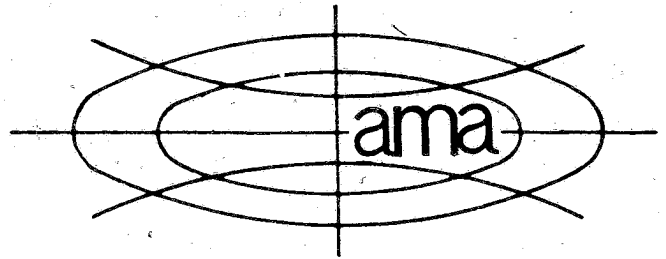


asian missions advance

29



JUNE, 1991

OCCASIONAL BULLETIN OF THE ASIA MISSIONS ASSOCIATION No. 29

FROM THE DESK OF THE A.M.A. GENERAL SECRETARY...

A HISTORICAL EVENT IN JAPAN

Mission Leaders from the East and West

We welcome all of you delegates and participants to the AMA Fifth Triennial Convention to be held here in Japan. Really and truly, it is a historical event for AMA and especially for the Japanese Church since for the first time delegates and participants from more than twenty two countries of Asia have been invited to attend.

Our heart's desire is to achieve through this convention three things. First of all, God's will be done, and all of us who will be attending will rededicate ourselves to the Lord and reaffirm the urgency of the accomplishment of the task of world mission which He has entrusted to us. Therefore, let us be sensitive in listening to the voice of Asia in order that we will fully know its needs in the truest sense of the word.

Secondly, we will be united to bring about a spirit of cooperation among the many Asian mission agencies and various denominational churches, and among mission agencies themselves and the local churches which will pave the way for a more rapid accomplishment of our task.

Thirdly, we trust that many Japanese Christians, young and old alike will dedicate themselves to the Lord Jesus Christ to be missionaries, and more will be involved and be supportive of world mission. On September 15, the Sunday following the Convention, we will hold mission rallies in six major places all over Japan, from Hokkaido to Okinawa. All Convention dele-

gates and participants will be divided into six groups to go to Hokkaido (the far northern island), Utsunomiya (the northern key city), Tokyo (the capital city), Nagoya (the central key city), Osaka (the second largest city), and Okinawa (the far southern island).

May we continually pray for God to work in our midst and grant our desire as well as supply our financial needs.

May our Lord Jesus Christ bless you abundantly!

Rev. Minoru Okuyama
AMA General Secretary
Host of the Convention

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AREAS FOR OUR JOINT LABOR

Petros Octavianus
The Chairman of AMA

Following the historic Asia Missions Conference of 1990, the Asia Missions Association stands poised for a great decade of advance. Yet the advance which I believe God wants to work through us can only come through hard, practical work.

With this year's convention, let us dedicate ourselves to producing fewer papers, sermons and celebrations. Instead, let us take all the good theories which we so often expound and turn them into practice. Specifically, I suggest four areas for our joint labor:

I. INFORMATION

Information concerning the Asian mission effort and task remains incomplete. Some countries have made great contributions to developing and disseminating information even though, the dearth of information from other lands is painful. AMA needs to consider acting as a clearinghouse of information about missions in Asia, as a source for strategic planning and prayer.

To accomplish this task, we need to be willing to do the hard work of gathering information within each of our countries and establishing a means through AMA for that information to be standardized and compared. We need to make that information available to our own members and to all who will join the army of Jesus in sharing the Gospel and pushing back the darkness.

II. COOPERATION.

Without yielding our distinctive identity as evangelicals, we need to set aside petty differences among ourselves, differences which relate to the details of theology, church government and culture. We need to work on cooperation rather than unseemly competition.

But just as much, we need to seek opportunities to go outside the traditional evangelical groupings to communicate with and cooperate with legitimate missions efforts of other churches and organizations. The mainline churches and the Pentecostal churches particularly must be considered as potential partners in the outreach of Christ. Let us remember that the Pharisees, who received Jesus' harshest criticism, were the evangelicals and fundamentalists of His day.

II. SHARING FINANCIALLY

As members of one body, we must take note that some Asian churches are quite wealthy, while others are in dire need. If every Asian country is called to take part in God's worldwide outreach, then we need to address the financial difficulties of that challenge in poorer Asian countries.

What a testimony it would be to Christ, if an "Asian Fund for Third World Missionaries" would be founded, by which more wealthy Asian churches and organizations could contribute to the support of our less able brethren. Right now, there are men and women in Bangladesh and Pakistan prepared and equipped to become messengers of Christ in places like the Middle East, but there is no money to send them. Shouldn't we Asians be the first to respond to this need?

IV. PRACTICAL STRATEGIES.

The needs of Asia are manifold and we easily spend days theorizing about how to reach the unreached. However, these days require very practical work to achieve the Great Commission, especially in lands which are not open to receiving traditional missionaries. For example, let us think very specifically about how to involve professionals in outreach to unreached peoples. A Singaporean businessman may have splendid opportunities to carry the Gospel to the people of Myanmar, where traditional missionaries cannot enter. But such a man needs training appropriate to his role and opportunities. AMA should think about how to recruit, train and send "tentmaking" missionaries of this kind. Should we establish a three-month course on "evangelism for businessmen?" Then, after thinking about how to organize this outreach, we must pour out the personnel, time and money needed to take advantage of the opportunities.

Others can add more to these areas, but we must always seek for emphasis on working out our opportunities for the future. We are God's workmanship, created not for good ideas alone, but for good works, which He prepared beforehand, that we should walk in them (Ephesians 2:10).

MISSIONARY TRAINING IN ASIA

Abraham Philip

AMA Associate General Secretary

I. THE IMPORTANCE OF MISSIONARY TRAINING

We are living in a very critical decade. The world today is in shambles, lost in sin and racing towards destruction. The opportunities as well as the urgency of taking the Good News to the unreached people groups have never been as challenging as they are now. The words of the Apostle Paul in Romans 10:14-15a should grip the heart of any Christian worth his salt:

How then, can they (the unreached people groups) call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are SENT?

There are millions of people in Asia who are yet to hear about the saving grace of God in Jesus Christ. Hundreds of thousands of missionaries have to be sent if the unreached people are to hear the gospel. The ONLY way to meet this pressing need is to train Christians to be missionaries.

II. THE CURRENT ASIAN MISSIONARY TRAINING

The missionary training programs available in most Asian nations at present seem far from satisfactory. The situation in India is probably the worst. Hedlund puts it thus:

Missionary training in India, for the most part, is a failure. On the

one hand very little serious training is done. On the other what is done is ineffective ...

A page later he writes,

Even the longer training courses offered by training institutions do not seem to have been effective. Some training programmes appear mainly to inoculate the graduates against further learning.

A study conducted under Professor Myklebust's direction shows that missiology is relatively insignificant in the theological institutions of India. About four thousand Indian missionaries are serving under more than one hundred Indian missionary societies. Hedlund points out that these missionaries do not receive cross-cultural preparation or other missionary training for communicating the Gospel among the non-Christians from the theological institutions.

Most Asian nations especially India, are pluralistic in religious and cultural settings. It is a pity that the pastors and future church leaders of these nations do not get any training for cross-cultural communication of the Gospel.

III. THE ESSENTIALS OF MISSIONARY TRAINING

The work of the missionary is the most important work in all the world. Hence no effort or expense should be spared to prepare people for this demanding and many faceted task. Art Glasser identifies four universals that are essential to all training for missionary work in today's world. They are the following: (1) Spiritual Development; (2) Community Experience; (3) Spiritual Gifts; and (4) Cultural Awareness.

1. Spiritual Development

The need for the spiritual development of the perspective missionary is well illustrated by the careers of Moses and Paul. Both were well educated. But God could use neither until they had a personal experience with God. This meant the burning bush or the Damascus road. A.W. Tozer calls it a tragedy for anyone to go into pioneer missionary work without such a personal encounter with God. It is indeed a tragedy that even the few who actually go for missionary work do not have a real experience with the living God.

It may be objected that such an experience with God is beyond the purview of any training program man can devise or carry out. But Art Glasser cites Duechlein to the effect that all spirituality is a response to God's call. Man by his own effort cannot get God's attention or to win His favour. What man can do is to cooperate with God's prominent grace and to respond wholeheartedly. This sort of response says Art Glasser, can be facilitated by the training school. A spiritual development program must be deliberately set up for this purpose. It should stress the responsible freedom and personal effort of the students. It should require of them a personal asceticism and discipline and a willingness to be accountable to themselves, to their peers and to their church. Each student should participate in the revitalization of the program. Such a program can help them to grow in grace and in the knowledge of Jesus Christ.

It may be noted that such a spiritual development program existed in the early church. This is specially evident from the early chapters of the Book of Acts. The church at Jerusalem was a virtual missionary training camp. It was conducting probably the most intensive training program ever undertaken in the history of the church.

From the Master Himself were available as experts and resource personnel. Their anointed preaching and their bold witness in spite of the threatenings from the rulers and the wonders and signs they did must have made God real to all the disciples and the trainees. Under such circumstances, it was quite natural for them to respond to God. When Peter and John report the threats of the chief priests and elders, the disciples "lifted up their voice to God with one accord" to pray for boldness (4:24 ff).

"And when they prayed, the place was shaken where they were assembled together and they were all filled with the Holy Ghost and they spake the Word of God with boldness" (4:31).

2. Community Experience

The Second essential of missionary training according to Art Glasser is community experience. For this, the best model can also be seen in the early church. Acts chapter 2 concludes as follows:

And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need.

And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. Praising God and having favor with all the people.

And the Lord added to the church daily such as should be saved. It is these believers who pray later for boldness, and get filled with the Holy Ghost and speak the word of God with boldness (4:23-32). [Their community experience is further emphasized in verse 32.]

And the multitude of them that believed were of one heart and one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

This community experience, no doubt, enabled every believer to play an active part in the collective witness of the Church. It enabled Stephen to

emerge from the rank of the disciples to become one of the seven deacons and then to rise to the level of an evangelist and the first martyr of the Church. It also prepared the ordinary believers to preach the Gospel. When the persecution following Stephen's martyrdom scattered them abroad, they went everywhere preaching the word (8:4).

It does not appear that common sharing of material possessions was practised or advocated in churches outside Jerusalem. But community experience seems to have been fostered in all the churches throughout the apostolic period. This is evident from the numerous exhortations to unity in the church in the Apostolic writings. These exhortations leave no room for the clergy/laity to divide which has characterized the Church in later time, including our own. All believers are called to the ministry. The purpose of the leaders of the church is to equip or train the believers to do the ministry of building up of the body of Christ (Ephesians 4:11-12). Whenever and wherever this principle has been recognized and practiced, Church Growth has always been the result.

3. Spiritual Gifts

From Paul's great chapter on spiritual gifts (1 Cor. 12) we learn that every believer in the Lord Jesus Christ has been given a spiritual gift so that he or she may function properly in the body of Christ in which he or she is a member. But seldom seem these gifts to have been in operation in the Church except during the Apostolic period. The greatest hindrance to the operation of these gifts in the Church seems to have been sacerdotalism. Sacerdotalism is a heresy which seems to have its roots in permanent tendencies of universal human nature. Citing anthropologists, Art Glasser says that "every culture appears to make provision for the professional religionist: separated from his contemporaries by heredity or training or sacrament or charism in order that he might mediate between society and the invisible real." This is actually sinful, wherein the human nature is shrinking from any direct contact with a holy God (John 3:20). When unregenerate men entered the church after Emperor Constantine made Christianity a state religion, sacerdotalism entered the church too. Pastors and bishops soon found it far more convenient to play the role of priests and mediators than to labour in word and doctrine, and feed the flock. And sacerdotalism has plagued the Church ever since.

It is a pity that traditional missionary training programs have been strengthening rather than weakening sacerdotalism. Art Glasser points out that traditional missionary training programs were designed to produce the full-time, salaried professional missionary. This elite person was understood to be separated from the laity - ordinary church members. Such professional elites tended to identify themselves with the other elite classes of society. This led them to distancing themselves from the common people who constitute the vast majority in any society. As a result, the common people tended to look up to the seminary trained missionary or pastor as a priest or mediator. These pastors and missionaries seem to relish their roles as priests and mediators too. "In all the welter of words currently being written for the re-examination of the Church and her ministry," says Art Glasser, "few are challenging the projection on to the church of this professional religionist."

So the ordinary Christian naturally identifies the "ministry" with the functions assigned to one person alone. It is high time that

the doctrine of the universal priesthood of the believer is sincerely taught and practices in the churches. Then alone can spiritual gifts begin to operate in the churches.

4. Cultural Awareness

The New Testament provides also the basic principles for cross-cultural communication of the Gospel. The Gospel was first committed to those of Jewish culture. They were also commissioned to preach it to all the ethnic groups of the world. This obviously involved a lot of cross-cultural communication. But every care was taken to see that the Gospel crossed the boundary of the Jewish culture without any contamination from the old leaven of Judaism. God chose a thorough going Jew, a Hebrew of the Hebrews, for this purpose. Paul was a cross-cultural missionary par excellence. In epistle after epistle he warned against the danger of mixing the gospel of grace with Judaistic legalism.

The work of the missionary is the most important work in all the world. Hence no effort or expense should be spared to prepare people for this demanding and many faceted task.

If mixing the Gospel with Judaism is dangerous it is much more so to mix it with pagan ritual and superstitions. Paul's epistle to the Colossians was directed against pagan asceticism and mysticism. In many passages in his epistles, he denounces the idolatries and immoral practices which are part of

pagan culture and religion. But whatever can be found in pagan culture that agrees with the Gospel message maybe cited by the cross-cultural missionary in his attempt to communicate the Gospel. In his sermon at Mars' Hill at Athens, Paul could use the altar TO THE UNKNOWN GOD and a pagan poet's reference to God to speak about the true God. Paul could function as the cross-cultural missionary par excellence because he had a thorough knowledge of the pagan culture of his day as well as of his own Jewish culture. This is evident from his mastery of the language, philosophy, literature and religion of the Greeks, in addition to his profound knowledge of the Old Testament Scriptures.

The training program of the modern cross-cultural missionary must also include the study of the language, literature, philosophy and religion of the people to whom he is to communicate the Gospel.

IV. MISSIONARY TRAINING SEMINARIES

It does not appear that any of the existing churches functioning

as they are, can meet the essentials of missionary training outlined above. This is especially so in the case of Asian churches. Western seminaries cannot meet the need also. William D. Taylor writes:

"Many Western missionary educators are finding that they cannot transfer Western models of education to the non-Western classroom. Godly international students who travel to North America to study missions, return to their homeland only to discover that they still need to reshape their western training for their non-western setting"

So seminaries have to be established in Asia to meet the urgent need for pioneer, cross-cultural missionaries

An M.A. program should be started immediately. Its immediate aim should be to produce teachers of missionary courses in all the Bible teaching institutions in Asia.

Students: Only those who have a genuine born-again experience should be recruited as students. They should be totally committed to the cause of evangelism. They should have unqualified faith in the historic Christian doctrines like the verbal, plenary inspiration of the Scriptures, the Trinity, the perfect Deity and Humanity of our Lord Jesus Christ, the universality of human sin, the vicarious atonement, the imminent, visible, personal return of our Lord and eternal heaven and eternal hell.

Staff: Those who have been doing missionary work in a cross-cultural setting should be recruited as teachers. Western mission agencies which have been sending missionaries for centuries should be able to find such men.

Library: William D. Taylor points out that there are hundreds of missiological books and training courses. "But they were written for missionaries from North America and Europe. They are prepared from the philosophical, theological and social orientation of North American thinking."

These books and courses should be rewritten in simple English for the non-Western students of missiology.

Field Training: Field training should be an essential part of the program. There should be provision for community living. The trainees should be able to make a direct study of the problems of the people to whom they seek to communicate the Gospel. There should also be provisions for meeting God on a daily basis and for spiritual development. Instructors should live with the students and observe and evaluate their attitudes and behavior towards people they seek to reach for Christ. The course should be designed to prepare students to become witnesses (martyrs) who would witness for Christ at any cost. There should be no hindrance to the exercise of the gifts of the Spirit.

CONCLUSION:

The unreached peoples of Asia run into millions. Reaching them with the Gospel is the most urgent task of the Church of Jesus Christ. Training cross-cultural missionaries is the most important step towards fulfilling this task. The training available now is totally inadequate, unsuitable and unsatisfactory. Any training

for pioneer cross-cultural missionary work should include spiritual development, community experience, spiritual gifts and cultural awareness.

If training is its own end, the Western Seminaries may be ideal. But if Asia is to be evangelized, training for missionary work should be provided in the cultural and social setting of Asia. ***

"Many Western missionary educators are finding that they cannot transfer Western models of education to the non-Western classroom. Godly international students who travel to North America to study missions, return to their homeland only to discover that they still need to reshape their western training for their non-western setting"

REFERENCE:

Glasser, Art. "Training To Go Now: Missionary Training Today and Tomorrow", India, December, 1990.

Hedlund, R. E., "Training for Mission", India Church Growth Quarterly, Church Growth Association of India, Madras, October-December, 1989.

Taylor, William D., "Training the New Harvesters", Training for Cross-Cultural Ministries, June, 1990.

THE REPORT OF THE AMA CONVENTION PLANNING COMMITTEE

Yong Joong Cho
AMA Convention Coordinator

Place: Pauline House
Date: January 10, 1991
Participants: David J. Cho
Minoru Okuyama
Yong Joong Cho

Agenda: 1. Proposition to the EFA
2. Participants/Delegates
3. Details of the Convention Program
4. Financial Budget

The meeting started at 9:30 with an opening prayer by Dr. David J. Cho.

I. PROPOSITION TO EFA

I. The first subject discussed in the meeting was the drafting of the proposal of the Asia Missions Association to the Evangelical Fellowship of Asia in regards to the distinction of roles between the two organizations and to manifest cooperation among each other.

It has been agreed that the proposal will be signed by Dr. David J. Cho, the Founding General Secretary and Rev. Minoru Okuyama, the General Secretary.

It was also discussed that the Asia Missions Association must recognize its own unique role and that a guideline must be set in order to be more realistic and functional beginning from this year, 1991.

Review of the Minutes of the Previous Board Meeting

Dr. David J. Cho read the minutes of the past meetings, from Oregon which was held on May 6, 1988, to the meeting at Pauline House, Seoul, Korea on August 25, 1990. As he read the past items in passing, the following subjects were clearly discussed:

* The AMA Bulletin should continue to produce 2,000 copies per issue. There will be three more issues of the Asian Missions Advance before the 5th Triennial Convention in September.

* The 1986 AMA Convention (a full report of the Fourth Triennial Convention) will be published after three months prior to the Fifth Triennial Convention.

* Dr. David J. Cho gave a glimpse of the contents of the 28th issue of the Asian Missions Advance Bulletin which will be available in the month of January.

II. PARTICIPANTS

Presently, the AMA has six association members from the following countries: Japan, Philippines, Korea, Indonesia, India and Hong Kong. The Founding General Secretary mentioned that the Singapore Center for Evangelism and Mission is considered as a mission organization and is desiring to be counted as a member of the AMA. Upon their application for membership, they will be the seventh member of the AMA.

1. The total number of participants and delegates from the mission agencies and countries is 150. Details about this can be found in the attached list of proposed participants allocation at the end of the report.

2. The following people were listed to serve as contacts for the selection of participants from each country:

- a. Taiwan - Mr. Kit Ching Mok
- b. Vietnam - the Vietnamese founding member of AMA
- c. Thailand - Dr. Kriengsak Chareonwongsak and another one from the Evangelical Fellowship.
- d. Sri Lanka - Mr. Ebenezer Sunder Raj
- e. Malaysia - Rev. Alfred Yeo/ Rev. Eun Moo Lee
- f. Burma - Rev. Yong Joong Cho
- g. Bangladesh - Rev. Swapan Bose
- h. Philippines - will be chosen by the PMA officials

- i. Korea - by the member association
- j. India - by the member association
- k. Japan - Rev. Minoru Okuyama

Asian Missionaries

The Asian missionaries were given an allocation for 20 participants. Dr. David J. Cho emphasized his desire that a fellowship of Asian missionaries must be organized under the AMA through the leadership of Rev. Eun Moo Lee.

Fraternal Participants

- a. Dr. Charles Wickman and Dr. Dale Kietzman will be participating under the TWMA.
- b. The following will be invited as guest missiologists:
 - 1. Dr. Ralph Winter
 - 2. Dr. Don Smith
 - 3. Dr. David Hasselgrave
- c. Fraternal participants will include the following:
 - 1. Dr. Paul McKaughan
 - 2. Dr. J. Frizen
 - 3. Dr. David Howard
 - 4. Dr. Alfred Yeo
 - 5. Dr. Bill Taylor
 - 6. Dr. Thomas Wang
- d. The Far East Broadcasting Co. will be invited as the official newscasting organization.
- e. The leaders working in ministries related to Asia like OMF, Wycliffe, WEC, SIM and Send International will fall under the Western Agencies category.
- f. The invitees from the research and training categories will be chosen by Rev. Yong Joong Cho.

The Convention Coordinator, Rev. Yong Joong Cho was given the rights and responsibilities of communicating to all these people.

III. DETAILS OF THE CONVENTION PROGRAM

- A. The following national leaders were chosen to be plenary hall speakers:
 - 1. **Indonesia** - Dr. Petros Octavianus will be the Keynote Speaker on the topic "The World Christian for the World Mission."
 - 2. **Philippines** - Dr. Isabelo F. Magalit will speak on "Mobilization of Asian Missionaries".
 - 3. **Singapore** - Dr. Alfred Yeo
 - 4. **Hong Kong** - Mr. Edmond Kit Ching Mok
 - 5. **India** - Ebenezer Sunder Raj
 - 6. **Japan** - Rev. Minoru Okuyama on "Local Church and World Mission".

7. Korea - Dr. David J. Cho - final Keynote Speaker

It was suggested and agreed that there would be 2 plenary sessions every morning so that 6 plenary speakers will be accommodated for three mornings excluding Dr. Petros Octavianus, the Chairman of AMA who will be the initial plenary speaker.

The plenary sessions will be printed in the Schedule according to their countries of origin.

B. Track/Workshop Leaders

- 1. Asian Missionaries track will be under the leadership of Rev. Eun Moo Lee.
- 2. Research and Training - Rev. Yong Joong Cho
- 3. Financing/Mutual Fund - Mr. Ebenezer Sunder Raj
- 4. Church and Mission - Rev. Atsumi Yasuo (leader) Dr. Myung Kim (paper presenter)
- 5. Third World Cooperation/Relationship - Dr. David J. Cho
- 6. Worldwide/Global Link - Dr. Dale Kietzman/ missiologists and other fraternal participants.

Every track/workshop will have one leader and one individual to present a paper who will be assigned later and who will come from each country of member associations.

C. Other Sessions

- 1. The evening sessions will be open to the public and messages will be more of a devotional type. Dr. Kriengsak Chareonwongsak will give a message for one evening. Selected missiologists will be appointed to speak for the rest of the evenings.
- 2. The Convention rally will be arranged by Rev. Minoru Okuyama.
- 3. The Bible Expositions will be arranged by the General Secretary; speakers will be selected from Japan.
- 4. The Communion Service will be held at the end of the Convention, so that whoever will be elected as the new chairman will conduct the service.
- 5. On the evening of September 13, the AMA business meeting will be held. This is the time for elections, making resolutions, and other business matters.
- 6. A Drafting Committee will be composed of five members, namely:
 - a. Dr. David J. Cho
 - b. Rev. Minoru Okuyama
 - c. Rev. Yong Joong Cho
 - d. Dr. Abraham Philip
 - e. another member will be chosen.

Two guest missiologists will check the draft made for the convention.

- It was suggested by Dr. David J. Cho and accepted by the body, that the AMA should invite individuals from North Korea and China under the Distinguished guests category and that a symposium on how to help churches in Communist countries must be held. Dr. Cho volunteered to be responsible to contact some key people from these countries, and the invitations must be sent even if there is no assurance of attendance.

PROPOSED PARTICIPANTS ALLOCATION

PARTICIPANTS	55
Japan Host Committee	25
Asian Missionaries	20
Research & Training Institutes	10
FRATERNAL PARTICIPANTS	20
TWMA	10
Missiologists	5
Western Agencies	5
DISTINGUISHED GUESTS	15
WEF, EFMA, IFMA, EFA, AD 2000	5
Western Research Center	5
News Reporters	5

DELEGATES:

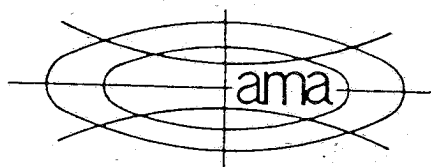
A. Association

Hong Kong	2
India	2
Indonesia	2
Japan	2
Korea	2
Philippines	2
Singapore (if any)	2

B. Agencies

Bangladesh	1
Burma	1
Hong Kong	5
India	5
Indonesia	5
Japan	5
Korea	5
Malaysia	1
Pakistan	2
Philippines	5
Singapore	5
Sri Lanka	1
Taiwan	2
Thailand	2
Vietnam	1

TOTAL



**asian
missions
advance**

PUBLISHER/EDITOR

David J. Cho

ADDRESS

110-1 Wolmoon, Paltan
Hwasung, Kyunggi 445-910
S. Korea

REGISTERED NUMBER:

No. 16-56

DATE OF REGISTRATION:

August 31, 1976

발행일: 1991년 6월 30일 / 발행처: 동서선교연구개발원

The Why and How of the Mutual Fund for Third World Mission Advance

David J. Cho
Chairman of TWMA;
AMA Founding General Secretary

Preamble

At the Lausanne International Congress on World Evangelization, 1974, I was honored to present a paper on the subject of "Innovative Mission Structures". In that context I emphasized "Innovation of Financial structures" and made several suggestions for the Cross Fertilization of Financial Structures. (1)

In January of 1977, at the Bombay Consultation of the Missions Commission of WEF, I called for an AAA (Asia, Africa and America-Latin) Conference of Mission for mutual cooperation within the Third World. (2)

In November, 1978 at the Second triennial Convention of AMA which met in Singapore, Dr. G. D. James, President of Asia Evangelistic Fellowship, said in his paper on the subject of "Cross-Fertilization of Newly Emerging Mission Forces that "Cross-Fertilization can help to overcome the monetary exchange problem". (3)

Rev. Panya Baba, the Secretary of Nigeria Evangelical Mission, Nigeria, West Africa, in his paper on the subject of "Prospective Solidarity of A.A.A. Leadership", said "I would suggest that we share our resources". And he even suggested a practical step toward

implementation; that we set up a Committee to arrange a get-together in order to make our relationship quite official" (4)

At the same Convention, Rev. Minoru Okuyama, the President of Japan Antioch Mission, gave a strong warning to missionaries who are "Ruling by Money," in his paper of "How to Cooperate" And he pointed out that "as long as we are engaged in evangelism, we are bound to face the financial problem . . . mission agencies involved in such a program must have to share in the financial support." (5)

At the Fourth Triennial Convention of AMA, held in 1986, in Pasadena, California, U.S.A., the Third World Mission Leaders were able to gather together eleven Latin American and six African delegates besides the Asian delegates, who unanimously agreed to establish a "Mutual Fund for Third World Missions Advance." (6)

It's been 15 years since the Lausanne Congress, and in the 18 months following the AMA '86 I have spent time in fact finding studies and research of world economics and the international currency forecast.

I. WORLD ECONOMY TODAY AND BEYOND THE YEAR 2000

A. Revolutionary Change of the World Economic Order

A.D. 2000 will mark 55 years since the end of World War II. The 43 years of the post war era have seen dramatic changes in the world economy almost incredible change by the ordinary way of forecasting. Germany and Japan, the defeated nations in 1945, were hard pressed to find food, housing and clothing for their people; but for the past 10 years they are at the top of economic power in the world.

The United States and other world superpowers are becoming nervous about Korea, Hong Kong, Taiwan and Singapore because of their rapid economic growth and development of high tech industries and they have become competitive forces in the world market.

The countries which received U.S. aid and relief after the end of the World War II now are becoming obstacles to economic

stability for the superpowers of the world. In the 70's Arab nations threatened the Western Superpowers through the oil crisis. Indonesia and Malaysia have more natural resources than the economic superpowers, although they are still in an underdeveloped stage.

The wealth of Hong Kong is accredited to the sweat and diligence of the refugees from the mainland China. In Taiwan, which was a part of Japan before the war, and now a nation for a people without a homeland, the economic growth of the land is visible in their possession of more foreign exchange than any country except Japan.

Singapore which became independent from Malaysia in the 60's, established a multi-ethnic nation for homeless people; now she has a reputation as the cleanest and most orderly country in the world, and has become a new economic power.

Korea was divided in two because of the clash of interests of the victorious countries of World War II. Paralyzed South Korea did not have anything after the seeming puppet war from 1950 to 1953 between the superpowers. But its GNP has grown almost 100 times, from \$40 to about \$4000. It now ranks 10th among the world exporting countries, and is recognized as a newly developed economic power. Among the four countries called "four dragons of Asia," three are Chinese, and one is uniquely Korea. (7)

The economic order of the world of the 80's seems to be changing irreversibly. The order of international currency has experienced tremendous shifts in foreign exchange rates. (8)

The dollar has fallen dramatically against major currencies. Sterling has had times of weakness and, more recently, great strength. The currencies of oil producing nations have come under tremendous pressure as crude prices collapsed.

Devaluation of the currencies of Nigeria and other African nations, and of Indonesia and other South Asian nations, have ranged from 100% to 1000%. Virtual mass devaluation of the Latin American currencies have gone from 500% to 1500% per year.

The opposite phenomena has happened in Germany, Japan, Singapore, Taiwan and Korea.

The German Mark has been advancing against both the dollar and sterling. The Japanese Yen's rate has risen dramatically. The rate of Korean Won has also risen more than 25% recently and is advancing continually in the coming months, even greater swings will occur from day by day.

If these keep going on in this way, the chaotic situation of the world economy will become unmanageable.

How about the United States of the 80's? The United States which did not have a trade deficit until 1983, had a deficit of \$115.5 billion in 1986. In the last year, the United States became one of the countries with the largest deficit in the world, with \$200 billion of internal budget deficit and \$260 billion of trade deficit. (9)

The United States which claimed to be the peace-keeping country of the world, has had to cut the military budget and cease to produce modern technological military weapons. The economy is in such trouble that they have had to press Korea, Taiwan, Hong Kong, Singapore and Japan for help on the trade deficit. (10)

The ideological war seems to be easing because of detente with U.S.S.R. and China. The conventional military confrontation now seems to be an old story. today it is a war among ethnics and continents; it is a war of information, of modern technology. The war of economy and trade has spread throughout the world.

The United States as a rich country, has been a benefactor for the needy for the last 50 years. But now she finds herself in a strange situation, as those who begged and received have become self-sufficient and rivals who can match her in economics. In the capitalistic free market structure, a strong economy has become a tool for rule and to conquer.

B. World Economic Order to the year 2000

Dr. Paul Kennedy, a professor of History in Yale University, in his book, "The Rise and Fall of the Great Powers", prophesied the inevitable fall of the United States paralleling the fall of Spain, Portugal, the United Kingdom and the Netherlands over the last 500 years.

Richard Ram who authored "The United States of Year 2000", points out that the problems of the economy, the social structure

and the culture of the United States are beyond all limits. And he predicted that the United States reach a \$2 trillion trade deficit in ten years, as production decreased rapidly. (11)

Clide Fristowitch, a former trade official of the United States, analyzed the future crisis of the economy of the United States in his book, "Japanese Take Over". (12)

The United States seemed to be a generous grandfather who distributed flour, corn, clothes, chocolate and gums to the poor of the world, but she is not that now. Today the U.S. has to import computers, automobiles, clothes and modern technological goods from the newly developed countries, and pressure them to buy beef, corn, raisins, chocolates and cigarettes. (13)

The economic war between the superpowers and the newly developed countries will become even more severe. But the United States sees the future of the world economy and has been preparing for the crisis. According to a report to President Reagan, dated January 12, 1988, the Committee for Integrated Long Range Planning, a consultative body of 13 persons for the Department of Defense and National Security Council, China will be the second nation in GNP after the United States in 2010; and the third will be Japan. (14)

In view of the probable order by the year 2000, I strongly urge that Third World mission forces should be free from dependency to the West, and should seek for a way of cross-fertilization to achieve self-support through a bold and genuinely mutual sharing of resources among third world mission forces.

II. FINANCIAL STRUCTURE OF WORLD MISSIONS TODAY AND BEYOND THE YEAR 2000.

The varying sources of mission funding seem to have produced characteristic fruit, either evangelistic in character or social character. When the mission funds for Christian Education in India came from the East India Company, the result was colonial in nature, controlled by the home country. (15)

Because the funds for printing a Korean Bible by a Scottish missionary in Northern China came from the Scottish Bible Society, it became a holy seed for a church based on the Bible. (16)

If the funds of the Southern Methodist of South Carolina given for the Anglo-Chinese school in Shanghai, China was for political union through the supplying of Western education to the children of the upper classes and political leaders, rather than for missionary purpose, then they could be used wrongly. (17)

In Africa the educational ministry of the early missionaries with the native Africans was not well accepted. The purpose of the ministry was to stop the slave trade through teaching a biblical value system. However, most Africans wanted to learn English in order to get a job in the very European companies exploiting them. The missionaries were not free from using a "Bible and Plough" policy. And eventually they could not resist the pressures of the finance and support of European traders, (18)

These were all in the last century. But they show that the source of mission funds and the method of supplying these funds is closely related to the subsequent results of the mission. Furthermore, the real structure of mission funding for Western missions historically became a matter of real concern for Third World mission leaders.

A. FINANCIAL POLICIES OF THE WORLD COUNCIL OF CHURCHES (WCC)

After 1948, the structure of the mission fund of WCC became more dependent on funds from organizations which were interested in politics, social and cultural problems, and on international development funds from government taxation. In the 1950's, about 50% of funds for world theological education came from the Rockefeller Fund. After the 1960, the merging of IMC into WCC, the missions of WCC became more dependent on political and social funds, which involved them in the troubles of Arab nations and racial problem. (19)

In the 1970's, WCC received foreign aid funds from Germany, the Netherlands and other European countries, and still lacked funds when some American churches refused to support non-evangelistic programs. (20)

The financial structure of WCC became dependent on the budgets of the denominations, public organizations and international development and charitable funds, rather than dependent on mission funding from believers. In fact, mission giving of American denominations belonged to NCC reaches only to \$268,000,000. (21)

B. FINANCIAL STRUCTURE OF WESTERN EVANGELICAL MISSIONS

In 1985 the mission funding from North America reached \$1,356,300,000. The reported income of the mission organizations of EFMA totaled \$379,513,652 and of the mission organizations of IFMA \$148,381,713. But the real income of those mission organizations probably was much greater than reported. Furthermore Wycliffe Bible Translators, which would have one of the largest budgets, is not a part of either organization.

According to my research, all denominational missions, except 10 mainline denominations, have smaller mission budgets than the non-denominational mission organizations. According to MARC, 12 out of 20 largest mission organizations are non-denominational mission organizations.

World Vision spent \$83,647,492 out of \$127,435,132 overseas and about one fourth inside the country. SIM spent \$15 million out of \$24 million and about one third inside the country. PCUSA spent \$13,104,468 out of \$37,219,097 abroad, and spent twice as much inside the country. The following is a summary of the "Analysis of Mission Finance" as given by the editor of MARC:

1. Ways of Raising Funds and Supporting Programs

According to MARC, the pattern of raising funds and supporting projects by the North American Missions is as follows:

Overseas personnel receive their personal support in a wide variety of patterns. Some of the major agencies which are related to denominations undertake the provision for missionary salaries and the missionary is only indirectly involved in how or from where those funds are derived. Other denominations arrange for their missionaries to present the mission fields to local churches who support specific missionaries. At the other end of the scale are missionaries who are completely responsible for raising their own support.

In some agencies, one of the first tasks of a missionary is to make known his support needs to friends or churches and his ability to accept assignment is dependent upon whether such support is raised. Personnel support is only part of the total amount of the funding needed, however. In addition, funds are needed to support projects which are being implemented, such as evangelism, agriculture, or community development. The variations between Canada,

the United States, and the major mission associations in terms of the percentage of missionaries are shown below. Career Missionaries Support Patterns

	Responsible for Raising Own Support	Not Responsible For Raising Own Support
All agencies	67%	33%
Canada	46	54
United States	68	32
DOM	0	100
EFMA	65	35
IFMA	95	5
Unaffiliated	70	30

2. Ways of Accounting

Agencies receive two types of funds, restricted and unrestricted. The restricted funds are those which are given for a specific purpose. This purpose may have been suggested by the agency, as in the case of an appeal for a particular need. Funds may also have been restricted by the donor, for instance in a bequest or an endowment.

Every agency is involved in three basic operations. The first is the acquisition of resources for the ministry. The second is the conversion of those resources for the purpose of the ministry. The third is the carrying out of the ministry itself.

Acceptable accounting practices are the subject of ongoing definition. During the recent years, the cost of acquiring funds for the ministry (fund raising) has been a cause of considerable discussion by the press, consumer advocate groups and government agencies. As a consequence, most agencies are now moving to a reporting system which distinguishes between the cost of fund raising and the cost of administration.

3. Ways of Spending

a. FUND RAISING COST

The cost of fund raising varies tremendously and many times is a function of the type of ministry in which the agency is involved. For example, those involved in raising funds for hospitals within the United States feel that 30 to 35 percent of the amount received

is a reasonable cost for fund raising. Interestingly, many consumer action groups consider this same figure as being reasonable for their fund raising. Most Christian agencies feel that somewhere between 15 and 25 percent is reasonable. However, circumstances have an impact on the cost of fund raising.

b. OPERATIONAL COST

The second major expenses that faces the agency is that of administration or operation. It costs money just to "stay in business". The salaries of executives, accountants, public relations personnel, etc., are all needed and are a very real expense.

c. ACTUAL SPENDING FOR THE MINISTRIES

Finally we come to the dollars that are actually spent on the ministry. But here again we need to be cautious. For instance, in the agency listing in this directory is the heading "For Overseas Ministries". The intention of this question was to ascertain the amount of funds that were spent overseas. But this is not the total cost of "ministry". To give an example, suppose a tractor is to be purchased and sent to an agricultural program. The funds for the tractor will actually be expended within North America. The amount spent "for overseas ministries" may involve only the delivery.

4. Totals of Income and Analysis

Totals of Mission Income vs. Church Contributions

For the first time in history, income for overseas ministries exceeds \$1 billion. North American Protestant ministering agencies reported a 1983/84 total income from North America for overseas ministries of U.S. \$1,334.3 million. Canadian dollar amounts have been converted to the U.S. equivalent whenever U.S. and Canadian dollars are mixed. Most agencies did not include the value of "gifts-in-kind" (donated goods, products and materials) used overseas. To this reported figure were added \$22 million of estimated income. The resulting overall total income for overseas ministry was \$1,356.3 million for the 1985 report.

When missions income for overseas ministries is compared to church contributions in North America, a significant change has taken place. Between 1968 and 1979, missions income as a percentage of church contributions grew to around 13 percent. For the 1985 figures. However, this calculation comes from the Yearbook of American and Canadian Churches which is the summary

of the 70 church communions in North America. The North American missions income is a percentage of North American church contributions. These two numbers are not necessarily related since a great deal of the mission income is collected outside of normal church channels and since the church contributions figure is a subset, still the comparison does indicate that the interest of the North American population in supporting overseas ministries.

In 1979 a total of \$921 million for overseas ministries supported 44,442 overseas person/year units and their accompanying programs for an average of \$20,724. In the 1985 report, a total of \$1,356 million supported 51,052 person./years for an average of \$26,561 per person./year unit. This would seem to indicate that the rising amount of dollars needed to support overseas personnel is about the same for the years compared with even a slight decline.

C. THE FUND FOR RETIRED PERSONNEL

A total of 150 agencies answered the question with the number of retired personnel for whom their agency is responsible. They reported a combined total of 5,599. This does not indicate the total number of retired missionaries since, in some cases, retirement programs are the responsibility of another agency within a denomination or administered by an agency completely separate from the sending agency. (22)

5. The Fund for Third World Missions Advance

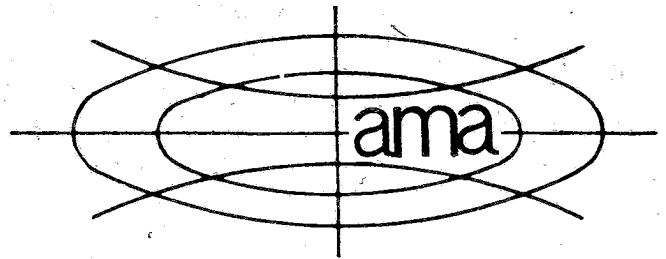
In the last 10 years, OMF, SIM, Wycliffe and other prominent Western mission organizations became multinational structures. As the trend broadened, WEC, AIM and other mission organizations are absorbing personnel and finances of the Third World. The leaders of the Third World missions have both a positive and a negative response toward this phenomenon of multi-nationalization. (23)

I believe that both sides have to discuss openly the question of whether the multi-nationalization which absorbs personnel and financial resources of the Third World really helps in the development of Third World missions, or actually harms them.

We have to note that multi-national organizations have caused problems in international relationships and the sovereignty of nations within our modern industrial society. In the 70's, the superpowers were busy establishing branches of their big com-

asian missions advance

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JUNE, 1991

OCCASIONAL BULLETIN OF THE ASIA MISSIONS ASSOCIATION No. 29

FROM THE DESK OF THE A.M.A. GENERAL SECRETARY...

A HISTORICAL EVENT IN JAPAN

Mission Leaders from the East and West

We welcome all of you delegates and participants to the AMA Fifth Triennial Convention to be held here in Japan. Really and truly, it is a historical event for AMA and especially for the Japanese Church since for the first time delegates and participants from more than twenty two countries of Asia have been invited to attend.

Our heart's desire is to achieve through this convention three things. First of all, God's will be done, and all of us who will be attending will rededicate ourselves to the Lord and reaffirm the urgency of the accomplishment of the task of world mission which He has entrusted to us. Therefore, let us be sensitive in listening to the voice of Asia in order that we will fully know its needs in the truest sense of the word.

Secondly, we will be united to bring about a spirit of cooperation among the many Asian mission agencies and various denominational churches, and among mission agencies themselves and the local churches which will pave the way for a more rapid accomplishment of our task.

Thirdly, we trust that many Japanese Christians, young and old alike will dedicate themselves to the Lord Jesus Christ to be missionaries, and more will be involved and be supportive of world mission. On September 15, the Sunday following the Convention, we will hold mission rallies in six major places all over Japan, from Hokkaido to Okinawa. All Convention dele-

gates and participants will be divided into six groups to go to Hokkaido (the far northern island), Utsunomiya (the northern key city), Tokyo (the capital city), Nagoya (the central key city), Osaka (the second largest city), and Okinawa (the far southern island).

May we continually pray for God to work in our midst and grant our desire as well as supply our financial needs.

May our Lord Jesus Christ bless you abundantly!

Rev. Minoru Okuyama
AMA General Secretary
Host of the Convention

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panies in under-developed countries. The underdeveloped countries accepted this although they knew that it would present obstacles in the future in spite of immediate benefits.

But in the 80's, those underdeveloped countries which became developing countries began to limit multinational enterprises and reconstructed the relationship between enterprises of developed countries and national enterprises, always to the benefit of the national. The privilege of tax exemption to attract foreign investment seems to have ceased; instead, they have begun to limit entrance of foreign funds, and to encourage the investment of national funds in developed countries. (24)

We have to understand this change of attitude and circumstance. Although there could be many interpretations of the reasons for tension between multinational enterprises and the nations, one accurate cause of the stress is the rapid reduction of international space during the last 30 to 40 years.

I have visited the United States often since 1970. At that time an executive of Christianity Today at Washington asked me, "Do you live in Korea or in the States?" I said, "I am commuting," and we laughed together. What I am saying is that the world has become so small that we live within a one-day living boundary.

The development of telecommunications makes the world one. In an airplane or a car, one can call anywhere in the world instantly, it is even possible to make a conference call with three or four other parties. Facsimile and computers make the world as one office.

This reduction of world space contributed to a reduction in the differences between the big countries and the small countries, between the rich and the poor. (25)

Cars made in Eastern Europe are rolling into the United States, and there are more than 3 million small cars with the label, "Made in Korea". In Alaska there are Japanese and Korean companies, and in Alabama and Florida many white people are working in factories run by Asians. Even in Silicon Valley, modern technological industries of Korea, Japan, and China are ranked within the top 10 in the United States.

Multinational enterprises are fading away in this climate of easy border crossing to every nation. The superpowers are tired of breaking down the walls of protectionism used to protect their national interest. The tension among nations is reaching a stage of

inevitable confrontation as we fight for our own protection instead of seeking mutual dependency. (26)

Since we have experienced the problems of multinational enterprises for the last 10 years rooted in the multinational structure of industry and economics, we cannot but express our caution about the multinationalization which may bring tension in the development of Third World missions. This will just increase the degree of tension. Mutual dependency is possible only when one's policy does not cause the other party to be weary.

A crucial problem for the partnership movement with Western mission organizations until today is still the fact that one loses his sovereignty within the dual structure. Mutual dependency, which should be the basis of partnership, can be accomplished by mutual negotiation, mutual agreement, and mutual commitment.

Partnership on the basis of one side executing its policies in the other's country cannot survive in the future.

Third World mission leaders should lay a foundation for dealing with change in the world through mutually supporting one another in order to solve the common problems and to increase our ability for negotiation.

Western mission leaders also could establish an innovative policy to help newly emerging Third World missions improve and grow, and thus a genuine partnership can be established as they exist together. For example, if Western mission organizations contributed only 1% of their budget to the Mutual Fund for Third World Missions Advance, this could mean \$13.4 million, (1% of the total income of 1985) to support the development of Third World missions.

If we consider only the budgets of the organizations of EFMA and IFMA, 1% could be \$5.3 million to support Third World missions advance. (28)

If Western mission leaders do not awaken to the opportunity of cooperating with Third World missions advance, I can see a distasteful situation 25 years from now, when the mission structure will inevitably be changed, and the Third World churches will have grown to a point of explosive power.

It is not far fetched to think of the day when Irian Jaya becomes an industrial complex and the Kalimantan jungles or the Celebes

have world class cities. I foresee that the jungle churches we are planting today will be supporting resources for missions tomorrow.

III. NEED OF MUTUAL COOPERATION FOR THIRD WORLD MISSIONS ADVANCE

I have analyzed trends in the world economy and of the mission structures of the West, especially of the United States, to show the possibility of mutual cooperation in finances for Third World missions advance to overcome long term problems. I would like to discuss why we need mutual cooperation for Third World missions advance.

A. *Understanding the Environment of the Third World*

Since the early 1970's, a series of studies of the Third World have appeared. Many researches and theses on Third World missions has been produced in the last 15 years. Overseas Crusade and other missions organizations have been diligent in their study of the Third World. (29)

However, it is strange that there has been no study of the financing of missions, which is the key for Third World Missions.

(1) UNITY AND DIVERSITY OF THE THIRD WORLD

Any study on the financing of Third World missions should be done in terms of the reality of the financial structures of the Third World. It is not possible to generalize that structure.

However, it seems to be given in the Christian world, especially in the missions world, to identify the Third World as low in culture, low in education, primitive and underdeveloped in politics and social systems, just as they are generally underdeveloped in economy..

Maybe this is a result of establishing a reason to keep the mission enterprise going and sending out missionaries. We should write this as a kind of understanding off as advertisement.

We need to classify the Third World at least according to:

1. continents or ethnic groups
2. political and social structures
3. literacy or educational level
4. economic and industrial level of development

Now we might begin by defining the Third World as those countries which were less influenced by Western culture or those who are independent from Western colonization.

Japan, which has a higher economic development than the Western countries, has been developed outside of the sphere of Western influence. The economies of Singapore, Taiwan, Hong Kong and Korea are as developed as the West of 30 years ago, but there is no possibility for their culture to equal that of the West.

Instability of economics and the poverty of Latin America, which has one fourth of the world resources; instability of the economies of Indonesia, Malaysia and Thailand, which are like a store house of treasures in Asia; tensions and struggles of politics and society of the Arab and Middle East countries, which are the major suppliers of oil for the world - - - these are the realities of the Third World as the dynamic new world moves toward the year 2000. (30)

(2) DIFFERENCE BETWEEN THE PROBLEMS OF THE THIRD WORLD AND THE WEST

In fact, there are 12 million people starving to death each year in the Third World. The economy of the Third World is different from the Western economy which is concerned with the high quality production of food for dogs and cats. The problem of population in the Third World is completely different from that of the West. They are more concerned with the decrease of the young and the increase of the old, such as in England and Germany, which will have a population of 40 million in the year 2020, compared to 60 million of today.

The problem of the Third World, which suffers from the lack of food and malnutrition, is different from the West which is dieting and exercising for health. (31)

Nevertheless, economic and social crises are present in the rich countries. The maintenance cost of Western churches is sky rocketing. In a jungle area we can construct a church building for \$500, but churches with \$1 million to \$10 million in building costs are not contented. This is a problem.

The cost of maintaining a Western missionary family is increasing every year. A missionary family from India or Africa living on \$1,000 to \$2,000 per year, bears more fruit than those who need

\$50,000 to \$100,000 per year from the West, but are less productive. (32)

Inflation and devaluation are big problems. The economy of Latin America suffers from serious inflation, although countries are trying to reform their monetary systems. Inflation in Brazil is higher than 1% a day; in Argentina, it is more than 2%; dollars of the United States have experienced a devaluation of 50% in Japan and Singapore, 30% in Korea and Taiwan. (33)

Moral corruption in the West is also a problem. A society with more AIDS patients, a society with the most frequent cases of kidnappings, a society with the most illegal owners of weapons, a society of industrialized churches and scandalous leaders, unimaginable in the Third World - - - . These are not to be found in the unstable Third World, but in Western countries which Third World mission leaders want to follow. This is a problem. (34)

(3) UNDERSTANDING OF THE DIVERSITY AND DIFFERENCE OF THE THIRD WORLD

The strength of the West is in the smallness of basic difference. The differences of culture, society and economies are not great. And racial integration is a strength, too. But in the third World, the cultural, social and economical differences are great, and the history of racial integration is short.

a. Differences of Culture

In Asia, the cultural differences within the East Asians, South-East Asians and South-West Asians include the widely divergent Confucian, Buddhist, Islamic and Hindu cultures. The differences among the North African and South African peoples are greater than the differences among Europeans, North Americans and South Americans. The illiteracy rates of Ethiopia and Afghanistan are the highest in the world, while those of Korea and Japan are lower than the United States and the United Kingdom. (35)

b. Differences of Social Structures

Africa consists mainly of tribal societies. Latin America, which became independent of Western colonization early on, has many military authoritarian structures. In Asia, there is China, a victorious country in World War II; Japan, who lost in the War; plus many countries which are newly independent since the War.

c. Differences of Economic Structures

There are countries with GNP of \$100 to \$500, countries with GNP of \$1,000, and countries with GNP of \$3,000 to \$10,000. Japan, Korea, Taiwan, Hong Kong, Singapore, Thailand and Indonesia have more free foreign currency systems. Latin American countries have suffered from chronic inflation. There are some countries in which the currency can not be used to buy a flight ticket abroad. There are countries which are in 70% of absolute poverty, and a country of 70% middle class. There are countries with huge supplies of raw materials who are exporting to the developed countries and yet living in poverty. While countries ranking among the 10 highest nations of the world have high technology. (36)

Without an understanding of the differences among the Third World nations and the baselessness of the old-fashioned stereotype which generalizes the Third world as a world of poverty, low culture, and underdeveloped primitive people, a truly meaningful cooperation between Western and Third World missions will be impossible.

While we give thanks for the labor and merits of Western missions of the last century in planting the gospel in the Third World and laboring for the growth of the church, we actually harm ourselves if we expect that same sort of help from the Western missions will lead us to growth and become a force in world missions today. (37)

Cooperation between the have's and the have-not's, the matured and the immatured, and the experienced and the inexperienced requires a vertical relationship. A cooperation among the have-not's, among the beginners and among the immatured is an easier horizontal relationship.

For instance, a cooperation between a freshman in college and a graduate student in a method of study can be helpful, but there are limitations. However cooperation among classmates i.e. and juniors or seniors in their homework could be real, and practical.

There are incalculable dangers blocking the future of emerging young developing mission forces which Western mission organizations do not face. We experience difficulties in fundraising, have limitations of traveling abroad and limitations of sending money out, experience the trials and errors of the novices, are not well-organized, and often have to cope with series of

emergencies, such as wars and natural disasters. (38)

If Western mission organizations grew through cooperative structures and fellowship after 1910, needless to say, similar structures are needed for cooperation among Third World missions. If we may label the cooperation among Western missions as "Adults playing among adults", we can call the cooperation among the Third World missions, "Youth playing with youths".

B. Third World Missions Today and the Need for a Mutual Fund

(1) Trends of Growth of Asian Missions

A. IN ASIA

Some studies on the growth of the number of missionaries in Asia do not make clear their premises. According to Larry Pate's study in 1985, there are 5,055 missionaries from India, 1,134 from the Philippines, 2,058 from Burma, 648 from Indonesia, and 421 from Malaysia. But most of these are domestic mission forces doing pioneering evangelism and church planting. Contrast this to 511 Korean missionaries and 150 missionaries who are cross-cultural and overseas mission forces. 372 missionaries from Singapore and 137 from Hong Kong are parts of this 'Diaspora' overseas and cross-cultural mission. (39)

In these three distinct cases, the level of need for finances for missions and the method of supply are quite different. The support quota for a cross-cultural overseas missionary family from Korea or Japan is \$30,000 to \$70,000. But those missionaries to the 'Diaspora' are mostly supported by resident foreigners of their own nationality. In the case of a domestic missionary, \$1,000 to \$3,000 is needed for support and it is possible to be supported by the already planted churches.

That is why we have to think about varying channels according to the models of mission movements of that country, and the need for and supply of the finance in a cooperative way for financing all of Third World missions.

According to a study done by the East-West Center for Missions Research and Development, Korean missionaries are working in 62 countries overseas, and the number now exceeds 700. The total income of the Korean mission organizations for overseas mission was \$15 million, in contrast to \$370 million for domestic mission. (40)

Among the 2,500 Korean churches in the United States and Canada, more than 1,000 churches are supporting overseas missions, averaging between \$10,000 and \$100,000 per year. More than 30 churches have overseas missionary budgets of \$100,000, or more than 200 churches \$50,000 or more, the rest, \$10,000 or more. The total income from the Korean churches in North America was \$240 million in 1987. (41)

The problem is whether these resources are used effectively for the ministry of the Kingdom of God, or are being drained off without adequate strategies for its use.

B. IN AFRICA

We can choose EMS of Nigeria to illustrate the situation of Africa. In 1986, the Evangelical Missionary Fellowship of ECWA had 341 missionaries (42) Under the leadership of Rev. Panya Baba who attended the Second Convention of Asia Missions Association., NEMA (Nigeria Evangelical Missions Association) was formed in August Of 1981, with EMS/ECWA taking the leadership. (43)

In 1987, a building for the headquarters of EMS was constructed, and a project for a missionary training center is now proceeding. There are already many Asian missionaries who are working in several countries of Africa. If the Asian mission organizations and the African mission organizations can cooperate effectively on finances, we will gain more fruit through missionary training and cooperative ministries.

C. IN LATIN AMERICA

In Latin America a missions association was formed in Brazil. Rev. Jonathan Santos, who attended the Third Convention of Asia Missions Association in August, 1982 held in Seoul, Korea, led the formation of the association. (44)

The COMIBAM Conference in November, 1987 which was budgeted at more than \$2 million by Latin American churches, called for solidarity of the Ibero American mission forces. It changed the view of many Latin Americans towards world mission. More than 250 of the 3000 COMIBAM delegates were Latin American overseas missionaries.

Latin American evangelist Luis Palau challenged the Brazilian church to mission saying, "I believe the Brazilian church will be

the next big missionary sending country in the world ..." (45)

Korea International Mission invited 30 Brazilian church leaders to participate in the evangelistic outreach during the Olympics in Seoul as a means of cooperating with Latin America for mission.

(2) What We Are Facing

A. NEED FOR IMPROVEMENT

We need to pay attention to Lawrence Keyes, the editor of "Bridging Peoples", who says about Third World Mission (in the January, 1987 issue):

On every continent of the world, there is a change taking place in evangelical missions. Christian leaders from such cities as Jos, Sao Paulo and Jakarta are responding to our Lord's Great Commission. Local congregations of Christian believers in Africa, Asia and Latin America are developing their own plans for world evangelization.

They have established missionary training schools, research centres, quarterly and monthly publications, systematic faith promise giving programs in local churches and organizational systems to supervise their own activities. They are studying world maps, government statistics and missionary literatures in order to become more effective in reaching the many as yet unreached peoples. And they are being rewarded with fruitful missionary ministry! ...

Worldwide, non-Western missionaries are working faithfully to proclaim the Gospel of Jesus Christ. African, Asian and Latin American churches have established over 400 indigenous missionary organizations, an army of cross-cultural workers representing at least 20,000 people!

Numerically, the non-Western missionary movement is growing five times faster than our own Western outreach. Without question, the non-Western missions movement will play an increasingly important role in the accomplishment of the Great Commission. But the size of a mission movement does not guarantee its success! There is no region of the world whose missionaries have

a monopoly on success or failure. Not all of the emerging missions are fruitful and effective. Even those which can usually find ways to improve." (46)

B. NEED FOR CARE AND SECURITY

Generally speaking, Third World missionaries are working in more dangerous areas than are Western missionaries. On the frontline in hostile enemy territory, they are working like martyrs, without enough security, or resources. "Bridging Peoples" of July, 1986 wrote about the danger and difficulties Third World missionaries are facing, as follows:

In January, two Brazilian missionaries in Angola were taken captive by anti-Marxist members of the Union for the Total Independence of Angola (UNITA). . . Unlike Western missionaries, who often have the backing of a powerful government and relatively wealthy churches, non-Western missionaries may find themselves very vulnerable in the face of socio-political unrest in their fields of labor.

Greater potential for suffering is part of the cost of being a missionary from Asia, Africa or Latin America. A Filipino missionary is found floating face down in a river in the mountains of Mindanao because he would not heed threats by insurgents to stop preaching. A missionary family in North India is forced to go without food for days because support from the South did not reach them. There is no powerful government to rescue these missionaries and they don't appear on the front page!

Chinese Christians have developed a strong theology of suffering, believing that suffering for Christ is a normal Christian way of life which is necessary for building faith and spiritual understanding. As we train missionaries, are we adequately preparing them for the increased possibilities of suffering which they face? As mission leaders, do we do all that is possible to protect our missionaries and maintain lines of provision, communication and supervision? As missionaries are we prepared to be "good news" in the face of suffering for Christ? (47)

There is no security system for the sacrificial and faithful workers of Third World missions organizations. We must consider ways of dealing with these problems as a part of our mutual responsibility as a cooperative body.

C. THE WESTERN LEADERS' VIEW ON THE MUTUAL FUND PLAN

After the Mutual Fund Plan for Third World missions advance was adopted at the Convention of Asia Missions Association in Pasadena on October, 1986, Western missions expressed mixed feelings. Darrel Dorr said, "the potential significance of a Mutual Fund is awesome," he states in the Bulletin of the U.S. Center for World Missions (October, 1986) that:

This convention has dealt with several significant items, he said. He pointed out two of the four resolutions that we passed by the assembly; one to establish a Mutual Fund for Third World Mission Advance and the others, to form a Joint Commission of Third World Missions.

The Mutual Fund is intended to 'provide a development fund for mutual help among newly-emerging Third World missions,' especially to allow cross-fertilization and the development of inter-cultural world mission among the Third World missions.

The Joint Commission is intended to 'take all convenient and prudent actions necessary in order for Third World missions to cooperate in transcontinental joint action; to speak with a unified voice for defense and protection of the advance of the Gospel when faced with crisis situations' (Ed: meaning, among other things, 'government opposition'); to provide mutual assistance in developing missions and (exchanging) personnel'; and to establish mission research, development and training centers - - - to hold seminars to explore mission strategies, (to) instruct candidates, and (to) encourage local churches in missions.

Though neither of these proposals will lead to instant change, their potential significance is awesome. (48)

D. NO ONE WILL HELP US WITHOUT OUR OWN EFFORTS

We must not hesitate and draw back because even our ideas draw skeptical responses. If we don't prepare a cooperative organization

to carry our burdens together, no other organization will undertake or help us with our problems. Although we may have the spiritual capacity and patience to overcome sufferings and persecution, we are struggling in an international economic order which blocks our great potential and possibilities.

I believe that in order to recruit and distribute the limited resources of the Third World effectively, a foundation for the Mutual Fund for the Third World Missions Advance should be established at this consultation.

3. Proposed Plan and Structure of Mutual Fund for Third World Missions Advance

The idea of a Mutual Fund has been one of the widely used methods for raising funds in the economic field. International organizations influencing the world economy are divided according to their functions. International organizations such as IMF, IBRD, etc. and regional organizations such as ASEAN, OPEC, EEC ... etc., carry many sub-organizations in accordance with their diverse functions.

However, it is an irony not to find an international mutual fund system outside of a single denomination or organization, even though we Christians emphasize one world, one Kingdom of God, one faith.

A. Clarification of the Concept

According to the resolution on a Mutual Fund for the Third World Missions Advance, which was adopted at AMA '86 in Pasadena, California, the rationale of Mutual Fund Plan was stated as follows:

Third World Mission leaders have often expressed since 1973 a need to provide a development fund for mutual help among newly emerging Third World Mission ...

--- Such a fund has not been developed ... to depend on traditional missions ... project is impractical, given the ...

--- The need for the ... that will allow ... of inter-cultural ... Third World ... missions is urgent.

--- To initiate such a project through the Asia Missions Association is rational and a reasonable way to solve a mutual need for a financial clearance system as the only regional association of missions in the world.

THEREFORE BE IT RESOLVED to establish a Mutual fund for Third World Missions Advance and to elect a commission with full responsibility to establish the Mutual Fund for Missions Advance."

1. A Mutual Fund can strengthen the connection and belongingness among the Third World missions organizations.
2. A Mutual Fund can complement the weakness of the Third World mission finances.
3. A Mutual Fund can overcome the problem of currency exchange of the Third World missions.
4. A Mutual Fund can deal with the inflation and currency devaluation.
5. A Mutual Fund can establish the security of the missionaries.
6. A Mutual Fund can respond to an immediate financial demand.

B. Premise of the Venture

1. It is necessary to reach a common consensus on involvement in order to establish the structure of the Mutual Fund.
2. We have to find dependable persons who are willing to dedicate themselves for this venture, hopefully well experienced, preeminent specialists in finance.
3. It is necessary to establish a research institute to find out the best methods of raising the mutual fund.
4. Concrete programs such as loans, grants, and "know-how" assistance must be developed.
5. The Fund Plan must be demonstrated as beneficial for Third World governments to receive approval within their economic development and financial policy.
6. It has to be a satisfactory system for both donating and receiving countries.
7. It shall also be open for Western mission and Western Christian

organizations to join in.

C. Programs to be developed through the Mutual Fund

1. Cooperation in sending money to overseas missionaries.
2. A financial plan to cope with currency devaluations and inflation in economically unstable countries.
3. An "On-Time" supply plan, by anticipating income from long-term funding and fund-raising programs.
4. A contingent financial cooperation by exchanging national or mission organization information.
5. Mutual financial cooperation by exchanging national or mission organization information.
6. A Scholarship Fund plan for the development of leadership.
7. Development of resources for an International Communication system and broadcasting project, etc..
8. A Travel Fund for helping Third World mission development through seminars, consultations and research institutes.
9. Financial support for the establishment and management of missionary training institutes and research institutes.
10. A publication fund for mission promotion and enlightenment.
11. Financial support for medical care and accident insurance for missionaries.
12. A Social Security System for retired missionaries and the families of deceased missionaries.

D. Proposed Structures

1. COMMISSION FOR MUTUAL FUND

- a. An International Commission should be constituted with three to five representatives from each continent.
- b. Continental Commissions should be formed by two or three delegates from each participating country.

c. National Commissions should be established by affiliated member agencies.

2. INSTITUTE OF THIRD WORLD FINANCE RESEARCH

The functions of the institute will be:

~ ~ rapid gathering of accurate and reliable information and forecasting of the change in the value of international currencies.

~ ~survey and research of financial resources of each nations.

~ ~periodical reports and appropriate advice to the board, as well as to member agencies.

~ ~In-depth studies and analysis of the buying power of each country, an up-to-date outlook of each nation's economy, and a clear forecast of the future value of those currencies.

3. OPERATIONAL STRUCTURES

A. THE BOARD OF TRUSTEES

The Board should be formed by a team of world-renown economic experts, Christian laymen who are willing to serve for the Kingdom of God, plus a few mission leaders who should be involved.

B. THE BOARD OF EXECUTIVES (EXECUTIVE BOARD)

The Board of Executives should also be well experienced in international finance and again a few mission executives who are involved in financial affairs need to be appointed.

E. Time for Planning and Size of the Fund

At least two years will be needed for the planning and launching of the project. Let's set the goal for starting the fund by the end of 1990.

The fund should be large enough to cover a HUNDRED THOUSAND Third World missionaries and 1,000 agencies.

The goal of total assets must be set at more than one billion dollars in order to make half billion available if needed. However, we have to start to raise TEN MILLION DOLLARS as "key money" by the end of 1990, with the target of the capital fund goal reached by AD 2000.

EPILOGUE

Let me conclude my proposal by quoting from the epilogue of my paper presented in the Lausanne Congress in 1974.

Effective and solidified structure for mobilization of resources can really accomplish a hundredfold or even one thousandfold of tasks. No matter how many resources we may have, unless these are exploited and utilized to the fullest extent, these are nothing but weeds on the roadsides or gravel on dry river beds. If the tremendous heavenly resources which so far have been left untouched in the wilderness of the Third World were to be exploited, only then East-West can fully and without reservation be united to successfully achieve a great missionary purpose in this generation.

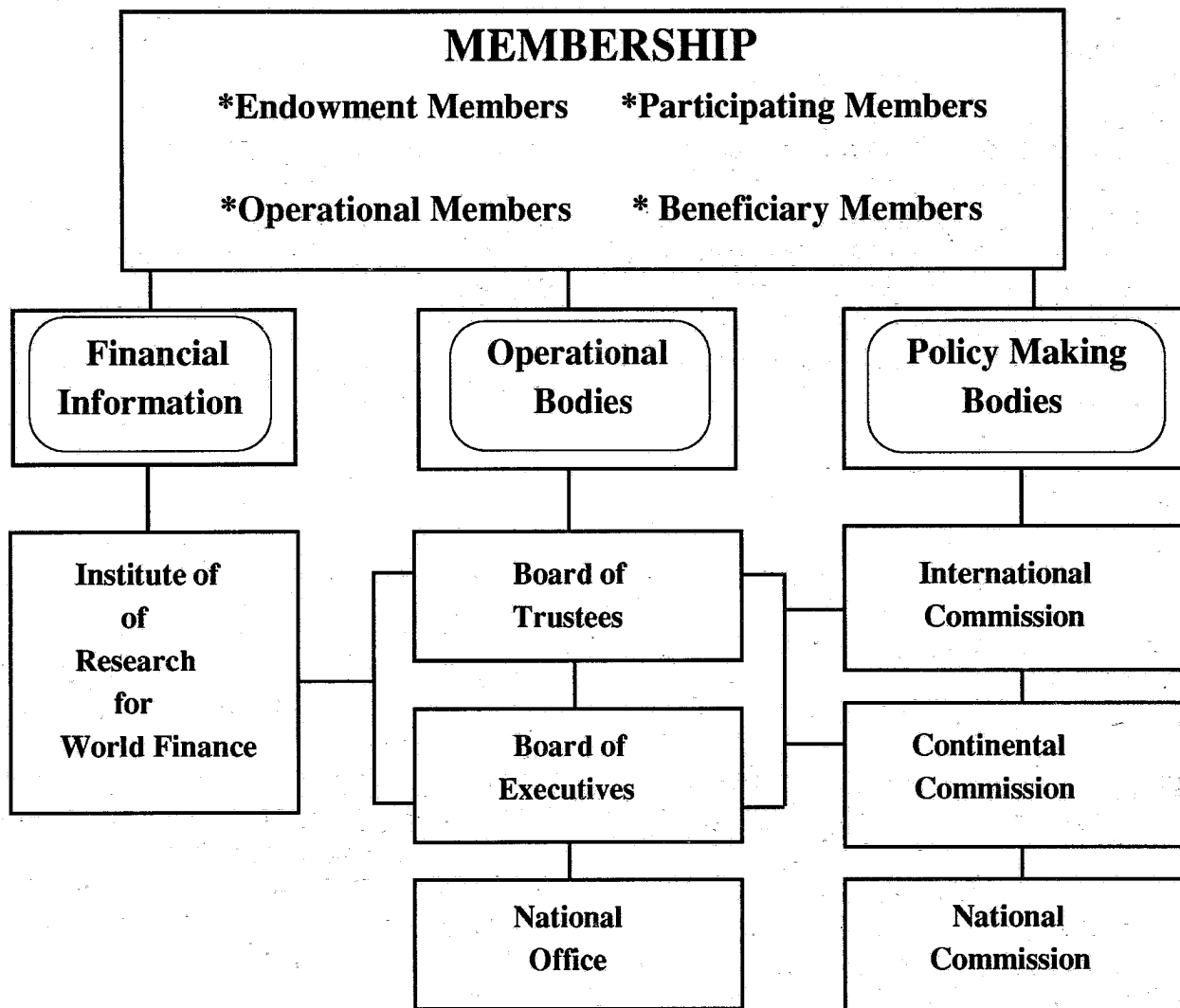
A. One of the basic elements of this united missionary task force is **mutual confidence**, and the first step to that end is an effective and continued communication, for this only can produce mutual respect, understanding, trust and cooperation. An effective communication is made possible through a continued fellowship. If genuine fellowship and dialogue are repeated and if there is no self-assertion or egotism, we shall truly share burdens, pains, destitution together, and present a common front to our unfinished tasks.

B. The second element is **organic relation**. With this we can activate ourselves on the basis of mutual trust. An organism is alive. Every living organism can reproduce... "be fruitful and multiply, and replenish the earth, and subdue it." (Genesis 1:28) This is the first and prime mission which God has given to man and His most fundamental commission.

Editor's Note:

At the CONSULTATION ON THE THIRD WORLD MISSIONS ADVANCE, May 13, 1988, it was resolved to establish a Mutual Fund for Third World Missions Advance and to elect a Commission with full responsibility to establish the Mutual Fund for Mission Advance as described above.

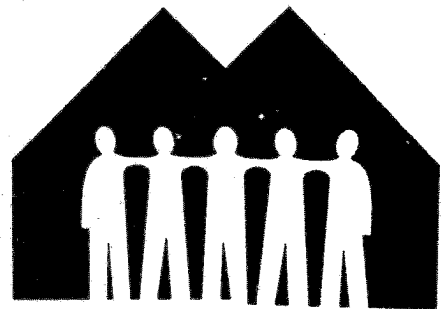
TWMA MUTUAL FUND STRUCTURES



1990-1993	To Raise "TEN MILLION DOLLARS" as key money
<p>The Fund Should be Large Enough:</p> <ul style="list-style-type: none"> ~ to cover the need of HUNDRED THOUSAND Third World Missionaries ~ to assist THOUSANDS of Third World Mission Agencies 	
AD 2000	To Reach 'ONE BILLION DOLLARS'

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**A CAPITAL GENERATION
STRUCTURE
FOR
STRATEGIC GLOBAL
MINISTRIES**

**TWMA MUTUAL FUND COMMISSION
TASK FORCE RESOLUTION**

Charles Wickman
Coordinator

TWMA Mutual Fund Commission

1. To create, under the umbrella of the Lausanne movement and the Third World Missions Association, a worldwide network of Christian men and women in order to provide an information exchange of such international matters and available resources.
2. At the continuing sessions of this task force, key leaders in business and finance from every continent shall be invited to participate, either as members or advisers. Names of invitees should be submitted to David Cho within 60 days.
3. That we authorize Bob Laughlin to communicate with the models of banks and funds which have surfaced in our discussions today to ask for their reaction to helping to meet the needs expressed by the Third World Mission Association.
4. That we request Transformation International to do a feasibility study of an offshore banking base that could begin to respond to the needs listed for the support of the Third World Mission Association.
5. The group went on record encouraging the continued formation by believers who are so led to form banks and other financial services with stewardship and profit sharing commitments.

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Report Of The Meeting Of The TWMA Education Commission

Dale W. Kietzman
Coordinator
TWMA Education Commission

Pasadena, California, November 6-9, 1990

The meeting was convened by the Chairman, Dr. Seth Anyomi. Present for the initial meeting on Tuesday were Commission members Seth Anyomi, Elias Medeiros, Myrna Funtecha and Dale Kietzman, and by invitation Matthew Philip (on behalf of his father Dr. Abraham Philip, a Commission member), Donald K. Smith, Leonard Mungai and Marv Bowers, who had been invited as consultants.

The Chairman opened the meeting by reading verses from Hab. 2, reminding us of the nature of our task. Dale Kietzman welcomes the group to Pasadena and the U.S. Center for World Missions. He also read a letter of greeting from the Chairman of the Ghana Evangelical Missions Association. Donald Smith conveyed special greetings from Humberto Flores, who is currently at the Western Seminary in Portland.

The Agenda that had been prepared covering the first two days only was distributed and explained. After a review of the document that had been presented to the TWMA Executive Council in Seoul and the minute that had been recorded creating the commission, the floor was opened for general discussion. Questions were raised such as: Do the Agencies in the Third World want help in missionary training? Do the leaders understand the need for specific intercultural training? What kind of training centers are they looking for? It was also noted that we must not ignore existing Bible institutes and seminaries, from which most of the missionary candidates come; their missions offerings need to be strengthened. The meeting was then adjourned for the day.

On Wednesday morning, Dr. Monroe Brewer who had been invited as a consultant, also joined the discussions. Seth Anyomi opened the meeting in prayer and Donald Smith presented a devotional based on Psalm 67 and 1 Cor. 11:28,29.

Brief surveys were presented of the missionary training facilities and models available on each continent. Seth Anyomi noted that almost all the Bible institutes and seminaries in Africa had academic programs organized on the Western model. Elias Medeiros gave an overview of the program of the Evangelical Missions Center in Brazil, and of IMDELA in Costa Rica. Myrna Funtecha, in discussing Asia, noted the need to raise the level of missions consciousness in the church generally, to contextualize mission training, and to broaden the training possibilities to include social classes we have never thought of as potential students (such as taxi drivers or midwives who get jobs in otherwise closed Muslim countries).

In the discussion that followed, Monroe Brewer emphasized the role the local church should and could play in missions preparation and sending. Such a decentralized approach can be adequately supervised only if we have a corps of itinerant evaluators. Donald Smith suggested that there was still a lack of clarity in stating objectives. We realize we need to contextualize the curriculum but we also need to contextualize the general approach to accommodate the economic reality of each country. There was a general agreement that we should find a way to apply the Biblical pattern of discipling, even though in some respects this might seem to be the most expensive method in terms of the number of trainers involved. The need for the students to have access to literature, if the program is to be accredited, was stated as an absolute necessity. Marv Bowers responded with descriptions of the technical advances that have allowed cost-effective combinations of solar power with computer and microfiche technology. Large libraries can be made available in any language on microfiche at a cost of a penny per page.

The group by consensus, agreed on the following characteristics which would be true of the model developed:

1. Degree-granting.
2. Decentralized.
3. Based on multiple centers (many are already existing).
4. Able to accredit qualifying programs at such centers.
5. Curriculum contextualized to each local context.
6. Focused strictly on cross-cultural training (vs. general education or theology).

The above listing of characteristics highlighted the continuing disagreement on structure: were we dealing with a university center or an accrediting association? Consensus was reached that we accept the concept of a university, with the understanding that we will enter into agreements with existing academic institutions, to allow them to offer TWMA degrees and/or credentials to graduates who have met our criteria.

It was then agreed that we should primarily focus on providing a curriculum of "intercultural studies", which we understand to include those subject generally included in programs leading to degrees in missiology.

A listing of some of the tasks to be accomplished was presented by the Chairman:

TASKS TO BE ACCOMPLISHED:

A. At this meeting:

1. Form a research and information committee.
2. Form a fundraising/finance committee
3. Form a strategy and operations committee.
4. Examine carefully the Training for Cross-Cultural Ministries plans of WEF to identify possible relationships. The goal would be to arrive at a cooperative, complimentary program.
5. Draw up a recommended list of centers at which our program might begin to operate.
6. Recommend a name and location of the central office.
7. Designate a team to travel to selected locations for on-the-spot evaluation of models and ideas and to explain the potential of involvement in the proposed training network.
8. Develop a timetable for the various phases of development.
9. Draft a working budget for the next two years, including an office (in Ghana).
10. Begin to "headhunt" potential academic and administrative staff that may be required, listing particularly all those who could serve as "visiting professors" in existing programs.
11. Determine the basic equipment to be used at all centers involved, both in administration and in the educational program: fax, computer, microfiche, photocopier, etc.
12. Suggest the mode of communication and exchange of information among commission members.

B. In the next sixty days:

1. Develop project proposals to be submitted to funding agencies.
2. Organize a slide presentation for public demonstrations.

3. Gather as many curriculum suggestions as possible, as a basis for the recommendation of a standardized core program.

C. In the next year:

1. Incorporation of the academic institution.
2. Explore fully the problems involved in obtaining accreditation.
3. Develop a full promotional package, both for the recruitment of students and the funding of programs.

The following committees were formed, with task assignments as indicated:

RESEARCH: Elias Medeiros, Marv Bowers, Leonard Mungai.
(A. 4,5,10,12; B. 3)

FUND RAISING: Dale Kietzman, Myrna Funtecha, David J. Cho. (A. 8, 9; B. 1, 2; C. 3)

OPERATIONS: Seth Anyomi, Abraham Philip (Matthew at this meeting), Donald Smith, Monroe Brewer. (A.6, 7; C. 1,2)

The committees were given several hours to work through an approach to their assignments. When the group reconvened, the Research Committee presented a preliminary set of templates which could be used to gather information on programs and centers, and which would form the data base needed for tracking the scattered training programs. Marv Bowers also offered the services of ILS to further develop and manage this data base and to help with the problem of making microfiche and other technologies available on a standardized basis around the world.

The Operations Committee also reported the offer of Western Seminary to help with the process of becoming an accredited program under the Northwest Association of Schools and Colleges. By unanimous consent, Don Smith and Monnie Brewer were commissioned to assume the responsibility for resolving the problem of accreditation.

The Fund Raising Committee presented a draft of the concept paper that would be used to initiate proposals to various constituencies as appropriate. The final approved draft of that document is attached. It was agreed that the logo eventually drawn for use on letterhead, etc., should clearly indicate the linking of agencies in Asia, Africa and Latin America.

being launched. After discussing many suggestions, unanimous agreement was reached on: **WORLDLINK INTERNATIONAL UNIVERSITY FOR INTERCULTURAL STUDIES.**

The following additional actions were taken:

That the TWMA Education Commission office be located in Accra, Ghana, as a base for the activities of the Chairman.

That we focus on the following centers in researching the curriculum models to be recommended for the training to be offered at various academic levels:

Seoul, Korea ~ East-West Center for Missionary Research and Training.

Singapore ~ Various programs and centers.

Pune, India ~ Union Evangelical Seminary

Nairobi, Kenya ~ Various training colleges

Jos, Nigeria ~ Nigeria Evangelical Missionary Institute.

Accra, Ghana ~ College of World Mission

Vicosa, Brazil ~ Evangelical Missions Center.

Lima, Peru ~ Various training programs

San Jose, Costa Rica ~ Various training programs

That a team, suggested to be Seth Anyomi and Dale Kietzman, travel to as many of the indicated centers as possible by April, 1991.

That Elias Medeiros contact Bill Taylor of WEF Missions Commission to make him aware of our plans, and to obtain from him whatever is being done by WEF.

That Elias also begin to obtain listings of potential academies and administrative staff that may be required, particularly all those who could serve as "visiting professors" in existing programs.

That Marvin Bowers recommend the basic equipment to be used at all centers involved, both in administration and in the educational program.

That Don Smith and Monnie Brewer seek to have a preliminary report on the possibilities of accreditation to Seth Anyomi and Dale Kietzman by mid-February, 1991, in order to provide them with a basis for evaluating the centers they may visit.

That the attached "concept paper" be approved for use for fund raising purposes and, along with the above actions, as the basis for

a two-year budget to be developed by Dale Kietzman.

That the next meeting of the Commission be set for April 8-10, 1991, in Pasadena, California.

The meeting of the Commission was adjourned mid-afternoon on Thursday with prayer by Leonard Mungai.

WORLD LINK International University for Intercultural Studies

OBJECTIVE:

To provide for the delivery of contextualized missiological training to Third World missionaries and missionary candidates with special emphasis on intercultural studies.

METHOD:

To establish a university-level program which will operate through and in conjunction with the large number of mission training centers already in operation within non-Western nations. The central office of the university will be registered in a location which allows for the eventual accreditation of the program, to make possible the granting to qualifying students of degrees recognized by academic institutions and governments worldwide.

RATIONALE:

1 The number of Third World mission agencies and missionaries is increasing at such a rapid pace that, by the year 2000, they may well outnumber the total of all Western agencies and personnel. There is a need to transfer the experience and technologies gained through centuries of missionary efforts to this new force in missions.

2 Non-western missionaries and Christian workers need training that is affordable, that is specific to the cultural context from which they come and in which they serve, and that may lead to recognized degrees.

3 The Western education model has proven to be very expensive, and often requires periods of residence abroad, thus interrupting the student's program of Christian service. Graduate programs depend upon accredited undergraduate work, but many Western institutions routinely refuse to recognize work at foreign "unaccredited" institutions. In addition, instruction given within the Western model is often not culturally appropriate for either the country

of origin or of assignment of the expatriate student.

4 Many very effective training centers are already available in the non-Western world. Their offerings are often limited by lack of appropriately qualified personnel and library holdings, lacks which can be remedied. In addition, short courses, workshops and seminars taken during the course of a person's work assignment generally have proven to be very effective in terms of education. Such programs, when submitted to competent guidance and well-drawn academic criteria, can be recognized as contributing toward accredited degrees.

PROCESS:

1 The Executive Council of the Third World Missions Association, at its meeting in Seoul, Korea, August 23, 1990, formed an Education Commission for the purpose of finding a solution to the problem of adequate training of their personnel working in cross-cultural assignments. The Commission is composed of the following individuals:

1. Dr. Seth Anyomi, Ghana ~ Chairman
2. Dr. Myrna Funtecha, Philippines
3. Dr. Elias Medeiros, Brazil
4. Dr. Abraham Philip, India
5. Dr. Dale Kietzman, Coordinator
6. Dr. David J. Cho, Consultant

2 The Education Commission met in Pasadena, California, November 6-9, 1990, to develop a plan for responding to its charge. Invited consultants at that meeting included Donald K. Smith, Monroe Brewer and Marvin Bowers. The concept of World Link was developed at this meeting, and appropriate task assignments were given to committees and individuals for further action.

3 Marvin Bowers has offered the services of International Learning Systems, Inc., to develop the data base and research formats to be used in compiling and updating information on programs and available personnel. A set of the first six templates proposed are attached. ILS will also be making recommendations for the reproduction on microfiche of needed library holdings, not only of books in major languages, but also unpublished materials in any language.

4 Preliminary criteria were established for evaluating and developing the academic programs of existing centers, which will be the first step in developing a distinctive World Link program in Intercultural Studies.

5 Dr. Donald K. Smith and Dr. Monroe Brewer are authorized to explore the requirements for accreditation of the proposed "university without walls" program by the Northwestern Association of Schools and Colleges, based on the offer of Western Seminary to sponsor such a possibility.

6 The Chairman and Coordinator were asked to visit by April, 1991, as many of the following centers as possible in order to verify interest, note the current curriculum offerings, identify ways in which the World Link concept could strengthen the program of that center, and to further refine the planning for World Link:

Seoul, Korea ~ East-West Center for Missionary Research and Training.

Singapore ~ Various programs and centers.

Pune, India ~ Union Evangelical Seminary

Nairobi, Kenya ~ Various training colleges.

Jos, Nigeria ~ Nigeria Evangelical Missionary Institute.

Accra, Ghana ~ College of World Mission

Vicosa, Brazil ~ Evangelical Mission Center

Lima, Peru ~ Various training programs

San Jose, Costa Rica - Various training programs.

7 The next meeting of the Education Commission will be on April 8-10, 1991, in Pasadena, California.

Pasadena, California, April 8-10, 1991

TWMA Education Commission Agenda

Monday, April 8, 1991

1:30 PM ~ Prayer and Welcome: Dr. David J. Cho

1:45 PM ~ Brief Devotion: Dr. Seth Anyomi

2:00 PM ~ Self-introductions and report on educational involvement

3:00 PM ~ Coffee Break

3:30 PM ~ Review of previous meeting of the Commission - Dr. Dale Kietzman.

4:00 PM ~ Findings on Missionary Training Programs in Ghana, Nigeria and Kenya - Dr. Seth Anyomi.

4:30 PM ~ Discussion of educational situation in Africa

5:00 PM ~ Closing Prayer

Tuesday, April 9, 1991

- 9:00 AM ~ Devotion - Dr. Elias Medeiros
- 9:15 AM ~ Program Reports by Participants:
 - Dale Kietzman
 - Dave Oltrogge
 - David Carling
 - Gladys Jasper
 - Abraham Philip
 - Bob Moffit
- 10:30 AM ~ Coffee Break
- 12:00 Noon ~ Lunch
- 2:00 PM ~ Sub-Committee Reports:
 - Research** - Elias Medeiros, Marv Bowers, Leonard Mungai
 - Fundraising** - Dale Kietzman, Myrna Funtecha, David Cho
 - Operations** - Donald Smith, Monroe Brewer, Abraham Philip, Seth Anyomi..
- 3:45 PM ~ Coffee Break
- 4:00 PM ~ Discussion of Committee Reports and identification of issues needing resolution at this meeting.
- 4:45 PM ~ Assignments for developing recommendations and resolutions.
- 5:00 PM ~ Closing Prayer

Wednesday, April 10, 1991

- 9:00 AM ~ Devotion - Dr. David Carling
- 9:15 AM ~ Proposals for Policy Direction
- 10:15 AM ~ Coffee Break
- 10:30 AM ~ Proposals for Action Plan 1991-92
 - Incorporation
 - Further Fact Finding
 - Commission Appointments
 - Commission Office (s)
 - Budget
- 11:45 AM ~ Date for Next Meeting
- 12:00 Noon ~ Closing Prayer

Continued from Page 34

tional region of religious revival in north central Czechoslovakia. The Preparation Committee is expecting each of the Eastern European countries to send delegates. The committee announced a preliminary proposal on the number of delegates is to have 20 delegates from each of the Eastern European countries and 40 from the Soviet Union. They will also provide slots for the Western observers of which the number was not revealed.

Source: AD 2000 Movement

New Testament for the Circassians

The Circassians, a people group who are living in the Caucasus will be able to read the new Testament in their languages, Adygei and Kabardian. A "Light in the East" worker is already working on these translation projects for 17 years which is supported by the Institute of Bible Translation in Stockholm.

Meanwhile, there are two evangelistic brochures being distributed, "What Do You Think About Christ?" and "Faith and Practices of Christians". Furthermore, booklets and cassettes for the Circassians who cannot read in their language are being prepared too. Russian churches in the Caucasus are beginning to distribute literature and to witness in towns and villages. The majority of Circassians live outside the USSR, in Turkey, Syria, Jordan, Israel, Iraq and the USA.

Source: *Light In The East*

ERRATA

We apologize for the errors made in the Minutes of the AMA Board of Officers Meeting in the 28th issue of our Bulletin. Kindly take note of the following corrections:

1. on page 32, point C. Japan:

" Rev. Minoru Okuyama happily reported that the churches involved in missions are growing in Japan. Even though some church leaders are still reluctant, the movement of world mission has been spreading out all over the Evangelical and Pentecostal churches. It seems, however, that the present trend among theologians is "world mission by church". Presently, para-church organizations are associate members of JEA."

He also reported that Pentecostal churches are still smaller than Evangelical churches in Japan yet have the possibility to grow in number in the future."

2. on page 34., number 3, Roll Call, Japan:

Omit Japan Overseas Missions Association (JOMA) for the reason that Rev. Minoru Okuyama do not have the capacity to officially represent it for the fact that it is not a member of TWMA.

NEWS FROM THE REGIONS

INDIA

Survey of the North Bihar State, India Completed

The survey of North Bihar was completed while the survey of Andra Pradesh will be completed by May. These surveys are done to identify the Christian presence (and absence) in all the people groups in these states. Twenty volunteers are doing the work now in Andra Pradesh. This study is coordinated by the Church Growth Research Centre. The volunteers belong to the various churches and member missions of India Missions Association (IMA). The Bihar data is being processed by the GCRC computer and will be made available to the church and mission leaders in Bihar at the Patna Consultation on 16th to 18th of September.

Seminar and Workshops

A Management Seminar is arranged to be held on September 12-18, 1991 in Calcutta for the benefit of the leaders of organization in the Eastern and North Eastern regions of India. This is a joint effort of IMA with EFI and ETANI (Evangelical Trusts Association of North India)

While the Translation Workshop on Acts, John and Colossians will be held in Nasik from July 15 to September 18. About 20 translators (doing pioneer translations) belonging to IMA missions will be at this workshop.

The Regular Translators Training (meant for those who newly enter the Bible translation ministry) is scheduled for January - March, 1992.

Source: Indian Missions

U. S. A.

A Special Report Session on North Korea Held at WCIU Campus

Dr. Hong, Dong Gun, a representative of WCIU to North Korea

presented a special report about North Korea last April 4, at the William Carey International University. Dr. Hong spent three months in that country teaching Basic Christianity in the national university.

The report focused on the current situation in North Korea especially on the state of fellow Christians in that nation. During the continuing session, Dr. Hong explained the Juche Philosophy which underlies both government and society in North Korea. The sessions included discussion of the prospect for the church in a reunited country. And each hour-long lecture was followed by a half hour dialogue and questions.

Dr. Hong was born in North Korea, but is a long time resident of the United States. He is an ordained minister of the Presbyterian (USA) Church and holds a doctorate from Fuller Seminary. He will be returning to North Korea later this year to continue his teaching position.

Source: KIM News

Summer Institute of World Mission Held in USA

The Summer Institute of World Mission was held in the USA last June 17-28, 1991, at the William Carey International University, Pasadena, California. This was a joint program of the William Carey International University and the East-West Center for Missions, Research and Development. The program is a means of recruiting Korean-American to become missionaries.

The course included Third World Theology of Mission and Third World Studies of Culture and Society. The members of the faculty were Dr. Ralph Winter, Dr. Dale Kietzman and Dr. David J. Cho. Special instructions were also given by KIM Senior Missionaries regarding the different mission fields in Asia.

Source: The Church and Mission

JAPAN

Japan Evangelical Association Changed its Membership Policy

Since its reorganization in 1986, JEA has been accepting interdenominational organizations, so called "para-church" organizations, not as full members but as associate members. Before its reorganization the para-church organization members were accepted as full members. But the JEA leaders, who after going through much argument and discussion is positive that this change based on careful consideration, would bring help cooperation among churches and other evangelistic organizations.

The para-church organizations have played a tremendous role in the ministry in post-war Japan. It goes without saying how much the missionary organizations have contributed as they come over to the poverty and chaos of Japan. The effect of their ministries in many areas, such as Bible distribution, broadcasting, literature, and education was enormous. Without the fruit of these works, evangelical Christianity in Japan would not have become so strong.

The Chairman of JEA, Shin Funaki explains the reason why JEA has changed to making interdenominational organizations into associate members. First, the ministries of evangelistic organizations are basically supposed to be the responsibility of the church. Second, the interdenominational organizations need to share in the specialized ministries of churches. JEA serves as an association of churches with the interdenominational organizations acting as an indispensable partners. Through this organizational structure, JEA has stimulated churches to realize that they have the responsibility for the ministries of these evangelistic organizations. This reorganization can be seen as the churches repenting for not fulfilling the role that they should have played.

The endeavor to develop a new cooperation on structural level between churches and interdenominational organizations is one of the most important tasks for JEA. The problem of relationship between evangelical organizations and the churches has not found a fitting solution yet. Therefore, JEA seeks a more balanced and Biblical relationship between the churches and the interdenominational organizations, which will give a helpful model to other countries confronting similar problems.

Source: Japan Update

New Missionary Map from Japan Overseas Missionary Association

The new missionary map of JOMA was recently released. It contains 71 Japanese missionary couples and singles as introduced with their photos, ministry and addresses. JOMA, an association of 14 evangelical denominational and interdenominational missionary agencies was started in 1971 to help the groups cooperate in promoting overseas missions among churches in Japan. JOMA does this by holding seminars and conferences and publishing newsletters, missionary maps and booklets. JOMA is a full member of Asian Missions Association.

Source: Japan Update

INDONESIA

Indonesia Missionary Fellowship Reached its 30th Year of Service

The IMF celebrated its 30th Anniversary last March 6, 1991. In the long years of their service to our Indonesian brethren, they continue to experience the faithfulness of God, His grace and power.

Recently, the IMF sponsored a Biannual Student Missionary Conference held March 28-31. More than 500 students attended from 46 different denominations. Around 150 students made a first time decision to receive Jesus as Saviour, and 56 students offered themselves to become missionaries. IMF had also ministered to government officials at Kupang, Timor. The meeting led by Dr. Octavianus, was held on April 12-13, attended by 300 to 400 officials, nearly all of Kupang's leading government officials.

The Village Ministry through the application of appropriate technology for public health, nutrition and development continues to provide IMF with an open door to proclaim the Gospel. Several unreached people groups have responded to this demonstration of Christ's love in recent months. IMF is also taking cooperative steps in working side by side with the Indonesian government health ministry. Held in Jakarta, April 4, 1991, the IMF extended spiritual assistance to 150 people gathered to obtain health assistance that day. Nearly 40 people came forward to express new faith in Jesus.

Source: IMF Newsletter

PHILIPPINES

KIM-Philippines Sponsors Summer K-AMP

The Korea International Mission-Philippines Inc., will sponsor a summer program called, Summer Korean-American Missions to the Philippines or shortly called Summer K-AMP.

It is a short-term mission program which aims to send Korean-Americans to a one-month provincial work in Samar island. The program intends to challenge and mobilize Korean-American churches to world missions by encouraging missions-minded young people from different areas of the United States, by participating in missionary activities in the Philippines.

Seeing the need of Samar, which is among the least numbered churches and one of the neediest provinces in the Philippines, the KIM-Phils. designed this ministry to partly meet its spiritual needs. The program will be in cooperation with the local churches and their pastors. The areas of ministry in which the Summer K-AMPers will be involved are evangelism, discipleship and training of local church leaders.

Meanwhile, KIM-Phils' S.O.S. missions program (Summer Outreach to Samar), a short-term summer missions program for young Filipinos was held March -May this year. It was participated by a good number of Filipino volunteers mostly from Manila. They were able to reach several churches and Waray people throughout the whole island by training church leaders, film showings, evangelistic rallies, home Bible studies and personal evangelism. KIM-Phils. is headed by Rev. Yong Joong Cho, a missionary of Korea International Mission..

Source: *KIM-Phils.*

TAIWAN

Research on Taiwan Churches Completed

The findings of a research on Taiwan churches conducted in 1989 has been recently announced. The research findings showed that the number of churches in Taiwan amounts to 2,666 (ending 1989) with a total membership of 448,220 accounting for 2.25 per cent of the whole population of About 20 million. Church-goers number

about 2,204,179, accounting for 1.02 percent of the island's population. Christian Tribune reports. The data were collected from 2,026 churches of 40 denominations, official statistics, parachurch organizations and researches done by Christian communities.

The number of churches in 1989 outstrips that of 1988 by 112. The growth rate is 4.39 percent. Estimates reveal that if Taiwan churches want to increase the number of membership to two million and the number of churches to 10,000 by AD2000, the annual growth rate must reach 14.6 percent and 12.8 percent respectively.

According to the report, there are still 15 counties in Taiwan that do not have the witness of a Christian.

CCCOWE Congress '91

July 10-17, Manila

The Preparation Committee of CCCOWE '91 Congress which will be held at the Philippine International Convention in Manila, Philippines announced that the Congress is well secured as they were assured by a Christian military officer in the Philippines. It was explained to them that there are no significant factors threatening the stability of the country. The only element to fear are the petty criminals who prey on tourists. The officer promised to spell out specific security guidelines for participants through CCCOWE so that adequate precautions might be taken.

They also announced that the room and board fees have dropped due to recent recessions in Philippine economy, especially in tourism. The CCCOWE staff in the Philippines were able to negotiate for a less expensive hotel rates for the Congress. The preparation committee has decided to decrease room and board charges in order to alleviate the financial burden of Congress participants.

CCCOWE '91 is a once-every-five-year event in the CCCOWE Movement. The theme this time is "FOLLOWING CHRIST, REACHING PEOPLES, MARCHING TOWARD 2000". It will be held on July 10-17, 1991. The CCCOWE Movement is expecting the Almighty God to bless this worldwide Chinese Church gathering, to be an instrument for Chinese Christians to be involved in praying, giving and going for missions.

Source: *Chinese Around the World*

Singapore

SCEM has a New Chairman

The Singapore Centre for Evangelism and Missions (SCEM), the missions arm of the Evangelical Fellowship of Singapore has its new Chairman. Mr. Kenneth Tan, the Home Director of the Overseas Missionary Fellowship Singapore Home Council took over the chairmanship of SCEM from Mr. Loh Hoe Peng, who has been the chairman of SCEM for the last seven years.

Aside from being the Home Director of OMF, Mr. Tan was also a lecturer in the legal profession for many years. He goes into SCEM with fresh insight into the mission field as he is in close touch with the Singapore OMF missionaries serving in Asia.

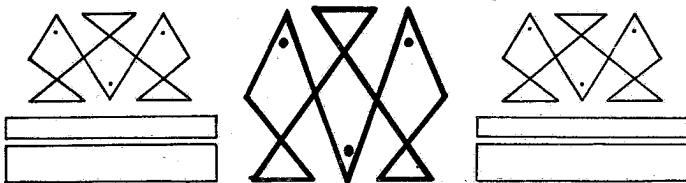
Fifteen persons were also elected into the Executive Committee. The Executive Director is Michael Jaffarin, a missionary from the Conservative Baptist Mission Board in California.

Rev. Alfred Yeo Visited Burma

From February 21 to 28, 1991, Rev. Alfred Yeo, accompanied by his wife, Mrs. Rosie Yeo visited Myanmar (Burma). They were able to meet pastors and church leaders of different churches in the country. The Yeos were able to minister to the believers in several churches. They also visited the Myanmar Evangelical Christian Fellowship which celebrated her 6th anniversary, the FEBC, the Every Home Crusade and other several Christian organizations.

The couple have seen the difficulties of the people of Myanmar. Faced with difficulties, limited communication facilities, transportation problems, illiteracy and poverty, the country is really in dire need for prayer support. Nevertheless, the Christians continue their struggle to rise above all these problems and to testify to others the love and grace God had given them.

Source: *Asian Church Today*



Liberia

Radio ELWA Closed

Due to the present Civil War in Liberia, the Radio ELWA (Eternal Love Winning Africa) was forced to close. It was severely damaged by a rocket attack on July 30, 1990. All SIM missionaries were evacuated to safety and later were sent home or to other mission field. Many of them were grieving over the deaths of Liberian colleagues. However, a relief team is now working among the estimated half million refugees in the countries bordering Liberia.

Source: *SIM Now*

CMF Liberia Ministry Continues

The Christian Missionary Foundation Inc. continues its ministry to Liberia. In most of the Refugee Camps CMF Liberia members are facilitating spiritual nurture of the refugees.

CMF sent Bro. Lancedell Matthews to take up residence among the refugees at Oru, Ogun State, Nigeria to aid the work. They will also try to provide some materials like plates and spoons for some of the brethren as well as encourage a productive venture among the refugees. Agriculture has been chosen as a viable option.

Source: *Missions Update*

Eastern Europe

Eastern Europe for Christ Congress

Set on July 24-28, 1991

The Eastern European church leaders responded with much enthusiasm and commitment to the challenge brought before them by the AD 2000 Movement. After much prayer and discussion during the gathering of church leaders on world and national evangelization movements, they decided on a continent wide congress of Evangelism with the name Eastern Europe For Christ, to be held on July 24 - 28, 1991 at Cesky Tesin, a tradi-

Continued on Page 30

A M A '91 CONVENTION SCHEDULE (September 11-15, 1991)

TIME	September 11 Wednesday	September 12 Thursday	September 13 Friday	September 14 Saturday	September 15 Sunday
06:00 - 07:30	Arrival	Q U I E T T I M E & B R E A K F A S T		B I B L E E X P O S I T I O N 3	A T T E N D
08:00 - 09:00	of	B I B L E E X P O S I T I O N 1	B I B L E E X P O S I T I O N 2		
09:15 - 10:30	Delegates	Voice of Asia (2)	Response of Asia (1)	Task of Asia (1)	SUNDAY SERVICE
10:30 - 11:00		B R E A K T I M E			A T T H E
11:00 - 12:15	REGISTRATION	Voice of Asia (3)	Response of Asia (2)	Task of Asia (2)	L O C A L
12:15 - 14:15		L U N C H		Communion Service LUNCH	C H U R C H E S
14:15 - 15:30	15:00 OPENING SERVICE	WORKSHOP 1	WORKSHOP 3	Sightseeing	15:00
15:30 - 16:00		B R E A K T I M E			
16:00 - 17:15	Voice of Asia (1)	WORKSHOP 2	AMA <small>BUSINESS MEETING</small>	Move to Christian Homes	MISSION RALLY
18:00 - 19:00		S U P P E R			
19:00 - 19:30		B R E A K T I M E			
19:30 - 20:00	Asian Missionary Report 1	Asian Missionary Report 2	Asian Missionary Report 3	A T H O M E	A T H O M E
20:00 - 21:30	prophetic voice 1	prophetic voice 2	prophetic voice 3		
22:00 - 23:30	P R A Y E R C E L L / T I M E O F A P P R A I S A L				



ASIA MISSIONS ASSOCIATION

CONVENTION INFORMATION

WELCOME TO THE FIFTH TRIENNIAL CONVENTION OF AMA scheduled on September 11 ~ 15, Hotel Siloam 3-17 Ichiban-cho, Utzunomiya, Japan. In order to help you prepare for this momentous event, please read the following information.

REGISTRATION

The registration fee for the Convention is US\$100.00 per person. Once you have completed the pre-registration for, please mail it with your registration fee or a written promise to pay on or before August 16 to AMA's Philippine Office. Make a check or money order payable to KIM-Philippines

ACCOMODATION

The AMA Convention Host Committee will take care of your accomodations from September 11-15 only. If you have an intention to stay after the Convention, the estimated expenses per day ranges from Y5000 to Y10,000 (\$40-80).

HOW TO GO

Have your money changed into Yen upon arrival at the airport. Take a limousine bus from Narita Airport which goes directly to Utzonomiya. The fare is more or less 4,000 Yen. The bus ticket counter is within the airport premises.

At Utzonomiya, the bus station is walking distance to the hotel. Someone from AMA will meet you at the station. If you need any assistance, you may call for AMA Convention staff at the Hotel at telephone number 0286-38-2211.

AIR TRAVEL

You will be responsible for your own flight reservations to and from Japan. September could be a peak season for airlines in some countries, so please make your reservations way ahead of time. If assistance would be needed, you may contact the the AMA Convention's Host Committee.

VISA

In order to help you furnish your Japanese visa, formal invitation letters from the Host Committee will be forwarded to you immediately after your filled up registration forms have been mailed to the Philippine office.

TRAVEL SUBSIDY

No travel subsidies are available except in specific cases agreed upon by the Board.

BASIC ITINERARY

Wednesday, 11 September:	Arrival in Japan, Registration, Convention begins.
12 ~ 13 September :	Convention Continues
Saturday, 14 September :	P.M. - Move to Christian homes
Sunday, 15 September :	A.M. - Attend Sunday Service with hosts P.M. Missions Rally in six major places in Japan
Monday, 16 September :	Departure for home

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