

SPECIAL ISSUE FOR THE 40TH ANNIVERSARY OF AMA

We are approaching the 11th Triennial Convention with the Commemoration of the 40th Anniversary of AMA. Therefore, it is but timely to devote the 39th and 40th issues of Asian Missions Advance as special editions of this historic Anniversary of AMA.

For the 39th issue, you will find the first article a historic perspective of the Asia Missions Association, which I wrote as the initiator of AMA. The second article was contributed by Dr. Dale W. Kietzman, who was a faithful cooperative partner of AMA since 1973. He analyzed in details how AMA became instrumental to effective world mission. This issue also includes four major papers which were reproduced from the compendium of Seoul '73: All-Asia Missions Consultation: Dr. Philip Teng, AMA's Founding Chairman, as Keynote Address at Seoul '73. In his address, he emphasized that Asian mission should be an Apostolic Assurance for the completion of God's plan of salvation. This Keynote Address during the Seoul '73 became the roadmap of AMA throughout its 40 years of history.

Dr. Ralph D. Winter from Fuller Theological Seminary School of World Mission participated in Seoul '73 as a Western counterpart and had given us a very significant missiological direction through his paper entitled "The Two Structures of God's Redemptive Mission." In his paper he taught us how God's redemptive mission structures were given in advance in the New Testament. His theory on the Two Structures of God's Redemptive Mission was continuously developed as modality and sodality of mission structures and was widely spread throughout the world after Seoul '73 All-Asia Missions Consultation.

Dr. George Peters from Dallas Theological Seminary also participated and presented his paper with the theme of "A Mission Program that Succeeds." Dr. Peters was well-known as a specialist on Biblical Theology of Mission. From his paper, we could learn the deep foundation of mission in the Bible and how we should succeed the mission program. He classified mission in four points, 1) It must share in the vision of God for the need of mankind, 2) It must accept a specific assignment, 3) It must proceed to a carefully designed strategy, and 4) It must be undergirded by spiritual forces.

Dr. Peter Wagner from Fuller School of Mission also participated and delivered his paper entitled "A Western

Appraisal of Seoul '73." All of the Western participants were unable to attend the closed session for a few days because many Asian leaders wanted to have a session with only Asian leaders present. Therefore, our Western counterparts were having their own separate session. Dr. Wagner expressed his concern in this paper as following: "I wish to go on record as registering my own opinion (and I am confident I speak as well for my Western colleagues) as to the appropriateness of the four days of closed door sessions with Asians speaking to Asians."

All the articles in this issue will be very informative to understand the origin of AMA and its East-West cooperation for God's redemptive mission to the world. I hope that as we look back for the past 40 years, we will be able to trace the footsteps of an Asian missions initiative for us to be challenged for the next coming 40 years.

*David J. Cho, Ph.D.
Founding Editor*

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HOW AMA WAS CONCEIVED AND DEVELOPED

David J. Cho
Initiator, AMA

This year, 2013, is the 40th year since AMA was conceived in 1973 at Seoul '73 All-Asia Mission Consultation, this was the maternal birth of AMA. This year 2013, we are going to celebrate the 40th anniversary of AMA: 1973-2013 while having the 11th Triennial Convention at the beautiful Korea campus of the State University of New York, Song-do, In-cheon, Korea from October 7 to 11, 2013. I'd like to review how AMA was conceived and developed.

Early Efforts for Partnership with Western Missions

I dreamed of building a partnership with Western missions to develop leadership for the newly emerging Asian missions. I began making contacts at the Asia Pacific Congress on Evangelism, held in Singapore November 5-13, 1968. While there, I visited the Overseas Missionary Fellowship headquarters, located in Singapore, and shared with the chief executives my vision for cooperating to train missionaries of Korean mission agencies. After a short discussion, however, they coldly refused my proposal.

I continued to contact Western missions operating in Asia, asking for their cooperation with the newly emerging Asian missions. I traveled to the United States and contacted the Christian and Missionary Alliance (C&MA) mission in New York, where I met Louis King, General Secretary of the C&MA board, and proposed that they work together with Korean missionaries in Vietnam. Vietnam was a major mission field of C&MA in Asia, and a number of Korean missionaries had recently begun missionary work there. After a long discussion, however, they gently declined my proposal of partnership with Korean missions. Next, I went to Wilmington, Delaware, to meet the CEO of the World Presbyterian Mission and propose a partnership, but they also refused. I then went to Wheaton, Illinois, to meet the head of The Evangelical Alliance Mission (TEAM), as I had been heavily involved in the mission's attempts to open the Word of Life Press and mission radio station in Korea. I was also responsible for much of their progress in literature and radio ministries in Korea. TEAM, however, as with the previous missions I had contacted, chose not to accept my proposal of partnership. My year-long effort to build a partnership with Western missions had failed.

Shift to Organize AMA as an Inter-Asian Network of Mission

Due to the negative response I received to acquire partnership with Western missions, I decided to build an Asia-wide network first and then later pursue again contacting Western missions.

In August of 1970, I have called the first strategic Conference of Korea International Mission which I have found in 1968. It was held in Hong Kong. The urgent

necessity of a consultation among Asian mission leaders was discussed and emphasized and finally, a proposition to promote and start a frame work for an All-Asian Mission Consultation, 1973 was resolved at the session.

In 1971 I traveled to twelve Asian countries, meeting with Akira Hatori in Japan, Philip Teng and Timothy Dzaio in Hong Kong, David Liao in Taiwan, Witchean Wataki Charowen in Thailand, Chandu Ray in Singapore, G. D. James in Malaysia, and Greg Tingson in the Philippines. I also contacted Doan Vau Mieng in Vietnam and met Samuel Kamaleson and Theodore Williams in India, Bashir Jiwan in Pakistan, and Sabuhas Sangma in Bangladesh. All were major leaders of the Asian missionary movement in the 1960s. They unanimously agreed to help launch a network of Asian missions and to cooperate in fostering mutual relationships between partners. We finally reached a consensus to call the All-Asia Mission Consultation, which would take place in Seoul in August, 1973.

The All-Asia Mission Consultation was held in Seoul from August 27 to September 1, 1973. The participants were twenty-six leading figures from thirteen Asian countries; four specially invited Western missiologists; three executives of IFMA, EFMA, and WEF; two representatives from WEC and Wycliffe Bible Translators; and twelve observers from Western missionaries who were working in Korea.

In September 1971, I attended the Green Lake Conference of the Interdenominational Foreign Mission Association (IFMA; now CrossGlobal Link) and the Evangelical Foreign Missions Association (EFMA, later the Evangelical Fellowship of Mission Agencies and now The Mission Exchange), where I announced the upcoming All-Asia Mission Consultation planned for August 1973 and gave an open invitation to the leaders of Western missions. Responses came from the following mission professors and executives: Arthur Glasser, Dean of Fuller Theological Seminary's School of World Mission (now School of Intercultural Studies), Pasadena, California; Ralph Winter and Peter Wagner, professors at Fuller's School of World Mission; George Peters, professor at Dallas Theological Seminary, Dallas, Texas; Edwin (Jack) Frizen, Executive Secretary of IFMA; Clyde Taylor, Executive Secretary of EFMA;

Waldron Scott, General Secretary of World Evangelical Fellowship (WEF); and Horace Williamson, Asia Director of Worldwide Evangelization for Christ (WEC), U.S.A. With this invitation to high-level Western mission leaders, I achieved my goal of cooperation between the East and West for Asian missionary leadership development.

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The consultation resolved to form a continuation committee to carry out the following three functions: (1) sending out at least of two hundred new Asian missionaries by the end of 1974; (2) encouraging the formation of national missions associations in every country of Asia. As the result, the Asian Missions Association will be formed; and (3) working for the establishment of the East-West Center for Missions Research and Development in Seoul. The Continuation Committee accomplished all of these functions, including sending two hundred new missionaries before the end of 1974 to two unevangelized areas: Kalimantan Island of Indonesia and northeastern Thailand. In addition, national missions were formed in Japan, Korea, Hong Kong, India, and Indonesia before the end of 1974. The East-West Center for Missions Research and Development was established immediately after the consultation in 1973, and it opened the first Summer Institute of World Mission on the day following the consultation. Sixty-seven students from five Asian countries were enrolled, and four professors who attended the consultation were invited to be instructors for the center's first Summer Institute.

AMA grew quickly and was influential even beyond Asia, Africa and Latin America. The Nigeria Evangelical Missions Association was formed by Panya Baba, who attended the second triennial convention of AMA in Singapore in 1978. The Association of Brazilian Cross-Cultural Missions Agencies was formed by Jonathan Santos, who attended the Third Triennial Convention of AMA in Seoul in 1982.

As the Executive Director of the Continuation Committee, I initiated the formation of the Asia Missions Association (AMA), which became the first regional missions association in the world. AMA's inaugural meeting met from August 28 to September 1, 1975, at the Academy House in Seoul, with delegates from

thirteen Asian countries: Bangladesh, the Republic of China, Hong Kong, India, Indonesia, Japan, Korea, Malaysia, Pakistan, the Philippines, Singapore, Thailand, and Vietnam; and with Western fraternal delegates from Germany, the Netherlands, the United Kingdom, and the United States. The inaugural convention of AMA affirmed the Seoul Declaration on Christian Mission, which I drafted and became a counterpart of the Wheaton Declaration of 1966 and the Frankfurt Declaration of 1970.

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The East and the West should join hands in order to research and analyze the availability of resources and the areas of need, and in this way to produce new forces for mission from both worlds.

Many Western mission leaders took notice of these ventures. I was invited by Billy Graham to join the Preparatory Consultation for the International Congress on World Evangelization, Lausanne, Switzerland, and I was honored to serve as chairperson at the third meeting of the Preparatory Consultation. In 1974 I was appointed as a speaker for the plenary session on mission strategy at the congress. My paper at Lausanne, entitled "Innovation of Mission Structure for the New World," I stressed in this paper the need to move away from the one-way mission of the Western world to a two-way approach to missions. I also emphasized that both East and West have needs and resources, and input and output must therefore come from both sides. The East and the West should join hands in order to research and analyze the availability of resources and the areas of need, and in this way to produce new forces for mission from both worlds.



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AMA: MAKING MISSIONS MORE EFFECTIVE

Dale W. Kietzman

When trying to assess the impact of the Asia Missions Association in its 40 years of existence, with so much that has occurred, I came to realize that the most basic intent of the Association was to try to make the "New Forces in Mission" as effective as possible. What could an association do to increase effectiveness?

I remember that, at the inaugural convention of AMA, Seoul 1975, I was introduced to a concept that I had never heard before: that in fulfilling the missionary commission, we must consider both the activity of sending, and also of receiving missionaries. The concept of "receiving missionaries" had to come from the "third world", because they had been on the receiving end of the mission equation. Why had not anyone in the West come up with the idea? Simply because it was not a concept useful to Western mission leaders, because missionaries were not coming to their countries from abroad.

The timeliness of the suggestion was in the fact that the Church was now present in most countries, and the Third World church, through its own para-church agencies, should be made ready to "receive" the missionaries coming to them from other countries. There was, in fact, some pairing of mission organizations, as for example, Korean missionaries sent to work under the direction of an Indonesian organization. One could readily see the possibility of the Korean missionaries quickly becoming more effective in their assignments because "insiders" were guiding them. In addition to this time saving aspect, of missionary personnel becoming effective in their service more quickly, there could be a financial savings possible, because the sending board did not have to create the usual on-the-field infrastructure to support their missionaries in a foreign land.

Unfortunately, I think that the "receiving" concept has not been developed as much as it might have been.

I was first introduced to David Cho's thinking at the Green Lake Missions Consultation at Green Lake, Wisconsin in 1971. He was intent on making those American mission leaders present during the Consultation, be aware of the need for new structures that would address the presence of the "new forces" on the mission fields all over the world. I am not sure that most of us present could fully appreciate what he was suggesting; he simply was way out in front of us with his vision.

In 1973 Cho visited the Wycliffe Bible Translators international offices, then located in Santa Ana, California. He was on a search for would be Western professors for the East West Mission Training Center he was developing. We talked about placing a linguistics professor in Seoul year-round. He also was speaking as often as possible in key churches, as much to

advocate his ideas on the relationships that needed to be developed between "old" and "new" forces in mission, as to gain support from the American church.

As a result of that visit, I was invited to teach at the Summer Institute of Missions in Seoul in August 1975. So I was present at the Inaugural AMA Convention that year. The leadership of Dr. Cho was evident as he presented new ideas in many areas. Professor Carter McNamara, often identified as an expert on leadership, in an on-line course in administration says this about leadership: "Very simply put, leading is establishing direction and influencing others to follow that direction." Certainly David Cho was "establishing direction" as he urged Asian mission leaders to adopt novel ideas for their developing impact on world mission.

An All Asia Mission Consultation held in 1973 had called "for the formation of an Asia-wide organization of missions to provide necessary coordination for sending, receiving and placing Asia missionaries." As the response to that call, the Asia Missions Association had been formed and this was its inaugural convention. The statement adopted at the end of the Convention noted that, "We realize the urgency to mobilize and train these (new) forces", and so formally created the East West Center for Missions Research and Development, which included the already existing Summer Training program.

Over the next number of years, I was able to be present at the Summer Institute in Seoul, and then at the East West Center campus east of Suwon. The number of nationalities present, in addition to the Koreans, was always remarkable. I have valued the contacts that this has given me all over Asia.

The TWMA and World Link

Then came the Fourth Triennial Convention of AMA held in Pasadena, California in 1986, with many African and Latin American leaders present. The most important outcome of that convention, undoubtedly, was the authorization to form a joint commission of Third World Missions. This action resulted in meetings the next two years, hosted by Western Baptist Seminary in Portland, Oregon, at which the Third World Missions Association was formed. The TWMA chose to operate by forming a series of commissions, one of which was an Education Commission. Dr. Seth Anyomi of Ghana was the Chairman, and I the Coordinator. The first meetings of the Commission were hosted at William Carey International University, in Pasadena, where I was at that time a professor. Those first meetings focused on some of the major concepts that were to govern our efforts. Persons invited into these discussions cited a number of concerns not adequately addressed by most traditional and foreign-dominated training programs:

1. Maintenance of the spiritual dynamics characteristic of many emerging missionary movements.
2. The necessity of perspectives sensitive to Third World leadership in mission.
3. Appropriate curricula that can respond to local needs and demands.
4. A true international partnership in mission which avoids economic or cultural dominance, and that includes the possibility of on-field training for all arriving missionaries.

A subsequent meeting of the Education Commission was held in conjunction with a TWMA meeting in Portland. The name for the continuing education activity was chosen to be WorldLink University. The incorporation process of this new institution was begun, under the direction of Donald K. Smith, who arranged for International Chancellor Dr. Seth Anyomi to have an office at the seminary in Portland, thus making that city the birthing ground of the new organization.

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Not all of the functions of WorldLink were immediately transferred to Portland, however. Working from the offices of Dr. Cho’s Korean International Mission, located at the U. S. Center of World Missions, Dr. Myrna Funtecha began the task of contacting Bible Institutes, seminaries and colleges, to keep them abreast of developments and to process their applications to become associated with WorldLink. At that time, the intent of WorldLink was to find a way to achieve accredited status in the United States, then to extend the advantages of accreditation to all its member schools.

Unfortunately, we never achieved that goal. The accrediting bodies wanted at least half of the course work of any student to occur in the United States; but that countered a basic premise we were working on, and that was that students should not have to undertake the very expensive process of traveling to and living in America as a prerequisite for achieving a first class education before entering into ministry.

Eventually the decision was made to abandon that particular emphasis. WorldLink became a part of the new effort of Dr. Smith, who had laid the foundations for the Worldview Center in Portland. There a limited number of students are completing each year a Masters program in Intercultural Leadership. The leaders of WorldView Center believe that cooperative learning best fits the realities of mission work, and so the MA in Intercultural Leadership is designed to add to individual development to better understand ministry realities. Through the dynamic and expanding world of Internet-based educational platforms, most of the MA program is done in the home environment before traveling to Portland to finish the degree.

New Hope in Africa

The frustrated goal of the TWMA Education Commission, that of having U.S. accredited missionary training in campuses abroad, may actually be in the process of being achieved. As a part of my responsibilities in the PhD program at William Carey International University, I had accepted the assignment of being the Major Advisor to a student from Cameroon, a well-experienced leader in the Africa-initiated church movement (AIC) in that country, Andre Talla. One day he was in my office, and I had on my desk a copy of the WorldLink University Prospectus. Andre was curious and asked to read it. His interest was in the fact that he had, for twenty years, led the Worldwide Evangelization and Missions Institute, which had trained 600 church leaders in Cameroon. Many of his graduates had become church planters and pastors for the denomination he had founded, the Life In Christ Bible Churches, which has 85 congregations. He also had organized the Interdenominational Christian Association of Cameroon, which united more than 250 evangelical churches.

Talla had come to William Carey University because he wanted to learn more about International Development. He had realized that many church planted had failed in the villages of Cameroon, not because of a lack of response, but because the village was too poor to ever support a church and her pastor. Eventually the church planter/pastor would have to leave the location because he could not support his (growing) family. A possible solution, Talla reasoned, was for the church planter to be equipped with development skills that would lead to job creation and new micro-enterprises that would help the entire village. Not only would this be an excellent route for acceptance of the church planter and his notion of planting a new thing called a church in the village, but also the increased income in the village and the growing congregation would make his support possible.

His first thought was to add this instruction to WEMI, his existing educational program. So he and I worked out an eight-course certificate program in community development and job creation. But this implied teaching secular subjects which required government approval (that had not been necessary as long as WEMI taught only religious subjects within the context of the church). In the Ministry of Education, officials quickly gave him permission to teach subjects like community development and job creation, but they urged him to go beyond that initial certificate program, and start a

university teaching these subjects, a development which these officials felt was badly needed in the country.

At this juncture, Talla was in Pasadena studying, and his new thinking began to seep out in some of the papers he was writing. Ralph Winter, in particular, was extremely interested in this prospect. He had published an article that described Western missions as making a mistake when they began only Bible institutes taught at the academic level of the people with whom they were working. He advocated full university programs, and a rapid growth for the new believers to the same intellectual status as the missionaries – and even beyond that, if possible.

At this point, Talla sought out even more of the records of WorldLink University, and after careful thought, incorporated a whole lot of our thinking into his planning for the new university which he now had the opportunity to build in Africa. On trips back to Cameroon, he communicated much of his thinking with African leaders. The government did issue a full authorization, which was a rather awesome occurrence for all those involved in Cameroon, because the move was completely unprecedented on the part of the government.

The first program put forward by the university (eventually named Dale Kietzman University, somewhat against my will) was an integrated Masters Program in Community Development. It was designed for in-service people, and included the appraisal of the needs of a community selected by each student, the planning of a project meeting the expressed need of the community and its leaders, the development of the project as the course of instruction progressed over a two-year period, and a final write-up and appraisal of the project as far as it could go in the time period of the program.

Since that initial program, Talla has added a number of other specialties to the curriculum, including business management, entrepreneurship, even a complete training program in Physiotherapy, a healing art practically unknown in Cameroon. The goal of each program has in mind the church planter or pastor who could use this training to help his congregational members to make economic progress, and particularly that the “new religion” should be introduced to the village as a positive influence for everyone.

The theological training of pastors is not neglected. Talla is working with a Christian organization in Minneapolis called Training Leadership International. It organizes groups of pastors and seminary professors from America to go to a selected location for a one-to-two week training period offered specifically to pastors. Dale Kietzman University has become the coordinating point for this sort of activity in Central Africa.

Let me add here an interesting note: Dr. Monroe Brewer originated the term WorldLink while he was working on his doctoral thesis on a method by which missionaries could document their learning overseas, in order to apply credit toward a degree when back home with time to study. Brewer was a member of the first Education Commission for TWMA, and he subsequently has

served as what he terms “East-West’s ambassador for church-based training.” As the Training & Partnership Facilitator at East-West Ministries, he was able to help found TLI, and now serves on both the board of TLI and of DKU.

One of the more interesting relationships established by Talla as he developed his university program is a friendship with the chief executive officer of one of the largest national accrediting bodies in the United States. In the past, this man had consulted with the government of Cameroon on the development of Higher Education in the country, so he feels very much at home in dealing with the possible accreditation of Dale Kietzman University. There is still a lot of material to cover, and the costs of the process are well beyond the funds normally available to Talla and his crew. We are praying for a miracle to see that come together soon; the implications are enormous.

One of the methods Talla is developing to reach the students, given their very low economic status (pastors in Central Africa are often given \$50 a month or less on which to live), is to take the training out to “Learning Centers”, where classes would be taught by a capable local person who has just attended sessions in Douala. This reduces the cost of transportation and housing for the students, who do not have to be far while from home, and bring any tuition down closer to their economic capabilities.

If accredited programs can be carried out to learning centers in Cameroon, then they can also be carried to other countries. It seems reasonable to believe that the long-time dream of AMA/TWMA to provide accredited degree programs for their missionaries and candidates is within the realm of possibility.

This is particularly important for Africa, because the social order is so badly fractured in that continent. I am not thinking just of such matters as the political problems, or of the Christian/Islam divide, or of the hundreds of languages spoken by large groups of people, with some voices now saying we should use native languages in education, rather than the traditional European languages. There is an even more difficult divide, that between the AIC (African Initiated Churches) and Western-founded churches. That divide has worked to keep most AIC pastors outside of sound theological training programs. This could be, perhaps, one more argument for shifting to a university model for all advanced education.

Conclusion

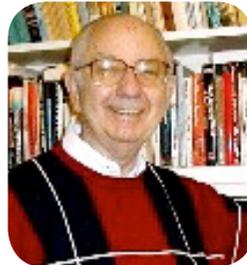
I have recounted a considerable number of stops and starts in our efforts to achieve a valid training program, as somewhat successfully done by AMA, and rather frustratingly attempted by TWMA. Did we learn anything in the process? I think we did, so let me enumerate some of them for you, perhaps not in a logical order:

1. We need to bypass the “religious exemption” that is usually available to training programs; i.e., as long as you do it in the church and teach only religious subjects, you do not need to tell the

- government about it. We have it in the US too, a rather automatic permission, or possibly official neglect. We now advocate the university approach.
2. Even though it is a great temptation to offer every subject a great Western university might offer, it is more economically feasible to limit course offerings initially to the minimum required to produce graduates you can be proud of. Always keep in mind you need to increase their ultimate effectiveness in service.
 3. In so far as possible, avoid a "boarding" situation. Keep the students at home. Use learning centers or distance education programs. Traveling to study just adds travel and housing costs a student cannot afford.
 4. The more frequent use of Learning Centers is to be advocated over centralized programs. In addition to making education economically feasible, it gives many capable young leaders the opportunity to enter into teaching assignments immediately. If you have taught, you realize that you never really learn a subject until you have attempted to teach it.
 5. At the AMA Triennial Convention held in Utsunomiya, Japan, Professors Herbert Brussow and Dale Kietzman presented a rather comprehensive plan for the specific preparation of the cross-cultural worker. This had to be done with whatever came after their seminary or university training. They need to become culturally sensitive, a trait not everyone has naturally. They also need to become self-directed in cultural studies and

research, because no one can give adequate training for what a missionary may encounter throughout his career in new places and with strange people. We still would advocate such training.

Back to the beginning: the AMA came into being, in part because the Asian leaders wanted to increase the effectiveness of their forces on the mission field. Without question, they have achieved that goal.



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Dr. Kietzman has been a member of Wycliffe Bible Translators since 1946 (now retired). He served in Mexico, Peru, and Brazil, where he was field director from 1956-66. He later served as Director of the home offices in North America. He co-founded Wycliffe Associates and CHIEF (Christian Hope Indian Eskimo Fellowship), and served as International President of World Literature Crusade/Every Home for Christ from 1986-1989. He currently serves as President of Latin American Indian Ministries. He has been a faithful partner and a loyal supporter of the Asia Missions Association since 1975.

asian missions advance

Official Bulletin of the Asia Missions Association

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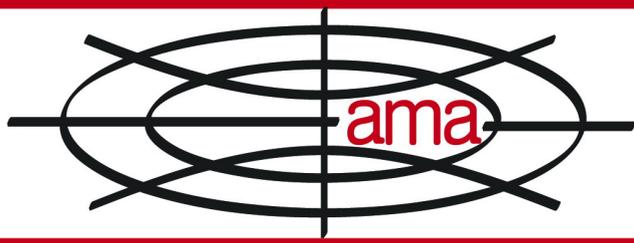
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40TH ANNIVERSARY

ASIA MISSIONS ASSOCIATION

11TH TRIENNIAL CONVENTION

OCTOBER 7-11, 2013 / SUNY KOREA, SEOUL

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

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



APOSTOLIC ASSURANCE IN EVANGELISM

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

Philip Teng

I. Apostolic Assurance Regarding Completion of God's Plan of Salvation

It is most interesting and heartening to me to have discovered in my study of the Book of Revelation that the vision of completion of God's plan of salvation comes not at the end of the book but at the outset. The Apostle John saw the glorious consummation in chapter four, which is the beginning of the prophetic portion of the book. He was assured of the final victory and then, in the light of that final victory, he came to see everything else that had to come pass in history.

I have noticed two salient features in the divine design of the Book of Revelation. First, every vision of the terrible tribulation on earth is contrasted by a scene of blessedness in heaven. They appear alternately throughout the book. Second, the majestic consummation of God's plan of salvation comes first in an antedated order. This is true with the prophetic portion of the book which begins in chapter four, as well as in the first part of the book which contains the Lord's letters to the Seven Churches in the Asia Minor. In the case of the first part of the book, which covers the first three chapters, we have the vision of the Lord in glory which sheds light on every letter that follows.

As to the prophetic portion of the book, John was given to see the scene of final victory at the outset. In chapter four, we see God on His throne with the whole plan of salvation unfolded before Him. And in this glorious vision, a cry of victory pealed in the sky, "Behold, the Lion of the tribe of Judah, the Root of David, He hath prevailed!" (Rev. 5:5).

What a glorious proclamation! John looked around expecting to see a strong lion, but instead he saw a lamb that was slain. Two opposite images are united in God's wonderful plan; a lion and a lamb. The lion is the lamb; the lamb is the lion! The power of God's lion lies exactly in the weakness of God's lamb that was slain. The new English Bible says in Revelation 5:6 "...a lamb with the marks of slaughter upon him." Evidently these marks refer to the prints of nails in His hands and feet. John saw the lamb take over the scroll with His pierced hand.

It is the pierced hand that can open the sealed scroll of the plan of God and bring it to pass; it is the pierced hand that touched John when he fell on the ground as dead and raised him up; it is the pierced hand that holds the key of hell and death (Rev. 1:17); it is the pierced hand that holds the key of David... it opened and no man shuts (Rev. 3:7); it is the pierced hand that holds the seven stars which are the leaders of the seven churches. In one word, it is the pierced hand that can carry through the whole plan of God.

When John saw this vision, I am sure his whole outlook was changed... he took heart in the face of terrible persecution; all the things that he had suffered for Christ

began to take on a new meaning and they became so precious to him.

It is interesting to notice in chapter one, verse 12, that John "turned around" and saw the vision of the Lord in glory. Indeed we have to turn from outward situation and look to the Lord before we can have a new vision and this vision will turn everything around. It always does us good to turn away from our immediate circumstances and take a look at the victorious Lord who holds everything in His hands.

Indeed we have to turn from outward situation and look to the Lord before we can have a new vision and this vision will turn everything around. It always does us good to turn away from our immediate circumstances and take a look at the victorious Lord who holds everything in His hands.

We all remember that after the apostles were threatened by the authorities in the city of Jerusalem they went back to their own company, and all lifted their voices to God with one accord and said:

"... Lord Thou art God which had made heaven and earth and the sea and all that is in them; Who by the mouth of Thy servant David hast said, Why did the heathen rage and the people imagine vain things? The kings of the earth stood up and the rulers gathered together against the Lord and against His Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together for to do whatsoever Thy hand and thy counsel determined before to be done. And now Lord, behold their threatenings, and grant unto thy servants that with all boldness they may speak Thy Word. And when they had prayed, the place was shaken where they were assembled together and they were all filled with the Holy Spirit, and they spoke the Word of God with boldness." (Acts 4:24-31)

Here the apostles were sure of three things: 1) God is the Maker of heaven and earth and everything is in His control; 2) God foretold what was going to happen and it happened; 3) God is going to carry through His plan. These three-fold assurance resulted in joy and boldness. As they prayed with this assurance, God echoed their faith by shaking the place where they were assembled.

Boldness is what we need today--- boldness to proclaim

the Gospel of the all sufficiency of Christ in a cynical and humanistic age; boldness to ask for greater things to be done for God; boldness to make larger plans for God; boldness to make greater sacrifice for His kingdom. But this boldness comes from His assurance. The Lord called His disciples "a little flock." This little flock of the apostles were naturally afraid of the formidable task before them, but they took courage when they heard the Lord say to them: "Fear not little flock! For it is your Father's pleasure to give you the Kingdom." They were comforted and emboldened because they knew what was going to happen - they were going to inherit the kingdom of God.

II. Apostolic Assurance Regarding The Course Of World Evangelization

The apostle Paul, writing to Timothy from a prison in Rome said, "I suffer trouble even unto bonds, but the Word of God is not bound." (2 Timothy 2:9). Paul looked beyond his bonds and saw the spread wings of the Gospel. He was sure of the expansion of the Church under the power of God. Then he goes on to say in verse twelve, "If we suffer with Him, we shall also reign with Him." It sounds strange to talk about reigning in a prison, but all these becomes normal when seen in the light of His assurance. Paul expresses the same assurance in his epistle to the Philippians:

"But I would ye, to understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel. So that my bonds in Christ are manifested in all the palace and in all other places. And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the Word without fear" (Phil. 1:18).

Even, as all things work together for good to them that love God, so do all things work together for the furtherance of the Gospel;. Paul was faced with persecution and trials at Corinth, but God said to him, "Be not afraid, but speak and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee, for I have much people in the city." (Acts 18:10) Paul was assured of the presence of God in His ministry at Corinth and he knew that God had many people in that city and that they were going to be saved. So, he took heart and continued his faithful work to the end.

Paul is assured, not only of the completion of the course of the Gospel among the Gentiles, but he also had confidence in the final success of the Gospel with the chosen people. He says:

"I would not, brethren, that ye should be ignorant of this mystery lest ye should be wise in your own conceit, that blindness in part is happened to Israel until the fullness of the Gentiles be come in. And then all Israel shall be saved." (Romans 11:25-26)

In regard to world evangelization, the Lord said to His disciples that His Gospel would be preached in all the world (Matt. 24:14). These words all sounded incredible at the time they were spoken, but they have been wonderfully fulfilled today before our own eyes. God has seen to it that it is done. He has raised up faithful Christians as His instrument to carry out His plan. Even

our faithfulness is a work of His faithfulness in fulfilling His promises.

III. Apostolic Assurance Regarding the Person of Christ Who is the Center of the Gospel

In reading through the First Epistle of John, no one can escape the impression of John's sureness of the Person of Christ. He says in the first three verses of the first chapter:

"That which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of Life. For the Word was manifested and we have seen it and bear witness... which we have seen and heard declare we unto you."

This accumulated repetitions indicate the absolute sureness that John had in his mind and heart in regard to the Person of Christ Who was the center of His proclamation.

In the case of the apostle Peter, he testified to the reality and truth of his message to the Christians of His day by a vivid reference to his experience with Jesus on the Mount of Transfiguration, as we find it in 2 Peter 1:18. The blessed memory and assurance made him so zealous in his efforts to edify the saints of his time.

**The Lord showed His pierced hands
and side to His disciples before
He commissioned them for world
evangelization.
"As my Father hath sent me,
so send I you."
Assurance precedes commission.
No one wants to be commissioned
for a hopeless task. But the disciples
gladly accepted the Lord's commission
because they knew who gave it to them.**

When we think of the apostles as a group, we are reminded of the scene of their first meeting with the risen Lord as recorded in John 20:19-21. The first thing the risen Lord did when He appeared to them was to show them His pierced hands and side. And the Bible says, "then were the disciples glad." Why glad? Those were marks of great tragedy and terrible suffering that befell Jesus, their beloved Master. Why glad? They were glad because when they saw His pierced hands and side, they became assured of the reality of the risen Lord. How can you help being glad if you know for sure that your Jesus is the Lord that rose from the dead, victorious over sin, death and Satan!

Please note a very important sequence here. The Lord showed His pierced hands and side to His disciples

before He commissioned them for world evangelization. "As my Father hath sent me, so send I you." Assurance precedes commission. No one wants to be commissioned for a hopeless task. But the disciples gladly accepted the Lord's commission because they knew who gave it to them. I'm sure that whenever they suffered trials, difficulties and persecution later on in doing their tasks in evangelism, they would recall the pierced hands and side which they had seen with their own eyes and would be comforted and strengthened. This indelible memory meant two things to them: they were assured of the reality of their message about the risen Lord, and they were constrained by the great love represented by those marks of unspeakable suffering of the Lord. That is enough for them and enough for us.

"I would not, brethren, that ye should be ignorant of this mystery lest ye should be wise in your own conceit, that blindness in part is happened to Israel until the fullness of the Gentiles be come in. And then all Israel shall be saved."
(Romans 11:25-26)

The risen Lord said to the disciples, "Peace be unto you!" It is interesting to notice that these precious words were repeated in the following verse. I am sure the repetitions are significant. In these three verses we find three things which happened in immediate succession: the first "peace be unto you," the showing of the pierced hands and side, and the second "Peace be unto you!" Evidently, the second "Peace be unto you!" especially has to do with the assurance that came with the showing of the pierced hands and side. Objectively, only the risen Lord can give us real peace. Subjectively, only the assurance given to us through the reality of the resurrection of the Lord can produce real peace in our hearts. Who can have peace of heart if he has given his whole life to a cause in which he has a shaky confidence? But all of us can dedicate our lives with rejoicing to the cause of Christ whose final victory is absolutely assured.

We pray that all of us will go forth from this Consultation with absolute confidence in Christ and His Gospel and march on from victory until He comes.



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THE TWO STRUCTURES OF GOD'S REDEMPTIVE MISSION

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

Ralph D. Winter

It is the thesis of this paper that whether Christianity takes on Western or Asian form, there will still be two basic kinds of structures that will make up the movement. Most of my time will be spent pointing out the existence of these two structures as they have continuously appeared across the centuries. This will serve to define and illustrate the nature and importance of these two structures. I will also show why I believe our efforts today in any part of the world will be most effective only if both of these two structures are fully and properly involved. Finally I hope it will highlight the degree of urgency at this conference to foster every effort to promote better understanding and harmony between these two structures.

Redemptive Structures In New Testament Times

First of all, the structure so fondly called the "New Testament Church" is basically a Christian synagogue. Paul's missionary work consisted primarily of going to synagogues scattered across the Roman Empire, beginning in Asia Minor and making clear to the Jewish believers in those synagogues that the Messiah had come in Jesus Christ, the Son of God, and that in Christ a final authority even greater than Moses existed and that this made possible the winning of the Gentiles without forcing upon them any literal cultural adaptations to the ritual provisions of the Mosaic Law. An outward novelty of Paul's work was the development eventually of wholly new synagogues that were not only Christian but Greek.

Very few Christians casually reading the New Testament and with only the New Testament to go by, would surmise the degree to which there had been Jewish evangelists who went before Paul all over the Empire; people whom Jesus Himself described as "traversing land and sea to make a single proselyte." Paul followed their path, he built on their efforts, and he went beyond them with the new gospel he preached, which allowed the Greeks still to be Greeks and not to be circumcised and culturally assimilated into the Jewish way of life.

Not only did Paul apparently go to every synagogue of Asia, after which¹ he declared "All Asia has heard the gospel," but he, when occasion demanded, established new synagogue-type fellowships of believers as the unit of his missionary activity. The first structure in the New Testament scene is thus what would be later called the "New Testament Church."² It was essentially built along Jewish synagogue lines, and it contained the community of the faithful in its entirety in any given place. The defining characteristic of this structure is that it included old and young, male and female. Note too, that Paul was as willing to build such fellowships out of former Jews

as non-Jewish Greeks.

There is a second structure in the New Testament context. We know very little about the structure of the evangelistic outreach within which the proselyters worked, but we do know that they operated all over the Roman Empire. We may also assume that it would be surprising if Paul did not follow somewhat the same procedures. And we know a great deal more about the way Paul operated. He was, true enough, sent out by the church in Antioch. But once away from Antioch, he seemed very much on his own. The little team he formed was economically self-sufficient when occasion demanded. It was also dependent on occasions, not alone upon the Antioch church, but upon other churches that had arisen as a result of evangelistic labors. Paul's team may certainly be considered a structure. While its design and form is not concretized for us on the basis of remaining documents, neither of course is the New Testament. In both cases, the absence of any such definition implies the pre-existence of an understood pattern of relationship, whether in the case of the church or the missionizing team which Paul formed.

Thus the structure we call the New Testament Church is a prototype of all subsequent Christian fellowships, where old and young, male and female are gathered together as normal biological families in aggregate. At the same time, Paul's team can be considered a prototype of all subsequent missionary endeavours, organized out of committed, experienced workers who affiliated themselves as second decision beyond that of becoming a Christian and joining a fellowship of Christians. Note well that this was an additional commitment. Note also that what resulted was something definitely more than the extended outreach of the Antioch church. No matter what we think the structure was, we know that it was not simply the Antioch church operating at a distance from its home base. It was something else, something different. It was a separate structure. It is the second of the two redemptive structures in New Testament times.

In conclusion, it is very important to note that neither of these two structures was, as it were, "let down from heaven," in a special way. It may be shocking at first to think that God made use of either a Jewish synagogue pattern or a Jewish evangelistic pattern. But this must not be more surprising than the fact that God employed the use of the Greek language and that by the guidance of the Holy Spirit the biblical writers laid hold of such terms as *kurios* (which was originally a pagan term) and pounded such words into shape to make them carry the Christian revelation. Even though the New Testament refers to a synagogue dedicated to Satan, this did not mean Christians, to avoid such a pattern, could not fellowship together in that pattern. These considerations prepare us for what comes next in the history of the expansion of the Gospel because we see other patterns chosen by Christians at a later date whose origins are just as clearly "borrowed patterns" as those in the New

1. In Paul's day, Asia meant what we today call Asia Minor, or present day Turkey. In those days no one dreamed how far the term would later be extended.

2. Christians, it is said, resorted to the foundation of "brutal clubs," which were legal, as one vehicle of fellowship and worship.

Testament period.

The profound implication is that the New Testament is trying to show us how to borrow effective patterns; it is trying to free all future missionaries from the need to follow the precise forms of the Jewish synagogue and Jewish missionary band, and to choose comparable indigenous structures in the countless new situations across history and around the world, structures which will correspond faithfully to the function of the patterns Paul employed, not their form!

This may be too much to swallow right now. Let us go on to take a good look at what the Holy Spirit has actually done in the 1973 years since the birth of Christ.

The Early Development Of Christian Structures Within Roman Culture

We have seen how the Christian movement built itself upon two different kinds of structures that had pre-existed in the Jewish cultural tradition. It is now our task to see if the functional equivalents of these two same structures were to appear in the Roman cultural tradition as the Gospel invaded that larger world.

Of course the original synagogue pattern persisted as a Christian structure for some time. The rivalry between Christians and Jews however, tended to defeat this pattern and in some cases force it out of existence, especially where it was possible for Jewish congregations dispersion to arouse public persecution of the apparently deviant Christian synagogues. Unlike the Jews, Christians had no official license for their alternative worship to the Roman Imperial cult. Thus it was not very long before there appeared in the Roman context a considerable modification of the synagogue pattern, in which case each synagogue was considerably independent of the others, and we find bishops with influence evermore than one congregation and with somewhat of a territorial significance not altogether different from the pattern of Roman civil government. This tendency is well confirmed by the time the official recognition of Christianity had its full impact and the very Latin word for magisterial territories is utilized – the – diocese – within which parishes are found on a local level.

In any case, while the independent synagogue became pervasively replaced by a Roman pattern, the parish church still preserved the basic content of the synagogue, namely the combination of old and young, and male and female – that is, a biologically perpetuating organism.

Meanwhile, the monastic tradition appeared in its various early forms. This undoubtedly had no connection at all with the evangelistic hand in which Paul was involved. Indeed, it more substantially drew from Roman military structure than from any other single source. Within a short time, Pachomius had three thousand followers and attracted the attention of people like Basil of Ceasarea, and then through Basil, John Cassian who labored in southern Gaul at a later date. These men thus carried forward a disciplined structure borrowed from the military which allowed nominal Christians to make a second level choice – an additional specific commitment.

Perhaps it would be well right here to pause for a moment. Any preference to monasteries gives Protestants culture shock. The Protestant Reformation fought against certain degraded conditions at the very

end of the 1000 year medieval period. We have no desire to deny the fact that conditions were not always ideal; what the average Protestant knows may be correct for certain situations, but it surely cannot be correct for all that happened during the 1000 years! There were many eras and epochs and a wide variety of monastic movements, radically different from each other, as we shall see in a minute, and any generalization about so vast a phenomenon is bound to be risky.

Let me give just one example of how far wrong our stereotypes can be. We often hear that the monks “fled the world.”³ Compare that idea with this quote from Latourette,³

The Benedictine rule and the many derived from it probably helped to give dignity to labour, including manual labour in the fields: This was in striking contrast with the aristocratic conviction of the servile status of manual work which prevailed in much of ancient society and which was also the attitude of the warriors and monastic ecclesiastics who constituted the upper classes of the Middle Ages... To the monasteries ... was obviously due much clearing of land and improvement in methods of agriculture. In the midst of barbarism, the monasteries were centres of orderly and settled life and examples of the skilful management of the soil. Under the Carolingians, monks were assigned the duty of road building and road repair. Until the rise of the towns in the eleventh century, they were pioneers in industry and commerce. The shops of the monasteries preserved the industries of Roman times... The earliest use of marl in improving the soil is attributed to them. The great French monastic orders led in the agricultural colonization of Western Europe. Especially did the Cistercians make their houses centres of agriculture and contribute to improvements in that occupation. With their lay brothers and their hired labourers, they became great landed proprietors. In Hungary and on the German frontier the Cistercians were particularly important in reducing the soil to cultivation and in furthering colonization. In Poland too, the German monasteries set advanced standards in agriculture and introduced artisans and craftsmen.

From its early inception, this second kind of structure is most significant. Even though Protestants have an in-built prejudice against it, for various reasons, as we have seen, there is no denying the fact that it would be hard to imagine the vital continuity of the Christian tradition across the centuries apart from this structure.⁴ Protestants are equally dismayed by the nominality of the diocesan structure so significant. Men like Jerome and Augustine, for example are thought of as great scholars by Protestants, and people like John Calvin lean very heavily upon writings that derive from this early era, but we do not usually give any credit to the structure within which Jerome and Augustine and other scholars worked, and apart from which their labors might not have been possible.

3. Latourette, Kenneth Scott, *The History of the Expansion of Christianity*, Vol. II, “The Thousand Years of Certainty,” pp. 379-380.

4. For mission leaders the shattering of the “monks fled the world” stereotype is even more dramatically and decisively reinforced by the magnificent record of the Irish peregrine, who were Celtic monks who did more to reach to convert Anglo-Saxons than did Augustine’s mission, and who contributed more to the evangelization of Western Europe, even Central Europe, than any other force.

We must now follow these threads into the next period where we will see the formal emergence of the major monastic structures. It is sufficient at this point merely to note that there are two very different kinds of structures – the diocese and the monastery – both of them significant in the transmission and expansion of Christianity in this early Roman period. They are each borrowed from the cultural context of their time, just as were the synagogue and missionary band. Even more important, for our purpose here, is to note that while these two structures are formally different from, and historically unrelated to, the pair in New Testament times; they are nevertheless functionally the same. In order to speak conveniently about the continuing similarities in function, let us call the synagogue and diocese, modalities and the missionary band and monastery, sodalities. Elsewhere,⁵ I have developed these terms in detail but briefly, a modality is a structured fellowship in which there is no distinction of sex or age, while a sodality is a structured fellowship involving an adult second-choice beyond modality membership, and is limited by either age or sex or marital status.

In this post-biblical period, there was little relation between modality and sodality, while during Paul's time, his missionary band specifically nourished the churches – a most significant symbiosis. We shall now see how the medieval period essentially recovered the New Testament relationship between modality and sodality.

The Medieval Synthesis Of Modality And Sodality

We can say that the medieval period begins where the Roman Empire in the West began to break down; and to some extent the diocesan pattern, following as it does the Roman civil-governmental patterns, tended to break down at the same time. The monastic, or sodality, pattern turned out to be much more durable and as a result gained greater importance in the early medieval period than it might have otherwise. This is the period when it is questionable whether a continuous lineage of bishops in Rome can be considered any kind of a centre of Western Christianity, much less Eastern Christianity. The survival of the modality - - diocesan Christianity - - was further confused by the fact that the invaders of this early medieval period belonged to a different brand of Christian belief, they were the Arians. As a result, in many places, there was both an Arian and a Catholic church on opposite corners of a main street, something like today: we have Methodists and Presbyterians across the street from each other.

Again, however, it is not our purpose to downplay the significance of the parish form of Christianity, but to point out that during this early period of the medieval epoch the specialized house called the monastery, or its equivalent, became ever so much more important in the perpetuation of the Christian movement than was the system of parishes.

Perhaps the most outstanding single illustration in the early medieval period of the importance of the relationship between modality and sodality is the collaboration between Gregory the Great and Augustine of Canterbury. While Gregory the Bishop of the diocese of Rome, was the head of a modality, both he and

5. Ralph D. Winter, *Warp and Woof: Organizing for Mission*, pp. 55-56.

Augustine were the products of monastic houses – which shows the dominance of the sodality pattern of Christian structure. In any case, Gregory, now called upon his friend Augustine to make a trip to England in order to try to plant diocesan structure there, where Celtic Christianity had been deeply wounded by the invasion of Saxon warriors from the continent.

As strong as Gregory was in his own diocese, he simply had no structure to call upon to reach out in this mission at that point, other than the sodality, which at this point was the monastery. Thus he asked Augustine and a group of other members of the same monastery to undertake this rather dangerous journey and this important mission on his behalf. The purpose of the mission, curiously, was not to extend the Benedictine form of monasticism ... the remnant of the Celtic Church was itself a network of sodalities: there was no parish system in the Celtic area. No, Augustine went to England to establish diocesan Christianity.⁶

This is most characteristic because it was constantly during a lengthy period of time, perhaps thousand years, that the building and rebuilding of the modalities was the work of the sodalities. That is to say, the monasteries were uniformly the source and the focal point of new energy and vitality which flowed out into the papal chair and into the bishoprics of the diocesan side of the Christian movement. We think of the momentous Cluny reform, then came the Cistercians, then the Friars, and finally the Jesuits – all of them strictly sodalities but sodalities which contributed massively to the building and the rebuilding of the *Corpus Cristianum* which Protestants often think of as “the” Christian movement.

We must first point out that the Protestant movement started out attempting to do without any kind of sodality structure.

At many points there was rivalry between these two structures, between bishop and abbot, diocese and monastery, modality and sodality, but the great achievement of the medieval period is the ultimate synthesis, delicately achieved, whereby Catholic orders were able to function as well as Catholic parishes and dioceses without conflicting with each other to the point of a setback to the movement. The harmony between these two structures achieved by the Roman Church is perhaps the most significant single characteristic of this phase of the world Christian movement and continues to be Rome's greatest organizational advantage to this day. It is not our intention to claim that any one organization of either the modality or sodality variety was continuously the champion of vitality and vigor throughout the thousand years of the medieval epoch.

6. It is Latourette who judges the mission from Rome less effective than the initiatives of the Celtic sodalities. “Had the Roman mission never come, the conversion of the English would probably have been accomplished by Celts from Scotland and Ireland and by a scattered few from the domains for the Franks. Moreover, it might have been completed almost as early as it was even without Roman aid,” Latourette. *Ibid*, p. 72. (See also p. 60 of Vol. II of Latourette)

As a matter of actual fact there really is no organizational continuity in the Christian movement, either in the form of a modality or a sodality. (The list of bishops at Rome is the most shaky construct and does not really provide any kind of continuous organization or function.) On the other hand, it is clear that at every point the sodality as it was often recreated by different leaders was almost always the prime mover, the source of inspiration and renewal which overflowed into the papacy and created the reform movements which eventuated from time to time. The most significant instance of this is the occasion to the papal throne of Hildebrand or Gregory VII who brought the ideals and commitment and discipline of the monastic movement straight into the Vatican as had happened many times before and would happen many times again. In this sense, the papacy and the College of Cardinals and the diocese and the parish structure of the Roman Church is definitely a secondary element, a derivation from the monastic tradition rather than vice versa. For this reason, it seems appropriate that the priests of the monastic tradition are called regular priests while the priests of the diocese and parish are called secular priests. The former are voluntarily bound by a *regula*, while the latter as a group were other than, outside of or somehow less than the community of this specific commitment. Whenever a house or project or parish run by the regular clergy is brought under the denomination of the secular clergy this is a form of the "secularization" of that entity. In the lengthy "Investiture Controversy" the regular clergy finally gained clear authority for at least semi-autonomous operation and the secularization of the orders was averted.

The same structural danger of secularization exists today whenever the special concerns of a mission sodality fall under the complete domination of an ecclesiastical government, representing as the latter inevitably does the much broader and, no doubt, mainly inward concerns of a large body of all kinds of Christians.

We cannot have the medieval period without referring to the many unofficial and often persecuted movements which also mark the period. The Bible itself is perhaps the ultimate prime mover as we see in the case of Peter Waldo. What a powerful demonstration of the simple power of a vernacular translation of the Bible in Northern Italy, where the people were unable to appreciate Jerome's classical translation or the celebration of the mass in Latin. A large number of groups often referred to as "Anabaptists" are to be found in many parts of Europe. One of the chief characteristics of these renewal movements is that they did not attempt to elicit merely celibate participation, although this was one of their traits on occasion, but often simply developed whole "new communities" of believers and their families, attempting by biological and cultural transmission to preserve a high and enlightened form of Christianity. These groups usually faced such strong opposition that it would be very unfair to judge their progress by the grave limitations. It is important to note, however, that the average Mennonite community or a Salvation Army community, (where you also have whole families as members), which typifies this desire for a "pure" church or what is often called a "believers" church, is a most significant experiment in Christian structure. It stands in a certain sense midway between a modality and a sodality, since it has the constituency of

the modality (involving full families) and yet may at first have the vitality and selectivity of a sodality. We will return to this phenomenon in the next section.

We have time here only to point out that the one thousand year medieval period, in terms of the persistence of the Christian faith, its durability, and its quality, is very nearly a sodality show. What happened in Rome is merely the tip of the iceberg at best, and is on a rather superficial and political level by contrast to the foundational well springs of biblical study and radical obedience represented by the various sodalities of this momentous millennium.

The Protestant Recovery Of The Sodality

We must first point out that the Protestant movement started out attempting to do without any kind of sodality structure. Martin Luther had been discontent with the apparent polarization between the vitality he eventually discovered in his own order, and the very nominal parish life of his time. Being dissatisfied with this cleavage he abandoned the sodality in which he found faith and took advantage of the political forces of his time to launch a full scale renewal movement on the general level of church life. At first he even tried to without the diocesan structure, but eventually the Lutheran movement produced a Lutheran diocesan structure and to a considerable extent reformed itself along the lines of the earlier Roman tradition, with the significant omission, however of the sodalities, the Catholic orders, that had been so prominent in the Roman tradition.

This omission, in my evaluation, represents the greatest error of the Reformation and the greatest weakness of the resulting Protestant tradition. Had it not been for the so-called Pietist movement, the Protestants would have been totally devoid of any organized renewing structures within their tradition. The Pietist tradition, in every new emergence of its force, was very definitely a sodality inasmuch as it was a case of adults meeting together and committing themselves to new beginnings and higher goals as Christians without conflicting with the stated meetings of the existing church. You can see this phenomenon very clearly in the case of the work of John Wesley; he absolutely prohibited any abandonment of the parish churches. You can see this is the widely influential so-called East African Revival, which has now involved a million people but has very carefully avoided any clash with the functioning of local churches. Rather, the churches that have not fought against this movement have been greatly blessed by it.

Insofar as the Pietist movement, along with the Anabaptist new communities, reverted to the ordinary pattern of congregational life, it reverted to the level of the modality from the level of the sodality, and in most cases, rather soon became ineffective either as a mission structure or as a renewing force.

What interests us most is the fact that the Protestants had no mechanism for missions for almost three hundred years until William Carey proposed "the use of means for the conversion of the heathen." His key word means refers specifically to the need for a sodality, for the organized initiative of the warm hearted. The resulting Baptist Missionary Society is one of the most significant organizational developments in the Protestant tradition: it set off a rush to the use of this kind of "means" for the conversion of the heathen, and we find in the next

few years a number of societies forming along similar lines: LMS in 1795, NMS in 1795, CMS in 1799, CFBS in 1804, BCFM in 1810, ABMB in 1814, GMS in 1815, DMS in 1821, FEM in 1822, and BM in 1824 – twelve societies in thirty two years. Once this method of operation was clearly understood by the Protestants, three hundred years of latent energies burst forth in what became in Latourette's phrase, "the Great Century".

Organizationally speaking, the vehicle that allowed the Protestant movement to become vital was the structural development of the sodality, which harvested the vital "voluntarism" latent in Protestantism, and surfaced in new mission agencies of all kinds, both at home and overseas.

The nineteenth century is the first century in which Protestants were actively engaged in missions. For reasons which we have not time here to explain, it was also the century of the lowest ebb of Catholic mission energy. In this one century Protestants, building on unprecedented world expansion of the West caught up with eighteen centuries of earlier mission efforts. There is simply no question that what was done in this century moved the Protestant stream from a self-contained impotent European backwater into a world force in Christianity. Looking back from where we stand today it is hard to believe how recently the Protestant movement has become prominent.

Organizationally speaking, the vehicle that allowed the Protestant movement to become vital was the structural development of the sodality, which harvested the vital "voluntarism" latent in Protestantism, and surfaced in new mission agencies of all kinds, both at home and overseas. Wave after wave of evangelical initiatives changed the entire map of Christianity especially in the United States but also in England, and to a lesser degree in Scandinavia and on the continent. By 1840, the phenomenon of mission sodalities was so prominent in the United States that the phrase "the Evangelical Empire" and other equivalent phrases were used to refer to it. At this point there began to be a trickle of ecclesiastical opposition to this bright new emergence of the second structure. This brings us to our next point.

The Contemporary Misunderstanding Of The Mission Sodality

Almost all mission efforts in the nineteenth century, whether they were sponsored by interdenominational boards or denominational boards, were substantially the work of initiatives that were independent of the ecclesiastical structures to which they were related. There seemed to be two opposing streams of influence toward the latter half of the nineteenth century which nevertheless did not completely nullify each other.

On the one hand you have men like Henry Venn and Rufus Anderson in England and America, respectively,

who are the strategic thinkers at the helm of older societies – the Church Missionary Society (CMS) and the American Board of Commissioners for Foreign Missions (ABCFM), respectively. These men championed the semi-autonomous mission sodality, and they voiced an attitude which was not at first contradicted by any significant part of the leaders of the ecclesiastical structures. At the same time, the centralizing perspective of denominational leaders, principally the Presbyterians, gained ground almost without any reversal throughout the latter two thirds of the nineteenth century so that by the early part of the twentieth century, the once independent structures which had been merely related to the denominations gradually became dominated by the churches. Partially as a result, toward the end of the nineteenth century, there was a new burst of mission sodalities called the Faith Missions, Hudson Taylor's CIM taking the lead. It is not widely recognized that this was only a re-crude scene of the pattern that had been established earlier in the century.

All of these changes took place very gradually. Attitudes are hard to pin down, but it does seem clear that Protestants were always a bit unsure about the legitimacy of the second structure, the sodality. The Anabaptist tradition consistently emphasized the concept of a pure volunteerism that would involve only part of the believing community. U.S. denominations for only part, lacking tax support as on the Continent, were generally a more selective and vital fellowship than the European state churches, and at least in their youthful exuberance felt quite capable of providing all of the necessary initiative for overseas mission. It is for this reason that the many new denominations of U.S. have tended to act as though centralized church control of mission efforts is the only proper pattern.

As a result, by the Second World War, a very nearly complete transmutation had taken place in the case of almost all mission efforts related to denominational structures. That is, almost all older denominational boards, though once semi-autonomous or very nearly independent, had now become very dependent, very much involved, perhaps even integrated into the financial machinery of a denomination, becoming part of the unified budget provisions and so forth. At the same time, and partially as a result, a whole new host of mission structures burst forth again, especially after the Second World War. As in the earlier emergence of the Faith Missions, these tended to pay little attention to the denominational leaders and their aspirations for church-centered mission. Only the Anglican Church with its CMS, USPG, etc., displays the medieval synthesis. Thus, to this day, there continues to be deep confusion about the two structures that have manifested themselves throughout the history of the Christian movement.⁷

To make matters worse, Protestant blindness about the need for mission sodalities has had a very tragic influence in mission work itself. Protestants are modality-minded and their missions tend to think that merely modalities, e.g. churches, need to be established. Even in the case where mission work is being pursued by what are essentially semi-autonomous mission sodalities,

7. In a chapter "Organization of Missions Today" in *Missions Handbook* (AMRC, 1973) I have worked out the following classification of mission sodalities. Type C and D are the kind that are the most strategic and the least understood by churches. (See diagram on the Index

modalities are the only goal. This is to say, the mission agencies (even those that were most independent from churches) tended in their mission work very simply to set up churches and not to plant, in addition, sodalities in the mission lands.

As we look back on it today, we must be very surprised if we are properly aware of the fact that most Protestant missionaries, working within structures that did not exist for hundreds of years, and without whose existence there would have been no mission initiative, have nevertheless been blind to the significance of the very structure within which they worked. In this blindness, they have merely set up churches and not concerned themselves to make sure that the kind of structure within which they operated was also set up on the field. As a matter of fact, many of the mission agencies founded after World War II, out of extreme deference to existing church movements already established in foreign lands, have not even tried to set up churches, and have worked for many years merely as auxiliary agencies in various service capacities trying to help the churches that were already there. Without being critical of the vast plethora of existing mission service agencies, I believe that it is one of the significant emphasis of the Fuller School of World Mission, on the one hand, that there needs to be deliberate, intentional efforts to establish (church) fellowships for believers no matter what else is being done in a given situation, and that this kind of organizational implantation is one of the most significant things that can be accomplished. Thus, even if an agency specializes in medical or orphan work, or radio work, or whatever, it must be conscious of, and aware of, and concerned about the interface between the activity and the church planting function. So far, so good. But, on the other hand, in addition to this concern for the establishment of churches, The Fuller School of World Mission has in many different writings indicated very clearly that there needs also to be the intentional and deliberate implantation of mission sodalities. It is at this point, I believe, that classical mission efforts especially in the Protestant sphere have most grievously fumbled the ball.

It may well be that these words will be futile and that, in the non-Western world, just as it had been in the Western world, a continuing misunderstanding of the relationship of these two structures will become one of the biggest stumbling blocks to effective steps forward in mission

The question we must ask here, then, is how long will it be before the younger churches of the mission territories of the non-Western world come to that epochal conclusion to which the Protestant movement in Europe finally came, namely, that there need to be sodality structures, such as William Carey's "use of means," in order for church people to reach out in vital initiatives in mission, especially cross-cultural mission. There are already some hopeful signs that this

tragic delay will not continue. We see, for example, the outstanding work of the Melanesian Brotherhood in the Solomon Islands. Some of the research at Fuller going on right now is uncovering the details of that and other sodality initiatives that were built out of the believers in the national church in the non-Western world. As far as I am concerned, the most important single reason for this All Asia Mission Consultation is the possibility that it shall highlight the legitimacy and the significance of the intentional development of mission sodalities, both denominational and interdenominational.

Conclusion

This paper has been in no sense an attempt to decry or to criticize the organized church. This paper has assumed the necessity of and the importance of the parish structure, the diocesan structure, the denominational structure, the ecclesiastical structure: the modality structure in the view of this paper is a significant and absolutely essential structure. All that is attempted here: to explore some of the historical patterns which make clear that God through His Holy Spirit has clearly and consistently used another structure other than and sometimes instead of the modality structure. It is our attempt here to help church leaders and others to understand the legitimacy of both structures, and the necessity for both structures not only to exist but to work together harmoniously for the fulfilment of all that God desires for our time. It may well be that these words will be futile and that, in the non-Western world, just as it had been in the Western world, a continuing misunderstanding of the relationship of these two structures will become one of the biggest stumbling blocks to effective steps forward in mission. But I will hope that it would not be so. I would hope that the churches planted in Korea and in other parts of Asia and in the non-Western world in general would awake to the significance of the sodality structure and not misunderstand its importance. This means for one thing, that they should not work from ecclesiastical centers of power to frustrate the formation of those necessary sodalities, which by the dozens, hundreds and thousands, will nourish and bless the modality structures today as they have in the past wherever that relationship has been harmonious and well understood. There is no time here to elaborate, but it might in conclusion be pointed out that a meeting of strictly church leaders will characteristically overlook the emphasis of this paper. This is why the All Asia Mission Consultation in its very delegate structure is in this sense a much more significant gathering than one sponsored by the World Council of Churches, in which case, the delegates are chosen by the initiative of church leaders and their council representatives. This is not to say that churches should never get together as churches, but it is to point out that there is only one kind of a gathering and that there is something else which is also necessary. May I then once more underline and thus applaud the strategic significance of this kind of a meeting in the development of the work of God in Asia?

END NOTES:

Types of Structures: To bring out some of the differences among the hundreds of agencies we will ask certain

questions, and in answering these questions we will try to describe some of the distinctions commonly employed in comparing one agency with another. How Closely Is An Agency Related to the Organized Church?

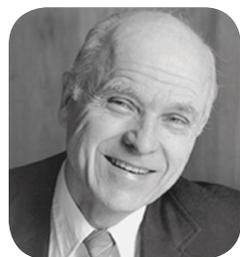
TYPE A: This Agency is both administered by and funded from the central structure of a local church or denomination. Here falls the usual North American mission board whose board members are appointed by ecclesiastical officials or by elected assemblies and whose funds come mainly from a “unified budget” of that church or denomination.

TYPE B: This Agency is a denominational board administered by but not funded by an ecclesiastical body. Unlike Type A structure, there is no unified budget to assure income; the board must do its own fund raising, likely through direct appeal to individuals and local churches of the denomination. This pattern in recent U.S. history has largely given way to the Type A pattern.

TYPE C: This agency is still a denominational mission society, but its board of directors are appointed by some other process than through the action of an ecclesiastical body, and it does not receive funds from the official treasury of the church. This could be called an intra-denominational (not inter denominational) society. This kind of agency is not well known among Protestants in America, although it tends to be the predominant pattern in Europe. The Conservative Baptist Foreign Mission Society (CBFMS) is a good U.S. example. The long standing Church Missionary Society (working with the Church of England) is the best of many examples in Europe.

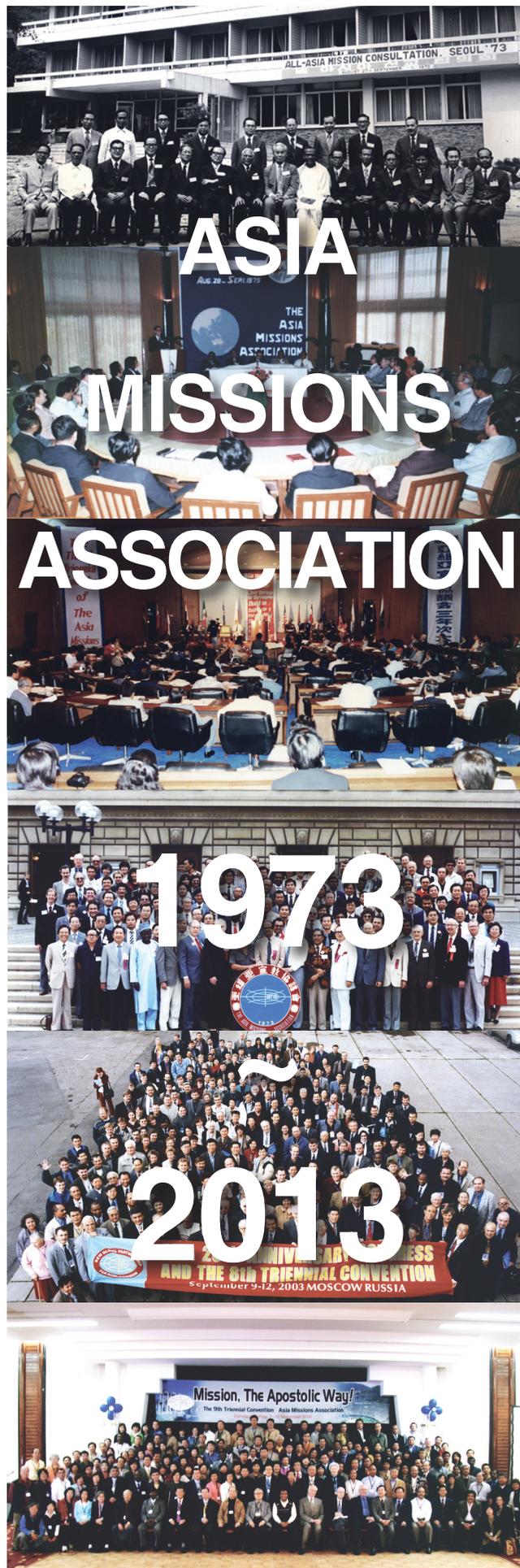
TYPE D: This agency neither claims nor acknowledges any church or denomination. TEAM, for example, as contrasted to CBFMS, does not point to any one church for which it serves as a mission arm. Here is included the vast majority of North American mission agencies. This type of agency is the usual interdenominational agency. The following diagram displays these distinctions:

MISSION AGENCIES			
Type A	Type B	Type C	Type D
church funded			
church administered			
church related			independent
DOM			IFMA
(former) Foreign Mission Conference of North America			



Ralph D. Winter, Ph. D.

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A MISSION PROGRAM THAT SUCCEEDS

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

George W. Peters

Missions is not a happening. It is a movement. It is not an enthusiastic leap and haphazard beat; it is an orderly enterprise. It is the progressive realization of the plan and purpose of God for our age. It is a warfare against the powers of darkness and the kingdom of the evil one. It is a salvation movement designed to be as broad as mankind and as deep as man's need. Its ultimate goal is the glory of God in the welfare of mankind; its foundation is the finished work of Jesus Christ accomplished on Calvary's cross and His triumphant resurrection; its dynamic and its Superintendent is the Holy Spirit, the third person of the Holy Trinity Himself; its means is the Gospel of God which unfolds the free gift of God in Christ Jesus for all who believe in Jesus Christ as Savior and Lord; its instrument is the Church of Jesus Christ, the Body of Christ, the Bride of the Lamb, the Habitation of God through the Spirit, and the Church of the Living God, the pillar and ground of the truth.

Missions is not a happening. It is a movement. It is not an enthusiastic leap and haphazard beat; it is an orderly enterprise. It is the progressive realization of the plan and purpose of God for our age. It is a warfare against the powers of darkness and the kingdom of the evil one. It is a salvation movement designed to be as broad as mankind and as deep as man's need. Its ultimate goal is the glory of God in the welfare of mankind; its foundation is the finished work of Jesus Christ accomplished on Calvary's cross and His triumphant resurrection

Since missions unfolds in space and time, it has a human as well as a divine aspect. My discourse concerns itself with the human aspect rather than with the divine. Our guide however, is to be the Word of God, I shall glean my lesson from the miracle parable of the feeding of the five thousand, which is recorded in all four gospels. Permit me to underscore four basic principles for the subject, "A Mission program that Succeeds."

1. It must share in the vision of God for the need of mankind.
2. It must accept a specific assignment.
3. It must proceed to a carefully designed strategy.

4. It must be undergirded by spiritual forces.

With this outline before us, I will proceed to expand on each of the principles and to illustrate them from experience.

The Program Must Share In The Vision Of God For The Need Of Mankind

Three thoughts evolve from this statement:

1. Sharing in the vision of God. Please note, we do not ask God to share in our vision. We must share in God's vision. Therefore, the question is: How does God see man? How does God see mankind? This drives me to the word of God, the Bible, and away from sociology and anthropology, psychology and history as primary sources. The mind of God is made known in the Bible. Here we find God's estimate of man. Modern missions have become man-oriented because it has ceased to share the vision of God as unfolded in the Word of God.
2. Sharing in the Vision of God for Mankind. One of the most emphatic lessons of the Bible is the fact that God is not a tribal God, or a national God, the God of one land or one people. He is the Creator of the universe and of all mankind. He is the sustainer, ruler and judge of all nations, and He is concerned about the welfare of all people. We are assured that: *God loved the world.... Christ is the Savior of the world.... The Holy Spirit convicts the world...* Provincialism and nationalism, have no place in the heart and mind of God. He thinks and deals in terms of mankind. His program is as broad as the whole mankind.
3. Sharing in the vision of God concerning the need of man. Man is a bundle of needs. This requires no evidence. We are engulfed by man's staggering needs. This world is a suffering world, a world of want, of grief and sorrow, of sickness and death. No one can define the total needs and misery of mankind. Neither is he able to meet man's total needs. It is well, however, to see the helplessness of man in order to become cognizant of his hopeless condition. Only then can the compassion of the Lord become operative in us.

In the midst of all the needs, Christian mission must set its priorities according to its specific assignment and goal. We dare not overlook man in the physical and material needs. Yet Christian missions, is not called to major in the satisfaction of these needs as we shall see in our assignment. They are not man's primary needs.

Social service has its place but must not be allowed to become the dominant and guiding factor in missions. From the biblical point of view, man's deepest and most serious needs are spiritual. In fact, they are the

root and cause of general need. Man's salvation and his restoration to true and functioning humanity result from forgiveness of sin and cleansing from sin.

Mission concerns itself supremely with the primary needs of man. It aims at restoring man, bringing him to soundness of functioning, that he might shoulder his responsibilities of life.

The Program Must Accept A Specific Assignment

Our Lord does not deal in generalities. His prayer is specific. His teaching is pointed. His directives are precise, and His assignment is defined. In our story, He says: "Give ye them to eat." Our Master said what He meant, and He meant what He said. There is no vagueness about it. His assignment was clear, defined, precise.

It is one of the great qualities of the Word of God that it is clear, simple, direct, and explicit. We need not error on doubt if we listen carefully with an unprejudiced mind.

In a similar manner, the assignment was singular. "Give ye them to eat." It was not a multiple assignment that could easily confuse disciples. The task was one. The assignment was simple. They were to feed the multitude.

It is one of the great qualities of the Word of God that it is clear, simple, direct, and explicit. We need not error on doubt if we listen carefully with an unprejudiced mind.

Today, missions have become hesitant, vague, indefinite, and generalized. It has no clear focus. It is like a movie film that is out of focus. It makes people dizzy rather than enthusiastic. The reasons for this are historical and theological.

Historically, various emphases have sought to dominate missions. The Missions were born in a time of great revivals. Pietism went forth to "save souls", to pluck man from the way of destruction and eternal hell. This was the supreme motivation. I do not wish to deride this type of motivation. (Hell is a horrible reality, and man must be saved from it.)

This emphasis however, was gradually replaced by the extra-biblical Ritchlian philosophy of "building a kingdom of God." Men went out to build the Kingdom of God in order that they might bring back the King. This was a noble ambition indeed.

Let us say again that the motivation of many men was noble and their sacrifices heroic. I am not prepared to condemn the men who became engulfed in it, although I believe they were theologically off centered. Nowhere to my knowledge are we commanded to build the Kingdom of God - we are to enter it and to proclaim it.

With the extensive crusades of John R. Mott, and with the total breakdown of Western hope during the first two decades of this century of "building the Kingdom of

God," world evangelization became the central emphasis and gave birth to numerous interdenominational faith missions. Evangelism as "seed sowing" became the dominant note, and this theory expanded rapidly around the world. World War II exposed its shallowness and one-sidedness and caused serious concern and examination among responsible men of God.

In recent years, two other theories have been proposed and are competing for supremacy. On the one hand, there is the "salvation today" theory of the liberal wing. Its emphasis is social reform, liberation and a "theology" of revolution. It is "this worldly" and "life-here-and-now" oriented. On the other hand, there is the "church growth" theory of the evangelical wing whose emphasis is "reaping".

All theories, of course, claim biblical authority and quote sufficient proof/texts to give the impression of absoluteness and finality.

Historically, the boat of missions has been rocking from side to side and from bow to stern. Missions had proceeded in an unsteady course and in an uncertain direction. No doubt, each one of these emphases has contributed some positive values and deserves serious consideration. At the same time, no one of them seems to speak decisively to a balance in the totality of missions and, therefore, sooner or later fades into a nebulous background making way for another emphasis.

Theologically, missions has not fared much better. It has not often sailed in smooth waters. The assignment has often been obscured by theological vagueness, uncertainty and outright liberalism. Missions has not always been able to delineate clearly between Gospel proclamation, on the one hand and the transplanting of Western culture and institutionalism on the other hand. It has not always been able to see clearly the distinctness of the Gospel of God as His unique, complete, and final revelation. Nor has it seen its relation to the non-revelational, ethnic religions of the world. This is especially true of missions to the people of the orient who adhere to advanced and systematized philosophic and religious systems of an ethnic and mystical nature.

Missions has not always been able to delineate clearly between Gospel proclamation, on the one hand and the transplanting of Western culture and institutionalism on the other hand.

Because of such uncertainty, there has been a hesitancy in many quarters to engage in aggressive and persuasive evangelism, urging conversion and separation of men from systems which ensnare them. Derogative and stinging voices have been heard about "proselytization." Gradually, "presence" has replaced proclamation, and "dialogue" has replaced Gospel confrontation. The assignment has become vague, if not transformed. Some type of universalism has become a pervasive influence which has almost destroyed the nerve of missions, at

least missions as evangelism.

Must such vacillation, vagueness and indefiniteness continue to paralyze aggressiveness and imperil effectiveness? Are our directives less clear today than the directive to the disciples: "Give ye them to eat."? Must missions move in fog?

Which way must we go? What is our missionary assignment? Is there no charter or compass to signal whether we are off or on course?

At the risk of over simplification, I believe that the Great Commission as stated in the four Gospels and in Acts 1:8, and as stated again in somewhat different words to Paul in Acts 26: 17-19, outlines for us the basics of Christian missions. Here we find the pattern and the directive for our assignment. It consists in: discipling the nations (Matt. 28: 18-20), preaching the Gospel to the whole creation (mark 16:47), preaching repentance and remission of sins in His Name among all nations (Luke 24:47), remitting sins (John 20:23), and in being witnesses to all the world (Acts 1:8).

I send thee (to the people and the Gentiles) to open their eyes and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among them which are sanctified by faith that is in me (Jesus). (Acts 26:18)

Our interpretation of these imperatives and directives may differ in minor aspects and emphases. However, certain principles stand undisputed.

1. Missions concerns itself supremely with the sin question of mankind: forgiveness of sin and liberation from sin in His Name.
2. Missions majors in the proclamation and effective communication of the good news of God and in baptizing, teaching, and confirming the believers. It strives to open the eyes of the nations and turn them from darkness to light and from the power of Satan to God. Missions is more than just telling. It is persuasive proclamation, penetration, permeation. It is beseeching, persuading, and confronting. Evangelism is verdict proclamation and, in faith, claiming people of Christ.
3. Missions directs itself to all nations without exception to the high and the low, to the religious and the non-religious, to the resistant and the non-resistant, to the Jews and the non-Jews, to the Greeks and the barbarians. To the one, it is the savor unto life and to the other a savor unto death. As God is no respecter of persons, so missions should be no respecter of persons, or of tribes and nations.
4. Missions is the conscious invasion by the Gospel herald of the territory of darkness and the domain and strongholds of Satan in order to make conquests for Christ and liberate people from Satanic powers and tyranny.
5. Missions is supremely an act of loving obedience, a "being sent" by the risen and sovereign Lord.
6. Missions must be continuous until the end of the age. It has no geographic or time limits in our

dispensation. There is no "post mission era."

7. Missions is effective only through "His Name" and by the power and authorization of the Holy Spirit.

These are some of the bare facts of the Great Commission. They are both directive and challenging, and are clear in their assignment. They must be obeyed in their totality and kept in balance.

The above program implies going into all the world, preaching the Gospel everywhere, baptizing the believers, gathering in doctrine and life. That the apostles understood this implication is evident from the Acts of the Apostles and the Epistles. It was their charter and directive. And it is our charter and directive as well.

The Program Must Proceed According To A Carefully Designed Strategy

The word "strategy" is not a dangerous word of unspiritual connotation. It simply expresses an intelligent, orderly and progressive step-by-step procedure. The Bible is full of illustration in strategy. Strategy is a compound of various elements.

In our text, the following elements are clearly discernible. There was a clear goal: 5,000 men are to be fed.

The word "strategy" is not a dangerous word of unspiritual connotation. It simply expresses an intelligent, orderly and progressive step-by-step procedure. The Bible is full of illustration in strategy. Strategy is a compound of various elements.

There was an orderly and organized approach to feeding the multitude – they were gathered in tables of fifty and one hundred, (Thus, there were some 25 tables of one hundred men and 50 tables of fifty men.)

There was the mobilizing of all available resources: five loaves and two fishes.

There is the selection of the best method of attaining the goal: the Lord did not distribute the available food and let the people help themselves. He took the bread. He prayed over it. He broke the bread and He gave it to the disciples – a group of servants carefully trained. He ordered the distribution, and no one was over stuffed and no one went hungry. Such are some of the elements evident from our miracle-parable.

Some time ago I prepared an outline on strategy for my class in evangelism. Perhaps the outline will stimulate us in our discussion. I, therefore, add the list here as "A Strategy to Reach a Community with the Gospel":

1. The elements involved in a strategy of evangelism are:
 - The setting of clearly defined long range and short range goals.

- The preparation of a realistic timetable to achieve these short and long range goals.
 - The discovery of all possible resources to realize the goals.
 - The mobilization of personnel and means to actualize work towards the goals.
 - The designing of an appropriate training program for all mobilized personnel to assure the unity, effectiveness and coordination of the work toward the bringing about of the goals.
 - The adoption of the most adequate method to effectuate the goals.
 - The setting up of an appropriate organizational structure in keeping with the dynamic function of the Holy Spirit to carry through the program and consummate the goals.
 - The expectancy of the gracious operation of the Holy Spirit in all personnel involved and in all methods employed to assure the full and free flow of the divine dynamic.
2. The factor involved in a strategy of evangelism are:
- The necessity of saturating a community with the Gospel in accordance with the Great Commission of our Lord. (We must preach the Gospel to every creature.)
 - Flexibility must characterize the organizational structures in order that the Holy Spirit may be able to add, modify, or even to alter the strategy at any time during the course of the movement or special effort.
 - The program may be launched on a denominational or interdenominational basis, depending on the strength of the body and or circumstances.
 - The endeavour need not limit itself to the resources in personnel and means of the church of that community.
 - The operation may be an organizationally united effort of the total body of Christ, but it need not necessarily be so. It may be a simultaneous ministry carried on by each denomination in its own way. A healthy relationship and consultation with other organizations who are doing a similar work should be maintained.
 - The venture must take into account the culture and psychology of the people and the subcultures of the societies within the society. This will insure the presentation of a relevant message and manner of communication.
 - The effort must take seriously the various strata within society and develop methods appropriate to these strata. Above all, it must aim to reach families and "people" with the Gospel.
 - The strategists must think in terms of a continuous movement rather than in terms of great campaigns, although the latter are not in the local church, and evangelism must become a vital part of the life of the church.
 - The program must take into consideration the basic laws of church growth and incorporate church growth principles and the planting of new churches into the fundamental goal.
 - The undertaking may find it necessary and/ or advantageous to section the area geographically,

with gradual but progressive moving from area to area or from one city center to another city center as Paul very likely did in Asia Minor and later to Greece. Cooperation, coordination and long range planning in such an effort are of greatest significance.

The Program Must Be Undergirded By Spiritual Dynamics

A mission program, no matter how perfect or how well adapted and organized, or how thoroughly manned and financially underwritten, will not succeed in producing spiritual results and goals by itself. It must be supported and borne along spiritual dynamics. Spiritual work can be done only by spiritual men, qualified by the Holy Spirit and undergirded by spiritual power.

Three factors stand out in our parable-illustration:

1. The obedient response of the young lad to the challenge of the Master – he gave all he had.
2. The prayer of the Lord before breaking the bread.
3. The transformation of the calculating faith of the disciples into a miracle expecting faith.

The last point seems to me as the greatest miracle experienced by the story. Only some minutes before the disciples had questioningly and doubtfully said: "There is a lad here which had five barley loaves and two small fishes- but what are they among so many?" Now, they were returning with their empty baskets again and again expecting their Master miraculously to fill them that they, in turn, might feed more of this multitude. They were never disappointed. According to their faith, it was done unto them. In fact upon the call of their Lord, they gathered the fragments together and filled twelve baskets with food, each disciple receiving his fill. Calculating faith had given way to miracle-expecting faith.

Let us learn the lesson early, and let us learn it well. A mission program that is to succeed must be undergirded by spiritual forces. This is the unseen foundation which carries the whole structure. This is the subterranean source upon which life and fertility rest. Here is the hidden spring of power, courage, sacrifice, and endurance when all other things seemingly fall.



George W. Peters, Ph. D.

Dr. Peters was a Professor of World Missions at Dallas Theological Seminary for many years. He is the author of A Biblical Theology of Missions. He served as a Visiting Professor of the East-West Center for Missions Research & Development

A WESTERN APPRAISAL OF SEOUL '73

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

C. Peter Wagner

May I begin by expressing my deep and personal gratitude to the convening committee for the invitation to address this highly unusual assembly. I have little doubt that this All-Asia Mission Consultation is, in the truest sense of the word, a historic gathering. It symbolizes the doorway into a new age for God's people. As such, its future significance may well parallel such events as the Edict of Milan, the Diet of Worms, or the publication of William Carey's *ENQUIRY*.

As I view this consultation, I believe it represents the destruction of the last major barrier to the evangelization of the world in our generation. This barrier is precisely the long standing Western monopoly of Christian missionary work. The first great modern assembly of this kind was the Edinburgh World Missionary Conference of 1910. Of the 1200 delegates to Edinburgh, only 17 were from what were called by many in those days the "heathen nations." A brief six decades later, we have now witnessed a phenomenon which perhaps John R. Mott himself could not have dreamed of, a spontaneous four-day meeting of a group of Spirit-filled, mature and experienced Asian missionary leaders concerned, just as were those Western missionary leaders at Edinburgh, with the speedy and effective fulfilment of Christ's Great Commission.

While I am grateful that for these last two days the consultation was opened to some of us from the West, I wish to go on record as registering my own opinion (and I am confident I speak as well for my Western colleagues) as to the appropriateness of the four days of closed door sessions with Asians speaking to Asians. For too long world missions has been a Western phenomenon. The West has controlled personnel, finances, policy and procedure for so long that some have erringly come to believe that Westerners are the only people capable of managing modern missions. Seoul '73 has now dealt the coup de grace to this arrogant concept and thus opened the door to a new era of international cooperation in missions in which Christians with black, brown, white, red, and yellow skins, all together, and shoulder to shoulder, march forward under the one supreme commander, Jesus Christ, the Lord.

The full impact of Seoul '73 will only be felt as, through the months ahead, missionary leaders worldwide hear of, discuss, and evaluate its significance. But even at this close range, some of its implications for world missions appear to be quite evident. Three of these implications impressed me:

1. Seoul '73 Represents a Church come Full Circle

The analogy of a full circle seems to lend itself very well to the phenomenon of Third World Missions. The missionary task must not be perceived as a straight line starting with a mission and ending with a church. Unfortunately, this is precisely how Westerners have

developed the missionary enterprise generally speaking. With some notable exceptions, Western missions have not built into their programs any significant emphasis on giving birth to daughter missions. The net result has been a further entrenchment of the idea that missions is a Western responsibility. At worst, it has given many Third World churches the impression that only Westerners are capable of doing missionary work. Some have come to believe falsely that only Western churches can hold missionary conferences, only Western churches have sufficient financial resources for missionary budgets, only Western seminaries can teach courses in missions, only Western Christians can hear and respond to the call for missionary service, and only Western executives have the ability to organize and manage missions.

Nothing can be further from the truth: Seoul '73 must speak forcefully against the idea that "missionary" is synonymous to "Westerner." This message must be communicated to Western and Third World Christians alike.

**It is hard to understand how missions
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Men have an inborn tendency to want
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Missionaries are no exception.**

Westerners must admit that their missionary work has been only 270 degrees rather than 360 degrees of a full circle. By this I mean that 90 degree missionary work includes; sending missionaries out to a group of unbelievers; 180 degree work involves planting a new church; and 270 degrees are attained when the church becomes autonomous. Most Western missions are satisfied when they have established a self-supporting, self-governing, and self-propagating, 270 degree church. The term "self-propagating" could include missionary work, but up to now it has not to any large degree. It has usually implied what is better called evangelistic work or winning people from the culture and perhaps planting new churches there. This, of course, is very important, but 360 degree missions involves much more.

It is hard to understand how missions could have failed to reproduce themselves in view of what has been termed the "creator complex." Men have an inborn tendency to want to play creator and make others over

in their own image. Missionaries are no exception. Missionaries who play the piano tend to train others to play like they do. Missionaries who are Presbyterians tend to train others to be Presbyterians. Missionaries who preach three-point, thirty minute sermons tend to train others to preach in the same manner. Someone has said that like always begets like.

But this, curiously, has not been the case with missionaries, not as Presbyterians, or pianists, but as missionaries. Presumably, one of the areas of expertise that a professional missionary has is mission. Back in the homeland, on furlough, the missionary is put on a platform after platform as an expert in missions, and he preaches soul-stirring sermons. But when he gets back to the field somehow does not consider these sermons or others like them appropriate for the churches. Rarely have missionaries from the sending countries challenged those in the receiving countries to be missionaries. It is time to correct this widespread deficiency and bring world missions to a 360 degree full circle. Seoul '73 will do a great deal to bring this about.

2. Seoul '73 Stands Boldly for a Biblical Theology of Missions

I cannot help but feel that God providentially chose the year of 1973 and the continent of Asia for this first ever international and inter-denominational consultation on Third world Missions. It stands in stark contrast to another mission consultation held in 1973 in Asia. I refer of course, to the Assembly of the Commission on World Mission and Evangelism of the World Council of Churches held in Bangkok in January.

A whole book called *The Evangelical Response in Bangkok*, edited by Ralph Winter, has brought together the opinions of eleven evangelical missiologists, six of whom were present in Bangkok. Although a few of the contributors see some hopeful signs that the Geneva-based CWME may move toward a more evangelical theology of missions, the overriding impression the book leaves is that such is highly unlikely. One of the most expressive statements is made by Bishop Manuel Gaxiola, the only delegate from Mexico. Gaxiola says:

*"A man like the writer, born in a church that grew from nothing to more than fifty thousand members and one thousand churches in half a century of active preaching, very naively would expect that a meeting of the Commission on World Mission and Evangelism would concern itself with the practical matters of establishing churches, sending missionaries, winning converts, etc, but alas, mission is not understood in the same terms and evangelism, criticized for its "triumphalism", is seen as another form of "imperialism."*¹

One is tempted to pause to examine the implications of Gaxiola's statement, but it would prove to be too much of a digression at this point. Dean Arthur Glasser, who was present at Bangkok, is giving a great deal of thought to the matter. In this address, I would prefer to discuss just one of the issues which surfaced at Bangkok because Seoul '73 and all that it stands for speaks so directly to it. This is the matter of a proposed moratorium on

1. Gaxiola, Manuel J., "Salvation Today: A Critical Report", *The Evangelical Response to Bangkok*, Ralph D. Winter, ed., South Pasadena, California, William Carey Library, 1973, p. 73.

missionaries.

The final report of Section III: Churches Renewal in Mission raised the issue of funds and personnel for a set period of time² and recommended that CWME "seek to provide for the widest possible study and discussion of the call for a moratorium as a possible strategy of mission in certain areas."³

I am concerned about such a statement in itself, but even more so because subsequent to Bangkok it has continued to gain currency in some circles. I could have wished it would have remained buried in the report and quickly forgotten, but no such luck. Unless this is soundly refuted by evangelical missiologists from the Third World it may come to exercise an increasingly negative influence in contemporary missions.

Nothing in Scripture indicates that it may be God's will to cut back on sending out missionaries. The Great Commission is in force until "the end of the age" (Matthew 28:20). We are commanded to pray that the Lord of the Harvest send forth more laborers into the harvest fields (Matthew 9: 37-38) and certainly the world's spiritual harvest has never been ripe. Faith comes by hearing and hearing by the Word of God, but the fourth world (those who do not know Christ yet) will never believe unless preachers are sent out to them (Romans 10:14-17).

Nothing in Scripture indicates that it may be God's will to cut back on sending out missionaries. The Great Commission is in force until "the end of the age" (Matthew 28:20). We are commanded to pray that the Lord of the Harvest send forth more laborers into the harvest fields (Matthew 9: 37-38) and certainly the world's spiritual harvest has never been ripe.

Such a statement is a theological truism to evangelical missiologists, but it seems to be a problem for others. A mandate was finally given to the CWME itself to provide a set of study papers in order to continue the discussion of a moratorium on missionaries in ecumenical circles.⁴

I personally would be greatly discouraged by this turn of events if it weren't for Seoul '73. At Bangkok such suggestions as a moratorium on missionaries were justified and dignified to the assembly because they were proposed by Third World delegates. This could easily project the false image that the Third World no longer believes in the continuing validity of the

2. Minutes and Report of the Assembly of the Commission on World Mission and Evangelism of the World Council of Churches, Dec. 31, 1972 and Jan. 9-12, 1973, Geneva, World Council of Churches, 1973, p. 106.

3. *Ibid.*, p. 107.

4. *Ibid.*, p.25.

Great Commission. The voices of some Westerners such as, Peter Beyerhaus, can be effectively silenced in ecumenical circles by voices from the Third World. This is the mood of the day. But Seoul '73 and the principles of biblical missions on which it stands cannot be silenced on those grounds. This authentic Third World voice will say to all who have an ear to hear that evangelical missiology is still a live option.

3. Seoul '73 Recognizes Sodalities as Legitimate and Effective Missionary Structures

It is not an accident that whereas all participants in Seoul '73 are responsible members of local Christian churches, few have come officially representing those churches. A large number of the consultation, exercise their Christian ministry in what have been called para-church organizations. The more precise missiological term for these is "sodalities."

Professor Ralph D. Winter has done much research into the matter, and he will be speaking to the theoretical and practical issues it raises both in this consultation and in the institute it follows. I myself have dealt with it in a widely-circulated paper under the title "The Babylonian Captivity of the Christian Mission." With this, I excuse myself from expanding on the basic theory of modalities and sodalities here.

But I feel it would be well in any case to point out that Seoul '73, by its very composition, recognizes sodalities as legitimate instruments for the implementation of God's missionary task in the world. Moreover, I sense little guilt or embarrassment on the part of the conveners of the consultation that Seoul '73 is not a meeting of duly constituted churchmen. Sodalities seem to be recognized here not only as legitimate, but even as normal agencies of mission.

I can imagine that some churchmen will take exception at this point. But let them realize that the proper operation of sodalities is neither disassociated from the churches (the modalities) nor contrary to the churches' self-interest. Those present who minister within sodalities know that they belong to churches, they report to churches, but they are not controlled by churches.

Since they are specialized, voluntary agencies, sodalities are equipped to accomplish certain tasks much more efficiently and thoroughly than churches themselves could do. Missionary work is one, and has been ever since the Paul-Barnabas sodality moved out from the Antioch modality as described in Acts 13. William Carey learned that he had to operate within a sodality only after the very painful and frustrating experience of trying to move a modality for mission. In modern American missions, AB Simpson recognized the need for sodalities when he founded the Christian and Missionary Alliance. The Conservative Baptist Home and Foreign Societies (CBHMS and CBFMS) wisely continue to function as sodalities, closely related to but not controlled by the churches in the Conservative Baptist Association. Outstanding Third World sodalities include the Korea International Mission of S. Korea, the Friends Missionary Prayer Band of India, the Melanesian Brotherhood, and scores of others.

It will not be helpful to yield to the pressure of

churchmen who insist that sodalities are unbiblical, abnormal and temporary. Missionary sodalities must assert their right to autonomous existence while at the same time relating positively to the churches. I am convinced that missionary sodalities must be multiplied on every continent for the best implementation of the Great Commission in our generation. As I see it, one of the great potentials of Seoul '73 is to stimulate such development particularly in the Third World.

Thus at this crucial juncture of mission history, when it appears that we are entering into the period of the greatest in gathering the Christian church has ever known, Seoul '73 is destined to stand out as a prominent symbol of three highly significant missiological principles:

- 1) Churches planted by missions must in turn spawn missions.
- 2) It is God's will that the missionary movement continue with increasing intensity until the end of the age.
- 3) Missionary sodalities must be multiplied for the most effective discipling of the nations.

The phenomenon of Third World Missions being discussed at the Seoul '73 will cause us to change, not only our missionary strategy, but our thought patterns and vocabulary as well. It is no longer possible, for example, to identify Christian missions with colonialism and imperialism. Missionaries are no longer exclusively white men. Now that what we used to call "nationals" are becoming missionaries themselves, such terminology will soon become obsolete.

The phenomenon of Third World Missions being discussed at the Seoul '73 will cause us to change, not only our missionary strategy, but our thought patterns and vocabulary as well. It is no longer possible, for example, to identify Christian missions with colonialism and imperialism. Missionaries are no longer exclusively white men.

As the younger churches become sending churches, traditional mission-church tensions are bound to diminish. To the degree that newer churches get more deeply involved in missions, they will progressively be able to better understand missionary problems such as language learning, finances, culture shock, children's education, relationship with supporting churches, fundraising, tensions between the mission and the younger churches, separation from loved ones, and whatever else accompanies the cross-cultural communication of the Gospel.

The potential for new power in the worldwide missionary involvement from the Third World churches is almost unlimited. New sources of personnel and funds are the most obvious. But even greater than that is the

potential for new ideas. As third world missions come into their own, missiology itself must be prepared to undergo some radical changes.

We are speaking of multiplication, not substitution. While the number of missionaries from the Third World increases, the number of Western missionaries should do likewise. Even together, we will find that the harvest God has ripened is bigger than we will all be able to reap together.

Much remains to be done is to develop this potential of Third World missions represented by Seoul '73. In conclusion therefore, I would like to record five suggestions which I consider essential to its optimum development, although there are undoubtedly many more.

- 1) Christians both in the West and in the Third World must realize that the new age we have been talking about is not a change from Western missions to Third World missions. It is rather the addition of Third World missions to the worldwide missionary force. We are speaking of multiplication, not substitution. While the number of missionaries from the Third World increases, the number of Western missionaries should do likewise. Even together, we will find that the harvest God has ripened is bigger than we will all be able to reap together.
- 2) The funding of Third World missions is a matter which needs to be placed near the top of the missiological agenda for the months and years ahead. Present world trends indicate that the gap between the rich nations and the poor nations probably will not close significantly in the foreseeable future. How to release funds from the churches of the rich nations to the missions of the poor nations without robbing the churches of the poor nations of the blessing of missionary giving is an issue which needs top priority attention. We all should be making it a subject of much prayer.
- 3) Training programs for missionary personnel from the Third World need to be developed urgently. Two kinds of programs should be designed, each with its own characteristics. One involves the preparation of candidates before they go to the field. The other is continuing education and graduate training for experienced missionaries. I will not suggest what shape these programs should take, but leaders of Third World missions must give this matter considerable attention.
- 4) Policies, and strategy for the future must be based on careful research. Too many wasteful mistakes have been made in missions and evangelism

because of lack of facts as to what is really happening. The great Sony Corporation of Japan, has its motto: "Research makes the difference!" and missions should assert this with equal enthusiasm. Tools for missiological research are rapidly being developed and refined. Research and anticipatory strategy, when used by Spirit-filled Christians can greatly enhance the efficiency of our missionary work.

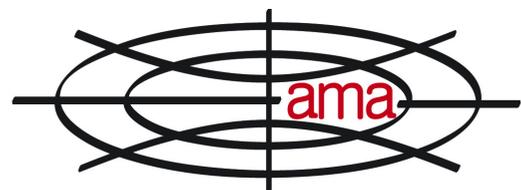
- 5) Seoul '73 must be only a beginning. Similar conferences on Third World missions, with and without the presence of Westerners, should be held in every region and sub-region of the world. The leaders must be identified, and they must get to know each other. They need to pray together, dream together, plan together and rejoice together. Perhaps, even someday God will permit another Edinburgh World Missionary Conference, but this time it will no longer be Westerners with a burden for the heathen nations. It will be God's own people from all over the world, dedicated to Great Commission missions and determined to win those two billion and more people on all continents who do not know yet Jesus as Lord and Savior.

The result will be the greatest ingathering of souls the Christian church has ever known. And the day will be hastened when that great multitude, which no man can number, of all nations and kindreds and peoples and tongues, stand before the throne and before the Lamb shouting with a loud voice, "salvation to our God who sitteth upon the throne, and unto the Lamb!"



C. Peter Wagner, Ph. D.

Dr. Wagner served as a missionary to Bolivia. He was the Professor of Church Growth at the Fuller Theological Seminary. He served as a Visiting Professor of the East-West Center for Missions Research & Development

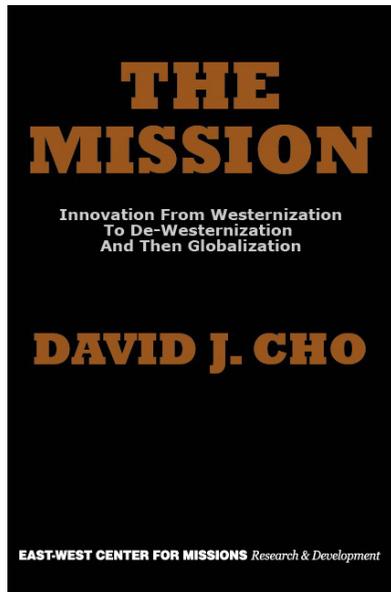


40TH ANNIVERSARY

**ASIA MISSIONS
ASSOCIATION**

11TH TRIENNIAL CONVENTION

OCTOBER 7-11, 2013 / SUNY KOREA, SEOUL



**THE MISSION:
Innovation From Westernization To De-Westernization
And Then Globalization**
by Dr. David J. Cho
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"The publication of this volume of talks and studies done in English by Professor David J. Cho opens up to us, the principles and thinking that drove Cho to initiate so many helpful efforts in missions. Cho has been the igniter of many effective international mission developments coming from Third World countries in these last decades.

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

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

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

Dale W. Kietzman, Ph.D.

EAST-WEST CENTER FOR MISSIONS
Research & Development

<http://www.ewcmrd.org>

The East-West Center for Missionary Research and Development (EWCmrd) was created under the auspices of Asia Missions Association (AMA) in order to train missionary candidates from Asian countries. The mission leadership in Asian countries have been confronted with two contradictory phenomena in contemporary mission theory: (1) a strong missionary impulse among the evangelical churches of the Third World; and (2) a wide spread ambiguity in the theology of mission. This ambiguity has caused a confusion of missionary concept for the younger churches, as well as between them and sister Western churches. Unless this confusion can be clarified, it becomes more difficult for Third World churches to multiply missionary mobilization on a scale sufficient to reach the whole world for Christ.

The first confusion has to do with the missionary role of the local church: Is it just a secondary job to be performed out of the surplus resources of large and mature churches, or is it an integral part of the life of all churches, even small and younger churches? AMA believes that, from the very beginning of its existence, the local church must be encouraged to practice both near-neighbor evangelism, and world-wide, cross-cultural mission. Thus, the evangelistic structure and the missionary structure must co-exist simultaneously. Establishing a mission-minded church must take preference over a focus on the local or denominational church alone.

Secondly, there is a confusion caused by the assumption that traditional theological education alone is sufficient for missionary endeavor. Cross-cultural missionaries must be trained in terms of ethno-cultural and linguistic realities. We suggest that missiological training for all missionary personnel is absolutely essential. Furthermore, local church pastors must also be equipped with a modern philosophy of mission, its strategy and cross-cultural nature, in order that these pastors can be good supporters of missions.

Thirdly, there is confusion which results from the generalization of the term "Mission" as if whatever a church does is mission work. Local churches must not neglect or avoid their responsibility to send out missionaries.

Lastly, a very dangerous confusion is caused by the antagonism against Western mission agencies and also by the concept of "Moratorium". Many Third World churches are often emotionally involved in this pattern of thinking. We must be humbled in the face of the Great Commission of our Lord, because that commission is global. Third World churches must expect to learn from the experience of Western mission agencies, from both their successes and failures. We must examine these in order to develop an effective Third World missionary matrix. We need to select that which is the best, that which has been proven effective.

It is essential that East and West stand together as mature partners in a joint effort to go into all the world to proclaim the Gospel to every creature.



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

40TH ANNIVERSARY

**ASIA MISSIONS
ASSOCIATION**
11TH TRIENNIAL CONVENTION

“DISCIPLESHIP IN THE 21ST CENTURY MISSION”

Seoul, Korea on October 7-11, 2013

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

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

HOST: Asia Missions Association

THEMES: “DISCIPLESHIP IN THE 21ST CENTURY MISSION”

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

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

BIBLE VERSE:

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

PURPOSE:

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

GOALS:

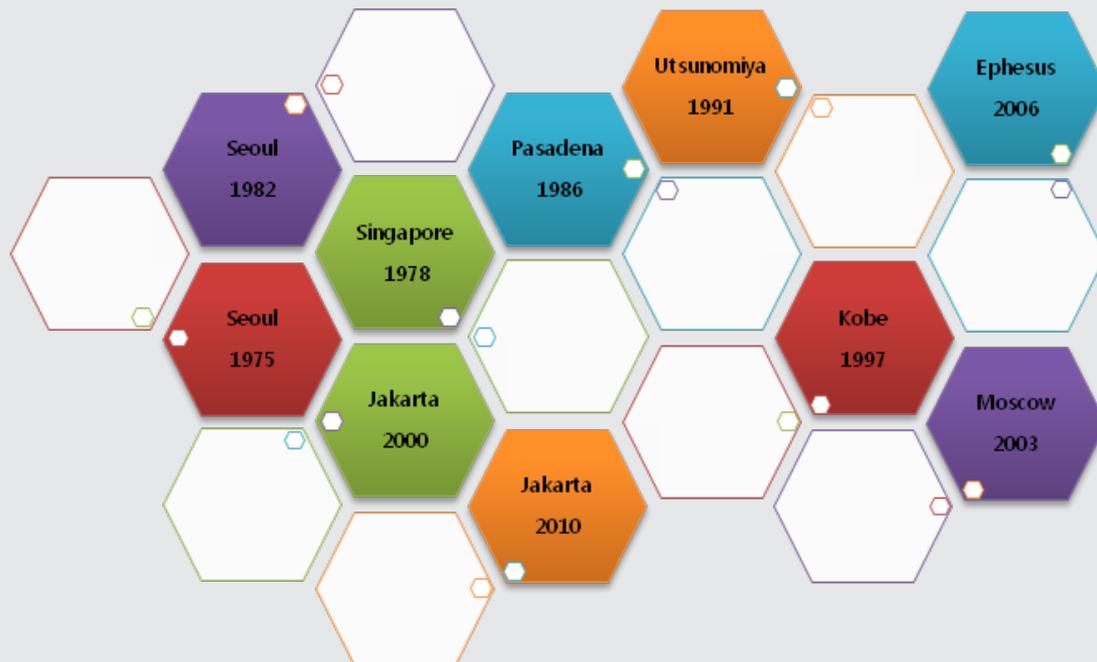
1. To help understand the true meaning and importance of a disciple, discipleship, discipleship training,
2. To encourage members to have discipleship in mission.
3. To facilitate partnership ministry among member organizations.

HISTORY:

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

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

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



PRGRAMS:

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

ATTENDANCE:

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

REGISTRATION FEE:

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

CONVENTION SITE:

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

CONTACT:

email to Seoul2013@asiamissions.net

Congratulatory Messages

from MANI: Movement For African National Initiatives

On behalf of the Movement for African National Initiatives (MANI), I bring this fraternal, congratulatory message to the pioneers, founders and current leadership of the Asia Missions Association for the forty (40) years of pioneering the emergence of the mission initiatives in and from the majority world. When the missions from the West dominated the mission arena, overshadowing and drowning the voices from the rest of the world, AMA rose up to the challenge, sounding the trumpet of what the God of Missions was (and still) doing in the then 'third world', orchestrating the efforts that began to highlight the rising profiles of missions from Asia, Africa, Latin America, Middle-east and Eastern Europe. This led to the inception of the Third World Missions Association which became the united voice and rallying point for emerging missions from the non-Western world. TWMA which was fostered and nurtured under the auspices of the AMA was championed by Dr. David J. Cho under whose Founding Chairmanship I was privileged to serve as the General Coordinator for the first 10 years of TWMA existence. The fierce antagonism unleashed on the fledgling Association was withstood through the tenacity of the AMA leadership under Dr. Cho. I developed my global mission leadership muscles under the tutelage of Dr. Cho. It is therefore no surprise that the Lord has granted me the privilege of leading the Movement for African National Initiatives which is continuing with the passion and zeal with which we were fired when the first meeting of TWMA was convened in 1988 with the conviction that the God of Missions is at work in and through the emerging Church. The vision of those heroes and pioneers of the emerging missions' movement has become such a reality that the greatest mission force for the 21st century is coming from those regions and continents that were then regarded as mission fields and destination of the Western missions' efforts. My joy knows no bounds as we felicitate with our counterparts in the leadership of the AMA, and as we celebrate and pay tribute to those heroes and pioneers of this great dream, chiefest among who is Dr. David J. Cho.

*Reuben Ezemadu
Continental Coordinator, MANI*

from COMIBAM: CONgreso Misionera IBeroAMericana

Congratulations! The COMIBAM family celebrates the 40th anniversary of the Asia Missions Association and extends warm greetings to the leaders and all those from Asia who serve God harvesting the mission fields of the world.

It has been so important to maintain a connection and partnership with the AMA for many years and we are committed to continue to work together and to seek to increment and deepen this relationship.

The renowned British pastor, theologian and missiologist John Stott wrote: Our mandate for the evangelization of the World is the whole Bible. It is in God's creation, because each human being is responsible before Him, in God's character, as one who relates, loves, is compassionate, not willing that anyone should perish, but that all will repent, in the promises of God, because all the nations will be blessed by the family of Abraham, and will be the inheritance of the Messiah, in the Christ of God, now exalted with universal authority, to receive universal praise, in the Spirit of God, who convicts of sin, testifies of Christ and empowers the Church to evangelize, and in the Church of God, which is a

multinational missionary community, under orders to evangelize until Christ returns. What a marvelous and clear statement of our calling!

We are living in a fast phased, dynamic and well connected world. Products and information flow very quickly around the globe, and people are able to travel and move from practically anywhere to everywhere. To be meaningful in this environment, all kinds of entities and groups are forming alliances and networks, and that is also very true in the global mission community. As a regional alliance of mission entities in twenty four countries, we are seeing God work through these connections among us, and between us and our sister organizations such as the AMA, to further the Great Commission work throughout the globe.

We will be praying for a joyful and fruitful gathering this coming October.

May God be glorified, and the Gospel of Jesus Christ be preached, and new believers be disciplined in Asia, and all around the earth.

Decio De Carvalho

Director Ejecutivom COMIBAM

from PMA: Philippine Missions Association

As we celebrate the 40th anniversary of Asia Missions Association (AMA), we at Philippine Missions Association (PMA) thank God for using AMA to realize and develop the partnership in the Gospel of various mission bodies and missionaries in Asia. PMA was birthed in 1983 by Dr. Metusalem "Met" Castillo through Dr. David Cho's encouragement and visit in 1982. Since then various members of PMA have been inspired and enhanced from the conferences and publications of AMA.

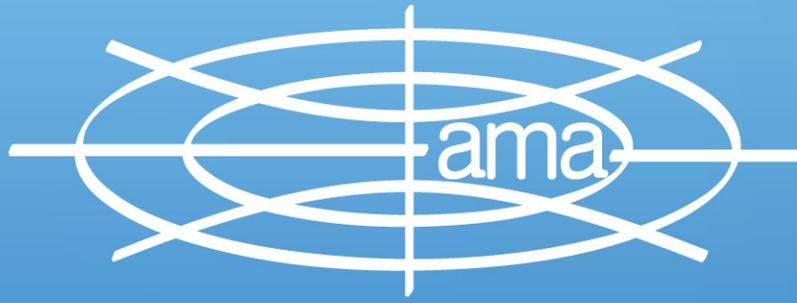
In recent years, the Filipino missions movement has envisioned for more quantity of missionaries commissioned (we are aiming for 1,000,000 by 2020), and the better quality of these people deployed. We carefully chose the phrase: "cross-cultural disciple-makers." It's because we really want them to actually be located strategically among the unreached and unchurched people groups, and that they are effectively multiplying disciples among their peoples.

We have realized that effective missions must result in indigenous (self-governing, self-supporting, self-propagating and self-theologizing) "churches" that are harvest, holistic and healthy Christ-centered communities, through a mission paradigm consisting of "Church Planting Movements (CPM) or Disciple Multiplication Movements (DMM), Community Transformation and Contextualized Spiritualities." As proven by our tentmaker missions approach for the past 15 years, this can be done most effectively through bi-vocational missionaries, similar to what the Apostle Paul and his team did. I'm glad this has become more mainstream now, because most international missions are trying to shift into this strategic approach.

We are trying to challenge thousands of Asian believers to sacrifice their time, money and even their lives to go among the unchurched and unevangelized. So much prayers, energies, finances and lives will be expended. May AMA continue to help its member bodies to commission Asian missionaries who are equipped and deployed to do the most effective work to reap God's abundant harvest in Asia and the world. We have seen and heard so many career and tentmaker missionaries struggle almost by trial-and-error in the mission-fields. Let's do it better this time: quality missions for effective harvest, so that heaven will truly be filled rather than hell! May AMA continue to lead the way forward!

David S. Lim, Ph.D.

National Director, Philippine Missions Association



— 40TH ANNIVERSARY —

ASIA MISSIONS ASSOCIATION

11TH TRIENNIAL CONVENTION

OCTOBER 7-11, 2013 / SUNY KOREA, SEOUL

Discipleship

In the 21st Century Mission

**DISCIPLESHIP
NEW MISSION MODELS
PARTNERSHIP**

