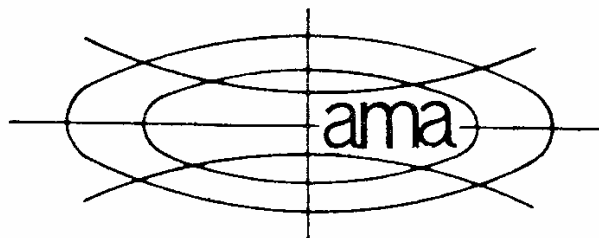


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UNDERSTANDING RELIGIOUS DECREES OF THE INDONESIAN GOVERNMENT



David J. Cho

On August 1st and 15th of 1978 Indonesia's Minister for Religious Affairs published Religious Decrees Nos. 70 and 77. This has aroused a keen interest on the part of scores of mission agencies active in the land as well as of mission leaders around the world. Many have expressed anxieties, worries, and negative interpretations. Nevertheless, we must accept stern reality

and seek to understand the reasons why any governmental administration would adopt such policies as these. No missionary activity is legitimate unless those who are engaged in the activity pay due respect to the host nation's sovereignty, authority and interests.

There are of course a number of examples in which laws have been made contrary to the freedom of missions. This is not only the case in socialistic and dictatorial countries, but also in the so-called free nations. We often wonder how we should

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interpret the prohibition by law of teaching the Bible and offering prayer to the God of the Bible in the public schools of the United States of America. Frankly, we must conclude that any such instances in Asia, Africa, and Latin America could not be any worse.

In short, we would do well to imagine ourselves in the position of others in order to honestly search for the causes of their actions. We need to seek to understand the actions of the host nation's administration and then discipline ourselves as missionaries and mission administrators to accept them and work within that framework. To clarify these thoughts we will study the three points elaborated below.

A. IN THE STRICT SENSE OF THE WORD, INDONESIA IS NOT A MUSLIM COUNTRY

The Indonesian Government is known to have strongly recommended that every individual embrace and publicly profess a religious faith. It is a government-backed right for anyone to identify with any religion he chooses, whether Christianity, Buddhism, Hinduism, or Islam. Those who have no religious affiliation are looked at askance, and even suspected of leaning toward communism.

Ironically in this nation, even in public schools, Christian students are allowed to study biblical subjects. Also, as far as the individual religions are concerned, there is no priority given to any of the faiths by the government. It is a misunderstanding that the Ministry of Religious Affairs is run by the Muslims. In actuality, there are four bureaus in the Ministry: Muslim, Protestant, Catholic and Buddhist/Hindu, and the Protestant clergy are responsible for the Protestant Bureau.

Thus, in the area of religious freedom Indonesia may be considered a more just nation than many others. This has been the attitude of the government toward the faiths of the nation's people since 1965.

B. CONSIDERING DECREE NO. 70

Decree number 70 states that:

1. "harmony among religious groups constitutes an absolute condition for national unity and union and for consolidation of national stability and national security;

2. in an effort to promote harmony among religious groups the government has the obligation to protect every effort at religious development and propagation;

3. therefore there is need for guidelines for religious propagation."

We must all recognize the justifiability of the above-mentioned decree and the validity of the government's goal of promoting harmony among religious groups in order to guarantee and foster national unity, union and consolidation. It is a natural consequence of the position taken in the decree that the Government has to monitor any missionary presence and activities to ascertain whether they are helpful or harmful to the primary goals of the nation. In connection with the above principle, the Government has published guidelines, the gists of which are as follows:

1. "In order to preserve national stability and to insure harmony among religious groups, religious development and propagation should be carried out in a spirit of harmony, tolerance, empathy and mutual respect among religious groups in accordance with the spirit of Pancasila.

2. Religious propagation must not;

a. be directed at a person and or people who have adopted another religion;

b. be carried out by using persuasion such as gifts of materials, money, clothing, food/drink, medicine, etc. so as to induce people to adopt a certain religion.

c. be carried out by distributing pamphlets, bulletins, periodicals, books, etc. at the areas/houses of people who profess other religions under whatever pretext."

We must carefully look into the do's and don'ts of the new laws and guidelines with our insight into the reasons for the government's policy:

First, missions must be carried out with mutual respect among the various faiths. Secondly, mission agents should neither proselytize people of other religious faiths by means of material benefits, nor should they visit the houses of people who have already professed other faiths with the intention of converting them.

In the light of the above recommendations and understanding of the new Indonesian laws, we must re-orient our planning and course of conduct. Accepting the fact that we must accept the laws and work within the new legal context, how should we conduct our missions outreach? For instance, it may be more wise and productive to choose a third locality within the nation which is open to our mission work, legitimate to approach, and ready to be evangelized and harvested.

C. A STRONG EXHORTATION BY THE INDO- NESIAN GOVERNMENT WITH REGARD TO SELF-SUPPORT AND SELF-GOVERNMENT

We cannot help but agree with the spirit of Decree No. 77 as promulgated by the Indonesian government.

1. That in an effort to strengthen national unity and union and national stability and resilience, religious life should be developed and guided in order to strengthen the internal harmony of religious people, harmony among religious groups and harmony between religious people and Government;

2. that foreign aid to religious institutions in Indonesia for the purpose of religious development should be regulated and guided so as to obviate negative influences that may disturb national unity and union, internal harmony and harmony among religious groups and national stability and resilience.

It is a fact that missionary funds from overseas, no matter how good the intentions of the donors, are frequently more detrimental to missions work than helpful. Worse still, they can become a cause of dissension and disharmony among the national church leadership.

The fact that protestant churches and their outreach in Indonesia are still in the hands of foreign missionaries after 400 years, with the nationals still looking to the missionaries for leadership and financial assistance, is inexcusable. Creating rice Christians through the indiscretionary use of funds is analogous to causing people to become opium addicts while trying to heal their illness. Both reduce the individual to a state of dependency. In both cases the medicine to help the sick and weak become healed and strong must be skillfully dispensed and administered only as long as absolutely necessary.

In conclusion, missions strategists must thoroughly analyze and evaluate both past and present missionary policies in the areas of strengthening the national churches, helping them grow and getting them rooted on an independent basis. If by any chance the financial support from missionary-sending nations should weaken the national church's stability and resilience, the aid should be cut without hesitation.

Decree No. 77 also made it clear that all mission agencies existing in the country are expected to train indigenous leadership and to turn over all the responsibilities of direct evangelism to the nationals. We should all humbly and cooperatively submit to this new law, admitting that we have been negligent to follow this policy in the past and that this is, after all, in line with our objectives of training leadership for a self-supporting church.

Incidentally, the Indonesian Government has extended the period of leadership transfer to more than two years. We should not, however, expect their policies to change. Instead, we should accept the new policies and demonstrate our respect for and submission to the government of our host country by willingly reorienting our programs so they will be in line with the new laws. In this way we earn in turn the respect of the government and people of our country of service.

AN EVALUATION OF THE MISSIONARY MOVEMENT IN INDONESIA



Petros Octavianus

INTRODUCTION

To start with, my observations are founded on Indonesia, even though I have visited other mission centers and other mission areas, in other countries. I myself am not a member of any foreign mission, but in our fellowship we work side by side with members from foreign countries and missions who enter our fellowship and integrate themselves into our mission. Because I am not a member of a Western mission, my observations are, in some sense, from the outside and incomplete as well as possibly one-sided. Every effort to evaluate is influenced by subjectivity, even though I endeavour to eliminate that as far as possible.

I. MISSIONS AND THE YOUNG CHURCHES IN INDONESIA

A. The Tradition of Missions and the Young Churches

Every mission is bound to formulate

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certain principles: principles of life, of faith and principles for a working policy. In the course of development these principles change into becoming the tradition which is then firmly held onto, both by missions of denominational as well as interdenominational character.

In every tradition we meet with the positive elements and with the negative elements. Therefore it is of great importance that every principle and tradition be re-evaluated from time to time, so that it may not turn into a hindrance in regard to reaching the highest goal, that is the propagation of the gospel in as wide a sense as possible, and the leading of individual Christians and congregations to spiritual maturity.

B. Pioneer Missionaries Who Lack Church Orientation

In a general way it may be said that missionaries to a large extent, or even nearly all of them are pioneers. It is the foremost task of missionaries to gain access to new areas, like Kalimantan in Indonesia, the Congo in Africa or Colombia in Latin America. The typical pioneer missionary is a person of strong character and an individualistic out-look.

To my observation (which is of course limited) many missionaries lack a wide orientation concerning church life (churches existing in the country which they enter), concerning the cultural context and the political structure of the country which they come into. This can be due to the fact that they seek to enter the interior to where they are called, as soon as possible, in order to preach the Gospel, and that they more or less spend their whole time in the interior, or that they go ahead and seek to establish the concept of their mission or their mother church in the place where they find themselves without giving due attention to the local situation, conditions, intellectual level of the congregation and the surrounding population, nor the whole cultural context. (compare Arthur Glasser "Missionary preparation" in his paper "Timeless lessons from the Western missionary penetration of China". The All-

Asia Mission Consultation Seoul 73, Chaek Chun, ed).

Therefore it can be of real help to those missionaries, if from time to time they make the effort of visiting other parts of the country, spending time and seeking contact with the leaders of the established churches, and seeking an understanding of the development taking place in the country as a whole, including the political scene.

Another observation which I had opportunity to make concerning missionaries is that they lack an understanding of the local culture. This may be due not so much to the fact that they are not open to the people around them, but to the fact that they do not experience and do not look for any deeper fellowship with national brethren who would be able to see and understand their shortcomings and give needed and helpful advice in this regard. An attitude Christians look at things, to understand their way of thinking in the context of their culture, is of great help to missionaries in their effort to build bridges of real understanding. Christians of a more simple background will generally tend to admire the missionary and will not feel free to openly criticize him. Therefore it is my suggestion that missionaries who work in more backward areas make the definite effort to seek fellowship with national Christians from other, more progressive areas, who would be mature enough in their own outlook and sufficiently removed from denominational or mission background to be able to give constructive advice.

To look for fellowship and to seek to transcend the walls of exclusive denominational outlook, is of utmost importance in order to be freed from a narrow outlook and attitude towards other churches and denominations. To be open and to want to learn to know other churches and denominations can be very profitable and enriching to ourselves because every church has its particular strong and positive sides and its particular weak and negative sides. Let me use an illustration here: The rainfall can cause the water level to rise in such a way that swimming ducks who would normally be separated by walls being apparent at the

time of a low water level, can easily have access to each other and fellowship because of finding themselves swimming on the raised level of water. In the same way the Holy Spirit filling and overflowing in our hearts, can cause the walls of separation to disappear, so that we find access to each other and fellowship with each other, without being too conscious of the differences in national and denominational background. Even more so, the present situation demands that we seek unity being of one mind and one spirit in order to carry out the task given to us together by the Lord himself. If the above-mentioned advice and comments are not heeded and not carried out, I feel deep concern that the way the missionaries think, the way they work, the way they communicate and train others is very much lacking as to orientation within the church life and the socio-political context of the country.

II. LEADERSHIP OF CHURCH AND MISSION (NATIONAL)

A. Question

How can we be more church oriented in our way of thinking? The difficulty which arises as we seek to answer this question is due the fact that often two leaderships are being exercised side by side: leadership of mission, leadership of the national church which has been established by the mission. The mission has its own program besides the program of the church. In regard to organization and responsibility the two work separately. So that in fact there are two leaderships existing side by side, though they may from time meet for consultation. To this system of leadership there are positive and negative sides.

The positive sides among others:

1. Each can decide on their own program.
2. Each can safeguard unity among themselves.
3. It is easier to avoid misunderstandings which can arise between the missionaries and the national church leaders, even though these misunderstandings are usually

temporary.

4. There is no need to seek to overcome the differences in life style-standard and financial policy, in culture and way of thinking, way of working, etc.

The negative sides:

1. The fact that the mission makes its own program usually causes annoyance on the part of the national church leadership. This can be suppressed temporarily, but from time to time it will come to the open, especially if the national church leaders are already able to critically and rightly analyze the way of life, leadership, opinions and authority as well as the specific characteristics of the mission in question. In church history we find plenty of examples of tension arising between missions and the national churches which were planted through the mission work.

2. There is a lack of knowledge and understanding toward each others burdens because they are not being dealt with together, although on each side the unity which is founded on natural factors is obvious.

3. There is an obvious relationship of superior to inferior (important). The situation where the missionary is being addressed as "sir" ("Tuan"), indicates clearly that it is not a relationship of equality. The address in that way originates from the colonial times and illustrates a relationship where one part is being controlled and one part is in control. It also speaks of feudalism. In the relationship between the missionaries and the national church leaders this way of addressing creates a feeling on the part of the national church leader, which is unpleasant, because it reminds one of a relationship between a lord and his servant. And it favours the development of superiority feeling on the one part and inferiority feeling on the part of the other. It also creates the unhealthy relationship which lacks openness and becomes a hindrance to the growth of fellowship in the life of the body of Christ. The kind of fellowship which may be there, may very well become superficial and false,

being far from the biblical concept of fellowship of which we read in I John 1:7 in Ephesians 4:15 (compare also Ephesians 4:1-4, Philippians 2:1-7, Colossians 3:12-16). Where can there be the experience of the power of the cross of Christ if each side closes itself off so as to avoid misunderstandings? Compare the view expressed by Marlin Nelson in "The How and Why of Third World Missions, an Asian Case Study", William Carey Library, 1976, page 36 "We are not to work over or under the national Christian, but with him".

4. In holding on to the differences in life style and culture, a gulf of separation is being created. The longer the deeper this gulf can become, because of the feeling of annoyance in the face of very obvious differences and with no possibility of bringing this out into the open. Imagine the North American missionaries coming to Europe and carrying out their own program without paying attention to the program of the local church. How do the church leaders react to that?

B. National (Church) Leadership

With two organizations and two leaderships existing side by side, it is very difficult to hope for a true national leadership to emerge, a leadership which can develop towards maturity and capability.

Usually the national leadership will be dependent on the mission leadership because of the superiority of the mission in the way of finance, experience and history. This can be worsened through the debt of gratitude because of education received, presents being given, things which have an often unrealized influence so that the national leader cannot be free to express their criticism. Added to that is the fact that missions (missionaries) prefer to appoint a national church leader who is easy to direct, or at the most, a leadership which is medium in this respect. Missionaries are worried concerning national church leaders who are true leaders. Here it is necessary to state clearly the qualifications which are necessary for a church leader in the third world.

1. Spiritual leader with authority

Briefly it can be said that the foremost and first aspect in the life of the Christian is that his life is being controlled by the Spirit of God and richly rooted in the Word of God, this going together with a deep personal devotion (Philippians 1: 21-22, Galatians 2:20, Ephesians 5:18-19, Romans 12:1-2).

Besides this, first and foremost, there are four aspects and proofs to leadership which have to be met:

- a. leadership in the mission
- b. leadership in one's own church
- c. leadership in relation to other churches
- d. leadership in relation to the government

A national brother may be chosen and appointed leader in the mission because of his spirituality, his understanding of and obedience to the mission because of having proved himself in the ministry of the mission. But this may not automatically mean that he can also take his stand as a church leader (national).

Because in the mission he always exercises his leadership at the side of another leader (the missionary) and he carries responsibility which is in fact shared responsibility.

The responsibility for a mistake can still be sought with the other leader. But as a leader in his own church he has to take full responsibility. In the system of two leaderships existing side by side, that of the mission and that of the national church, it inevitably means that the national church leader stands at the side of another leader. And this is the reason why it will be difficult to expect a leader to emerge who is able to stand on his own and becomes mature in this system.

The efficiency and authority of a leader is very much dependent on his understanding and his knowledge of other churches. To make himself familiar with other churches, to study their system of leadership, of work, within his own country, that is of utmost importance to a leader and his overall

understanding concerning the form and role of his church.

Of a national church leader it must also be demanded that he has an understanding and knowledge in the field of sociology and is familiar with the national scene in his country. Whether we realize it or not, most of the leaders (national) of churches which have been planted by missions, are very limited in their leadership, limited mostly to fulfilling the demands mentioned under mission and spirituality. Missions (missionaries) have been very weak in developing the kind of national church leadership which would fulfill the five aspects mentioned above.

As a result there are three dangers which have to be faced:

a. The leadership of the national church looks stable and efficient only as long as the missionaries are still present.

b. Both, missionaries as well as national church leaders are narrow in their way of thinking and decision making, narrow Western or non-Western.

c. The leadership of a particular church is only oriented toward the leadership of the particular mission and with that toward the church from which the missionaries originate, without there being the development of an independent leadership.

Therefore the mission has to continually give attention to the upgrading of the national leaders so that the work will not come to a standstill when the missionaries have to leave, but rather continue and enlarge. Chua Wee Hian in his writing "Missionaries Must Change", Eternity, Vol. 19, No. 5, May, 1968, p. 20 expresses the viewpoint that the role of the missionary has to change from being a "performer" to becoming a "trainer", from being a "director" to becoming a "catalyst".

Whereas Dennis Clark in his book "The Third World and Mission", Word Books, Texas 1971, pushes the issue further in that he urges the multiplication of Leadership Training Centers for the leaders of the na-

tional churches, for communication consortiums and evangelistic team to be formed where national Christians lead and direct a program with a minority of Western co-workers.

The upgrading of national church leaders, both by way of formal study abroad and by way of orientation concerning various churches and mission fields is the necessity, for those who have proven themselves in ministry, who have been given gifts and shown maturity so that they will be the future leaders.

If there is the willingness on both sides, especially on the side of the missionaries to enter into the "body life" with the national church which has come into being through the mission, the weakness mentioned before can be overcome through:

a. the willingness on the part of the missionaries to be led by national brethren.

b. the working out of a program together with a common goal. It is very important that the missionaries and the national leader sit together and work out the program together. They can in this way look together at various factors, both from the point of view of the mission as well as the national leader and in accordance with the local condition and situation as well as the national scene. In this way much of misunderstanding and mis-communication can be avoided. Also in sitting and talking together the concept of something being forced by one side over the other can be avoided and in that way much of tension can be taken away.

c. the gulf of separation becoming less and less, because the differences and misunderstandings can be overcome in the grace of the cross of Christ.

d. the kind fellowship which is true and deep and beautiful, and not just limited to worshipping together in a church building.

e. the willingness of the missionaries to more effectively support and strengthen the national church leadership and build strong bridges between the mission leader (mis-

sionary) and the national (church) leader.

C. The Financial System and Policy

Introduction

Generally speaking missionaries from the First and Second World (the West) are regarded as first class, caused by their cultural background and economic strength, so that without them being aware, they erect fortresses for themselves without paying attention to their surroundings.

1. Sacrifice and Faith

The pillar of sacrifice and faith has become an invigorating factor for some of the younger missionary movements in the Third World. Praise the Lord for this! This is the strength of some of the Faith Missions from the West, but it may well be that right there we find also a weakness, which shows itself in that the missionaries have done little in the way of particular training for the national Christians. They have given very little attention teaching the church members how to give, expressing their responsibility for the fulltime worker. As a result the pastors have to make a living on the side and this often takes their time away from their ministry. Much in the way of counselling and evangelism is left undone.

2. Sometimes the national pastors are more dependent on the mission/the missionaries than on the Lord and their congregation. In order to overcome this, it is very necessary that the congregations are being taught regarding their responsibility for supporting their fulltime worker. This does not apply equally to every country or area; for instance it seems that the church founded by missions in Japan does not fit into this picture. The policy of financial autonomy is of course good in connection with the two fold system of leadership, but on the other hand it means that the missionaries do not take a share in the burden of the national church as a whole.

The gifts which the national church receives from the mission are much more felt as a burden because they increase the good deeds of the mission and enforce the bonds

LAUSANNE COMMITTEE RECEIVES A FRESH MANDATE

The official participants of COWE, constituted as a Consultative Council, voted by an overwhelming majority to extend the mandate of the Lausanne Committee for World Evangelization.

They acted in response to a motion by the Commission on Cooperation in World Evangelization which stated:

"This Commission reviewed the programs and emphases of the LCWE and because of their value, strongly recommends that LCWE be given a fresh mandate to continue its ministry."

The participants also endorsed the proposal that LCWE retain its basic constitutional provisions incorporating a call to balance the representativeness of its membership and improve regionalization.

The full LCWE convened at the close of COWE, received the recommendations and renewed their commitment to world evangelization. They mandated the Executive Committee to study appropriate ways in which the recommendations of the Consultative Council can be implemented.

The Commission on Cooperation and its sub commissions consisted of 60 evangelical leaders representative of all the regions of the world. All COWE participants were given ample and repeated opportunities to respond to and to make their own submissions.

COWE MINI-CONSULTATIONS

"The heart of COWE will be the mini-consultations." So said Saphir Athyal, chairman of the Program Committee before Pattaya. He proved to be entirely correct. No fewer than sixteen sessions during the ten days together were devoted to the mini-consultations.

Each mini-consultation concentrated on one particular people (such as Hindus or Buddhists, Jews, Marxists or Muslims, Traditional Religionists, Mystics and Cultists or Nominal Christians). The groups varied in size from only about a dozen to over a hundred. Some were experts and some beginners who wanted to learn. The mini-consultations varied in effectiveness in direct proportion to the amount of advance 'homework' which had been done by the regional study groups.

COWE A CALL TO ACTION

One expression characteristic of participants even as they left Thailand was that they expected much action of groups doing evangelization in the decade of the '80's. One participant quoted D. L. Moody's response to criticism of his methods: "I like my way of doing it better than your way of not doing it."

-The Africa group will sponsor local strategy consultations.

-The Urban group for Large Cities will try to maintain a network to share reports of outcomes, and called for the formation of an Urban Strategy Working Group.

-Representatives of the Asian participants have decided to organize national committees for evangelization and three major subregional networks-Northeast Asia, Southeast Asia and South Asia.

STUDY GROUPS EXPECTED TO MEET

All study groups are encouraged to meet as soon as possible after the convener receives the report of the mini-consultation sent to him from Thailand. The reasons for meeting are:

1. To review and react to the draft report built on your study.
2. To decide how to put the recommendations and suggested strategies into practice locally.
3. To decide the future of the group as a local forum for study and for continuing to develop and implement particular strategies needed in the group's situation.

CONVENERS TO RECEIVE MINI-CONSULTATION REPORTS

The reports of the mini-consultation group to which they belong is being air-mailed to them as a convener not present at COWE. This is being done from Bangkok.

The reports represent a long process of serious study which began with the local groups. The preliminary reports of hundreds of pre-COWE study groups formed the basis of the background position paper prepared by the International Coordinators which the mini-consultations studied.

THAILAND STATEMENT EXCERPTS

In reinforcement of the Lausanne Covenant, COWE provided a lengthy statement and a set of pledges. Here are some of the expressions in that document:

"We have become freshly burdened by the vast numbers who have never heard the good news of Christ and are lost without him..

"At the same time, we have rejoiced to hear how God is at work in his world, and how he is making many peoples receptive to his Word..

"As his witnesses he has commanded us to proclaim his good news in the power of the Holy Spirit to every person of every culture and nation, and to summon them to repent, to believe and to follow him. This mandate is urgent, for there is no other Saviour but Jesus Christ. It is also binding on all Christian people..

"We have heard the call to be sensitive to other people's cultural patterns and not try to impose on them our own.."

PARTICIPANTS PLEDGE DEEPENED COMMITMENT

At the final communion service, the participants reinforced their commitment to the Lausanne Covenant by a public act of worship in which they solemnly repeated in unison these pledges and their preamble:

"In the light of his clear command to go and make disciples of all nations, his universal authority and his love for all humanity, we solemnly make the commitment to Christ, which we shall seek his grace to fulfill."

COWE WHEATON OFFICE CLOSURES

The COWE Wheaton office will be closed on September 30, 1980. All LCWE correspondence should be to: LCWE P.O. Box 21225, Nairobi, Kenya

of feeling of being in debt gratitude, because often the person is seen behind the gift, whereas if the money received is put into a common pool and then divided together, it is much more felt as the common possession entrusted by the Lord. (This policy has been followed within the IMF for 14 years already and has proven to be an effective way for overcoming the tensions between the missionaries and the national workers which are often obvious in other missions between the missionaries and the national church leaders). Of course there has to be found a way which keeps a certain openness for the differences and to enable the missionaries to somehow meet the requirements of their standards as people from the West, America or Europe.

D. Consultation on Culture

"Sometimes people will reject the Gospel not because they think that the gospel is false, but because they feel that the gospel threatens the culture, especially in relation to their sociological network and their national solidarity". This is one of the resolutions from the Consultation on Gospel and Culture by the Lausanne Committee for World Evangelization, held in January 1978 in Bermuda.

This resolution may serve as a reminder to cross-cultural missionaries that they need to give full attention to questions which concern culture. The analysts among the Western missionaries will usually say that concerning the penetration of the gospel into China there are six fundamental factors which can be regarded as apparent failures, among others the percentage of westernized Christians who had been estranged from their Chinese culture (failing to take into account the socio-cultural aspect in the propagation, or even regarding it as unimportant), Glasser, op. cit. p. 273. For this the missionary/evangelist needs to cultivate a humble attitude. For the churches in the third world which have been planted by missions, there still remain questions to be answered in their cultural context, for instance: how can these churches develop their identity without there being cultural forms forced on them by foreigners and which are strange to

their context. It is very difficult to separate between the cultural overhang of the missionary and the pure content of the gospel.

And how can they maintain their cultural bonds without falling into the trap of syncretism?

To answer those kinds of questions and to be able to overcome the problem of cultural overhang, the missionaries need to adopt the important attitude of:

a. Taking heed and following the incarnation of Jesus Christ as the supreme example for cultural identification with mankind. (Philippians 2:4-11, John 20:21-22).

b. Wanting to know thoroughly the riches of the culture of the people or group of people to whom they bring the gospel, so that they might be able to distinguish between those cultural aspects that are contrary to the gospel, those that are in line with the gospel and those that are neutral. (For further study concerning this point we invite to read the present writer's paper prepared for the Congress on World Evangelization in Lausanne in 1974, under the title "How to evaluate cultural practices by Biblical standards in maintaining cultural identity in Asia", in "Let the Earth Hear His Voice", Worldwide Publications, Minnesota, 1975, p. 1236).

E. Missions and the Young Churches

We need to bring a few quotations here for consideration and thought to the reader. The development and situation of the young churches in the various countries/nations is not the same.

Dr. Winter in his book "The Twenty-five Unbelievable Years", William Carey Library, 1970, writes under the chapter of "The Fate of the Younger Churches" as follows:

1. The Young Churches:

"The young churches experienced an unusual growth right then, when they had been left by the missionaries, like it happened in the Congo.

During the absence of the missionaries the national leadership was more often found really developing rather than withering away. When the missionaries returned and wanted to rebuild the leadership position of the mission, the national church leaders refused.

There are two obstacles which have to be overcome in the effort to define whether a church is mature or not:

a. The missionaries who are deeply involved in the ministry of the church tend to underestimate the maturity of the congregation.

b. The national Christians tend to overestimate the maturity of their own church.

Be it as it may, as it happened in the political sphere, so also in the spiritual, that is that the control from outside was changed or eliminated. Mature or not, the right to decide for themselves transition of mission leadership to national church leadership.

2. The National Church:

The young church has to be a national church, not existing as the fruit of Christianization from the West. Fortunately, after 1970 nearly all missions agree that the churches which are planted as new churches have to be churches according to the New Testament and not according to Western style. However, the actual outworking of this as a reality too often only occurs when the Western missionaries are absent or withdraw.

F. The Whole World a Mission Field

Hundred seventy years ago, or more precisely in the year 1810, William Carey suggested that a World Congress on Missions be held, the mission field at that time being Asia, Africa and Latin America. North America was still in the development of becoming a mission home base.

That Congress never came to pass, because of unfavourable situations. A hundred years later, in 1910, John Mott succeeded in

conducting the First Congress on World Mission in Edinburgh with only 17 delegates from the third world being present out of the 1200 delegates. At that time Asia, Africa and Latin America were still regarded as the mission fields and North America had developed into a strong mission home base.

Today we see Europe, the first mission home base, with its post-Christian society as being a mission field. Mr. Leslie Brierley in his magazine "KOINONIA" last year called Europe, especially South and East Europe, the greatest mission field of the present time which is being forgotten by mission societies.

Let us take Portugal and Spain as an example. With a population of 42 million there are about 70,000 - 80,000 evangelical Christians which makes just 0.2%. Leslie Brierley called it "the spiritually dry wilderness of Portugal and Spain". Furthermore Italy with a population of approximately 55 million, there are 158,000 confirmed protestant church members, 2/3 of those belong to Pentecostal groups.

Fewer than five percent of the professing Christians in Europe attend Sunday service regularly. As long as this trend continues, Europe will become increasingly heathen because of the rapid influx of Muslim, Hindu and Buddhist immigrants from Asian and African countries. In the above-mentioned magazine under the title "What is happening in Europe", Mr. Leslie Brierley brings the following startling figures:

1. *In Belgium there are 30,000 Moslem workers.*

2. *In Italy there are 120,000 foreign students.*

3. *In West Germany there are 1,200,000 Moslem workers.*

4. *In Spain there are 7,000 students from Arab countries.*

5. *In France there are 1,750,000 Moslem workers.*

6. *In Britain there are 2% of population*

consist of Indian, Pakistani and the Caribbean peoples.

*18 years later at the Jerusalem Conference (1928), from the 231 delegates, nearly one-fourth represented the third world. The involvement of younger churches in mission had dawned. When the next International Missionary Conference was held in Madras in 1938, more than half of those present (500 persons from 69 countries) represented the third world.

This data shows us that the concept of where the mission field is, has already changed, not only is it to be found in the third world but in the whole world.

In the face of this challenge may we suggest that the missionary societies start thinking about evangelistic efforts within the churches of the first and second world, that there be evangelistic teams formed (E.1 and E.2) and home missionaries trained (M.1 and M.2) besides the preparation of missionaries for foreign countries (M.3).

G. Critique of the Western Missions

In his book "The Gospel and Communism in Asia and Africa", Dr. Verkuyl writes a chapter concerning the above-mentioned subject which may be worthy of thoughtful consideration. The subject "Critique of oneself" is very interesting as a lesson taken from history, which is very valuable. He draws conclusions from the writings of various ex-China missionaries before the communist take-over. We want to quote here a few things briefly: "That which happened in China is also a judgment of the Lord on all the mistakes and short-comings of Western missions in China. Of course the whole country and society was hit in this judgment, but the church and the mission was hit too."

Some of the failures and practical examples, among others are:

a. *The missions working in China failed to develop the autonomy of the Chinese church. If there were church leaders of Chinese nationality and Chinese speaking, they were given very little opportunity to*

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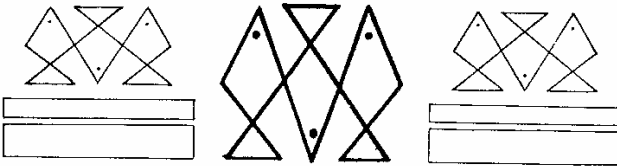
b. Great difference in life style between the foreigners (missionaries) and the Chinese within the context of the church (full-time workers) gave rise to feelings of annoyance. In the matter of wages and personnel the mission has to more often adopt an attitude of openness.

c. The policy of missions in the field of politics, culture and society was much more felt as an invasion of Western culture, rather than awakening responsibility on the part of the Chinese Christians to strive for renewal of their society.

d. The obvious differences between the fundamentalists with their individualistic outlook and their closed attitude towards the progress in modern science, and the modernists with their greater understanding of the Christian faith to society, but their superficial theology and poverty as to biblically founded life. The tensions between the two became dangerous and have worked to the splitting of mission history in China.

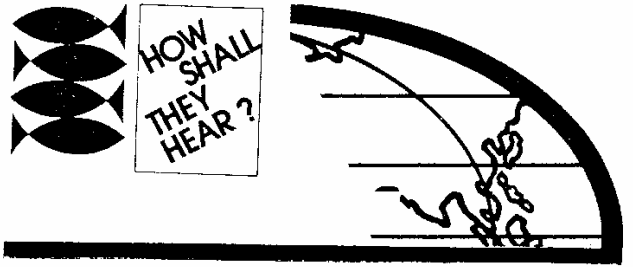
e. The Western missions were aiming at building churches in China according to the pattern of their mother churches, so that it resulted in church-colonialism.

f. The missions failed to give due attention to government circles and failed to influence the macro structure of society in the same way as the micro structure.



(Continued from P. 19)

West sit down together in history's first world meeting of this type. In 1980 there may be 200 other world-level meetings of other types of specialists. Why not one that brings together the executives of those structures most significant in the attempt to provide "a church for every people by the year 2,000?"



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THE WORLD CONSULTATION ON FRONTIER MISSIONS: THE CONTEXT OF EDINBURGH 1980

Ralph D. Winter

In 1966, right in the middle of the deep, raging, radical gloom and pessimism of the '60s, Billy Graham stood up boldly at the Berlin World Congress on Evangelism and said,

The elements of spiritual fire are here and could make this Congress as significant in the history of the church as the World Missions Conference which was held in Edinburgh in June, 1910...one of the purposes of this World Congress on Evangelism is to make an urgent appeal to the world church to return to the dynamic zeal for world evangelization that characterized Edinburgh 56 years ago. (Henry and Mooneyham, Eds., 1967: pp. 10, 27)

Now, fourteen years later, I believe we can already look back at that meeting and assess it as a prophetic impetus of momentous significance. There Billy Graham explicitly adopted the challenge of the Student Volunteer Movement for Foreign Missions to evangelize the world in "this" generation, and signaled a new era in which many

Dr. Ralph D. Winter: General Director of the U.S. Center for World Mission.

events would combine to give an unprecedented basis for a repetition of that massive earlier movement.

THE WORLD AND THE WORLD CHURCH

Billy certainly followed his words with deeds. Not only the Berlin meeting but the amazing series of subsequent regional congresses cost the Billy Graham Evangelistic Association a great deal of money (and unlike the usual Graham Crusades, had little if any feedback mechanism to reimburse the necessary outlay). Yet it is clear that that series of regional congresses were an essential feature of the Berlin concern. How can we measure that concern?

Berlin represented more than one man. It was programmed by Carl F. H. Henry, then editor of Christianity Today, and organized by Stan Mooneyham, later to become the president of World Vision. Charles E. Fuller of the Old Fashioned Revival Hour was also present at Berlin. His radio voice had reached ten million even before Billy Graham became well known. Although commonly thought of as an evangelist, he had always been deeply committed to missions. His father had personally supported fifty missionaries for years, and before coming to Berlin, Dr. Fuller had just completed the establishment of the School of World Mission at Fuller Theological Seminary. Thus, for a host of eminent leaders from all over the world, Berlin both portrayed and provided a new dimension of truly international and missionary concern. Specifically, Berlin provided to the Western church a new awareness of the strategic significance of the very existence of key churchmen in the non-Western world and the conviction that partnership across the world in vigorous new evangelistic outreach was the most urgent need in order to fulfill the Great Commission: the world could and should be reached by the world church.

By the 1974 International Congress of World Evangelization at Lausanne, however, a new note had definitely emerged. Donald McGavran--another leader at Berlin--had by then achieved wide acceptance for the mission strategy of focusing on peoples, people groups, and sub-nations, not just individu-

als. It is a measure of his impact between 1966 and 1974 that alumni of his School of World Mission and Institute of Church Growth accounted for more than one out of ten of the 2,700 participants at Lausanne. His school, along with MARC, prepared special "unreached peoples" materials for the Congress. MARC was founded jointly by Fuller and World Vision a short time earlier and was headed by Ed Dayton, one of McGavran's former students and adjunct faculty members. The writer, then a member of the Fuller School of World Mission Faculty, was asked to write on the people-approach in the introductory essay of the MARC book on unreached peoples, handed out at Lausanne.

THE WORLD AND ITS PEOPLES

If Berlin had trumpeted, "Let's finish the job. A new era is dawning; the world church must be involved," Lausanne went further as it focused in on the nature of the task by stressing peoples. It even raised the issue of populations unreachable by anything less than cross-cultural evangelism (due to there not yet being any evangelizing church within such people groups). Although these issues were raised, not everyone caught the point. Billy Graham did. In his opening address he summarized eloquently the whole point of this writer's own rather technical presentation to come up later in the Congress, namely, that there is a difference between evangelism of one's own people and reaching out to untouched peoples. In his words:

While some people can be evangelized by their neighbors, others and greater multitudes are cut off from their Christian neighbors by deep linguistic, political, and cultural chasms. They will never be reached by "near neighbor" evangelism. To build our evangelistic policies on "near neighbor" evangelism alone is to shut out at least a billion from any possibility of knowing the Saviour...Many sincere Christians around the world are concerned for evangelism. They are diligent at evangelizing in their own communities and even in their own countries. But they do not see God's big picture of "world need" and the "global responsibility" that He has put upon the church in His Word. The Christians in Nigeria are not just to evangelize

Nigeria, nor the Christians in Peru just the people of Peru. God's heartbeat is for the world...World evangelization means continued and increased sendings of missionaries and evangelists from every church in every land to the unreached billions. (Italics Graham's, Douglas, Ed. 1975:33)

THE UNREACHED PEOPLES AND THE HIDDEN PEOPLES

The June 1980 Consultation on World Evangelization at Pattaya, Thailand represents a logical step further. By now the Strategy Working Group of the Lausanne Committee on World Evangelization has adopted three basic concepts which were implicit in 1974 but will be explicit in 1980:

1) It has accepted the MARC definition of peoples: "a significantly large sociological grouping of individuals who perceive themselves to have a common affinity for one another because of their shared language, religion, ethnicity, residence, occupation, class or caste, situation, or a combination of these."

2) It has itself developed a technical definition of Unreached Peoples: "a people of whom less than 20% are practicing Christians, that is, active members of a Christian church."

3) It has adopted the U.S. Center for World Mission's technical definition of Hidden Peoples: "Those particular unreached peoples which cannot yet be reached by an evangelizing church within their own cultural tradition."

Berlin '66 brought key papers together. Lausanne '74 sent preliminary papers out ahead of time to all participants, requiring their evaluation of them prior to attendance. Pattaya '80 breaks wholly new ground by enlisting far more people in much more extensive preliminary research. International coordinators have been appointed for almost two dozen different major groupings of peoples. These coordinators are appointing conveners all over the world to set up local study groups on their subjects and prepare detailed papers in advance for the Consultation.

Berlin, Lausanne, Pattaya. This is the official stream flowing from the impetus in 1966. However just as more than one current flowed from the 1910 meeting, many other significant events were triggered by the Berlin mainstream. One of these was derived in part from Billy's specific reference to the Edinburgh 1910 meeting.

RE-ENTER THE MISSION AGENCIES

Amidst the mounting flurry of preparations for Lausanne 1974, but with the 1910 conference of mission agencies in mind, Luther Copeland, a former missionary but now a Southern Baptist missions professor, played a key role in the development of an idea for 1980 that was significantly different from the scheduled 1974 Congress.

In 1972 he proposed it, in 1973 he wrote about it, and in 1974 at Wheaton, just before Lausanne, he presided at a discussion of mission professors that formulated it in a written "Call":

It is suggested that a World Missionary Conference be convened in 1980 to confront contemporary issues in Christian world missions. The conference should be constituted by persons committed to cross-cultural missions, broadly representative of the missionary agencies of the various Christian traditions on a world basis (Winter, 1976: 151).

By the meeting in Lausanne many people were wearing buttons reading "World Missionary Conference 1980." Many who accepted and wore these buttons may have done so just for fun, and perhaps without any specific understanding of the precise meaning of the Call. Even so, a side meeting drew at least forty who discussed the proposal in detail.

In any case, there was never any doubt in the minds of the mission professors who drew up the Call that this kind of unsponsored, adhoc meeting would be significantly different from the 1966 and 1974 meetings, and even different from the 1969 and 1971 meetings of mission agencies from all or part of the North American sphere. The precise provisions of the Call plus its

reference back to the exact name of the 1910 conference echo the intent to propose a conference 1) based upon organizational delegates (not invited individuals), 2) from mission agencies (not churches), and 3) focused upon cross-cultural outreach beyond frontiers (not the outreach of missions and churches into societies within which there are already churches). They also knew the conference would have to 4) be on a world level and 5) be sponsored by an ad hoc type of committed rather than by any one organization.

Most of the professors drafting the Call were aware the Edinburgh 1910 represented what was historically perhaps the apex of public acceptance of the role of the mission agency. Most also knew that the agencies gathered in 1910 had been very successful in both previous and subsequent missionary efforts leading to the founding of "younger churches" throughout the non-Western world, but that quite ironically this very success had begun more and more to distract attention from the essential church-founding agencies to the agency-founded churches. That is, the very presence and increasing prominence of overseas churches attracted the attention of home church leaders who began to look past the missionaries and recognize their own overseas counterparts. This is the chief reason why church leaders rather than mission agency leaders gradually and increasingly dominated the international gatherings that followed in the train of 1910. A very recent reminder of this fact was the composition of the World Council's Commission on World Mission and Evangelism meeting at Bangkok the year before the Call was formulated. At that meeting, theoretically in the official stream flowing from 1910, only 8% of the participants represented mission structures. By contrast, the proposed 1980 meeting would restore the centrality of the mission agency (whether Western or non-Western) in pioneer, cross-cultural evangelism.

The 1910 meeting also provided a model for the proposed meeting of agencies in 1980, giving it an exclusive focus on the frontiers. Charles Forman summarizes John R. Mott's purpose for 1910:

His conception of the Edinburgh confer-

ence was to develop through it a plan which would recognize the unreached regions and the untouched classes and would assign responsibility for each class or area to a particular mission so that there would be no over-lapping. (Beaver 1977:91)

As a result, we recall, the 1910 framers drew a lot of flak by inviting only those agencies working among predominantly non-Christian peoples. It was this concern for frontiers rather than the appeasement of the Anglicans (as some supposed) which led to the exclusion of agencies working only in Latin America, Europe and the United States.

CHURCHES, LEADERS, AND AGENCIES

Thus in 1980 we have three conferences. In response to the 1974 Call, the World Council pulled its next Commission on World Mission and Evangelism meeting back from 1981 to 1980, and located it in Melbourne. (Call it M-80.) The Berlin tradition, now named the Lausanne Committee for World Evangelization, thinking nothing was coming of the 1974 Call for a world conference of mission agencies, but undoubtedly aware in any case of its exclusive emphasis on Hidden Peoples and its essentially ad hoc basis, went ahead to sponsor its own world-level meeting in January of 1980, eventually scheduled at Pattaya, Thailand. (Call it P-80). The original (Mission agency) 1980 meeting was in fact being talked of for August. Thus when the LCWE moved its date to June, the August date for the original proposal was moved to the very end of October, and by then was being planned as a meeting at Edinburgh. (Call it E-80.)

The year 1980 is a significant year, even if we did not have an M-80, a P-80, and an E-80 coming up. It is the psychological gateway to the year 2,000. In Berlin Billy did not talk of the year of 2,000--he spoke of "the next 25 years", which would have meant 1991. By Lausanne, we heard some references to the year 2,000. At this writing, E-80 has already adopted the watchword, "A church for every people by the year 2,000."

But will these three meetings conflict,

duplicate, overlap? Or is it like a three-ring circus where you can try to keep your eyes on elephants, lions or tigers? M-80 is a meeting composed basically of official church representatives. P-80 is a meeting of invited, individual evangelical leaders. E-80 is a meeting of official agency representatives. In purpose at least, P-80 and E-80 are both going to deal with the issue of the Hidden Peoples, those unreached groups that cannot yet be won by evangelism from within. P-80 will deal seriously with Hidden Peoples; E-80 exclusively. However, in constituencies and potential results, they are very different. Due to its small size and diverse constituency, P-80 can invite only a small proportion of the world's mission leaders. For example, only 12 people from the United Kingdom will attend--most of them not representing mission agencies. By contrast, all those 100 mission societies of the United Kingdom that could probably qualify to attend E-80 are invited to that meeting. Similarly in the United States, not more than one-tenth of the 170 member organizations of the IFMA-EFMA can have individual, unofficial representatives at P-80. And yet these two associations together represent only one-third of all the U.S. mission agencies, most of which can probably qualify to send delegates to E-80.

As far as potential results are concerned, the best way to see the differences between P-80 and E-80 is to see P-80 as assembling data, developing strategies, and alerting church leaders. Four months later E-80 will build on the P-80 documents as well as the preparatory studies of the participating missions. E-80 will allow the mission agencies to grapple with the question of what they are going to do about the specific opportunities defined by P-80. At P-80 we will see the conscience of evangelical leadership crying out on behalf of the world's Unreached and Hidden Peoples. At E-80 we will see the active agencies of mission sitting down to consider the concrete implementation of all that has been discussed at P-80 and anywhere else. P-80 is characterized by its question "How Shall They Hear." E-80 is the logical follow-through question: "Who Will Go For Us?" P-80 leaders can discover how the job can

be done and reaffirm to their constituencies that it must be done. The E-80 representatives are then in a position to make it happen. Their agencies are the major carrier vehicles, whether Western or non-Western.

M-80, on the other hand, has already produced a whole series of articles in successive issues of the International Review of Mission, ever since the announcement of the May 1980 meeting in the July 1978 issue. The theme, "Your Kingdom Come," is vital, but the issues as already tackled in these preliminary articles are difficult to summarize in a sentence. Perhaps this writer will not be found too seriously at fault if he generalizes that M-80 will focus on bringing about God's will in the many worlds within which the church is already to be found. One wonders if there will be much attention given to the many other worlds (the writer counts 16,750) where the church is not yet. Due to the very nature of churches as organizations, and the structural absence at Melbourne of the mission "orders" of Christendom, which have a life beyond the organizational realities of the world's churches, we do well not to be too optimistic about M-80 either searching out the Hidden Peoples (as will P-80 in part) or taking specific responsibility for reaching them (as at E-80).

One mistake we surely will not repeat at Edinburgh 1980. The basic principle of formation of the 1910 conference was to focus the attention of the mission agencies of the world upon the remaining frontiers. Since in 1910 the vast bulk of all mission agencies were of course in the Western world, it is not unexpected that at the 1910 meeting of 1355 delegates, only 17 were non-Westerners. It would be logical to conclude that the 17 were delegates of the small number of non-Western mission agencies that existed in 1910. None of them were! Bishop Azariah, who had helped to found two mission agencies in India, was one of the 17, but not even his agencies were extended an invitation. Did he prefer to attend as a delegate chosen by a Western society? We may never know, in this life. But the 1910 principles of formation were not at fault; it was their implementation. What is to the writer the most incredible single error of

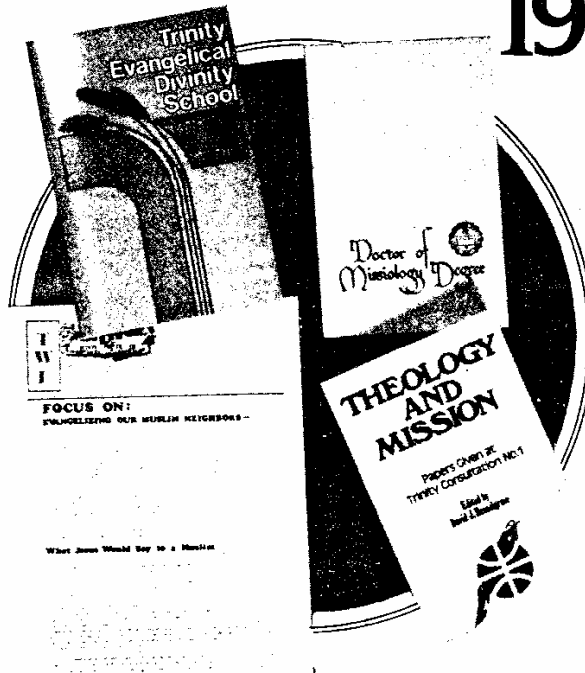
judgment in mission strategy in the 20th century is the fact that although there were in fact by 1910 a handful of younger missions (what we now call Third World missions), not merely younger churches, it is a simple matter of historical fact that not a single one of these precious little green shoots springing up was invited. The hiatus in strategic thinking has been so very nearly complete, however, that 61 years later at the justly famous Greenlake Conference in North America the whole matter of the role of younger missions in world evangelization was simply "not on the agenda of the conference."

If Edinburgh 1980 does no more than properly implement the structural principles of the 1910 conference--without any continuation of its blind spot--it will be eminently timely, since that blind spot is all too much still with us. Western agencies simply have not been diligent either in planting younger missions nor in recognizing and assisting them. For example, a new organization, International Missionary Advance, is intended precisely to foster the development of Third World mission structures. There are some Western missions that specialize in transferring funds to outstanding individuals in foreign countries, individuals who are for the most part evangelists to their own culture, not missionaries to cultures without any church. Sometimes these "nationals" are part of some sort of indigenous structure. But the science of church planting is infinitely further advanced than is that of mission planting.

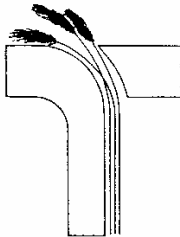
Already dozens of non-Western mission agencies are planning to send delegates to Edinburgh. The 1910 meeting was the first world meeting to which they all should, by planning principle, have been invited. To E-80 they are invited. Only at a world-level meeting will such societies sit down as equals with the Western societies. At the ground-breaking meeting of EFMA executives in September 1979 the world's frontiers was the exclusive theme. Indian mission agencies can have their regional retreats, too, to consider the Hidden Peoples. But only in October 1980 at Edinburgh will delegates of mission agencies from East and

(Continued on P. 14)

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A FIELD REPORT FROM WEST KALIMANTAN

Yasuo Atsumi



In every country and in every area or tribe there is a time which is good and a time which is not to preach the Gospel as is stated in II Timothy 4:2. Especially in West Kalimantan jungle areas for the Dayak people there is a time which is difficult and a time which is really good. We can divide the time of evangelism in West Kalimantan as follows:

1. TIME WHICH IS NOT OPEN (1860-1938)

Two families from the American Mission Board (Presbyterian Church) had already left the Singkawan area (western oceanside) without any result among the Dayak people in that area. Since then there hasn't been any evangelism in that jungle area.

2. TIME BEGINS TO OPEN (1938-1942)

Christian & Missionary Alliance and GOYE Fellowship begin evangelism and begin to see results.

Rev. Yasuo Atsumi is a missionary to Indonesia since 1972. He was sent by Japan Antioch Mission and working under the banner of the Indonesian Missionary Fellowship.

3. TIME CLOSES AGAIN (1942-1945)

During the time of Japanese rule evangelism is stopped again.

4. TIME OPENS AGAIN (1945-1965)

With the government headed by President Sukarno, evangelism is permitted even though limited. WEC, RBMU, Conservative Baptists, MAF begin activity and begin to see results of their evangelism.

5. TIME REALLY OPENS-UP (1965-)

Up until the present time, hundreds of villages, thousands of Dayak people have come to the Lord.

What is the reason that at the present time the door of evangelism is really open? Because there are several reasons which are especially pertinent to West Kalimantan let me list them as follows:

a. Because of the Political Aspect

The country of Indonesia stands on 5 foundational political principles which are known as the "PANCA SILA" (Five Principles). The Panca Sila is the foundation for the country's constitution. The first principle is to believe in God. According to this principle, the entire population of Indonesia has to have a formal religion, that is, they have to choose one religion among five which are permitted by the government--Islam (75-80%), Protestant (7-10%), Catholic (6-10%), Hindu (Bali Island only), and Buddhism (Chinese only). That means that people who are animists such as many Dayak people in West Kalimantan, are not permitted by the government at the present time. Because of that the government of Indonesia strongly urges these people to choose and follow one formal religion.

Especially, after the defeat of the Communist coup d'etat in 1965, the government more strongly emphasized religion as a mental strength to stand-up against communism which was really a danger for the country. West Kalimantan is known as a "Red" area and many Chinese live there. These Chinese control the economy in West Kali-

mantan, and many of them were Communist sympathizers. Because of this, especially in West Kalimantan, it was emphasized that the whole population of West Kalimantan has to quickly choose a religion. In such a situation for over 10 years many villages have opened-up to receive religion including the Gospel.

b. Because of the Social Aspect

West Kalimantan is really behind in progress of the life of the people, because there are very limited natural resources if compared with the oil resource of East Kalimantan. In the jungle areas of West Kalimantan many villagers still live very primitively. They live in long-houses, and make rice fields by burning only. They still capture animals or fish to obtain food. It is still not common for them to plant vegetables. Presently, the government is really active to build up this area. But, there is always a big problem facing progress, that is, taboos which have their foundations in Animism. For example, if a certain bird chirps or calls early in the morning, the people may not go to the rice fields. Or, if a snake passes in front of a person from the right to the left, he must return home to his village (there are many snakes in this area). Or, if the moon is full and round, or there is no moon, the people may not work. There are many taboos concerning customs, for example for weddings and funerals and births of children. In every tribe and area there are more or less 200 kinds of taboos which strongly bind the lives of the people in darkness. They cannot leave these taboos and progress without being released from these ties of old beliefs. If they don't know a higher power than the power of their old beliefs, they are very afraid to leave these old customs which are related to their old beliefs. But, if they believe in God who is All Powerful, it is easy to leave the taboos and ties of old. The government also admits that the villages which become Christian are the fastest to progress in daily life. Because of this, the governmental leaders who are Islam also like to see the evidences of progress which actually is what is meant by the government. Many leaders sympathize with our evangelists for the reasons which

have already been stated.

c. Because of the Religious Aspect

The Islam religion is the largest in Indonesia but they cannot get much results of Dayak converts there. This is because of the problem of eating pig. For the Dayak people, pork is the food that is very important and costly. They cannot follow a religion that is against the eating of a food that for them is so important. Because of that, Islam cannot increase in this area. Hinduism is only found in Bali and a small section of the island of Java. Buddhism/Confucianism is especially followed by the Chinese people alone and they don't make much effort to give their teachings to other people.

In such a situation, many Dayak people who are open to have a religion only choose the Protestant or Catholic religions. Between these two religions, the one who reaches one village first with their teaching, is the one who wins. Here in West Kalimantan there is a continual competition between Protestant and Catholic religions. Up until the present time the total number of Protestant followers and the total number of Catholic followers is about the same. But it is clear that the difference between Protestant villages and Catholic villages is vast. Most of the Catholic villages continue in their old ways because it is not clear to them the power of the Gospel to change life as taught by the Catholic priests and sisters. However, the villages that receive Jesus Christ as their personal Saviour, and believe in the power of Jesus Christ which is able to cast out the power of Satan which has bound them before, experience a transformation of life.

We minister in the county of Sintang, and have for 6 years. In the Sintang area, already 32 villages have been reached with the Gospel. Many more villages have expressed a desire to become Christian villages, and have asked for ministry from us. This is because they can clearly see the progress of villages that already believe in Jesus Christ. We are often visited by village leaders from areas that have not yet been evangelized, and they ask for

(Continued on P. 26)

PATTAYA WHISPERS

With two weeks of the Pattaya conference just over, we are entering the second half 1980. It has been one of the significant events of the 1980's, following the two similar gatherings at Berlin in 1966 and Lausanne in 1974. In order to continue learning from the conference, we should not turn deaf ears to the whispers and gossip jokingly uttered from the lips of participants. For guidelines and suggestions regarding meeting hours, places, personnel, programs, and for the content of future discussions, these casually given criticisms, if well taken, can be good preventive medicine for days to come.

WEF/LCWE: The World Evangelical Fellowship (WEF) invited the Lausanne Congress on World Evangelization (LCWE) to join it to become one body. One delegate from India commented, however, that the LCWE is too large an entity to merge with the WEF. It's just like too big a right arm attached to too small a body---something like a deformed child.

PEOPLES' APPROACH: One theologian from Korea asked: "In days gone by, Westerners used to call men and women in the mission fields natives, but after World War II the designation was changed to nationals. Coming into the 1980's they tend to name nationals the people. Then what about you Westerners? Aren't you people?"

LANGUAGE PRESSURE: At the Pattaya conference English was used as the official language while French, German, and Spanish were simultaneously interpreted for the relatively few Europeans who didn't speak English. No such conveniences were considered for many delegates from Asia. For example, the Japanese and Chinese speaking delegates, a larger group than the non-English speaking Europeans, were severely handicapped because of the lack of translation into their languages. As a seemingly token gesture, translation was given for the Thais by way of courtesy. Oh well, English seems to be a necessary evil, doesn't it?

WHY ROYAL CLIFF HOTEL?: "Why on earth should a convention dealing with the acute problems of refugees and poor nations meet at such a deluxe hotel as this?" was a question cast by some European and Asian delegates. An Indonesian delegate remarked, "The WCC since its inception (in 1948) has never once held its convention in a hotel. Who are we after all? Are we the haves?" In the past month, the Melbourne Conference of WCC/CWME met on a university campus, and our lodging places were private homes. Who are we to stay in and enjoy luxurious foods at this expensive hotel for two weeks? One of these times I'm going to become spoiled and find it very difficult to readjust to a destitute country like mine..."

MELBOURNE ALLERGY: Those U.S. missiologists and mission leaders of evangelical who are functioning as important figures at COWE recently attended the Melbourne Conference of the WCC/CWME. It surprised us a bit to find that these men were unprecedentedly moderate and even seeking a way of cooperation in their comments on the liberal wing of missions. A German scholar remarked that they seemed to have been theologically contaminated by staying so close to WCC personnel for a week. Encouraged by this tolerant attitude, the WCC's Emilio Castro and company blew off steam without hesitating one night near the end of the conference. John Stott, Peter Beyerhaus and many Asian theologians strongly reacted to their expressed desire to replace the gospel with socio-political concern.

HOW TO REACH MARXISTS: There was considerable negative reaction at one sub-pleenary session. A mini-consultation paper on communism treated the ideology too benignly, as if the "ism" were a necessary process of history. A Korean theologian stood up and retorted, "We do flatly refuse to accept such an attitude toward communism." Some of those from the West actually called the communist world the "Post-Revolutionary Societies," and labeled Asia, Africa and Latin America, the Third World, the "Pre-Revolutionary Societies." They categorized the U.S. and Western Europe simply as the "Western Countries." Many African and Asian representatives were indignant at their mentality. These men asked: "So they want us to be objects to be communized eventually?"

WHO FAILED IN REACHING THE POOR?: Participants from the West frankly admitted: "We have failed in reaching the poor." To this, leaders from the Third World argued: "That relates only to your colonial ages, but we Asians and Africans were born among the poor and have been with them all our lives." A scholar from Korea asked: "Why do they classify the world in accordance with the communist way of thinking? Why don't they mention such divided nations as Korea, China and Germany?"

STRATEGIES FOR THE UNREACHED PEOPLES: "People from Pasadena and Monrovia are making a wholesale and one-sided show of world missions..." So quipped other U.S. representatives.

LACK OF THEOLOGICAL PERSPECTIVE: As is usually the case in gatherings of evangelicals, so it was this time - there was a lack of theological depth and dimension. One Asian professor of systematic theology said that they had emphasized the "how" of missions so much that they had unwittingly lost the "what." Concerned delegates exchanged their views, concluding that the spiritual food prepared by African and Latin American theologians had become rotten while they were seeking people to entertain.

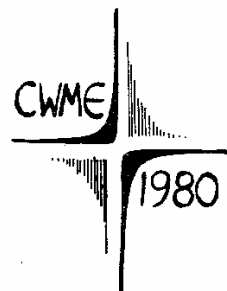
WORTH OF DOCUMENTATION: "So much unrelated and even contradictory documentation, the fruit of hundreds of diverse voices at the sixteen mini-consultations, was too much to handle and digest." said an Asian mission leader in frustration. Meanwhile, a theologian from Illinois added, "Perhaps the documentation is a help for those researching missiologists, but I wonder if it is really worth the effort for the commoners."

IT'S TOO LONG: A participant from England who has much experience in attending large scale international conventions confided: "It's too long and tedious of a gathering now that it's neither a study meeting, nor one for spiritual discipline, but a conference to exchange ideas among those who share common interest and views."

WHO WERE THEY?: Said a Japanese journalist: "From one country, a group of seminary professors; from another, some young task workers; from still another, nationals working under Western missionaries; from a fourth, rather low-level Christian workers lacking expertise; and from the U.S., missiologists and mission policy-makers. These all attended the meetings. Certainly very mixed crowd!"

POPULARITY-SEEKING?: One critic commented on a message delivery: "The content of his message was one thing and the actions of his organization quite another — sheer dichotomy!" It has left a bad taste in our mouths to see that a few non-Western participants tried to please those from the non-West, paying too many flowery comments. In general, however, the Bible study hours were good and so were the evening sessions.

PIGGYBACKING THE BUDDHA'S IMAGE: The Royal Cliff Hotel sold T-shirts with the Buddha's image on the back. Was it intentional? No one knew. Almost no one from Afro-Asia bought them, but good-hearted American delegates purchased and wore the shirts gaily. One Chinese delegate laughingly remarked: "The brothers from the States are carrying back the Buddhas of Pattaya."



DISCORD AROSE OVER THE RELATIONSHIP BETWEEN EVANGELICALS AND W. C. C.

Pattaya, (idea) - Some discord arose over the relationship between evangelicals and the World Council of Churches (WCC) during the Consultation on World Evangelization taking place in Pattaya from 16th to 26th June. The 650 evangelical leaders from 86 countries taking part in the conference, tried to work out effective strategies for missionary outreach in the 80s. German and Asian participants in particular expressed heavy criticism of the World Council of Churches. In their opinion the primary goal of the ecumenical movement is not people's salvation but only their physical well-being. In addition the WCC unacceptably altered parts of the Bible into socio-political programmes. In the opinion of the West German missiologist Prof. Dr. Peter Beyerhaus there is no consensus of opinion between evangelicals and the WCC. Therefore cooperation is not possible.

Contrary to this opinion Waldron Scott, general secretary of the World Evangelical Fellowship (WEF), judged the WCC much more positively and drew attention to the things the two organizations have in common. He said: The WCC is - so to speak - the left leg and the evangelicals are the right leg of Christianity.

The tensions arose during a meeting which was specially arranged to present information about the WCC's Conference on Mission and Evangelism in Melbourne in May this year. A number of evangelicals in Pattaya who had taken part in the Melbourne Conference agreed that they had been impressed by the intensive involvement in Bible study and by the fact that the ecumenicals had

continually drawn attention to the poor and oppressed people in the world. With regard to these points evangelicals could learn a great deal from the ecumenical movement. However, the evangelical participants in Melbourne dissociated themselves from the "frustrating way" in which the Bible had been interpreted by the ecumenical organization. They reported that Christ's Sermon on the Mount had been changed into a "socialist manifesto". The conference in Melbourne had - according to their report - also disregarded biblical passages about the Lord's return on the Day of Judgement and about the atoning death of Jesus. In the opinion of general secretary Scott, the evangelicals had, however, had the opportunity of adding a great many of their ideas to the discussion in Melbourne. He felt therefore that Melbourne had shown progress when compared to the WCC's conference in Bangkok in 1972.

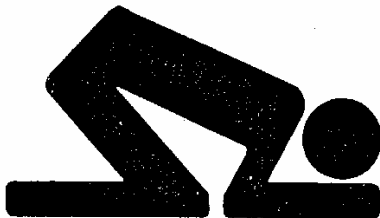
Prof. Dr. Arthur Glasser from the USA generally agreed with Scott. He criticized, however, the fact that the WCC's conference had been ruled by Latin American "theologians of liberation", so that the conference had limited itself to discussions about changes in political and social structures. He thought the tragedy of the Melbourne Conference was that it could not give an answer to the young people of today who are streaming into missionary work.

After the evangelical speakers Dr. Emilio Castro, Geneva, took the word. Castro is director of the WCC's missions commission. In his opinion the concerns of the ecumenical conference and of the evangelical con-

sultation are similar. Both conferences could be of help to Christianity. In Castro's opinion it is the task of Christians to discover the gap between the poor and the rich and to proclaim the message of the Gospel to the poor, namely that "they are heirs of God's kingdom". Both Castro's address and those of the evangelicals led to heated discussions.

Latin American evangelicals underlined Castro's point of view by stressing the necessity of help for the oppressed. Delegates from Germany and Asia, however, expressed heavy criticism of Castro and the World Council of Churches. Dean Rolf Scheffbuch from the Federal Republic of Germany appealed to Castro to answer the critical question posed by John Stott at the WCC's general assembly in Nairobi in 1975, namely when the WCC would recognize that "there are people all over the world whose most serious need is not hunger and oppression, but the fact that they are eternally lost without faith in Jesus Christ". The Conference in Melbourne had not given an answer to that question either, Scheffbuch said. Castro replied that there are statements in answer to these questions in the papers that came out of Melbourne. The real problem was, that physical and spiritual needs cannot be separated from one another. In Castro's view the poor and these who suffer spiritually are the same individuals.

Stott did not agree with this viewpoint. The question he asked in Nairobi five years ago had not been answered by any statement made in Melbourne. If the necessity of salvation of people who are lost without Jesus was not seen as the focal point in the missionary work of the WCC, then in his opinion all the talk about social needs are untrustworthy. Prof. Beyerhaus called on the evangelicals in Pattaya to say - in view of its unbiblical theology - a clear "No" to the WCC.



(Continued from P. 22)

ministry. As long as I served as a pastor in Japan, I never experienced such visits and invitations for ministry which really thrilled my heart. But, we cannot always accept such invitations and opportunities which are so wonderful because we don't have enough workers.

Our YPPII (Indonesian Missionary Fellowship) staff consists of 4 missionary families (The Lees from Korea, one family from Japan, and two families from Germany), and about 20 national workers in 13 towns. But, we still feel very short of workers, and are greatly challenged because there are approximately 800,000 Dayak people here, but only about 200,000 souls have converted (both Protestant Christians and Catholics included). The rest of these Dayak people are very much open to receive the Gospel and are waiting for someone to bring the Good News of Christ. In Matthew 9:36-38 is clearly expressed the situation here in West Kalimantan. But, we also know that such a wonderful opportunity to evangelize in West Kalimantan cannot continue always, as has been experienced in the history of the Church. We, here in West Kalimantan, feel that maybe such a situation is soon to come. We are certain that what is needed is the concern of many Christians both in Indonesia as well as outside of the country.

asian missions advance

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KOREA

A. M. A. BOARD OF DIRECTORS**MET AT PATTAYA**

The Board of Directors of the Asia Missions Association met in Pattaya, Thailand on June 22. The meeting was chaired by Theodore Williams, and six members of the board, from Indonesia, Japan, Korea, Malaysia, the Philippines, and Singapore, were in attendance.

Following the report of the General Secretary and the financial statement, time was set aside for a discussion of the upcoming Edinburgh conference. Leiton Chinn, Coordinator of Edinburgh '80, briefed the meeting on the progress of the conference planning. The Philippines were proposed as the location for the forth-coming triennial convention of the Asian Missions Association and the date was set as the early part of October, 1981. The finalization of the exact dates and location will be worked out by the General Secretary in cooperation with Faustino Ruivivar of the Philippines.

8TH S. I. W. M. OF EAST-WEST CENTER**OFFERING HIGHLY RELEVANT COURSES**

The Eighth Summer Institute of World Missions will be held at one of the well equipped summer resorts of the beautiful Dae Kwan Ryung area in eastern Korea.

Dr. J.T. Seamands of Asbury Theological Seminary, Dr. Ralph D. Winter of the U.S. Center for World Mission, Dr. Peter Beyerhaus of the University of Tübingen, and S.W. Thrasher of Wycliffe Bible Translators have been invited as guest professors from the western countries. The faculty from the eastern countries will include Dr. Philip Teng from Hong Kong, Dr. David Cho, Dr. Samuel Kim and Dong Hwa Kim of Korea, and

Rev. Minoru Okuyama and Rev. Masahiko Zawa from Japan.

Area studies will be one of the focuses of the Summer Institute, and this summer's concentration will be on the Indonesia area. For this reason, Rev. D. Scheunemann of the Indonesia Missionary Fellowship has been invited to lead a seminar on Indonesian studies.

CHAIR OF THE DIRECTORSHIP OF**LINGUISTIC INSTITUTE****GIVEN TO STEPHEN THRASHER**

Stephen W. Thrasher has been newly appointed as Director of the Linguistic Institute of the East-West Center. Thrasher and his family arrived in Seoul, Korea on July 14, and he will begin his lectures in linguistics and Bible translation at the annual Summer Institute of World Mission, August 11 through 23. He comes to the East-West Center on loan from Wycliffe Bible Translators after five years of training and teaching at their Dallas, Texas center. His preparation for this post includes an undergraduate degree in anthropology and graduate degrees in linguistics and Bible.

KOREAN CHRISTIANS SCHEDULE**WORLDWIDE GATHERING**

SEOUL, Korea - The World Evangelization Crusade, to be held here from August 12 to 15, will reflect increased Third World involvement in global evangelization and missionary outreach. The gathering will bring together Christian workers from 100 nations, and organizers are predicting that from two to three million will gather for the evening rallies in the nation's capital.

According to Dr. Joon Gon Kim, executive chairman of the crusade, nineteen thousand Korean churches are co-operating in

the endeavor. Organizers see it as a launching pad for mobilization of the nation's seven million Protestants for evangelism, discipleship training, and missionary involvement.

Nineteen per cent of Korea's population of 37 million are known Protestants. That ratio stands in sharp contrast to the overall religious complexion of Asia, where Christians form only about two per cent of the 2.4 billion population.

The country has had a dramatic spiritual explosion during the past decade. It is estimated that, since 1974, the Christian population has increased by about four million. An average of six new churches are established daily in the small nation.

The largest Christian congregation in the world, Full Gospel Central Church, is located on Yoido Island in Seoul. In addition, sixty per cent of the soldiers in the Korean army are professing Christians.

Evangelical leaders in Korea are not resting on past laurels. They hope to see Korean church membership doubled by 1984, centennial of missions in the country.

The nation's growing contingent of Christians is taking seriously its missionary obligation to the rest of the world, states Dr. Kim. "We expect ten thousand missionary volunteers from the Korean churches in 1980," he explains. Those volunteers would be available for cross-cultural missionary service elsewhere.

Sponsors of the August gathering expect about 50 thousand university students from every continent will attend. They will be challenged to enroll in teams as foreign students in universities where there is little or no Christian witness. The University of Peking and Japanese universities were cited as examples.

Korean sponsors of the World Evangelization Crusade stress that it is to be an ongoing process. "It's not to be a one-week-and-then-it's-all-over campaign," emphasizes Dr. Kim.

CHINA

CCOWE '81 HAS THEME:

LIFE AND MINISTRY

The theme for the second Chinese Congress on World Evangelization (CCOWE '81) will be "Life and Ministry", according to Rev. Thomas Wang, General Secretary of Chinese Coordination Centre of World Evangelism, sponsor of the Congress.

The Congress will focus on discipleship and discipling, Rev. Wang said. Topics for exposition will be: The Call and Cost of Discipleship; The Church and Her Arms in Disciple-Making; The Mission of Discipleship; New Frontiers in Discipleship; and the Making of Disciple-Makers. Other topics for group discussions include: Disciples in the '80s; the Chinese Church in the '80s; Strategies of World Evangelization; Culture and the Gospel; and Human Resources.

It is estimated that about 1,400 Chinese church leaders from all parts of the world will participate at the once-in-every-five-year event in Singapore on June 17-24, 1981.

CHINESE RESEARCH PROJECT

PROGRESSES AS SCHEDULED

The Chinese in the Diaspora (CID) Research Project, a comprehensive study of Chinese populations and churches scattered outside of mainland China, has been progressing according to schedule, Dr. Gail Law, Director of the Project, said recently.

The Project has completed nine research papers on reaching nine different Chinese groups with the Gospel. These papers will be studied at the Consultation on World Evangelization at Pattaya, Thailand, June 16-27. The papers deal with the evangelization of: the Hakkas in Taiwan; factory workers in Hong Kong; Indochinese refugees in Winnipeg; Thai Chinese; ethnic Chinese in Irian Jaya, Indonesia; restaurant workers in United Kingdom; high rise residents in

Singapore; U.S.A. Chinese; and Australian Chinese. As of early June, the Project has also completed initial reports on nine geographical regions: Sabah, Brunei, Philippines, W. Malaysia, Indonesia, Macau, Thailand, Sarawak and Burma.

The whole project will be completed at the end of this year and all the revised reports will be compiled into a *Chinese Church Handbook*. The Handbook will be published in March, 1981, and will be used as major resource material for intensive discussions on future ministries of the Chinese Church, during the second Chinese Congress on World Evangelization in Singapore.

MAURITIUS IN NEED OF PIONEER

WORKERS AMONG ITS CHINESE POPULACE

Pioneer evangelists and church planters are desperately needed to work among the 30,000 Chinese in Mauritius, a small island in the Indian Ocean off the East Coast of Malagasy. This spiritual need was reported by Rev. Cyrus Lam, Assistant Pastor of the Edmonton Chinese Alliance Church in Canada, who has visited Mauritius during a four-week fact-finding trip in February and March this year. Rev. Lam said that although there are about 10,000 nominal Catholics and 1,500 Anglicans among the Chinese in Mauritius, practicing evangelical Chinese Christians only amount to about 70. About 70 per cent of the Chinese speak Hakka dialect, and 30 per cent speak Cantonese, Rev. Lam said. Most Chinese live in the capital, Port Louis, and others in nearby cities of Beau Bassin, Rose Hill, Quatre Bornes and Vacoas. He observed that the Chinese community in Mauritius is quite responsive to the Gospel, and if churches are planted there, Mauritius can be used as a base to reach out to the nearby island called Reunion, which has another 15,000 Chinese.

INDONESIA

INDONESIA'S "KALAM HIDUP"

CELEBRATES 50TH ANNIVERSARY

Bandung, Indonesia (WEF) - The Indonesian Bible magazine "Kalam Hidup" (Word of Life) is celebrating its 50th anniversary.

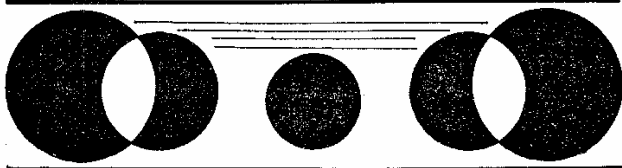
Founded in 1930 by Dr. R. A. Jaffray, with a typewriter and a duplicating machine his only equipment, Kalam Hidup Publishers today occupies a modern two-story facility from which 65 full-time national workers conduct its ministries of book and magazine publishing and distribution, correspondence courses, literacy evangelism and radio program production.

The official publishing house of Kingmi, the Indonesian national church of the Christian and Missionary Alliance, Kalam Hidup Publishers serves Indonesia - the fifth largest nation in the world with a predominantly Muslim population - and neighboring Malaysia.

It has produced 264 million pages of literature in the past 10 years, issuing an average of 25 titles annually, including the Living New Testament and a wide range of books for evangelism, church leaders, families, children, Christian education and Bible study.

In addition to the monthly Kalam Hidup magazine, the evangelical publishing house produces the 40-page "Sahabat Gembala" (Pastor's Friend), started in 1968 to provide sermon aids and helps for pastors. The seven Word of Life Bible correspondence courses have reached 10,000 students with 458 people accepting Jesus Christ as Savior in a recent three-month period through the popular Gospel of John course.

Kalam Hidup operates four Christian bookstores in Bandung, Jakarta, Ujung Pandang and Kupang, with a fifth scheduled to open in Samarinda this year, giving it strategic distributing locations throughout the major islands of Indonesia. The organization also



makes use of a bookmobile and of book displays in public stores.

Its *Dawn of Life* radio broadcasts, beamed twice daily since 1977 from the Trans World Radio facilities in Guam, attract an average response of 800 letters per month. Kalam Hidup plans to begin local broadcasts from major Indonesian cities and subsequently to build its own complete radio program production studio at its headquarters in Bandung, according to its national director S. M. Udis.

INDONESIA MISSIONARY FELLOWSHIP

CONFERENCE HELD

The Indonesia Missionary Fellowship (I.M.F.) held their annual Spiritual Life Conference in Batu, Indonesia, July 29 through August 3. The Rev. Stuart Dinnen (Tasmania) and Rev. Petros Octavianus proclaimed the Word of God to the more than 1,500 people who attended the conference. The I.M.F. requests prayer for the discipling of those who accepted Christ during the conference.

I. M. F. MINISTRY REPORT

The Indonesian Bible Institute begins the new school year on August 11 with about 60 students in attendance. The I.M.F. also reports good growth in their literature and cassette ministries, radio ministry, and ministry of evangelism.

AUSTRALIA

YOUTH EVANGELISM CONVENTION

HELD IN AUSTRALIA

BRISBANE, Australia - Three thousand delegates gathered here for Explo 80, a six-day national youth convention. Delegates came from every state to attend evangelization training sessions and engage in evangelistic outreach. The convention was from May 11-16.

Australian evangelists, Bible teachers, and other Christian leaders spoke and conducted training sessions. Explo 80 was coordinated by Rev. Brian Willersdorf.

Delegates spilled out of convention seminars onto the streets of Brisbane during two days of the period. They visited thousands of homes in residential and tourist areas and reported many professions of faith.

Explo 80 was preceded in mid-April by four consecutive ten-day simultaneous regional evangelistic crusades in the Brisbane area. Four Australian evangelists preached at those community crusades.

Conference organizers were heartened at response to the national gathering. Tentative plans call for Explo 81 in Perth and Explo 82 in Melbourne.

U. S. A.

EVANGELICAL CALL TO SIMPLIFY

LIFESTYLE AND END INJUSTICE

A strong challenge to Christians in affluent circumstances to simplify their lifestyle and take political action to bring about a radical change in the present unjust trade and economic structures is contained in "An Evangelical Commitment to Simple Lifestyle" which has come from the first International Consultation on Simple Lifestyle, held at Hoddesdon, Hertfordshire, England from March 17-21.

The Consultation was sponsored jointly by the Lausanne Theology and Education Group of the Lausanne Committee on World Evangelization, under the chairmanship of John Stott, rector emeritus of All Souls Church, Langham Place, London, and the Unit on Ethics and Society of the Theological Commission of the World Evangelical Fellowship, convened by Ronald J. Sider, author of *Rich Christians in an Age of Hunger*.

The 2,500-word statement, endorsed by 85 participants from 27 countries, represents the strongest call yet by evangelical Chris-

tians to take a stand against economic injustice and in support of a redistribution of wealth.

WORK FOR UNREACHED PEOPLES '81

NEARING COMPLETION

Under the leadership of the Reverend James Wong of Singapore, the third volume of the annual series *Unreached Peoples* is nearing completion. This third issue will emphasize the peoples of Asia and strategies for reaching them. Publication is scheduled for late December, 1980.

During the months of March and April Research Associate R. Boyd Johnson traveled to Singapore, India, Taiwan and Hong Kong to coordinate with Wong and to gather data for inclusion in the upcoming volume. While in India he also attended a Pastors' Conference and a conference for all World Vision project leaders. Johnson's trip provided for the field contact essential to the building and maintenance of the *Unreached Peoples* data base.

ECUADOR

EVANGELICAL ASSOCIATIONS CONVENE

ANDEAN CONSULTATION

Quito, Ecuador, February 24, 1980 - In a historic gathering representatives of the National Evangelical Associations of four Andean countries met here as a convening committee for an Andean Consultation on Church-Mission Relations. Meeting for the first time ever, representatives of the Evangelical Associations of Venezuela, Colombia, Ecuador and Peru underlined the urgent need for the encounter. While praising God for the advance of the Gospel, in their letter to the Evangelical Churches of the Andean countries, they "recognized that in a significant number of cases, the progressive deterioration of relations between some national church denominations and the corresponding foreign missions is detaining the proper advance of the kingdom of God".

Sponsored by Puente as a follow-up on the Second Latin American Consultation on Church-Mission Relations held in 1978, the Andean Consultation will bring some 90 church and mission leaders together from November 24 to 29, 1980, in Cali, Colombia, "with the goal of strengthening the Church in Latin America by providing a dialogue whose object is to find specific solutions to the concrete problem churches and missions". The Evangelical Associations in each country will select the church and mission groups to be represented, with the exception of Bolivia where no such nationwide association is functioning. They have also accepted responsibility for promoting the Consultation and communicating its results to their Evangelical communities.

Puente, the Spanish word for "bridge", is a ministry of evangelical churches and missions which seeks to create channels of communication and improved relations between the evangelical churches of Latin America and those of other continents through consultations for church-mission dialogue and a bilingual bulletin.

WEST GERMANY

RUSSIAN BAPTIST LEADER:

"PEOPLE IN THE EAST ARE
TIRED OF COMMUNISM"

Korntal, (idea) - "In the East there will be a spiritual re-awakening, because people in the East are tired of Communism. It takes Heaven from them and does not offer them a substitute." This was reported by Georgij Vins, former general secretary of the unregistered "Church Council of the Gospel Christians-Baptists" in the Soviet Union. Vins was expelled from Russia in April last year and now lives in the United States. He spoke at the traditional annual Conference on Faith and Mission of the missionary society "Light in the East" which took place from April 11 to 13 in Korntal near Stuttgart (FRG).

Vins, who is now foreign representative of the Gospel Christians-Baptists in the

USSR, stated in Korntal that "with Christ's help the Church in the East is invincible in spite of all its enemies". Vins, who himself spent more than five years in labour camps, reported that all over the USSR, even in the prisons, people were "very interested in Christ". Particularly Christian young people in the Soviet Union made every effort to proclaim the Gospel although facing a great many of difficulties. The government and the law were powerless in the face of such missionary enthusiasm. Vins stressed that he wants to help the Christians in the West to recognize the value of their freedom and their worship services. He said: "It is a great privilege to be able to serve God in freedom". He called upon the audience to "pray for revival in the East".

MORE THAN 3,000 PARTICIPANTS IN "MISSIONALE '80"

Cologne, (idea) - The Cologne Congress on evangelism which took place from May 1 to 4, encouraged its participants to take an active part in evangelism and in missionary activities in their local churches. Concerning such efforts, more cooperation between the Established and the Free Churches is essential, stressed Pastor Klaus Teschner, organizer of the congress, in an interview with "idea" at the end of the Cologne congress. "Missionale '80" was one of the two large congresses arranged in connection with the Missionary Year 1980. The congress was attended by more than 3,000 full-time participants, 75 percent of whom were members of the established Churches and 25 percent from Free Churches.

Apart from one Bible study group and one evening rally there were 39 seminars and 210 discussion groups. Nearly 6,000 people attended the evening meetings. The seminars on the subjects of counselling, spiritual life and politics each attracted well over 100 participants and were thus by far the most popular. Teschner stressed that the congress had also resulted in reducing prejudices which existed between the members of the Established and the Free Churches. He reported that proportionately the Free Church denominations had been involved in

the congress more actively than other groups. Teschner, who is also chairman of the regional committee for the Missionary Year 1980, thinks it is "desirable" to arrange further congresses. "Missionale '80" ended on May 4 with a worship service attended by 2,600 people.

LIEBENZELL MISSION COMMISSIONED

EIGHT NEW MISSIONARIES

Bad Liebenzell, (idea) - 6,000 friends and supporters of the Liebenzell Mission from Germany, Holland and Switzerland took part in the traditional valedictory services in Liebenzell at Whitsun. Eight young missionaries were commissioned for their first services in Taiwan, Japan, Micronesia, Papua New Guinea and Bangladesh. Four missionary families and two nurses will be returning to their work in South East Asia after their furlough. The director of the Liebenzell Mission, Lienhard Pflaum, reported that nurses are much in demand. He said that the Liebenzell missionary board was considering the establishment of a new field of activity in Africa or Asia. The Liebenzell Mission was founded in 1899 by Rev. Heinrich Coerper. It is a member of the Association of Evangelical Missions (AEM). The evangelical society has 160 missionaries working overseas.

NEW FORCES IN MISSIONS

*The Official Report
of
The Asia Missions Association*

The Complete Official Documentation, letters, speeches, and resolutions, both of the All-Asia Mission Consultation, Seoul '73 and the Inaugural Convention of the Asia Missions Association held at Seoul, Korea in August 1975.

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