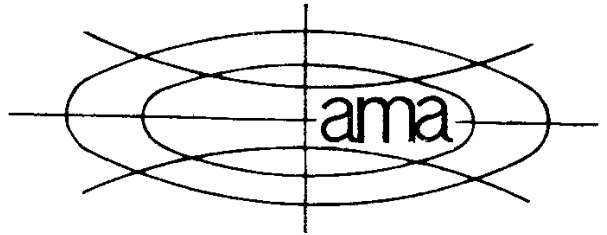


asian missions advance



JANUARY, 1979

BULLETIN OF THE ASIA MISSIONS ASSOCIATION

Number 6

HOW TO DEVELOP ASIAN LEADERSHIP FOR MISSION

David J. Cho

I. WHAT WE ARE FACING

There are some basic issues to develop Asian leadership for mission.

A. EMERGING THE COMPETITIVE ELITE

The bureaucratic national Christian leadership which has been prevailing until recently, is gradually being replaced in these ten years by a group of innovating, enterprising leadership. The latter are neither routineers, nor administrative liaison officers, nor controlled agents.

Their attitude toward the changing world is clear-cut; they are full of enterprisers' creative minds. These are ones of action to carry through the Calling from above; ones full of visions, provocative thought, and sense of responsibility combined with vigorous activities.

It is by this emerging new leadership that Western mission personnel and leadership are challenged. The former, in many instances, excel in knowledge, experiences and ability. They can be designated as innovative leaders, technical experts, unifiers, and superb organizers. In a sense, these may be called strong competitors with existing personnel structures. They never trust controlled agents, or ecclesiastical bureaucrats.

In order to bring to the fore and to train these potential innovators in Third World Church, missionary

CONTENTS

HOW TO DEVELOP ASIAN LEADERSHIP FOR MISSION	David J. Cho
CROSS-FERTILIZATION OF NEWLY EMERGING MISSION FORCES	G. D. JAMES
RESPONSE TO CROSS-FERTILIZATION OF NEWLY EMERGING MISSION FORCES	EDWIN L. (JACK) FRIZEN, JR.
HOW TO COOPERATE AMONG ASIAN MISSION AGENCIES	MINORU OKUYAMA
PROSPECTIVE OF SOLIDARITY OF A. A. A. LEADERSHIP	PANYA BABA
A. M. A. NEWS	
REGIONAL NEWS	

statesmen of the West must know how to distinguish true from false, genuine from make-believe. Once the latter is in control of the situation, they may achieve monolithic aspiration, but creative and autonomous leadership will disappear soon and Western mission will have to bear the overloaded burden which is too heavy for it to carry.

B. CREATING FURTHER CHAOS

Many Asian leaders stress the necessity of Third World mission; but vast confusion reigns with regard to its directions, approaches, and methods. Let me cite some concrete cases.

1. Some Western missions claim that they have already started Third World mission because they have a few Asians in their own mission societies.

2. Some Asians actually hallucinate themselves! They believe that they are carrying out world mission simply because they have dispatched a medical doctor, nurse or technician to a hospital established by Westerners, and because they have filled in positions once occupied by Western personnel and now vacant due to the anti-Western sentiment in those nations.

3. Some Asian leaders try to justify a claim to "sending missionaries" because they exchange professors or students with other Asian countries.

4. Some Asian missions sent out one or two missionary families at random to this place and that, without doing any dependable research as to the responsiveness of the field, or stating clearly the goals for which they plan to work. Thus, they spend much money, yet harvesting no tangible fruits.

5. Unfortunately it is also true that among Asian missionaries some are going around from country to country, after having worked in one mission field just three or four years at the most.

C. BUYING OUT ASIAN LEADERSHIP

In last ten years some promising and potent Asian leaders were recruited by the Western mission agencies. Strong and capable mission agencies of the West could possibly buy out those extraordinary Asian leaders whom we could find once or twice in one generation.

This situation is quite detrimental to the development of Asian leadership. Many young Asian leaders were held back after their studies in the Western countries, so that the development of Asian leadership has been curtailed and forced to be withered because of the brain drainage as such.

II. WHAT WE HAVE FOUND

A. NEW DIRECTION

1. We were able to realize the need of 'Decentralization of our East-West Center Program' through the experimental project of last six years. We have found the method of having a 'Nerve-Center' institution on one hand, and the functional institutes on the other linked with the former with the aim of studying and working on the different cultures and faiths, namely, a) Institute of Hindu Studies in India, b) Institute of Muslim Studies in Indonesia, and c) Institute of Buddhism Studies in Thailand.

We also have found the need to open the short-term training schools on a regular basis for the missionary candidates of different countries in cooperation with the East-West Center.

Also we have recognized the need of establishing a missionary training center in the United States to mobilize the mission forces among the Asiatic churches there which have more than 1,000 congregations.

At the same time we felt a need to set up a Field Training Camp in a most strategic locality of the Third World nations.

2. The exchange-program of leadership is also one of the desirable methods in developing missionary leadership. Without frequent exchange of visitation among the Asian mission leaders it is impossible to achieve our goal of leadership development.

B. REACTION OF THE WEST

1. The reaction of the missiologists: They have given ample praises to our effort, with full anticipation and hope. Sometimes, however, we wonder that their expectations were too high and their praises a bit too enthusiastic. Frankly their voices are merely scholastic or prophetic, and practically they have much limitation to help Asian leaders develop their time and talent.

2. The reaction from the missionary statesmen slowly and continuously followed, and the leaders of the Western mission agencies have begun to show their interest in the growth of Third World leadership, considering its potentiality seriously.

3. The reaction of the sending churches: As I have visited churches in the United States and talked about the Third World missionary movement, the audiences were baffled and astonished. Their reactions were somehow undeveloped: some of them questioned, "How could the colored man become a missionary?" "How could a country that is still receiving missionaries send out its own missionary?" "Then why do we need to

send out missionaries to them?" and the like.

III. WHAT WE LOOK OUT

In coming decades of the 1980's, we expect to have more independent and cooperative leadership to perform the unfinished task. Toward this end we have to undergo the drastic change of our thoughts and methods. We must strenuously develop our leadership through our own effort, method and plan.

Asian countries are now able to provide the internationally standardized institute for training their own leadership. With this change of the situation the Asian churches could check the tide of brain drainage as well as raise the fitting leadership to their own need through their own methods.

However, this does not mean to exclude the need of the communal effort of both the Western and Eastern missionary training programme. It goes without saying that the communal leadership of the East and West is indispensable.

NEW FORCES IN MISSIONS

*The Official Report
of
The Asia Missions Association*

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CROSS-FERTILIZATION OF NEWLY EMERGING MISSION FORCES

G. D. JAMES

In a standard history of Christianity in the modern era by a well-known Western writer¹, there was little or no mention made of Asian Christian nationals engaging in Missionary activities beyond their own frontiers. It will not be long, however, before another historian, Asian or Western, will be led to write a chronicle of the Acts of the Holy Spirit through Asian Missions.

GOD IS DOING A NEW THING

The God of the Bible is a wonder-working God. He delights to do miracles. He specializes in the impossibilities. He sparks off exceptional blessings from the least expected quarters, using people who were once non-entities. He makes ordinary people and places extra-ordinary.

Even a casual observer will be struck by the fact that the Lord of the harvest is doing a new thing in Asia today. A new wave of missionary interest is seen in many countries of Asia. Having had its small beginning about 30 years ago, this missionary interest is gathering momentum in a phenomenal way.

Dr. Donald McGavran surprised the 4,000 delegates at the Lausanne Congress in 1974, that there are 200

Third World Missionary societies with 3,400 missionaries. The figure has definitely increased today (1978).

The writer is not able to give an exhaustive list of all the national missions founded in Asia, because of lack of documented information and limited space. But this authentic information is sufficient to thrill our hearts that, in spite of the apparent march of evil forces, there is a new awakening in Missions in Asia. *"It is the Lord's doing and it is marvellous in our eyes."* (Matt. 21:43).

MISSIONS AND CHURCH GROWTH

The Lord Jesus said to His disciples "You have a saying, have you not, 'Four months yet, then the harvest'? Look around, I tell you: see, the fields are white for harvesting!" (John 4:35, Moffatt). These words are truer today than when they were first uttered. The emergence of Missions in Asia is more often than not related to the significant growth of the national church.

When a church grows, generated by the Holy Spirit, it must overflow in terms of evangelism, sharing material and spiritual blessings and missionary outreach. If there is no overflow, there must be something radically wrong with the church. Perhaps there is a leakage. So it is that a *growing* church is a *going* church, and a *going* church is a *growing* church.

THE RATIONALE FOR CROSS-FERTILIZATION

At a time when nationalism is gaining ground on every hand, we as Christians - members of the blood-bought Body of Christ - need constantly to realize that the church is supra-national and supra-denominational. We need one another. We

can't be in isolation. "Each one for himself and God for us all" is what some may fondly say, but it is unscriptural and impractical for the Christian church.

No church in any one nation has all the adequate resources and personnel, and we need to help one another by giving and receiving. We can't afford to be on the receiving end or on the giving end all the time.

The task of evangelizing the world is so gigantic that no one church or mission in any given country can accomplish this colossal work. There needs to be total mobilization and hearty co-operation. (Total mobilization, because there is total war) The Enemy of God and man is working overtime to undo and undermine the soul-winning campaigns. Whole-hearted co-operation is needed because it will give added strength and demonstrate the oneness of the Body of Christ. We are exhorted that we should "Contend for the faith which was once delivered to the saints" (Jude 3) but not to contend with one another as Christians.

Cross-fertilization can help overcome the monetary exchange problem. If, for instance, the Mission in Pakistan cannot send money to their missionary serving the Lord in Indonesia, the Indonesian Mission may take care of the Pakistani missionary and the Pakistani Mission may support the Indonesian missionary serving in Pakistan. An acceptable and realistic plan may be worked out between the missionary sending and receiving countries without violating any local governmental laws or prohibitions.

Missions and Churches in the various countries can pool their knowledge, know-how, methodologies, etc. for mutual help, church-planting and evangelism. This can be done by establishing a RESEARCH CENTER at

which experts may study the reason for church growth in certain areas - rural or urban - and in certain lands, and why they don't grow in other lands and areas. Also knowledge in the sciences of man (including anthropology and sociology), problems confronting various missions and other related subjects, can highly enhance the dissemination of the Gospel. A workable plan to undergird such a vital project with necessary finance and expertise should be carefully explored.

Cross-fertilization can result in rich experience and blessing to all national missionaries and Missions serving our Lord and Master. Not only so, it can result in the speedy evangelization of Asia and the world which, in turn, may generate church growth.

The Asian Missions' Association can, by the grace of God, be a vehicle through which such a cross-fertilization may be experimented and accentuated. Care should be exercised, however, that we do not make the A.M.A. or any other body as a superimposing structure lest it should become a Protestant Vatican!

THE CHALLENGE

Time is short. The second coming of our Saviour is around the corner. We in Asia have the talented men and the means not only to evangelize all of Asia but also many other parts of the world. All we need to do is to lay them all on the alter, set apart for our divine Master's use. And the time to act is NOW.

FOOT NOTE

1. K.S. Latourette, *Christianity in a Revolutionary Age v The Twentieth Century Outside of Europe* (New York, 1962)

RESPONSE TO CROSS-FERTILIZATION OF NEWLY EMERGING MISSION FORCES

EDWIN L. (JACK) FRIZEN, JR.

The Asia Mission Association and the Asia Leadership Conference on Evangelism is indebted to Dr. G.D. James for his very instructive presentation on "Cross-Fertilization of Newly Emerging Mission Forces".

THE REVIEW

The following of Dr. James' conclusions are appropriate for review in this RESPONSE. 1) The emergence of missions in Asia is more often than not related to the significant growth of the national church. 2) The task of evangelizing the world is so gigantic that no one church or mission in any given country can accomplish this colossal work. There needs to be total mobilization and hearty co-operation. 3) Missions and Churches in the various countries can pool their knowledge, know-how, methodologies, etc. for mutual help, church planting and evangelism ... by establishing a RESEARCH CENTER ... (or as Dr. Ralph Winter recommends, a "Frontier Missions" Center). 4) The Asian Missions Association can, by the grace of God, be a vehicle through which ... a cross-fertilization may be experimented and accentuated. 5) We in Asia have the talented men and the means not only

to evangelize all of Asia but also many other parts of the world. 6) Now the receiving countries should never develop an inferiority complex or a 'second class citizenship' attitude.

The A.M.A. and any related mission and evangelization research centers should study these and other conclusions from Dr. James' paper to find ways that this needed cross-fertilization will actually be implemented on the local level in each specific country of Asia.

GIFTED LEADERSHIP IN ASIA

Those of us Western missionaries who have worked alongside and under Asian leaders were well aware of the gifted men and women giving leadership to evangelical churches and Christian ministries in Asia.

Many Western Christians the fact of the strong gifted Christian servant/leaders of Africa, Asia, and Latin America became surprisingly evident at the International Congress on World Evangelization at Lausanne. Since 1974 the ministry of men and women like the participants of ALCOE have become increasingly influential. Many have become recognized in the West not only because of evident spiritual gifts, but also because of linguistic abilities in being able to communicate in English as well as in the heart languages of Asian peoples.

Church historians have noted the rise of world mission leadership in continental Europe and the United Kingdom. More recently there has been a rise of mission leadership in North America. However, in the near future, I believe that the central thrust for world missions will be in Asia. We need to covenant together to pray that God will call out many more men and women throughout Asia to be obedient to the Lord's call for world missionary service.

VITAL ISSUES FOR CROSS-FERTILIZATION

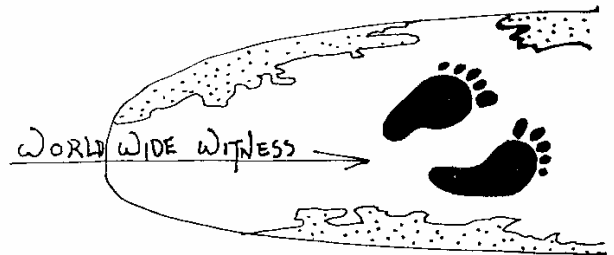
Some of the vital issues which need cross-fertilization of missionary thinking in Asia today include: Contextualization of cross-cultural Christian ministry, the authority of Scripture, unbiblical ecumenism, evangelical fragmentation, schism, living in a hostile environment, communism, materialism, poverty, secularism, nationalism, non-Christian religions, syncretism, universalism, lack of funds, lack of personnel, and unreached frontier people.

In the second issue of Asian Missions Advance Rev. David Cho stated, "The real issue of world mission in the future is not ... Moratorium ... but the problem of how to build right and normal relations between the New Forces in Missions and the Old Forces in Missions." All of these issues need the prayerful consideration and cross-fertilization of ideas for solutions by the mission leaders of the new forces in missions. As desired these leaders may also extend this cross-fertilization of ideas to participation by selected leaders of the Western missionary forces.

SUGGESTIONS FOR IMPLIMENTATION

I conclude this response with ten suggestions for discussion, cross-fertilization of ideas and then for implimentation by mission leaders of both Asian and Western mission agencies. 1) Encourage missionary staff members to give missionary messages on the field as well as their home area. 2) Encourage missionary giving, even before local needs are met. 3) Encourage missionary service among leading Christian workers and students. 4) Encourage the establishment of missionary courses in Bible schools and seminaries on all levels. 5) Encourage missions emphasis for the local church at pastor's retreats. 6) Encourage the beginning

or strengthening of missionary conferences in local churches. Cross-cultural missionary service should be stressed. 7) Encourage missionary prayer groups for unreached areas and frontier peoples. 8) Encourage the production of missionary literature in the Asian and specific country context. 9) Share information concerning mission activities in Africa and Asia, including information concerning the work of various evangelical Churches and missions. 10) Encourage the building of missions libraries in churches, Bible schools, seminaries, and research centers. *BEING CONFIDENT OF OUR LORD'S IMMINENT, PERSONAL RETURN, MAY GOD MAKE US GOOD AND FAITHFUL STEWARDS OF HIS GOSPEL.*



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HOW TO COOPERATE AMONG ASIAN MISSION AGENCIES

MINORU OKUYAMA

I. INTRODUCTION

Ecclesiastes 4:12 "A threefold cord is not quickly broken." Matthew Henry, famous expositor, commented on the verse above as follows: "Two together he compares to a threefold cord, for where two are closely joined in holy love and fellowship, Christ will by His Spirit come to them, and make the third, as he joined himself to the two disciples going to Emmaus, and then there is a threefold cord that can never be broken". (Matthew Henry's Commentary in one volume, Zondervan, p. 797).

If we are willing to work together, and all mission agencies in Asia cooperate and will be of one heart and one mind in the Lord, He will be with us and help us to win many more souls and to bear fruit abundantly.

What is most important and necessary for a missionary is to cooperate with other missionaries. We who serve on mission boards, must also demonstrate the same spirit of cooperation.

People think that they live just for themselves. Actually, people have forgotten to have cooperation and fellowship with others. To tell the truth, people cannot live without other's help. Of course, we Christians are able to have fellow-

ship and cooperate with others in the Lord Jesus Christ, because we are each part of Christ's body.

II. HOW TO COOPERATE

Generally speaking, there are three ways of participation in the overseas work: (a) prayer, (b) support, (c) the sending of missionaries. I would like to consider our theme from these three perspectives:

First, we can cooperate in prayer. It seems to us to be the easiest of the three, but in fact it is the most difficult. It is also the most important. Therefore, we should set aside extra time and dedicate ourselves to pray, especially for each mission agency.

I would like to make a proposal to each one of you. I believe it is necessary to write out our prayer needs and to exchange our prayer requests. We have to notice that the current situation of Asian countries points to a new epoch of mission methodology. Limitations on mission activities are being imposed here and there in Asia. For example, we received word that in some country in Asia missionaries will not be able to work more than two years. This is a kind of urgent situation. It is a serious problem. We should give enthusiastic prayer support to such a country. We Asian mission agencies have to communicate more closely than ever before in the light of such an urgent prayer request.

The second area in which we are able to cooperate is financial support. I would like to include a closely related topic here - the sending of missionaries, although this latter topic deserves fuller discussion.

One missionary-sending agency leader once said to me: "Would it

not be cooperation in the truest sense if one organization of a different country supports this missionary?" This certainly is one good approach, but under such arrangement the missionary sending organization will not go forward because it needs not concern itself with financial matters. I would like to propose a better method. Even though in the beginning stages it may not be possible for a missionary organization in a given country to be fully responsible for the entire support of the missionary, the Christians of that country from the beginning should assume a share of the financial load. Let me give an example from Japan. Many evangelical Churches in Japan got a start after the War through financial assistance from America. There have been churches (many of them) that grew and became financially stable. They no longer needed overseas support as far as finances went. These are the churches that have advanced and are making a positive contribution today to missions, while churches that became accustomed to U.S. financial aid and were satisfied with such an arrangement, have remained ineffective to this day. Let me specifically mention that Japanese churches which were financially weak, churches that still were in need of outside financial assistance, such churches were greatly blessed of God when by faith they stepped out and took on a portion of a missionary's support. Many of these churches today are fully self-supported and carry on an active missionary program. I am convinced that in like manner financially weak missionary organizations when they trust God to meet their needs, will experience also God's all-sufficiency and will become strong and vibrant organizations.

Permit me to make some concrete proposals in the area of cooperation. Some Japanese mission agency, for example, was interested in evangelizing some Islam country.

Frankly speaking, we Japanese cannot evangelize effectively in this area. It will be far more effective for Japanese to work jointly with Indonesian workers who have the background of the Islam world. In such a case at least two missionary agencies of two different countries should be able to cooperate in joint missionary work. They can evangelize as a team. Naturally, this would become an international team. Aid for the team would be forthcoming from the Japanese mission agency and from Indonesian agencies as well. This is a concrete idea and proposal of mine - not just a dream! As far as I know in such a case the system of YPPII (Indonesia) is the best. At this point I am not discussing in detail the organization of YPPII. This brief summary must suffice: In YPPII of which Rev. Peter Octavianus is president, missionaries and field workers are standing on the same level in terms of life-style and work. What is important is not nationality or the amount of money, but our God-given talents. In the area of leadership, in YPPII the person with the gift of leadership will become the leader.

In the immediate post-war period in Japan overseas missionary agencies brought into Japan a lot of money and the field workers (the Japanese) had to obey them. Maybe that was acceptable at the beginning, but the more churches grow and develop the more field workers should be granted independence and in this context there should be cooperation with the missionary. However there are cases (bad cases) where missionaries do not change - they still continue the same old way of evangelization. In such situations field workers are ruled by money and do not bear fruit.

Let me give you a good example. The Evangelical Free Church in Japan which is one of the best denomina-

tions statistically has shown rapid numerical growth. In this denomination Japanese workers have a very good relationship with missionaries and enjoy a spirit of cooperation in evangelism. But this relationship has not yet reached the level of YPPII. I myself have been a member of YPPII and served the Lord as a missionary for eight years. I believe that evangelism by international teams should be conducted in the YPPII way. Of course when we carry on this system, there are many problems which we have to confront. Let's consider some of these problems: (1) Finance, (2) nationalism, (3) culture shock. As long as we are engaged in evangelism we are bound to face these three problems just mentioned. I shall discuss each one:

A. FINANCE

As already mentioned, in evangelism through teams, mission agencies involved in such a program must have a share in the financial support. The amount is not in question.

To be specific in what I want to say, let me give another illustration from YPPII. During the eight years I served with this organization, I not once experienced financial problems. YPPII's support came both from overseas and from churches within the country.

All money first went into the general fund. These funds were shared with all workers equally. Large families received proportionately more. Missionaries, however needed more money to live; they could not get used to the life-style of the native workers. But for missionaries there is a convenient system. Let me use my family as an example. Let us assume that 500 dollars were sent in for me from Japan. All of this money would be put into my account. Monthly funds would be withdrawn and put into a pool fund in which mis-

sionaries and native workers share equally. This money would be for living expense. For example, if living allowance would be 300 dollars, 200 dollars would remain in my account. Upon consultation with the treasurer, these 200 dollars would be at my disposal for evangelism and additional living expenses I may incur as missionary. As a result the 500 dollars sent in for me from Japan are being used by me. If the total pooled funds should be less than the previous period, the amount I receive would also be reduced. I believe that this is a very effective system. In the case of YPPII, offerings from domestic sources were increasing more than support from abroad.

When I left Indonesia in 1974, about seventy percent of offerings in total were received from Indonesian supporters.

B. NATIONALISM

As for the spirit of nationalism, we can say that all nations have a sense of superiority feeling. A spirit of nationalism hinders international team work. Therefore we have to put these sins on the cross. I have seen several missionaries who failed in Indonesia because they wanted to force on the Indonesian people their own culture. They discriminated against Indonesians. I saw in these missionaries a spirit of nationalism which cut their missionary career short.

As I mentioned earlier, we should respect the gifts that God has given us and the person blessed of God with the gift of leadership should head up the international team. In YPPII Rev. Peter Octavianus was our chairman. We respected his leadership and obeyed him. Let us go back to the Bible. There is a noteworthy event that took place in the Book of Acts. I am referring to the relationship between Barnabas and Paul.

al and cultural background of our workers. We must fully orient our international team candidates as to the seriousness of culture shock. This will avoid future difficulties. I recall a Japanese student who studied here in Singapore. He had a difficult time getting adjusted to his environment and at times he was in tears. Later he returned to Japan and today he is a missionary in Indonesia. He had solved the culture shock problem while in Singapore and it has not given him any problems as a missionary. As we face the issue of culture shock, I feel that we need the missionary training school which is comprised of students from various countries. English should be used at such an institution as is being done at AMA Missionary Training school in Korea.

I have emphasized today the need of international Gospel teams. But I wish to conclude by appealing also to another area of concern. I believe that there is much prejudice in this world. In order to rid ourselves of this evil we must appeal to the young generation. It was Rev. Peter Octavianus who suggested that we, for example, choose our finest young people and send them abroad to be exposed to some missionary organization there so that they may fellowship with the Christians of that land and serve the church and share spiritual blessings. This would be of great value in erasing national prejudices. Indonesians, for example, are prejudiced against Japanese. To the Indonesians the Japanese are cruel people. This image still lingers on from seeing the Japanese military during the war. The next Japanese invasion was by the economic animal, the Japanese business man. So there are those who feel that where Japan failed in military conquest, it is trying to succeed through business enterprises. Consequently the Japanese are feared. If such people would go to Japan

C. CULTURE SHOCK

As you know the ship LOGOS of Total Mobilization has been used very effectively world-wide. The crew is quite international. When I met the crew, I asked one member what was the biggest problem on board. The answer was: culture shock. Once I met a missionary from Hong Kong. She told me that one of their members returned home because she had been shocked by working with missionaries from another part of the world. This missionary said that she was through with missionary work. One of our own Japanese missionaries had the same experience. As we work together in international team, we must remember that our co-workers can be the cause of such culture shocks. Culture shock cannot be avoided as a problem of overseas missions. I don't have time today to discuss the problem of culture shock in detail. But I want to emphasize here that it is important to remember the nation-

and have fellowship with the Japanese church, they would be exposed to a totally different kind of Japanese and prejudices would evaporate. This would be of great value in days to come as we seek to solidify our cooperation in evangelism in the future.

III. CONCLUSION

We live in an age when the Asian people and mission agencies in Asia should and must cooperate with one another. Ours is the same faith in the Lord Jesus Christ. We are working for His glory. Let us step out and stop dreaming. Let's get on with the task. May our meeting here contribute towards that goal.

WRITERS' PROFILE

- Dr. G.D. James is the Founder and General Director of the Asia Evangelistic Fellowship, Singapore, as well as the Vice-Chairman of the Asia Missions Association.
- Mr. Edwin L. (Jack) Frizen, Jr. is the Executive Director of the Interdenominational Foreign Mission Association, U.S.A.
- Rev. Minoru Okuyama has served seven years in Indonesia as a missionary from Japan. He was graduated from Kobe Reformed Theological Seminary, currently founded the Antioch Mission in Japan, and serving as the General Director of the Mission.
- Rev. Panya Baba is the Secretary of the Evangelical Missionary Society, Nigeria. He earned his M.A. in missiology from the Fuller School of World Mission, U.S.A.

PROSPECTIVE OF SOLIDARITY OF A. A. A. LEADERSHIP

PANYA BABA

I. INTRODUCTION

The concept of co-operation of the Third World Churches is praiseworthy. It is indeed quite a new idea, new in the sense that we have not as yet given it a thorough thinking. However, there have been some activities on the continent of Africa which have indicated this leaning towards co-operation in purpose. In 1976 for the first time ever, Christians all over Africa met in Nairobi, Kenya, to consider ways to evangelise the continent. The meeting which was known as Pan African Christian Leadership Assembly (PACLA) which attracted Christian leaders as well as laymen from almost all of the countries of Africa. This was indeed an expression of solidarity to present the good news of Christ to the people of Africa. As yet, we do not know of any organized plan or body under which this solidarity can become an entity, although we are aware that the Association of Evangelicals in Africa and Madagascar (AEAM) has been endeavouring to effect this solidarity, primarily on theological grounds. We in Evangelical Churches of West Africa (ECWA) welcome the idea or the concept of solidarity of Africa, especially in the field of mission.

II. WHERE WE ARE IN THE DEVELOPMENT OF LEADERS IN AFRICA

It may be safe for one to say that in most cases leadership of the church is in the hands of Africans. Thus qualitatively, we are satisfied with the situation of leadership right now because Africans are at the helm of the church affairs. Although we can claim to have control of leadership, we must not forget that many of the leaders were not prepared for their role. It is important that we consider the qualitative dimension as we evaluate where we stand right now as far as development of leaders in Africa is concerned. Qualitatively, therefore, I think there is much more room for improvement.

III. AREAS OF POSSIBLE CO-OPERATION

In view of the fact that the Third World Churches have had more or less similar background or history of development, one would assume that definitely there must be some areas in which they can co-operate. One obvious area is the area of training. The Third World seems to be a world of diverse ethnic groupings, diverse languages and economic problems due to development. It would seem to me, therefore, that a training offered by a Third World church would be more relevant to a sister-Third World church than a training received from the West. We seem to have a lot of cultural similarity.

Secondly, I think it would be possible for us to exchange personnel. It is quite obvious that some of the Third World countries are far ahead of the others, especially in certain areas. There is no reason why, therefore, Latin American churches and Asian churches would not consider sending personnel to help us in our specific church programmes. I think exchanging personnel is one area where we can really co-operate within the limits of our resources.

Thirdly, I would suggest that we share our resources. I mean such resources as books, audio-visu-als, information and the like that would be used interchangeably. We are really behind as far as media production is concerned. The media market is often bombarded by Western materials, some of which cannot really be translated because of wider range or gap of differences in culture. I dare say that some of the materials produced in Asia or Latin America may be more intelligible to our people than those imported from the West. This body should feel free to explore as widely as possible such areas of co-operation as well as ways we can actually put this into effect. The research institutes such as Missionary Training Centers should also be considered as areas of co-operation in sharing the ideas for training missionaries from our cultural background. These institutes are the bases for boosting our missionary activities.

IV. OUR RELATIONSHIP TO WESTERN CHURCHES

We acknowledge and realize our debt of gratitude to the Western churches who lit the candle to give light to the dark continent of Africa. However, since the coming of missionaries to Africa, the flow of resources from the West, material and personnel, gave Western domination to the nature of the growth of the church. This had both good and bad effects. In fact, it resulted in a sort of father-and-son relationship, but as we are all aware, even the father-and-son relationship, if not handled carefully, can be a disadvantage. In fact, the churches have suffered for a long time from paternalism. The only way for the church to be free from paternalism is to develop a sense of self-reliance. They can give us, we can give them. We can take from them, they can take from us. We should not de-

pend on them. Instead, we want to hear the Holy Spirit tell us what to do. If we are thus guided by the Holy Spirit, the Western church may find that there is much to be copied from the church in Africa.

As we have already indicated, we will co-operate with Latin American and Asian churches in many areas. Our relationship to the Western churches should be no different if there are such areas of co-operation with them, but the father-and-son relationship is something of the past. As we look in the future right now, our relationship should be nothing less than that of Christian brotherhood, all endeavouring to serve the Master as the Holy Spirit leads.

V. CONCLUSION

In conclusion, I want to take this opportunity to thank all those who are behind this conference. I thank them very very much for their vision. The Bible says, "Where there is no vision, the people perish." I am very sure that this conference will result in leading us into many ventures to the honour and glory of Christ. I also want to give thanks for provision of funds which made it possible for a person like me to share in this great conference. Whether or not this consultation can continue depends on our faith in the Lord. I believe the Lord is leading us into many areas of co-operation. I suggest therefore that we set up a committee to arrange a get-together in order to make our relationship quite official. I am here not to represent Africa officially. We need a better way to represent Africa--that is, first, by finding out who the key leaders are in Africa and then invite them to join key leaders from Asia and Latin America in a smaller group than this one to recommend ways of co-operation. I am sure the Lord will bless these efforts to His honour and glory. Thank you.



EAST-WEST

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- a. Missionary training and internship, preparing choice candidates (already fully trained in an academic and theological sense) from any countries of the world in an international cross-cultural experience.
- b. Advanced studies, drawing experienced missionaries to the Center for research and work toward graduate degrees.

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Utilizing this active arena of international exchange to provide exchange of data. The Bureau publishes papers, monographs, news letters, books and cassette tapes.

3. INSTITUTE OF LINGUISTICS

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— announcing —

THE SEVENTH

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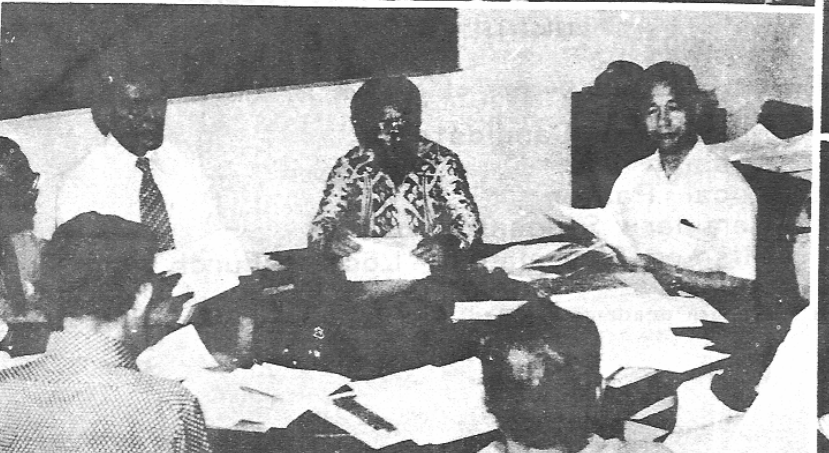
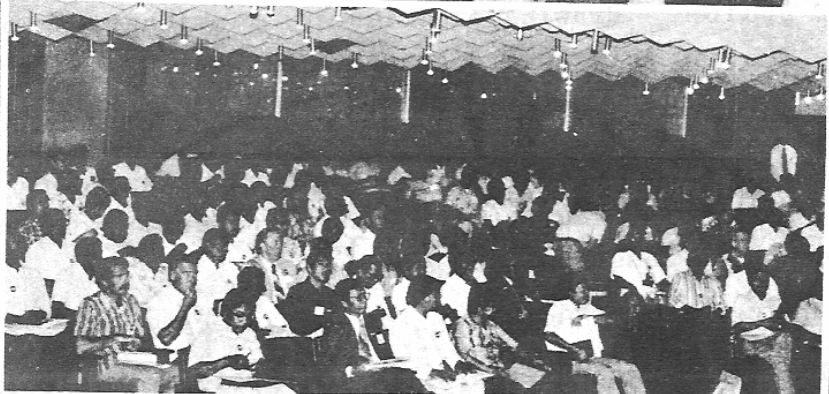
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A. M. A. REPORT

The Tri-annual Convention of 1978 was held in conjunction with ALCOE from 6th to 7th of Nov., 1978 at REIC International House as follows:

I. EXECUTIVE COMMITTEE:

The Fourth Executive Committee was convened at the Committee Room of RELC from 1:00 P.M. to 5:00 P.M. and chaired by Dr. Philip Teng, and including the officers of AMA, all the members of Board of Directors were invited. Annual Report of General Secretary as well as Financial Report was made by Rev. David J. Cho, General Secretary, and the schedule of the Convention was approved as printed. The recommendation for nomination of new officers was as follows: Chairman/Dr. Philip Teng, 1st Vice Chairman/Rev. Theodore Williams, 2nd Vice Chairman/Dr. G. D. James, Recording Secretary/Rev. Subhas Sangma, Treasurer/Rev. Chang Ryum Kim, General Secretary/Rev. David J. Cho

II. STUDY CONFERENCE:

The Study Conference was held at the Auditorium of RELC and all the ALCOE participants were attended (total attendants were 285).

a) *Opening Session* and Bible Study was chaired by Dr. Philip Teng and all the officers and Board of Directors were introduced one by one, and greetings given by Mr. Henry Holley, Director of Billy Graham Evangelistic Association.

b) *The Subjects of Studies* and speakers were as follows: *BIBLICAL EXAMINATION OF MODERN MISSIONS*, Dr. John Stott, *HOW TO COOPERATE AMONG ASIAN MISSION AGENCIES*, Rev. M. Okuyama, Japan, Rev. Alfredo Aba-rientos, Philippines, Dr. Philemon Choi, Hong Kong, Mr. John Richard, India, *CROSS-FERTILIZATION OF NEWLY*

EMERGING MISSION FORCES, Dr. G. D. James, Singapore, Mr. Edwin Frizen Jr., U. S. A., *DEVELOPMENT OF ASIAN LEADERSHIP FOR MISSIONS*, Rev. David J. Cho, Korea, Mr. Emil Jabashin, India, Rev. Jacob Nahuway, Indonesia, Rev. Chumnarn Saenchai, Thailand, *THE PERSPECTIVE OF SOLIDARITY OF THE A.A.A. LEADERSHIP*, Rev. Subhas Sangma, Bangladesh, Rev. Panya Baba, Nigeria, *KEYNOTE MESSAGE ON ASIAN MISSION*, Rev. P. Octavianus.

c) *A. M. A. Banquet* was held at RELC Banquet Hall. ALCOE Planning Committee and all the participants and some guests were invited. Total Numbers were over 300 persons. Special greeting was made by Dr. David Howard, Executive Director of Consultant Office of L.C.W.E., Wheaton, Illinois, U. S. A.

d) *Film Presentation* was made at the P.U.B. building from 7:30 P.M.-8:00 P.M. and the film title was "The New Forces in Missions" -- A documentary of A. M. A. and the East-West Center.

e) *Evening Session* was chaired by Rev. Subhas Sangma and Rev. Petros Octavianus made a keynote message on Asian Mission.

f) *The Business Session* was held at the Conference Room of RELC from 4:00 P.M. to 6:30 P.M. 21 official delegates and 9 observers attended. 1) Greetings: Congratulatory speech was made by Mr. Edwin Frizen, Jr., Executive Secretary of IFMA and Rev. Panya Baba, Executive Secretary of Evangelical Mission Society, Negeria, and a greeting from Dr. Ben Wati, Chairman of ALCOE, was read by the General Secretary. 2) New officers were elected as nominated by outgoing Board of Directors. 3) National Reports were presented from 9 membership countries. 4) Tri-annual Report of General Secretary was adopted as printed. 5) The meeting was closed with the prayer of Rev. Subhas Sangma.

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tember, 1978. A number of students were counselled each night.

For the first time in the history of the University three Christian Groups - the Overseas Christian Fellowship (Asian), the Evangelical Union and the College Christian Fellowship - banded themselves together in an all out Gospel explosion at the Newcastle University and the College for Advanced Education.

"What thrilled my heart" said a beaming pastor of a local Church, "was to see Christian students sharing Christ with their fellow students all over the campus during the crusade", Even before the actual mission was launched several students were led to Christ through the faithful witnessing of the Christian students.

"This mission is not the end", exclaimed Mr. Peter Tsai, the coordinator of the Crusade, with youthful zeal and an infectious enthusiasm, "it is just the beginning of an ongoing work of the Holy Spirit".

Two students musical groups sang and played at the crusade meetings which was received and enjoyed with ovation.

A number of students were personally counselled by Dr. G. D. James the Missioner.

TAIWAN

CHINESE CHURCH GROWTH WORLD SEMINAR HELD

The first Chinese Church Growth World Seminar was held at the Youth Center, Jin Shan, Taiwan, from Oct. 16 through 20, 1978, under the auspices of Chinese Coordination Center of World Evangelism (CCCOWE) of Hong Kong. Of the 416 delegates present,

270 represented Taiwan. 12 other countries were represented by the rest.

The participants discussed on new growth, a broader mind and a breakthrough in cooperation and understanding among Chinese churches. They not only emphasized Chinese Church Growth throughout the world but also a much needed revival in the Chinese churches. The sessions were also devoted to practical discussion regarding church finance, pioneer church planting, industrial churches, church and culture, and other such topics. Attendance and discussion was very enthusiastic and encouraging.

Dr. Donald McGavran, the keynote speaker, said: "We of CCCOWE are gathered here to study today's opportunities for the advance of the Gospel. The tremendous multitudes around existing Chinese churches and beyond the reach of existing churches must be evangelized..." A prominent Chinese Christian leader brought the emphasis back to spiritual growth when he gave a most stirring message, pointing out that without personal prayer and spiritual growth, church growth cannot be expected. He warned: "Buddhist temples are being built faster than churches. We must seek God, get on our knees, and turn to Him for help. There are 17 million people in Taiwan and they will worship idols unless we lead them to Christ."

Woven throughout the seminar was reference to Mainland China. Tears were shed and prayer offered as all the delegates look to that day when it will be possible to see the quarter of mankind in Mainland China to have an opportunity to openly worship Christ and spread the Gospel.

The 416 delegates left Jin Shan with a new world view of church growth and a pledge to set into action the lessons learned at the seminar, providing a basis for the next

Chinese Congress on World Evangelization in 1981 (CCCWE II) which will take place in Singapore.

INDIA

FIVE INDIAN MISSIONS JOIN HANDS

India Missions Association



Several indigenous missionary movements have come into being with a vision and burden to reach the unreached peoples of India and abroad crossing cultural, linguistic and geographic barriers.

Attempts have been made in the past to bring together these various indigenous missions for mutual consultation and co-operation, and at the All India Congress on Missions and Evangelization held in Devlali in 1977, a strong call was issued to this effect. As a result, a consultation of all indigenous missions was called by the Evangelical Fellowship of India. At this consultation on March 16, 1977 the India Missions Association (IMA) was formed, the founder members being the Full Gospel Young Men Association, Fellowship of Evangelical Friends, Quiet Corner India, Friends Missionary Prayer Band and India Evangelical Mission. Later three others: Partnership Mission Society, Indian Missionary Movement, and Maranatha Full Gospel Association have joined, making IMA's full members into eight.

The objectives of the IMA are: To get to know, evaluate and establish contact with all Missions in India that are indigenous in origin and government; To present a united evangelical stand for the cause of missions before the Christian public and the Government; and To be a

challenging voice in the Indian Church for its increasing commitment to the missionary responsibility, to name a few.

Rev. Theodore Williams, the IMA General Secretary, remarked: "...the evangelization of India is not the private prerogative of any one church or mission. It is the task of the Whole Church, the work of all believers. We have seen in our land the blessing that God showers upon us His people when we unite together...This was one of the secrets of the blessing poured out in those days in Madras. Certainly we will yet see a great thrust forward in the cause of the Gospel in this land because missions have joined hands with those of the same Biblical faith and concern."

SINGAPORE

ASIAN EVANGELICALS FOCUS ON TWO BILLION UNREACHED

Evangelization of Asia's two billion unreached mass demanded the unclouded vision and responsibilities of the 280 participants at the Asian Leadership Conference on Evangelism (ALCOE) held at the University of Singapore during the first ten days of November, 1978. The delegates from 25 countries committed themselves to seek establishment of a Christian witness in each of the continent's "unreached people group."

The key Christian leaders and missiologists who attended were reminded that 58% of the world's population were to be found in Asia, but only three per cent of those made any Christian profession. They were unanimous in the conviction that Christians of Asia were primarily responsible for reaching the continent's unreached mass with the claims of Christ.

The conference programme was planned and directed by national leaders. Most of speakers were also Asians, and 60 per cent of the funds have been contributed by national Christians.

Christian leaders from various national groups met periodically during the conference to plan and discuss united strategy for evangelization of their respective countries. The small study groups grappled with issues related to evangelization in relationship to culture, other religions, secularism, and urbanization.

The Singapore conference, sponsored by the Asia Committee for World Evangelization, is one in a series of ongoing regional gatherings initiated by the Lausanne Committee for World Evangelization (LCWE), whose headquarters is in Nairobi, Kenya.

USSR

REVIVAL BEHIND THE IRON CURTAIN

According to the German Evangelical Alliance, Russia is returning to its fundamental historical value--first of all, religion. The Orthodox Church is at present going through a process of revival. One of the well-known Russian writers who had fled from his country in 1974 to France was quoted to have said that sixty years of Communist power and indoctrination had not been able to destroy all the values that existed and especially religion was practiced by more and more people.

Different statistics showed that nearly half of the Russian population was actively involved in the Orthodox Church despite the discrimination of believers in the Soviet Union. The above-mentioned writer suggested that every visitor

to U.S.S.R. should also take along at least one copy of the Bible, and that Western radio stations especially should see to it that more information and news got into Russia.

CHINA

THE INDESTRUCTIBLE CHURCH BEHIND THE BAMBOO CURTAIN

When in 1966 the Red Guards in the People's Republic of China were authorized to close all religious buildings and confiscate and destroy all religious literature, Christians were the worst sufferers. Some leaders were killed and many rank-and-file Christians humiliated and physically assaulted. It was the darkest hour for the Church in modern history. For six years no news of Christians in China reached the outside world. A tantalizing question was: Had the Church there survived at all?"

Yet the first news to come to the Free World was heartening indeed. In the province of Fukien, as the result of a recent revival movement, up to 1,000 believers had been openly worshipping until ordered to desist by the authorities. Some of the leaders who were arrested were later released and continued a pastoral ministry. Elsewhere house groups flourished. Young people were being converted. Of the 950 million, about 5 million (less than one half of one per cent of the total population) are said to be Christians.

THAILAND

SECOND THAILAND CONGRESS ON EVANGELISM

The Thailand Church Growth Committee which has been functioning

since 1971 accepted responsibility to organize the Second Thailand Congress on Evangelism. It was held at the Y.M.C.A. in Chang Mai, from Nov. 22 through Dec. 1, 1978. About 300 delegates, both Thai and missionaries, from all denominations participated from all provinces across the nation.

Special strategy papers were presented focusing on the unreached peoples of the land; lessons for church growth in the future; evaluation of the progress since last Congress; and specific suggestions for developing a national strategy for the next five years. Along with this, there were stimulating reports from selected delegates to the recent Korea Seminar and to ALCOE. Special evangelism reports were also given on ministry to Chinese in Thailand, the 44 tribal groups, the 100,000 refugees and the Thai populations. Dr. Stanley Mooneyham of World Vision International gave Bible expositions while Dr. Joon Gon Kim of Korea Campus Crusade for Christ presented inspirational messages.

Eight workshops were presented each afternoon. Subjects to stimulate the Thai leaders covered: evangelizing family groups; nurturing new believers; developing local church leaders; planning and organizing for growth, and planting new churches--rural and urban. The evening programme included special demonstration and instruction in the media arts, including Thai drama and indigenous music and song. Most of the speakers in all of these sessions were Thai.

INDONESIA

MOSLEM ENCOUNTER WITH CHRISTIAN MISSION

The Indonesian Ministry of Reli-

gion has been ordered by President Suharto to carry out "immediately and without delay" the new regulations to curb foreign missionary activity. This was reported recently by various Indonesian papers. According to the new regulations, the Christian missionary work will be subject to grave and serious limitations. Among other things, it is forbidden to evangelize any persons belonging already to another religion. 84% of the 140 million Indonesians are Moslems. Also each foreign financial support for churches and missionary organizations needs to be approved by the State. The number of foreign missionaries will be limited. They have to be replaced by national workers after two years. Distribution of Christian literature and evangelism through house-to-house visitation are also prohibited.

UGANDA

ANOTHER ISLAMIC STATE IN BLACK AFRICA ?

A former high official who had to escape from Uganda some months ago declared on the situation in his country: "Idi Amin is afraid. He constantly fears that the Christian worship services could become secret political meetings. Therefore secret service men are placed among the Christians in most services. This means that it has become impossible to preach freely...people in Uganda were accused and killed without having in any way taken part in political activities. Idi Ami was trying to transform his country into an Islamic State..." This appears to be difficult as the largest part of the country's population are Christians. Nevertheless, members of the Christian churches in Uganda live in constant danger. The climax of the persecution, according to the official, was the murder of the Anglican Arch-

bishop Luwum and two government members in February 1977.

THE NETHERLANDS

THE MESSAGE IN THE MEDIA

The first "European Evangelical Communication Conference" met in Amsterdam from Oct. 20 through 23 with an appeal and strategy to use all the mass media for the proclamation of the Gospel. Over 200 leading communicators from 25 countries of Europe, Asia, Africa and America participated in the conference that ran under the title: "The Message in the Media." New possibilities for using mass media for evangelism and mission in Western and Eastern Europe were examined.

Dr. Paul Freed, President of the Trans World Radio, called upon participants in the gathering to broadcast more programmes into Eastern Europe and China, saying that the Christians there were eager for the Christian message. One of the main speakers, the Orthodox Christian and writer Vladimir Maximov, who has been living in Paris since 1974, called the broadcasts of Western radio stations for the East "wonderful possibilities" to proclaim the Gospel and to spread news and information.

Evangelical communicators who gathered there expressed their desire to cooperate more closely to make better use of the mass media for the proclamation of the Christian faith. With this in view a European Evangelical Communicators' Fellowship is to be set up. Among the suggested tasks of this fellowship is the central training of journalists, a Christian placement service, and the exchange of information between evangelical press services and publications in Europe. The fellowship will cooperate closely with the

European Evangelical Alliance (EEA) and the World Evangelical Fellowship (WEF).

BRAZIL

BRAZIL MOVES AHEAD !

Brazil is the fifth largest country in the world and largest in South America. Of a population of 117 million 70% consists of young people.

The Roman Catholic Church is the largest church there as in the rest of Latin America. There are great changes taking place, however, within this church situation: in Brazil the Protestant Community has grown from about 30,000 in 1900 to 10,000,000 or so today, nearly 4,000,000 of whom are Communicants. There are eight denominational Brazilian missions and seven interdenominational ones. Nearly 150 missionaries have gone so far to other countries of Latin America, North America, Portugal, France, South Africa and Israel. In addition, the Assemblies of God has sent 78 missionaries and the Brazilian Baptist Convention 51. Besides these nearly 365 Brazilian missionaries are working in the country in cross-cultural situations.

Brazil has the resources for missions in terms of men and money and this is why there is a growing missionary concern in the protestant churches there. Accordingly, from 1976 Brazilian mission leaders are being brought together each year for a conference known as "Encontros" (Seminar) summoned by an organization called The Missionary Information Bureau. The usual topics discussed in the seminar cover: Missionary recruitment, Missionary support, Pastoral care of missionaries, Accountability, Goal-setting and evaluation of missionary work, etc.



1980 Consultation on World Evangelization

HOW SHALL THEY HEAR?

The Lausanne Continuation Committee for World Evangelization will sponsor a 1980 consultation as a follow-up of the 1974 Lausanne congress. The dates have been set for June 14-28, 1980 in Pattaya, Thailand. The theme from Romans 10:14 will be "How Shall They Hear?" which is seen as a logical sequel to the Lausanne '74 theme, "Let the Earth Hear His Voice." It is intended that the 1980 meeting will go beyond the 1974 congress and discuss strategies for world evangelization.

Dr. David M. Howard, on loan from Inter-Varsity Christian Fellowship, is serving as conference director. The number of participants has not yet been determined, but it is expected to be on a smaller scale than the 1974 Lausanne congress.

The statement of purpose of the 1980 consultation is as follows: "Accepting the nature, basis and framework of Christian mission as revealed in Scripture and interpreted in the Lausanne Covenant, and humbly desiring to discern and obey the direction of the Holy Spirit, the Consultation will convene: (1) To seek fresh vision and power for the task Christ has given to His Church until He comes; (2) To assess the state of world evangelization, its progress and hindrances; (3) To complete an extended study program on theological and strategic issues related to world evangelization, already begun in many regions, and to share its results; (4) To develop specific evangelistic strategies related to different unreached peoples; (5) To review the mandate of the Lausanne Committee for World Evangelization and the role it might play in furthering these objectives."

The Lausanne committee is also planning a related conference, the International Consultation on Simple Lifestyle for Evangelism and Justice, to be held just prior to the evangelization meeting. It will focus attention on the relationship between evangelism and life style, with discussion of models of simple life styles among Christians in different parts of the world.

The lifestyle gathering will be coordinated by Ronald Sider of Messiah College and Eastern Baptist Theological Seminary in Philadelphia, author of *Rich Christians in an Age of Hunger*.

— *World Evangelization Information Bulletin*, May 1978