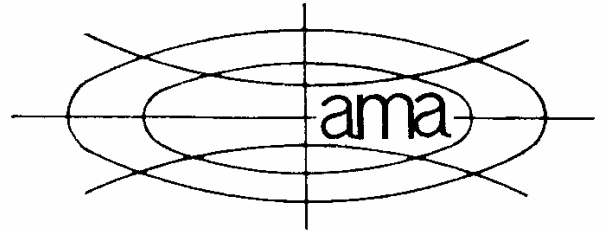


asian missions advance



MARCH, 1979

BULLETIN OF THE ASIA MISSIONS ASSOCIATION

EDITORIAL

NINETEEN EIGHTIES

-A NEW DECADE OF CHAOS -

David J. Cho

1980 would be the year of great significance in the history of Christian missions. The seventy years after Edinburgh 1910 may be divided between 35 years till the end of World War II and another 35 up to '80. One of the serious problems that confront us in the 1980's is that the Western mission has lost its sense of direction, plagued by a guilty consciousness after the decline of Western colonialism in 1945.

While passing through Jerusalem and Madras, IMC has been hearing the voices mainly from Southeast Asia regarding a persistent missionary issue of how to apply "the Christian message in a non-Christian world."

However, during Ghana 1958 and the disintegration of IMC in 1961, Christian mission of the West eventually had been shipwrecked at the cross-current of missiological as well as theological controversies, clinging desperately to the wreckage to survive.

As for the evangelical wing of Christianity, it has put up a clear goal by means of the three successive Declarations, of Wheaton in 1965, of Frankfurt 1970, and Berlin 1974. Meanwhile, the ecumenical movements by WCC propagated "the Mission to the Six Continents" in Mexico 1963, "Salvation Today" in

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Uppsala 1968 and Bangkok 1975, and in Nairobi 1975 and Kingston 1978 "social revolution through class struggles and racial combats as the norm of world missions."

Reviewing the recent decades, we discover that a new effort has been made to bridge the chasm between LCWE and CWME of WCC. In Asia two elements are vying with each other for the task of Third World missions. The Third World missionary leadership which began to emerge from the late sixties has been divided into two groups: one is a group of activists who are grounded on a WCC-oriented theology of liberation and the other is that of "New Forces in Missions" who are determined to fulfill the Bible-centered Great Commission.

While the former, enforced by a mammoth WCC, would dominate the hearts of men with "another" gospel, the latter, like the grass-roots on the roadside, would spread tenaciously through the adverse environment until it reaches the apex of its life. How would 1980 clear away the bewildering confusion of world missions? This is the question to be answered!

IS THE WAY LEADING TO MELBOURNE SAFE ?

In Melbourne, May 1980, Christian leaders representing different denominations will convene to exchange views on Christian missions. "Your Kingdom Come." is the theme, and it is intensely interesting to watch how the word "Kingdom" would be interpreted there. In view of the way Bangkok '73, Nairobi '75, and Kingston '78 handled the affairs, the demarcation line of "the Kingdom" and "Human Society" will no doubt be blurred, and it seems evident that the so-called "Oppressed" Third World participants would be put in the vanguard of "Peace" and "Jus-

tice" on earth in lieu of God's ultimate judgement in the apocalyptic end-time, so that the conference might very possibly be turned into an ideological battleground of political, social and economic issues, thus it will add more fuel to the already worsening, bloody "combat" between sects and sects, races and races, classes and classes.

WHAT MUST WE EXPECT FROM THE PATTAYA WORKSHOP ?

At the outset we must clarify the nature of the Pattaya Consultation 1980 of the Lausanne Continuation Committee -- that it is a Study Group in the strict sense. As far as a workshop is concerned, there is nothing to speak about negatively. Nevertheless, from the point of possible impact on the church, a mere workshop as such is too irrelevant to the warp and woof of the living cell called the Body of Christ. Therefore we must distinguish between "a task force" in the field of actualities and "a study group" in that of researches.

The theme of the Workshop is said: "How Shall They Hear?" But we wonder how the researchers, not the messengers, would implement what they merely studied around the conference table to stark realities. No matter how they busy themselves in producing a number of directories, research papers on strategies and methods, all these fine efforts and results would end in themselves or at best be stored up in archives of a library, *unless* they cultivate "multi-lane highways" between "a grassroots task force" and researchers themselves.

WHAT DO WE ANTICIPATE FROM GLASGOW ?

It was by the proposal of the Association of Professors of Missions

in 1974, that the World Missionary Conference be held in 1980. The evangelicals responded half-heartedly, yet WCC, adopting the proposal made a quick announcement of the Melbourne Meeting while LCWE itself also made known the Pattaya Consultation. By and by mission heads and executives caught the original idea but scaled down the scope of meeting to a smaller substitute -- "an international mission leaders consultation" at Glasgow.

But would they fare without the positive participation by church leaders, missiologists, and strategic personnel? Would the meeting be creative enough without the presence of these valuable men of mental and spiritual resources?

We are afraid that they might open the global map to locate some potential mission fields as if they would do a market analysis. What if they do mean to treat unreached people as prospective consumers? What if the Glasgow gathering would only focus on how to defend the right of mission agencies? Can we expect any prophetic voice towards the rest of the seventy years? And may we confidently wait upon their abilities to form a common front in these latter days before the imminent return of our Lord Jesus Christ?

WHAT ARE OUR CRISES ?

First, we must note the distinct trichotomy among WCC which is seeking for social revolution; LCWE which is genuinely interested to study in reaching the unreached people; and the World Missionary Conference which intends to deal with "contemporary issues of missions" with the aim of making a self-image. In this connection, we must further notice that the first group is making an excessive socio-political approach; the second, a

computer-oriented market approach, and the third, a self-centered approach.

Secondly, we must predict much confusion among the three groups: churchly structures, study groups, and mission agencies which are respectively planning to hold their own conferences to achieve their own particular goals.

Thirdly, there should be no lack of endeavor on the part of the evangelicals to defend the Gospel in the face of acute crises. We Asian leaders constantly should be alert to these above facts.

A word in closing: from now on this bulletin will strive to keep the balance between "the proclamation of the Gospel" and "the defence of the Evangel."



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COUNTRY

GHANA'S THREE CHILDREN FACE THE CRISIS

Ralph D. Winter

Of all the points in the significant career of the movement which for some years was labelled the International Missionary Council, the meeting at Ghana involved the most illuminating soul-searching as to its nature and destiny. As always when names are changed or are being proposed for change, original purposes are rethought and reconsidered.

It is the writer's conviction that Ghana was not the preparation for a funeral service (as some who were there feared) but merely a medical check-up for a powerful movement in midcareer, a movement which to this day portends much of high significance in the present and the future. It could be said that the two councils, the International Missionary Council and the World Council of Churches, had been "engaged to be married" ever since 1948 when each adopted an "in association with" phrase to indicate that they wanted to be close to each other. The marriage took place at Delhi, and the two have been under the same roof ever since. The honeymoon meeting was at Mexico in 1963 (at which the writer was a member of the conference staff). Then came the Bangkok meeting) about which the writer collected some articles into a little

book called *The Evangelical Response to Bangkok*). Now we all look forward to what may well be the most significant meeting of all, in May 1980 -- the 70th anniversary of the 1910 meeting. What light does the soul-searching that went on at Ghana cast upon the hopes and aspirations we may legitimately have for the 1980 meeting?

The chief historian of the IMC, Richey Hogg, writing just after the official founding of the WCC in 1948 said: "Edinburgh may best be described as a lens -- a lens catching diffused beams of light from a century's attempt at missionary cooperation, focusing them and projecting them for the future in a unified, meaningful and determinative pattern."¹ Looking back from today we might note that Edinburgh was also a prism which projected a spectrum of interests which in fact do not now converge and may never do so. Another way to put it, to continue our earlier metaphor, is that the union of the IMC and WCC has already brought forth children, some of whom will not likely be present at the family reunion in 1980. Just prior to the Bangkok meeting (1972-3), the writer warned in these pages of the astonishing increase of mission agencies unrelated to any council both in the Western and non-Western worlds.² Since then the Lausanne Congress in 1974 and many other regional congresses on world evangelization have occurred, the permanent Lausanne Committee on World Evangelization has been established as well as the new Commission on Missions of the World Evangelical Fellowship, plus the Asia Missions Association, a council of mission councils (similar to the Western half of the IMC but confined to the Asian area). In fact, born certainly in part by the impetus of the 1910 meeting, two other meetings have been proposed for 1980, one of these proposed even prior to Bangkok by a group of mission scholars who felt that since 1910 there had not yet

been a proper counterpart to that meeting. All of these children must be briefly noted if the richness of the tradition being debated at Ghana is to be fully understood.

I. MELBOURNE, 1980

The CWME meeting will carry the family name, will represent the largest cooperative structure in the history of Christendom and will need to work effectively in relation to both the two structures and the three tasks.

What can we expect from the CWME meeting? An early document by Emilio Castro is creative and realistic. The creative theme suggested is "Your Kingdom Come." with an impressive four-fold breakdown. The sweep of his awareness of the myriad factors and problems in our contemporary world is both inspiring and forceful. Realism is substantially evident throughout, not only as he assesses the possibilities for Christian participation in world problems, but also as he evaluates the strengths and limitations of the CWME apparatus itself. He recognizes that the CWME is not bound, structurally, to its churchly constituency, and to the churchly structures (rather than voluntary structures) as such. He is not unhappy about the contrast between the 1910 meeting where the "dominant factor" was "the voluntary element," and the proposed 1980 CWME meeting where he merely hopes the voluntary element "should not be absent." The CWME's alternative in 1980 will be based willingly and intentionally (and constitutionally) upon churches. Leaders of mission agencies where they enter the picture at all will be there as delegates of churches or church-dominated councils, with few exceptions.

The Ghana decision may have failed to convert the WCC into a mission organization but it has succeeded in

taking mission into the very heart of the WCC. The WCC has always carried forward the first of Newbigin's three tasks -- *the mission of the church*. Nairobi stressed his second -- the concern for evangelism. We hope that Melbourne, 1980 will stress the third -- the remaining frontiers.

II. PATTAYA, 1980

A second child of Ghana is the series of "congresses" sponsored by forces catalyzed by the Billy Graham Evangelistic Association. Berlin, 1966 and Lausanne, 1974 were massive gatherings. Many regional congresses have resulted. In 1974 the phrase *world evangelization* was consciously picked from the SUM Watchword that guided and motivated the framers of the 1910 meeting. *Evangelism* in this vocabulary is merely an *activity* which seeks to bring people into the fellowship of Christ whereas *evangelization* is a measurable *goal* which demands measurements which encompass all humankind. The permanent Lausanne Committee for World Evangelization with significant consultations and meetings and regional congresses also plans a Consultation on World Evangelization early in 1980. This too will be a broad spectrum conference drawing together both church and mission leaders. Topics ranging from lifestyle and social justice to frontier evangelism will crowd the agenda. As this meeting (possibly to be held south of Bangkok) will represent the consciously evangelical element in the world Christian family, how will Newbigin's third task fare in the hands of the evangelicals? We may hope for the best.

III. GLASGOW, 1980

The third child presenting itself in 1980 was conceived in 1972 and born in 1974 when a group of American missiologists drafted a "Call" for a 1980 meeting:

It is suggested that a World Missionary Conference be convened in 1980 to confront contemporary issues in Christian world missions. The Conference should be constituted by persons committed to cross-cultural missions, broadly representative of the missionary agencies of the various Christian traditions on a world basis.³

It is noteworthy that such a meeting, like the one in 1910, is to be based exclusively on the mission agency structures. Unlike 1910, this "professors' 1980" could easily, due to the development of history, include representatives of more than one hundred non-Western mission societies. And we would hope that such societies for the first time could meet as equals with representatives of the Western societies which have so long dominated the scene. Western missions in general have tended to stay too long in the midst of younger churches and may well almost have worn out the welcome for the very word *missionary*. But there are many signs to the contrary in Asia and Africa as the new missions of the non-Western world grow in prominence. The second meeting of the Asia Missions Association is in November 1978, and will attract not only new missions but new national associations of Asian missions into its membership. Its executive committee has already looked favorably on the 1974 "Call" for a world level 1980 meeting of mission agencies.

A second feature of the 1974 "Call" is the phrase *cross-cultural missions*. Very specifically this is an attempt to focus the conference on the third task defined by Newbigin. It will not simply be a meeting of mission agencies but will be restricted, as in 1910, to those agencies working "among non-Christian peoples." The difference is that in

1980 we are looking at the texture of human societies with a magnifying glass. In 1910 the categories were relatively simple: Chinese, Hindus, etc. Now we know that there are at least fifty mutually unintelligible Chinese languages, not counting the hundreds of non-Chinese tribal languages within the border of that great country.

Now we know and have much greater respect for the potential diversity within the world church and therefore the corresponding complexity and necessary decentralization of the mission structures by means of which new people, new complexions, and new cultures -- sociological, economic, racial and political -- can be added to the world family belonging to Christ. Perhaps Latourette alone in the mainline ecumenical movement would be undaunted (were he alive today) by the irrepressible profusion of creativity and diversity that constantly outpaces the patient and necessary organizing efforts of mature Christian leadership.

Looked at from this standpoint, Ghana was a preparation for a fruitful marriage with many different children resulting; Ghana was a new beginning, not an ending.

FOOT NOTE

1. William Richey Hogg: *Ecumenical Foundations* (New York: Harper & Brothers Publishers, 1952), p. 98.

2. Ralph D. Winter: "The New Missions and the Mission of the Church", *International Review of Mission*, Vol. LX, No. 237. January, 1971, p. 89.

3. Ralph D. Winter: "1980 and That Certain Elite", *Missiology: An International Review*, Vol. IV, No. 2, April 1976, pp. 151-2.



Theodore Williams

One of the significant facts in the history of missions is the emergence of the new missionary movements in Asia, Africa and Latin America in our time. With the mushrooming of these movements in recent times, there is an immediate and urgent need to locate them and to bring them in touch with each other. This can be the work of the Associations of Missions, where they exist, but in countries where there are no such Associations the Missions Commission of the World Evangelical Fellowship can help. The discovering and identifying of these missions is not easy often because of an aversion which some organisations have to publicity, and a general indifference on the part of others to join together with those of the same burden and vision.

I. THE PATTERNS OBSERVED

In our consideration of emerging missions first of all, there are the *patterns observed*. Here I have to limit myself to the geographical regions of which I am best acquainted. *Korea* in Asia and *Brazil* in Latin America are known for their missionary awakening. There are two common factors one can observe in these two countries. One is the existence of a virile, growing church and the other is the growth of a strong e-

conomy. When the Holy Spirit is at work in the church, missions is the natural outcome. The growth of the Church in Korea and in Brazil is phenomenal. There are also the evidences of the work of the Spirit in the churches as seen from the well attended early morning prayer meetings especially in Korea. Other countries also are experiencing a missionary awakening. The recent *Indonesian* revival has led to missionary concern in country. The evidences of missionary interest in *South India and North East India* are the result of the moving of the Spirit in those regions.

1. Recruitment The general pattern in recruitment is on an individual and voluntary basis. In missionary conventions and meetings young people are challenged to heed the missionary call. Missionaries are brought into contact with potential supporters and candidates. Except in a few cases, recruitment from local churches is not common. Most of the candidates apply on their own to missionary societies. The local church plays very little part in the recruitment. Seminaries also play very little part in the recruitment of missionaries.

2. Training At present various training programmes are used. Some use existing Bible schools. Others have set up their own training institutes which are not much different from Bible schools. The East-West Center in Korea and the Indian Missionary Training Institute in India are examples of partnership in missionary training between emerging missions and western missions. In countries like Brazil and India the task of translating the Scriptures into the various tribal dialects can only be the responsibility of indigenous missions as others are not permitted to enter the country for this work. But opportunities for training are sadly lacking in the

field of linguistics, literacy, etc.

Western mission leaders and missionaries who are very keen to train missionaries for the emerging missions should avoid unnecessary duplication of efforts and dissipation of resources. They would do well to enter into cooperative efforts with the indigenous missions encouraging and strengthening training programmes that exist already.

3. Support Financial support for the work comes through individuals, local churches and prayer bands. Some missions are strictly indigenous with all their support coming from within the country while others are partly supported by overseas funds. Fund raising methods vary from country to country. Personalized support is common. A prayer band or a local church takes care of the support of a missionary family.

There are government restrictions in sending money out of the country in many developing countries. This is a hurdle many emerging missions have to overcome. Indian missionaries serving outside India work as school teachers or medical workers and earn their support. Attempts are also made to raise their support from overseas Indian Christian communities. Several voluntary donors are mobilised to stand behind the missionaries who go out of the country.

4. Management In most cases missionaries are directly responsible to their mission headquarters. But in some cases they are seconded to other missions or national churches and in such cases they are under the direction and supervision of the groups with which they work. Generally speaking, management of missionaries in terms of planning, goal-setting and evaluation can be greatly improved. In the area of management and planning emerging

missions can accept and make use of the training and experience of missionary leaders from the older missions to train their own leaders.

Emerging missions have accepted established patterns and modes set up by older missions in many things such as recruitment, support, etc. This need not be so. They can initiate and develop new approaches and methods. They can and should blaze their own trails and come forth with new approaches.

II. THE PROBLEMS FACED

1. Nominal Christianity The emerging missionary movement in Asia, Latin America and Africa is youthful and enthusiastic. But it faces a few problems. Compared to the size of the Christian population those who are awakened to their missionary responsibility are very few. The mobilisation of the Christians for missions is a great challenge to be faced. Unfortunately the initiative for this does not come from the denominations and local churches. It has to come from para-church missionary agencies which are often viewed with aloofness and suspicion by the churches.

2. Fragmentation The mushrooming missionary movements in Asia suffer much from disunity and fragmentation. In some cases local churches have become missionary sending bodies without proper administrative machinery. As a result, there is no proper management or pastoral care of missionaries. There is no adequate attention given to training. If some of these smaller missions merge together there may be more efficiency and better administration. But getting the missions together in an Association is not an easy take in some countries.

3. Identity The identity of the missionary is another problem for

emerging missions. Asian missionaries have gone from their country to work with the national Church in another country. Some have joined international missions which had their origin in the west and have broadened their borders to include missionaries of all nationalities and races. Others have gone on their own and are working on their own. In countries where there has already been the western missionary presence, a missionary pattern and life style has been established. The Asian or the African missionary is expected to fit into this pattern by his western colleagues, by the national Christians and by the people of the country. So the missionary has to go through an identity crisis.

4. Finance Finding support for missionaries who go out of the country is not easy in countries like India. Often the standard of living in the country to which the missionary goes is higher than that of his own country. So he has to be paid three or four times more than what a Christian worker would be paid in his own country.

Then there is the problem of sending financial support of the the country due to government restrictions on foreign exchange. It is utterly impossible to support any missionaries from such countries to work in other lands. Is there something else that God wants us to discover? Paul and Barnabas were sent by the church in Antioch though they did not belong to that church originally. Is there something we can learn from this?

5. Overseas pressures Emerging missions have caught the attention of many missiologists and missionary organisations in the West. There are many attempts to export missionary training programmes and strategies and patterns from the west into those countries where the emerging

missions are just making a start and are therefore young and inexperienced. The danger is that of imposing moulds and patterns that might have worked elsewhere on these younger missions without giving them an opportunity to discover the patterns that God has for them.

III. THE PLAN SUGGESTED

1. Total mobilisation There is a worldwide church existing today and this church is awakening to its responsibility of world evangelisation. Missions need not flow only from the west to the east any more. There are no more sending churches or receiving churches. The church worldwide must be involved in world missions. Any unreached area must become the concern of the church worldwide. All the available resources in terms of personnel and funds must be mobilised and used to meet this need irrespective of the region or nationality. Because of political alignments certain parts of the world are open to certain nationalities while they are closed to others. We have to take into account this political climate and plan our missionary strategy accordingly. Just because western missionaries cannot go into certain countries, should these countries be given up for missionary involvement by western churches? Would they be willing to encourage and support those who can go to these countries though they may come from other parts of the world?

2. Partnership without paternalism Missions can take the pattern and the form native to each country from where they originate. Insights, methods and patterns should be encouraged and developed as the Holy Spirit inspires the Christians in each country. A subtle paternalism which makes a mould of one's own philosophy and strategy of missions and passes it on to others should be avoided.

The ethos of training and strategy native to each country can be developed only by people of that country. When they call for help, such help must be given without stifling the indigenous initiatives and insights. Such help will be needed as western missions with their experience have much to offer to emerging missions. Using the advantage of money power and man power, western missionary organisations should not impose on emerging missions their school of thought, strategy or programme. Partnership without paternalism is what is called for.

The emerging missions must take time to wait on the Lord and with a sensitiveness to the challenge of our times and the leading of the Spirit evolve their own plans and strategies for fulfilling the Great Commission. They do not have to look to Geneva or California or Wheaton

to lead the way. Nor should they function as mere service agencies for western missionary agencies.

3. Sharing of resources A pooling or sharing of resources of personnel, finance and equipment for the sole purpose of reaching the unreached will glorify the Lord of the Harvest and of the Church. This will mean dying to the identity of our organisations and to our narrow loyalties. But such a step will make available greater resources for world evangelisation. Can any price be too great for this?

As we meet and pray and share our ideas together, may the Lord of the Harvest and of the Church give us a clear vision of our times, guide us into His plans and purposes and unite us for the common task ahead of us.

WRITERS' PROFILE

- Dr. Ralph D. Winter is the Director of the U.S. Center of World Mission and has been a professor of School of World Mission, Fuller Theological Seminary.
- Rev. Theodore William is the Vice-Chairman of the Asia Missions Association and General Secretary of Indian Evangelical Mission.
- Rev. David J. Cho is the General Secretary of the Asia Missions Association, A Presbyterian Pastor in Seoul, and the founder and General Director of Korea International Mission. His Th. M. degree is from Asbury Theological Seminary and he has lectured in Korea and United States.



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REGIONAL NEWS

KOREA

A MEDICAL MISSION SENT TO BANGLADESH

The Presbyterian Church of Korea has chosen a medical missionary to be sent to Bangladesh, a Dr. Lee Yong-wung, a medical graduate of the Chun Nam National University and former chief physician on internal medicine at the Jesus Hospital in Jun-joo City.

A lay missionary in his early thirties, Mr. Lee was given a hearty send-off ceremony by leaders of Overseas Mission Dept. of the denominations' General Assembly as well as other well-wishers. He was accompanied by his wife and two teen-age children as he took off lately to his adopted country.

MASS BAPTISMAL CEREMONY CONDUCTED

It is not uncommon among Republic of Korea Armed Forces that chaplains are conducting mass baptismal rites once or twice a year. Recently, 1,600 army officers and soldiers received the sacred rite from chaplains and local pastors assisting.

The lofty purpose of the sacrament was to strengthen the faith in God of the fighting personnel and foster their patriotism in a Christian perspective. This is a phase of the total evangelization movement of the nation.

HONGKONG

POTENTIAL ROLE OF OVERSEAS CHINESE

Evangelization of 40 million Chinese who live outside mainland China is seen as a top priority by strategists as the Chinese Coordination Center of World Evangelization (CCCWE) here. Dr. Gail Law, a professor at the China Graduate School of Theology in Hong Kong states: "When mainland China opens to the world and to the Gospel, overseas Chinese Christians will play the most important role in its evangelization."

Many of the overseas Chinese have been unusually responsive to the Christian Gospel. Strong churches have emerged in Asia and North America and recent evangelization congresses in both continents have indicated a deep concern for involvement in evangelization and mission outreach on the part of those churches.

Current news reports of an apparent relaxation and a degree of openness on mainland China have spurred Christian strategists to prepare for the day when the Christian message can be freely proclaimed in that country. Mainland China's population of one billion represents about one-quarter of the global total.

WEST GERMANY

MISSIONS COMMISSION MEETING OF WORLD EVANGELICAL FELLOWSHIP (WEF)

The Third Executive Committee Meeting of Missions Commission of WEF was held on January 27th - 31st, 1979 at Monbachtal, Bad Liebenzell, West Germany.

1) Members: E. Oliver, Chairman; E. Vatter, T. Williams, D. Cho, W. Coggins, 2) Exofficio members: C. Chun, executive secretary, and W.

Scott, general secretary, WEF.

Resolutions

The Executive Committee accepted with regret the resignation of the executive secretary, Chun ChaOk, and chairman Ernest Oliver, and expressed thanks for their work on behalf of the Commission.

As new officers Ernst Vatter was appointed chairman and Theo Williams as executive secretary.

WEF general assembly was announced for March 24 - 27, 1980, and will be held in High Leigh, England. Fourth executive committee meetings will be March 21 and 22, possibly at All Nations Christian College.

The second meeting of the full Missions Commission is planned for January, 1981, in Bangalore, India.

A handbook for emerging missions is proposed by the committee utilizing the various articles brought to Liebenzell by Commission members. The handbook shall include a section on "new models" with case studies of each mission.

A resolution was passed on a motion by Wade Coggins that an account be opened in the name of WEF's Missions Commission which will be operated by Ernst Vatter and/or Theo Williams and/or Albert Reckemmer.

In connection with No. 1 of the recommendations, the Executive Committee suggests that three task forces be formed for research and cooperation in Asia, Africa, and Latin America, recommending AEAM for Africa, AMA for Asia, and Orlando Costas' contacts (CELEP) for Latin America.

Recommendations

1) Recommended that the Commission seek to identify new missions now being formed around the world.

2) Recommended that regional consultations be sponsored by the Commission for these emerging missions.

3) Recommended that the Commission begin formulating a global missiology which will be pertinent to new missions.

4) Recommended that the Commission suggest guidelines for partnership between emerging missions and the older missions.

5) Recommended that a Commission report be published which would include the papers presented in the conference, an explanation of the decisions reached, and a statement resulting from the Liebenzell conference. W. Coggins, N. Yri, K. Lo, H. Barclay worked on this statement which will be completed and submitted by Coggins.

6) Recommended that the Commission challenge and encourage churches in their mission involvement.

7) Recommended that strategic input be given to LCWE's Pattaya conference in 1980 and that Ernest Oliver prepare a paper on evangelical cooperation to present there.

8) Recommended that the Commission offer special support for CCCOWE in view of the urgency arising in the Chinese political situation.

9) Recommended that the Commission publish a regular newsletter as a means of keeping members informed on events and activities which relate to them.

INTERNATIONAL CHRISTIAN NETWORK (ICN) PROPOSED

A group of concerned and discerning Christians including Dr. Peter

Beyerhaus of Tübingen University proposed to hold (the second) ICN meeting in the States late August 1980. It came originally from the Westminster Chapel, London, where some 40 evangelicals representing Great Britain, Germany, U.S.A., South Africa, Rhodesia, and New Zealand met to discuss about "the alarming erosion of true Christian standards of doctrine, morals and order in churches all over the world ...the estrangement of the Gospel in the form of the Ecumenical Movement ...the theological aberration and moral decadence of the World Council of Churches (WCC)...current atheistic ideologies camouflaged as modern theologies, as e.g. the christo-marxist Theologies of Revolution and Liberation..."

On the basis of the Berlin Declaration on Ecumenism 1974, the participants of the Westminster meeting decided to establish a service organization called the ICN. Once solidly established as a permanent entity it will be obtaining and spreading information, analyses, comments and messages pertinent to the current spiritual struggle. It will issue its own literature and maintain its own news service. It will convene Affirmation Conferences in different parts of the world, sending speakers to address meetings of concerned Christians.

Membership will be open to any individual Christian, Christian group or church which is in sympathy with the doctrinal basis set forth in the constitution of the ICN.

INDIA

THE FIRST 'IMA' CONFERENCE

After the merger of eight Indian Missions under the name of the India Missions Association (IMA) its first conference with a few more new

organizations added was held at the Quiet Corner mission center in Nilgiris in Tamilnadu during Nov. 30 - Dec. 1, 1978.

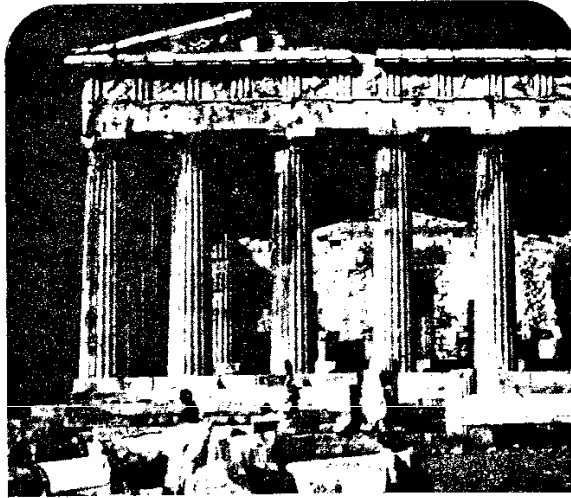
Although they met for a number of practical discussions, its spiritual note was very high from the beginning. One of the conveners, Brother John Richards emphasized "the need to spend *unhurried* time with the Lord in the Conference, and not to rush from one programme to the other." He also stressed: "The supernatural is what is needed in India ... We need in our country the presentation of not only Christ the Crucified but also Christ the Glorified ... We are not working *towards* a point of victory but *out from* the point of victory."

In the Bible Study hour, Bro. Theodore Williams quoted the life of David as a man of *concern* for the glory of God, of *commitment* to God's will and of *consecration* to God. Presenting the practical implications in missions, Williams suggested that the glory of God and not numerical multiplication should be the motivation for missions ... in our relationships with our fellow workers no relationship is safe unless it is constantly consecrated to the Lord.

They had opportunities to have personal chats, learning profitable things from others and accepting mutual corrections. They only felt sorry when they realized that the Conference had come to a close by noon of the second day!



**India
Missions
Association**



The First Athens Congress on World Missions August 15-23, 1979

“Those churches that are truly strong are those that not only pray for missions and give to missions, but are planning consciously and constantly to amplify their role in the great commission. Since, as the Association of Church Missions Committees has estimated, only 1 out of 7 churches has a missions committee, and only 2 out of 100 churches have a written missions policy, we’ve got a lot of work cut out for us.”

Dr. Ralph Winter

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The First Athens Congress has been designed for all individuals deeply concerned about the effectiveness of missions. You may write for details including special travel arrangements for church officials, pastors, lay leaders, and church congregations.

The First Athens Congress on World Missions

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NINETEEN TEN — NINETEEN EIGHTY

MAY 1980 MELBOURNE

COMMISSION ON WORLD MISSION AND EVANGELISM OF WCC

In May 1980 a representative body of the world Christian community will gather in a conference in Melbourne, Australia, to consider the insights gained from preliminary study in order to express collective understanding for this day of our prayer, "Your kingdom come," and to lead us into more faithful obedience under God's reign. This conference follows in line of gatherings focused on mission and unity that began at Edinburgh in 1910, and included more recently the 1963 Mexico City assembly which introduced the theme of "Mission to Six Continents," and the 1972 Bangkok Conference on "Salvation Today."

The world Christian community must periodically re-examine its mission under God; the Gospel compels us to do so. Various sectors of the world community need to enter into close relationship with each other to hear what each is saying, all open to mutual correction and witness. The almost apocalyptic threats to the very survival of the world make it imperative that Christian together strive to know the contemporary obedience demanded by the kingdom in our midst and the kingdom yet to come.

JUNE 1980 PATTAYA

CONSULTATION ON WORLD EVANGELIZATION (COWE)

Under the title "HOW SHALL THEY HEAR?", COWE will be a working consultation, to be held in Thailand from June 16-27, 1980.

GOALS

LCWE has defined the goals of COWE as follows: "Accepting the nature, basis and framework of Christian mission as revealed in the Scriptures and interpreted in the Lausanne Covenant, and humbly desiring to discern and obey the direction of the Holy Spirit, the Consultation will convene:

- (1) to seek fresh vision and power for the task which Christ has given to His church until He comes;
- (2) to assess the state of world evangelization, its progress and hindrances;
- (3) to complete an extended study program on theological and strategic issues related to world evangelization, already begun in many regions, and to share its results;
- (4) to develop specific evangelistic strategies related to different unreached peoples; and
- (5) to review the mandate of the LCWE, and the role it might play in furthering these objectives."

AUGUST 1980 GLASGOW

WORLD MISSIONARY CONFERENCE

It was born in 1974 when a group of American missiologists drafted a "Call" for a 1980 meeting:

It is suggested that World Missionary Conference be convened in 1980 to confront contemporary issues in Christian world missions. The Conference should be constituted by persons committed to cross-cultural missions, broadly representative of the missionary agencies of the various Christian traditions on a world basis.

It is noteworthy that such a meeting, like the one in 1910, is to be based exclusively on the mission agency structures. Unlike 1910, this "professors' 1980" could easily, due to the development of history, include representatives of more than one hundred non-Western mission societies. And we would hope that such societies for the first time could meet as equals with representatives of the Western societies. Western missions in general have tended to stay too long in the midst of younger churches and may well almost have worn out the welcome for the very word missionary. But there are many signs to the contrary in Asia and Africa as the new missions of the non-Western world grow in prominence.