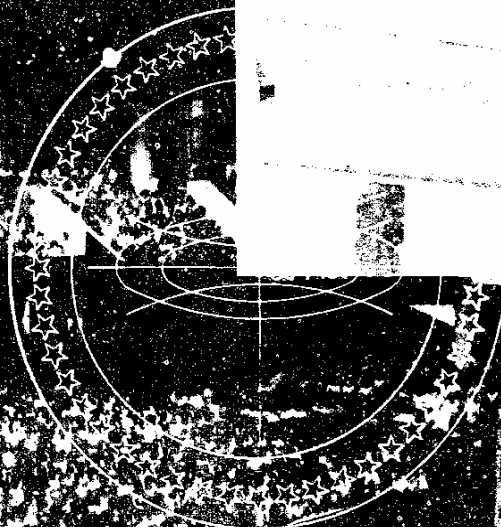


asian SEUL'82

missions advance



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Schedule of The Convention

	Aug. 15 (SUN)	Aug. 16 (MON)	Aug. 17 (TUE)	Aug. 18 (WED)
05:30 — 06:30		EARLY MORNING DEVOTION AND QUIET TIME 이른 아침 명상과 기도의 시간		
07:00 — 08:30	PREPARATION DAY 예비일	BREAKFAST	BREAKFAST MEETING <i>Korea Study Lecture (1)</i> 한국 연구 강좌 (1)	BREAKFAST MEETING <i>Korea Study Lecture (3)</i> 한국 연구 강좌 (3)
09:00 — 10:00			EAST-WEST DIALOGUE FOR MISSIOLOGICAL ENCOUNTER 동서 선교 학자간의 다이알로그	BIBLE STUDY HOURS <i>A Study on Book of Philippians Related with Evangelism and Mission</i> 전도와 선교를 중심으로 빌립보서 연구
10:00 — 10:30			BREAK	
10:30 — 12:00	ARRIVAL OF PARTICIPANTS 도착	OBSERVATION TOUR <i>TO D.M.Z. (Pan-Moon Jum)</i> <i>To study the fact of tension between North & South of Korea</i> 남북 긴장상태 연구를 위한 판문점 시찰	EAST-WEST DIALOGUE FOR MISSIOLOGICAL ENCOUNTER 동서 선교 학자간의 다이알로그	ASIAN MISSIOLOGISTS SYMPOSIUM 아세아 선교 학자 심포지움
12:00 — 14:00			LUNCH TIME	LUNCH AT PAULINE HOUSE DINING-HALL
14:00 — 15:30	CHECK-IN & REGISTRATION AT REGENCY BALLROOM—LOBBY, HYATT HOTEL 하얏트호텔 리셉션볼룸 로비에서 등록		AREA REPORTS <i>India, Pakistan, Bangladesh, Nepal</i> 지역보고	14:00 — 19:30 S.I.W.M. SPECIAL LECTURES 하가 선교대학원 특강
15:30 — 16:00			BREAK	
16:00 — 17:30		PRELIMINARY SESSION <i>Orientation</i> 오리엔테이션과 예비회의	AREA REPORTS <i>Indonesia, Philippines, Singapore, Malaysia</i> 지역보고	
18:30 — 20:30		18:00 OPENING SERVICE AND RECEPTION 개회식과 환영연	BANQUET <i>Korea Study Lecture (2)</i> 한국 연구 강좌 (2)	FELLOWSHIP AT HILLTOP HOUSE GARDEN <i>Korean Barbecue</i> 언덕위의 푸른집 정원 옥외 만찬
20:30 — 22:00	EXECUTIVE COMMITTEE 실행위원회	GENERAL SESSION 전체회의 <i>Theme Address</i> 주제강연	AREA REPORTS <i>Korea, Japan, China, Thailand</i> 지역보고	RETURN TO HOTEL
22:00 — 23:00	PRAYER CELL/TIME OF APPRAISAL 기도 모임과 평가의 시간			

DE-WESTERNIZING THE ASIAN CHURCH AND RENOVATION OF MISSIONS STRUCTURES

David J. Cho

At the first All-Asia Mission Consultation in 1972, I stressed that the future of Asia Missions does not only include the Asian Church replacing conventional Western missions as the eminent leaders in mission outreach. I emphasized the necessity of Asian missions being firmly rooted in the Scriptures. We must boldly reject mission methods or principles in vogue which are not scriptural.

At the Inaugural Convention of the Asia Missions Association in 1975, we identified concrete examples of the confusion and problems facing Asian missions today. Also, we acknowledged Asia's responsibility in world evangelization and encouraged Western mission organizations to adopt a new attitude in their involvement with Third World nations.

At the second convention of the AMA held in Singapore in 1978, we sought to join hands with our African and Latin American brothers to unite for the common goal of world evangelization, to strengthen our influence and widen our outreach.

This year, we successfully established a foundation for cooperation among the leading missions forces of Asia, Africa, and Latin America. Although we eagerly seek to solidify

a cooperative base among Asians, Africans, and Latin American, we do not seek to form an anti-Western force. On the contrary, this year we invited our European and American brother, earnestly seeking their fellowship in our mission movement. We want to honestly communicate our situations, perceptions, and opinions.

Actually, de-Westernization should have occurred after World War II, when history was revolutionized by the rapid emergence of Third World nations. But instead, Western missions began withdrawing from various fields to allow national churches to take over their own leadership.

Tragically, Westerners failed to train Third World churches to take their place in spear-heading missions outreach. And because Westerners traditionally have been the strongest force in missions, their increasing withdrawal from the Third World has left a gap in missions leadership and outreach. Instead of training leaders, Western missions have leaned toward propagating a social Gospel as the Kingdom of God and salvation.

In the past ten years, with a growing emphasis on indigenization among Western missions, national churches have experienced a certain degree of de-Westernization. But complete de-Westernization can only occur if foreign influences and their very root causes are thoroughly removed.

At the Lausanne Congress, I presented a paper entitled "The Development of the Third World Mission and Innovations in Christian Mission Structures". In this paper, I suggested a plan for renovating the organizational, personnel, and financial structures of missions. Also, I proposed the formation of an organization composed of cooperating missions agencies from different countries and cultures.

The de-Westernization movement is not merely a theory; it is the very basis for existence and for a viable, dynamic lifestyle. As missions scholars and leaders, we may be overstepping our bounds if we try to strip Scripture of its Greek, Latin, and Anglo cultural contexts. It is not our concern to redevelop a prototype of theology by casting off the contribution of Europe

and America to theological thought.

We cannot easily assess the amount of change that is possible for Asian, African, and Latin American churches sown and developed by Western missions for two hundred years. But, without an effort at de-Westernization, there is no hope for the future of Christian missions.

Postwar, newly independent nations, whether nationalistic or socialistic, feel a distrust of Western missions. This distrust is manifested by foreign policies or legal restrictions which force Western missionaries to leave. Thus, Third World missions forces cannot continue depending on Western leadership. They should not even think of themselves as inheriting the former role of Western missions.

In the Book of Acts and the Epistles, Paul makes it clear that new churches must be firmly rooted in the culture and ethos of the target people. We have too easily accepted the Western pattern of expansion through competition for growth between denominations. We have followed Western church systems as though they were the only right way. Additionally, missions financial policies have encouraged the development of splinter groups.

By analyzing the past, we can make wise plans for the future. For Christianity to be successfully rooted, we must pledge not to follow former patterns.

In this theme lecture, I would like to set the course for our seven-day discussion by referring to Isaiah 62:10. This text is our focus because it shows us the multiple visions of missions.

1. "Go through, go through the gates"

The Christian faith calls for a dynamic evangelistic commitment. Most Eastern religions are not dynamic faiths when compared to Christianity although all major religions originated in the East. Only Christianity emphasizes "going" out to other.

In Genesis chapter 12 verses 1-3, God commands Abraham, the father of our faith, "Leave your homeland, leave your relatives, and leave your father's house." For five

hundred years, Protestant Christianity has been a dynamic, mobile religion. When we did not go as witnesses into unknown cultures, God sent us forcefully. Christianity spread by means of the Jewish Diaspora throughout Asia, Greece, and Latin countries.

In the past two hundred years, God has caused Christianity to spread. Strangely, this spreading process stopped in Asia, Africa, and Latin America. Christianity entered the Third World, but has not been spread outward from here. Now we must open the floodgates and let Asia's Christianity pour out to other parts of the world. In this Convention we will continually focus on this urgent commandment: "Go through, go through the gates."

Man, society, culture, religion, and economics will decay if allowed to stagnate. To keep our societies healthy, Asian, African, and Latin American churches must send large missionary forces out from their countries. This is the pathway to life for our churches.

2. "Clear the way for the people"

The urgent issue facing us today is that of the masses. People must have hope. Without knowing which path to follow, there is no hope. Christianity is this path. Christianity is the necessary path for the masses. We must prepare this path as the means by which they can survive and actively go out. We must prepare this path in order to deliver them from sin and death, that they may discover truth and have eternal life.

We, the Asian churches, must take this responsibility for the world's people. We must tell people who are crying out for food and clothing of God's Kingdom and God's will. If we do this, the solution to world hunger and other social problems will be revealed to us. This is Christ's commandment (Mark 6:24-34).

3. "Build up, build up the highway"

We must also prepare a plan of missions outreach for the future that is suitable for all people. We should not plot our own courses as individual sects, races, and nations. Instead, we should unite and pave a

single wide road for missions outreach. The present path of missions must be changed and broadened.

Asian Christianity has grown too large and has too much potential to follow the old patterns of Western missions. The old patterns have become uncomfortable and useless.

4. "Remove the stones"

We must boldly remove the obstacles hindering Christian missions. We must remove all remnants of Western culture, Western colonialism, Western methodology, and Western thought from Asian theology, doctrine, church structures, and methods.

During the last two centuries, new Christian theologies from the West have hindered church growth and development. These theologies were developed to deal with Western problems and situations and so have little to offer us. It is difficult to perceive the problem by pointing out only one or two examples of these hinderances. They are similar to an iceberg or the small visible portion of the tree root. The visible problems are small, but when trying to correct the situation, many complexities are discovered lying beneath the surface. As progressive engineers seeking to design the future path of missions, we must creatively remove these barriers. There are many obstructions before the Third World. They are not small pebbles, but are huge boulders which block our future and our mission. They have taken root over a long period of time in the hearts of Asian, African, and Latin American peoples.

5. "Lift up a standard over the peoples"

The masses have definitely lost their sense of direction and future; they do not know where they are going. In recent times, Christian missions have left their original cause and have advocated non-Biblical themes. This has caused confusion among the world's peoples. We must give the Christian missions a standard definition. We must conclusively define when we should and should not do. We must be united in what we say. To do this, we must re-evaluate the meaning of missions

in light of Biblical principles.

Modern missions have veered away from the Bible, the basic plan and manual of missions. Instead, modern missions have based their methods on secular principles and skills, causing people to be unsure if they are doing social, cultural, or Biblical work.

Let us not say that Christ is here or Christ is there. Let us all lift up high the banner of God's Kingdom and God's will for all nations and all people to see.

CONCLUSION

In this Convention, we must honestly and courageously analyze the problems facing us so that a common solution can be found. The theme of our Convention is especially clear in Isaiah 62:11-12.

"Behold, the Lord has proclaimed to the end of the earth,

Say to the daughter of Zion, 'Lo, your salvation comes;

Behold His reward is with Him, and His recompense before Him.'

And they will call them, 'The holy people,

The redeemed of the Lord';

And you will be called, 'Sought out, a city not forsaken.'"

Despite our history of domination and oppression by world powers, there is still great potential for our future. Let us therefore pledge ourselves to "clear the road" and carry forward the theme of this Convention:

1. Till the Gospel is proclaimed to the ends of the earth;
2. Till proclaimers of the Gospel stand before Christ and receive their reward;
3. Till all lost peoples are found and cursed lands are blessed;
4. Till all who accept the Gospel become Heaven's citizens and are recognized by the nations as the Lord's redeemed; and
5. Till salvation comes to all nations.

THE FUTURE OF THE WORLD AND THE REMAINING TASK OF MISSION

Ralph D. Winter

INTRODUCTION

As evangelicals we constantly read in secular material about the future of the world. Secular perceptions may be gloomy or romantic, depending on the writer, but they never relate the task of mission to the world's future. In fact, very few Christians who write about the world's future see the connection to the task of missions.

Yet missions is at the heart of God's concern for this world and ought to be at the center of the church's thinking, as well. It is amazing to note how many conferences believers attend where the subject of missions does not come up at all. Yet the Bible tells us that believing communities face grave danger when their interests wander away from God's characteristically broad spectrum of concern.

We see this in the disastrous consequences of Israel's frequent wandering away from its mandate (Gen. 12:1-3) to be a blessing to all the world's peoples. We see this in the similar trials, punishment, and dispersion

General Director of the U.S. Center for World Mission, Pasadena, California, U.S.A.

of that early Christian nation, Armenia, as its self-preservation became more important than extending the blessing it had received to other nations. We will see the U.S.A. go down in disaster if it cannot more effectively yield to God's concern for the world. God expects much from those to whom much has been given.

I personally came to the conclusion several years ago that "unless and until, in faith, the future of the world becomes more important than the future of the church, the church has no future." The church can only be saved if it is willing to give its very life for the world. Thus, the task of missions is in fact central both to the future of the church and to the future of the world. We must look more closely at this little-understood truth.

A. The Future Of The World

1. The world's population cannot and therefore will not continue to grow into astronomical numbers. Population is self-limiting wherever and whenever the need arises. Even the 1.7% and 1.9% growth rate projected below cannot continue very long.

2. This does not imply that hunger, disease, and war will not increase. Indeed, these are part of the self-limiting process. But hunger, disease and war have been prominent problems throughout human history, long before the population explosion ever began.

3. The temporary global respite from internal wars during the colonial period was the greatest single factor in the sudden growth of the world's population. Post-colonial countries like Cambodia, Viet Nam, Uganda, etc. have returned to internal wars that tend to reduce their populations.

4. Dr. James Kraakevik of SIM Int. observes that "post-independence Africa has witnessed 11 wars, more than 50 coups, and the assassination of at least 12 heads of state. Thirty-four of Black Africa's 45 states are either one-party regimes or under military rule. Instability and frequent variability of governments, tribalism with its diverse political demands, and corrup-

tion have sapped the strength of African nations. Military spending further drains resources available for development."

5. The worst problems the world faces today result from human breakdown, not technical breakdown. These problems must be addressed on more than technical grounds. Thus, the growth of the evangelical movement has significant indirect consequences.

6. Guatemala's government may become a pattern for the future as other countries are able to depend upon a substantial minority of evangelicals. Jamaica recently moved to stability in an election that was undeni-

ably determined by a strong evangelical presence. Similar forces are behind the scenes in dozens of other countries.

7. Evangelicals, not "Christians" in general, are the movement to watch. Bodies like the World Council of Churches and older denominations tend to deal with lowest common denominators. Their forums of discussion parallel those of the world. What counts is the actual growth of God-fearing, God-honoring evangelical congregations. The following FIGURE 1 shows the various possibilities of growth of the evangelical movement.

FIGURE 1: Evangelicals Amidst World Population/India Population

I-A: World Population growing at 1.7%, total:

W O R L D		At these dates in the future, the Evangelical% of World's Pop. will be:									
		1982	1985	1990	1995	2000	2005	2010	2015	2020	2025
Total World Pop (x10 ⁹)		4.500	4.7	5.2	5.6	6.1	6.6	7.2	7.8	8.5	9.3
Growth Rate of Evangelicals	5%	5.3%	5.9%	6.9%	8.1%	9.5%	11.1%	13.0%	15.3%	17.9%	21.5%
	9%	5.3%	6.6%	9.3%	13.1%	18.6%	26.3%	37.1%	52.5%	74.3%	100+
	12%	5.3%	7.1%	11.5%	18.7%	30.3%	49.0%	79.5%	128+	200+	
	15%	5.3%	7.7%	14.3%	26.4%	48.7%	90.1%	100+			

20% level

50% level

I-B: World Population growing at 1.9%, total:

W O R L D		At these dates in the future, the Evang. % of World's Pop. will be:									
		1982	1985	1990	1995	2000	2005	2010	2015	2020	2025
Total World Pop (x10 ⁹)		4.500	4.8	5.2	5.7	6.3	6.9	7.6	8.4	9.2	10.1
Growth Rate of Evangelicals	5%	5.3%	5.8%	6.8%	7.9%	9.1%	10.6%	12.3%	49.2%	69.0%	
	9%	5.3%	6.5%	9.1%	12.8%	17.9%	25.1%	35.2%			
	12%	5.3%	7.1%	11.4%	18.2%	29.2%	46.9%	75.2%			
	15%	5.3%	7.7%	14.0%	25.7%	47.0%	86.1%				

20% level

50% level

II. "Lower 20% of India" growing at 2.5%:

"Lower 20% of I N D I A "		Projected Evangelical % of the "Lower 20% of India":									
		1982	1985	1990	1995	2000	2005	2010	2015	2020	2025
Harijans & Tribals (x10 ⁶)		150	161.5	182.8	206.8	233.9	264.7	299.5	338.8	383.4	433.7
H&T Evang. Pop. Growth Rates	5% EV Pop %	7.0 4.7%	8.1 5.0%	10.3 5.7%	13.2 6.4%	16.8 7.2%	21.5 8.1%	27.4 9.2%	35.0 10.3%	44.7 11.7%	57.0 13.2%
	9% EV Pop %	7.0 4.7%	9.1 5.6%	13.9 7.6%	21.5 10.4%	33.0 14.1%	50.8 19.2%	78.2 26.1%	120.3 35.5%	185.1 48.3%	284.7 65.6%
	12% EV Pop %	7.0 4.7%	9.8 6.1%	17.3 9.5%	30.5 14.8%	53.8 23.0%	94.9 35.8%	167.2 55.8%			
	15% EV Pop %	7.0 4.7%	10.6 6.6%	21.4 11.7%	43.1 20.8%	86.6 37.0%	174.2 65.8%				

20% level 50% level

1. General Rule: We need not fear evangelicals will be outnumbered by general population growth so long as evangelicals' % growth rate per year exceeds that of the general population.

2. Notice that while evangelicals right now are in fact growing at about 5%, the slight increase to 9% makes a huge difference. At 9% growth rate, evangelicals become 14.1% of the total population by the year 2000 whereas at 5% growth rate, they comprise only 13.2% of the total population by 2025. On the world level, a similar situation is revealed.

3. None of these large groups, like the whole world or even the Harijans-Tribals group in India is a homogeneous bloc. Thus it is imperative that we continue to stress new breakthroughs to untouched groups.

B. The Nature Of The Mission Task

1. Anything which contributes to the extension of the "Conscious Kingdom of God", of vital evangelicalism, must be pursued as a high priority. The Bible has many synonyms. There is a close semantic connection between:

a) "circumcision of the heart" which God wanted for His people Israel (see Deut. 10:16, 30:6, Jer. 4:4, 9:24-26, Rom. 2:28-29);

b) the bringing about of "the obedience of faith" among all Gentile nations (Acts 6:7, 16:18, Rom. 1:5, 16:26);

c) the "discipling of the nations" from the Great Commission (Matt 28:19);

d) the preaching of the Kingdom (Matt 3:2, 4:17, 23, etc.) and

e) the means by which God intended to reclaim and bless His fallen creation through a chosen nation which He intended "to be a

blessing...to all the peoples of the earth."
(Gen. 12:1-3)

2. Our task is not so much a message to be delivered as it is a campaign to be waged. We do not so much inform people as confront them. We do not so much invite them as command them. We must illuminate, but we also call. The Gospel, rightly presented, cannot be ignored but must be rejected.

3. Our blessings as "children of Abraham's faith" are related to God's grace in response to "obedience of faith." Thus the blessings Abraham received can be shared only by the same process of fellowship, obedience of faith and worship whereby they were received.

4. Moreover, this blessing was given to one group for another group. It is not normally a blessing that is confined to individual salvation experiences. God uses groups to disciple groups. He sends a nation to disciple a nation. Here we do not speak of "countries," but of the Biblical concept of people groups. In the Great Commission, to "disciple a nation" is to disciple at least a representative "people," to develop an indigenous "people movement" within each larger people group. But Westerners don't easily see this. American individualism, for example, has spread so far that the very attempt to "de-Westernize" and return to Biblical concepts may seem to some to be the adoption of a secular "religio-cultural peoples approach." Yet Asians should be able to discern (far better than Americans) that Dr. McGavran's emphasis on people groups in Biblical, rather than Western or American. He conceived of the idea in India, not America.

5. It follows Biblically that the mission task to the very end of time, in the very moment of presentation before the throne of God (Rev. 21:3) is not the collection of individuals from every nation, tongue and tribe; it is an assembly of peoples, groups of people.

(Warning: Due to the influence of Western fragmentary individualism, very few translations render "peoples" (plural) in either

Rev. 21:9 or in Acts 5:25 and 27. Thus even our Bible translations need to be de-Westernized.)


6. Just as the strategic focus of evangelism is the winning, not of individuals, but whole families to the Lord, so also the strategic task of mission is the initiation of a people movement towards Christ within untouched peoples. Evangelism is the task of the church, once established. Mission is classically the task of getting the church established in the first place.


7. Wherever the Great Commission appears, whether in Gen. 12:3, 28:14-15, Ex. 19:5-6, Is. 49:6, or Matt. 28:19-20, the practical focus to which this fundamental Commission directs us is thus not the individual but the group. How large a group? In my opinion, it should be "the largest group within which the Gospel can spread by a church-planting movement without encountering barriers of acceptance and understanding." I am pleased that a number of missiologists have accepted this definition as equivalent to previous definitions.

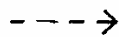
8. We go on then to define, as equivalent terms, the phrases "Hidden Peoples", "Unreached Peoples", and "Frontier Peoples." I am also pleased to acknowledge that many missiologists have now done this, thanks to the initiative of the Lausanne Strategy Working Group (which has now set aside its earlier use of a percentage of Christians), EFMA leaders, and the Frontier Peoples Committee of the IFMA. The definition settled on for all these phrases is very simply: "a people within which there is not yet an indigenous community of believers able to evangelize this people group."

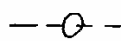
9. In FIGURE 2, the blank squares represent Unreached (Hidden or Frontier) Peoples, while those with the symbol of a cross represent reached people groups. All work within reached groups represents either nurture of believers, local evangelism, or domestic missions (e.g. where the church is at home). However, the unique, the basic, the classical, the Pauline and the most strategic task of missions is work where the church is not yet at home. Thus, frontier missions is work within peoples we may

FIGURE 2: Three Types of Outreach

 = REACHED PEOPLE GROUPS where by now there is an internal people movement where the indigenous church exists, where the missiological breakthrough has already occurred, where all the work in "post-penetration" is "partnership" or "participation", where the church is now "domestic."

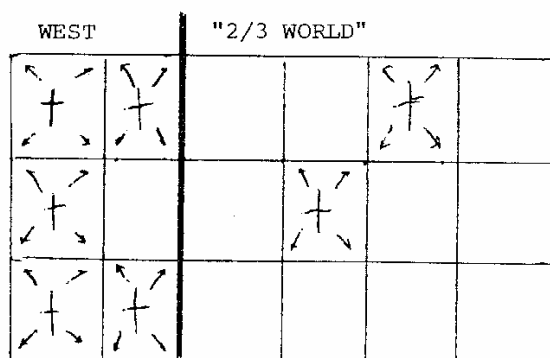
 = UNREACHED PEOPLE GROUPS where there is no internal people movement. These groups are also called Hidden Peoples or Frontier Peoples.

 = cross-cultural, church-to-church outreach (e.g. domestic missions)

 = specifically 2/3 world MISSION OUTREACH

Type A Outreach: EVANGELISM

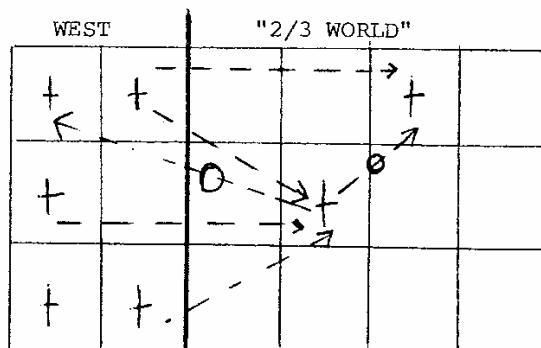
- Reaching our own people (mono-cultural mission)
- Relatively easy to do; very efficient



900,000 NATIONAL WORKERS DOING THIS

Type B Outreach: DOMESTIC MISSIONS


- Helping other groups reach their own people (cross-cultural mission to Christian nationals)
- more difficult to do

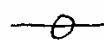


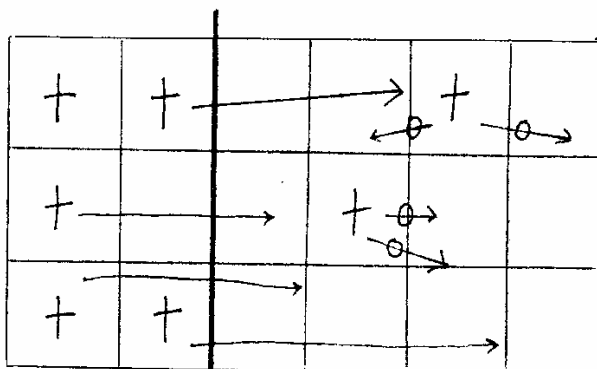
80,000 EVANGELICAL MISSIONARIES HERE

Type C Outreach: FRONTIER MISSIONS

- Deliberately going to groups which do not yet have an internal people movement (cross-cultural missions to those places where the church is not yet "domestic")
- Very difficult to do

 = cross-cultural, church-to-world mission (e.g. FRONTIER)

 = specifically 2/3 world mission outreach



ONLY 8,000 MISSIONARIES OF ANY KIND ARE DOING THIS WORK

refer to as unreached, hidden, or frontier.

10. A widely-used description of four various stages of mission activity is the following:

Stage 1: Pioneer	} Pre-penetration, or frontier mission
Stage 2: Paternal	
Stage 3: Partnership	} Post-penetration, or domestic mission
Stage 4: Participation	

I have added the distinction (to use an all-important priority distinction) between Stage 2 and Stage 3. In those cases where Stages 1 and 2 have been done properly, then Stages 3 and 4 are not as crucially dependent upon outsiders as before.

11. One of the greatest problems for western missions has been to recognize the passing of these stages and to modify methods to suit the changing circumstances. We must confess that it is not any easier to do this than it is to turn over more and more responsibility to our own children. In both cases there are idealists who would either rush or slow the process. By and large, I believe there have been fairly good feelings on both sides (mission and church).

12. The greatest single failing of western missions has been the tendency to forget to leave behind with the national church a sense of mission outreach to more than its own people. The greatest faith, joy, sacrifice, indeed, the essential basis of continued blessing and internal unity for a national church is to come of age in the sense of beginning to be missionary in its own right. Thus it is that the mission structure itself has been thought at times by some to be dispensable, out-moded, no longer necessary simply because the national churches were often not encouraged to found their own mission boards and agencies. Thus it was thought that only Westerners were ever needed as missionaries, and when a given overseas church was getting along by itself, then all missions could just as well cease.

C. The Role Of The Mission Structure

1. It is my conviction that had Western missions planted not just churches but na-

tional mission structures as well, the national churches could not have gotten the idea that only Westerners needed to be missionaries. Neither would it have been easy for them to assume that missionaries existed purely to serve new national churches. Nor would it be (as it is today) that so much honest confusion surrounds the whole matter of how to run a mission board or a mission society.

2. In any case, it is not a Western but a Biblical pattern whereby the Antioch church released two of their pastors, Paul and Barnabas, who proceeded to found a team that operated just as much under its own guidance as did the congregation. It also carried just as much authority, appointing elders and planting churches as needed, without referring back to Antioch for permission.

3. I believe that it is necessary for a mission society to be "accountable" through regular association with other mission organizations just as it is necessary for a local congregation to be "accountable" through regular association with other local congregations, by one system or another. Mission agencies must be additionally accountable to all donors and supporting congregations maintaining open account books and keeping no secrets of any kind.

4. On the other hand, I do not believe it is necessary for a mission agency to be guided by a board of directors chosen by churches. History shows that mission structures decline when that is the case. No one congregation or group of congregations was in charge of Paul's mission team. We have 2,000 years of evidence that missions is a cause of the minority of believers, and is not best governed by the majority of a congregational or denominational tradition.

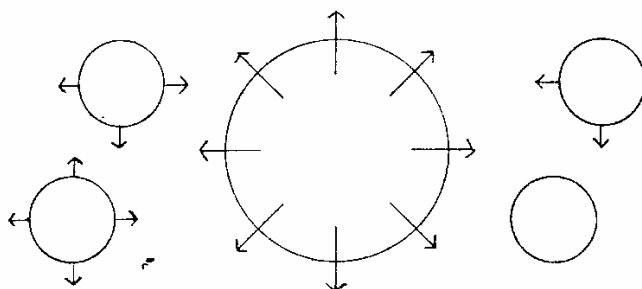
5. Many examples could be cited to show the decline of mission structures that are directed by the majority vote of believers who are not themselves involved directly in the mission cause.

6. The Moravians began by deciding to send out one missionary for every ten of their members. Today, over 200 years later, they do not send one per thousand members.

Two Types of Action Structures of the Church of Jesus Christ

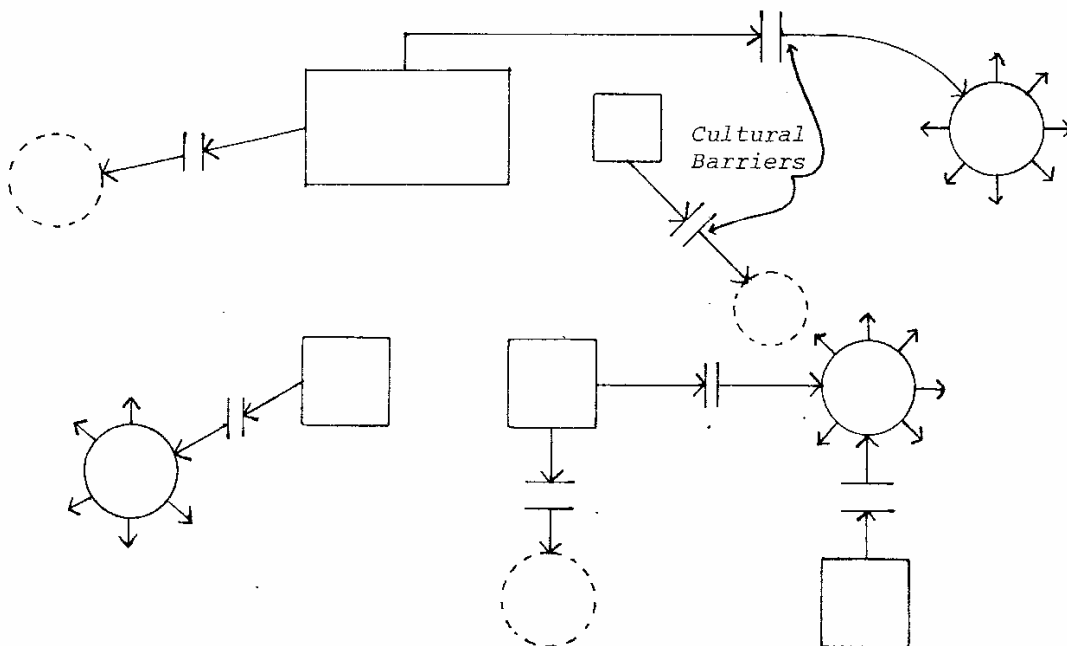
1. "Church" Bodies (Modalities)

- Reaching out locally by ordinary evangelism. Some bodies may not do so. About 900,000 national workers are involved full-time in local church work.
- Most of these bodies directly or indirectly support another type of structure, called MISSIONS.
- Most of the energies and funds of local churches are consumed by the church members themselves; very little in local outreach or mission outreach.



2. Mission Structures (Sodalities)

- Reaching across cultural barriers.
- About 80,000 missionaries are helping already established churches (domestic missions)
- 8,000 are starting work where there is not yet any adequate "people movement" towards Christ.



7. More recently, the Christian and Missionary Alliance began with exclusive concern for what we would call frontier missions. Today their goals have more to do with the growth of existing congregations than with their missionary force.

8. My own denomination (United Presbyterian Church in the U.S.A.) has, after 150 years of gradual transition, gained direct control over its own mission structure and as a direct result the majority has made decisions that allow less than 1% of our offerings to go into overseas missions of any kind. Worse still, we have voted in a policy that very nearly prevents us from beginning work among a people group where there is not yet a church.

9. While it is tempting to "let the donors decide," I believe history shows that it is better for a mission to be run from within, just as a church congregation is. Paul preferred to earn his own way, rather than be guided by a congregation. What is called a "self-perpetuating board" composed of people who have themselves made a missionary commitment is likely the most enduring pattern.

10. During the period of the leadership of a founder, the board is ideally a group gathered to advise and further the vision of the founder, and hopefully to function as a legal safeguard against the founder's loss of faith or less of sanity. But it ought not to be composed largely of people who do not share or have not accepted the basic vision and internal disciplines of the mission.

11. A mission is a voluntary organization, meaning that those who contribute to it or join it do so as an optional, free choice. When they choose to follow, they do not gain the right to lead, or no mission would ever have any durability of purpose. On the other hand, when a person is accepted as a member, that person is assured of being heard and is expected to be a channel through whom God can speak to the leadership.

12. Mission structures are sufficiently different from congregational structures in nature and purpose that it is highly important for there to be specialized associations in which missions can fellowship, col-

laborate, and exhort one another. There can be local, national, international-regional, and world-level associations. Interdenominational structures are sufficiently different from denominational structures that, in addition, they may also gain by association.

13. For the same reason there need to be periodic meetings on various levels, all the way up to the world level, as at Edinburgh in 1910 and 1980. Those were the only times mission agencies as such have met together on the world level. (When mission leaders meet, let us call it "Paradigm B".) Meetings in Paradigm A, like those of the WEF or Lausanne tradition, while of great value, have always included a large number of individual Christian leaders, making mission leaders a minority. As a result, Paradigm A meetings have been mainly of educational and inspirational value to the participants and to their church constituencies, rather than being professional meetings of Paradigm B, such as the annual Executive Retreats of the EFMA and IFMA in the United States.

14. It is of special importance that both Western and non-Western mission leaders meet from time to time. This may happen on an informal level at a Paradigm A meeting, but must also happen at Paradigm B meetings such as the Asia Missions Association Triennial gatherings, which routinely foster dialogue between the East and West within a Paradigm B context.

D. Special Dimensions In The Task Of Missions

1. One of the special concerns of the task of missions is to educate and inspire the local churches so that every congregation can participate in mission through prayer and through sending their people and their financial support. A tribal Presbyterian denomination in western Burma has provided what has been for me the first example of a "Handful of rice" at each meal, set aside to remind people to pray. The rice is collected by the women as a missionary offering. In Pasadena, we have converted this into a Daily Prayer Guide and a "Frontier Fellowship" prayer movement that is based on a "handful of coins" each day.

2. The education of the church must depend upon a few people studying in greater depth. We have prepared a concentrated course entitled, "Understanding the World Christian Movement" which has a 150-page, 20-lesson study guide and an 864-page reader containing 87 chapters from 70 authors. This is being used in many local churches as well as in colleges and seminaries.

3. Another special dimension is the preparation of younger Christians. I believe the Sunday School should at least monthly emphasize missions. I also believe youth leaders should be invited to the Paradigm B meetings where they can be guests and meet mission leaders. This was done at Edinburgh '80 where an International Student Consultation on Frontier Missions was held concurrently and overlapped the plenary sessions of the World Consultation on Frontier Missions. Over 170 students from 27 countries came. They will never forget meeting 88 mission leaders from 57 non-Western mission agencies, as well as about twice that number of Western mission leaders. The youth planned and funded their own program without help. They merely asked permission of the WCFM, which was readily granted. These youth will be running the mission world in just a few years!

4. We must not fail to warn everyone who would yield to the high priority of the cause of missions that Satan is especially opposed to any who advances into his territory. We fight not against people, but against the Rule of the Powers of Darkness. Yet he would try to produce misunderstanding and conflict rather than cooperation between East and West. He fears our prayers and cooperation more than anything else.

CONCLUSION

The future of the world is now very brief. Jesus said "This Gospel must be preached in the whole world as a testimony to all peoples (not countries)." There are less than 17,000 remaining peoples to be discipled. East-West collaboration is essential to fulfilling that mandate. But for the first time in the history of the world we can actually see the end from where we are. There can be "a church for every people by the year 2000."

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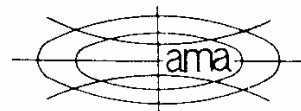
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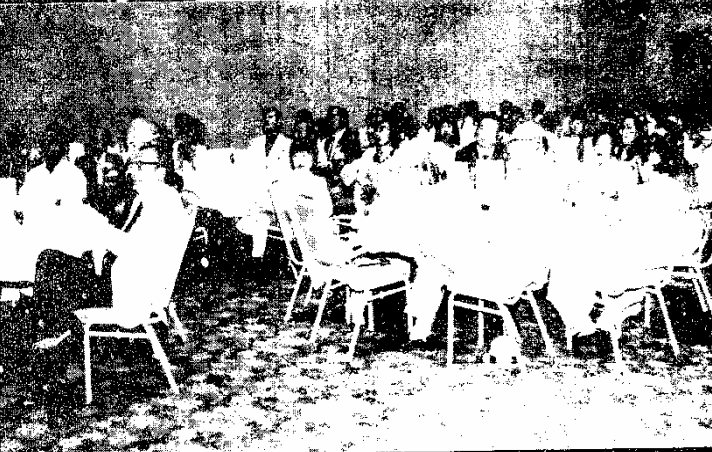
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The 1982 Asian Commitment to Christian Mission

Preamble

The Third Triennial Convention of the Asia Missions Association took place on August 16-22, 1982, in Seoul, the capital city of the Republic of Korea.

Invitations were sent to representatives of Asian countries, including Japan, China, Philippines, Singapore, Thailand, Malaysia, Indonesia, India, Bangladesh, Nepal, Pakistan, Fiji and Korea. Invitations were also sent to African and Latin American countries including Nigeria, Brazil, Mexico, and Guatemala. Among Western countries, invitations were sent to Germany and the United States.

As Asians, we have been able to bring together mission leaders from these countries in order to discuss and debate diverse issues and ideas with the common goal of increasing missionary outreach.

The theme of this Convention was Isaiah 62:10.

*Go through, go through the gates;
Clear the way for the people;
Build up, build up the highway;
Remove the stones, lift up a standard over the peoples.*

This theme was chosen to continue building toward the ideals articulated in our 1975 Seoul Declaration on Christian Mission.

Paul's Epistle to the Philippians provided insights into the various ways of expressing the task of missions and evangelism in our Asian meeting. These were brought forth forcefully in the Bible studies every morning.

The Convention's work units included: 1) East-West Dialogue for Missiological Encounter; 2) Asian Missiologists Symposium; 3) Asia, Africa and America Consultation; 4) Asian Missionaries Workshop; 5) Third World Mission Rally.

Indepth studies and exposure to Korean culture, religion and urban industrial society provided valuable insight in our discussion and understanding of our task. Through prayer, research, dialogue, and careful analysis, we gained greater awareness of the following issues:

I. The Role of Christian Missions

A. Responsibility toward God

Fully conscious of our primary responsibility to God and His demands expressed in the Scriptures, we met Him anew as the God who shapes history to accomplish His perfect purposes. It is He who, because of His great love for the world and for the glory of His name, still longs for the redemption of the world through faith in Jesus Christ so that when the times have reached their fulfillment, all things in heaven and on earth will be brought together under one head, Christ, His Son. It is He who is still full of compassion for a world held in darkness by Satanic forces. It is He who commands His own to spread His glad tidings of total redemption for the whole of man throughout the whole world.

B. Responsibility toward Man

The Christian understanding of human dignity consequently originates in the Biblical view that man was created in the image of God. Equality and freedom are basic rights established by God Himself. A Christian understanding of man's nature takes seriously human sinfulness. Sin destroys man's dignity and causes him to lose his freedom and sense of equality. Modern man's greatest problem is rooted in his reluctance to recognize his own sin. When mission in the name of Christ fails to make man aware of sin — its origin and consequences according to the Bible — then it falls in its basic responsibility of evangelizing mankind.

The doctrines of forgiveness and redemption cannot be adequately understood without consciousness and confession of sin. Sin, both personal and collective, should not be concealed, defended, or justified; it has its own high cost whose price must be paid. Because Christ has paid this price, He became our Savior. Blaming sin on society and its structures is neither Biblical nor Christian. Man's first transgression was blaming elements outside himself for his own sin — God's law, other creatures, circumstances, and even God Himself.

C. Responsibility toward Society

We are convinced that the nature of Christian faith compels us to befriend and help the weak, the oppressed, the poor, and the sick. We must encourage Christians to recognize their social responsibility as members of their community and to be aware of various types of social injustice so they may develop a Biblical standard of ethics to serve as an example for both rulers and those whom they rule.

Our ideal social structure is a community built on love where humanitarian sharing occurs between those who have and those who have not. We reject the idea that we should first divide society into classes and then agitate within the lower classes to seek through violence to build a new communitarian structure for social justice. We are reminded that we fight not against flesh and blood, but against principalities and powers.

D. Responsibility toward the Nations

Most countries in Asia are newly independent, emerging countries, created after the second World War. The responsibility of Christian missions toward the nations today is analogous to that of the Old Testament prophets who rebuilt their country after being freed from captivity and oppression. We believe that the role of missions among these newly independent nations should be one of providing a spiritual and ideological foundation for growth, social justice, and industrial development. This will be achieved not by criticizing developing nations, nor by completely rejecting their values. Rather, we believe Christian missions should not fail to exhort the churches to assume a role of prophetic warning, providing leadership, pastoral comforting and encouragement so that trial-and-error repercussions, inappropriate authoritarianism and disorder will not exist in these developing nations.

E. The Ultimate Responsibility of Missions

We believe that Christian missions will terminate. According to Scripture, the end will come after the Gospel has been proclaimed to all nations and all peoples (Matthew 24:14). Thus the end of missions is related to the end of history, the day of Christ's Second Coming.

In Matthew 28:19-20 we see the strategic step, to establish within each people at least a small group of disciplined converts. Only by that method can the rest of the people in that group then hear in their own language, from someone of their own kind. This follow-through evangelism then fulfills what Mark 16:15 seems to say as it exhorts us to reach "all creation."

The ultimate Christian missionary responsibility should be the tireless campaign to give all nations and people the chance to receive the Gospel of Christ. We recognize the mandate to continue knocking until all nations open their doors to Christian missions. We believe that the time will come when the door will open for the Gospel, and we eagerly prepare for that day.

II. The Crisis of Christian Mission

In three major conferences of 1980, we see various mission strategies emerging for this decade. These strategies include carrying forward a social Gospel and humanization campaign (May, Melbourne, Australia); applying principles of research and planning (June, Pattaya, Thailand); and prioritizing frontier missions (October, Edinburgh, Scotland).

A. The Melbourne Conference

The Melbourne Conference was unable to move beyond the political and theological trends of the 1970's; it did not address the challenge of establishing the spiritual Kingdom of God. The danger of Melbourne's conclusions lies in the idea that the church is a political entity, and as such should be involved in revolution and "liberation."

According to Melbourne, all countries must undergo a polarizing power confrontation so that the people will become aware of the political, urban, economic, industrial, labor and education crises in their midst. Thus, laying down one's life in agitation for social change is "the true path of mission." This "true path" was capsulized in slogans such as "until all power is returned to the powerless." Melbourne advocated spawning a pattern of social revolution convincing people that liberation through revolution is equivalent to establishing the Kingdom of God.

B. The Pattaya Consultation

The Pattaya Consultation mainly developed mission strategies by investigating and analyzing the world, using principles of social science. The world was divided and analyzed along the lines of race, language and culture. Under the slogan "How shall they hear?" Pattaya delegates strove to identify the remaining task in terms of area-population statistics, languages, cultures, ideologies, and religions. This type of "marketing research" is of real value if used properly, but can be misleading if it is employed mechanically apart from an alertness to the leading of the Holy Spirit.

We rejoice in the deeper commitment to missions resulting in the lives of the wide variety of Christian leaders invited to this conference.

C. The Edinburgh Consultation

The Edinburgh Consultation, having been called the "World Consultation on Frontier Missions," especially emphasized reaching out beyond where the church is now established under the slogan "A church for every people by the year 2000." As with the AMA Triennial Conventions, mission professionals were the primary participants, being sent as delegates by mission agencies.

This conference emphasized the role of non-Western mission forces. One-third of the agencies represented and one-third of the delegates attending were from non-Western missions. Three of four major plenary addresses in the morning sessions were assigned to non-Western mission leaders. The only one of these addresses delivered by a Westerner predicted that the final era of missions we are now entering would soon be dominated by non-Western mission forces.

Despite whatever defects these three conferences may have had, we must rejoice in the increased awareness they have generated concerning the significant internal changes which have taken place in Asian, African and Latin American churches as their nations have broken away from Western domination, mostly in the last third of a century. We also rejoice that Western missions are changing their attitudes towards churches of the newly independent nations, recognizing that these can become a major new force of mission outreach in this final era of history. Clearly, non-Western missions are not valuable merely as a maturing branch of the Western church. Such a perspective is both gloomy and inappropriate.

On the other hand, Asian missions must build and expand with relentless urgency lest the loss of momentum of many of the older denominational missions in the West create a vacuum of outreach from confusion and lost opportunity.

III. The Future of Christian Missions

Christianity may well face greater resistance in the future as many people all over the world increasingly reject missions, both socially and spiritually. At the same time, in not a few nations the evangelical presence is growing to the point where it is making many vital contributions.

Due in significant part to the efforts of the Asia Missions Association in the 1970's, a solid foundation of cooperation and solidarity of purpose now exists among Christian mission leaders. At this convention we have pledged ourselves to clear away the old, narrow ways of the past, the obstacles that stand in the way of rapid progress, and lift high the guiding lamp of Christian truth so that the nations will not founder on the shoals of error and sin. Through cooperation in the fulfilling of this pledge, we can with God's promised help break through the crisis of opportunity which faces us in Christian mission today.

We recognize and appreciate the great value of involving a number of young people in future meetings of mission leaders. More than any other professional gathering, meetings of mission leaders must be aware of future leadership. In every Triennial Convention, youth leaders have been involved. The Edinburgh 1980 conference was also greatly enhanced by the additional presence of young people from many countries. We applaud this kind of foresight and hope future meetings can always achieve this welding together of the generations in close and harmonious respect and collaboration.

IV. Our Commitment

"I am the Way, the Truth, and the Life. No one comes to the Father but by me." (John 14:6) Throughout the Third Triennial Convention, we discussed the common task as perceived by both Western missions (the main force in 200 years of Christian outreach) and the new mission forces emerging from Asia, Africa and Latin America. The following seven tasks were focal points:

- 1) The urgency of strengthening Asian mission forces and increasing cooperation among them.*
- 2) The consequent need for an organization facilitating interchange between non-Western missions all over the world.*
- 3) The need for appropriate de-Westernization in order to allow for a Christian fulfillment of Asian self-hood.*
- 4) The need for the establishment of new relationships of cooperation between traditional Western missions and newly emerging non-Western missions.*
- 5) The need for more research to effectively counter negative religious policies in post-war, independent, nationalistic and socialistic countries.*
- 6) The need to counter the dangers of the two extremes of quasi-secular global ecumenism and pseudo-spiritual, cultic authoritarianism.*
- 7) The urgent need for innovations in mission structure to contend with the future situation.*

Despite our diverse national and cultural backgrounds we have reached a consensus on these tasks. Thus we commit ourselves to these tasks as guidelines as we carry forward the task of world missions. We yearn to manifest the unity and commonality of Asians, and we thus hereby boldly proclaim our Asian mission commitment to both the Christian and the non-Christian worlds.

LIBERATION THEOLOGY AND EVANGELICAL FORCES FOR MISSION

Pablo B. Perez

INTRODUCTION

It has become a common expectation that in any major international gathering where Latin America is included, something about the Theology of Liberation be mentioned. Yet one has to be cautious when dealing with this very difficult subject because there is always the tendency to fall into generalizations and thus to overlook some of the major features, the contributions and weaknesses of a movement or a line of thinking such as is represented by the Theology of Liberation.

Much has been written in connection with this subject and much has also been said and will still be said in the future. Thus this paper does not intend to deal with the subject exhaustively, but rather to address itself to the subject at hand, that is the

relationship that is stated in the title, between Liberation Theology and Evangelical forces for mission as they reflect on the Latin American situation at the present time.

On a first look at this title it may apparently represent two mutually exclusive aspects of the Latin American scene. Although in many respects they are so, in some others they have some things in common that should be understood before undertaking a study of this nature. For one thing, strong as they may seem, they both represent a rather tiny minority in Latin America. The proponents of the Theology of Liberation, although very vocal and active in the production of literary works, are yet a very tiny and exclusive elite. Membership in it is limited to those who can handle a very sophisticated vocabulary as well as philosophical tools that are not easily apprehended. On the other hand, mission forces of the cross-cultural kind, especially in the Evangelical field are also very small if not altogether absent. This is because missions to the average Latin American evangelical does not mean cross-cultural communication of the Gospel of Jesus Christ but, in most cases, second class evangelistic, largely performed by lay people with the hope of eventually becoming a full fledged and acceptable church group.

It is also significant that Liberation Theology and Evangelical forces for mission in Latin America represent missiological aspects of a very specific nature. This is because Liberation Theology should rather be considered mission theology in that it endeavors to bring the church an awareness of its mission in Latin America and the world at the present time. Evangelical forces for mission represent missiological strategy and all the many details connected with it. It does have a theological basis, of course -- just as much as Liberation Theology has its own strategy -- but its emphasis on the implementation of the missionary task.

Let us, then, consider these two areas, both preceded by a brief survey of the setting or missions and mission endeavor in Latin America.

Dr. Pablo E. Perez is the President of Instituto Evangelistico de Mexico, Mexico.

I. THE SETTING FOR MISSIONARY ACTIVITY IN LATIN AMERICA

One can no longer ignore the fact that the missionary enterprise is being conditioned very decisively by different factors which have to do with everyday living. Latin America is no exception, both for the work that needs to be done within its confines and for the person who can heed the call to go to some other country, to some other land outside its own perimeter.

1. The Political Situation

There are several major political influences at work at the present time in Latin America. For one thing, the military regimes of the extreme right are in control of some of the largest countries in the continent, such as Brazil, Argentina and Chile, to say nothing of Guatemala. The significance of this for the cause of missions is not so obvious until one stops to consider that these are dictatorships of the right, in some cases extremely rude and in some others, as in the case of Paraguay and Uruguay, they claim to be the defenders of Western culture and especially of the traditional Roman Catholic faith.

But the political situation is reflected more in the degree of stability due to many factors that contribute to the uneasiness felt by many people such as oppressive political systems, repression of all kinds of opposition, political prisoners and exiles. All of these add to a sense of helplessness in many cases and to a climate of fear that is shared by many and that does not contribute favorably to the sending of missionaries to different lands.

Events such as the recent crises between Argentina and Great Britain have given rise to many perplexing questions both among the church in Argentina, and the average citizen in many parts of the continent. Part of the press in Argentina played this up to be a holy war between Protestant Britain and Catholic Argentina which, undoubtedly, had God on its side. This was coupled with the news item which was conspicuously made known concerning one of the British generals who was supposed to be reading his Bible

daily and thus getting prepared to engage in war to defeat the Argentinians -- to say nothing of the fact that the present president of Guatemala is a born again Christian and, because of his personal relationship with the Lord is labeled as some kind of a mystic compared to the Ayatollah Khomeini.

A final note has to do with the fact that even though Nicaragua has been steps towards a position on the left, within Marxist-Leninism, some Roman Catholic priests who are in key government positions have also had their positions questioned, especially since the pope's prohibition against priests being directly involved in politics throughout the continent. Thus, people who want to change the world and have a vision to affect the every day affairs of men through their religious convictions are looked at with contempt from all quarters. Instead, one had better choose a political career because this is the only way to change the world, not religion. This is very hard in a continent who has a strong political vocation as a whole.

2. The Economic Situation

No doubt this is not unique to Latin American, but rampant inflation, increasing poverty and corruption at all levels of society, particularly in government, continue to have a disquieting impact on the life of the average church member. Church finances are very unreliable at best since people do not get used so readily to the constant rise in the cost of living and they do not increase their giving proportionately to it.

On the other hand, the glaring needs of the poor people, which in many cases are not exclusively economical, but social and political as well, have now become a major concern not only of politicians and social scientists but especially of theologians. Serious studies, passionate pleas, fiery use of Scripture references and their teachings concerning poverty are now very common in periodicals, meetings, discussions and sermons. The church is literally flooded with slogans and their demands for "commitment to the poor", "an option in favor of the poor", and the like, in order to follow

the example of Jesus Christ, who though rich, became poor for our sake. Even the evangelistic task is defined in terms of the poor, since, it is argued, priority has to be given to the poor in the preaching of the Gospel and at the same time, the only effective way to preach the Gospel is to do it from amongst the poor. Once again, Jesus Christ had to become poor so that His Gospel could have credibility.

And even though there are so many poor throughout the world and thus they could become an incentive for missions, it is my personal conviction that the term "poor" is being handled more as an ideological entity than as a social reality from the Biblical perspective even if much Biblical data is used to support the claims of those involved in the issue. One cannot overlook the fact that the class struggle is very much in the background of this whole discussion. So, passionate commitment is only made on a theoretical level, but those engaged in the discussions are really not fully identified with the poor in all of their struggles.

3. The Social Dimension

As in many other parts of the world Latin America has poor who are very poor and rich who are very rich, with the gap between them widening steadily. The social implications of this are that the growing middle class is deathly scared to drop back into poverty from which it has been able to flee successfully the life style of the high class, results in an ego-centrism that has many ramifications.

On the other hand, it is not hard to see that governments are bringing a lot of pressure on the middle class so that, even though it represents the backbone of the working force together with the bureaucrats, they are being heavily taxed by demagogic governments who want to create the image that they have the concerns of the poor deep in their hearts. This not only affects fund raising efforts, but also the willingness to give of one's self to worthy causes since there is the very obvious need to be constantly on the defensive against any thing that may threaten the highly valued social status many have attained.

Just the same, the average Latin American is very much self-centered if not altogether narcissist. This is not only reflected on an individual basis, but is also evident when it comes to a sense of patriotism; not only is one's country first and foremost so that nothing or no other place on earth can compare to it, but is also deserves one's attention first, together with one's best efforts. In many cases it is a major betrayal when one moves from one country to another and even from one section of a large country to another. Thus, even though there may be a serious confrontation with the needs of the world for evangelization in foreign countries, the thought always back to the fact "my country needs to be evangelized first and then I can start thinking of some other place." I have had people plead with me not to make overt demands on Christians because in my own country, Mexico, we still have over 100 tribal groups who are in need of the Gospel. But the background of all this is a very unbiblical ethnocentrism which is unhealthy for missions.

A very important aspect of this social dimension is the whole idea of colonialism which is very much a part of our Latin American background from the time of the Spanish conquest of the XVI century and now is being played up as a major object of U.S. imperialism. Thus, somewhere in the back of many people's minds the idea is lurking concerning possible colonialism though largely done in the name of Christ. Closely connected with this is the paternalistic attitude that many Latin Americans have not only towards the economically deprived in our society, but also toward our native tribes and people under adverse social circumstances. Thus, present-day ideologies of the left have been able to plant the seed against any possible type of colonialism, foreign or internal.

4. The Religious Aspect

There can be no doubt that Latin America is a highly religious continent. Great cathedrals in the central plazas of any Latin American city, countless churches, millions of roadside shrines -- to say nothing of many different virgins and saints,

medals hanging from the necks of men and women, of ritualistic use of the "sign of the cross" by many individuals before starting any major undertaking, of numerous images in taxi cabs, public buses and even taverns -- as well as many other visible signs of religiosity are a common scene throughout our lands.

Yet, on the one hand, and even though the statistics in any country show that anywhere between 80% and 95% of the population professes to be Roman Catholic, even that church's authorities agree that only about 17% of the population is really a practicing church member, and some even lower the figure to 1%. Protestants, though a minority have higher degree of commitment but, sad to say, the prevailing religious mood has started to catch up with the Protestant church as well.

It is a well-known fact that Roman Catholicism in Latin America is basically a syncretism with the ancestral animism that was prevalent among the major Indian cultures at the time of the Spanish conquest. At the same time, it has assimilated a lot of the African religious traits in large parts of Brazil, Haiti, and Cuba. Probably one of the most dangerous signs of this animistic background has been the idea of God's immanence which, coupled with natural theology in Roman Catholic thought, lends itself to a sense of the magic and superstition in the people's minds. This is not only evident in Roman Catholicism, but is also subtly present in some of the Protestant churches, particularly in connection with the Communion table.

How does this affect missions? In many ways. For one thing, unless there is a clear understanding of God's transcendence and His immanence from the Biblical point of view, practices and rituals will be affected and transplanted to mission areas. Moreover, since there is also a Protestant syncretism that has mixed many of the North American practices and even systems of thought and of which not only many missionaries but many natives are completely unaware of, there will be the tendency to perpetuate those same features.

Perhaps one of the most determining as-

pects of this whole problem has to do with the cultural patterns of leadership which, though basically political, and cultural, or social, are very much a part of the religious scene. The continent has lived for the last 450+ years with a highly structured hierarchical system where bishops and priests are almost absolute bosses. Now, whether they be run by duly elected presidents, or by dictators, have assimilated that pattern and adapted its main features to fit the political situation of their own particular countries to the point where it seems that it was original with them. Yet it now seems to have gone full circle, but now into the Protestant churches which have adopted the same political dimensions -- in most cases completely unaware of doing so -- and have tried to give them Biblical sanction by claiming to be New Testament churches after the Pauline pattern, yet there is very little discernment of how the apostle Paul really operated when it came to the structure of the church, the appointment of elders, and the whole area of leadership for the churches that he planted in his missionary efforts. The churches in Latin America reflect more the predominant political structures of late XX century, with all their particular background, than the New Testament expression and its particular setting of the first century.

There are, undoubtedly, many other angles connected with what has already been itemized as well as with some of the other aspects of this very complex mosaic which is Latin American culture. It is necessary, however, to be aware of at least these factors affecting present day evangelical Christianity in Latin America. Out of this matrix mission forces have already been sent to some other places within the same continent and are now starting to move out into the world at large. Wisdom, tact, self-discipline, thorough Biblical training, and a good deal of this world's knowledge in the social sciences is needed for these forces, and only the Lord of the harvest can supply their needs.

II. THE THEOLOGY OF LIBERATION

It is interesting to notice that by its very nature the Theology of Liberation could

really be considered, as already stated, a missiology of sorts. Here it will be treated as such.

1. Its Starting Point

In the words of Gustavo Gutierrez,

The Theology of Liberation offers us not so much a new theme for reflection as a new way to do theology. Theology as critical reflection on historical praxis is a liberating transformation of the history of mankind and also, therefore, that part of mankind - gathered into ecclesia - which openly confesses Christ. This is a theology which does not stop with reflecting on the world but rather tries to be a part of the process through which the world is transformed.

In other words, the Theology of Liberation is more interested in doing than in theorizing since it is "a critical reflection on the historical praxis of faith" offering a plan for the transformation of the world and, more specifically, the poverty stricken peoples of the world, especially in Latin America. It is committed to liberation not in order to

justify in a Christian way postures already taken; it does not yearn to be a revolutionary Christian ideology. Rather, it seeks to think through the faith from the starting point of the way it is lived within the commitment to liberation.

On the other hand

to say that the Theology of Liberation does not hope to be a revolutionary Christian ideology is not to assert that it is unrelated to the revolutionary process. On the contrary, its starting point is precisely its insertion into the process, and it tries to assist this process in becoming more radical and more comprehensive.

Thus, the theological task becomes a plan of action, in other words, a strategy which is committed to political liberation because "it is a theology of salvation in the concrete historical and political circumstances of today." Further

We definitely will not have an authentic

theology of liberation until the oppressed themselves can freely and creatively in the society and among the people of God, until they are the artisans of their own liberation, until they account with their own values for that hope of total liberation which they bear within them.

With this in mind we can understand how the "subject of theology" is man rather than God, because to start with God would be to start with theological postulates rather than with the practical issues of reality as it is lived in the world today. God does come in when His "action in history" becomes effective on behalf of man, especially as seen in the event of the exodus.

But all of this has original expression in creation since this event is seen as the first salvific act. Costas adds:

it marks the initiation of history and thus the opening up of the human struggle and the salvific adventure of Yahweh. Further, creation is a salvific act because it is revealed by the redeemer Himself in His redemptive action in the Exodus experience. And since the exodus experience constitutes a political act, in which Israel is liberated from the bondage of oppression, it follows that salvation must be understood in terms of political liberation. Further, political liberation ought to be understood as the "self-creation of man" (The Church And Its Mission, P. 233)

What role does the Church play in this frame word? For one thing it is the sacrament of salvation existing not for its own sake, but to point the way of liberation to people and also to denounce oppression and exploitation of every sort in order to have man become fully human and thus start the new humanity in Jesus Christ.

Further, the Church is also a sign of the Kingdom since it is a symbol of God's rightful and righteous rule of the world. It is here that in true fashion the Church becomes "the church for others" because it works on behalf of men toward the new community which is committed to historical praxis so that it can continue to have a creative vocation to work for the transformation of

the world.

Where is Christ in all of this? Of course Christ is understood primarily in terms of historical categories in the incarnation. 'Since God has become man, humanity, every man, history, is the living temple of God.' (Gutierrez, The Theology Of Liberation, p. 164). Thus, Christ is to be found in every man, and especially in the poor. Whoever does something for the poor does it for Christ; and whoever is committed to the poor is committed to the work of Christ.

2. The Missiological Implications

With all the foregoing in mind, though necessarily and arbitrarily very sketchy, one can find that the Theology of Liberation represents a missiology which is grounded on present-day reality and aims to answer to the urgent needs that are pressing upon man throughout the world. By the same token we have to notice that it has emptied the doctrines it touches on from their Biblical meanings in order to adapt them to scientific terminology—to say nothing of the Marxist categories which are used not only by Gutierrez, but by Hugo Assman, Jose Porfirio Miranda, and others. This has given this system an ideological framework which has been superimposed on whatever Biblical basis it has had.

The mission of the Church is defined in terms of the needs of the people; of the oppression and exploitation perpetrated especially by North American imperialism; of a kingdom of God defined within the ideal of a Marxist utopia; of the dictatorship of the proletariat—although the phrase is never used as such—who have now been discovered as the poor of the land.

3. The Present State Of Liberation Theology

Students of this theology can tell us that it is a movement with an admirable resilience which has been able to weather many a storm in spite of the fact that many of its proponents are living in exile outside of their own countries and are experiencing ostracism not only from their peers, but also from their own church, the Roman Catholic church. At the same time one can find

that what started out as a dream in the mid-sixties has never materialized and, as a matter of fact, has seen the rise of stronger governments, dictatorships of the right which have been successful not only in controlling the people within their own countries, but the opposition.

So, its critics gleefully point to the fact that for the last few years theologians of liberation have started to write in terms of a theology from the exile, pointing not so much to the event of the exodus, as to the plight of Israel in exile especially using the book of Jeremiah. Liberation is farther away now than it was some years ago and even though, in the words of Sergio Arce, the kingdom of God can be found in Cuba, a country which no longer is in need of liberation; or, with some of the Sandinista people in Nicaragua, the revolution that toppled the Somoza regime is now producing the new man along the pattern introduced by Marxism, yet the dream is now more elusive than ever.

Even though the World Council of Churches has taken the main ideas of liberation since the time of its meeting in Bangkok in 1973, many observers of the liberation movement see it now as a spent force together with the leftist movements in Latin America. True, its proponents have found new ways to express it, besides those of the theology from the exile. Now the center of studies under the direction of Hugo Assman in San Jose, Costa Rica, continues to produce abundant literary works but the present trend is to write on the theology of death and the forces of the anti-Kingdom. I personally agree with the assessment the demise of the Theology of Liberation is not too far off.

However, one of the aspects which has been neglected by many people is the fact that this movement has been able to propagate its ideas among the grassroots and is now providing pastoral assistance to many people both in the large cities and the rural areas; The little people, the poor people, the peasants and the marginalized, through what is now called "the base communities" (small Bible study type group meetings). These are becoming aware of their plight and are effectively being organized

into task forces which stand up against many inequities at the local level in far outplaces. Even though at the present it cannot be said that it is a movement of major proportions, it has all the potential of becoming an important one at all levels of Roman Catholicism, especially among the poor, as can be seen from the importance given to it by the meeting of Third World Theologians in Brazil in 1980.

This points out to the fact a good missiology cannot afford to ignore pastoral dimension. These imply a personal rapport and the consequent warmth of relationship which spring from a spirit of solidarity with one's fellow citizens on a spiritual level even if the ideological base is not thoroughly Scriptural. And the Theology of Liberation has proved that it is both willing and able to cross cultural barriers, to allow for local expressions, to be subjected to the exile of its proponents, to pay the price—though costly it may be—that is demanded of it for a cause that it considers worthy of every effort. We may be opposed to it methodologically, ideologically, and from a Scriptural point of view but we cannot deny its willingness to go through all the necessary processes in order to accomplish its purposes.

III. EVANGELICAL FORCES FOR MISSION

In a gathering such as this no one can deny that Evangelical Forces for Missions from Latin America have much more on their side than the theologians of liberation. Yet, once more, there needs to be an awareness of realities such as those presented at the beginning of this paper, as well as with the Biblical basis for missions.

1. The Conditioning Factor For Evangelical Missions From Latin America

It would be repetitious to say that the evangelical church finds itself to be a part of the social circumstances of the continent—even more than it is willing to admit. Yet these have to be seen within the perspective of conditioning factors which need to be confronted squarely, intelligently, unashamedly, and dealt with effectively. As such, they can be altered and they should

be brought under the judgement of the Word of God by the action of the Holy Spirit and not allowed to become so overwhelming that they in turn become determinant of the missionary imperative.

On the one hand the evangelical church of Latin America has to become aware of its absurd ethnocentrism. This means that it has that it not only has to consider that peoples outside the confines of its own continent are entitled to hear the Gospel of Jesus Christ, and are people for whom He died; but also that it has to start thinking that its language—beautiful as Spanish or Portuguese may be—is not the only one through which it can minister to people throughout the world; that its food—and oh, how Latin Americans love it and, literally, cannot stomach another kind—is only a means to an end and should never determine preferences as to possible places of work on behalf of the Lord; that other people's idiosyncrasies—and there are few people who have so many peculiar and even bizarre idiosyncrasies as Latin Americans—are but the fertile ground on which the seed of the Word of God can grow.

It also has to apply itself with a high sense of discipline to the demands of language learning, cultural anthropology as a science and as a way of discovering other styles of living in other parts of the world, in order to obey the Great Commission. Just the same, it has to discover effective means of communication which do not rely primarily on the sophistication of electronic devices and are thus not a part of a technological mentality which becomes a servant to machines and technicians, but which happily rediscovers ancient but meaningful ways of sharing the Gospel of Jesus Christ, of "giving away" the faith.

However, these and other similar aspects have to be brought under the guidance of the Holy Spirit as teacher of the church. He will enable us to retain that which is good for the glory of Jesus Christ.

2. The Determining Factor: The Divine Imperative

Although it is a well-known fact that

missions stem from the heart of God, are thus controlled by Him and serves His purposes for the benefit of mankind, the attempt has been made in this paper to show that when they are motivated by the needs of the people, from man's predicament in our age, the end result will be so far away from the Biblical imperative that it will work for the destruction of those very same goals it endeavors to accomplish. In a recent private conversation with Prof. Samuel Escobar, of Peru, he stated that, especially in his native land when a pro-liberation priest arrives at a Catholic church, the Protestant church in the same town starts growing. This has also been my own experience among the Hispanic Americans living in the United States, where one church, though not Roman Catholic, has just about been disbanded because of the coming of a pro-liberation pastor.

This divine imperative has several very serious implications which cannot be ignored:

a. The Whole Counsel of God

God has revealed himself in such a way that we cannot be selective as to what aspects of His truth we choose to follow and which we arbitrarily ignore. We are under obligation as Christians to be absolutely obedient to His word, from Genesis to Revelation.

It is there that we find that He is the real subject of our theological task; that He sent His Son as the first missionary to be the redeemer of men through the shedding of His blood and His death on the cross to deliver them from the power of Satan "so that they might receive forgiveness of sin and a place among those who are sanctified by faith in Jesus Christ." In other words, it is a salvation the whole of man—body, soul, spirit, intellect, social relationships—both as an individual and as a collective being in order to create in Himself one new man out of every tribe and tongue and nation under the sun.

This new man—individual and collective—has been given the privilege of helping Him to establish His Kingdom and the principles by which it is controlled as well as the

goals toward which it was meant to be working. This Kingdom is now a reality in many ways yet, being not a part of the present world system is also a future entity which will be inaugurated when Jesus Christ returns triumphantly to this earth. It is then that He will destroy all principalities and powers and, we may add, all existing constitutions and ideologies which have been, at best, humanistic. He will then set up His theocratic rule, his kingdom of true justice and peace unequalled in human history and unattainable by human effort. It is then that what Paul says in Ephesians I, the "mystery of His will, according to His good pleasure which He purposed in Christ" will be put into effect "when the times will have reached their fulfillment,...to bring all things in heaven and on earth together under one head, even Christ."

b. A Dynamic Hermeneutics

Faithful obedience to the word of God can never be accomplished with a faulty understanding of it. The task of interpreting the word of God for our times is a very demanding discipling in which all the people of God must constantly engage. In Latin America one can find that the interpretation of the Scriptures and its consequent theological formulations among evangelicals has generally been an imported commodity and thus it not only represents other latitudes, but also different frames of mind and different times. We can neither ignore nor completely reject them, nor turn to the formulations of the Theology of Liberation. The need is to be constantly confronted by the witness of the Scriptures in order to give a faithful and adequate answer to the many needs and problems of man in all the world.

Ethnocentrism needs to give way to the Great Commission and this can never be fully understood until it is seen in terms of God's Great Compulsion which not only expressed the command, but has been an integral part of His heart throughout the ages.

c. An Adequate Missiology

With the increasing popularity of missiology there is the temptation to consider

it a technique, a science or one of the headings of a theological discourse. But the mission of God encompasses much more than any one of these by itself or all together and should, therefore, not be governed by the laws that are applicable to these disciplines of human learning.

It has its own basis, the glory of God; it has its own methods, which are either controlled by human reasoning nor determined by the scientific method or subservient to philosophical speculation. Missiology is the study and application, at all levels, of the mission of God, of the power of God unto salvation, of the historical fact that "God so loved the world that He sent His only begotten Son that whoever may believe in Him may not perish, but have eternal life."

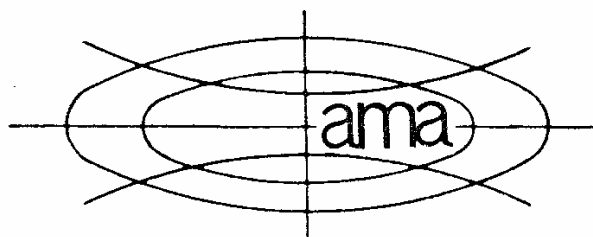
d. The Pastoral Dimension

As already stated a true missiology cannot afford to ignore the pastoral needs of the people of God. A word of warning should also be sounded here in view of the fact that at the present time several good activities on behalf of God's people such as counseling from a psychological point of view, discipling as a highly developed skill, community development to improve the lot of the people of God on earth, as well as others, have taken the place of pastoral care. These have somehow taken away from the Scriptural injunctions concerning all those aspects which are involved in the feeding, caring, protecting, guiding, exhorting, developing and gathering of the flock that Jesus Christ purchased with His blood. To many people poimenics is not only a quaint and obsolete word, but a theological discipline and a lost art which no longer needs to be emphasized. Behavioral sciences and communication techniques have opened up not only new ways of doing many ways, but, to many, thoroughly satisfactory forms of continuing the pastoral task.

Jesus Christ the great shepherd of the sheep demands that those He has put in charge of caring for His flock be good shepherds, tireless, dedicated, sacrificing; humble, yet firm; able to sympathize with those who are in need, and willing to constantly intercede on behalf of His people;

to be God's mouthpiece toward them. This is a rewarding task both in the satisfaction derived from human interchange and in the promise that God has made through Peter.

This, again, is a most vital part of the missionary that God has entrusted to the church in Latin America so that it can implement it throughout the world. May He empower it and motivate it to accomplish it for His glory.



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CHRISTIANITY

IN KOREAN CULTURE

-AN EXCERPT-

Won Sul Lee

I. PROTO- AND DEUTERO-NATURECENTRISM

In the late 18th century, Christianity became an object of intellectual curiosity among a few Korean literati, and subsequently, Catholic Churches were established, only to meet a series of severe persecutions in the following century. The onslaught of the West notwithstanding, Korea had remained isolated as a "hermit nation" until 1882 when the Korea-America Amity and Commerce Treaty finally opened her to the world. Against this backdrop, the first lay Protestant missionary, Dr. Horace Allan, an American physician, arrived in the country in 1884.

Among the revolutionary turning points of Korean history, I, a historian, see no turning point more significant than the introduction of the Gospel because I believe that the Christian message is the most potent history-making force. This is to say that for centuries, people of all specialties have searched into history to identify "ca-

sual factors" of historical change and epatiated the influence of such factors as climate (Huntington), land shape (Ritter), race (Gobineau), hero (Carlyle), technology (Ogburn), Weltgeist (Hegel), and productive force (Marx) upon human history. But after all, man is essentially a spiritual being and exteriorizes, according to Dondyne, his spirit with physical and material means. We cannot deny, therefore, that people act on the basis of their belief-systems, and religion is a nation's belief system. In this sense, religion is not a mere part of culture, but it is, as Tillich observed, the "soul" of a culture.

Before the coming of Christianity, Korean society was based upon three major religions which had expressed themselves in history (or exteriorized themselves) in a myriad forms of politics, economy, social institutions and cultural traits, namely: Shamanism, Confucianism and Buddhism. For all their obvious and conspicuous differences, these three religions -- the souls of Korean culture -- shared a basic similarity in that they were fundamentally "nature-centric." Shamanism, a polytheistic and polydemonistic religion, deified natural phenomena. Confucianism stemmed from the ancient Chinese cosmology which recognized no deity and believed in some mystified cosmic force such as the "Great Ultimate" and yin and yang. Buddhism, essentially a profound philosophical teaching, drew its cosmological view from Hinduism which regarded Rita (the non-personal natural law) as the first cause. So, Shamanism could be called proto-nature-centrism while both Confucianism and Buddhism are deutero-naturecentric.

II. GOD-CENTRISM AND ANTHROPOCENTRISM

As compared with these three religions, Christianity, perhaps with the exception of Islam which derived most of its tenets from Judeo-Christian tradition, was the only religion that succeeded in demythologizing and dedeifying nature. Man's relationship with nature was not "I-Thou" but "I-it." God, "I am that I am," was the Creator, the Preserver, and the mover of the universe and human history. In this sense, Christianity was Godcentric.

When introduced to Korean society, this

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Godcentric Gospel began to exert revolutionary impact not only on individual souls but also on all realms of human life. The "full-time missionaries" who began to arrive in the country from 1885 established churches, schools, hospitals, and other social institutions, and instilled in the minds of Koreans the lofty spirit of liberty, and universal brotherhood. Therefore, Christianity was a most potent motive force which brought forth political democracy, economic equality, feminist liberation, nationalism, and ethical changes.

How did Korea become a "marvel of modern missionary workers"? There cannot be a one-cause answer to this multi-faceted question. Some hold a view that the adoption of the "Nevius Method" which stressed the idea of self-government, self-support, and self-propagation by foreign missions in Korea was a predominant cause of the "Korean success." On the other hand, some other scholars view that by 1884, the ancient regime of Korea was dying fast. Politically inept, economically stagnant, socially disequillibrated, and morally corrupt, the old system could not cope with the tidal challenge of the West, and people were in the state of total despair. Therefore, many Koreans, irrespective of their social origins, flocked to the church.

III. DANGERS IN THE SUCCESS

For all the phenomenal success in the growth of the Korean church, signs of dangers began to appear on the scene.

First, many Korean Christians, especially those who had been less educated and more susceptible to superstition, did not clearly give up their erstwhile proto-naturecentrism. Many came to worship God, Hananim, with the same set of mental orientations with which they had worshipped natural forces. Shamanistic tendencies remained unchanged in the church. Instead of regarding materialistic "blessings" as something ancillary -- a by-product -- of practicing faith, they regarded them as their primary objective of worship.

Secondly, the residues of deutero-naturecentrism remained in the Korean church, not so much in tenets but in ways of life. Con-

fucianism existed in the authoritarian forms of church hierarchy, and Buddhist pessimism was widely held in the Christian renunciation of the world. Eschatology has been a favorite theme of theology in Korea.

Thirdly, Korean Christians, largely ignorant of the fact that Western civilization had already become anthropocentric, believed that everything coming from the West was Christian and accepted Western cultural elements as something sacred.

With this confused state uncleared, Korea was annexed to Japan in 1910, and then, the Japanese version of naturecentrism (namely Shintoism) was forced upon the Korean people. Valiantly, the Christians in Korea stood against the Japanese paganism and fought for Korean independence. The March First Independence Movement in 1919 and the Korean Provisional Government in China were in the main led by Christian leaders. The church persistently held the torch-light of nationalism during the Japanese colonial period, but in so doing, Korean Christians had no time to draw a clear line of distinction between Godcentrism and naturecentrism on one hand, and between Godcentrism and anthropocentrism on the other.

IV. THE NEGOTIABLE AND THE NON-NEGOTIABLE

In the post-Liberation era since 1945, we have eyewitnessed another great age of evangelism in Korea. The division of the land into two halves, the Korean War, the 1960 Student Revolution, the 1961 Military Revolution, and the assassination of President Park in 1979 were only a few typical nation-shaking events, but the Chinese word for "crisis" is made of two words: "danger" and "opportunity." These crises have paved the way for the proclamation of the Gospel. As a result, we now have nearly 9 million Christians with the largest churches in the world, here in Korea. Before long, perhaps by the year 2000, we may have over 20 million Christians in the country.

But success is often (if not always) more dangerous than failure. So it is in the case of Korean churches. This is not the time for us to blow the trumpets of triumph,

nor play a fanfare. Rather, this is the time for self-search and reflection. What should we then do?

What I would like to propose here is the development of spiritual eyes to see the difference between the negotiable and the non-negotiable, in Christianity.

We should not try to conserve cultural elements of the West in our church. The various forms of worship are negotiable. The tradition of revival meetings, and a variety of liturgy can be negotiable. We do not have to sing Western hymns all the time. We should be able to develop our own liturgy and hymns. This is to say that our church must move in the direction of indigenization by bringing more of our traditional cultural elements into our religious practices. If not, Korean churches shall be always looked upon by people as a "Western religion."

The administrative structure of Korean churches can be categorized as something negotiable. In the wake of modernization in society, the church administration has become efficient, but in so doing, the church itself has become quite secularized. There are too many "masters" in the Korean church. Not a few pastors have usurped the throne of authority in the church from our Lord, and they themselves acts as though they are the "Lords."

On the other hand, we should not put the basic tenets of the Gospel on the table of negotiation. The Gospel is totally non-negotiable. Godcentrism is not negotiable. We should conserve the revolutionary power of the Gospel, the power capable of changing individual souls and society.

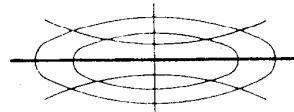
V. GOD'S KINGDOM AS OUR COLLECTIVE GOAL

In summary, I believe that Godcentrism should be at the heart of the Korean church. Proto-naturecentrism, deutero-naturecentrism, anthropocentrism, technocentrism, science-centrism, and a variety of humanistic philosophies should be cast out from our church. Individually and collectively, we should honor Godcentrism.

Matthew 6:33 gives us the Godcentric direction: "seek ye first the Kingdom of God and His righteousness: and all these things shall be added unto you." This may sound other-worldly, unpragmatic, and unpractical. But it is a most dynamic teaching, both practical and real. Godcentrism must be the basis of individual lives. It should be the cornerstone of every church. In the end, it should become the spiritual substructure of Korean society.

I believe that our government must be based upon God's justice, our economy upon the principle of stewardship, our arts geared to glorify God, and our education designed to produce God-fearing and God-honoring men and women. When the Americans (for example) tried to build their new society on the basis of Godcentrism, they were blessed. If they do not adhere to this tradition, they will be cursed.

Are we Koreans ready to respond to His calling with a positive "YES!"?



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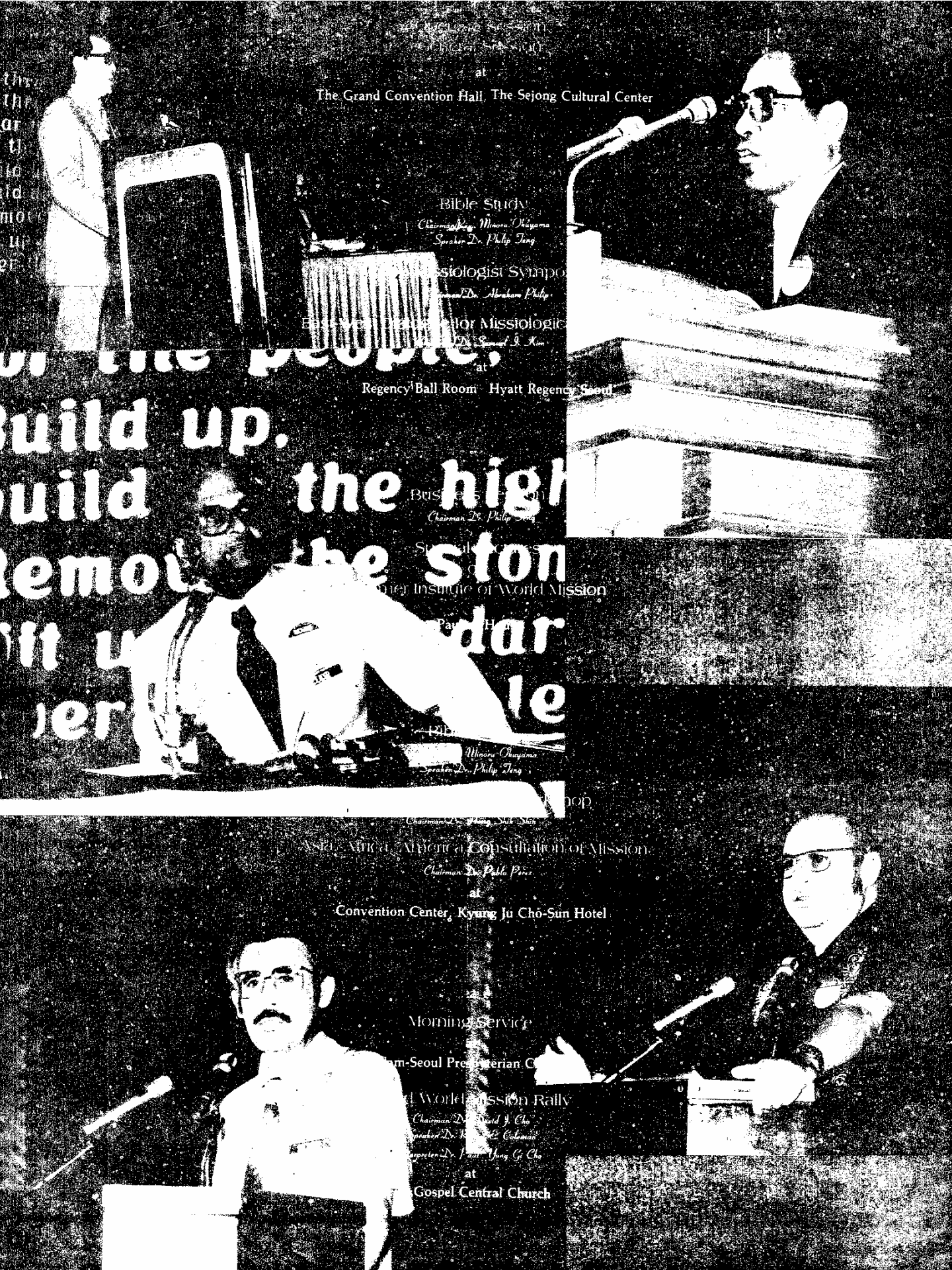
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Schedule of The Convention

	Aug. 19 (THUR)	Aug. 20 (FRI)	Aug. 21 (SAT)	Aug. 22 (SUN)
05:30 - 06:30	EARLY MORNING DEVOTION AND QUIET TIME 이른 아침 영상과 기도 시간			
07:00 - 08:30	BREAKFAST MEETING Korea Study Lecture (4) 한국 연구 강좌 (4)	BREAKFAST		
09:00 - 10:00	BIBLE STUDY HOURS A Study on Book of Philipians Related with Evangelism and Mission 전도와 선교를 중심한 빌립보서 연구	REPORTS FROM SOCIALIST COUNTRIES 사회주의 국가 대표 보고	OBSERVATION STUDY Christian Museum 기독교 박물관 연구 관람	
10:00 - 10:30	DEPART TO KYUNG-JU 경주로 출발	BREAK		
10:30 - 12:20	OBSERVATION STUDY Ancient Korean Culture 한국 고대문화 연구 시청	OBSERVATION STUDY Industrial Development of Korea 한국 산업발전 연구 시청	APPRAISAL & OUTCOME 종합토의 및 사업계획	MORNING SERVICE Nam-Seoul Presbyterian Church 남서울장로교회 주일예배 참석
12:30 - 13:30	LUNCH TIME			
14:00 - 16:00		ASIA, AFRICA, AMERICA CONSULTATION 아세아, 아프리카, 아메리카 선교 실태 진단과 협력에 관한 협의	DEPART TO SEOUL 서울로 귀환	FREE TIME
16:00 - 17:30	17:30 CHECK-IN KYUNG-JU CHO-SUN HOTEL	THIRD WORLD MISSION RALLY Full Gospel Central Church 제 3 세계 선교 연합대회		
18:30 - 20:00	DINNER AND FELLOWSHIP 만찬과 친교	BANQUET AT WORLD MISSION CENTER 세계 선교센터에서 만찬		FAREWELL 안녕히 가십시오.
20:30 - 22:00	ASIAN FIELD MISSION WORKSHOP 아세아 선교 현지 실무자 선교 연구 토의	SUB-COMMITTEE MEETINGS 분과회의	FREE TIME	
22:00 - 23:00	PRAYER CELL/TIME OF APPRAISAL 기도 모임과 평가의 시간			



The Grand Convention Hall, The Sejong Cultural Center

Bible Study

Chairman, Mr. Minori Ohgama
Speaker, Dr. Philip Teng

Biologist Symposium

Chairman, Dr. Abraham Philip

Basic Workshop on the History of Missiology

Chairman, Dr. Samuel J. Kim

Regency Ball Room, Hyatt Regency Seoul

Bible Study
Chairman, Dr. Philip Teng

Sunday School
Chairman, Dr. Philip Teng
Senior Institute of World Mission

Part 1, H

Minori Ohgama
Speaker, Dr. Philip Teng

Chairman, Dr. Philip Teng

Asia, Africa, America Consultation of Mission

Chairman, Dr. Pablo Perez

Convention Center, Kyung Ju Chō-Sun Hotel

Morning Service

Seoul Presbyterian Church

World Mission Rally

Chairman, Dr. David J. Cho

Speaker, Dr. Robert E. Coleman

Interpreter, Dr. Paul Yang Gi Cho

Gospel Central Church