teng summarized in his paper, were 1) to encourage and assist in the formation of National Associations in every country of Asia, 2) to provide necessary information for these autonomous national associations, 3) to support a center for Asia in cooperation with Korea International Mission for missionary orientation and research in Seoul [now East-West Center for Missions Research and Development], 4) to examine carefully through research and cooperation with the national associations the relationship between East and West missionary enterprises. We believe, AMA will continue to achieve these goals.

Timothy K. Park,
Editor

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THE MEMOIR OF AMA'S 40 YEARS & A GLIMPSE BEYOND ITS 40TH ANNIVERSARY

David J. Cho
Initiator, AMA

While observing the preparation of the 11th Triennial Convention of Asia Missions Association and the Commemoration of its 40th Anniversary, I fell into a recollection and reflection of its past years along with my discovery of Asian involvement in mission since the later part of the 19th Century.

A. Before the End of the Second World War

The Missionary movements within the Asian countries have over a hundred years of history. The Indian Christians have spread their evangelistic outreach beyond their own tribes and languages since the latter part of the 19th Century. The Bangladesh Evangelical Church started their mission board in 1918. The Burma Assembly of God Church formed their mission board in 1930. Chinese churches have spread the Gospel to Tibet, Mongolia and Turkland of Central Asia since the early 20th Century. Japan also sent their missionaries to Mongolia in the 1930s. The Korean church began their diaspora mission to reach overseas compatriots in Japan, north eastern China and Siberia from the 1900s. And the Korean Presbyterian Church formed its Foreign Mission Board in 1912 and began to send cross-cultural missionaries to Santung Province of China.

In 1910, eight Asian delegates attended the Edinburgh World Missionary Conference: three delegates from India, two from Japan, one each from south and north Korea, China, and the Philippines. In 1928, 34 Asian delegates attended the Jerusalem Conference of the International Missionary Council; thirteen delegates from China, twelve from India, four from Korea, three from the Philippines and two from Thailand. In 1938, 143 Asian delegates attended the Madras Conference of the International Missionary Council; forty eight delegates from India, twenty six from China, fourteen from Japan, six from Malaysia, and six from Thailand. There were no Korean delegates, as the Japanese regime had requested the exclusion of Korea. The reason was, that the Korean church opposed the worship and obeisance to the Japanese Shinto shrine which the Japanese military regime had forced to Korean church.

B. After the End of the Second World War and the Demise of IMC

The vigorous advancement of the Asian missionary movement appeared after the end of the Second World War and furthered in 1961 with the breakdown of IMC. In Hong Kong, Ling-Lyand Worldwide Evangelistic Mission was started by Dr. Timothy Dzao in 1950. In the Philippines, the Philippine Evangelical Missionary Fellowship was formed by Pastor Evangelista Siodora in 1956. In Singapore and Malaysia, the Asia Evangelistic Fellowship was started by Dr. G. D. James in 1960. In

Japan, the Immanuel General Mission was started by Hiroshi Ashina in 1945. In India, the Indian Evangelical Mission was formed by Rev. Theodore Williams in 1965; and the Friends Missionary Band by Dr. Samuel Kamaleson in 1968. In Indonesia, the Indonesian Missionary Fellowship was formed by Dr. Petros Octavianus in 1961. In Taiwan, the Chinese Mission Overseas was started by Rev. Wu Yung in 1968. In Korea, the Korean Presbyterian Church Foreign Mission Board was rehabilitated in 1946 to continue the mission to Santung, China. Even though Mao's Communist regime took the power in mainland China, one couple of missionaries in Santung, China, Rev. Ji Il Pang, who is a second generation missionary since 1937, continued his mission work until he was expelled by Mao's government in 1958. And the ministry to the Chinese people was succeeded by Rev. Hwa Sam Key in Taiwan. In 1961, David J. Cho formed the Korea International Mission and Dr. Helen Kim, the President of Ewha Women's University, formed the Ewha Women's Students Mission in the same year.

C. Looking Back to the Early 10 Years of AMA

The AMA, as an inter-Asian network since 1973, grew quickly and gained influence very widely even beyond Asia, up to Africa and Latin America. The Nigerian Evangelical Missions Association was formed by Rev. Panya Baba who attended the Second Triennial Convention of AMA in Singapore in 1978. The Brazil Association of Protestant Mission was formed by Rev. Jonathan Santos who attended the Third Triennial Convention of AMA in Seoul in 1982. And the Third World Missions Association was launched on May, 1988 as an inter-continental network of missions of Asia, Africa and Latin America.

D. Looking Over Beyond the 40th Anniversary of AMA

AMA is at a transitional decade and confronting the need of new directions because of the following reasons:

- *Leadership:* Most of the early leaders of Asian missions are retired long time ago and some of them have passed away; the second generation of leaders are also getting old now and some of them have reached their retirement age; the younger new leaders have risen up from various countries of Asia to succeed the AMA leadership. Therefore, the older/retired AMA leaders have to guide the new leaders towards a new order and new direction for AMA's future networking structures.
- *Circumstances:* In 1973, when AMA was born, the Asian missionaries depended on very primitive communication system. But today we have very

much advance communication system around the world. Every missionary, wherever he is, is using high-tech communication system, such as notebook, iPads, and smart phone with emails, Skype, and Facebook. Every little missionary kid is handling all kinds of IT equipments. Distance is no longer a hindrance to communication in today's life style.

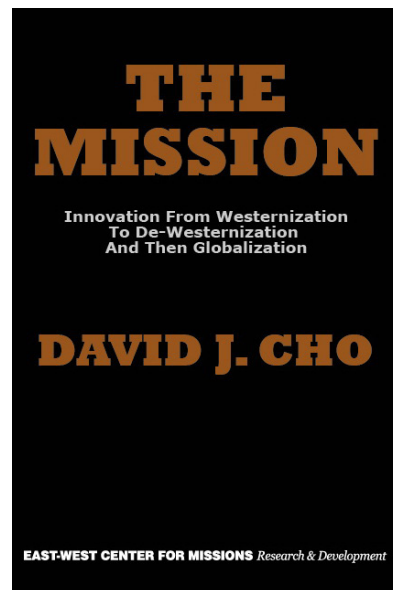
- *Conception of Mission:* The traditional concept of missionary meant mostly ordained clerical missionaries and few medical specialists. Today, however, the concept of missionary has changed very much. All kinds of professionals and businessmen are serving in various mission fields more effectively, actively and extensively in places where Christian mission work is restricted.
- *Mission Strategies:* Traditional Western mission strategies included planting denominational churches and constructing Bible schools, seminaries, and hospitals. These mission works were a kind of project-oriented approaches. Today, the trends have shifted to insider movements, frontier missions, churchless Christianity movements, community development, etc.
- In Latin America, COMIBAM (Congreso Misionero alBeroAmericana) was born 26 years ago, in 1987, with the desire to see the church gain a vision for and commitment to the Great Commission. COMIBAM's mission is "to serve the body of Christ in Latin America, cooperating in the generation of reflection, services and opportunities so that the Gospel might reach the ends of the world."
- In the African Continent, MANI (Movement for African Nationals Initiative) was formed after the Celebrate Messiah 2000 at Jerusalem. In March 2001, 320 delegates from 36 African nations met in Jerusalem. The Movement for African National Initiatives became a network of networks for Africa, and the world, for the fulfillment of the Great Commission in Africa and beyond.

Now, I am dreaming about the opportunities that we will have beyond the 40th Anniversary of AMA, i.e. to join hands and hearts with COMIBAM and MANI to launch a global networking coordination office as the center for developing and strengthening the missions inter-continental networking process.



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He is the Founder of the David Cho Missiological Institute. He initiated the All-Asia Mission Consultation in 1973. He founded the Asia Missions Association in 1975. He was the Founding Chairman of the Third World Missions Association. He was the Founding President of the East-West Center for Missions Research & Development.



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"The publication of this volume of talks and studies done in English by Professor David J. Cho opens up to us, the principles and thinking that drove Cho to initiate so many helpful efforts in missions. Cho has been the igniter of many effective international mission developments coming from Third World countries in the last decades.

I have known David J. Cho for forty years, dating back to the IFMA Consultation at Green Lake, Wisconsin, in 1971. My involvement in his training program for Asian mission candidates began in 1975, and continued for 20 years.

Cho has had a couple of guiding principles that were difficult for the Western mind to accept. First, he believed that missionaries should be sent to be under the direction and care of the Church in the receiving country wherever that is possible. Second, he wanted to see the fractured mission community drawn together, not in a structural unity, but in an association that allowed for better communication and strategic thinking based upon what we all knew, but often didn't share. That is why he took the lead in forming first an Association of Korean Missions, then the Asia Missions Association, and finally the Third World Missions Association. Not to be left off the list was his role in proposing, then convening in 1975, the Missions Commission of the World Evangelical Fellowship.

Cho suggests that his thinking, and the principles that he has emphasized so stubbornly, are based in the history of the Korean church – a history molded by the persistence of the Korean people in the face of many vicissitudes. He believes that there is a lot to be learned from the Korean churches, especially as that knowledge is distilled for us by David J. Cho. We are impressed with the vision and leadership that has come to us through David J. Cho, and that is expressed in this volume."

Dale W. Kietzman, Ph.D.



40TH ANNIVERSARY

ASIA MISSIONS ASSOCIATION

11TH TRIENNIAL CONVENTION

OCTOBER 7-11, 2013 / SUNY KOREA, SEOUL

CELEBRATING THE 40TH ANNIVERSARY & THE 11TH TRIENNIAL CONVENTION OF ASIA MISSIONS ASSOCIATION

The delegates and participants of the All Asia Mission Consultation, Seoul '73 gathered for a photo after the five days consultation. The first ever mission consultation for Asian mission gave birth to the Asia Missions Association.



ALL ASIA MISSION CONSULTATION '73

Lifted from CHURCH GROWTH BULLETIN, Volume IX No. 2, Nov. 1972

Donald McGavran

A Strategy Conference of the Korea International Mission, formerly known as KEIMA, at Hong Kong in late Aug., 1972, decided to call an All Asia Mission Consultation in Seoul, Korea, and tentatively set the date as August 27 to Sept. 1, 1973.

The purpose of the Consultation says Dr. David J. Cho, Gen. Director of KIM, will be to promote cooperation among Asian missionary societies so that the evangelization of Asia will go forward more effectively. Participants will include primarily "Asian mission leaders" and "concerned observers from non-Asian mission organizations now sending missionaries to Asia". It is significant that delegates will be primarily leaders, not of Asian churches but of Asian missionary societies. Asians who themselves are missionaries to other lands will also attend.

This is good news to all! We predict that something good will come out of this gathering of Asians now carrying on mission, sending missionaries across cultural barriers, proclaiming Christ, and multiplying churches in unchurched populations. We congratulate the directors of KIM on their vision and courage. We hope Asian missionary societies should assist smaller Asian societies to send their general secretaries there.

We pray that the Consultation will concentrate on the hundreds and millions who have yet to believe and that each board represented will define missions "sending our own missionaries in our own missions to our own segments of population". So far, Asian missionary societies have sent missionaries chiefly to work as a part of a team with Western missionaries. This

may sometimes be a necessary step, but it does keep Asian missions from developing along lines natural to themselves. We would like to see a Korean missionary society assume responsibility for the evangelization of five hundred thousand souls in some great city, or some countryside and plant its own cluster of existing missions. Asian missionaries should not be permanent minorities in teams of Europeans.

When all the missionaries of a given mission are of one culture, one mother tongue, and one missionary society, they spend little time adjusting to each other. They are all on the same salary scale, have about the same educational background and style of life, and can devote themselves wholly to propagating the Gospel among members of the Fourth World - those who have yet to hear the Gospel. In short, they can devote themselves to essential mission according to their own cultural genius and their own obedience.

We pray for God's rich blessings on the All-Asia Mission Consultation of '73.



Donald A. McGavran, Ph.D.

Dr. McGavran was a missiologist who was the founding Dean and Professor of Mission, Church Growth, and South Asian Studies at the School of World Mission at Fuller Theological Seminary

Seoul '73		THE 1ST ALL-ASIA MISSION CONSULTATION				Seoul '73	
Time	MON., Aug. 27th	TUE, Aug. 28th	WED, Aug. 29th	THU, Aug. 30th	FRI, Aug. 31st	SAT, Sept. 1st	
9:00 - 9:50	REGISTRATION AND FOLLOW-UP	* THE THEOL. PRINCIPLES OF MISSIONS AND MISSIONARIES DR. WARA HATCHER	* THE BIBLE STUDY DR. FREDERICK DEJONGHUIS	* THE BIBLE STUDY DR. FRANK THIEL	* ADDRESS FRANK THIEL	* ADDRESS DR. WARA HATCHER	
10:00 - 11:00		* POSITION PAPER ABOUT THE BIBLE'S VIEW OF MISSION AREAS, ETC. REV. MADDOCK WILLIAMS	* POSITION PAPER ABOUT THE FACTS AND VISION IN SENDINGS, RECEPTIONS AND DEPLOYMENT DR. CHRISTOPHER	* POSITION PAPER ABOUT SERVICE, CO-ORDINATION, CONTRIBUTIONS, FINANCE AND FUTURE PLANS REV. DAVID CHO	* ADDRESS DR. ARTHUR GLASSER	* ADDRESS FRANK WILKINSON	
11:30 - 12:30		COFFEE BREAK				* PANEL DISCUSSION AND QUESTIONS FROM THE FLOOR	* PANEL DISCUSSION AND QUESTIONS FROM THE FLOOR
12:30 - 13:30	LUNCH						
14:00 - 15:00	* THE OPENING CEREMONY AND ADDRESS ON AIMS AND OBJECTIVES OF THE CONSULTATION DR. KYUNG CHUN HAN	* REPORTS ON EACH COUNTRY PARTICIPANTS	* PANEL DISCUSSION DR. SAMUEL KAMALISANI BY: ANDREW'S PRITCHARD FRANK THIEL, KIM POK HAN, THIEL, YU	* QUESTIONS, ANSWERS AND DISCUSSION BY PARTICIPANTS	* ADDRESS DR. GEORGE PETERS	* THE CLOSING CEREMONY (THE HOLY COMMUNION) DR. SAMUEL KANG	
15:00 - 15:30	COFFEE BREAK						
15:30 - 16:30	* ORIENTATION - REV. DONALD CHO * REVIEWING SITUATION ABOUT SENDINGS ASIAN MISSIONS AND SURVEYING UNEVANGELIZED AREAS PARTICIPANTS	* REPORTS ON EACH COUNTRY PARTICIPANTS	* QUESTIONS AND ANSWERS AND DISCUSSION BY PARTICIPANTS	* THE CONSULTATION STATEMENT BE PREPARED AND ADOPTED BY PARTICIPANTS	* PANEL DISCUSSION AND QUESTIONS FROM THE FLOOR	CLOSE	
16:30 - 18:30	DINNER						
18:30 - 19:50	SUNSET						
20:00 - 21:00	REV. JOSHUA KIM	REV. WALTER CHURCH	EVENING DEVOTIONS (WESTERN COUNTRIES MAY ATTEND) REV. JOHN MAN MING		REV. BAKER JOURNAL	REV. HORACE WILLIAMS	
MEETING	ONLY THIS 1ST DAY HIGH ASIAN MAY BE ALLOWED AS OBSERVERS	GENERAL SESSION				JOINT SESSION	
DAY	DAY OF FACTUAL REPORTS	DAY OF BIBLICAL EXAMINATION	DAY OF HOPE AND ASPIRATION	DAY OF DECLARATION FORMATION AND SERVICE	DAYS OF SYMPOSIUM		

The schedule of the All Asia Mission Consultation held in 1973

SEVERANCE, SOLIDARITY AND SODALITY

A Proposal on the Shape-Up of an Asian Mission Community

- Presented at the All-Asia Missions Consultation, Seoul '73 -

David J. Cho

PROLOGUE: SEVERANCE AND SUCCESSION

A. The Tendency

After the merger of IMC and WCC in 1961, there arose a drastic confusion in the fundamental concept of mission. Hockingism has since persistently been widening its influence upon Christian missions in an effort to coerce our primary concern and participation in the non-fundamental and non-evangelical problems – political, economic and racial problems even to the extent of cultural, social and political revolution.¹ It has wrought out a “missionary revolution” which condemns the Christian confrontation with other religions and which is based upon a methodology of pan-religious dialogue and cooperation.

Salvation Today, the thesis of the Bangkok Meeting, has replaced the eternal salvation of Jesus Christ with political, social and economic liberation. Substituting cultural revolution, social reform and political emancipation for personal salvation, this thought tries to interpret the meaning of conversion as the reform of social structure and renovation of its system.²

By contrast, the evangelical missionary camp has already been warned of this inclination through the Wheaton Declaration in 1963³ and totally denied this concept of mission that deviates from the historical call for missions through the Frankfurt Declaration in 1970. The Frankfurt Declaration gives the clear theological answers to the crucial problems of historical Christianity and mission.⁴

B. Our Attitude

What shall we as a group gathered here at the Seoul '73 declare clearly? We have our own position. We, as the successors of the Third World Mission which we have inherited from our Western counterparts, must take a stand before the world, as we watch the decline of the Western mission everywhere. We must declare that:

- We cannot substitute analytical evaluation of political systems and satisfaction of social demands for the primary call for missions;
- Nor can we replace, by humanization, the sovereignty of Christ, the proclamation of which is the primary purpose of missions;
- We refuse to put the Gospel at par with humanism;
- We cannot agree with the idea that peace between God and men be achieved without the redemptive work of Jesus Christ;

1. Ernest Hocking, *Rethinking Missions* (New York & London: Harper, 1932) pp. 3-78.

2. Report of Section II, Bangkok Conference appeared in *International Review of Mission* LXII No. 246 (April, 1973).

3. Harold Lindsell, *The Church's Worldwide Mission* (Waco, Texas: Word Books, 1966), pp. 217-237.

4. An English translation of the Frankfurt Declaration appeared in *Christianity Today*, XIV (June 19, 1970, 3-6) together with a comment on the Declaration by Dr. Donald McGavran.

- We oppose the thought that the social reconciliation between men is the only realistic salvation;
- We refuse to accept those who claim the identification of Christ-less religions with Christianity and those who teach the likeness of the Christian faith with other religions, and;
- We refute those who identify development cultivation and social revolution with the salvation of Christ.

The purpose and motivation of our mission is much deeper and cardinal than those viewed in time. In the face of the inner crumbling of some of the Western liberal missions and in the expectation of considerable reshaping of the world missionary ranks at the forthcoming Congress at Lausanne '74, we are paving the ground to succeed the glorious world missionary enterprise in order to break through in the quarter of a century before 2000AD.

SUNSET AND SUNRISE: THE COLLAPSE OF THE WESTERN MISSION AND THE DAWN OF ITS THIRD WORLD COUNTERPART

The Western history of missions over the past 150 years has left to us a mountainous proportion of missionary reports and thousands of missionary volumes. Passing through the initial meeting at Edinburgh in 1910, the Jerusalem Conference in 1928, that of Madras in 1938, the growth of Hockingism, and finally the Salvation Today Conference in Bangkok in 1973, the major Western missions have been struggling to survive and have already confronted formidable problems.

We are here in these crucial moments of time in order to obey the supreme calling of the Holy Spirit Who wills us to put an end to our divided, individualistic missionary movements and to be united in oneness of mind, spirit and strategy.

However, we never forget to recognize the fact that the planters of the Asian churches have been the Western missionaries. We will not be able to enumerate the merits of our predecessors in simple terms. But, we shall not turn our face from the unintentional failures, gloomy pictures and unpleasant memories that have been left to us for a long period of time.

A. We are in Acute Situation

But we must pursue our future by evaluating and analysing the realistic situation of the Asian society

which has “come of age.”

- The secularized interest among the church leaders toward the monumental mission properties that have been built by the Western missionaries for 150 years;
- The halfway thinking that still regards the missionary responsibilities to be placed upon the Western organizations;
- The discredit and disfavour of those who strive to stand on their feet independent of Western financial support;
- The subsiding missionary zeal of the foreign missions in the Western churches;
- The exorbitant decrease of the Christian population in proportion;
- The vast virgin territories of the earth which are yet to be evangelized, and; The countless areas where evangelistic mission is still publicly prohibited.

These are the very critical reasons which will not allow us to stand still or to be hesitant to assume the responsibilities of world mission, forgetting our misconception that we are immature and ill-prepared.

B. We are Being Watched

There are many sorts of watchful eyes and shades of colored spectacles focused on what we do.

- Since the Berlin Congress on Evangelism, those Western missiologists who have been engaged in church growth studies and the Third World missionary movement are casting their expectant and sympathetic eyes on us;
- Those Western mission strategists who honestly look into the Western inability to cope with the problems by themselves alone are carefully watching also;
- Those white missionaries in the fields who still paternalistically think that world mission projects by the Asians should be controlled, governed, led, and supervised by Westerners are viewing us authoritatively;
- Those nationals who admit the Western supremacy and desire to see the Western leadership supervising even in the national missionary movement, are casting their doubtful eyes upon those who are resolved to advance without outer interferences, and lastly,
- There are the prophetic voices of those missiologists who look ahead for 50 years, advocating and emphasizing the responsibilities and tasks of the Third World missionary leaders.

C. The Holy Spirit Led Us To Meet Here Together

We have strongly felt that for these ten years, the Holy Spirit has been gradually removing His candlestick to the Church of Asia. We are here in these crucial moments of time in order to obey the supreme calling of the Holy Spirit Who wills us to put an end to our divided and individualistic missionary movements and to be united in oneness of mind, spirit and strategy.

STRUCTURE & STRATEGY - What should be our

mission strategy during the next or last quarter till 2000 years of our Lord?

D. The Self-Criticism On Our Present Situation

- Can Asian missionary movements be established without the daring adventure to reach out? Can we be satisfied with small manpower, a minimum amount of financial resources and limited areas of missionary infiltration?
- Can we dare to sail across the billowing ocean of world mission by merely exchanging our personnel among the slow-growing churches of Asia under the stubborn, prejudiced and perverted hierarchy systems which are confined within themselves culturally and linguistically?
- Could we be right to see another additional missionary, namely, the Asian missionary, die in the field exhausted and without hope, shackled within the existing systems that are full of confusion, feebleness and dilemma?
- Should we go to a land that has more than a century of missionary activities, to see the churches in that land helplessly dying, not growing, despite the fact that the early day missionaries have put energy, time and money to study the languages and to be assimilated with the culture?
- Or should we resolutely carry out our missionary operation in the midst of the enemy territory where there are no Bible, no witnesses and route for the Gospel to enter in?
- Or else, should we go to an unadulterated land where we expect the golden harvest?
- Aren't we persuaded that we are doing a missionary work by merely sending missionaries of our own, or preparing personnel between our own organizations or others?
- Shall we overlook the prevailing missionary “commercialism” (including intended and unintended) on the part of the Third World mission which exhibits exaggerated missionary reports and statistics which are actually groundless or falsified?
- An American whom I met in Washington emphasized the collapse of the Western mission outloud and suggested that it must not be as expensive as the Western missionary for the Asian counterpart to take over the job. This man and the magazine of his own Mission were propagating that the Asian missionaries could live in a mere 200 or 250 dollars a month! Would there be any Asian supporters for this disgraceful, inconsiderate and unrealistic thought, who eventually make the same mistakes?
- Are we tempted to approve what some of the Western missions recently are saying after accepting a few Asian missionaries as their members - saying that they themselves are really the forerunners?

We should not hesitate to criticize ourselves before God and men in a most severe and frank way. As an architect of this Consultation for the past three years, it is my prayerful request to all of you who have graciously come to Seoul '73, you who have the same command of our Master in the last decades of this century, that we unite in forming a common front, that we may show forth our combined power to the world.

E. The Premises For A New Structure And Strategy

1. Succession of Principles and Tradition

God has shown us the principal theory and design of world missions through the Holy Scripture.⁵ Investigating into missionary structure, its finance, training, field and activity structure which are the accumulated results of those missionary adventures from the days of Paul, the Apostle; of the early Catholic monasteries of the Crusades by the Jesuits; of the Moravians and of the Protestant churches, we must analyse weaknesses as well as effectiveness in all the above mentioned facets in the light of Biblical principles and with the measurement of the master plan of the Holy Writ.⁶ Upon these findings and on the basis that all the past failures and ineffective weaknesses be eliminated, we must inherit a more biblical, more fundamental and more genuine tradition.

2.. Our Responsibilities and Goal

Our ultimate goal is the final advent of the Kingdom of God.⁷ This goal has been derived from our missionary responsibility given by God. And this responsibility is our direct answer to the Great Commission of Jesus Christ our Lord.⁸ Our situation may be adverse; the world trend may be tense; the social change and development maybe beyond our control; but all these are not and cannot be the real cause of our action, the real motivation of our missionary activities. Our responsibility has been given of the Lord from the very beginning and our goal set clearly at the very outset. It should never be the case that we change our responsibilities and goal, or minimize it, or sub-standardize it, or secularize it.

3. The Scope of Our Mission

The scope of our mission has also been fixed from the beginning.⁹ This has been distinctly manifested in His Supreme Command.¹⁰ If one minimizes the value and importance of presenting the Gospel to individuals one by one, instead, magnifies humanistic service, outcry for social justice, reformation of social structure, economic development and equal distribution of wealth, then it means the farthest deviation from the original purpose of missions and plan of salvation which have been given of God. In view of the fact that people outside of Christ can also dream of a better world, any scheme of the so-called "salvation" without relationship to the redemptive work of Jesus Christ has nothing whatsoever to do with us.

4. Our Attitude Toward the Western Missions

We should open-heartedly criticize the relentlessness, confusion and degeneration of the major Western missions during the last five years, no less than we

5. Glover, R.H., "The Bible Basis of Missions", Los Angeles, Bible House of Los Angeles, 1946, pp. 217-237.

6. Hay, Alexander R., "the New Testament Order for Church and Missionary", Audubon, New Testament Missionary Union, 1947, p.33.

7. Matthew 24: 14; Revelation 1:7.

8. Acts 1:8; Genesis 12:8.

9. Matt. 28:18-20; Luke 24:47-48; Mark 16:15; John 20:21-23; Acts 1:8.

10. Ibid.

admire the remarkable contributions made by the early missionary fathers from the West.

However, on the premise that Western missions would humbly accept the severe biblical judgment and frank critique of themselves without concealment of their past days, during which they have lost their fundamental missionary views and direction, and would therefore, expose themselves to the surgical operation in order to be cured and revitalized, then and only then, we of the Third World Mission could possibly build up the common front and cooperate with the Western counterparts on an equal basis, without being segregated nor confronted by the other.

5. The Choice and Training of Missionaries

Great missionary achievement has always been reached by people rather than by method. Therefore, our priority should not rest in either method or tactics, but the choice of the right kind of people. The selection of the right brand of men has been the basic strategy of Jesus and also of Paul.¹¹ Methodology or material resources can never precede the choice of men. Nothing is farther from the biblical principle and my own experiences that enough material or financial resources can, in the long run, obtain good personnel easily.

We have no intention to inherit the West-oriented mentalities which the Western missionaries left in their golden hours nor their failures, bigotry or frustration, but rather carefully clean these dishonourable traces from our mentality so that our Asian missions will be more indigenous and acceptable to the people in Asia and the Third World.

Choosing men is to be regarded as a decisive action to make any mission or organization stand or fall. It has to be deferred until these men can finally be proved ready to assume the Great Commission of Jesus Christ and to be able to carry out the task. Nevertheless, choice and training must go together. We must heed and follow the all-around training methods of: firstly, Jesus Christ our Lord in the Gospels and, secondly, of Paul the Apostle, irrespective of time and space.¹²

On one hand, we must provide them with the practical knowledge rather than theoretical, and on the spot training coupled with the right evaluation of their activities; on the other hand, administer an antidote to their thought patterns which has been set unaware by the considerable harmful Euro-American theologies and habits just as our Lord Jesus had tried to liberate people of His day from the harmful contamination from the Pharisees, Sadducees, Jews and Gentiles.

11. Acts 11:9-15; 15:36-41.

12. Hay, op.cit., pp.117-127.

6. Concentrated Effort

The problem with the Western missions is that most of it have excessively emphasized their denominationalism, filled with their “institutional superiority,” and contented themselves with their nominal converts who ill-advise their white fathers from an ulterior purpose. Worst of all, is that they have put a vast amount of money into non-evangelical projects such as building hospitals and schools and so forth, and put up a thick wall between the people whom they are supposed to serve and themselves by the disparity and dissimilarity of the standard of living between the two.

But our problems are the exact reverse. Our poor economy, as well as our inadequate man-power come to the fore, inferiority complex rather than pride; maintaining the status quo in a small mission project already launched, rather than an operational problem of a big organization; and saving face in the midst of people because of the poor financial back up of our missionaries rather than the problem of economic disparity ... all of these are our acute problems.

We must decide how to keep our position as a united taskforce not in opposition to, but in cooperation with Western missions while keeping our prestige and pride in the face of the century-old Western missions force. These are the very reasons why we should be united, cooperative and working together as a team. We must give up scattered and ineffective methods and mobilize our man-power, resources, effective methods and systems so that we may avoid unnecessary duplications and competitions and, thus, achieve our common goal.

7. Resolute Turning

We find the vestiges of the Western missionary concept in our mental structure. Some of us are more or less imbued with colonial or authoritarian attitudes, or we seem to think missions in terms of a nationalistic or patriotic expression or of demonstrative effect of their own nation's power or overseas assistance programs. We must uproot such ideas from our hearts and minds. Above anyone else, those whose countries have left deep wounds and scars in many Asian nations should exercise prudence and restraint. We are extremely careful and cautious in succeeding such Western missions' ill-suited patterns and methods, but what we should be succeeding is the Apostolic Mission, not taking over the ready-made leadership of the Westerners but establishing our own.

We have no intention to inherit the West-oriented mentalities which the Western missionaries left in their golden hours nor their failures, bigotry or frustration, but rather carefully clean these dishonourable traces from our mentality so that our Asian missions will be more indigenous and acceptable to the people in Asia and the Third World. We must indeed sever the relationship with the withering past, not because we want to indulge in the illusion that we can escape from reality but because we want to step in the “Red Sea” in order not to idle away our time in depending upon the past know-how and pattern. We must, therefore, adopt a new code of conduct in order to face up to the creative turning point. Yes, we must truly prepare to meet the challenge of a new era that resulted from the reformation of misplaced method and order.

SOLIDARITY AND SODALITY: The Necessity of the Common Ground for Communal Study And Training Among Asians

During the past centuries and up to now, we have entrusted our own problems to the study of the Westerners; the training of our own leadership to the care of the Western churches; and imported their methods and ways of thinking without critical scrutiny. Now is the time for us to solve our own problems by ourselves – for us to train our own men and women and for us to decide our own destiny.

A. My Proposition to Stimulate Asian Missionary Cooperation

In the light of all that is mentioned above, I propose to lay the common ground for the purpose of:

- Establishing an Asian Missionary Cooperative Body as an effective basis for world evangelization in this part of the world;
- Confirming the necessity of East-West cooperation in exchanging information and experiences and common endeavour to analyse the given data, and the establishment of an East West Center for Missionary Research and Development, in order that together the east and west may concentrate their effort in cultivating the missionary leadership and resources for the Third and Fourth Worlds;
- Founding an Asia Graduate School of World Missions where we may train our own personnel whom, thus far, we have had no choice but to commit to the Western training schools.

As a proposer of this venture, I would like to recommend Seoul to be the very logical place to establish such an Asia-wide institution and, I promise, if and when such is possible, that I will do my best to contribute to that cause, providing some of the needed funds, facilities and staff.

I would also like to suggest that the floor might nominate or elect the Continuation or Charter Committee to continue to exercise the full power by proxy, for the study and preparation of our common interest and our communal projects such as the above mentioned.



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THE GOALS AND OBJECTIVES OF ASIA MISSIONS ASSOCIATION

- Presented at the Inaugural Convention of AMA, 1975 -

Philip Teng

It is a great privilege for all of us to gather here to meditate on ways and means for the furtherance of the Kingdom of Christ through the missionary outreach of the Asian churches.

I am glad to see a good number of Western friends with us at this conference who are well known missiologists or leaders of missions. Their presence with us is very meaningful because, as examiners and critics of Western missions, they will make available to us their rich resources of knowledge and understanding of missions so as to keep our feet off dangerous ground, so that we will not commit the same mistakes as the Western missions or missionaries did before. They are advisors to us in the real sense of the word. Sometime I get pessimistic about man's ability to learn from history which can very well apply to the Asian leaders in missions. But I pray that God will grant us alertness and courage to accept loving admonitions from our forerunners in the missionary enterprise. Their presence in this conference indicates their interest in and concern with the missionary efforts of the Asian churches which is a great encouragement to us.

The All Asia Mission Consultation which was held here at Seoul two years ago gave the first collective expression to the beginning of missionary awakening in various countries in Asia. Things have developed since then. I was greatly encouraged to find at the Lausanne Congress that the seminar on missions was the best attended of all group meetings. I also discovered that the total number of missionaries sent out by the churches in the third World reached 3,400 and that of this number one third were Asian missionaries.

I can only speak within the limits of my personal experience and knowledge. In Hong Kong, where I live, the Association of Christian Missions came into being a few months after the All Asia Mission Consultation in 1973. It now enjoys a membership of 13 church groups or individual churches representing over 30 churches with 40 missionaries. Many missionary rallies have been held and over 130 young people have dedicated their lives for missions. A questionnaire was sent to all the Bible college students in Hong Kong a few months ago and 120 replied which represents a high percentage. It was discovered that one sixth of them were going to be missionaries. That was something which had never been heard of before. One of the C & MA churches held their missionary convention last month during which time they pledged in faith US \$40,000 for missions. The Chinese Bishop of the Lutheran Church in Hong Kong, upon his re-election, has made a statement recently that one of the goals for all the 45 Lutheran churches in Hong Kong is to plan to start a missionary program.

Singapore has also seen the start and growth of missions. When I went there last year to speak at the missionary convention of a church, there were only two churches

engaged in missionary outreach. But this year, I have discovered that five churches are planning to join the missionary force.

In early July, this year, 230 leaders from the major Chinese speaking denominations in Singapore and West Malaysia including the Presbyterians, the Methodists, and Anglicans, the Lutherans, the Baptists, the Pentecostals, the Brethren, etc., gathered at Kuala Lumpur, for the First Singapore-Malaysia Chinese Conference on Evangelism. The Declaration of the Conference announces that they are preparing to enter into the era of Eastern Missions as over against the Western missions.

One of the major goals for the Chinese Congress on World Evangelization, to be held at Hong Kong next year in August, will be the promotion of missions among Chinese churches throughout the world. I am sure many of us can report the same kind of progress in your part of Asia.

The Asian churches must be taught to have a real sense of mission. This new sense of mission will produce a new spirit which in turn will change the whole picture of Asian churches.

All of this is mostly encouraging to us. The Asian Missions Association will, under the grace of God have the privilege and honor of becoming God's instrument in promoting the missionary awakening in Asia.

In presenting the objectives of AMA, I am reminded of the five visions which God gave to the leaders of the apostolic church as recorded in the book of Acts. These visions had important bearing on the missions of the early church and certainly they served well as indicators of the direction that AMA should take.

VISION OF COMMISSION (Acts 26:15-19)

In recapitulating his experience of conversion, Paul said that "He was not disobedient to the heavenly vision" (26:19). This vision constitutes a commission - God commissioned Paul for evangelism among Gentiles. There are three factors in this commission;

1. A task clearly defined - God said to Paul: "I have appeared into thee to make thee a minister and a witness unto the Gentiles to open their eyes and to turn them from darkness to light and from the power of Satan unto God that they may receive the forgiveness of sin and inheritance among them

which are sanctified by faith in me.”

2. A promise definitely given – “delivering thee from the Gentiles” (26:17).
3. An assurance about the commissioning authority – “I am Jesus whom thou persecutes” (26:15). When Paul knew that the one who commissioned him was the Risen Lord, the rest assured of his final victory and success.

So Paul had a task before him, a promise in his heart and a triumphant Lord behind him. He gladly and confidently accepted the commission – was obedient to the heavenly vision. Paul had a deep sense of mission because he knew what we need to know today.

The Asian churches must be taught to have a real sense of mission. This new sense of mission will produce a new spirit which in turn will change the whole picture of Asian churches. I have read some Asian leaders criticize the affair of missions in the Asian churches. My heart is broken by such short sightedness. They fail to realize that mission produces a sense of mission as well as a sense of responsibility which will bring the Asian churches into the era of spiritual maturity. I firmly believe that as soon as the Asian churches began to practice missions, their strength will be doubled or tripled and that will be indeed a mighty revival!

VISION OF TRANSCENDENCE (ACTS 10:9-19)

The apostle Peter was given the opportunity to see a vision of far-reaching significance. This vision opened the eyes of Peter and enabled him to transcend traditional concepts and limitations in missions and he began to preach to the Gentiles.

When Peter saw this vision, he found himself in a great dilemma: between God’s explicit commandment in the Old Testament not to eat anything that comes under the category of the unclean and the present order from God that he was to eat everything that was contained in that sheet of cloth. To Peter, this was surely a contradiction – a contradiction created by God. Peter’s mind must be greatly puzzled – how could God be self-contradictory? God was calling unclean things clean!

Here we have a profound spiritual truth which is threefold:

1. God is a God of seeming contradictions. This appearance of contradictions only from the surface of truth. These apparent conflicts are the paradoxes that constitute the real unity of the things of God. To the eyes of the finite man, the infinite God by necessity appears to be self-contradictory. The infinity of God as well as the ultimate unity of the things of God belong to the mystery of the “Hidden God (Isa. 45:15).
2. The letter of the law is only a type or a shadow of spiritual and moral truth. The letter is transitory leading to the fulfilment of the spirit of the Law. The shadow automatically disappears when the substance comes into full light.
3. All traditions and regulations of an accommodating nature must give way to new features and methods for a new age that is why the unclean things of a past era were now called clean by God.

God has different methods for various ages or eras. This fact is very important for missions in our own time. We must find out the methods that God wants us to use today in missions.

The realization of this truth generates in us a sense of contemporariness – a sense that seeks to relate the Gospel of Christ to contemporary issues in modern life through the best methods of communication that command the attention of the modern man. One of the important jobs of AMA is to find out the best strategy of missions for Asia today. The East-West Center for Missions Research and Development can make a significant contribution in this area of research.

VISION OF EXPANSION (Acts 16: 9)

The vision of the Macedonian Call was given to Paul at the most critical time. It constituted a point of new departure in the history of the early church. Paul was planning to pursue evangelism in Asia Minor when this vision came to him. This new light from God changed Paul’s course of action completely. The Gospel went westward instead of remaining in the east.

Evangelism expanded beyond the boundaries of Asia and marched into Europe which is the first step of world evangelization. No wonder that an earthquake accompanied this supremely significant move as the gospel reached Philippi, the first stop in the task of Europe for Christ! Earthquakes usually happened at the most crucial times in God’s plan of salvation – it happened at the resurrection of Christ, it happened at the filling of the disciples by the Holy Spirit (Acts 4:31), it happened at the first step of world evangelization and it will happen at the second coming of Christ as we find in the book of Revelation.

God has different methods for various ages or eras. This fact is very important for missions in our own time.

We must find out the methods that God wants us to use today in missions.

To the mind of Paul, the pursuit of evangelism in Asia Minor was important but he accepted the guidance of the Holy Spirit and decided to pursue a different program. Priorities are always important. It is the Holy Spirit who should decide on priorities and we must look to Him in making our choices. Paul was faced with the choice of the correct priority in his task of evangelism and he was enabled by the Macedonian Call to make the right decision. I believe, today the Macedonian Vision also helps us to make the right decision to be engaged in mission.

The right priority creates in us a sense of urgency which in turn produces zeal and diligence in our service.

VISION OF NEW HORIZON (Acts 23:11)

When Paul was delivered into the hands of the Roman Chief Captain, the Lord appeared to him in a vision and said to him, "Be of good cheer, Paul, for as thou has testified of me in Jerusalem, so must thou bear witness also in Rome." Paul's imprisonment served as means of furthering the Gospel of Christ. And suddenly, a much coveted opportunity appeared to Paul in his horizon – evangelism at Rome, the centre of the then known world! Paul had no idea as to how God was going to send him there. He never knew that God was going to provide transportation for him at government expenses. This new horizon encouraged him, energized his mind and his whole being bounced at the thought of new possibilities for the Gospel in that great capital city.

The right priority creates in us a sense of urgency which in turn produces zeal and diligence in our service.

The vision of new possibilities is always the beginning of new hopes, new efforts and new vitality.

What is new in our horizon? What are the new possibilities for us? I am sure, we are all conscious of something tremendous which God has in store for the Asian Churches. Are we thinking of the possible re-opening of mainland China to the Gospel? Surely that is a new horizon for us. Are we thinking of the great potentials for the booming of missionary enterprise through the Asian churches? Yes, surely, that is a new horizon for us. Are we thinking of upgrading the standard of theological education in Asia as a means of producing better qualified and thereby more effective Christian workers? Yes, surely, that is a new horizon for us. As we think of these and other new possibilities, our hearts rise within us. I am sure, as we try to prepare ourselves for the new things that God is going to do through us, He will fulfil our aspirations for Him and bring us to our Rome as He did with Paul.

This creates in us a new sense of expectation – expecting God to do greater things than before. God always appreciates believing expectation and He does great things through it.

VISION OF ASSURANCE (Acts 7:55)

When the angry Jews "gnashed their teeth" at Stephen, he was filled with the Holy Spirit he saw it in a vision, "the glory of God and Jesus standing on the right hand of God." This vision enabled him to go through his martyrdom with glorious victory over bitterness and fear – he prayed for those who stoned him to death with the same spirit as Jesus manifested on the cross. By this vision Stephen knew for sure in whom He had believed. For this true God and for this true Christ standing on the right hand of God, nothing was too great a price for him to pay.

Today, we also need assurance and encouragement. We pray that God will grant us a fresh glimpse of His glory

and power and his final victory so that we, like Stephen, will not deem anything too great a price to pay for Christ and remain faithful to Him even unto death.

This will create in us a sense of dedication of being willing and prepared to pay a real price for missions which is the task of making Christ known in regions near and far.

To sum up, the early church had a Vision of Commission with its consequent sense of mission, the Vision of Transcendence, with its consequent sense of contemporariness, the Vision of Expansion, with its consequent sense of emergency, the Vision of New Horizon, with its consequent sense of expectation and the Vision of Assurance with its consequent sense of dedication. These visions constituted the guidance as well as the objectives of the apostolic church, and they will do the same thing for us. In a word, the objective of AMA is to create and promote in Asian churches a sense of mission, a sense of contemporariness, a sense of urgency, a sense of expectation and a sense of dedication for missions.

As for the concrete goals of AMA, in my personal opinion, the four aims adopted by the first All Asia Mission Consultation still hold true:

1. To encourage and assist in the formation of National Associations in every country of Asia, consisting of a group of spiritually minded, mature Christians, who will act as advisors to the Christian churches, missions and agencies for receiving, placing, sending and commissioning Asian missionaries.
2. To provide necessary information for these autonomous national associations.
3. To support a centre for Asia in cooperation with Korea International Mission for missionary orientation and research in Seoul.
4. To examine carefully through research and cooperation with the national associations the relationship between East and West missionary enterprises.



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40TH ANNIVERSARY
**ASIA MISSIONS
ASSOCIATION**
11TH TRIENNIAL CONVENTION

OCTOBER 7-11, 2013 / SUNY KOREA, SEOUL

A CRITICAL STUDY OF THE THIRD WORLD MISSION

- Presented at the Inaugural Convention of AMA, 1975 -

Samuel I. Kim

One of the great tragedies of the Protestant mission was its lack of success in planting mission-minded churches in the Third World. The early churches in the mission fields were generally established by denominational missionaries and these churches were largely dependent upon their western sister churches. Eventhough some younger churches were self-supporting, nevertheless they were still tools of denominational expansion rather than having a sense of mission within themselves.

Today there are 2,000 Protestant churches in Seoul, the capital city of Korea. Among them are some of the largest Protestant churches in the world, judged both by membership and by size of church buildings. Most of these churches are either affluent or middle class churches. These churches, however, are not mission-minded, or only slightly concerned about missionary outreach beyond their national boundaries. This situation can be attributed to the fact that they inherited a typically denominational emphasis from the missionaries. They are extremely local-church centered, a church orientation common among Third World churches.

One of the most urgent problems faced by Third World churches today is how to make these younger churches more missionary-minded, instead of continuing as traditional denominationally centered churches, confronting and competing with each other in their own regions. The denominational churches in Asia (which means almost all the churches) are almost entirely related to or dependent upon western missionary societies. This is a natural consequence of the fact that the western denominational missionaries founded and nurtured these churches. Even though there are urgent Macedonian calls from various areas in the Third World, most of the churches in Asia are not ready to respond to these missionary calls, for they are bound by patterns of denominational operation and expansion. These unhealthy patterns are derived from the genesis of the Christian mission in Asia.

The Seoul Declaration on Christian Mission, August 31, 1975, says:

"...we humbly recognize and repent of our own failures and mistakes: We Christians in the Third World often have been over-dependent upon the western churches. We have been too slow to realize our responsibility to share the missionary vision."

Western mission societies in the early days of Protestant mission undoubtedly were committed to the Great Commission, and motivated by compassion and pity for the heathen (R. Pierce Beaver, 1967, p. 17). The evangelical awakenings and revival movements during the 18th and 19th centuries stimulated a marked accentuation of missionary activity in America. This showed itself in increased efforts to win the heathen to the Christian faith. In 1801 the Congregationalists joined with the Presbyterians in a joint effort for Christian mission.

They formed the American Board of Commissioners for Foreign Mission, which was supported not only by Congregationalists but also by Christians of other denominations, particularly the Presbyterians. This was an indication of united effort by the various denominations in the west for the spread of the Christian Gospel to the heathen. These genuine goals of Christian mission gradually metamorphosed, however, into church-related mission. This genuine missionary movement then turned into denominationally oriented missionary societies. This change indicated they were not just interested in converting the heathen to Christ but also specifically emphasize the expansion of their denominations. In other words, mission was not solely an act of obedience to the Great Commission of the Lord, but also an instrument of denominational expansion.

Harold Lindsell describes the situation thus:

"In America, the great proportion of missionary work is carried on through denominational boards, rather than through non-denominationally controlled societies. The American practice has undoubtedly led to competition between denominations and resulted in the definite perpetuation of their distinctive which in turn has promoted division."

Undoubtedly, the extreme denominational expansionism from the West as well as in Asia is all motivated from the egocentric or sinful nature of man, rather than the result of genuine obedience to the great Commission of the Lord.

Competition and denominational confrontation in the mission field were most degrading practices. In spite of serious warnings by William Carey regarding this issue as early as 150 years ago, the major denominational missionary societies continually stressed denominational expansion and built up high denominational walls in mission lands. Consequently, denominational mission societies from the west produced, instead of missionary-minded national churches, denominationally oriented sister churches which continued to be dependent on western support and protection.

Today most of the churches in the Third World remain within their denominational divisions, and competing with one another. Furthermore, they are wasting their energy in building up "doctrinal muscles," instead of spreading the Gospel through national evangelism and mission beyond their frontiers. In other words, Christians in the Third World are more adapted to a climate of internal disputes or to "sheep stealing" among themselves, rather than doing Gospel outreach to non-Christians. Many denominational pastors believe that strengthening their local churches and protecting their sheep is their greatest commission. They normally are not interested in mission beyond their localities; they seldom speak of foreign mission. All the loyalties and concerns of church members are therefore drawn to

denominationalism, local pastors and local churches.

A delegate from Pakistan to the Asia Mission Association conference said that speaking of foreign mission is a kind of taboo for local church members. Bishops and higher church functionaries discourage any missionary concern. Even though a few national churches were awake to participation in worldwide mission as early as 1884, these small missionary endeavors were symbolic efforts for the denominations involved. The Korean Presbyterian Church early sent missionaries overseas as a result of the Great Revival Movement of 1907. The Korean missionary endeavor, however, constantly stressed denominational loyalties.

One of the great tragedies of the Protestant mission was its lack of success in planting mission-minded churches in the Third World. The early churches in the mission fields were generally established by denominational missionaries and these churches were largely dependent upon their western sister churches.

In 1956, when my wife and I were sent out by the Presbyterian Church of Korea as missionaries to Thailand, we were carefully instructed by denominational leaders that we must plant Presbyterian churches in Thailand and try to encourage all Thai churches to follow reformed patterns. For the next twenty years, we were urged constantly to carry out the denominational emphasis; some wanted us to pledge to do so. Each time we replied that Paul did not preach Lutheranism or Calvinism, but rather the crucified and risen Lord.

Thailand is a strong Buddhist country. After 150 years of missionary efforts, there are only a little over 30,000 Protestant Christians. Numerous denominational mission societies and sectarian groups are represented. Unfortunately, the denominational missionaries have often caused church divisions, getting involved in "sheep stealing" and doctrinal disputes among themselves. In many cases the missionaries have not attempted to win Buddhists to Christianity; they recognize, perhaps, that their evangelistic efforts directed toward non-Christians have often been in vain. So they hastily plunge into other Christian flocks looking for "converts." I was often invited by various denominational churches for special conferences: wherever I went I found many persons I had met in gatherings of other denominations. These were "professional Christians" constantly moving around, switching their loyalties from one to another denomination.

In Asia there are a few exceptional national churches, growing in terms of general evangelism and world

mission; most of the churches are in the same condition as in Thailand. Many denominational missionaries still practice and enjoy "transfer growth" for the sake of successful missionary reports to the homeland.

One of the most urgent challenges today for the Third World mission is to set these churches free from denominational bondage, to make them mission-minded churches. The crucial issue of Christian mission today is how to produce more mission-minded churches, rather than locally or denominationally centered churches.

THE PROBLEM OF DIALOGUE IN THE THIRD WORLD

For nearly two decades one of the most popular words for missions to the Third World was "dialogue." Many mission leaders and missionary theologians have asserted that Christian missions and Asiatic natural religions should have dialogue, not only in order to understand each other but also to co-exist peacefully. Some radical theologians have further insisted that we Christians recognize the spiritual values of non-Christian religions and learn to depend on each other.

Professor Hoekendijk, one of the outstanding thinkers of the ecumenical movement, maintained that the purpose and goal of Christian mission must be understood in terms of shalom. He insisted that the aim of the mission is not in the plantation ecclesial (planting of the church), and that evangelism should not be focused on salvation of individual souls. But the aim of evangelism should be nothing less than what Israel expected of the Messiah, i.e., that he would establish shalom. And shalom is much more than personal salvation. It is at once peace, integrity, community, harmony, and justice. It's rich content can be felt in Psalm 85, where we read that shalom is there where "mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven."

Rowan Hoffman said that Christian mission should be understood in terms of witness and service rather than of proselytizing and conversion. He maintained that Christian missions should be understood in a different light and carried out in a different manner and spirit than in the past. Christian missions should no longer be considered a crusade, as the conquest of souls for Christ.

M.M. Thomas of India declared at the World Mission Conference in Mexico City in 1963 that:

"There is a growing sense of common humanity, of human solidarity, in the world which finds its expression in mutual concern, a sense of participation in the struggles of others for their fundamental rights, and a common and searching for an ethos to make them stable."

An eminent German scholar, Dr. Peter Beyerhaus, pointed out that the current tendency in western liberal theology is to interpret the truth of Christianity as relativistic. Furthermore, this tendency calls for religious co-existence with non-Christian religions, as well as religious syncretism. Beyerhaus continued:

"Within the Tillichian school, there has been a revival

of Ernst Troeltsch's idea that, in principle, all religions share a common ground of being and, therefore, are to be understood as various culturally and historically conditioned expressions and as developmental states of the religious experience of that some transcendent ground of being. According to this view, the aim of the encounter among members of various religions ought not be conversion but rather only a mutually enriching dialogue and a final understanding."

As a Third World missionary, I am obliged to mention the general tendency of western liberal thinking and the general direction of major denominational mission policies because their implications are already evident in missions in the Third World.

We, Third World mission leaders, must speak out when we see the flood of humanistic, secularized and relativistic interpretations of Christian missions which flow in from the west. We Third World mission leaders raise our voices in this critical time as co-workers of the Lord (II Corinthians 1:1), calling the churches of the world to awaken each other.

Professor Beyerhaus has already pointed out that a relativistic interpretation of Christian truths and a syncretistic aim of Christian mission are common phenomena of liberalism in the west. I consider that these tendencies are not only a hazard for western churches and their missionary outreach, but they are a catastrophe for the younger churches in the Third World. This is true because oriental natural religions are all based on relativistic and syncretistic principles. If the Christian mission does not stand firm on the Biblical truth and proclaim an absolute message, and it compromises with Asiatic natural religions on a syncretistic and relativistic basis, then the Christian mission will lose its spiritual vitality and will eventually be absorbed into the indigenous natural religions of Asia.

Today except for a few strong national churches in Asia, most mission churches are suffering a weakening of evangelistic zeal and of spiritual emphasis by such liberal thinking. Many younger churches in mission fields today are under grave threat, not just from secular ideologies and indigenous religious pressures, but also from the internal maneuverings of Western liberalism within the church. In other words, a serious enemy of the genuine Christian mission is inside the camp, rather than outside of it. As Dr. Byang Kato, General Secretary of the Association of Evangelicals of Africa said, "The prevailing winds of religious relativism in the older churches is carried abroad by the liberal missionaries in person and through literature."

The major denominational missions of the West today, send their liberally oriented missionaries to the small churches in Thailand, Laos, Pakistan, Malaysia, etc. These missions dominate the indigenous churches in terms of finance, personnel, and even more so in theological thinking. They try to wipe out all evangelical influence and the Bible-believing elements from these churches. They then replace the biblical foundations and traditions with liberal thought. This activity directly contradicts the efforts of the early missionaries.

Early missionaries to Asia sternly rejected indigenous syncretistic religious pressure, in order to establish a

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.

biblical foundation for the church in Asia. They were aware that the religious mosaic of Asia was a fabric woven strands of Buddhist teachings, remnants of Brahmanistic beliefs, Confucianistic elements and various indigenous animistic cults. It is literally a melting pot of religious syncretism and relativism. Even today, the general pattern of Asian religious thinking is still based on this concept of syncretism. The absolute majority of Asians including intellectuals in the cities as well as illiterate villagers say that all religions are ultimately the same. They are unbelievably tolerant of other beliefs.

H. Kreamer said that all the religions of antiquity and all the naturalistic non-Christian religions of today are deeply imbued with this conviction. He states that the people of Asia accept some sort of syncretistic pragmatism.

Unless the Christian mission will claim Jesus as the only way to salvation and will call for implicit faith in the midst of a syncretistic environment, the Christian mission will not find a meaningful identity, but will fall into one of the many pre-existing religions. The early Christians denied their local gods and faced social pressures after they understood that Christianity was the only way, and after they saw the missionaries' uncompromising conviction.

Rowan Hoffman said that Christian mission should be understood in terms of witness and service rather than of proselytizing and conversion. He maintained that Christian missions should be understood in a different light and carried out in a different manner and spirit than in the past. Christian missions should no longer be considered a crusade, as the conquest of souls for Christ.

Today, there are many inter-religious study centers in Asia which are encouraged by Western liberal thought. To name a few: the Study Center of Chinese Religions at Toa Find San in Hong Kong, the NCC Center for Japanese Religion in Kyoto, Japan, CISRS at Bangalore in India, Dhamma Logos Society in Thailand, etc. The purpose of these study centers is not just to achieve a mutual understanding of religious thought, they also encourage peaceful co-existence of the Christian religion with Asiatic religions, or urge a compromise between Christianity and other religions.

During my missionary service in Thailand, some of the greatest hindrances for evangelistic work and teaching ministry I encountered were cynicism and pressures from liberal missionary groups. They were very critical

of the Gospel outreach and of the teaching of biblical faith. Since they were in the majority, and therefore very influential in the national church, they tried to block any church budget allocation for evangelism and to control the curriculum at the seminary so that nationals would be shaped in their direction. They rebuked and criticized traditional biblical faith personally and publicly. They put enormous pressure on those who held an evangelical faith. On the other hand, they encouraged national leaders to set up all sorts of joint projects involving Christianity and Buddhism. I was one of those evangelical missionaries among the liberals in the United Church in Thailand. Standing for the biblical truth, carrying out the evangelistic task, and encouraging the nationals to be faithful in the traditional faith was extremely difficult in the midst of this unfavorable climate. Objecting to liberal influence and teaching an evangelical faith as someone from within is far more difficult than speaking against these things as an outsider.

The founder of Dhamma-Logos Society and his colleagues openly challenged us and maintained that Buddhism is as good and as valid for salvation as Christianity. The Liberals used to set up special lectures, after they invited a Buddhist monk named the Venerable Bhikku Buddha Dasa for a special lecture at the seminary. His assertions were mainly concerning the commonality of the two religions. He consciously and carefully tried to eliminate the superiority of Christianity, degrade the universal leadership of Jesus Christ and invalidate the Christian revelation. Furthermore, he stressed the universal lordship of Buddha. Let me quote Bhikku Buddha Dasa:

"I would like to say that whether Jesus Christ did or did not sacrifice His life is incidental to natural circumstances and may have nothing to do with redemption whatsoever."

He repeatedly countered the concept of a personal God in Christianity with the idea that the Karma and Dhamma are the same concept. He further said:

"Karma are all included in the single term Dhamma. Moreover, such things as kindness, truth, etc., which can be thought of as being God's, part of God are all included in Dhamma. Dhamma being all inclusive. Therefore, Dhamma, is God."

From the beginning of his lecture to the end, he strongly emphasized the analogy of the religions. The real critical problem for the Thai church was not in what these prominent Buddhist priest said, but the fatal problem for the Thai church was in the endorsement by the liberal missionaries of these syncretist assertions of the Buddhist scholars.

Bishop Stephen Neill maintained in his book, *A History of Christian Missions*: "The liberal was not by any means so sure that Jesus Christ was the last Word of God to man. He was repelled by the exclusive claim to salvation through Christ alone. He tended to take a much more favorite view of the other religions than his more conservative colleagues, and to look forward to some kind of synthesis of religions rather than to the disappearance of any of them... Adherents of all the great religions should stand together in defense of the

spiritual reality of man's life. There should be no hostility between them, the spirit of proselytism being replaced by the willingness to learn from one another."

I have observed and seen many evidences of liberal practice in mission lands, in Thailand and elsewhere, that demonstrate that they result in a national leadership and theological foundations too weak to lead the churches that they tend to nullify the evangelistic zeal of the church and witnessing efforts to non-Christians. On the contrary, they try to lead national Christians to be harmonious co-existers in non-Christian surroundings. They often are critical of evangelistic effort, which they call proselyting.

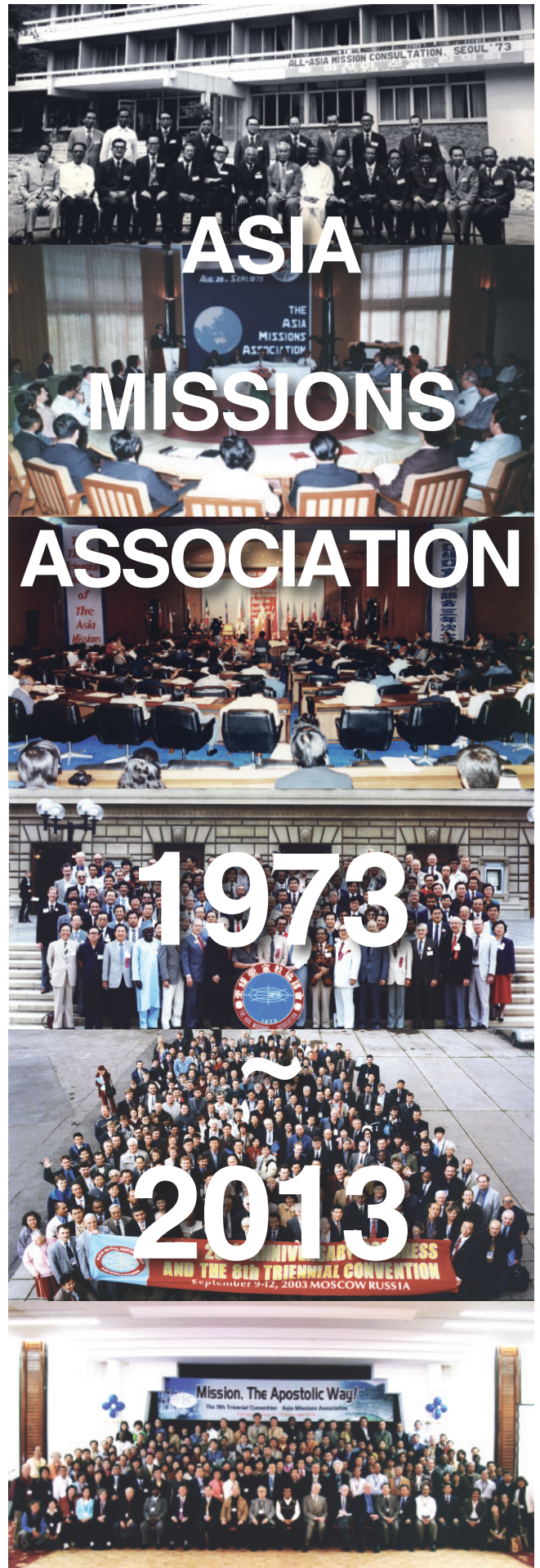
The Word of God inevitably confronts the world of darkness. In order to save lost souls, evangelists must be men of conviction and men of challenge. The Christian mission in the world must confront non-Christian religions with the power of the Word of God. The power encounter is not only the classic method used by the Old Testament prophets and the apostles of Jesus Christ; it is the ultimate decision-making method for the harvest. If Christian missions remain in the stage of compromise or co-existence with non-Christians through dialogue, they would become philanthropic or humanitarian service organizations and not missionary apostles of Jesus.

J.H. Bravinck points out that churches must always be reminded that their missionary calling is calling people to repentance and compassion of guilt, and to faith through Jesus Christ, He terms the Bible, from the first page to the last, a tremendous plea against heathenism, against paganizing tendencies. He defines the term "elenticis" as bringing the heathens to shame, to the conviction of guilt and final judgment, and to an unmasking of their faulty teachings. Christian missions have adopted many evangelistic methods and ways of approaching the modern man for Christ. However, the concept of "elenticis" cannot be avoided in our message to non-Christians. Without a strong challenge, people never would accept Christ as their Savior.

Such forceful methods are considered out-of-date and anti-native culture by liberal mission leaders. Many influential liberal missionary leaders in the field treat any fervent evangelist or missionary who practices straightforward evangelism as a nuisance to religious co-existence. This sort of confrontation among Christians in mission lands is a very serious problem. Unfortunately, the liberal influence is often dominant over evangelicals in good many younger churches.

I used to face this opposition during my missionary service in Thailand. However, a few national colleagues and I persistently conducted evangelistic outreach to the Buddhist population in the city and villages. Every year we harvested five to six hundred new souls. Whenever we drew the people to a point of decision, we gave no alternative but the bold approach of the Word of God.

The crucial issue for the evangelization of the Third World is how to avoid humanistic interpretations of mission and how to train for Asian missionary forces as men of conviction in their missionary calling.



PROBLEM OF INDIGENIZATION AND CHURCH IN THE THIRD WORLD

The absolute majority of third World churches have been established by foreign missionaries, particularly missionaries from the West. There are very few genuine indigenous churches planted and maintained within a given culture by the people of that culture without any direct outside human influence or control. In other words, almost all early Third World churches were planted by foreigners and therefore, church customs and traditions were influenced by foreign cultures. Consciously or unconsciously, these Third World churches inherited some foreignness. The non-Christian neighbors of these churches, as well as Christians in that particular culture, were conscious of the foreign elements in the churches, which became a major hindrance to evangelization in many third world countries.

Even though there were a good many outstanding mission leaders in the early Protestant mission who asserted constantly that the principle of indigenization was extremely vital, the churches in the mission fields were molded in the ways of Western culture and traditions. In the early 19th Century, Henry Venn, General Secretary of CMS Mission in England, and Rufus Anderson, the General Secretary of ABCFM in the US, both stressed the need to build indigenous and autonomous churches in the mission fields. They developed classic models for the indigenous church movement. However, Christian missions were not able to rid themselves of strong cultural domination from the West.

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. 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.

After the Second World War, Aferasian Christians were swept up in the nationalistic and anti-Western reaction, as their nations tried to wipe out the colonial supremacy of the West, and achieve independence. Younger churches in these lands were aware that over-westernization did not fit the new situation. A good many Western missionaries also realized this fact. But a greater number of Western missionaries still maintained their traditional attitudes toward national churches.

Today however, indigenization for the younger churches is the dominant concept all over the world. Western missiologists and mission leaders, in particular, stress

absolute indigenization, almost to the point of refusing the younger churches any Western cultural elements. This is in an effort to compensate for the guilt of Western imperialism. Thus, they often over-stress indigenization.

Today, the whole world has become a more complex arena of cultural dynamics in which "Western" culture becomes more and more "world culture". At the same time, there are a good number of cultural groups which are trying to restore their indigenous culture. We mission leaders must be sensitive to the two different currents which are the world in this worldwide cultural complexity: the strong movement to restore the indigenous culture and to eliminate foreign cultural elements from church tradition and theology; and on the other hand, an equally strong drive, evident in a good many countries in Asia, to assimilate the world culture, it is difficult, therefore, to claim that Western culture is valid only for Westerners.

There are numerous younger churches which have assimilated Western culture and feel at home with it. For them, Western culture is no longer Western, but a part of their own culture. For example, Korean and Japanese Christians enjoy Western hymns and music as their own. Any Western missionary who applauds the fervent drive toward indigenization in the Indian church will be shocked to see Korean Christians enjoying Bach and Beethoven and other Western music.

Once, an eminent Western missiologist visited churches in Seoul, Korea. He was surprised to see typical Western church architecture, liturgies and hymns. After he attended the morning service in one of the largest congregations in Seoul, he asked with evident displeasure, why the Korean church did not indigenize to its own culture. He went on to say that the Korean church ought to give up Western influences and adopt Korean culture for the churches. I replied that as long as the majority of both the Christian and non-Christian population in Korea feels at home with the world culture, that is indigenization. If indigenization is forced, and a "dead" culture re-adopted, Christianity again would become foreign to the non-Christians. Ancient Korean culture exists early in museums, texts, and declarations. It is no longer active. This kind of phenomenon is true in many parts of the world.

This does not mean I am against indigenization. But we cannot generalize; each case must be studied separately. We should apply indigenization where necessary.

Missionaries or outsiders, however, can only be advocates and not innovators for a people. In many cases Western missionaries not only encourage local Christians to adopt their original culture for the church, and give up Western ways, but they themselves must undertake the task. When I was serving several rural parish churches in northern Thailand, I observed one Western missionary who also served in the same region. He urged the people to give up Western traditions like wearing neckties and Western clothes, using western types of chairs in the churches, and adopt their new inactive ancient culture, no longer practiced even by non-Christians. He applied his interpretations of their former culture to the sacraments and ceremonies of the church. The local people were expected to accept

his innovations. This kind of indigenization is another example of western package-theology and missionary paternalism. I am convinced that indigenization must be carried out by national Christians under the guidance of the Holy Spirit. All missionaries, including Asians should be merely advisors not innovators.

IDENTITY OF THE THIRD WORLD MISSIONARIES

Wherever we go as missionaries, there are already centuries-old missionary culture in existence. This particular culture has developed from the activity of the early pioneer missionaries, and added to by the missionaries who succeeded them. Even though this culture was developed by Western missionaries, it is not the standard Western culture. Even if this missionary culture exists in the midst of an exotic environment, it is not directly related to the surrounding culture. It is a peculiar culture of its own: missionary living standards, attitudes, lifestyles, lines of authority, social status and ways of thinking.

Both national church leaders and non-Christians have their own image of this missionary lifestyle. These indigenous people including the Christians, expect the missionaries to live on in their missionary culture. They actually prefer the missionaries to remain within their unique culture, which means a missionary should not cross the boundary into the native culture.

In fact, nationals do not want individuals from another culture, including the missionary culture, to intrude into their own cultural recesses. Even if a missionary tries, he finds himself to be a pretender, a cultural hypocrite. There simply are invisible boundaries and tensions that separate the indigenous culture from the missionary culture.

Missionaries from the Third world plunge into this situation immediately and realize the cultural pressures and tensions from both cultures. The problem is how to identify himself and establish relationships of creative tension. If the Third World missionary fails to maintain certain standards and patterns of missionary cultural life, both the indigenous people and Western missionaries feel uncomfortable and displeased, because they want to fit him into one or the other culture. Western missionary colleagues, consciously or unconsciously, expect the Third World missionary to be more like them because he belongs to the same missionary tribe. At the same time, the Third world missionary has his own distinct cultural attachment; if he sets aside his home culture, he loses his own national identity. He becomes a cultural orphan, neither Western nor native.

On the other hand, the nationals also unconsciously expects the Third World missionary to be closer to the native culture than the Western missionary, because he comes from a common Third World background. If he adapts too much to the missionary culture, he is criticized by both the national church and his home church, but if he allows himself to identify too closely with the national church he may tend to become segregated from his missionary colleagues.

One Indian missionary, for example, was sent to a mission post in Southeast Asia where the living standards were higher than home country. The churches

in India tried to support him with a living allowance in accord with his needs on the field. The churches in India, however, could not understand this expense level and blamed him for adapting western standards. Other Third World missionaries also face this dilemma.

The crucial issue for the Third world missionary is how to identify himself in this triangle of cultural surroundings.

DECISIVE BATTLES YET TO COME

Throughout the 200 years of Protestant mission history, churches in the West have sent thousands of outstanding missionaries, many were dedicated evangelists, church planters, theologians, physicians, educators, authors and philanthropists. Undoubtedly, this multitude dedicated themselves faithfully to the cause of the Gospel on the rim of Asia. In some places the harvest was barren, even though the missionaries toiled. Yet the Name of Jesus Christ has not reached Asia as a whole. The seed of the Gospel has not been sown in the depths of Asian religious minds. Relatively speaking, the harvest of souls, and the churches planted, were on the lower class fringe of Asia.

Of course there are exceptional cases. But most of the Christian population of Asia is not from the mainstream of the people. Christians are apt to be converts from the lower castes, the illiterates, the segregated minorities, and the needy. The Asian religious scholars, philosophers, intellectuals, nobles and the leaders of the society have not been reached. Millions of Indian Christians are from lower castes and the untouchables. Most of the Christian population in South East Asia are illiterate. Apparently, these people are inadequate to witness to higher castes and the mainstream of Asian life. They simply have too many social distinctions, traditions, and other barriers to overcome.

Recently, prince Kuk Krit Pramote, the Prime Minister of Thailand and a strong Buddhist, told a Christian women's gathering that since he was a child the Christians had been called "Look-nong Farang," meaning smaller brothers or followers of Westerners. He implied that Christians are degraded citizens who deny their own traditions, national prestige and state religion. Actually, they are not unpatriotic: they do not deny their traditions, they have only accepted a new religion.

This means that Christian missions have not yet grappled with the core, the nucleus of Asian society. I am convinced that the real confrontation between Asiatic natural religions and Christianity has not yet begun. In order to penetrate into the heart of Asian religious mind, the Christian mission, both east and west, must prepare new tactics and strategies, conduct more profound Asiatic studies, provide specific as well as general training to their missionary task forces, and recruit more Third world missionaries. Thus, the Gospel might spread out rapidly all over the continent of Asia, regardless of social systems, classes and political ideologies.

In order to provide this training, experienced Asian missionaries and church leaders are decisively important. The well-trained missionary for the Third world must be a frontier fighter. At the same time, close ties and real cooperation between east and west are

absolutely necessary.

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 (Romans 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. Such East-West cooperation is extremely important for the East-West Center in Seoul, under the sponsorship of the Asia Missions Association (AMA). Our aim of training ten thousand Asian missionaries by the year 2000 will be the largest missionary training effort in Christian history. It signals a thorough penetration of the Gospel into the whole world in these days of history before the Lord's coming.

CONCLUSION

Under the theme, "A Critical Study of the Third World Mission" assigned by the Preparation Committee of AMA, I have tried to point out specific problems and develop critical studies. It is evident that Third World Mission problems are no unique to them, but are inter-related with the problems of Western missions, as well (2 Corinthians 6:1).

Realistic surveys seem apart from the optimism of our

missionary reports, which often paint optimistic and one-sided pictures. Many missionary societies try to avoid such realism, and the reporting of barren efforts, in order to keep supporting churches from being disappointed. I dare to speak out, because our future mission activities must not stand firm in adversity and unfavorable surroundings.

Christianity has always survived adversities, persecutions and enormous pressures from the powers of darkness. This is a historical lesson for the Christian mission, which must be ever ready, even under unfavorable circumstances, to maneuver persistently for the outreach of the Gospel. Let's be like Paul, who in the fact of difficult hardships, always rejoiced and optimistic. He never hesitated to talk about hardships and failures, because he knows that in the Lord was victory (II Corinthians 6: 3-8)



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THE MISSION AND THE MISSIONARY

- Presented at the Inaugural Convention of AMA, 1975 -

Theodore Williams

THE MISSION

The Content Of Mission

The word "MISSION" is often a much misunderstood word. There are those who would define it purely in terms of social and economic needs. The emphasis has been shifted from conversion to social concern and then to social action. We are told that humanization should be the goal of mission. Individual regeneration has been replaced by social revolution. Conversion has given way to concern and action. Proclamation has been substituted by dialogue. The new humanity has replaced the Kingdom of God.

We do not deny the social implications of the Gospel. Coming as we do from countries in Asia that are often referred to as the developing countries, we cannot shut our eyes to the tremendous challenge of the need for development, the need for economic and social justice and the need to reaffirm human dignity and freedom. In fact, any biblical definition of mission must consider witness and service, proclamation and social involvement as two sides of the same coin. It is only in the context of a meaningful involvement with the needs of people that effective proclamation can be carried out. The proclaiming church must be the serving church.

In 2 Corinthians 5: 18-19, Paul speaks of both "the ministry of reconciliation" and "the message of reconciliation" as entrusted to us. In Isaiah 61:1-3, the mission of the Messiah is defined as "proclaiming liberty to the captives," and "binding up the broken-hearted and the opening of the prison to those who are bound." We see a wonderful combination and balance of this in the mission of our Lord and in the mission of the early church as described in the New Testament.

There is a great social and economic change taking place all over Asia. It is drastic and obvious in some countries while it is slow and less obvious in others. In spite of this, there is yet a great deal to be done. There is the challenge of illiteracy. In some countries, it is as high a percentage as 70 - 95. In my own country, evangelicals have yet to utilize the method of literacy evangelism fully. Cassettes or Gospel records cannot be regarded as a substitute for teaching people to read and write and then giving them the printed Scriptures.

There is also the great challenge of medical work. Many of our governments are trying to grapple with the problem of rural health. Rural health education is an avenue of service that is open for the church in Asia. There is also the need to provide simple medical facilities where there is none at all. We need small, mobile medical teams more than top heavy, highly organized medical institutions. The structure should be flexible and mobile.

The majority of the people of Asia live in villages though industrialization and urbanization are progressing at

a rapid pace. Any concept of mission has to take into consideration the rural needs and opportunities. Our young people must be challenged to go to the villages with their medical skills and other professional skills to be a witness for Christ. In the early days of the Christian church, it was allied with the common people, the oppressed and the despised, the slaves and the working classes. But now, unfortunately, it is the Communist movement that is allied with the masses. The Church is aligned in many lands with the respectable middle and upper classes. We should not neglect the common masses in our mission. This does not mean that we bypass the big cities and the "concrete jungles" of Asia. We must keep the balance.

**Missionary involvement is for all.
While the missionary call may come to
a few. This must be recognized by the
entire church. If missionaries are linked
to local churches and prayer groups
with the missionary society functioning
as a mere channel through which the
missionary is sent, it leads to a total
involvement in missions on the part of
those who are not called to go
but called to stay back and send.
To send is as much a call as it is to go.**

The new born "nationalism" in many of our Asian lands is characteristically anti-Western. This trend along with the renaissance of the ancient religions has branded mission as "proselytism". Secular ideologies that claim to have the economic and social welfare of the masses as their main concern have ridiculed the Christian mission as being "other worldly". All these has led to a swing towards the other extreme, forgetting the true goal of mission. To understand our mission, we must go to the Bible and not to the sociologist's empirical analysis of human needs or to the changing trends of history. A seventeenth century Dutch theologian has expressed the task of mission as being three-fold: (1) To convert the heathen; (2) to establish churches; (3) To glorify and proclaim divine grace.

Though we will hesitate to use the word "heathen," we cannot but agree with this description of mission. Our mission is to proclaim the Gospel of Jesus Christ to those who have not heard it, coupling service with our verbal witness having as our goal the conversion of those to

whom we proclaim the Gospel and the planting of churches among them. Church planting was a vital part of the new Testament. We cannot ignore it in our day.

The Scope Of Mission

Mission is no longer limited to any one geographical area in this world. There was a time when in Asia we thought that a missionary was one who came from the West. Even today, this misunderstanding persists in the minds of many non-Christians in Asia. We are now in an age when there is a universal church. Bishop Stephen Neil writes, "In the 20th Century, one phenomenon has come into view which is incontestably new - for the first time there is a universal religion in the world and that is the Christian religion." So missionaries are no longer sent only from geographical area to another. They are sent "from everywhere to everywhere." We speak now of the mission to the six continents.

The word "nation" is mentioned in the Bible in Psalm 67:1,2; Isaiah 66:18, and Matt. 24:14, 28:18-21. These are all missionary passages. According to these verses, the scope of mission includes all nations. Nation does not mean America, India, Korea or China. It means people who can be culturally and linguistically identified as a homogenous group. In this sense, each country in Asia is a land of many nations. Our mission must include in its scope all these pockets of people. All such pockets of people must be reached with the Gospel of Christ.

There must be disciples for Jesus Christ from each pocket of people. As long as there are groups of people unreached with the Gospel our task is not complete. Our resources must be pooled, our efforts increased and our goals set, so that every tribe and tongue and culture is touched with the mission which our Lord gave to us.

We, who have gathered here today in East Asia and we cannot shut our eyes to the great need of West Asia. There are many Muslim nations there without a church or Christian witness. Our strategy in Asia are comparatively stronger, while in West Asia the church is small or non-existent.

THE MISSIONARY

Let us now turn to the word "missionary." The following facts can be noted about the New Testament missionaries in our study of the Scriptures.

They Were Sent

The word "missionary" means "one who is sent." He is sent by God as well as the Church. Peter and John were sent by the Jerusalem church to minister to the spiritual needs of the church in Samaria. Again, the Jerusalem church sent Barnabas to minister to the needs of the newborn church in Antioch. Paul and Barnabas were sent out by the church in Antioch. They had worked together in fellowship with that church, and then they were sent out by the church. When they returned, they came back and reported to the church.

In the multiplication of interdenominational missionary agencies in Asia, we should not forget the important place of the local church. As far as possible, the missionary should have his roots down in a local

church and should be commended by that church for missionary work. They must also have a share in his support.

Missionary involvement is for all. While the missionary call may come to a few. This must be recognized by the entire church. If missionaries are linked to local churches and prayer groups with the missionary society functioning as a mere channel through which the missionary is sent, it leads to a total involvement in missions on the part of those who are not called to go but called to stay back and send. To send is as much a call as it is to go.

Finally, it must be said that three qualities are essential to everyone involved in God's mission. They are VISION, FAITH AND SACRIFICE.

Though Paul and Barnabas were members of the Jerusalem church, the church in Antioch sent them as their missionaries. They went as representatives of the Body of Christ. This concept of the universality of the church must be stressed more and it must lead to a concept of real partnership in missions. There are certain Asian churches which abound in gifted and trained personnel, while others have the financial resources. There must be the willingness to share both kinds of resources. It is not easy to send financial support for missionaries from certain countries, but they can easily send personnel. Antioch had the financial resources while Jerusalem supplied the men.

The resources of the universal church in terms of men, money and expertise must be available for the use of the whole church. There is no place for talking about Western money or Eastern money!

They Were Trained

Paul and Barnabas were both trained in building up the church in Antioch before they went out to plant churches in the distant lands. Besides academic training, church training is needed in the actual building up of a church. We emphasize very much the institutional training. We should not ignore the training that can be received in the fellowship and ministry of a local church. Every potential missionary must have such experience in a local church.

There is also the training that can be gained in team work, an experienced missionary working with a younger missionary training him up in the work. This personal element in training is important in the Asian situation.

Paul and Barnabas had the training for their mission to the Gentiles in the church at Antioch. It was a cosmopolitan church. There were Lucius, a Gentile from North Africa, Simeon, a Jew from North Africa (or he might have been an African) and Manaen, from an aristocratic family. Working with such an international and inter-racial team was certainly a training that Paul and Barnabas benefitted from. In these days, when there

are Bible colleges and seminaries in most of the sending and receiving countries, would it not be more effective if the missionary is trained in the receiving country itself? In this way, he has an early start in getting to know the people, their culture and their language. I know how this has worked to great advantage in the case of an Asian couple who studied in one of our evangelical seminaries in India and served as missionaries there.

They Were Disciple Makers

There is much emphasis on the specialists in missions today. There is a need for experts in literature, radio, medicine, etc. Sometimes these experts live in their own world even on the mission field. Every missionary must have experienced a disciple-making situation. Disciples cannot be made from a distance. This calls for a costly and deeper involvement with the people whom the missionaries are called to serve.

Finally, it must be said that three qualities are essential to everyone involved in God's mission. They are VISION, FAITH AND SACRIFICE. We have adopted these as the three pillars of our Indian Evangelical Mission. There must be a clear vision of God, His sovereignty and authority must be always kept in mind. Secondly, there must be total dependence on God and His resources. God's plan and will must be clearly discerned. Human projects and programs should not take the place of waiting upon God to know His mind and His plan.

Sacrifice is the outworking of the paradox in mission. Life comes through death. This is the paradoxical principle of the Cross, which was basic to the mission of Christ. We too cannot evade this principle. No method or strategy can be a substitute for this. Jesus said, "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone, but if it dies, it bears much fruit." (John 12:24). This is the way of blessings and fruitfulness in mission. A veteran missionary who has put in many years of service in Asia said, "In Asia, any Christian witness who is lacking enthusiasm and a spirit of sacrifice would have no chance of survival." Amy Carmichael, a great missionary, who came to south India wrote, "There is no gain except by loss. There is no life except by death."



Theodore Williams

Dr. Williams was the founder and the first General Secretary of Indian Evangelical Mission (IEM). He served as the Vice-Chairman of Asia Missions Association from 1975 to 1978.

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THE SEOUL DECLARATION ON CHRISTIAN MISSION

PREFACE

We have met together for five days, from August 28 to September 1, 1973 in Seoul, Korea, a city where East and West, North and South meet. We met to advocate anew the urgency of the Christian mission.

This historic gathering, the inaugural convention of the Asia Missions Association, is the outgrowth of the First All Asia Mission Consultation, which was itself a unique event in the history of Christianity in Asia.

We have gathered now from sixteen nations: twelve Asian nations of Bangladesh, Brunei, Hong Kong, India, Indonesia, Malaysia, Pakistan, the Philippines, the Republic of China, Singapore and Thailand and four Western nations of Germany, the Netherlands, the United Kingdom, and the United States of America. We have paved a new, and broad road linking the East and the West, the North and the South in Christian mission, unlike the old, restricted, one way road of mission from the West. (Isaiah 62:10)

As we stand poised, ready to march forward along this newly built highway of world mission, and as we stand also on the threshold of a new era, we humbly recognize the need to examine ourselves in the light of the merits and failures of Protestant mission during the past 200 years.

We also have experienced during the fifteen years since the dissolution of the International Missionary Council, forty five years after its formation, the total confusion and distortion of the concept of Christian mission, as well as of the nature of the Christian Gospel, which its cries for "Renewal in Mission" brought to the Third World.

That experience compelled Christians all around the world to re-examine that trend and the dangers inherent in it. Christian leaders of the West expressed their concern and their convictions in a series of declarations, such as: the Wheaton Declaration (1966); the Frankfurt Declaration (1970); and the Berlin Declaration (1974). We Christian leaders of the East now join with them in re-asserting the biblical concept of Christian mission.

We reject a hypocritical and judgmental attitude towards the history of mission, it is God who will judge. We do however, need to analyse the past, determining what methods to accept and what to reject, in the light of biblical principles, and also in order to clarify our task and direction.

EXAMINATION AND REPENTANCE OF THE PAST

The Protestant Christian mission, during the past two centuries since William Carey's call to world mission in 1792, has spread Christianity, which had confined itself largely to Europe for over a thousand years, to almost every nation around the world. We gratefully salute the numerous heroic pioneers of Christian mission who dedicated their lives not only for the sake of saving souls in many nations, but also for the sake of assisting the people of those nations in solving basic human problems inseparable from the right of existence in such broad areas of enlightenment as education, medicine and benevolent services, the pioneers carried the light of knowledge to people in darkness and ignorance, brought health to the sick, assisted the poor and helped to plant and cultivate living, indigenous churches in Asia.

Nevertheless, we are compelled to point out honestly that the territorial expansion, commercialism, imperialism and colonialism of Western nations often have been stumbling blocks in presenting the core of the Gospel to the oppressed peoples of the Third World, and unfortunately have led many people to regard Christian mission as a vehicle of Western imperialism.

It is true, as history indicates, that the Christian mission has, in fact, instilled patriotism and ideas of equality and freedom in the hearts of oppressed people, brought enlightenment to people awakening from the slumbers of feudalism, and inspired them to resistance against the imperialism of racial discrimination and paternal domination. But it is also true, that an anti-West sentiment had been planted in the hearts of church leaders of non-Western nations by such paternalistic attitudes and intervention and master-servant relationship. This should be cleared first through a normalized East-West relationship.

At the same time, we humbly recognize and repent of our own failures and mistakes. We Christians in the Third World often have been over-dependent upon the Western churches. We have been too slow to realize our responsibility to share the missionary vision. We have been even blaming the Western Church for our own deficiencies and failures, forgetting the great sacrifices and investment which the Western church has made on our behalf.

While it is painful for us to point out past failures, it is also gratifying that we can honestly examine ourselves and repent of our mistakes.

CRITICISM AND REFLECTION UPON THE PRESENT REALITY

We give a serious warning concerning the man-centered mission of modern liberalism, which destroys the God-centered mission based on the biblical doctrine of incarnation. In order to return to biblical principles and to regain the original task of mission, we need to reject counterfeit principles.

- A. We recognize that we have to turn back from the socio-politically oriented "Missio Dei", and return to "Missio Christi", the proclamation of His redemptive death and resurrection, as He enjoined His disciples (Matt. 28: 18-20).

Christian mission should not aim of the expansion of ideologies or the gaining of power. The Missio Dei was originally a concept in Roman Catholic dogmatic theology that described divine activities within the Trinity. Modern Liberals have adopted the term to justify their mission activities which have departed from the original scope of Christian mission, the proclamation of the Gospel through the death and resurrection of Christ. The modern liberal concept of Missio Dei has above all refused the biblical concept of sin as spiritual alienation from God and has instead provided us with a concept of sin as the 'structural evil' of socio-political-economic structures.

The Conference on World Mission and Evangelism at Bangkok 1973, has accordingly placed the liberation of people from structural evils as the main task of Christian mission, and has even adopted violence as a justifiable means to accomplish the reform of socio-political structures.

We hereby remind ourselves that unless we turn back from the apostate activities against the Cross of Christ committed in the gracious name of Missio Dei, we will be involved in graver evils than those committed during the past two centuries of Christian mission. We are therefore obliged to declare that the essential and fundamental task of the Christian mission is to proclaim the redemptive power of the Gospel of Jesus Christ which transforms even the structures of society.

- B. We recognize that we have to turn back from the sociological dimension of "Salvation Today," and return to the original dimension of "Salvation from sin."

"Salvation Today" has limited the Christian concept of salvation to the dimension of social justice. It has first of all, sought salvation in the realization of economic justice in situations in which people have been exploited by others. Secondly, it has taught that movements for civil rights in the face of political oppression would bring salvation. Thirdly, it has taken the struggle for human solidarity as opposed to alienation to be the work of salvation. Fourthly, it has identified the struggle of hope against despair in personal life with Christian salvation. Salvation Today has, ultimately departed from spiritual dimension of Christian redemption and has advocated social revolution.

The mottoes of "Salvation Today" are mottoes of social and political revolution: "No economic justice without political freedom, no political freedom without social justice." "No social justice without human solidarity, no human solidarity without social justice." No justice, no human rights, no human solidarity without hope, no hope without justice, human rights or human solidarity." These mottoes have seriously perverted the biblical teaching of salvation.

Yet we affirm that we are deeply concerned about social justice and political freedom for those who are exploited and oppressed.

- C. We recognize that we have to turn back from "Mission through people's organization," or liberation movements and return to "Mission through Church's ministry." Realizing that the churches as confessional communities were insufficient and an undesirable means for accomplishing the social revolution of "Salvation Today," the modern liberals sought a more adequate vehicle in the people's organization movement, and have adopted violent means of social struggle and power confrontation to accomplish their aims. Such a mission does not trust the transforming power of the Gospel, but rather relies on the violent powers of the people.

The purpose, function and training method of the people movements have encouraged the unveiling of social injustice and weakness in underdeveloped nations, and have regarded the overthrow of authority to be its main mission.

Such a politically oriented mission has brought unnecessary tension between the churches and governments in Europe, Africa, and especially in Asia and Latin America. Moreover the ideological deviation of modern ecumenical mission will inevitably bring the total destruction of the historic Christian message and a return to abysmal darkness.

We declare that the Christian mission must be carried out through the means of grace as instituted by the Lord Jesus Christ and committed to His Church. This can only be done by His servants who have repented of their sins and confessed their faith in Jesus Christ.

D. We recognize that we have to turn back from mere dialogue with adherents of other religions and ideologies and return to mission as proclamation of the Biblical Gospel to the lost.

We agree that dialogue might be useful for an understanding and sympathetic approach to people of other faiths and also a means to lead unbelievers to the Gospel. But we reject the contemporary idea of many ecumenical which regards the pan-religious dialogue to be the integral force in realizing the world Community, a kind of God's Kingdom on earth. Realizing that the ecumenical type of dialogue necessarily will result in a complete syncretism, we declare that the proclamation of the Gospel of Christ is the only means of preparing the Kingdom of God.

E. We recognize and declare that we have to turn back from the modern liberal mission based upon a "social foundation," and return to the Christian mission based on a "biblical foundation."

The modern ecumenical mission has been influenced by political ideologies in so far as it stresses liberation instead of salvation, people's community instead of the Kingdom of God, social justice instead of the redemptive Gospel, and social revolution instead of personal regeneration.

The followers of this political theology, the "theology of liberation" and the "theology of revolutions", under the influence of political ideologies, have refused to take the Scriptures to be the Word of God, but have accepted only certain statements from the Scriptures which by way of humanistic, sociological, or political reinterpretation could be used in their textbooks of social revolution.

The foundation of Christian mission is the confession and trust in the Scriptures as the Word of God and as the only norm for Christian faith and practice. The authority of the Scriptures is attested by the Scriptures themselves, and the belief in Scriptural inspiration and infallibility are the precious heritage of the Protestant faith. We cannot accept, as a part of the Christian mission, any activity which challenges biblical authority.

THE UNFINISHED TASK

Has the Western Christian missionary enterprise accomplished its goal and come to an end, as the advocates of a moratorium insist? We warn against such a hasty conclusion. How many centuries did it take for the early Christianity to permeate the Roman Empire? How many centuries did it take for the Gospel to be rooted in the lives of European people? Can we honestly say that the Protestant mission to the world has accomplished its task in just 200 years?

- 1) Is it not true that 90% of the world population remains the object of our mission?
- 2) The ratio of the present missionary force to the unevangelized world population is one to every one hundred thousand persons. Yet certain mission societies are reducing missionary personnel and mission budgets. Should we not send more missionaries?
- 3) There are still many pockets of humanity, ethnic groups and unreached peoples where even a single church does not exist. Are we praying enough for those nations in the world into which missionaries are not allowed to enter? Are we sensitive enough to the guidance of the Holy Spirit in recognizing ways to reach the unreached?
- 4) There is a great shortage of training institutions. There are many nations in Asia and Africa where no adequate Christian training program exists. In order to have one evangelist for every one thousand unbelievers, we will have to train four million individuals. Don't we need such training programs in many places around the world?
- 5) Fifty percent of the Asian population, eighty percent of the African population, and sixty percent of the Latin American population are illiterate. There are over two thousand language groups which do not have their own alphabets, and also do not possess the Scriptures translated into their own languages. Don't these people also need trained missionaries?
- 6) The publication rate of the Scriptures and of Christian literature is awfully inadequate in comparison to the population size of Asia, Africa, and Latin America. Don't we need to solve this shortage?

To advocate a moratorium of the Christian mission in the face of the desolate reality of the mission field is erroneous human judgment of the power of the Holy Spirit. We have to train new mission forces to succeed western mission, before we talk of terminating it.

THE DEVELOPMENT OF THE NEW MISSION FORCE AND THE COOPERATION OF THE EAST AND WEST

The task that remains is far greater than that which has been accomplished. We realize our heavy responsibility for carrying out the unfinished task, a responsibility which is ours until Christ comes again.

There are significant potential mission forces emerging from various countries of Asia, Africa and Latin America. We realize the urgency to mobilize and train these forces. This is the purpose that has called into being the Asia Missions Association, and that has inspired the foundation of the East West Center for Missions

Research and Development.

To carry out the heavy task of recruiting and training new mission forces requires long term efforts, a close cooperation between east and west and a tremendous expenditure of funds.

What is the current world situation? We face perhaps greater tension and threat than in any previous period. The emergence of totalitarian forces, the confrontation between tribes, social confusion brought about by the uprising of peoples, the decline of morality, and spiritual despair, are all characteristics of our world situation.

The world today is groping through a dark maze for a new international order to replace the crumbled order of the past. The situation in Asia is rather serious. Our Christian brothers from Vietnam and the Khmer Republic who were here two years ago cannot participate in this historic gathering.

In the face of this serious situation, we recognize and declare that the Christian mission should no longer be carried out as one way and uncoordinated effort.

The Holy Spirit has brought us consciously to realize and experience our oneness in Christ. For the edifying of the body of Christ and for the expansion of the kingdom of God, we are persuaded anew that is our mission, we as members of one Body must continue to be "fitly joined together and compacted by that which every joint supplies." (Ephesians 4:16)

We do hereby appeal to all Western evangelical mission societies still active in Asia: Do not go your own way any longer. Do not compete any longer with each other and with us. Do cooperate with the growing evangelical leadership in Asia.

Let us establish a united front of East and West, North and South, to carry out the unfinished task of the Christian mission.

We do also appeal to emerging mission forces and their leadership in Asia:

- 1) Let us not be discouraged because of our immaturity and weakness.
- 2) Let us not be in low spirits because of indifference and contempt for the Christian mission on the part of those around us.
- 3) Let us neither fear nor tremble at the tremendous distance that separates vision and reality.
- 4) At the same time, let us not be over-confident because of some small and partial accomplishments.
- 5) Let us learn humility from the experiences of those who have preceded us in the field in the long history of Christian mission.
- 6) Let us establish an open, common arena in which we can cooperate.
- 7) Since we realize that the world is under Satanic influence until Christ comes again, we realize even more the need to establish a united front for effective mission strategy.

Every sign in the present world indicates that world history is approaching its eschatological consummation as prophesied in the Scriptures. We believe that there is little enough time left for the proclamation of the Gospel because the coming of Christ, as promised in the Scriptures, is imminent.

We cannot, therefore, allow ourselves to be engaged in unnecessary controversies and competition, but should allow ourselves to be united in fulfilling the Great Commission of our Lord.

The secret, by which we, a minority, will gain victory in evangelism lies solely in the power of the Holy Spirit that can unite our scattered forces into a common front.

OUR COVENANT

Whereas we are charged to preach the word, as the Apostle Paul says in 2 Timothy 4:1,2: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His Kingdom, preach the Word, be instant in season and out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

And whereas we are commanded by our Living Lord to be His witnesses: "But ye shall receive power, after that the Holy Spirit is come upon you: and you shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria and unto the uttermost part of the earth" (Acts 1:8).

We therefore declare that we are obliged to carry out that commission in the Pauline spirit, proclaiming nothing but the Gospel of the cross, and trusting in the word of our Lord who said, "and lo I am with you always, even unto the end of the world" (Matt. 28:20).

In this spirit, we pledge ourselves to march forward.

Amen

Congratulatory Messages

from NIGERIA

I rejoice with Asia Missions Association (AMA) on the 40th Anniversary Celebrations heralding the remarkable and trailblazing Mission exploits by AMA. From the humble beginning in 1973, AMA has attained a surpassing stature that has earned it a unique position in global mission.

AMA has redefined Missions through unparalleled mission and missionary mobilization, formulation of innovative mission strategies, contributed to knowledge through diligent missiological research, become pivotal to continental and global cooperation, partnerships and synergies with resounding impact on worldwide advancement of Missions and Missionary service. These couldn't have been possible without the sacrificial and visionary leadership of "Mr. Mission"- David J. Cho and the cooperative spirit of the Asian Church leaders that culminated in the formation of world changing AMA 40 years ago.

I salute the courage of the founding fathers of AMA and congratulate the organization and her entire members for the 40 years of uncommon transformational achievements in Missions and wish you many more years of God's faithfulness to sustain the good work of spreading the Gospel around the world. Congratulations and Happy 40th Anniversary Celebrations!

*Panya Baba
Nigeria*

from TRANSFORM WORLD 2020

On this occasion of the 40th Anniversary of AMA I celebrate the rise of Asia as a mission force and your role over four decades of relentless pursuit to contribute toward the equipping and sending of Asian missionaries to the nations.

I remember the day David Cho came to Sao Paulo, Brazil to participate in the launch of COMIBAM in 1987 when Latin America servants of God agreed it was time to experience a shift from mission field to mission force and what an encouragement it was to have an older brother with us representing the emerging Asian mission force.

This is the day the Lord has made, we shall rejoice and be glad in it.

*Luis Bush
Transform World 2020, servant and 4/14 Window Movement, servant catalyst*

from FMPB, INDIA

To the best of my understanding AMA is a networking body of all Missions in Asia. It has been my privilege to know the founder Dr. David Cho from early seventies when he came to one of our District Level Missionary Conference conducted in a Christian town in Tamil Nadu, South India. He is a man with compassion for the perishing and has deep concern for the redemption of people.

I am confident that AMA is still pursuing towards the goal of reaching Asia for Christ. Although every organization in Asian countries has its own Vision and Mission, from its inception, AMA is trying its best to motivate them to grow further and encourage to go forward for the fulfillment of their own objectives, amidst all kinds of situation which vary from country to country.

The Triennial Conference of AMA serves as a platform to bring the Leaders of various organisations with multi dimensional ministries both from Asia and also non-Asian countries which come on invitation. It is really stimulating and hearts are ignited as the participants listens to reports worldwide but with a focus on Asia, where the work of the Holy Spirit is surpassing all our understanding and human calculations. Friends Missionary Prayer Band is one of the best examples of this truth.

Now Asian continent has been divided into four different areas appointing secretaries/coordinators to spread the vision and expand the ministry of AMA. I wish and pray that the present leadership and emerging policies surely will take AMA into greater heights in the days to come. Towards that end 11th Triennial Conference to be conducted in Seoul, South Korea will bring bright light into the Vision and Mission of AMA.

*John Kirubakaran
FMPB*

from JAPAN

Being a part of AMA for forty years, I cannot forget all the painstaking sacrifices of Dr. David J. Cho. He did not only march forward to the great vision of having Asians at the forefront of world missions, he also trained many Asian young leaders to be the new force in world mission. I, myself was one of them.

When the All Asia Missions Conference (Seoul '73) was held in Seoul, Korea, I was one of the delegates. It was the first time in Asia to have gathered Asian missions leaders to talk about world missions. Prior to this missions gathering, he visited me in Indonesia where I was working as a missionary. And he urged me to attend this conference. It was in the early 1973, and I was still a nameless young missionary then. After several years, I found myself being the AMA Chairman, receiving the leadership baton from Dr. Cho. Because of my position and the responsibilities with AMA, I gained more perspectives as a mission leader in Asia through God's guidance and encouragement of Dr. Cho. And I became one of the most influential mission leaders in Japanese churches and mission agencies.

By and by AMA gave birth to the Third World Missions Association (TWMA), a mission organization that involves all mission leaders, agencies, associations from Africa, Asia and Latin America. Dr. Cho served as the first chairman, then, I was the second one. My involvement with TWMA extended my focus on missions activities outside of Asia and Japan. At present, I have been able to lead the Japanese church as one of the most influential mission leaders. Thinking all these things, I just give thanks to AMA and to Dr. David J. Cho.

May AMA continue to be one of the most useful instruments of the Lord to accomplish the tasks of evangelizing the world! Congratulations on the 40th anniversary of AMA!!

*Minoru Okuyama
Honorary chairman of AMA*

from KWMA, KOREA

I thank God that our Asian mission leaders established AMA 40 years ago. AMA has initiated and encouraged Asian Churches to join world missions in various ways. And AMA has been a locomotive of developing Asian missiology.

I congratulate AMA's 40th anniversary on behalf of Korea World Missions Association which has 174 mission agencies. All of Korean brothers have same vision to do our best in finishing the task remained for world missions as one of the active role players.

I pray that God will lead AMA continuously to have a proper role in the 21st century. May God bless AMA and her ministry!

*Paul Han,
Secretary General of KWMA*

from HONG KONG

Asia used to be a receiving continent in the history of mission. We, Asians are always grateful to those western missionaries that brought the Good News to this pagan part of the world, in the past centuries. China is one of the countries that have been greatly blessed. According to the Pew Research Center's Forum on Religion & Public Life, Global Christianity, December 2011: "Protestant population total about 58 million, or 4.3% of China's overall population."

The roadmap of world mission was routed from the First World to the Two-thirds World. Until the Lausanne III Convention, held in Cape Town 2010, mission leaders generally acknowledged that "Missionaries have become from Everywhere to Everywhere!"

An estimated 400,000 foreign missionaries existed in 2010 (David Barrett), which included 127,000 from America, 34,000 from Brazil, and 19,373 from Korea (Steve Moon, 2011). Since Korea is the largest missionary-sending country in Asia, we look up to the Korean missionary works as our role model.

Asia Mission Association provides a significant platform for Asia mission leaders, to network together, to share our experiences and resources. I personally am looking forward to learning from Korean missionary development, from recruitment, training programs, to member care, etc.

May our Lord greatly bless the 40th anniversary and 11th Triennial Convention of AMA to mark a milestone to the history of Asia missions for expanding His Kingdom, Amen!

*K. Y. Cheung Teng
Alliance Bible Seminary*



The 40th Anniversary: 1973-2013 and 11th Triennial Convention

40TH ANNIVERSARY

**ASIA MISSIONS
ASSOCIATION**
11TH TRIENNIAL CONVENTION

“DISCIPLESHIP IN THE 21ST CENTURY MISSION”

Seoul, Korea on October 7-11, 2013

DATES: October 7(Mon)-11(Fri), 2013

VENUE: SUNY Korea (The State University of New York in Korea)
Moonwha-ro 119, Yeonsu-Gu, Incheon, Korea 406-840
<http://www.sunykorea.ac.kr>

HOST: Asia Missions Association

THEMES: “DISCIPLESHIP IN THE 21ST CENTURY MISSION”

Jesus made disciples and commanded his disciples to make disciples of all the nations (Mk 3:14; Matt 28:19-20) because he believed that it was the best way to restore his rule—the coming of the kingdom of God.

1. Salvation is freely given to us by Christ’s sacrificial and redemptive death, but costly discipleship on our part is mandatory to implement Christ’s Great Commission. “This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers.” (1 John 3:16)
2. Discipleship or discipleship training must be understood in relation to mission and the coming of the kingdom of God, but training tends to aim toward church growth or growth of missions.
3. Kingdom workers make mistakes because of their ignorance, but their lack of discipleship is a more serious problem of today’s mission.
4. The progress of the evangelization of the world has been delayed largely because kingdom workers are reluctant to pay the cost of being disciple. “The apostles [disciples] left the Sanhedrin, rejoicing because they had been counted worthy of suffering disgrace for the Name.” (Acts 5:41)
5. Mission breakthroughs have not been made in creative access countries such as Muslim, Hindu, Buddhism, and Communist countries partially because kingdom workers do not pay the cost. See the evangelization of Babylonian and Persian Empires during the reign of Nebuchadnezzar, Darius, and Cyrus. (Dan 3:28-30; 6:25-28).
6. The task of world evangelization could be achieved if true disciples are made and multiplied. (Matt 19:26; 2 Chronicles 16:9).

BIBLE VERSE:

“If anyone would come after me, he must deny himself and take up his cross daily and follow me.” (Luke 9:23)

PURPOSE:

The purpose of the AMA Seoul 2013 convention is to celebrate the 40th anniversary of the birth of AMA, to renew our commitment to the original vision, and to encourage members to have discipleship in mission for true partnership.

GOALS:

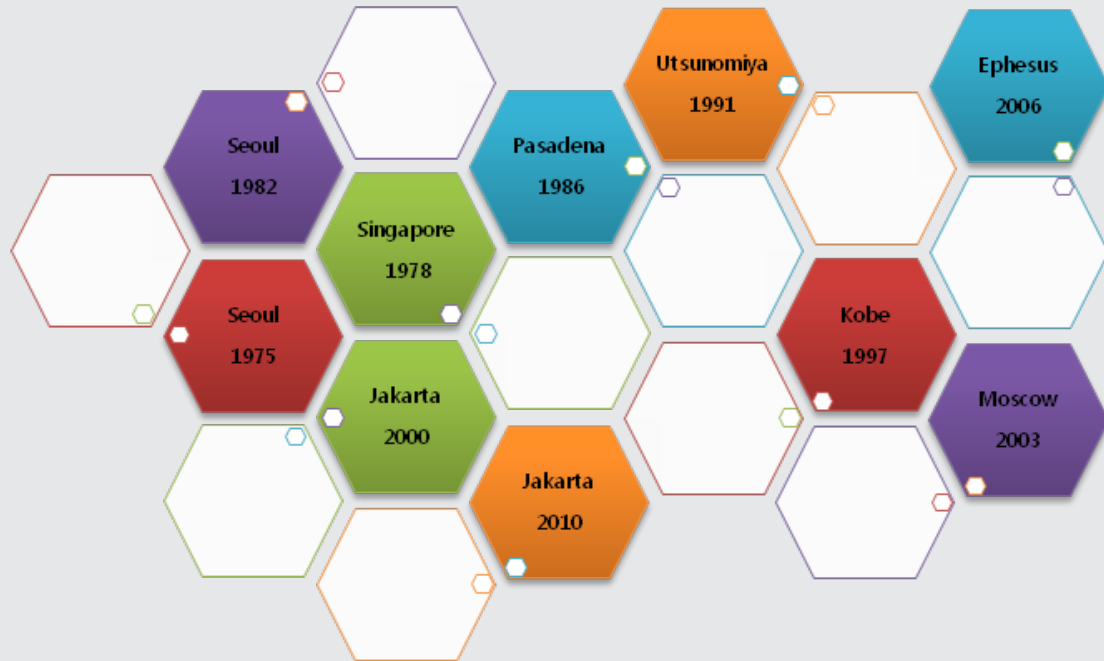
1. To help understand the true meaning and importance of a disciple, discipleship, discipleship training,
2. To encourage members to have discipleship in mission.
3. To facilitate partnership ministry among member organizations.

HISTORY:

In 1971, David J. Cho made several trips to various Asian countries, discussing the possibility of calling an All-Asia Missions Consultation. This proposal was warmly received and the Consultation was held In Seoul, Korea on August 1973. As a result of that Consultation, the Asia Missions Association was formed in August 1975. It was consisted by 14 Asian nations, Bangladesh, Cambodia, Brunei, Hong Kong, India, Indonesia, Japan, Korea, Pakistan, Philippines, Singapore, Taiwan, Thailand, and Vietnam.

The Asia Missions Association has hosted a Triennial All Asian Missionary Conference in different Asian Countries since its All-Asia Mission Consultation in Seoul on the year 1973. Each conference ending with resolutions and action plans has contributed in uniting the Asian Churches and Mission Agencies for the

advancement of the Gospel. The year 2013 marks the 40th Anniversary of the AMA and the 11th AMA Triennial Convention will be held in Seoul Korea where it all started. The 40th Anniversary Celebration and AMA Convention is expected to make a big Salvation-Historic Marker.



PROGRAMS:

1. Conference
 - Plenary session
 - Workshops/Group Sessions
 - Board of Directors Business Meeting
 - Global Link
 - National/Ministry Reports
 - Rally (Challenges and Opportunities)
2. Performance
3. Visiting 2~3 Sightworthy Sites

ATTENDANCE:

- **Delegates:** 1~2 Delegates from each member associations and member mission organizations.
- **Fraternal Delegates:** Recognized Missiologists and Non-Western Missions Partners Outside of Asia
- **Participants:** Leaders of Missions Organizations; Church Missions Commissions and Field Missionaries from ASia
- **Distinguished Guests:** Executives of European, Latin American, African and North American Missions Associations and Mission Agencies

REGISTRATION FEE:

- Registration Only, US\$ 200 (no accommodation)
- Registration & Room, US\$ 300 (two occupants)
- Registration & Room, US\$ 350 (one occupants)

CONVENTION SITE:

<http://www.asiamissions.net/seoul2013>

CONTACT:

email to Seoul2013@asiamissions.net

40th ANNIVERSARY

ASIA MISSIONS ASSOCIATION

11th TRIENNIAL CONVENTION

OCTOBER 7-11, 2013

SUNY KOREA

Theme

DISCIPLESHIP IN THE 21ST CENTURY MISSION

COOPERATION

Cooperation, on all levels, is crucial for a successful mission. During the AMA Convention, we will encourage the Asian churches to support mission movements in Asia. For that effort, we will refine partnership and cooperation between the churches and mission organizations through communication, exchanging our resources, and training to create successful relationships.

NEW MISSION MODELS

During the AMA Convention we will be analyzing theologies, strategies, methods and models that have been used by churches all over the world in the mission field. The aim is to measure how substantial each aspect has been in the journey of missions. As the role of non-Western churches are increasing in the 21st century, we will find what the best mission model is to further facilitate its different roles in Asian countries.

DISCIPLESHIP

We will evaluate the effects of discipleship by looking at how churches around the world, especially Asian churches, have put discipleship into practice in mission fields. We recognize that we are facing new challenges as we prepare ourselves for missions in the 21st century. We will identify these challenges and see how understanding renewed discipleship models could help to overcome the struggles in the future.