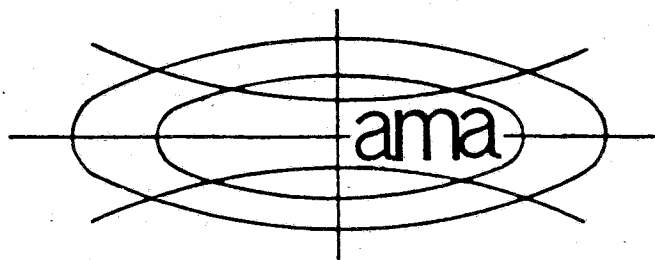


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THE WORLD TOWARD THE YEAR 2000 AND EVANGELISM

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I. ANTICIPATION OF A NEW MILLENNIUM

As the opening of the 21st Century draws nearer, only a few years away people in all ages have a growing interest in the future. What is in store in the coming century? Will it be a century of peace and prosperity? Or will it turn out to be a century of dystopia (anti-utopia)? Soothsayers clamor, prognosticating all sorts of world-shaking event presumably destined to take place in the coming century.

But there is another compelling reason for the surging interest of pundits and seers in possible future events. In the intellectual tradition of the West, the year 2000 is not a mere beginning of a new century. The English word millennium, that comes from the Latin word, "mile," has a special meaning - "the future golden age characterized by global peace and prosperity." Is the world racing toward a climax, marking the year 2000 as the most decisive turning point?

The Bible says, however, that the millennium will not be consummated on earth until the second coming of Christ, which in fact means the end of history. The Biblical concept of millennium is not a man-made, science-created golden age. It will be a period of thousand years during which Satan will

be bound and Christ will personally reign on earth (Rev. 20:1-5). As the signs of the impending "end-time," Christ pointed out in Matthew 24:6-8, "And you will be hearing of wars and rumours of wars: . . . For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes." This passage seems to indicate that before the expected millennium, a period of great tribulation will strike the whole world.

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Do we see these eschatological, apocalyptic signs today?

Contrary to our expectation that the end of the cold war era would bring forth global peace, we have been hearing of wars and rumours of wars. The Gulf War was a global conflict in which so many nations had high stakes. Saddam Hussein of Iraq, the Hitler-like megalomaniac, is still in power. There are more Saddam Husseins in many parts of the world, including Kim Il Sung. In spite of the strenuous efforts of James Baker, the American Secretary of State, peace in the Middle East looks like an unrealized dream.

We hear of wars and mounting crises from all parts of the globe. The Kashmir dispute, the Afghanistan civil war, the ethnic conflict in Sri Lanka, the dis-

pute over the Nanshan Islands, the dispute in East Timor, the continued misery of the Kurds, the civil war in Yugoslavia and in Kampuchea, and the uprising of the Moros in Mindanao - to cite only a few cases - character-

ize this decade, the 1990's. In Africa, millions of people die of famine and epidemic diseases. To make the scene even gloomier, earthquakes often shake the Soviet Union, Iran, India and the United States. In Japan, the Unzen Volcano erupted. In the Philippines, the Pinatubo eruption has caused nearly one hundred thousands to suffer the consequence.

Therefore, we have to examine the conditions of this decade, that is directly linked with the year 2000.

In line with the ominous predictions augured by the French soothsayer, Nostradamus, not a few doom-sayers cry out saying that the world may not see the opening of the 21st Century. They say that the history of mankind will be terminated by 1999, one year before the arrival of the year 2000. What will be the destiny of mankind? What will be in store in the future of this country?

Man as a finite being cannot possibly see future events, but he cannot leave the future to the Divine. To have a picture of the future, he searches every-

where for signs and portents that would help him cope with the unknown dangers and opportunities that the future would bring. With the advent of the computer, the contemporary study of the future has become much more "scientific". Sociologist John McHale says, "The new prophets of our future are not small band of messianic oracles adrift in the wilderness, but represent rather a wide cross section of our liveliest contemporary minds.

From about the early part of the 1960's, futurology came into being. The Conseil de Futuribles of France, the World Future Society, the Hudson Institute, the Club of Rome, the Commission on the Year 2000, and the Institute for the Future - to name a few - actively engages in the study of the future. A number of methodologies in forecasting the future such as the Delphi technique, extrapolation, normative forecasting and game theory have been extensively employed.

Many futurists - notably, Bertalanffy, de Jouvenel, Andrei Sakharov, John McHale, Theodore Gordon, and Olaf

Helmer, Michael Young, Daniel Bell, Herman Khan, and Zbigniew Brzezinski - to be known globally, their names and theories quoted and requested.

To recount their already well-known projections in this column is not necessary. In spite of obvious differences among them, one over-riding consensus uniting their forecasts is what can be known as "technological optimism."

In general, these futurologists viewed the probable continuation of scientific and technological trends as promoting the transition from current industrial society into an age of global abundance. They depicted the image of a near-utopia of every society by the year 2000. Although some steamy sides of the picture were considered, global nuclear war was deemed quite unlikely.

In the case of the Gordon-Helmer Delphi forecast of 1966, the world of the year 2000 was portrayed as follows: 1) The global population will have increased to about 5.1 billion people; 2) the fabrication of synthetic protein will constitute new food sources; 3) controlled thermo-nuclear power will provide a new source of energy; 4) new mineral

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materials will be extracted from the oceans; 5) primitive forms of life will have generated; 6) automation will have advanced from menial robot services to sophisticated high IQ machines; 7) a universal language will have evolved through automated communication; 8) on earth commercial ballistic transport will have been instituted; and 9) weather manipulation for military purpose will be possible.

Technology constituted the leading edge of change. It was assumed that human beings would promptly devise and implement beneficial technologies to resolve economic and social problems. Technology would push every nation to the stage of "post-industrial society".

Zbigniew Brezezinski's "American in the Technocentric Age" of 1968 sketched the sociocultural metamorphosis of the year 2000 that would be wrought by electronic technology. He viewed the advent of a "technocentric society", that would be shaped culturally, psychologically, socially and economically by the impact of technology and electronics, particularly computers and communications.

Daniel Bell's "Knowledge Society" theory as expounded by his "The Coming Post-Industrial Society" of 1973 was also technology-based. He maintained that the major source of structural change in society would come from the exponential growth of science, the rise of the new intellectual technology and the codification of theoretical knowledge.

Will this technological optimism bring forth expected results? Standing at the gateway to the 21st Century, we can no longer believe in technological determinism. Technology is not an unmitigated blessing. We should see the other side of the coin. We should not submit our destiny to the power of technology, however powerful it may be. We should not be subjugated by it.

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II. MAJOR CHARACTERISTICS OF THE 1990'S

A. The Accelerating Speed of Change

Dazzling is the ever-accelerating speed of historical change. The world moves faster than ever. Ralph Emerson's dictum, "Events are in the saddle and ride mankind," has become a reality. Change driven by science-technology has speed of its own. Not to say abreast is falling behind.

How fast is the rate of today's historical change? How can we stay abreast with its ever-increasing pace?

To calculate in quantitative terms the speed of historical change is well nigh possible. In most realms of our life, especially in those areas that are directly affected by technological innovations,

change has become conspicuous. In contrast, some other areas of human life such as the mode of thought, change is rather slow.

John McHale, an American sociologist, studied the rapid innovations of transportation technology and the consequent progressive "shrinkage" of the experienced world

From the beginning of human history up to A.D. 1840 the best available speed of transportation was horse drawn carriage on land and sailing ships at sea, and their average speed was approximately 10 kilometers m.p.h. Between 1840 - 1930, the speed of the train averaged 65 km. m. p. h., while the steamship averaged 36 km. m.p.h. In the 1950's propeller aircraft averages 700 - 900 km. m.p.h.

Based upon these figures, we see that the speed of transportation has increased 90 times during the past 150 years. The first circumnavigation of the globe was done by the crews of Ferdinand Magellan, the Portuguese navigator. Backed by Charles I of Spain, they began their navigation in 1519 with five ships and returned to Spain in 1521. It took three years for them to go around the world. How long does it take to fly around the world by today's fastest airplane?

The rate of growth in the knowledge of science and technology has been phenomenal. In 1963, D. Price estimated that the total knowledge of science-technology possessed by mankind doubles every fifteen years. Later his estimation was modified by Daniel Bell, who claimed that the time span of its doubling was ten years. Today, Robert Hilliard has come out saying that before a newborn baby of today graduates from a college, the total scientific and technological knowledge will increase fourfold.

In economy, the rate of GNP growth used to be extremely slow until the early part of the Twentieth Century. But today many nations have annual GNP growth over ten percent. Accordingly, changes in lifestyle have become conspicuous. If a Rip Van Winkle wakes up from a four-decade long sleep, for instance, in Korea, would he be able to recognize his country? During the early part of the 1950's,

Korea ravaged from war, was one of the poorest nations of the world. With the per capita GNP averaging on \$50. In 1961, when the military coup took place, it was still in the neighborhood of \$80. Within thirty years of time, it has grown today to be \$5400. These figures indicate that the Koreans have increased their annual income over 100 times during the past forty years.

George M. Travelyan, a British Historian, said that the speed of today's historical change must be over one hundred times than that of the pre-historic times. Since he passed away in 1963, he, if he comes to be alive today, would modify his estimation. In 1969, TIME Magazine claimed that "in the past three generations, the everyday life of western man has changed more than it did in the previous two thousand years."

However, we must be aware of the salient fact that not all changes are good and beneficial. Changes in science and technology have produced pollutants and damaged our biosphere. Changes in morality have driven people in the direction of extreme egoism, resulting in the increase of crime rate worldwide.

How can we differentiate between necessary changes and harmful changes? Heraclitus, the famous Greek philosopher, spoke of "logos" - the changeless in the changing. He said that the four seasons change alternatively every year, but the natural law that brought about seasonable changes never changed. We must find out the logos of change in today's world. This is a big question that everyone of us should tackle.

Secondly, we must see the total change of human history. Changes are not confined to one or a few realms of human life. All sorts of metamorphosis occur simultaneously as John Naisbitt writes in Megatrends.

Thirdly, we live a global village as Marshall McLuhan so aptly put it. No nation can remain an island.

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Fourthly, historical changes are not merely quantitative. Qualitative, fundamental changes are in the making as expounded by Alvin Toffler's "The Third Wave."

Fifthly, we are however, living in an "Age of Uncertainty" as John K. Galbraith described. Nothing is certain except the fact of uncertainty itself. No one, however,

scintillant, can foresee the future.

As the pace of historical changes becoming increasingly accelerated on a global scale in all realms of human life in the form of total metamorphosis, no futurist can convincingly read the signs of times. The feeling of uncertainty becomes the major characteristic of the 1990, the decade leading us to the year 2000.

III. THE TWO SOURCES CREATING AN AGE OF UNCERTAINTY

In the Post-World War era, the world was bipolarized between the United States and the Soviet Union in the form of what had been known as the "Yalta Structure". The so-called cold war was

waged between these two superpowers in ideological, political and economic terms; but a sort of "semblance of peace" could last for over four decades. But now, with the relative decline of these two superpowers, coupled with the rapid rise of other mini-superpowers such as Germany and Japan, the world is fast becoming multipolarized and the center of world affairs has been shifting from the Atlantic to the Pacific.

Despite the bold reform policies of Mikhail Gorbachev known as perestroika and Glasnost, the Soviet system has become shaky as Zbigniew Brezezinski's "The Grand Failure" depicts. With the rapid rise of inflation plus the eruption of labor strikes and the increasing demand of the ethnic minorities for independence, the Soviet Union is caught on the horns of dilemma in a variety of ways. "Will the Soviet Union survive?" This question raised by a Soviet intellectual, Amalieck, three decades ago is echoing in the minds of thinking people throughout the world. The crumbling of the Berlin Wall in the Fall of 1990 was a monumental event importing more changes in Eastern Europe.

Seeing the crumbling of the Soviet system, not a

few American thinkers entertained a hope of the ultimate victory of American capitalism over socialism. Such a hope were well expressed in the works such as Francis Fukuyama's "The End of History" and James Fallow's "More Like Us."

Especially in the wake of the Gulf War victory, the American people were in a state of euphoria. While touring a number of cities in the United States this spring, I saw a country enwrapped with glowing patriotism. The psychological wound stemming from the ignominy of the Vietnamese War appeared to be totally eradicated. But a news commentator on TV sarcastically exclaimed "We must remind ourselves of the salient reality that the Gulf War victory has not stopped the ever-increasing crime rate, the growing problems of drug addicts, and the crisis of broken homes."

But a news commentator on TV sarcastically exclaimed, "We must remind ourselves of the salient reality that the Gulf War victory has not stopped the ever-increasing crime rate, the growing problems of drug addicts, and the crisis of broken homes."

Cassandras among American intellectuals are already voicing their warnings. Paul Kennedy's "Rise and Fall of the Great Powers", Allan Bloom's "The Closing of the American Mind," the Presidential Commission of Education's "A Nation at Risk" are only a few of the pessimistic school of thought.

As the Yalta system crumbles, what kind of international system will replace it? Daniel Bell talks about the end of Ideology. If so what is going to fill the spiritual vacuum in the minds of people throughout the world?

IV. SPIRITUAL VACUUM IN EAST ASIA

Professor Watanabe Toshio of Keio University says that Japan will emerge as a leading nation in the coming century. Lawrence Krause of the Brookings Institute echoes him.

Certainly, Japan's economic achievement in recent decades has been unmatched anywhere in the world. Now, Japan is spearheading in high technology. In his famous - or notorious book, "Japan, A Nation That Can Say No", Ishihara Shintaro, a novelist - turned politician says

that if Japan shares its high tech secrets with the Soviet Union, the military balance between superpowers will tip toward Russia's favor.

Yet, I see a real crisis of Japan in the state of the Japanese mind. For decades following World War II, the Japanese swallowed a heavy dose of Westernism, but now, they are turning to their traditionalism as seen in the revival of Shintoism. A western writer likened the Japanese life to a two storey building, the downstairs completely westernized and the upstairs completely traditional. And there is no stairway in between. There is a spiritual void at the core of the Japanese nation.

On the other hand, the rise of South Korea as one of the NICS has been regarded as a "miracle". Today, Korea's GNP ranks 17th in the world and the volume of her foreign trade, the 11th. As the 7th largest trade partner of the U.S., she exports cars, computers

and TVs to the world. In 1988, she hosted the Olympic Games.

Yet, Korea is now suffering from all sorts of social and economic crises. In addition to the labor disputes, student unrest has rocked the campuses almost continually for decades. As industrialization progresses, more and more people suffer from "relative sense of depravity" for not being able to partake in the fruit of economic growth as they anticipated. The mental virus of dysphoria is persuasive. No sector of Korean society seems satisfied with what they have and what they are.

I know little about the situations of China. I am here to learn of Chinese experiences. A long time ago, Arnold Toynbee, the famous British Historian, prophesied that China would find "the place of the middle" - the central position - in international affairs. China has risen again. In this Asia-Pacific Rim Age, China is no longer in the far east, "Far from where?" She is at the center of world affairs.

Over a few decades during the past, China has been trying to compress the Renaissance, the Reformation, and the Industrial Revolution simultaneously. Wilhelm Fox, a German physicist and Professor Barry Richman of UCLA predicts that China, with her immense natural and human resources, catch up with the Soviet

Union in terms of economic productivity by the end of this century and she would overtake the US on the year 2010.

I support their predictions with one serious reservation. I am afraid that the Chinese mind may also be seriously affected by the growing materialism in the wake of the rapid industrialization. Materialism is not a system of thought. Nor an ideology. It is the expression of human greed, unbound and unlimited desire to get richer and more affluent at the expense of other people's welfare.

V. CRISIS - DANGER AND OPPORTUNITY

In short, the world of this decade, the 1990's, that is heading toward the year 2000 is in the state of grave

spiritual crisis. No nation seems to find a sane direction to move.

Viewed from this perspective, we find that Christianity has been a religion of crisis. It was born in crisis, grew up in crisis and always becomes evermore dynamic when confronted with a crisis. In Chinese, the word crisis, is made up of two diametrically different words, "danger and opportunity". A danger opens new opportunities. The multi-dimensional crises of our decades provides us with the unprecedented opportunity to make the advancement of God's kingdom in our respective societies in Northeast Asia.

VI. THE GOOD NEWS

To the people of Galilee who had been living in "darkness" under the "shadow of death", (Matt. 4:12-17), Jesus proclaimed a simple and straightforward message: "Repent for the Kingdom of

Heaven is at hand." the Gospel is not a set of complicated ideas. Nor is it a system of philosophy or theology. It is a simple message, a good news. Simple as it may appear, if we accept it, its potency is indescribable. It has power to change people, society and the world.

History has amply proven that the Gospel is so much superior to any secular ideologies. When Jesus proclaimed it on the bank of the Sea of Galilee two thousand years ago, only twelve became his disciples and one of them eventually betrayed Him. Who would have imagined that the tiny number of rather illiterate Galileans would change the whole course of human history?

The first part of Matthew 4:17 says, "Repent." Repentance requires each one of us to look into one's inner state of being. The grand questions such as "Why was I born?" "Why in China?" "Why as a person becomes introspective?" He sees his real self, unadorned and unpretentious. He sees his sinful self. He becomes aware of his shortcomings, wrongdoings, and transgressions against God and his fellow human beings. When the Spirit of God

comes to reside in his soul, he learns how to prioritize his values and sets his goal of life.

The second part of Matthew 4:7 is, "the Kingdom of Heaven is at hand." This means that our life, individual and collective, should be directed to make His Kingdom advance in our respective societies and throughout the world. The ultimate goal of Christian leaders is to create societies where people will lead a wholesome life.

Of course the Kingdom of God is yet to come. It cannot be realized in human history. But it can be understood paradoxically. On one hand, it cannot be consummated until the second coming of the Lord, but the same time, it is already in the minds of believers and in the Christian community.

In the Pauline Epistle, we find a passage which gives a general description of the nature of God's kingdom. Romans 14:17 says, "For the Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."

I believe that we should seek to realize the three principal characteristics of God's Kingdom that Paul delineated, namely "righteousness, peace and joy." If a society nurtures righteous milieu, peaceful milieu and joyous milieu, all other problems vexing people today will be wiped out. Let me more be specific about these points.

RIGHTEOUS MILIEU:

The first characteristic of God's Kingdom is righteousness. Most problems of our societies arise from injustice. People who feel that they are being subjugated to injustice feel irate, angry and frustrated. Etymologically, righteousness means straight, not curved, upright and correct. The antonym of righteousness is corrupt, evil, immoral, sinful and wrong.

Grievances among people arise mainly from unfairness, partiality, unethical, and unjust of the the powerful against the weak.

According to Aristotle, justice as a principle regulating the relationship of men to teach other within a

community can be divided into two categories: "distributive and corrective." Corrective or retributive justice presupposes people pressing claims and justifying them by rules. On the other hand, distributive justice is to allocate benefits. It should treat equals equally and unequals unequally in proportion to their relevant differences. It involves the idea of impartiality. As society becomes industrialized, increasing cases of grievances arise from distributive justice.

As Christians we should constantly bear in our minds that a perfect society of justice cannot be realized on earth. But when the love of the Cross lives in our minds, justice is no longer a cold external code of conduct. It becomes an affair of the heart. Love alone bring into the human heart the perfection of justice (Matthew 5:48). When the Kingdom of God comes into the minds of people, into social groups and into the nations, justice kisses love. The

creation of such just social milieu must be our ultimate goal.

PEACEFUL MILIEU:

The second characteristic of God's Kingdom is peace. Etymologically, peace means freedom from strife, from disturbance and from quarrels. A synonym

of peace is concord, a composite of con (together) and cor (heart). Another synonym is harmony. In Latin, harmonia means fitting together, a combination of parts into an orderly proportionate whole. Why so many people are unhappy and lonesome? The answer to these question is obvious. As the pace of social change is ever-accelerating, society is torn by strifes, disturbances and quarrels. People don't know how to maintain peace at home and in social relations.

More often than not, people try to maintain the state of peace with force. A husband forces to keep peace at home by exercising constant threat of physical power on his wife and children. An employer subjugates his employees with all sorts of threat and think that his business prospers in peace.

However, the Bible says that the source of peace is Christ Himself. With Christ in our hearts, our minds can be free from strifes and quarrels. Even in time

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of suffering for righteousness' sake, we can, like Paul in prison, sing a song praising the Almighty. We should try to bring this real peace in the minds of those who call us for help. It must fill their homes and regulate their societal relations. In brief, Christian peace is not because of world peace but in spite of it.

JOYOUS MILIEU:

The third characteristic of God's kingdom is joy. A synonym of joy is pleasure. One of the major causes of social crises in our age is its tendency to drift into hedonism - the doctrine that pleasure is the principal good and should be the aim of our lives. Man is by nature pleasure-seeking. He is inclined by nature toward the luring, the exciting, the morally risqué. We are very much committed to pleasure, yet we have an uneasy feeling after we indulged ourselves in a pleasure-seeking life.

Joy is that the Bible enjoins us to seek. Unlike pleasure, joy is the emotion excited by the acquisition of good.. It is a bliss and beatitude. Joy comes from serving others or from suffering for righteousness. Joy in Latin is *gaudia* which means happiness in God.

Only in God do we find the source of real happiness. Let this God-given joy prevail at home, in society and in the world.

VII. CONCLUSION

With the leavening influence of Christian morality, societies have indeed changed. By believing in Jesus, we Christians, can bring the ideals of transcendence into present. The eternity meets with the temporal when we set our goal to seek first His Kingdom.

The relation of social gospel to the gospel of individual salvation is inseparable. The two are to be set apart as has so often been done, for they are two aspects of the same thing. God summons His children to work for the expansion of His Kingdom in their respective societies. We are summoned here to renew our resolution, individually and collectively, to respond to His calling positively.

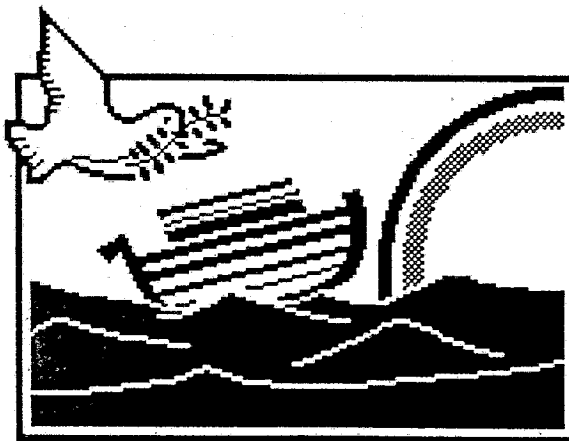
Savants think that the coming 21st Century will be the Asia-Pacific century. The center of world affairs has shifted from the Atlantic to the Pacific, but

all the nations surrounding the Pacific Ocean are gripped by spiritual crises. The only solution that can rectify the present crises is the expansion of His Kingdom in our respective societies, and our ultimate goal is to realize this God-given goal. "Thy Kingdom coming. Thy will be done on earth as it is in heaven." ☐

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3. That, as curriculum develops, and ways of strengthening offerings at existing centers are identified, a need for special publications, or cultural and language adaptations of available materials, will develop. This will include not only print, but also audio-visual and video publications done by WLU, primarily for use in its training programs, but not precluding production of the same items for other markets.

4. That, in order to meet the desire of many eventually to achieve academic degrees recognized in the developed world, WLU will enter into an academic arrangement with a large number of Christian academic institutions that will transfer course credits from centers adhering to WLU's academic requirements, and/or will recognize degrees granted by participating centers. There is always the possibility that, at some point in the future, WLU will qualify for direct accreditation for the Northwest Association of Schools and Colleges, but no specific effort will be made in that direction now. ☐



TOWARD A PHILOSOPHY OF TRAINING FOR THIRD WORLD MISSIONS ASSOCIATION

*Dr. Dale W. Kietzman
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The Third World Missions Association (TWMA) founded World Link University (WLU) in 1991 in response to a felt need to improve the quality of cross-cultural missionary training available in their countries. With rapid growth in the number of missionaries coming from the Third World, the leaders of TWMA have given priority to proper training and preparation of personnel in order to increase their effectiveness on the field and to reduce the number of casualties due to lack of adequate training.

In approaching this challenge, the Education Commission of TWMA noted the need to be completely biblical in their approach to mission, while remaining to be effective. To achieve this dual ideal, WLU would:

1. Provide a structure for evaluating and coordinating the missionary training programs already functioning under the direction of TWMA affiliated missions. This will ensure uniformity of educational standards, the use of biblical approaches to mission, and satisfactory use of contextualization methods.
2. Enlist master teachers having Third World experience to teach specific modules at the affiliated centers, while at the same time working with local staff to enhance their capabilities.
3. Initiate at the participating centers academic procedures or controls that would allow for the transfer

of credit toward advanced, recognized degrees. To accomplish this, WLU will cooperate actively with a consortium of accredited U.S. universities and Christian institutions offering degrees at the under graduate and post-graduate levels.

We also wish to emphasize discipling and "team" models and methods. One cross-cultural trainer affirms that all missionary work should "start with training, because training is the dynamics of a life transmitted." Trainers therefore, must be selected primarily for their spirit of servanthood. They must be people-oriented, flexible, understanding, committed professionals. They must understand team formation, so that they can prepare teams that can produce teams. This is the path to world evangelization.

The rapidly growing Third World missions movement requires timely efforts to ensure cross-cultural missionary preparation which will increase effectiveness and reduce attrition. While applauding and cooperating with existing international efforts, the TWMA taken leadership in order to meet several concerns not adequately addressed by most traditional and foreign-dominated training programs:

1. Maintenance if the spiritual dynamics characteristic of many emerging missionary movements.
2. The necessity of perspectives sensitive to Third World leadership in mission.
3. Appropriate curricula which can respond to local needs and demands.
4. Higher educational standards which nevertheless allow for content adaptability to different cultures.
5. Model curricula incorporating wider knowledge and experience with local cultural issues.
6. True international partnership in mission which avoids economic or cultural dominance.
7. Biblical foundations for incorporating evangelism, church-building and community development in missions.
8. International and inter-cultural student and faculty exchanges within a coordinated program.

9. Integration of sound theoretical instruction with field experience and spiritual maturity.

10. Development of educational and administrative expertise among gifted Third World personnel.

Initially, mission training centers already in operation were to be "linked" by WLU, in order that they could share skilled teachers and a core curriculum that leaves room for local adaptation. Current programs at the centers would continue, but every effort would be made to increase the resources (library holdings, staff development funds, visiting faculty, funding for educational equipment, etc.) available to them. Master teachers would circulate among the centers to aid in staff development and to supervise the development or contextualization of course materials. WLU would thus simply be reinforcing existing programs.

WLU's structure, linking existing centers using the same core curriculum, would address the concerns raised by Third World leaders that students be able to apply what they learn directly to their field of service, because the training would be fully available in their home countries, as well as on most of the fields to which they might go. WLU affiliated centers would at the same time, become participants in the overall development of the model intercultural missionary training curriculum and of the international network of intercultural trainers and master teachers.

The anticipated results of this enhanced interchange and communication among all centers would include:

1. more sensitive contextualization of the gospel in local cultures;
2. stronger human and technical skills;
3. appropriate applications of knowledge to local needs;
4. an accredited base for career development of

Third World missionaries; and

5. enhanced missionary longevity, family stability and personal growth.

Dr. Seth Anyomi, who serves as WLU's President, is networking with mission leaders around the world to generate interest in World Link, to create programs to meet felt needs, and to maintain contact with the centers that are already a part of the WLU circle.

A suitable tract of land on Batam Island (Indonesia) has been granted to TWMA for the development of a "home base" for WLU, as well as a central point for other TWMA activities. A projected cost in excess of \$10 million, spread over the next five to seven years, will be required for the full development of WLU, as it links and provides needed support for the approximately 100 centers now

training missionaries in the non-western world.

On the basis of developments to date, and the direction the continuing planning process has taken, we anticipate the following:

1. That major organizational activity, centered to date in Portland, Oregon, will continue there while construction is undertaken on Batam Island. In 1994, administrative operations and the core training program would move to Batam, with a small development and registrar's office continuing to represent the university in Oregon.
2. That, because of a general lack of library resources at training centers, we will plan to provide for identical collections at each center that becomes associated with WLU. We have tentatively established a figure of 3000 volumes, covering only the areas of Intercultural Studies and Missiology, which should be minimally available at each center. These may be made available in microfiche form or CD-ROM.

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HOW TO COOPERATE AMONG ASIAN MISSIONARIES

*Dr. Arabinda Dey
Chairman*

Fellowship of Asian Missionaries

This subject is being discussed in many parts of our continent and in other parts of the world. Many churches want to be involved in mission and some have burnt their fingers because of wrong connections or partnership.

It is very important that we come into a partnership rather than a cooperation. Somehow, I like the word PARTNERSHIP better than cooperation.

Gone are the days of old traditional type of missionary venture where the foreign missionary is almost a "god" who only knew how to do things. Please do not misunderstand me, we are grateful for all the good and God-sent real missionaries who gave their share for the Gospel in Asia.

However in our country, while the Christians did not take much initiative to lead the church of God, the government came to help the Church. After independence, most of the foreign missionaries have been ordered out of the country or their permits were not renewed and they have been somehow forced to hand over charges to the nationals.

Many missions realized the changes of time and they responded by quickly educating and transferring powers to the national leaders who were ready to take over. But there were others who refused to hand over charges and instead tried to exercise remote control from abroad through their "yes man."

At a time like this, many national missionary movement came up all over Asia. Some were born from so deep hurt that they refused to take any foreign

support at all cost. Surprisingly, they prospered in spite of the lack of large funds. Some of them have been responsible for establishing hundreds of churches to the Glory of God.

Economically developed countries like Korea and Japan also started sending out missionaries to our countries and others. Most of them have been trained in the USA or some other Western set-up. They also brought the old prejudices, without knowing.

If it is Cooperation or Partnership it must be on Equal Terms

There must be good understanding between missions without any strings attached. There has to be some brotherly agreement between the missions on equal terms.

Yes, the church in Asia is young and we have much to learn. But we also know one thing that no one can reach the nationals except the nationals themselves. Therefore, we must do all that is possible to educate, train and equip the nationals to reach to their own people.

Even today, the foreign missionary gets at least 10 to 20 times the allowances of the nationals. Maybe he needs all the comforts like his home but he should not despise his little brother in the Lord.

There is a wide gap between the national and foreign missionaries because of lack of understanding due to the following reasons:

1. His standard of living is much higher though he may not be as educated as the nationals.
2. Sometimes the missionary has a superior spirit.
3. Many come to the field who do not have a calling from God but they just like travelling and excitement.
4. Many have no burden for the lost.
5. Many are flattered by one man and tries to do everything through him.
6. Many have never studied the history of the nation they want to serve.

If we are interested to have partnership with the other churches, we need to remove most of the misunderstandings. Though I am not an expert in the subject, I may suggest a few steps:

1. First of all we need to make a thorough inquiry about the mission we are going to have partnership or cooperation. A representative should visit the field.

2. Financial or personnel support should not be given all at once - in this case it would be good to remember that "Rome was not built in a day."

3. The sending agency may examine the candidate they are sending - his quality and aptitude to work with others - whether he has a genuine call to the ministry. I remember the famous Norwegian's writing, "Let us pray that the Lord would send them home He has called and keep home those whom He has not called to the mission field." (O. Hallesby)

4. The candidate sent should be sufficiently educated at home and a third country before going to the mission field. He should be able to cope with new culture and food habits.

5. The mission must have respect for the people with whom they are going to work. Many do not make it simply because they are so critical about the people they intend to serve.

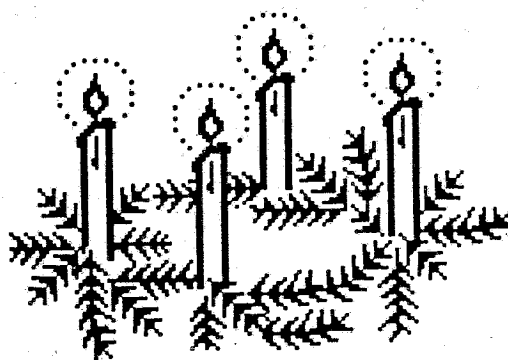
6. The Asian churches are not in need of more evangelist/pastors - there is a great need for the real trainers (disciple makers) who are able to inspire others. Their role should be more like a coach/Bible teachers with practical day to day application. People are tired of the theoretical seminaries.

7. There are endless opportunities all over Asia for pioneers - we need pioneers who are willing to take the nationals by his side and train him to plant new churches. We need ministries like Paul to Timothy.

8. Though a very few Indian missionaries are working abroad as career missionaries - their number is almost negligible compared to the size of the Church of India. The Indian church needs to send out missionaries to other countries but they are unable to finance the overseas projects. Here the others

can come in partnership - we can supply the manpower needed and some other Asian Church can give the finance needed for the project.

9. Last but not the least, much prayer is needed before we launch out in these ventures. ☐



asian missions advance

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MOBILIZING ASIAN MISSIONARIES

Dr. Met Castillo
General Secretary
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Vice-Chairman
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The word **missions** is nowhere to be found in the Holy Scriptures. But it does not mean that missions is not biblical. The **concept** of missions is certainly a biblical teaching. It is taught from the Old to the New Testament. It is mandated by our Lord in the Great Commission. It is very interesting that the Great Commission is recorded in the New Testament more than once. It is repeated in each of the Four Gospels and re-stated in Acts 1:8.

Of the five renderings of the Great Commission the passage in John 20:21 seems to indicate the clearest **meaning** of missions, "... As the Father has sent me I am sending you." Missions from this verse means **sending**; the enterprise of sending missionaries to some people group as bearers of the Good News and as ambassadors of Christ.

When we speak about mobilizing Asian missionaries, we are in a very real sense talking about **sending** missionaries in the efficient manner. From this verse we also observe that Jesus Christ is the **Sender**. "As the Father has sent me, I am sending you." The Lord sends missionaries in the same manner as God the Father has sent Him. He mobilizes missionaries and in doing so He does it through the guidance of the Holy Spirit and through the instrumentality of His Church. This pattern runs through the Book of Acts and the History of the Church.

In mobilizing missionaries, it is very important that we recognize two biblical facts: (1) that Christ alone

has the prerogative to send missionaries; (2) that the instrument to carry out His sending authority is His church and the missionary have to recognize the Lordship and sovereignty of Christ over every situation. The missionary who goes to another culture or people group to share the Gospel message is acting under the authority of the Lord of the Church. "All authority is given to me in heaven and in earth. Go therefore, and make disciples of all nations.

Principles of Mobilizing Missionaries

One of the exciting phenomena in world missions is the increasing number of Two Thirds World (TTW) missionaries, many of whom are from the churches in Asia. TTW missions movement is growing at 13.29% per year. This is even faster than the 6.7% growth of TTW evangelical churches. In 1980, there were about 13,238 TTW missionaries, which grew rapidly to 35,924 in 1988. This is a net gain of 22, 686 missionaries in just the span of eight years.

Moreover, the number of mission agencies and sending groups/churches has also increased, though not as dramatic as the increase in the number of missionaries. In 1980 there were only 743 agencies and sending groups. In 1988 there were 1,094, or again of 351 agencies in eight years. This is a growth rate of 4.94% per year or 62% per decade (Pate, 1989: 16, 17)

The picture of Asian missionaries is quite dramatic. In 1980 the estimated number of Asian missionaries was 6,048 or 45.7% of the total TTW missionaries. This number increased to 17,299 in 1988, or a 48.2% growth rate (Pate, 1989: 16,17). This was the picture two and a half years ago. I believe the number of Asian missionaries has increased dramatically, but we need new data to verify this assumption.

From the above phenomenon, which is undoubtedly of and by the Holy Spirit, it is quite easy to deduce that Asian missionaries are being sent out and they are being mobilized. It is our desire and fervent prayer to the Lord of the harvest that more Asian missionaries be moved out to the mission fields to the world. I believe this is the desire and intent of the evangelical churches in Asia. It is certainly the desire of the EFA Missions Commis-

sion. In fact, one of its goals is to see the number of Asian missionaries doubled by the year 2000.

But how do we mobilize more Asian missionaries? I would like to discuss in this paper some principles of mobilizing missionaries, which will serve as guidelines to achieve our objective. Then we will conclude with the type of missionaries we mobilize into action.

Some Teams of Missionaries:

In mobilizing missionaries we need to consider the team concept. It seems that the team is an important factor in society, it appears to be the norm - sports, business, family unit, and even Christ's disciples. The Bible says, "Two are better than one . . ." (Eccl. 4:9).

What is a team? It is a group of individuals sharing a common purpose, called to use given resources and accept a set of roles and guidelines, for accomplishing a stated purpose" (S. Duncan). It involves interpersonal and group growth, in the context of our objectives in missions. Mission

executives and rank and file missionaries must recognize team as a healthy unit, wherein the members are called to a new level of activity in the use of their gifts, but in cooperation with others. It is in this cooperation that they find greater outcomes and experience greater rewards.

What are some characteristics of a missionary team? There must be open and honest communication and if necessary, confrontation. Love and respect for one another. Prayer and submission to Christ. Accountability and transparency.

Sending missionary teams begins during the recruitment stage. In recruiting missionaries, a mission leader identifies not just missionary fitness to a particular field but also the capability of a candidate to work with others in a team. In my opinion this is very important. Many a gifted missionary left the field because of sheer inability to work with fellow missionaries. Most of us are aware that often times, the most difficult cultural adjustment is not with the host culture but among missionaries themselves.

I cannot think of a more succinct biblical foundation of mobilizing missionaries by teams as the example of the missionary bands in the New Testament. Most prominent of these was the Pauline missionary team. Barnabas and John Mark also were a team. Missionary bands were the accepted form of mobilizing missionaries in the Early Church. It is a principle that we in Asia need to seriously consider. Our missionaries will be more effective in their ministry and will enjoy a healthier environment. Our mission goals will be reached and missionary casualties will be minimized. Let us send missionaries by teams rather than sending one lonely missionary in a lonely mission field. Let us concentrate missionary deployment in one or fewer field, rather than scattering our missionary personnel very thinly all over the globe.

The greatest challenge in missions beaoning the Church are the peoples of the world who have never heard of the Gospel and consequently, have no opportunity to receive Christ as their Savior and Lord.

Prioritize The Unreached Peoples:

The greatest challenge in missions beaoning the Church are the peoples of the world who have never heard of the Gospel and consequently, have no opportunity to receive Christ as their Savior and Lord. These are

the unreached peoples, but they are not unreachable. Many of them are just neglected and hidden from the eyes of the churches. These are groups of people among which there is no indigenous community of believing Christians with adequate numbers and resources to evangelize them without outside or cross-cultural assistance. Patrick Johnstone defines an unreached people as "every indigenous people within a country for which a separate cross-cultural discipling and church-planting ministry is required."

How many unreached peoples do we have today? According to Dr. Ralph Winter, of the 24,000 people groups, 17,000 remain unreached. There are 7,000 considered reached. But Patrick Johnstone thinks that Winter's estimate is a "conceptual total based on theoretical assumptions which needs updating and refining in the light of the more complete data becoming more available." Johnstone believes there are 2,000 peoples that remain unreached and for these people live in our own continent - the Chinese, Muslims, the Tribals, the Buddhists, the Hindus, and many others.

In mobilizing Asian missionaries, we must consider the unreached people a high priority. I realize that to send missionaries to the 12,000 unreached peoples requires more information, more adequate plans and strategy, better equipped and trained missionary personnel, and much more difficult than sending missionaries to traditional and so-called evangelized fields. But I don't believe that the Lord of the Harvest wills these people will surely perish, if we don't heed the call and obey His mandate "to make disciples of all nations."

I strongly suggest that each sending church or mission adopt an unreached people and support the goal of "a church in every people by the year 2000." There are over 5 million evangelical churches in the world. If indeed there are 12,000 unreached people groups, then the ratio is 400 congregations to one unreached people group. This means that the task of identifying, adopting and reaching these groups is very much attainable in this generation.

Work in Partnership:

In view of the magnitude of the task before us and in the light of a new understanding of Biblical teaching and the rapid growth of the churches and mission in our continent, partnership is no longer

an option but a necessity. We can no longer afford to work as "lone rangers" pursuing our own programs and disregarding other segments of the body of Christ. We need to unite our strength, combine our efforts, and cooperate through concrete and practical ways and means to reach our objective of seeing a dynamic missions movement among churches in Asia.

Partnership can mean many different things to different people in different circumstances. It can mean as a relationship entered into between two or more organizations. In this kind of partnership there is the pooling of resources such as personnel, funds, and even wisdom in order to accomplish together a particular task which neither is capable of accomplishing alone.

Others view partnership as a functional cooperation centered on a particular task such as evangelism or church planting. This is the most common type of

partnership between Western missions and national churches. In this type of partnership, it is claimed that neither mission organization or church body must dominate the other, but both must cooperate as equal partners in their common task.

Partnership derives its meaning from the Greek word *koinonia* which is often translated "fellowship". *Koinonia* comes from *koinonos*, meaning one who shares something in common. This term occurs twenty times and is found more frequently in the Book of Philippians than in any other book. Paul gave thanks to the Philippians for their "... partnership in the gospel" (1:5). "The emphasis", according to Luis Bush, "is joint-participation in an intimate relationship in which there is a common purpose." To quote Bush once again, Christian partnership is "an association of two or more Christian autonomous bodies who have formed a trusting relationship and fulfill agreed upon expectations by sharing complementary strengths and re-

sources, to reach their mutual goal." Needless to say that there are many types of partnerships and more are coming up to existence. Church to church, church to mission, and Two-thirds world to Two-thirds world mission.

In view of the magnitude of the task before us and in the light of a new understanding of Biblical teaching and the rapid growth of the churches and missions in our continent, partnership is no longer an option but a necessity.

What kind of partnership is relevant among us in Asia? I believe there are two very important types of partnership which apply in our situation - partnership among Asian mission organizations. Partnership in missions among the churches in Asia is being realized and expressed through the Missions Commission (MC), the newly organized missions arm of the Evangelical Fellowship of Asia (EFA). Although the MC has just begun, it is a step in the right direction. It deserves our full support and prayer as it embarks into its functions as a networking body of EFA member churches and organizations.

The other partnership which requires our support and prayer has to do with Asian churches and Asian mission organizations. This is currently being realized between the EFA Missions Commission and the Asia Missions Association (AMA). Plans for partnering are currently under discussion, but the EFA/MC has taken the initial step of including in

its membership two members of the Board of AMA, particularly the Chairman and the General Secretary. We believe the AMA Board will reciprocate and make positive steps towards the inclusion of at least two members of EFA/MC in their Board. When these initial steps have taken place, the full realization of partnership in missions in Asia among Asian Christians will be in sight. We need to work towards partnership and work hard to make the fragile relationship strong. The preservation of our partnership requires sacrificial commitment and a recognition of the centrality of the Church in missions by everyone involved. Like in the marriage relationship, partners are equal and true to one another.

Provide Adequate Training and Orientation:

Let's face it. The dramatic growth of the number of Asian missionaries every year poses a real challenge to church and mission leaders in Asia. It seems that sending an end in itself, whether or not the missionary is adequately prepared and trained for the tasks he has to undertake on the field. In his report about the

We can no longer afford to work as "lone rangers" pursuing our own programs and disregarding other segments of the body of Christ.

Missionary Training Project of WEF Missions Commission, Dr. Bill Taylor wrote, "The emerging missionary movement faces a crisis: the early return from the mission field of a significant percentage of workers. . . The underlying cause of most of the problems is inadequate pre-field training." Dr. Taylor continues, "missionaries go directly from their own country to a foreign mission field unprepared to face the overwhelming cultural and spiritual challenges. Some have returned exhausted, spiritually discouraged and economically bankrupt. Some Asian missions have an 80% drop-out during the first term, " (Training for Cross-Cultural Ministries, June, 1990.)

I would like to include here the important areas of missionary training. (1) A theology of missions that is both biblical and evangelical. (2) A study of missionary anthropology (3) Missionary methods that are pragmatic and effective. (4) Research which provides data for missionary strategy. (5) Mission history that gives credence to the growing missionary movement from Two-thirds world countries.

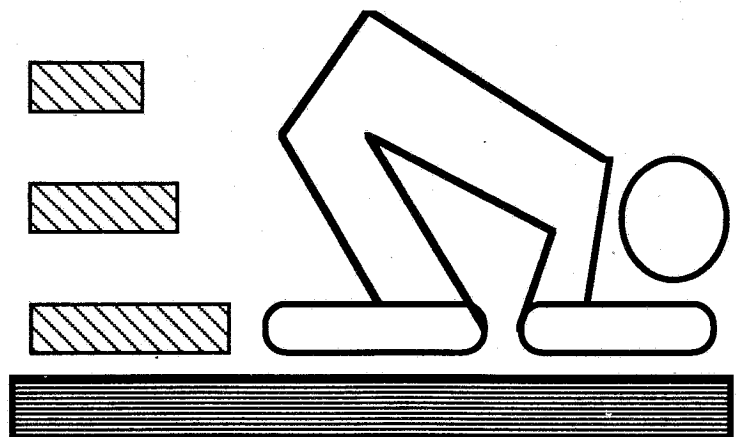
Along with adequate academic training, we must provide appropriate pre-field missionary orientation which is responsive to the needs of missions and the fields. At this time, they not only learn about the mission with which to work but also the people to whom they go. Practical courses on the life of a missionary, cultural adjustment, language learning, planning and interpersonal relationships are of paramount value to first term missionaries.

In mobilizing missionaries, we must realize that we are dealing with precious lives and we cannot afford to send out ill-prepared personnel into the field of conflict, stress and challenge. It is our responsibility as mission and church leaders to provide adequate missionary training which may not all count in determining the success of a missionary on the field, but plays a major factor in his life and ministry.

Concluding Thoughts:

Let me conclude by answering this question: What kind of missionaries do we mobilize into the various mission fields all over the world? The answer is all kinds of missionaries who are called of God to do cross-cultural

ministries, but especially those who respond to the needs of the unreached peoples. Short termers (two years and below); career missionaries (above two years); the so-called tentmakers or self-supporting missionaries; support or special missionaries. God has a place for everyone whom He calls and commissions. ☐



NEWS FROM THE REGIONS

RUSSIA

New Law on Religion in Russia

A new law on religion was passed by the Moscow parliament on August 26 which, however, must still be signed by President Boris Yeltsin. This law introduces considerable disadvantages for protestant churches. Independent Christian publishers, for example the Bible Society, would have to stop functioning if this law came into force. The activities of foreign missions would be markedly limited. Time will show its actual outworking.

Source: Light in the East

C & MA to Plant Churches in Russia

The Christian and Missionary Alliance has targeted Russia for a major church planting mission. Dr. David Rambo, C & MA President, warns that Russia's openness to the Gospel may not last many years. He said that several hundred mission agencies are now in the former Soviet Union but only a handful are establishing churches.

Source: Chinese Around the World

ALBANIA

"Instant" Church Born After 25 years Ban on Religion

In Albania, the sudden birth and growth of at least 40 evangelical churches, following 25 years of an absolute ban on religion is being described as an "instant church". The life of the "instant church", however, is threatened by a law that may severely limit freedom of worship. An earlier proposal suggested the creation of four government-designated "historical" religions but not including Protestants. That proposal was rejected but a new law on religion is pending. Albania is Europe's poorest country. More than 50 percent of the people have no employment. The urgent need to create a free-market economy is the daily pre-occupation of the Government.

Relief from many nations, including a host of Christian organizations arrives daily.

Source: Chinese Around the World

ERITREA

Muslims and Christians Vie for Influence in Eritrea

Eritrea gained independence from Ethiopia on May 24, 1993 after 30 years of secessionist war. The world's newest country has become the site of the latest contest between Christians and Muslims over who established influence first. With Arab oil money on its way to Eritrea, church workers say there is no time to lose.

"If Christian missions do not do something in the next three to four years, Eritrea will become Islamic," a Canadian aid-worker said. "The government is wide-open to foreign development aid. The Muslims have really responded."

Source: MARC Newsletter

MALAYSIA

Missions Fest '93 Held

Delegates from 85 Malaysian churches and denominations gathered at the Glad Tidings Church for Mission Fest '93, the first National Missions Conference. Delegates from Sabah and Sarawak, including Brunei and Singapore were present too.

The conference was organized by the Fellowship of Missions under the auspices of the National Evangelical Christian Fellowship of Malaysia. The three-fold objective of Missions Fest '93 was that:

- * Individual Christians become committed to world missions or to support those whom God calls.
- * Local churches and denominations take up the responsibility of supporting world missions.
- * Partnerships are forged for world missions.

The heart-warming result of the conference was to see about 100 people dedicate themselves to cross-cultural missionary work overseas. This was in response to the challenge to move out and reach the unreached peoples in the world.

Source: Evangelical World

INDONESIA

Batam Ground-Breaking Service

The TWMA and WLU board meetings were also the occasion of the ground-breaking ceremony for the WLU offices and training center at Batam, Indonesia. Funded to this point entirely from the Third World, delegates rejoiced at the Lord's provisions and the promise of this center as a symbol of their privilege to be servants of the King in the task of world mission. The land, donated to the TWMA by Agape-Maranatha Foundation (Indonesia) and is being developed under the Inter-Mission International of Korea, is strategically located adjacent to Singapore. Called the Batam Center for Third World Advance, it will also be a home to a poly-technical institute, and a youth center.

The TWMA Second Council has officially endorsed WLU "as a primary means to improve preparation and in-service development of Third World missionaries. The Council strongly urges financial participation by Third World agencies to achieve the strategically important purposes of World Link University."

Source: World Link University

NEPAL

Nepali Churches Are Growing Despite Restriction

Evangelism and Discipleship are officially not allowed in Nepal, but the NCF is not only re-establishing Bible School but has also mounted a nationwide evangelism campaign.

At least 10 small outreach teams are combing both urban and rural areas of the country with the Gospel. The response is positive.

In preparation for the anticipated growth, NCF is having regular leadership programme for pastors. The first such session held recently, attracted 15

pastors and focused on their pastoral responsibilities and included Bible-teaching sessions.

NCF is also propping up its one-year old Bible School which now has 10 students and four staff. The school offers a three-year programme for would-be pastors.

In response to some of the economic and social problems of Nepal, NCF has a programme through which they are building schools, health centres and in some cases bridges to help improve quality of life in the most rural parts of the country.

Source: Asian Church Today

IRAQ

Iraqi Businessman Receives Gifts From California Sunday School

Mr. Deya Abdel Ahad, elder in the Presbyterian Church of Baghdad and businessman there, accepted the SuperBook animated Bible stories on video from the Sunday School of Arcadia Christian Reformed Church.

Pastor Roger D. Kramer made the presentation in the morning worship service on August 15, with the children of the Sunday School coming forward to witness the culmination of their mission to the children of Iraq.

Mr. Abdel Ahad thanked the children for their generous gift to the Iraqi children. He told them about the 400 children in his church in Baghdad who would love to watch the video SuperBook.

Source: News Update "Arabs Reaching Arabs for Christ"

INDIA

Dr. Theodore Williams Resigns from WEF

Dr. William D. Taylor, Executive Secretary of WEF/MC reported the resignation of Theodore Williams from WEF and the Missions Commission. Dr. Williams has resigned from all of his other positions including IEM, EFI, WEF, AD2000), canceled his speaking engagements for a year and is now under the year-long restorative guidance of godly Indian leadership. The MC/ExCo will meet in February, 1994 to fill the position previously held by Dr. Theodore Williams. Rev. Stanley Davies now

serves as Acting Chairman until that date.
Source: WEF Missions Commission Memorandum

Ethnic Groups Turn to Gospel

Different people groups, who were indignant to the goodnews of Jesus for many years, are now interested to hear it.

Bastar in Orissa, India is the most backward district in India. About 68% of her people are tribals. About 97 years ago, when the Methodist missionaries started their work, it was the scheduled caste people belonging to the Mahara group who came forward to declare their faith in Jesus accepting Him as Lord and Saviour.

These days there are people from other caste groups who are also active in Christianity. People from the Madiya caste, Muriya caste, Durva caste and Logor caste are part of the fellowship and ministries being done by India Evangelical Team headed by P.G. Vargis.

Mentioning the ministries of IET, they just recently held the IET Missionary Convention at Beersheba Complex, pathankot, Punjab India last October 20-26. It was a blessed gathering for workers of the Lord and a place where each one of them learned something for the furtherance of the Gospel.

Source: Good News India

BRAZIL

Brazil Boasts of 1,898 Missionaries

At the moment, Brazil boasts of 1,898 missionaries in 43 agencies workign across cultures in 45 countries. One thousand one hundred ten of these are working in Brazil while 788 are working in 44 other countries. Four hundred fifty one of the missionaries working outside Brazil are located in Spanish-speaking countries in the western hemisphere, while 337 are working in other parts of the world. Notable countries where Brazilian missionaries are working include Portugal, Argentina, Mexico and Angola.

Source: TWMA Regional/Country Report

MEXICO

Mexico Needs an Umbrella To Work With

At the moment, there are groups which are sending missionaries within and outside Mexico but do not have an umbrella under which they can come together for fellowship, encouragement, sharing and to have a sense of belonging. There are many unreached groups in Mexico but there is only one indigenous mission agency attempting to reach them. other efforts are by foreign mission agencies working in mexico. Besides, most of the available materials for missions work within the country are not relevant to the cultures of the people groups.

Most of the Mexican missionaries working abroad are sent by international organizations working in Mexico, although about 150 Mexican missionaries have so far been sent by Mexican churches themselves.

As the Latin American Director of Every Home Crusade and Regional Vice-President for the Latin American Evangelical Fellowship, Rev. David Tamez luna hopes to utilize his offices in 14 Latin American countries to publicize TWMA, identify groups that need the kind of resources that are available within the TWMA network and reproduce publications in Spanish and Portuguese.

Source: TWMA Regional/Country Report

PERU

AMEN-Mobilizing the Evangelical Community

The Association of Missionaries to Evangelize the Nations (AMEN Mission) was set-up in 1977 and it has been mobilizing the evangelical community to be involved in missions. AMEN has 210 full time missionaries (140 working within Peru and other Latin American countries while 70 are working outside Latin America).

The Latin American School of Missiology has a student population of 300, doing Bachelor of Arts degree course in Missiology. Fifty two of them graduated in Missiology during the last graduation ceremony which was held on March 14, 1993 and attended by an audience of over 1,000 people, 200 of whom were pastors. The graduates represented about

about 25 church denominations of the Peruvian evangelical community.

AMEN is already promoting the World Link University in Latin America through the School of Missiology and several conferences.

Source: TWMA Regional/Country Report

TANZANIA

TEMA-Youngest National Association in Africa

The youngest national association of missions in Africa was formed on May 1st, 1992 in Tanzania. The Tanzania Evangelical Missions Association was formally inaugurated during the meeting of nine missionary organizations in Tanzania which was held at Dodoma, capital of Tanzania. The founding members are the following: (1) Jesus is the Answer Ministry; (2) Pentecost Evangelical Missions; (3) Evangelistic harvesters; (4) New Life for All; (5) Mission to the Needy; (6) Union for the Gospel; (7) full Commitment Gospel Ministry; (8) Alliance Christian Development Organization of Tanzania; and (9) Ntizompemba Hezron Ministries. The Chairman of TEMA is Rev. Samuel Kitula, assisted by Rev. Yohana Masinga, with Evangelists Coronery Mlokori and Mgulu Kilimba as General and Assistant General Secretaries respectively.

Source: TWMA Regional/Country Report

ARAB WORLD

Arabic Communication Center

The Arabic Communication Center which operates from an address in Pasadena, California is a ministry which mobilizes Arab Christians to reach Arab non-Christians within and outside the Arab World. Headed by Dr. Hisham S. Kamel from Egypt, the center stimulates and equips Arab Christians to effectively reach their fellow Arabs with the gospel of our Lord Jesus Christ. The vision of A.C.C. is to reach the Arabs in U.S.A. and equip them to reach out to their kids and kins back home. Using radio and T.V. broadcasts, video preparations, seminars and literature, quite a number of Arabs have been reached.

Source: TWMA Regional/Country Report

AFRICAN-AMERICAN

Ambassadors' Fellowship

The Ambassadors' Fellowship was established in 1982 with the objective of carrying out the great commission of Jesus Christ. Ambassadors Fellowship directs its attention to the "ethnos" (people groups) and focuses its ministry in three areas, namely: Challenging the body of believers to a serious involvement in world evangelism; Training individuals in evangelism, discipleship and missions; and Sending the believers into world missions internationally.

Ambassadors Fellowship has approximately 250 individuals from the U.S.A. who are involved in short mission outreaches three times a year in Mexico. Its inner city ministry goes on in Los Angeles and Washington D.C.

The goal of Ambassadors fellowship is to recruit, train and send a ministry force of 1,000 individuals into full time missionary service internationally by the end of the century. It also plans to enter into France, Nigeria and other African nations as well as the Middle East and Eastern Asia in the nearest future.

Source: TWMA Regional/Country Report

PHILIPPINES

Missionary Training

A significant phenomenon in World Missions today, which is undoubtedly an outcome of the sovereign work of the Holy Spirit in the church, is the decidedly rapid growth of Two Thirds World Missions.

We certainly rejoice over the fast growth of Asian missions but we also have some concerns. One such concern is the serious lack of missionary preparation and training in many missions programs in Asia.

In answer to this, the Missions Commission of the Evangelical Fellowship of Asia (EFA/MC) believes in the importance of adequate and appropriate missionary training. In view of this, the Missionary Training Unit of the EFA/MC convened in Manila a Consultation on Missionary Trainers, on June 7-10,

1993. Participated in by 18 delegates from Asian countries including the USA and New Zealand, the consultation produced three very important materials: (1) A profile of an Asian Missionary; (2) a profile of An Asian Missionary Trainer, and (3) Elements of a core curriculum for missionary training in Asia.

These papers and other materials will be presented at the forthcoming Consultation on Missionary Training on July 12-15, 1994.

Source: MissionAsia

Expansion of Training Options in the Philippines

From 1993, the Asian Theological Seminary in Manila will offer a Certificate of Cross-Cultural Studies with tracks in Missiological Theory, Community Development, Bible Translation/Linguistics, Unreached Peoples, Primary Health Care and Islam.

Larry Caldwell, Program Director, is excited at being able to offer this one year program for non-MDiv students, especially potential missionaries interested in doing academic course work as well as getting plenty of hands-on experience.

Another similar venture is the Asian Missionary Training Center headed by Dr. Met Castillo as President. The course lasts ten months for Diploma level and consists of two terms of academic work followed by a two-month internship. A Masters in Missiology is offered to degree holders who complete the ten-month course and write a thesis or research project based on field research.

Source: Training for Cross-Cultural Ministries

OREGON, USA

Curriculum Development Proceeds

World Link University came into existence primarily to bring culturally-appropriate, missiologically-sound, affordable, missionary training, having high standards, to Third World Christians. That means curriculum: the subjects, courses, experiences, skills, attitudes, tools and methods required of servants of Jesus Christ at the end of the Twentieth Century.

Curriculum development is the priority of the WLU President's office during the first half of 1993. The process will include at least five main phases: (1) a statement of learning objectives in terms of knowledge and skills, (2) division of content into course, tutorial and experience modules, (3) draft modules prepared by androgogy, training and methods specialists, and (5) trial presentation and evaluation at culturally diverse locations.

Phase 1 has begun. Dr. Anyomi and several missiologists have met and proposed an innovative set of desirable missionary knowledge and skill domains. That set has been sent to thirty other missiologists and missionary trainers round the globe for their appraisal and refinements. As their reactions are received and compiled, a revised set will form the basis of phase 2. The current goal is to reach phase 5 by Fall, 1994.

Source: World Link University

KOREA

East-West Center's D. Miss. Program With Western Seminary

The East-West Center for Missions, Research and Development has started a pilot program for Doctor of Missiology as an extension of the D. Miss. program in Western Seminary, Portland, Oregon in 1992.

Presently, the program has 35 Doctoral fellows from different denominations who are mostly senior pastors of their respective churches.

The core courses as well as tutorial courses are taught in English by professors from the Western Seminary and are simultaneously translated to Korean.

This program is also open to Asians who are interested to receive a doctoral degree in Missiology. For more information contact Dr. David J. Cho, General Director, East-West Center for Missions 110-1 Wolmoon, Paltan, Hwasung, Kyunggi-do, 445-910 S. Korea.

Source: East-West Center for Missions

LIBERIA

Revitalization of the Christian Missionary Foundation

The CMF-Liberia now has a membership of close to fifty persons. Their efforts has been receiving blessings and fruits recently. Many of the workers are very excited on what the Lord is doing here. In one of the churches, after close to six months of encouragement, this church, with the help of God through the Committee and the CMF-Liberia, is now making efforts to send out missionaries to the immediate surroundings.

A non-governmental organization called SHELTER, INC which was incorporated in 1991 to provide housing services, especially in rural Liberia, has been placed within the CMF-Liberia structure. This arm is going to operate under the Practical Ministries Department of CMF-Liberia and will help in training prospective missionaries in the areas of housing construction, the use of intermediate building technology and local building materials so that as they help people build houses, they also preach the Word of God to them.

CMF-Liberia is also arranging for a ten-acre parcel of land which will be used in setting up a church planting institute. The land is estimated to cost US\$1,200.

Necessary resources and assistance should be mobilized to help the brethren carry out their strategies. Financial assistance is required, training facilities as well as useful literature will be needed.

Source: CMF Missions Update

NIGERIA

CMF Commitment to 2000 Six New Fields to be Reached

The Board of Management of the Christian Missionary Foundation, Inc. has adopted six new fields out of the ten shortlisted by the Field office for the second stage of the foundation's commitment to evangelize ten unreached tribes by the year 2000.

The people groups so identified are the following:

Shuwa-Arabs found in Borno State of Nigeria, Chad and Cameroon Republic who are mainly Muslims and traders.

Dendi (Dandawa) found in Argungulga of Kebbi State and Gaya in the Republic of Benin. They are 75% Muslims and 25% animists..

Reshe (Gungawa) who live around the Niger River on islands and later on the mainland. They are mainly farmers and fishermen. At the moment they are 70% Muslims while 30% are still animists.

Ganaganas are found in the Yagba local council area of the Federal Capital Territory and are neighbors to the Gwari-Yamma people who are already reached by the CMF. They are almost 100% Muslims.

Baribas are found in Kwara State of Nigeria and Benin Republic who are mainly traditional worshippers while Islamization is rapid among them.

Zabarmawa found in Sokoto/Kebbi States of Nigeria and Niger Republic are mainly Muslims (only 0.02% Christians).

Prayers should be focused on these for breakthroughs, personnel and resources to reach them with the gospel and plant viable churches among the groups.

Source: CMF Missions Update

THAILAND

First Chiang Mai Province-Wide Crusade

For the first time in 14 years, a city-wide crusade was held in the open air, next to the Chiang Mai Stadium. The theme of the Crusade was "Towards New Life."

Dr. Robert Cunville, Billy Graham Crusade Associate Evangelist, was the speaker at the Crusade from 31 March to April 4, 1993. The crusade was mainly supported by the members of the Evangelical Fellowship of Thailand and Southern Baptist Churches. Many churches far away from Chiang Mai organized bus loads of people to attend the Crusade. Tribals, Karen, meo and Akha in their distinct dresses also attended the Crusade and stayed behind for counselling and prayers.

Source: Asian Church Today

HONG KONG

Second Chinese World Mission Seminar

Three hundred ten delegates from many countries gathered in Hong Kong from July 19-24, 1993 to attend the 2nd Chinese Christian World Missions Seminar organized by CCOWE.

This second seminar is better prepared, more knowledgeable and more advanced, focusing on the theme "Many countries are waiting for us - Let's not delay our missions." The seminar dealt with the Biblical theology of missions - the uniqueness of Chinese people/churches. The dispersion and gathering of Chinese around the world; the identity of Chinese and their turning point in the midst of crisis, blessings in the midst of suffering, effective use of resources and distribution that has been gathered were also discussed.

The discussions were followed with the historical and current context of mission models, namely conventional missionary, tentmaker and vocational, non-residential, itinerant and local missionaries.

The evenings were confronted with the new world order: politically, religiously and economically. Various speakers shared their knowledge of the main religions and the Chinese around the world.

One important result from the time together is the awareness of the available language resource the various countries can get, e.g. Taiwan and Singapore, the Thai workers need Thai-speaking evangelists to help them. Thailand Chinese churches promised to help in this aspect. This networking will be done through the CCOWE office.

Source: Asian Churches Today

MONGOLIA

Education Crisis

The Mongol Messenger, an English-language weekly newspaper in Mongolia, reported recently that 130 of the country's 679 secondary schools have been closed because of a chronic shortage of teachers, irregular supplies of food and power failures.

"Since the beginning of the year 1992/93 academic year about one thousand teachers have quit their jobs," claimed the report.

Quick to respond to Mongolia's need in the area of education have been the Mormon Church. Six volunteer couples have arrived to advise the government and are working in the Ministries of Science and Education, Economics and Technology, in the Department and in Russian/Mongolian secondary schools.

A Mongolian sociologist at the Economic College, writing in the Mongol Messenger, stated, "Following the bankruptcy of communist ideology in Mongolia, the influx of Christian (mainly Protestant) missionaries to Mongolia increased so as to fill the ideological and spiritual vacuum left behind in the country."

What a challenge for evangelicals!

Source: SIM Now

Christian Agencies Join Forces to Reach Isolated People of Mongolia

In a spirit of cooperation and concern for the 2.5 million people of the Mongolian People's Republic, SIM and seven other missionary agencies have formed Joint Christian Services (JCS) to spread the gospel throughout that rugged nation.

Mongolia, roughly twice the size of Texas, is a landlocked nation between Russia and China. Its people have suffered under communist domination since the 1920's but are now trying to establish a free nation.

SIM participation will be administered from its East Asia office in Singapore. SIM and the other members of JCS are now ready to go forward since the government of Mongolia has granted officially registered status to the new agency.

Source: SIM Now



EAST-WEST CENTER FOR MISSIONS, RESEARCH, AND DEVELOPMENT

*Affiliated with
World Link University*

AN OFFICIAL PROJECT OF THE ASIA MISSIONS ASSOCIATION

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THE GOALS AND PURPOSES:

1. To help prepare the Third World missionary force to meet the world needs in a revolutionary changing world order;
2. To train Third World missions personnel in a Third World program with Third World instructors and concepts in the Third World context;
3. To contribute by joining in a common effort, to greater maturity in relationships between Christian institutions of the East and the West;
4. To invest the long accumulated Western experience and the results of in-depth studies, in training the under-utilized missionary resources of the Third World.

THE PROGRAMS:

1. Institute of Missiology:
 - a. Missionary training and internship, preparing chosen candidates from every country of the Third World in an international, cross-cultural experience.
 - b. Advanced studies, drawing experienced Third World missionaries to the Center for seminars and work toward graduate degrees.
2. Institute of Communication: This is operating through networks with accountable Institutes and research organizations with a view to applying communication studies as a basic tool for the spread and distribution of the Christian Gospel.

WHAT IS WORLD LINK UNIVERSITY?

The dire need for inter-cultural training has been the primary focus of concern for many mission leaders and organizations. Third World missions leaders from the TWMA are working to address that need through a unique program known as World Link University.

Eight existing mission training centers already in operation in the Third World located in eight countries (South and Central America, West and East Africa, South and East Asia) are linked together to share skilled teachers and a curriculum that leaves room for local adaptation.

The master teachers will be available to circulate to the different campuses to act as trainers, to help in staff development, to insure adequate training in curriculum, and to aid in the development of reading materials. For more information

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WORLD UNIVERSITY