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The Journal of the WEA Mission Commission

Vol. 4 • no.1

April 2005

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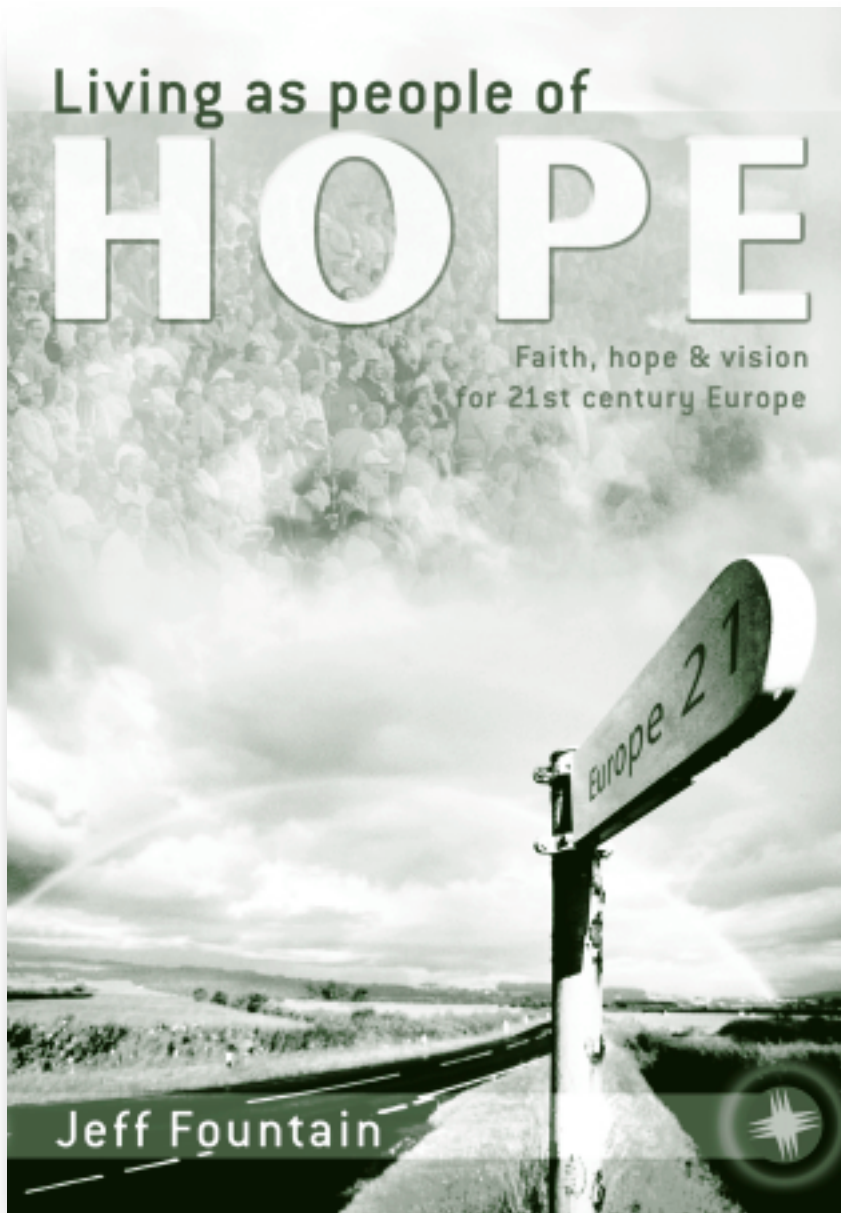
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William Taylor is the Executive Director of the WEA Mission Commission. Born in Latin America, he and his wife, Yvonne, served for 17 years before a move to the USA. He is the father of three adult GenXers born in Guatemala.

Changes in Connections

This 8th issue of our young journal reflects some seminal changes. First, a change in size, format and composition. This comes as we transfer our production from India to Holland, and it reflects the partnership with Initialmedia, now in charge of design, layout, graphics, printing and posting. We thank Kees van der Wilden, our new Managing Editor, and Anton Smeele of Initialmedia for his strategic alliance with us. May God bless his business and heart-desires. I am deeply grateful for Evan Riffée, our former Managing Editor, who continues as my personal consultant and assistant in other areas of the Mission Commission and Connections.

Our creative cover comes again from our young graphics artist, Jarin Tadych, who has focused on green for growth; green for new things; green to reflect of one of God's favorite colors.

More important changes are reflected in the two press releases. The first announces the singular MC leadership transition in June 2006, from Bill Taylor to Bertil Ekström. The second one introduces Geoff Tunnicliffe, an MC colleague on our Global Leadership Council, as WEA Interim International Coordinator, following Gary Edmond's decision to step down as WEA Secretary

From the Heart and Mind of the Editor

The high calling upon the Mission Commission (MC) is to focus on the extension of the Kingdom of God in Christ. We want to be known as a missional structure, intent on establishing Kingdom outposts around the world. We want to respond to the cutting edge concerns of the missional people of God—the church on the move in all of its forms; serving within cultures and cross-culturally; near and far; home and abroad; evangelizing and discipling; proclaiming and serving; expanding and missiologizing; weeping and sowing.

General as of March, 2005.

This issue is most important because of its forward-thinking content. We have concluded a 16 month process of self-evaluation and re-envisioning of our preferred future as the WEA Mission Commission. Countless hours of individual, staff and Global Leadership Council time have been invested in different venues and countries, face-to-face and through e-mail. Discerning what God's missionary Spirit leads us into is expressed in some of the features: Bertil's eloquent analogy of the football (soccer) game; the document that reflect our commitment to an open architecture of "relating, connecting and docking"; and the seminal document on our purpose and commitments, constituencies and governance, leadership and teams.

Let me comment on the linking and docking document. The MC does not go out into the ocean of God's missional communities to "fish or capture". That is not our calling. We are called to provide a harbor for missional vessels to connect with us. This value is reflected in our six key constituencies. In most cases they are the Mission Commission Associates, women and men from around the world who form the human dimension of our ministry. In other cases they are missional bodies, agencies, networks or other broad-based mission structures that desire to connect

with one of the global missional structures such as the Mission Commission.

Other Articles in Connections

Some of the articles in this number are reprints from the "lost" February 2004 issue. Somehow, somewhere, some 3,400 copies of our journal disappeared either in the Indian or the international postage systems. Gradually we are returning some of those seminal articles because of their vital relevance. In this case they are the ones written by David Tai-Woong Lee, David Stoner and Rose Dowsett. Complementing these is Steve Moon's key update report on the Korean mission movement.

Again we present the reports from the MC related task forces and networks. We welcome Kent Parks, speaking on behalf of SEALINK, a network representing outreach to the least-reached people groups of South East Asia.

In our Global Reports we include two documents from the Lausanne Movement and their October 2004 Forum. Read these with keen interest and find more at the rich Lausanne web site. The book reviews merit comment, in part for their contrasts. Samuel Chiang writes from Hong Kong as a veteran student of China, its future and its Christian church. He was asked to do an impossible task, to

review three very diverse and current books on Christians in China. Some of our readers may not agree with everything Sam writes, but we will all be stirred to think seriously about God's work in that "center of the human universe". The other books are almost a polar opposite as Cathy Ross introduces us to the very adventuresome and delightful Mma Precious Ramotswa of Botswana's No. 1 Ladies' Detective Agency.

A Foretaste of Africa 2006

Finally, this editorial provides the first foretaste of the 10th MC global consultation that we hope to celebrate in South Africa for six days in June, 2006, convening a select group of some 250 missional leaders from around the world. This April I will be in South Africa working on logistics with our SA colleagues, Willie Crew, Henkie Maritz and Peter Tarantal. The program will reflect our historic commitments in these by-invitation-only consultations. We will anchor our hearts and minds with worship and Bible reflections. As we celebrate the reality of mission today "from all nations to all nations" and all that God is doing in truly globalized cross-cultural mission, we will also want to grapple with some of the difficult questions and challenges that are before us. Forming part of the agenda will be issues of mission in, to and from a context of entrenched poverty, and the HIV/AIDS pandemic. The Taylor-to-Ekström leadership transition takes place also at [Africa 2006](#). We will open the AM and PM program to more "white space" and extended periods for our task forces and networks to grapple with their own agenda and proposed outcomes.

So, good readers from around the world; read and engage, read and pray, read and be changed, read and write us. The blessing of the High Three upon each of you.





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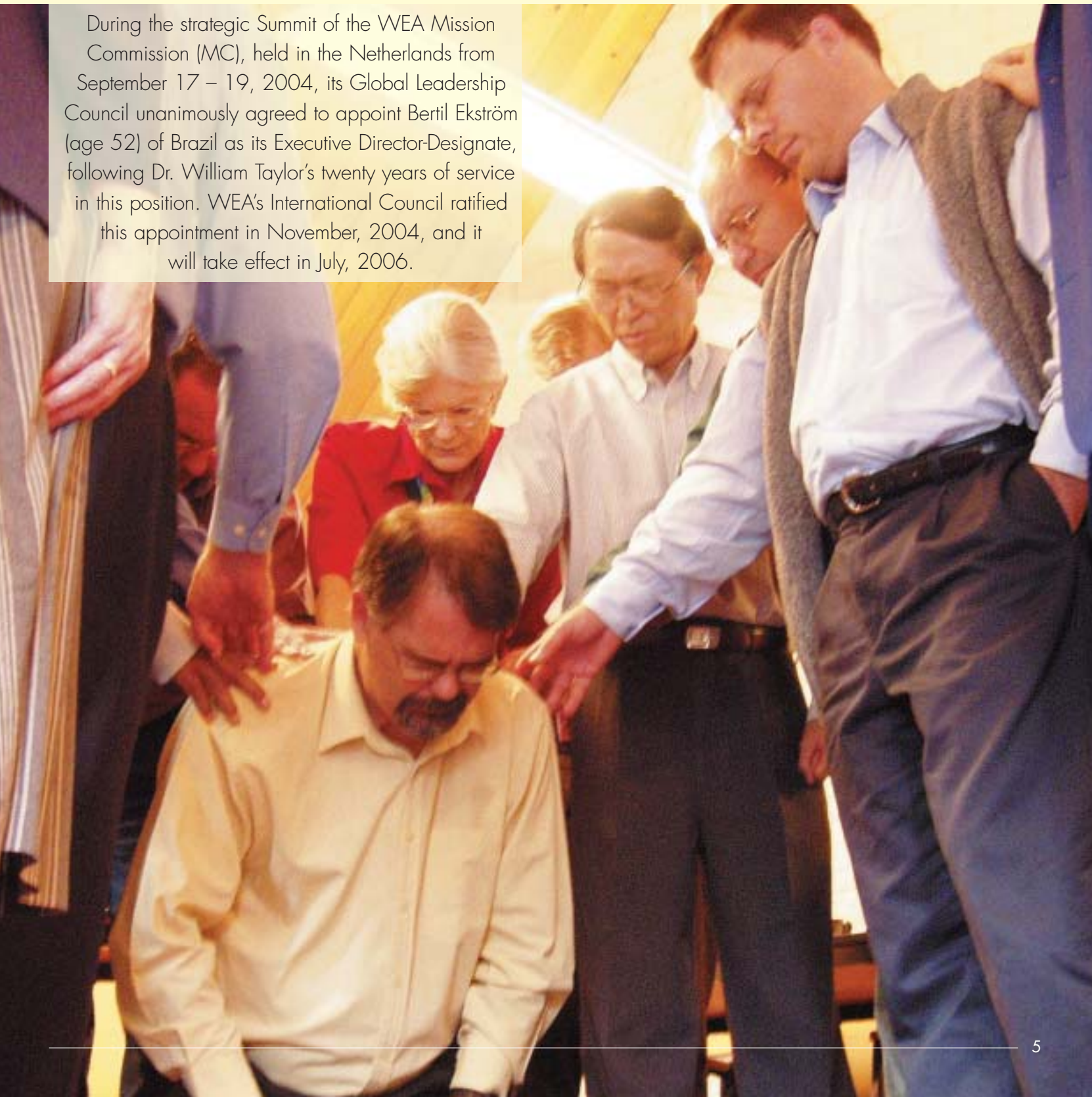
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TABLE OF CONTENTS

- 3 Bill Taylor**
From the Heart and Mind of the Editor
- 6 Press release on leadership changes:**
William Taylor, Bertil Ekstrom, Jon Lewis
Press release on Geoff Tunnicliffe as
WEA Interim International Coordinator
- 7 K Rajendran**
The MC after de Bron, September 2004
- 9 Bertil Ekstrom**
*As we peer into the future—
a vision for the MC*
- 12 MC Staff**
*MC Purpose and Commitments, Leadership
and Teams*
- 14 Bill Taylor and Bertil Ekstrom**
*MC Open Architecture of Relating,
Connecting and Docking*
- 16 David Stoner**
The Missional Church is Passionately Glocal
- 18 David Tai-Woong Lee**
*Rethinking Missional Structures in the
Globalised Mission Context*
- 23 Steve Moon**
The Current Korean Missionary Movement
- 27 Stan Nussbaum**
Proverbial Perspectives on the Future
- 28 Lausanne Reports**
Press Report from Lausanne Forum
- 29 Lausanne Reports**
A Summary of the Lausanne Issue Groups
- 31 Marcia Tostes**
Brazil Member Care Report
- 32 Cees Verharen**
Europe on the Move
- 33 Alex Araujo**
Interdev Partners Associates Report
- 34 Mark Orr**
*JIMI: Joint Information Management
Initiative Introduction*
- 35 Rob Brynjolfson**
*International Missionary Training
Network Report*
- 36 Rose Dowsett**
*Global Missiology Report from Singapore,
August 2004*
- 37 Kent Parks**
The Vision of SEALINK
- 39 Mark Orr**
Refugee Highway Information Clearinghouse
- 40 Rose Dowsett**
Reaffirming the Missional Heart of God
- 43 Cathy Ross**
Alexander McCall-Smith books
- 44 Sam Chiang**
Three books on China

Mission Commission of World Evangelical Alliance Appoints New Executive Director-Designate

During the strategic Summit of the WEA Mission Commission (MC), held in the Netherlands from September 17 – 19, 2004, its Global Leadership Council unanimously agreed to appoint Bertil Ekström (age 52) of Brazil as its Executive Director-Designate, following Dr. William Taylor's twenty years of service in this position. WEA's International Council ratified this appointment in November, 2004, and it will take effect in July, 2006.



Ekström is well known and valued in Brazil and throughout Latin America as a gracious and insightful church and mission leader. He is an ordained pastor, an InterAct (Swedish missionary society) missionary, and has led the Brazilian Association of Mission Agencies and has been one of the leaders of the Brazilian Association of Mission Professors. He has been the continental president of COMIBAM, and chaired the Great Commission Roundtable. He has published 3 books on missions in Portuguese. Bertil has been married to Alzira for 25 years and they are the parents of Cristina (married) - 24, Denise 19, Erik 14 and Felipe 10. The family resides in Campinas, Brazil.

Ekström has been a staff member of the MC since 1997. He has a master's in missiology from the Baptist Theological Faculty of Sao Paulo, Brazil, and is in the final stages of completing his doctoral studies in the UK. To ensure a smooth leadership transition, Taylor and Ekström will increasingly share decisions and responsibilities during the coming 15 months. The official ceremony passing full leadership to Ekström will coincide with the next Mission Commission international convocation, scheduled for June, 2006 in South Africa.

Dr. Taylor remains a full-time WEA/MC staff member. After the leadership transition he will assist the Mission Commission and WEA on special assignments. He will represent the MC at Ekström's request, serve as an MC interface with North American mission movements, and will initiate a new MC task force dedicated to mentoring younger global mission leaders. He will continue to edit the MC publication, *Connections: the Journal of the WEA Mission Commission*.



Bertil Ekström

The Netherlands Summit also focused on the MC's future. Its name was changed from the "Missions Commission" to the "Mission Commission", a subtle variant that underscores the MC's intent to advance its missional and holistic commitments, while keeping a sharp focus on the cross-cultural mission of God's people. The summit also changed the MC structure to expand its arena and role as a leading global

network of missional practitioners, opening up space for increased "linking and docking" relationships with other global mission bodies around the world. The MC sees its work as *"Catalyzing, Connecting and Strengthening Global Mission Movements and Networks."*

MC Staff, Dr. Jonathan Lewis was released from his Associate Director role in order to become full-time director of the International Missionary Training Network and to focus on MC publications. These and other significant changes made in terms of MC vision and values, constituencies and governance will be further reported on in this issue of MC's journal, *Connections*.

For further information please contact the Executive Director of the Mission Commission: btaylor@worldevangelical.org.

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The World Evangelical Alliance International Council is pleased to announce that Geoff Tunnicliffe has been appointed as the interim international coordinator for the WEA, following the recent resignation of Gary Edmonds as the WEA general secretary.



Geoff Tunnicliffe

WEA ANNOUNCES INTERIM INTERNATIONAL COORDINATOR

"I am delighted that Geoff has agreed to step in at this time to assist the WEA in its quest of realizing its goals of uniting and rallying evangelicals, around the globe, to be communities of grace and hope, says Ndaba Mazabane, chair of the WEA International Council.

"The WEA is in very good hands," says Edmonds. "Geoff is very knowledgeable about evangelical alliances and global realities. From his many years of international ministry, he has developed an ability to understand different cultures and develop collaborative initiatives that advance the gospel of Jesus Christ."

Tunnicliffe will work closely with the executive committee of the WEA during this time of transition and will serve as director of the World Issues Summit in May. Along with the executive committee, he will address such issues as donor relations, communication with members and affiliates, and the transition of the WEA secretariat office. "National Alliances around the world benefit from the WEA and we are pleased that Geoff will contribute the skills and abilities needed during this time of transition," said Bruce Clemenger, president of the Evangelical Fellowship of Canada (EFC).

Tunnicliffe is the director of global initiatives for the EFC and has been involved in several joint EFC/WEA projects and international initiatives including Churches Together, addressing HIV/AIDS in Africa. He consults with local churches interested in developing global mission plans and with emerging national alliances around the world.

He also sits on the North American council of WEA, is a member of the global leadership team of the WEA Mission Commission, and is the Canadian co-chair of the Micah Challenge, an initiative to mobilize Christians against poverty.

He has traveled and ministered extensively, most recently in Sri Lanka to encourage and strategize with the Evangelical Alliance of Sri Lanka's leadership, following the recent tsunami, as a representative of EFC and WEA.

For more information contact:

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The MC after De Bron,

Holland, September, 2004

In Holland, I learned that De Bron means “fountain” in the Dutch language. The WEA Mission Commission met at this fountain conference center in Holland to rethink and redraft issues concerning our future as the Mission Commission. It was a time to meet with the Global Leadership Team and the network leaders of the MC. There were several important tasks at hand. As it fits the name De Bron, The Fountain, there were many issues that we dealt with as new ideas and the way forward for the Mission Commission.

The first issue was recommitting our affiliation with the WEA as a whole. We as the Global Leadership Team [GLT] have recommitted the need to work through the WEA in whatever capacity in order to be the Evangelical voice of the Church and Missions. Thus, we have renewed our commitment to serve the Church and mission organizations at large in order to enhance them to thoughtfully continue to become active practitioners of the Great Commission of our Lord Jesus Christ.

Second, we committed to continue to explore “others” who may be active in mis-

sions but outside the circle of the “evangelicals.” By the end of the day, all active practitioners of missions have to be mobilized, enhanced and connected for the fulfillment of the Great Commission.

Third, we dialogued about the impact and the input of the MC Working groups and the Networks to become proactive in affecting the WEA, the MC constituencies and the Associates for the cause of the missions. More thoughts are being given on this issue.

Fourth, we as the GLT reconsidered a successor for Dr. William Taylor, the Executive Director of the Missions Commission for the last 20 years. He expressed a desire to find a successor nearly 2 years back to the Global Leadership Team. Since then, the team has been looking for a successor.

Last, the appointment of Bertil Ekström as the new successor was our task. During the last two years many options were considered and candidates were short-listed. Through this process the GLT has prayerfully

named Rev. Bertil Ekström to be the new Executive Director designate for the MC. This decision was communicated to the International Council of the WEA, who graciously after discussion and prayer

has approved the choice, Bertil Ekström, to be the next leader of the MC. Rev. Bertil Ekström, while he is pursuing his PhD in the UK, is already starting to work closely with Dr. William Taylor. He will become the Executive Director beginning July 2006, as he, by then, will have finished his PhD work. Rev. Bertil Ekström was brought up in Brazil as a missionary child and was married in Brazil. He also successfully led Comibam, the Central American missions movement, and held several other key responsibilities in the International mission scenario. Being from Brazil, he relates with the rest of the emerging missionary nations well. I praise God for His choice and the way that the GLT has been involved in making this transition possible.

By K. Rajendran



K. Rajendran is the General Secretary of the India Missions Association and the Chair of World Evangelical Alliance Mission Commission Global Leadership Council.

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DISCERNING THE MISSION COMMISSION'S PREFERRED FUTURE

Bertil Ekström, Executive Director Designate

Setting the Stage

The Mission Commission of the World Evangelical Alliance was quietly established in 1974, an important year for the Evangelical mission movement worldwide. In that same year, the Lausanne Conference on World Evangelization, which culminated in a momentous agreement to collaborate in world evangelism, was celebrated in Switzerland. The Lausanne Covenant became one of the most important Evangelical missiological affirmations of recent church history.

During the first decade of its existence, the Mission Commission played an important role in encouraging the emergence of mission movements in Asia and Latin America. Countries that had been traditional missionary receiving nations, such as India, Nigeria and Brazil, began sending missionaries. The first director of the Mission Commission was the Korean mission leader, Chun Chae Ok, who held the position until 1979 when the Indian mission leader Theodore Williams assumed leadership. The period from 1975 to 1990 was marked by numerous initiatives for cross-cultural mission in the so-called Majority World, changing the paradigm of world evangelization. The combination of factors—including the active participation of the Mission Commission, the emphasis on Integral Mission from the Lausanne Covenant, plus the strong winds of the Holy Spirit of God—resulted in a new mission force from the South, and in a revolution of the dominant missiological theories.

In 1986, William Taylor, born in Costa Rica of American missionary parents, was appointed the new Executive Director of the Mission Commission. Dr. Taylor has presided over the development of the commission for more than 18 years and formed a team of staff and collaborators known today as “reflective practitioners.” Dr. Jonathan Lewis, also with a Latin American background from Argentina, came on board the staff team in 1992, taking responsibility for the missionary training program and for MC publications. The MC has now grown to a worldwide community of mission leaders, representing both the old and new sending countries. The diversity of global mission movements is reflected in the Global Leadership Council, a consultative board that establishes important links to regional and national movements.

In the last two years, the MC has conducted a self-evaluation of its structure, objectives, activities and “raison d’être.” Participants of the evaluation included MC staff, the Global Leadership Council and MC Associates, with valuable input from other mission leaders and evangelical thinkers. One important agreement from the study was that the MC still has a significant role to play in the global Mission Movement, yet has the opportunity and challenge to open up its structure to be even more inclusive than before. During September, 2004, the Global Leadership Council members met in Holland, and there decided to re-envision and restructure the MC in order to maintain its ministry relevance for the future.

Mission Lessons from a Global Metaphor

Coming from a Brazilian background, I would like to explain the future of the Mission Commission through a football (soccer for some!) analogy. I am sure that if the Apostle Paul had been born in Brazil or Argentina he would have used examples from football instead of making reference to the traditional Greek sports.

The MC “plays” at the grassroots level. A grass field is the best surface to play football on, not only because grass is soft and natural but also because of the smooth way the ball runs on grass. At the same time, grass provides a healthy balance between the skilful handling of the ball by the player and the slightly uneven surface with its inherent diversity of plants and leaves, causing the ball to deviate many times from its original direction.

The agenda of the MC comes from the grassroots movements around the world. Our desire is to deal with relevant questions and issues, not to answer questions practitioners in mission never ask. Through listening to people on the mission front and including them in the MC, we become reflective practitioners. Our reflection, therefore, is based on a felt need and on issues coming from the daily challenge of expanding the Kingdom of God. The field is the whole world and the global mission community meets in this MC Arena.

As in football, the MC is characterized by teamwork. A football team cannot win in the long run if it does not play as a coherent team with a distribution of functions and mutual cooperation. Similarly, the MC needs a plurality of people, gifts and ministries. Collaboration is not just a common trend in our globalized world, but today is the only way of reaching both a high level of quality and worldwide impact. By bringing together missionaries, activists, practitioners and managers in mission with theologians, missiolo-



Bertil Ekström is the past president of the Brazilian Association of Cross Cultural Agencies and COMIBAM, the Latin American Continental Missions Network. He serves the WEA Mission Commission as Executive Director Designate. He is a staff member of Interact, a Swedish Baptist Mission, and is also with the Convention of the Independent Baptist Churches of Brazil.

gists, strategists and other Christian thinkers, the MC covers the whole field of mission and can contend with any kind of issue related to the missionary enterprise. In this matter, the MC demonstrates some of its fundamental core values, such as servanthood, interdependency, collegiality, mutual accountability and grace-characterized relationships.

A third correlation between football and the MC is the desire of reaching an established goal. No investment of time and resources will have the maximum outcome if there is not a challenging and reachable goal. The highest goal for the MC is expressed in its Vision Statement:

We envision the proactive, synergistic, enabling of the global mission community to fully live, proclaim and extend to all peoples the transforming message of the Kingdom of God in Christ Jesus through the power of the Spirit.

As the MC we are committed to world evangelization and living out a holistic Gospel. We must be more than a bunch of players running around on the ground pulling off good tricks with the ball, yet never actually reaching the goal zone of the adversary. Mission is not a question of entertainment, nor an acrobatic show in cultural contextualization. It is the fulfillment of both the Great Commission and of the Great Commandment, in obedience to our Lord Jesus Christ, with the same ambition to transform people and society that Jesus had. Therefore, to reach the supreme goal of discipling the nations is not an easy thing. It requires unity and cooperation in the Christian Church and a clear commitment to be “witnesses in Jerusalem, Judea, Samaria and to the ends of the earth.”

The secret of a winning team is a good midfielder. The midfielder is not primarily the defender even if he helps the defense when needed. He does not score very often but has the privilege to do that from time to time. His main function is to receive the ball from the backs and pass it on to the forwards. In many ways he decides the best route for the ball, according to the already practiced alternatives, but he can also improvise when the situation is locked up or new opportunities appear.

I see the role of the MC very much related to this midfielder player. We are not the only players on the field striving to reach the goal of discipling the nations. There are those who are much more ideological in their ministry, focused on apologetics, defenders of the Christian faith in the Religious encounter, or paladins of specific ministries such as the intercession movement; all these are crucial for the whole mission work. The stability of the mission movement requires modalities such as churches and denominations that stand for continuity and a concrete presence in the local society. Others prefer to be seen as those who finalize and count the numbers of goals scored through reaching less evangelized or ‘unchurched’ nations. The sodalities, such as mission boards, mission agencies and parachurch movements, give the necessary dynamic to the Mission Movement of breaking new ground and implementing new strategies. The MC serves both categories, offering a common ground for the mission leadership of churches, agencies, training programs and other supporting organizations to come together for dialogue and cooperation.

The purpose statement defines our midfielder role in the following words:

The MC aims to inspire, advocate and strengthen God’s mission agenda among the global Christian community. We serve, catalyze and facilitate global missional affinity clusters for greater effectiveness, developing strategic relationships and resources.

One of our main objectives is to facilitate the advancement of National Mission Movements. We provide a meeting place for mission leaders through the MC Forum and the MC Arena. This results in collaborating on initiatives and sharing resources. The connection between mission people from the North and the South, from the Old Sending Countries and the New Sending Countries, creates a new understanding of the Global Church and provides new opportunities for creative cooperation.

In a football match, there are specific rules that need to be followed. It is not just a matter of scoring goals and winning the match. The game has to be played according to established

norms accepted by the teams. There is always a possibility of scoring and not following good moral and ethical standards (and even claiming that it was God’s hand that helped!). Sometimes this is possible because the referee did not see the fault, or sometimes because he is not neutral in his judgment. We all know that “the end does not justify the means.” According to the Apostle Paul there is a need for both strategy and discipline. We have to run, he says, as the one who wins (1 Cor 9: 19-27), but also as a competitor who follows certain rules in order not to be disqualified (2 Tim 2:1-7). Discipline, therefore, has to do with good performance based on good training, and with respect to the given laws.

Sometimes there is conflict between strategy and discipline. The models for instantaneous church growth offered today are numerous. They are often good strategies for growing churches in number and even in financial power. Some of them take discipleship seriously and growth is sturdy and integral. Many of them use known tactics from the business or merchandise world that play on people’s needs and fears. There can be many different motives for doing mission. None of us is free from mixed motives; nevertheless, it is crucial to have the right reasons for our engagement in the missionary enterprise and to follow good ethical, moral and spiritual standards for engaging in the mission of the Triune God. I believe that judgment will not be according to the statistics we can exhibit or the amount of money we gave. The award will be given to those who have been faithful to the Lord and who built with noble materials. Or, to use Paul’s sport analogy, the one who runs according to the rules. There must be a commitment to fair play both in relation to other “players” and to the norms established by our Lord.

There are, of course, differences between a football context and a mission organization. In a football team only eleven players can play at the same time—the others have to wait on the bench. The MC has an active participation of around 250 mission leaders from around the world, either as MC Associates or serving on one of the several task forces and networks linked to the MC. There is room for many more participants and this year we will expand the MC Arena in order to give space and opportunity for all those who want to join and collaborate in reaching the ultimate goal. The MC team has neither an external owner nor a predetermined agenda. Ownership belongs to the MC Associates and those who

are committed to MC values and objectives.

Another difference is that we do not work to defeat an adversary of equal nature. Our common enemy is the Evil One, described as the “lord of this earth,” and the one who comes to “steal and kill and destroy.” This means that the battle is essentially spiritual and requires spiritual discernment as well as spiritual weapons. The leadership of the MC recognizes the complexity of the mission task and the need for constant sensitivity to the empowering guidance of the Holy Spirit as it works in its midfield role. The adversary uses all kinds of evil tricks, and many times he seems to have the referee on his side. Until the final whistle is sounded, many will be wounded and may have to leave the field for a season, yet we know that the final victory is guaranteed through the work of Jesus Christ!

The WEA Mission Commission and the Global Church of Christ

One of the interesting things in the football world today is the democratization of the sport. From being an almost exclusive sport of Europe and South America, it has now become the most global sport of all, practiced in almost all nations. We will soon have World Cup champions from Africa and Asia. The Nigerians have already shown their skills in both the Olympics and in World Cup matches.

The Evangelical Church has grown tremendously in the Southern hemisphere during the last 40 years.

Today, perhaps 75% of Christian believers live south of the Equator. The mission movements in the newer sending countries have perhaps matched the older sending countries in terms of number of sending agencies and cross-cultural missionaries. We live in a unique time when missionaries go from everywhere to everywhere, and it is almost as common to meet an African or Latin American missionary in Europe as to meet a European missionary in Africa or in Latin America. The Korean mission movement has over 10,500 cross-cultural missionaries, which exceeds the number sent by most of the traditional European sending countries. The Indian Mission Association has a membership of around 200 mission organizations with more than 40,000 missionaries, most of them working in cross-cultural contexts within their own country. In Latin America, the number of missionaries has

grown from a few hundred in the 1980’s to more than 7,000 today. We could continue to give examples of mission movements that have emerged during the last 30 years from former receiving countries.

For the MC, this reality has concrete implications in the way we deal with the establishment of our agenda as well as the participation of the representatives from the worldwide mission movements. It stimulates new discussion and reflection on how mission should be done from movements that may be strong in terms of human resources, but do not always have the required economical support. More than ever, issues are raised regarding global sharing of resources and cooperation between North and South, between South and South, between North and North and between East and West.

Gazing into Tomorrow

Looking to the future, the Mission Commission sees great opportunities to serve the global Church and its cross-cultural mission. There is an enormous potential for national mission movements and the different components that form those movements to collaborate. We will continue to focus on the synergy that emerges from the combination of missiological reflection and practical on-the-ground action. At the same time, we will be sensitive to the felt needs of the grassroots movements and to the global picture shown to us through serious analysis and by the Holy Spirit. This means that we desire to witness an even stronger involvement of local as well as regional agents of mission, and a broader participation of representatives from the global missional networks.

In the amazing community of the Three-in-One, all is done in perfect harmony with the best outcome for both history and all eternity

The new structure of the MC opens opportunities for engagement from all who are seriously committed to the Great Commission and who wish to serve the worldwide missional Church with a humble heart. The MC recognizes the existence of other international bodies and has no intention of monopolizing the evangelical missions scene. On the contrary, our desire is to see more cooperation between these global bodies in a respectful and Christian spirit that acknowledges their mutual strengths. There is also a need to revise the older denominational, doctrinal and ecclesiastical boundaries as we search for both dialogue and mutual collabora-

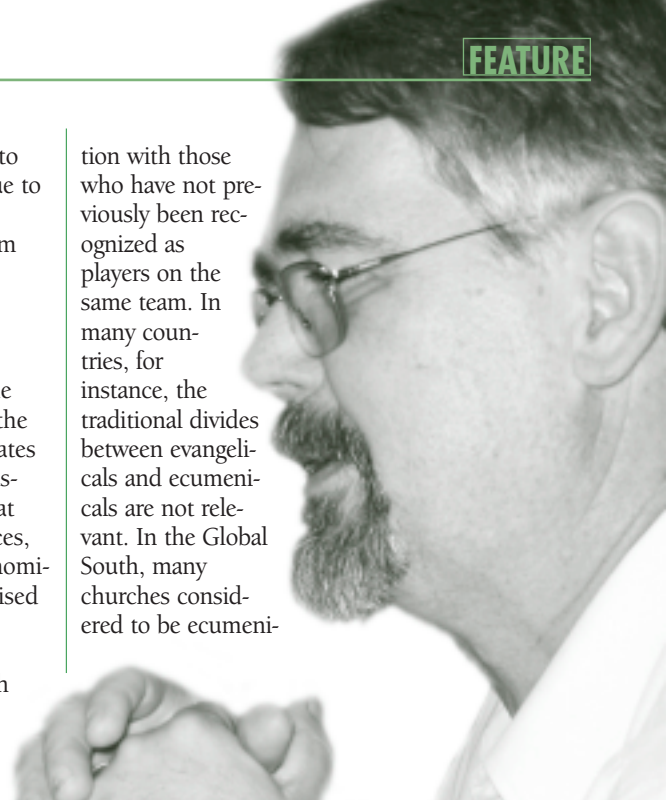
tion with those who have not previously been recognized as players on the same team. In many countries, for instance, the traditional divides between evangelicals and ecumenicals are not relevant. In the Global South, many churches considered to be ecumeni-

cal are evangelical to their core. In the same way, Pentecostal and New-Pentecostal movements must be included in the mission sphere as crucial players in the holistic advance of the Gospel in many societies.

Dr Taylor coined the expression, the “reflective practitioner,” during the MC’s consultation on Global Missiology in Iguassu in 1999. It is a very high ambition to be both a reflective missiologist and a practically engaged missionary. The apostle Paul tried to do this and had success. But the only perfect model for the fully “reflective practitioner” is the Triune God. He alone could plan according to a created yet universal picture, use the right strategies to accomplish his purposes, even as he reflected on what he had done, which we see clearly in the Genesis creation story. In the amazing community of the Three-in-One, all is done in perfect harmony with the best outcome for both history and all eternity.

If we, the Mission Commission, can combine these two dimensions of our mission work and strengthen mission movements worldwide according to our own purpose statement, it will only be because of God’s grace and mercy. And if we play together and therefore win key test matches against our evil adversary, if we are able to witness the formation of worshipping and serving communities of disciples who have been established in countless nations and peoples, it is because the Lord God of history has already won the whole tournament.

To Him give all glory and praise!



The Mission Commission of WEA

Purpose and Commitments, Leadership and Teams

Backdrop Statements

The following statements reflect the intensive work by the MC staff and Global Leadership Council during the course of 2004 to summarize what we consider to be the values that will guide us as we seek our preferred future. The major crafting of these concepts and words took place at DeBron Conference Centre in Holland in September and by the MC staff in December 2004.

We share them for the first time in this broader arena of the global mission leadership, and we trust they will both encourage and inform our colleagues of what we are and are not. We do not purport to represent all missional bodies in the world, but we do want to have low fences and open doors for all who wish to relate, link or “dock” with us.

Some of these statements have characterized us for some time; others are newer. We have changed the name from “missions” to “mission”, without losing our focus on what it means to be the missional people of God. We are committed to world mission and missions, here and there, near and far, within our cultures and cross-cultures, evangelism and social responsibility, merging the Great Commandment with the Great Commissions. We are less about “closure” than about “obedience to the passion of Christ delegated to the entire church. We are committed to the church of Jesus, local and global, gathered and scattered.

May these thoughts stimulate and help you understand the Mission Commission of the World Evangelical Alliance.

1. **Our name and “strap line”-** *how we want to be known in the world*

The Mission Commission of World Evangelical Alliance.

“Catalyzing, Connecting and Strengthening Global Mission Movements and Networks”



2. **Our vision-**

what we dream

We envision the proactive, synergetic, enabling of the global mission community to fully live, proclaim and extend to all peoples the transforming message of the kingdom of God in Christ Jesus through the power of the Spirit.

3. **Our purpose-**

how we want to serve

The MC aims to inspire, advocate and strengthen God’s mission agenda among the global Christian community. We serve, catalyse and facilitate global missional affinity clusters for greater effectiveness, developing strategic relationships and resources.

4. **Our values-**

how we serve together

We value Evangelical, Trinitarian missiology, grace-characterized relationships and mutual accountability, grass roots needs-analysis and strategic vision, churches, mission agencies and training programs, collegiality and servanthood, reflective practitioners and forward thinking.

5. **Our means and services-**

what we do

We accomplish our vision and purpose as we:

- 5.1. Create a missional arena and a forum that facilitates and encourages mutual learning, networking and cooperation between national, regional and international mission leaders in all related missional bodies.

- 5.2. Provide a consultative and self-evaluative function for mission movements and networks, international agencies and missionary training centres to measure their own health and stimulate their effectiveness.

- 5.3. Manage an “issues driven process” (needs assessment and research) that is intentional, leading to specified outcomes (services and training, networks and publications).

- 5.4. Facilitate the flow of resources between people, movements and nations (financial, human, bibliographical, & other) through a well defined system & process.

- 5.5. Create and manage systems for the dissemination of information (based on a discussion of strategic technologies and media).

- 5.6. Provide a prophetic and proactive voice into the worldwide church in relation to theology, missiology and mission practice, through strategic consultations, training seminars, publications and other initiatives

6. **Our constituencies**

whom we wish to serve

In order to gain the maximum leverage in our work, we strategically serve the global mission community as manifested in mission movements, networks and mission structures in order that they in turn can effectively serve their own constituencies. This constituency are represented by their leadership and called MC Associates. The Mission Commission Associates (MCA) family form the broader arena of our global family and is made up of mission leaders according to MC Constituency categories.

Those with a constituency-associations, alliances and other movements:

- 6.1. Leaders of regional movements, with whom we work in partnership and are committed to strengthen them.
- 6.2. Leaders of national movements, whom we also urge to relate to their existing regional body.

Those whose focus is missionally specific :

- 6.3. Leaders of international networks. Those that focus on issues for specific projects; task forces set up specifically by the MC; all with an agreed structure for communication and decision-making with the MC.
- 6.4. Leaders of international mission structures and agencies (denominational, inter-denominational and of special ministry focus).
- 6.5. Leaders with special expertise to work on task forces, projects and programs.
- 6.6. Leaders with special giftings and expertise to work on task forces, networks, projects and programs.

Our working relationship will be marked by informing each other, meeting and praying together, sharing resources and helping each other to realise the shared task, agreeing on joint networks and task forces for specific projects, working proactively toward a shared agenda and making decisions together.

7. Our governance, leadership and organizational structure-who guides us

The Global Leadership Council (GLC) is our board of governance formed from the constituency associates and key stakeholders. The minimum size of the GLC should be 10, the maximum 15, with a decision-making quorum of 60% of the actual number of its members. The GLC appoints its officers, establishes the policies and priorities of the MC and provides oversight for its ministries. The executive director is nominated by the GLC, is accountable to the GLC and as such is an ex officio member. Final appointment of the executive director is done by the WEA International Council. New GLC members will be recommended, and guidelines developed to identify the qualifica-



tions and skills, duties and terms of service. They are expected to play a proactive role in the life of the MC. New GLC members will be recommended, and guidelines developed to identify the qualifications and skills, duties and terms of service. They are expected to play a proactive role in the life of the MC. Its members will be selected from the 6 constituency categories.

The Executive Committee (ExCo) consists of the GLC Chair, Vice-chair and one other member of the GLC. The ED normally meets with the ExCo.

The MC Forum, consists of a maximum of 60 people, chosen from the MC Associates. They provide consultation to the GLC. The members of this forum will be selected from the 6 categories of the constituency. They meet once every two years, and otherwise are actively involved through e-mail and Internet communication.

8. Our Finances-

how we are funded

The Mission Commission is a low-budget, high-impact global mission body that depends on various sources for its financial existence.

MC budget will be met from the following sources:

- Staff come to the team with their own self-funding resources;
- Associates are funded by the organization that they serve or through personal resources.
- Contributions of its constituency. All MC Associates and mission bodies are expected to pay an annual membership fee.
- Gifts from individuals, churches and foundations/trusts.
- Publications and product sales

Projects and programs funds are raised by staff and MC Associates from churches, individuals and trusts.

9. MC Task Forces and Networks

The projects of the MC are carried out largely through core groups, task forces and networks led by gifted, committed, women and men who volunteer their time for this important work. In addition, the MC provides an essential place for “docking” international networks.

Close to 220 women and men from some 50 nations are currently involved in these groups. These networks are increasing in size and numbers, and the MC provides a strategically way to link them for greater synergy in accomplishing the work of the global church in world evangelization.

10. Current Task Forces and networks and their key leaders:

- National mission movements: Bertil Ekström (Brazil) and Kees van der Wilden (Holland).
- International missionary training network/RAMP: Jonathan Lewis (USA) and Rob Brynjolfson (Canada).
- Member care networks: Kelly O'Donnell (France).
- Global Missiology : Rose Dowsett (Scotland) with Kang San Tan (Malaysia) and Tormod Engelsviken (Norway).
- Global Mission Mobilisation Task Force: Trev Gregory (Scotland), Min-Young Jung (Korea).
- ReMAP II: follow-up study of retention and agency best practices: Detlef Blöcher (Germany); Seth Anyomi (Ghana); Jim Van Meter (USA).
- Joint Information Management Initiative: Mark Orr (Canada).

Others Linked/Docked with the MC:

- Mission Mobilisation Network: George Verwer (USA/UK), Chacko Thomas (India/UK) and Hikari Matsuzaki (Japan/UK)
- Refugee Highway Partnership: Stephen Mugabi (Uganda) and Mark Orr (Canada)
- TIE (Tentmakers International Exchange): Danny Martin (USA/Thailand) and team.
- SEALINK/Ethné (South East Asia network committed to less-reached peoples): Kent Parks (Indonesia) and Beram Kumar (Malaysia).
- Interdev Partners Associates (IPA), Alex Araujo (Brazil/USA) and team.

11. The Mission Commission Staff Team

- William D. Taylor, USA
- Jonathan Lewis, USA
- Bertil Ekström, Brazil
- Kees van der Wilden, The Netherlands

WEA Mission Commission Web Sites:
www.worldevangelical.org • www.globalmission.org
www.wearesources.org • www.membercare.org
www.missionarytraining.com

For more information contact:
 William D. Taylor, Executive Director
btaylor@worlddevangelical.org

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William Taylor is the Executive Director of the WEA Mission Commission. Born in Latin America, he and his wife, Yvonne, served for 17 years before a move to the USA. He is the father of three adult GenXers born in Guatemala.

As we engage some of the issues:

In today's global missional arena, no single Christian world body can claim to represent all the significant mission players, whether they are individuals, mobilizers, missional churches, mission agencies, missionary training centres and programmes, national and regional mission associations, regional or global networks. The diversity is too great; the needs are too diverse; the desire to "do your own thing" is too strong; and the opportunities to connect can be even confusing. Generally mission bodies that invite serious connection or "docking" do so because there is a perceived awareness of a mutual value added dimension—the win/win factor for each and for all. This is true synergy, where our joint action has greater impact than our combined separate action.

The WEA MC leadership has felt the hand of God upon it during the last season to re-envision itself in terms of mission, purpose, values, means and services, constituencies and membership, governance and leadership structure, and our relationship structures that invite formal linking or "docking". We have attempted to engage the emerging world and serve our Lord with greater effectiveness and closer connection to other groups with a shared vision and passion.

WEA Mission Commission Relational Structures

A Position Paper on Relating, Connecting and Docking

MC Constituency Categories

In order to gain the maximum leverage in our work, we strategically serve the global mission community as manifested in mission movements, networks and mission structures in order that they in turn can effectively serve their own constituencies. These constituencies are represented by their leadership and called MC Associates.

The Mission Commission Associates (MCA) family form the broader arena of our global family and is made up of mission leaders according to MC Constituency categories:

Those with a constituency—associations, alliances and other movements:

1. Leaders of regional movements, with whom we work in partnership and are committed to strengthen them.
2. Leaders of national movements, whom we also urge to relate to their existing regional body.

Those whose focus is missionally specific:

3. Leaders of international networks. Those that focus on issues for specific projects; task forces set up specifically by the MC; all with an agreed structure for communication and decision-making with the MC.
4. Leaders of international mission structures and agencies (denominational, inter-denominational and of special ministry focus).
5. Leaders of international and national church associations and of local missional churches
6. Leaders with special giftings and expertise to work on task forces, networks, projects and programs.

On linking, networking and docking

In order to gain the maximum leverage in the MC's work, we desire to serve the global mission community as manifested in mission movements, networks and mission structures in order that they in turn can effectively serve their own constituencies. One of the services rendered by the MC is the so called "docking-structure". To better appreciate the criteria for "docking" it is helpful to understand the MC's internal and external structure, and both are combined in the following diagram.

WEA/Mission Commission Relational Structure

Explanation of the diagram:

The arrows refer to directions of relationship and influence.

A. The internal MC structure

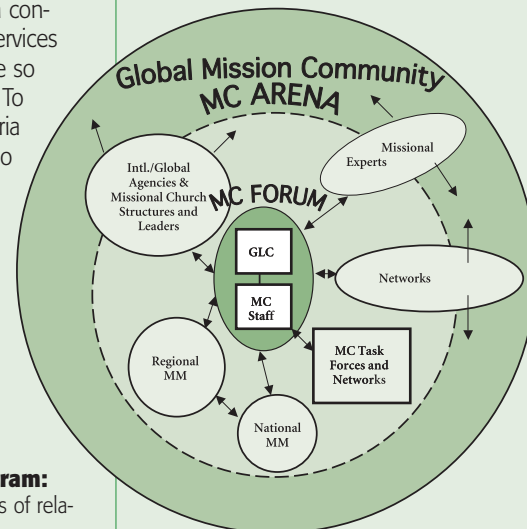
The central circle of the MC leadership team is formed by the Staff Team and the Global Leadership Council (GLC), consisting of those who represent national and regional mission leaders, coordinators of the **MC Task Forces and MC Networks** and other women and men selected for their wisdom and contribution.

MC Programs, Task Forces and Networks

Within the MC we talk about a flow of service and organizational structures. What later becomes a global task force or network probably started out as a "core group issue" where a small team began dreaming and talking about a project with future impact. A "core group" may have a shorter or longer life-span, but if the vision has a future, it may transition into one of the following

components.

1. A program refers to ongoing services mandated by the Global Leadership Council (GLC), carried out primarily by MC staff and funded in the MC budget. These would include publications (print and on-line, including our books and our journal Connections), information management, Internet presence, and others.



1. A task force is commissioned by the GLC to carry out one or more functions such as reflection, research, publications, consultations and training seminars. A task force is included in the MC budget. Examples include ReMAP I (missionary attrition study) and ReMAP II (missionary retention and best practices study). The newest task force is on Global Mission Mobilization, launched in 2005. A task force can flow into a network status.
2. A network generally refers to a group of individuals or agencies with similar interests or concerns, interacting and remaining in informal contact to share ideas and information. Some networks are organic components of the MC and are included in the MC budget (such as MEMCA and IMTN). Other networks are linked or docked with the MC but are autonomous in their governance and funding, such as

Mission Mobilization Network—OM, TIE, Interdev Partners Associates, SEALINK/Ethne06. Networks are expected to contribute a minimal annual financial investment in the MC that goes to cover space in each issue of Connections for their report.

- The second circle, called the MC Forum, The MC Forum is a physical and/or virtual meeting place, with a maximum of 60 people, where specific themes related to mission are discussed. The composition of the **MC Forum** could, therefore, change from time to time depending on the issues treated.

• **MC Forum**

A group of a maximum of 60 people formed by the GLC and a selected group of the **MC Associates (MCA's)** serve as the MC Forum

• **MC Associates (MCA's)**

1. They represent the six constituencies mentioned at the start of this position paper.
2. All MC Associates are expected to affirm a working Memorandum of Understanding of their role in communicating MC's role to their constituencies. All are expected to make a modest yearly contribution that provides a subscription to Connections, and enables the MC to advance its programs and projects.
3. MCA's are accepted as individual members of the MC independent of the partnership status of their constituencies.

B. The external MC structure

- The third circle, called the MC Arena, is an open place for all organisations and people involved in mission and especially for the above mentioned categories of the MC to engage with each other within the values, framework and facilitation provided by the MC, and ultimately under Kingdom values. The MC Arena exists all the time as a virtual meeting place and every third year convenes in an international MC Consultation. While MCA's have priority in the participation of the MC Arena events, other mission leaders can also be invited or apply for participation

- The external circle represents the Global Mission Community whom the

MC serves through its different events, publications and networks. The MC values a good relation to other international networks and appreciates to partner in specific events and projects related to cross-cultural mission.

C. General remarks

- In all cases, the MC's working relationship will be marked by informing each other, meeting and praying together, sharing resources and helping each other to realise a shared task, agreeing on joint networks and task forces for specific projects, working pro-actively toward a shared agenda and, if appropriate decide together on mutual activities or joint projects.

- In order to make this new MC function effectively, the MC staff's role will be to ensure that good communication takes place, so that all the key players are aware of each other's role and services. The MC staff will invite all the diverse players of Forum and GLC to converge with the broader MC. The MC staff will take a more proactive role to present proposals, projects and programs for the common good, especially those ventures that call on the broadest forms of strategic cooperation.

Additional comments on MC services:

1. The MC Programs (such as publications, consultations, etc.) are staff-centered and serve, in cooperation with the Task Forces and the Networks, all the circles.
2. Regional and National Mission Movements have direct representation on the GLC. The relation of the NMM to the MC can be both through the RMM and directly.
3. MC Task Forces are integral part of the MC structure and their coordinators are accountable to the staff.
4. Networks vary in their relationships, and there is some representation of the networks on GLC. Their direc-

tion is outward. Some Networks will grow from MC Task Forces; others will join the MC through docking.

5. Other Global Agencies and International Missional Church Structures can apply for full participation in the MC through linking/docking according to specific guidelines as mentioned in the next paragraph.
6. Mission Experts (individuals with recognised ministry in mission and/or special expertise in the missionary work or in missiology) can be invited or apply to become MC Associates.

Guidelines for missional bodies, organizations or networks which want to enter into relationship with the MC.

We invite and welcome mission entities to link, or "dock", with us as a global mission network. Groups that dock with us form part of the MC Arena and could be requested to enter as members of the MC Forum. They receive space in Connections on a regular basis to communicate their vision and program. They are expected to promote subscriptions and distribution of the MC journal 'Connections'.

These are the prime guidelines that will guide the GLC and MC staff in accepting mission entities to dock:

1. The MC GLC sees the relevance, integrity, value and leadership of these mission bodies and senses that the Spirit's direction to engage in a dialogue of relationship.
2. The new relationship affirms evident value-added to both them and the MC.
3. These new groups demonstrate deep commitment to cross-cultural mission.
4. These groups purposefully serve the regional and national missionary movements as well as the key

networks that are part of the MC.

5. These groups are committed to transparency in funding and governance.
6. Every second year renewal will be considered by a mutual review between the MC GLC and the MCA representing the docked entity
7. A Memorandum of Understanding (MOU—Relationship Agreement) will guide the participation of an entity within the MC. It sets the foundation for the "rules of engagement", including a discussion of resource sharing. This agreement intends to give freedom for partners to fully enjoy and explore potential of the MC environment and contains details about the partnership and engagement expectations.

Drawing to a close

As the MC engages with its God-given preferred future, we are convinced that we enter unique times and seasons for strategic cooperation and initiatives that will advance the Kingdom of Christ with courage and force. The MC's entire re-envisioning process has this dream in mind. We are not the only players on the global missional scene, but we will engage our work with courage, wisdom and boldness, as daughters and sons of Issachar, that minority band of leaders who understood the times and knew what God's people should do.

On these bases, and with shared passions, the MC openly invites networks and other global mission ministries and bodies "out there" to enter into dialogue with us to determine how we can relate, connect and even dock. For further information, write to both bekstrom@worldevangelical.org or btaylor@worldevangelical.org.

And all of this to God's highest glory.



Bertil Ekström is the past president of the Brazilian Association of Cross Cultural Agencies and COMIBAM, the Latin American Continental Missions Network. He serves the WEA Mission Commission as Executive Director Designate. He is a staff member of Interact, a Swedish Baptist Mission, and is also with the Convention of the Independent Baptist Churches of Brazil.

Massive global people movements continue to reshape the demographic contours of every urban population center in the world. This surge in ethnic diversity is not only being showcased in the historic world class cities of our time. Increasingly, smaller scale reflections of the same cultural phenomena are now on display in almost every small city and town across the rural landscape of the United States.

The missional church is passionately “glocal”:

A North American Perspective

The Nations: now showing at a neighborhood near you

It is an indictment on the North American Church that this increase in multiculturalism has caught so many Christian communities by surprise. What is even more unfortunate is the troubling number among them that continue to operate in a state of complete bewilderment or denial. Uncertain of how to respond to their new neighbors, most of these local churches continue to go through the motions of *doing missions* as usual.

Thankfully, a fresh breeze of the Spirit is awakening all of us to a new missional agenda for our time. Every local church that shares God’s heart for the nations is wrestling with the unique implications of these global human highways for the places where we live and serve.

Compelled by the millions of migrating and displaced peoples in the world today, the Mars Hill community of Grand Rapids, Michigan, USA, has been asking the following kinds of questions: how should this reality influence the way our church is defining the focus and scope of her global outreach* efforts? What effect should the new cultural diversity impacting our context have on the way we keep rethinking our missional vision and strategy? What does it mean to love our neighbor in our city *and* around the world?

The “glocal” missional church

Every slogan and catch phrase is cursed with a surprisingly short half-life. Though the use of *glocal* (the creative merger of two words—*global* and *local*) in missional circles

is of fairly recent origin, it is quickly wearing out its welcome.

Nevertheless, we are all indebted to its advocates for the contribution they have made to our missional vocabulary. The addition of *glocal* to our discourse has brought into much clearer focus the potential disconnect and distortion that can so easily cripple the best intentions of a mission-minded church.

This missional idea not only rebukes our ignorance and neglect of the growing presence of the *ethne* (nations) in our own backyards. *Glocal* also suggests a critique of the flawed architecture that undermines the integrity of many local church missions’ efforts.

Too many Christian communities have organized their obedience to the Great Commission and Commandment around inadequate missional definitions and models. Over time, the unique meaning of *missions* (the historic *sending* activity of the church in service of God’s advancing kingdom across ethnic and language barriers) has become a blurred and indistinguishable dimension of many local church evangelism or general ministry programs.

The introduction of the *glocal* concept forces all of us to reexamine our missional grounding, inviting us to realign our “local outreach” strategies in a way that reflects the same cross-cultural intentionality of our “global outreach” initiatives.

In particular, *glocal* brings our faulty church missions structures under some desperately needed scrutiny. It is not uncommon for a local church to operate separate

local and international outreach programs, often under the oversight of different ministry divisions.

At the very least, this built-in dichotomy in a local church’s outreach strategy threatens the unity, vitality and strength of its overall missions impact. And in more cases than we’ll ever admit to, this missional model has also degenerated into something far more toxic: competing outreach agendas and ministry turf wars.

A seamless missional community

We are grateful for the way that the missional values inherent in the *glocal* concept have informed our approach to Global Outreach (GO) at Mars Hill. Not only has it helped us clarify the intentional cross-cultural identity of our GO vision*, it has strengthened the focus of our strategy on the least evangelized peoples of the world, regardless of their geographical proximity to our community.

Glocal has also affirmed the integrated organizational model we have pursued from the beginning of our Mars Hill story. Our GO ministries have been structured into two expressions: local and international. Led by gifted teams of volunteer servants and pastoral staff, both local (LO) and international outreach (GO) have answered to the same GO Lead Pastor, all of them serving under the spiritual oversight of a circle of servant leaders from the Mars Hill community known as the “GO Lead Team.”

In these definitional and structural ways, we have purposefully sought to lead our community’s GO model into greater cohesion and

By David Stoner

complementarity, guarding it from unnecessary compartmentalization and the unhealthy competing interests it can breed. We long to be a new, different kind of church in the world, and the ethos driving that missional vision could be summed up in a single word: *seamless*.

We have observed that in the brief history of our community's GO efforts, few words have the power to influence us the way that *seamless* does. It has evoked our dream of the kind of missional church we long to become: one that regardless of age, gender or gifting shares the same passionate pursuit of God's heart for the nations.

But the idea of *seamlessness* not only describes what we are dreaming, it also influences how we are pursuing that dream. It emphasizes our commitment to the kind of integration and interdependence in our GO vision and strategy that overcomes the barriers that tend to divide and separate ministry arenas within the same local church.

While we recognize the unique missional "guidance system" that the GO ministry team provides for the Mars Hill family, we are convinced that God never intended our missionary identity and calling to be the exclusive concern of only one interest group of our church. Together with every spiritual leader in our community, the GO team longs to see the full measure of all the spiritual, human and financial resources entrusted to us being stewarded well in service of God's advancing kingdom.

For that reason, regardless of the principal ministry arena in which someone may be serving at Mars Hill (whether Children's, Counseling, Student's, Teaching, House Churches, Operations, Student's or Worship Ministries), whether paid staff or volunteer servants, we desire to see each person's kingdom capacities released so that the full measure of their *glocal* service potential is realized.

The *seamless missional community* is caught up in a transcendent vision of the unique local and international purposes of God for which it has been created. It is a vision that moves us

beyond ourselves and across the boundaries that can distinguish and isolate us, whether they are inside or outside of the church.

Seamlessness not only reclaims a picture of the kind of organic, interactive "fluid state" that we are aspiring to in all of our community's GO activities, it specifically focuses our attention on *continuity* vs. *discontinuity* in the relationship between our local and international strategies. This *glocal seamlessness* has not only shaped the ways that our LO and GO initiatives intersect and overlap, it is central to our understanding of how men and women are best prepared for cross-cultural service and life-long learning as global disciple makers.

There is no more obvious or natural laboratory for training and testing the capacities of a GO servant than in the multiethnic neighborhoods of our own cities. Our local outreach urban platforms provide us with ideal classrooms in which to nurture a person's cross-cultural ministry skills and prove their trustworthiness for international service.

Ultimately, we envision this *glocal* synergy of experiential equipping and serving opportunities to be both the point of departure and destination for every Mars Hill GO servant. A *seamless* local and international developmental process suggests the promise of a learning cycle in which global servants are expected to both receive and give back, where our previous missional understandings are being continually enriched by the new experiences and insights of those who come and go into our city and world.

Bringing local and global together again

Someone once said, "There are no God-forsaken places in the world...just *church-forsaken*." We have found that statement to be so compelling, that its language forms a part of our latest Mars Hill GO mission statement: *To join God where he is already at work among some of the most "church-forsaken" peoples, places and issues of our city and world.*

As a young church, we are discovering

the practical ways in which God intends this vision to be explored. Nevertheless, a beautiful convergence between international and local outreach is already evident in the following examples of current GO relationships and service opportunities at Mars Hill:

Global: Ministry partnerships among several people groups across North Africa

Local: "Loving our Muslim Neighbors" (in our city and around our state)

Global: North African initiatives among the Saharawi people of Western Sahara

Local: "Hosting Saharawi Students" (summer program for families)

Global: Strategic Focuses in Sub-Saharan Africa, SE Asia and North Africa

Local: "Befriending International Students" (local university campus)

Global: HIV/AIDS in Sub-Saharan Africa

Local: "Engaging AIDS" (local service platforms, partnerships and initiatives)

Global: The Refugee Highway Partnership

Local: "Welcoming Strangers" (refugee mentoring and care ministries) and "Teaching English as a Second Language" (migrant and refugee training)

Looking ahead

After six years of exploration and discovery in the pursuit of our community's unique missional destiny, we have now begun to re-imagine and reshape the contours of our local and international service expressions. New dimensions of missional integration and interdependence are being pursued between each of our Mars Hill ministry arenas, and a major realignment of our shared commitment to make a difference in our city is underway between GO and a fresh missional house church movement being led by our Community Life team.

Our community's story has just begun, and the future is bright with promise and potential. We hope that these early reflections from our journey thus far might stir the passion and intentionality with which you and your community are seeking to become a *glocal missional church*.

*For the purposes of this article, *global outreach* (GO) is being defined in the way it is commonly used at Mars Hill: "...the intentional advance of God's kingdom across cultural and language barriers beyond our church's normal boundaries of influence."

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David Stoner has served the Mars Hill community (a church five years old with an average attendance of 10,000) as the Lead Global Outreach (GO) Pastor since 2000. He spent his childhood in Chile and Spain, returning to Spain with his family to work in urban ministry for 12 years. After two years of teaching at a graduate school, he now leads a gifted GO Staff and volunteer Lead Team that oversee all off Mars Hill community's local and international outreach efforts. David has a passion for the global church, and loves to explore the unique ways God is inviting Mars Hill to join Him and what He is doing in the world. David and his wife Wendy live in Eastown, Grand Rapids.

Introduction

With the globalization of the Christian church and mission, mission is no longer as simple as it used to be in the beginning of the modern missionary movement.¹ At that time, there was virtually no church other than that of the West. Today, there are churches in nearly every country of the world if we move out of an “unreached people group” framework that has dominated many missiological strategy camps for the past three decades.² According to these camps, the world is neatly divided between “reached” and “unreached” when looking at mission strategy. Today, however, we have sending churches as well as receiving churches all over the world. The Two-Thirds World, once a mission field, has not only become a missionary sending block along with the West, but also both the West and the Two-Thirds World are senders and receivers of missionaries simultaneously.³ Therefore, the relationship between the church and mission societies must be reexamined to suit the new context of the 21st century. I will first provide some historical background of the modern missions’ movement, followed by a biblical and critical analysis of the current dominant theory. Third, I will attempt to examine the topic in relation to the globalization of the church and mission societies. Finally there will be some suggestions for application of the findings.

Rethinking Missional Structures

...in the Globalized Mission Context, Both Church and Mission Societies

Historical Overview

As we survey missiological literature, regrettably little has been published about the church and mission relationship, let alone about mission structures of both the church and mission societies. One of the reasons may be because our study of missions thus far has focused on church and mission societies with a field perspective - trying to find appropriate relationships between the mission as sent (by the West) and the church as planted (in the Two-Thirds World). We need to move forward to address

both the structure of the sending aspect of the church and her mission societies and the structure of mission societies themselves for our discussions. This would not only force us to look at church and mission societies pragmatically and strategically, but also theologically and ontologically. The discussion will inevitably take us back to the Bible to determine what the Bible has to say about missional structures of both the church and mission societies.

Ralph Winter eloquently presents the “two structure theory,”⁴ perhaps the most widely accepted theory of the development of

- 1 See Steve S. Moon and David Tai-Woong Lee, “Globalization, World Evangelization, and Global Missiology,” in *One World or Many? The Impact of Globalisation on Mission*, ed. Richard Tiplady (Pasadena: Carey, 2003), 257-59.
- 2 I am aware of some of the benefits these missiological strategies have brought forth in the last century. Yet, in the globalized 21st century where “glocalization” takes place constantly, this way of thinking may need radical overhauling. See Moon and Lee, “Globalization,” 165-67. See also Dana L. Robert, “Shifting Southward: Global Christianity Since 1945,” in *International Bulletin of Missionary Research* (April 2000): 56. Sherron Kay George wrote “Local-Global Mission: The Cutting Edge,” in *Missiology: An International Review* (April 2000): 191-92. This article shows that we have to take into consideration multi-variables and multi-factors as we missiologize in this post-modern era. The following statement captures this sentiment well: “Six continents are doing local-global mission in cooperation with God’s Spirit and in response to challenges and opportunities in each context. Every country is a mission agent and a mission field, including the United States.” See also Patrick Johnstone et. al. *Operation World for 21st Century Edition* (Cumbria, U.K.: Paternoster, 2001). According to Johnstone’s survey, there are Christians in almost every country with only a few exceptions.
- 3 See George, “Local-Global Mission,” 192-93. She calls this mode of mission “the Local-Global Symbiosis.”

- 4 See Ralph Winter, “The Two Structure of God’s Redemptive Mission” in *Perspective of the World Christian Movement: A Reader* (Pasadena: Carey, 1999), 220-30.
- 5 See Ralph Winter, “The Two Structure of God’s Redemptive Mission” in *Perspective of the World Christian Movement: A Reader* (Pasadena: Carey, 1999), 220-30.
- 6 See Gerald H. Anderson, “American Protestants in Pursuit of Missions: 1886-1986,” in *IBMR* (July 1988), 108.
- 7 See Frank M. Severn, “Mission Societies: Are They Biblical?” in *Evangelical Mission Quarterly* (July 2000), 320-26. Severn contends that while the local churches “nurture and commission missionaries and missionary teams,” it is the “missionary teams” that actually go beyond their cultural and geographic boundaries. This is a too western way of looking at the role of both the church and mission societies. In actuality, it is much more complicated than that as we will see later in this paper.
- 8 Hahn contends that even in the New Testament there is a trace of tension between the church and mission. But he comes short of declaring that the church was indeed a missional structure in her own right, and that she was employed by the Holy Spirit on par with missionary teams. See Ferdinand Hahn, *Mission in the New Testament* (Naperville, Ill: Alec R. Allenson, Inc. 1965), 170-73. Most of the books on the biblical basis of Mission do not deal with this theme in detail. See for example, William J. Larkin Jr. et. al. Eds. *Mission in the New Testament: An*

current missional structures.⁵ It seems that themes of sodality and modality have helped shape Western mission, particularly from North America, since World War II.⁶ The two themes fit conveniently with the western worldview and the nature of missionary outreach since the modern missionary movement began, when mission was almost synonymous with “overseas” ministry. Despite a danger of creating a caricature, I mention only a few possible reasons that led the western missionary community to embrace this mode of missions wholeheartedly.

First, neatly dividing the role of mission societies and church probably was easier for the western worldview than that of the non-West. It was natural and convenient for the churches to be engaged in ministering to their own people, while the mission societies were concerned with so called “overseas” ministries. In many of the Two-Thirds World contexts, such a clear and neat division of the roles is not possible, for they tend to think more holistically. Geographically, they are closer to the mission field. These factors will demand a greater integration of church and mission societies as missional structures. Second, the modeling after the missionary teams sent out by the Church of Antioch in Acts 13 was closest to

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the form that the West conveniently adopted at the time of the Western hegemony of mission. This was the missional structure known to some as the “Antioch model.”⁷

Throughout the last half century a number of studies have been undertaken and missiologizing efforts were made in relation to ecclesiology and mission.⁸ In practice, though, the Western model of mission followed the Antioch model without too much criticism until perhaps 1985 or so, when the Western churches began to raise greater concern over the dichotomist nature of missionary work.⁹ It may sound over simplistic, but according to this mode of operation churches usually give personnel and money while mission societies do the actual mission, in many cases independently from the church, thus conveniently dividing the roles. A number of the Two-Thirds World mission structures have also been built under the same rubrics. This is seen especially in countries that have to send their missionaries “overseas,” instead of working in their own localities.¹⁰

By the end of the twentieth century, the so-called mission fields not only had churches, but also began to engage in their own mission expression. As a result of globalization, there are now churches and mission societies actively engaged in missions to and from the

world.¹¹ Missions are, in fact, happening all over the globe, and not from any one direction.¹² Consequently, the missionary task is no longer neatly divided between the church and mission societies structures. This is true not only for multi-cultural contexts, such as some parts of Central Asian nations; it is also true for mono-lingual and mono-cultural contexts like Korea, where the cultural gap between age groups is becoming bigger and bigger, and the context in which the church finds herself is rapidly changing socially and culturally with the “glocalization” effect. In this context, it would be appropriate to look afresh at the relationship between the church and mission, especially from the viewpoint of structural function.

Biblical and Critical Analysis

Now we need to take a fresh look at missional structures in the Bible to find some clues in light of the globalization of the church and mission society. Because of our space, the analysis will be limited to pre and post-Acts 13 passages. If we can establish the authenticity of mission by the church before any other missional structures were founded, including sending of missionary teams by the Antioch church, it will help us to see that the local church is also intended by the Holy Spirit to be a missional structure in and of itself.¹³

Evangelical Approach (Maryknoll: Orbis, 1998). Donald Senior has drawn us the picture that the Jerusalem church was indeed a missional structure that the Holy Spirit used. Regretfully, he has failed to clarify the relationship between the Jerusalem church mission and the Pauline missionary team, other than to mention that the Pauline missionary team was of second-generation missionaries. See Donald Senior, et al. *The Biblical Foundations for Mission* (Maryknoll: Orbis, 1984), 269-71. Surprisingly, the ecumenical movement has discovered the importance of the missional nature of the church ahead of evangelicals. Its importance was discovered in the 1938 Tambaram International Missionary Conference. Subsequently, by the 1952 IMC conference, missionary responsibility of the church was the focus of the debate. In 1961 the World Council of Churches' congress WCC and IMC finally amalgamated. The problem with WCC in regard to this theme is that the missional role of the church slowly faded away with the rise of new meaning of *Missio Dei* keeping step with secular concepts of the kingdom of God. A rise of the theology of Apostate so vehemently advocated by such persons as Hoekendijk, which changed sequence of mission from God-church-world to God-world-church, also has had a negative effect on the missional role of the church. Needless to say, this did not help to establish the missional structures of both church and mission societies.

9 Shenk contends that “two centuries of worldwide missionary exertions sponsored by Western church-

es largely failed to effect a fundamental reorientation in their ecclesial consciousness: “What happened ‘out there’ was missions; what happened in the West was church...” See Moon and Lee, “Globalization,” originally from Wilbert R. Shenk, “The Culture of Modernity as a Missionary Challenge,” in George R. Hunsberger, et al. *The Church Between Gospel and Culture: The Emerging Mission in North America* (Grand Rapids: Eerdmans, 1996), 69-78. Pierson and Borthwick have also failed to give us a road map concerning two structures. See Paul E. Pierson, “Local Churches in Mission: What’s Behind the Impatience with Traditional Mission Agencies?” in *IBMR* (October 1999): 146-150. Paul Borthwick, “The Confusion of American Churches About Mission: A Response to Paul E. Pierson” in *ibid.* 151. Andrew Walls also shed light on this theme when he wrote: “The voluntary society, and its special form in the missionary society, arose in a particular period of Western social, political, and economic development and was shaped by that period. It was providentially used in God’s purpose for the redemption of the world. But as Rufus Anderson noted long ago...it was but the modern, Western form of a movement...” See Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll: Orbis, 1996), 253.

10 The majority of mission organizations from Korea could easily fall into this category, although the mission scene is rapidly changing with globalization effects.

See Moon and Lee, “Globalization,” 257-60 on “Historical Outline.”

11 See Patrick Johnstone, *The Church is Bigger Than You Think* (Bulstrode: WEC, 1998), 94-108. See also Moon and Lee, “Globalization,” 257-60 on “Historical Outline.”

12 See Patrick Johnstone, *The Church is Bigger Than You Think*. Bulstrode: WEC, 1998. 94-108.

13 Johnstone is helpful in his explanation of the church as missional structure. See Johnstone, *The Church is Bigger*, 156-65. His analysis of the Ephesians 4:11-12 passage in support of structure for the early church is especially pertinent. Nevertheless, he seems to be operating from a pre-globalized missional worldview, which assumes that mission is still mostly sending rather than happening globally without prescribed direction. In this regard, Roman Catholics have a much healthier view. See John F. Gorski, “How the Catholic Church in Latin America Became Missionary” in *IBMR* (April 2003): 59-64. He argued convincingly: “One of the significant contributions to mission theory was the rejection of merely canonical and geographic criteria to delimit what is ‘mission’ in favor of a theological and pastoral criterion, the identification of ‘missionary situations.’” He adds: “The council’s Decree on the Church’s Missionary Activity affirmed that the entire church is missionary ‘by its very nature’ (Ad gentes, 2). Missionary activity is not just a concern of a body of professionals, those who by vocation see themselves called to be missionaries, but a concern of the entire church.”

Pre-Acts 13 Passages

Much Biblical evidence reveals the whole church as receiver of the Great Commission. Almost all of the studies that deal with the biblical basis of mission agree on the following points: (1) Mission is not simply based on Mathew 28:18-20. It is based on the whole Bible, including the Old Testament.¹⁴ Jesus succinctly summarizes this in Luke 24:43-48 in His resurrection teachings. (2) The church has the central place in God's entire mission.¹⁵ The church has never been permanently relieved of its obligation to carry out the Great Commission, despite the fact that it might have been enthusiastic groups, rather than the churches, that formed the missionary teams that God used to launch the modern missionary movement. Even then, while the essential nature of the church had not changed, the fact is that the church failed to act upon its nature. In today's globalized context, it is no longer affordable for the church to be sitting idly by, while mission is done in the same way as it has been done in the last two centuries.¹⁶

Perhaps no other author has made so clear the progressive nature and continuity of the whole plan of the world mission of God than Luke, in his two books. The founding of the church in Acts 2 is no accident; it was in the heart of God from the foundation of the world. Even the coming of Jesus, the training of the twelve, the cross and resurrection anticipated the birth of the church. This church was to be the recipient of the Great Commission. The coming of the Holy Spirit made the church in Jerusalem fulfill her responsibility of doing mission. David Bosch has stated this fact very succinctly when he said:



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The classical doctrine of Missio Dei as God the Father sending the Son and God the Father and the Son sending the Spirit (is) expanded to include yet another movement: Father, Son and Holy Spirit sending the church into the world.¹⁷

Luke gives Acts 1:8 as the thematic verse for his book, and consequently for the entire missional program of the church of God. The Holy Spirit used the newly founded church to spread the kingdom of God “in Jerusalem, throughout Judea, in Samaria, and the ends

of the earth.” If not in principle, then in practice, Western missiology has grossly overlooked the mission of God in Jerusalem, Judea and Samaria by the Jerusalem church. Instead it has jumped to post-Acts 13 for its basis. In so doing, it has conveniently built its strategy largely upon the missionary team as its main structure, at the cost of the church as the missional structure. There is an urgent need to explore the Jerusalem church model as a legitimate missional structure for the globalized 21st century, without dismantling the concept of the missionary team.¹⁸ As Harry Boer had rightly argued, by being filled with the Holy Spirit, the Jerusalem church did more than its share of mission as it spread the good news simultaneously in Jerusalem, Judea and Samaria, until the Jerusalem church extended its parameter to the Antioch and beyond.¹⁹ Lausanne II in Manila, 1989, captured this idea well when it used the catch phrase, the “whole church, the whole Gospel and the whole world.”²⁰

Post-Acts 13 as the Biblical Basis for the Missional Structure

We see in Acts 13 that the church at Antioch was planted and nurtured by the work of the Jerusalem church, in the context of persecution. It was the church at Antioch that sent out missionary teams to extend its horizons even farther. While Luke focuses his emphasis on traveling missionary teams in the rest of the Book of Acts, there is no warrant to claim that mission is from then on the sole responsibility of the missionary teams. The church has never been excused of doing the missionary work, even as it sends the missionary team. One must go beyond Acts to the Epistles in the New Testament, such as Corinthians and Thessalonians, to prove this.

14 There is no need to dwell upon this theme, as many writers have already proven it through their writings. Only a few representative works will be cited here. See for example: J. Verkuyl, *Contemporary Missiology: An Introduction* (Grand Rapids: Eerdmans, 1978), 89-117. See also Johannes Blauw, *The Missionary Nature of the Church: A Survey of the Biblical Theology of Mission* (New York: McGraw-Hill, 1962).

15 See David J. Bosch, *Witness to the World* (Atlanta: John Knox Press, 1980), 95. He said: “The founding of the Church and the beginning of mission coincided (Acts 2). Mission was mission-of-Church and Church was missionary Church.”

16 Skreslet has made a valuable comment in this regard. He argued: “In the coming century this perspective may become even more vital than it is now. A future marked by increasing numbers of technologically linked but narrowly conceived mission structures will need healthy congregations

that can reach out to near neighbors with the fullest possible witness to the Gospel. As useful as they may be, mission structures that concentrate on the delivery of ancillary services to the church cannot replace witnessing communities that worship together and ... must assume them as the primary means...” See Stanley H. Skreslet, “Impending Transformation: Mission Structures for a New Century” in *IBMR* (January 1999): 2-6.

17 Quoted from a circular letter by Bill Taylor, dated November 18, 2003. Originally from: David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis, 1991), 390. There are sufficient sources that deal with the missional responsibility of the church. But when coming to the missional structure, often it is the missionary team that is presupposed. Although there is an element of truth in it, it usually has at least two weak points: (1) It does not take account of the “globalization of church and mission” seriously

enough. (2) It usually is from the perspective that there is a clear division between the evangelized and the unevangelized, often separated by geographical distance. This is often not the case in the Two-Thirds World. More and more the churches, both in the West as well as the Two-Thirds World, will find their mission field right in their own front and back yards.

18 WCC and IMC theoretically did the right thing when they merged in the 1961 New Delhi WCC general congress. But, the crucial mistakes they made are at least twofold. First, the church was not fully utilized as a missional structure even after affirming the missional obligation of the church at the Willigen IMC conference. The theological development at the time preferred the kingdom of God as its focus rather than the church. Second, the missionary structure lost its cutting edge role as the center of gravity shifted to the established church, and for the WCC in this case, to the mis-

These evidences will be omitted in here, as it would take another paper to include it all. Bruce K. Camp, however, has helped us to put the status of the missionary teams in right perspective.

In regard to the belief that church structures must be primarily nurture-oriented, and agency structures must be primarily outreach-oriented, the historical and didactic portions of the Scriptures do not support this position...Pragmatically speaking, agencies (independent or denominational) are a gift from God and should be utilized by congregations...Legitimacy ascribed to mission agencies stems from their service with churches, not from usurping the local church's biblical mandate.²¹

Meanwhile, the missional structures from the West were mainly built upon this model with little exceptions, thus neatly dividing mission as done "overseas" while evangelism at "home."²² We admit that the missional structure based on the Acts 13 passage of Scripture has served world missions, particularly in the beginning of the modern missionary movement when the established church of the 18th century did little to send out missionary teams. We acknowledge that this structure was used effectively and has filled the gap for several centuries. At the same time we must admit that any reductionistic view of the missional structures will not be able to provide sufficient basis for the globalized context of 21st century mission.

Prior to the rise of the Two-Thirds World missionary movement in the 1970's, when there were very little missional activities taking place other than from the West, the emphasis on the missional structures based on the "Antioch Model"²³ seemed bearable. In this global era, when missional activities take place in a global scale, we must reclaim the Jerusalem church model with the local church as a legitimate missional structure without neglecting the Antioch model.

What then is the relationship between the two models? Is it one of equals or of one being dispensable, as some missiologists seem to suggest?²⁴ While God works even when some churches shut themselves out of His will, God did not remove the responsibility of carrying out the Great Commission from the church throughout the ages. Even while the missionary teams were being sent out, both the Jerusalem and Antioch churches had a central role in mission: nurturing, preparing, interceding, sending and keeping the missionaries accountable to the church. Missionary teams reporting back to the church in Acts is one of the strong evidences of this phenomenon. As in Acts 15, whenever a major decision was needed, the church was consulted. In this regard, those who are support the missional church movement, which began with the inspiration of the late Lesslie Newbigin, have done us a valuable service. They have helped us to revive the church as a legitimate missional structure in the western context. Bill Taylor has said the same thing succinctly:

A church cannot just have a missions program; it must be missional where it is and then radiate its influence in a Good News spiral of community,

integrity, grace, salt and impact. Today, by definition, churches must be cross-cultural, grappling with different generations, ethnicities and worldviews. The nations/ethnicities are fluid—coming and going, whether voluntarily (immigration) or involuntary (refugees –legal and illegal).²⁵

Having entered the new millennium, we must look at the Scripture afresh and declare loudly and clearly to the world that the church is missional both theologically as well as practically. The missionary team is also missional, used by God in the early church even in its primitive structural forms, and will be used continually as directed and overseen by the church. More sophisticated structures of the latter model have been used extensively in the last two centuries during the modern missionary movement. This understanding is probably not new to many. Yet to understand this theologically as well as applying it on a practical level is another thing. It is a matter of great importance for the 21st century. We shall see the reasons in the next section on globalization and missional structures.

Globalization and Missional Structures

With the coming of the modern technological development of the mid twentieth century, the world became a global village. The world is now more interconnected than ever before in the history of mankind. The face of globalization has had a tremendous impact upon all sectors of society across the world, particularly social-cultural-commercially, but no less religiously. Christian

missionary task. It is tragic that these two did not converge but rather diverged. Thus, in reclaiming ecclesiastical missional structure for this global age, we must not weaken the mission society structure. For these two must be fully utilized to meet the challenge of the globalized 21st century. See George Miley, *Loving the Church, Blessing the Nations: Pursuing the Role of Local Churches in Global Mission* (Waynesboro, Georgia: Gabriel, 2003), 43-92. Although Miley seems to bring a balance to the both church and missionary team as being missional structures, he does not go far enough. He still holds a position that divides two roles of mission, namely home church and sent missionaries, too sharply.

19 See Harry R. Boer, *Pentecost and Missions* (Grand Rapids: Eerdmans, 1961), 98-134. Only a short selected paragraph will be introduced here: "Pentecost made the Church a witnessing Church because at Pentecost the witnessing Spirit identified

Himself with the Church and made the Great Commission the law of her life. See page 122.

20 I understand that it has signaled a definite turn in doing mission. Missionary is no longer confined to a team of elites sent by well-developed missionary organizations. They include many other kinds of missionaries sent by both church and missionary organizations.

21 See Bruce K. Camp, "A Theological Examination for the Two-Structure Theory" in *Missiology: An International Review* (April 1995): 201-207.

22 See a section on "Missions in Search of Mission: The Changing Fortunes of the Mission Agency" in *Changing Frontiers of Mission* by Wilbert R. Shenk (Maryknoll: Orbis, 1999), 177-85.

23 See Severn, "Mission Societies."

24 See Boer, *Pentecost*. He says: "They have through default permitted to come into being that characteristic phenomenon known as the missionary society (emphasis mine)...The *missionary society* is, scrip-

turally speaking, an abnormality. But it has been a blessed abnormality." I disagree vehemently with Boer on this point.

25 Bill Taylor's personal letter to the writers for this issue of "Connections" dated Nov. 18, 2003. See also host of writings on the same theme. Only a few will be cited here. Darrell L. Guder, ed. *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids: Eerdmans, 1998). George R. Hunsberger, et. al. *The Church Between Gospel and Culture: The Emerging Mission in North America* (Grand Rapids: Eerdmans, 1996). These colleagues have done a tremendous job in seizing the New Testament meaning of the church as a missional structure. It means not merely sending out the overseas missionary teams, but that the body functions as the missional witness right where it is. One danger is, though, that mission can be confined to their own context or country and lose the broader dimension.

church and mission have to be done differently to take the new context into consideration. Unless the implications of secular globalization are taken seriously, we will be swept over by its forces. We need to globalize evangelism with kingdom of God values throughout the world. Christianity is by nature global. The Bible never once advocated a regional or a tribal religion. Its doctrines such as God, the Savior, the church, the Kingdom of God are all global in orientation.²⁶

We have been able to witness the globalization of church and mission since the late twentieth century. As Patrick Johnstone suggests in, *The Church is Bigger Than You Think*, we have churches initially planted by the mission societies, which have now self-propagated in many Two-Thirds World countries. In many cases they are facing similar situations as the New Testament times.²⁷ The churches are usually surrounded by cultures that are antagonistic to Christians, animistic in worldview (closer to a Biblical reality than not), and often requiring cross-cultural workers in their own locale to be thoughtfully effective. Countries like India, parts of Africa and Latin America would be classic examples. But they are not the only places that require workers trained in cross-cultural ministry in their own locale. Mono-lingual-cultural countries such as Korea, Japan and parts of China are also in need of this type of ministry.

It is critical for the 21st century missional vision that the church recovers its missional identity as well as its function, especially when there are churches scattered globally. Missionaries from abroad alone, for instance, cannot reach China. The Chinese church, whether it be open or house churches in form, can, however, make a tremendous difference. The missional church movement has done us a great service in claiming this theologically by their writings in the last decade or so in the western context; however, this movement should not replace mission teams sent from abroad. There is a fear that the West might neglect sending of missionaries out into the non-West as the environment turns more and more hostile to Americans after the September 11, 2001 attack, and only concentrate on the church doing mission in her own immediate world.

It will take no less than the two structures to do the task of reaching the world in this 21st century. However, if mission is

done in the same way that was done in the last two centuries since the beginning of the modern missionary movement began, the world will never be reached, even after another millennium.

Practical Implications for both Church and Mission Structures

There are at least two additional implications to keep in mind as we advocate both the church and mission as legitimate missional structures. The first is a possibility of missionary work lapsing back into local affairs. In emphasizing the missional church, the focus of the church may shift from sending global missionary teams to fulfilling its mission duty right where it is, namely the West in this case. It is one thing to reinstate the church its original nature as missional; it is another thing to neglect its duty to other parts of the world where pioneering work is still to be done amongst unreached people groups. The churches in the Two-Thirds World can fall into the same error. While there are unprecedented opportunities for the churches to serve right where they are, it is also true that there are still many places where sending cross-cultural missionaries is required. Further, we must look at multi-variables and multi-locations in sending missionaries. We must not overlook nor weaken sending out missionaries beyond our borders.

The second item offers the other side of the coin. The global church must not simply send missionaries as she has been doing for several centuries and say that she has done her duty in mission, and not only because it is not biblical to relegate mission to missionary teams alone. More and more, the church will have to face the reality that its own back and front yards are a cross-cultural setting. This has been the case for most of the Two-Thirds World contexts except a few areas where evangelization has had unusual success. Mission must take place simultaneously both by the church and missionary teams as in the Book of Acts. The West is no exception when coming to this point, for some parts of the West long since have entered the post-Christian era similar to that of the Two-Thirds World.

As we enter the 21st century, globalized mission context, we face unprecedented factors that work against Christian mission. There was the September 11, 2001 incident, then the war between the United States and

Iraq, with all of its implications. The globalization of major missionary minded religions such as Islam, Hinduism and Buddhism poses no small threat to the cause of Christian mission throughout the world, particularly the West, as the vast numbers of immigrants with their own religions already occupy many parts of Europe. Yet, if we consider churches that have a global perspective, capable of functioning as missional structures in their own right in their own context, we have a totally different outlook. If we add to this the potential that the churches with such a perspective will send out missionary teams both to the West and the Two-Thirds World, we face unprecedented opportunity to complete the evangelization of the world in the near future.

For this to actually happen we will need to include the church in our study of missions as never before, especially since missionary teams have been the main focus of missiology up until now. Further, we need to discuss the implications of both the church and mission societies functioning as missional structures. For example, it should not necessarily mean that churches and mission societies compete with each other or operate independently of each other as they send out missionary teams. The church must, at all times, fulfill her missional duties locally as well as globally. Preferably, it will mean that both church and mission societies work in harmony, where the church engages in mission locally as well as sending teams globally in corroboration with mission societies.

How is this different from the old ways of thinking on the church and mission? Functionally there seems to be not much difference. Ontologically, however, the church is missionary by nature, and by its mission to its own context and also by sending teams to remote areas, it becomes an equal-value missional structure. There will be fewer dichotomies between the church as missional and the sent missionary team. We will need no less than the whole church in all her facets to actually complete the Great Commission given by the risen Lord. It is unthinkable that the Lord would give us an impossible task, but it will be impossible without both structures, the church and mission societies respectively, with the church being the official heirs of the divine command to disciple the whole world.

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26 See Moon and Lee, "Globalization," 254-57.

27 Shenk has a pertinent insight along this line in Wilbert R. Shenk, "Recasting Theology of Mission: Impulses from the Non-Western World," in IBMR

(July 2000): 100. He said: "...the contemporary churches of Asia, Africa, and Latin America have more in common with the second-century church than with present-day Western churches." He gives

credit to Andrew Walls for his thoughts. See also Walls, *The Missionary Movement*, xiii, etc.

The Current Korean Missionary Movement:

An Analysis and Discussion of its Status and Issues



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I. The Globalization of Korean Missions

Nelson's research documented a twelfold increase from 93 (1979) to 1,178 (1989) in the number of overseas missionaries in that decade. KRIM's subsequent surveys recorded a growth from 1,645 (1990) to 10,422 (2000), almost a fivefold increase in another decade. The growth rate thus slowed down during the 1990s.

The most recent research project reports the existence of 10,422 missionaries sent by Korean churches.² This number makes Korea the second largest missionary sending country after the USA in the number of overseas missionaries.³ (Figure 1). However, the actual number of

newly added missionaries every year keeps growing even in the 2000s, which counteracts the loss of the global harvest forces due to the decline of Western missionary movements. The present annual growth rate means that there are over 1,100 new missionaries assigned for overseas ministry every year in Korea, roughly equivalent to the total number of new Western or non-Western missionary recruits besides Korea every year.

There were 21 mission agencies by 1979, 74 by 1990, and 163 by the end of 2002 (Figure 2). Korea is after only

the USA in terms of the number of mission agencies (the USA has over 500). The number

of mission agencies in Korea continues to grow after an adjustment period in the mid-1990s. The channels of sending new missionaries are being multiplied.

The size of mission agencies has grown, too, over the years. There are now 2 agencies with more than 1,000 members, another 2 agencies with 500-999 members, 20 agencies with 100-499 members, 15 agencies with 50-99 members, and 85 agencies with less than 50 members. The ten largest agencies are University Bible Fellowship (1,149 members)⁴ Global Missionary Society (1,129 members), The Methodist Mission Board (715 members), Presbyterian/Tonghap (674 members), Presbyterian/Gaehyuk (481 members), Global Missionary Fellowship (393 members), Campus Crusade for Christ (345 members), The Baptist Mission Board (340 members), Presbyterian/Daesein (314 members), and Youth With A Mission (310 members).

The number of host countries for Korean missionaries has increased from 26 in 1979 to 87 in 1990, and 164 at the end of 2002 (Figure 3). The breakdown of Korean missionaries by continent is as follows: 47.0% of

Korean missionaries are working in Asia, 13.2% in North America, 9.9% in Western Europe, 8.6% in Africa, 6.7% in Eurasia, 6.3% in Latin America, 3.6% in Russia, 3.4% in the South Pacific, and 1.2% in the Middle

The Protestant churches in Korea are now one of the driving forces of global missions. Given the multipolar and multidirectional nature of global missions in the early 21 C, a careful mutual understanding is necessary among the facets of global missions in order to advance partnership and networking across cultural and organizational boundaries. Rapid changes in the composition of missionary forces, along with the development of the Two-Thirds World missionary movements,¹ demand updates in our understanding of missionary movements.

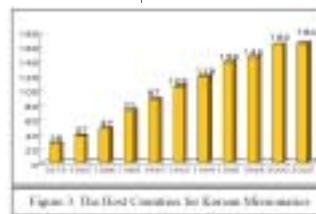
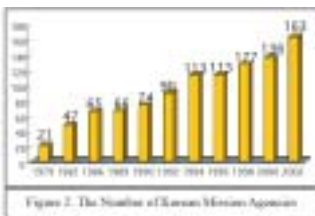
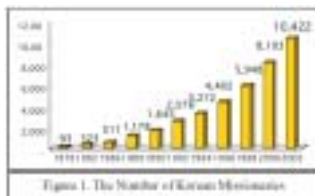
The Korea Research Institute for Missions (KRIM) has conducted research projects on the recent Korean missionary movement biennially since 1990, succeeding Marlin L. Nelson's research endeavors from 1979 to 1989. The result of the most up-to-date survey, done at the end of the year 2002, displays the increasing globalization of the Korean Protestant missionary movement. A careful look at the changes leads to a discussion of developmental issues for further growth especially from a qualitative perspective. A conscious effort was made to flesh out the areas of weakness disproportionately since a true research mind is not satisfied with status quo or mediocrity.

1 The term was first coined by Larry Keyes and Larry Pate, and has been in use in the missiological circle to replace the term 'the Third World,' which has been used in many cases in a pejorative sense (Pate 1989, 12-14).

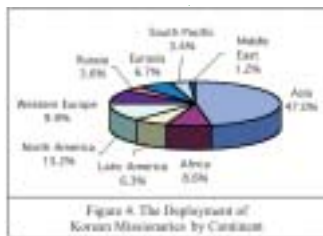
2 This figure does not include independent missionaries who were sent directly by local churches rather than via agencies. With independent missionaries included, the number of Korean missionaries may well be over 11,000. The number of missionaries who were sent by overseas Korean churches was not counted here, either. The number 10,442 is then a conservative number.

3 In the case of USA, the total number of missionaries is 64,084, among which are 46,381 foreign or overseas missionaries. The total Indian missionaries sent by Indian churches are 41,064, mostly working within the national boundary. Besides those countries, UK (5,666 foreign missionaries among 8,164 total missionaries), Canada (4,337/7,001), and Brazil (1,912/5,801) are leading countries in missions (Johnstone and Mandryk 2001, 895-901).

4 UBF was split into two groups in 2003. The reformative side of the group became independent and is now called Campus Ministry International (CMI). However, data-gathering for this survey and report was officially done at the end of 2002, and thus here is provided the total number before the separation.

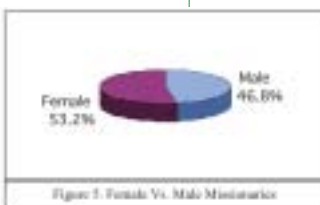


East (Figure 4). The ten largest fields for Korean missionaries are China (1,097 persons), USA (692 persons), the Philippines (634 persons), Japan (594 persons), Russia (380 persons), Thailand (265 persons), Indonesia (244 persons), Germany (243 persons), India (210 persons), and Turkey (202 persons).

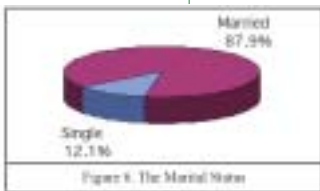


The global spread of the Korean missionary movement indicates that it is different from many other national missionary movements in the non-Western world in that it is not confined within its national boundary. The expansion of Korean missions is accelerated by the government policies that guarantee free travel and free foreign exchange. In other words, the globalization of churches has been propelled by the nation's globalization.⁵

The rapid growth of the Korean missionary movement has created many developmental and qualitative issues. The phenomenal numerical growth of the movement, which resulted in 10,422 missionaries with 163 agencies in 164 countries, has not been balanced with qualitative growth because there was not enough time given for the development of expertise. This imbalance challenges us to give attention to qualitative growth in many areas. There should be more efforts to develop personnel resources at the global standard. There should be conscious and orchestrated efforts to develop and maintain infrastructures, knowledge bases, leadership, member care systems cross-culturally both within and outside of the country.

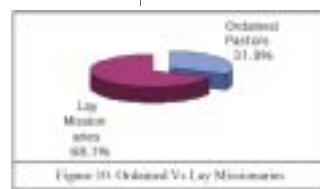


(Figure 5). Single missionaries equal 12.1% of the total (Figure 6).



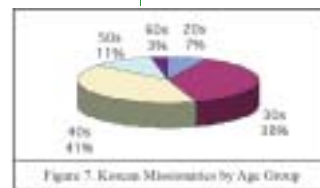
The overall ratio of female missionaries among Korean missionaries seems to be lower than among the Western missionaries.⁷

If we break-down the Korean missionary forces by age groups, 6.9% of them are in their 20s, 38.0% in 30s, 40.8% in 40s, 11.1% in 50s, and 3.0% in 60s (Figure 7). With people in their 30s and 40s taken together, it forms the majority (78.8%). The young age of Korean missionaries has to do with their length of stay in the



mission fields. Some 40.3% of Korean missionaries have been involved in missions for less than four years, 27.7% for 4 - 8 years, 22.0% for 8-12 years, 7.0% for 12-16 years, 3.0% for over 16 years (Figure 8). In other words, some 68.0% of Korean missionaries have been working in missions for less than 8 years,

which shows that Korean missionaries are young and inexperienced. The comparatively younger age and shorter ministry experience of Korean missionaries may possibly be more of a strength than a weakness. The young age and short ministry experience do suggest that they have more remaining time to work in the fields until their retirement. However, the fact that there are fewer seasoned missionaries who can care for younger missionaries points to the need to strengthen member care systems. An analysis of the educational status of Korean missionaries discloses that some 92.3% of Korean missionaries have an undergraduate degree, 30.1% a masters degree, and 2.9% a doctorate. Only 7.7% do not have a degree (Figure 9). It is probable that the average educational standard of Korean missionaries is much higher than the global or even Western average. It is also reasonable to expect that Korean missionaries with higher degrees contribute to the enhancement of higher education both in theological and secular fields. About one-third (31.9%) of Korean missionaries are ordained pastors, whereas 68.1% are lay-persons, including wives of ordained pastors (Figure 10). This ratio of missionaries who have completed formal theological education and were ordained as ministers to the total Korean missionaries may be higher than among other missionaries from the rest of the world. The higher ratio of mis-



Unless there is a sudden and dramatic socio-cultural change, such as the reunification of the country, the number of Korean missionaries may continue to grow to reach 20,000 by 2010. The overall level of infrastructure and expertise in Korean missions seems to be adequate to support a number of 5,000 missionaries.⁶ This estimation indicates that four times more effort is needed for developing expertise and infrastructure to prepare for the 20,000 missionaries in the near future.

6 Dong Hwa Kim (former Director of the Global Bible Translators) thinks the current level of infrastructure is one of third of what is desired. Moongap Doh thinks the average level of overall infrastructure is 50-60% of what is needed. David Taiwoong Lee came up with a figure of 50% or lower in terms of infrastructure. In a most advanced mission agency, the level may be over 70% of what is desired.

7 The above analysis is based on a convenient sample, and is therefore limited accordingly. However, additional efforts were made to delimit the sampling, securing all of the mission agencies with 30 or more members included and represented in data gathering and analysis. Therefore, majority opinions of Koran missionaries are well represented either directly or indirectly in this sampling.

5 Andrew F. Walls points to a democratic political system which guarantees free assembly, free financial transaction to overseas in the free economic system, and tax deduction benefit to non-profit organizations as the environmental conditions of modern missionary entrepreneurship in the USA (2000, 221-240). In addition to the theory that the globalization of missions was based on the globalization of the churches, which was enhanced by the globalization of the country, I argue that the globalization of the missions will contribute to the globalization of the churches and the country in a reciprocal way. This thesis also implies that we need to apply the multicultural dimension accumulated through missions to the churches, and also need to make efforts to advance the globalization of the home society with the experience of global missions.

sionaries with theological background indicates potentially higher levels of preparation for evangelism, discipleship training, and church planting among Korean missionaries. Korean missionaries with higher qualifications may possibly contribute to increased leadership development in mission settings.

The strong theological education of Korean missionaries has to do with the surplus of seminary graduates in Korea and due to the fact that many seminary graduates cannot find ministry opportunities within the country thus look outside the borders. From a global perspective, considering the lack of theological education in many parts of the world, the surplus of seminary graduates can be seen as part of God's sovereign providence for balance.⁸

A majority of Korean missionaries were involved in diaspora ministry in the 1970s and 1980s, but only 3.9% of Korean missionaries (including home staff members) were involved in pastoral ministries for Koreans overseas by the end of 2002 (Figure 11).

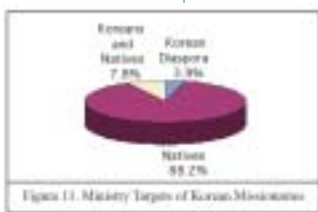


Figure 11. Ministry Targets of Korean Missionaries

Most Korean mission agencies do not consider pastors of overseas Korean churches as missionaries. It demands a missiological judgment if we are to include them in the category of missionary. If all of the pastors of overseas Korean churches were included, the number of Korean missionaries would be much higher. One important recent phenomenon among the Korean churches overseas is that more and more diaspora workers are involved in cross-cultural ministry while pastoring Korean churches overseas. The diaspora ministry seems to be an inevitable part of cross-cultural missions when people with a mono-cultural background are engaged in missions.

An analysis of the types of ministry by Korean missionaries results in the following breakdown. 48.9% of Korean missionaries are involved in church planting, 20.3% in discipleship training, 9.7% in educational ministry, 7.8% in theological education, 3.0% in itinerant evangelism, 2.9% in community development, 2.3% in medical service, 2.1% in social work, 1.9% in Bible translation, 0.6% in literacy work, and 0.4% in adminis-

trative work (Figure 12). A summary of the above data leads to a conclusion that some 81.9% of Korean missionaries are directly involved in traditional types of soul-winning ministry including church planting, discipleship training, itinerant evangelism, theological education, and Bible translation. This tendency is based on the evangelical theological orientation of Korean churches.

The deployment of Korean missionaries by religious blocs is as follows: 32.4% of Korean missionaries are working in Christian blocs, 25.8% in Islamic blocs, 17.4% in Communistic blocs, 12.8% in Buddhist blocs, 7.6% in Animistic blocs, and 4.0% in Hindu blocs (Figure 13).

The proportion of Korean missionaries working in Islamic areas to the total Korean missionaries is twice as high as that of non-Korean missionaries, which indicates the frontier spirit and pioneering effort of Korean missions. The presence of Korean missionaries in almost all religious blocs confirms the global nature of Korean missions. However, there has been little emphasis on the Eastern Orthodox world. We need to approach the Eurasian countries with Eastern Orthodox background both with evangelical conviction and ecumenical sensitivity.

The Korean missionary population exhibits vitality as a young and zealous group, potential as a highly educated group, culturally-prescribed balance in terms of gender and marital status, a theological orientation which emphasizes the importance of theological education and traditional types of soul-winning ministry, and global foci on different religious groups. From this awareness, we can discuss what should be done to facilitate further quantitative and qualitative growth from a long-range perspective.

III. Developmental Issues of Korean Missions

The rapid growth of the Korean missionary movement limits itself from the perspective



Figure 12. Ministry Types of Korean Missionaries

of doing missions strategically and systematically. A serious consideration of the explosive growth in the number of Korean missionaries and careful consideration of the condition of Korean missionaries point to the great need for improvement especially in terms of member care.

The majority of mission executives are optimistic in their prediction of the future of Korean missions. 66.2% of the total respondents believe that the number of Korean missionaries will continue to grow for the next ten years, although the increase rate may decrease gradually. There is a minority opinion (26.5%) that believes that the present growth dynamics will remain the same for the next ten years (Figure 14).

Mission executives in unison call for continuous efforts to be made to build up the strengths and deal with the weaknesses of Korean missionaries.

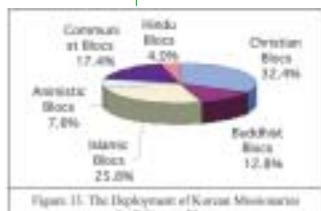


Figure 13. The Deployment of Korean Missionaries by Religious Blocs

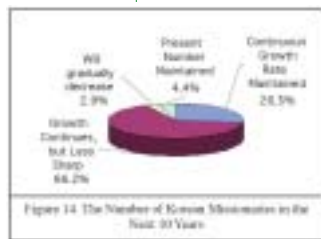


Figure 14. The Number of Korean Missionaries in the Next 10 Years

According to these executives, the most positive aspect of Korean missions lies in their zealous and sacrificial life (56.9%). Replacing Western personnel resources (27.7%), high performance level in the mission fields (9.2%), and high educational standards and qualifications (6.2%) are also marked positively as the bright side of Korean missionaries, which contributes to global missions (Figure 15). The sacrificial attitude of Korean missionaries especially complements their shortcomings as expatriates from monocultural and monolingual backgrounds. Korean missionaries' overall low cultural sensitivity may result in aggressiveness in outreach, but their warm and passionate spirituality may win hearts and souls.

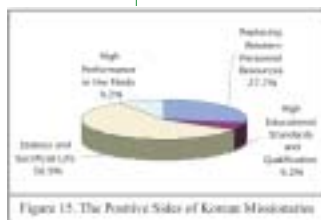


Figure 15. The Positive Sides of Korean Missionaries

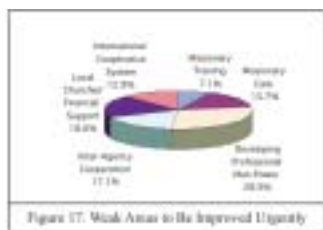
Mission agencies point out lack of personnel resource in the home office (42.4%) and insufficient financial resources (30.3%) as their biggest challenges (Figure 16). The most urgent area of improvement is involving



Figure 16. Difficulties in Agency Management

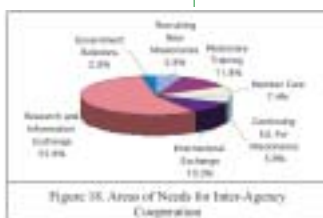
8 The theological education can be a handicap if it is not accompanied by training in contextualization. Korean mission agencies are so eager to get on with the job of mission that they may overlook important aspects of equipping missionaries for effectiveness. David Taiwoong Lee emphasizes that theological education cannot claim to be the only criterion of missionaries qualification (1997, 26).

Christian professionals in missions (28.6%), followed by raising support among local churches (18.6%), and facilitating inter-agency cooperation (17.1%) (Figure 17).



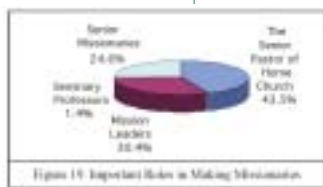
Effective leadership is needed to advance missionary practice with more expertise, financial resources, and a collaborating spirit. Priority should be given to making systematic and orchestrated efforts to develop such missionary professionals as missiologists, mission administrators, and cross-cultural psychologists and counselors with cross-cultural insights and long-term commitment to missions.

Inter-agency cooperation and partnership are needed especially in research and information exchange (55.9%), missionary training (11.8%), international partnership and networking (10.3%), and member care (7.4%), in that order of importance and urgency (Figure 18).



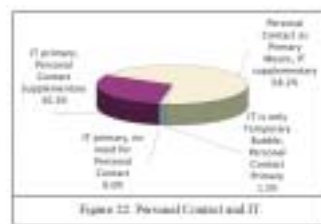
The reason why research-related cooperation is most emphasized and desired is because research and development (R&D) is considered vital in achieving long-range goals. Mission agencies have focused on immediate needs like administrative work and pre-field training, and only recently have they come to recognize long-term needs that can be fleshed out through R&D, information sharing, and strategic alliance. There should be more efforts to strengthen these weak areas of performance.

Most Korean mission agencies are neither full-functioning nor self-sufficient. For most mission agencies, external cooperation and support are necessary in caring for missionaries from a holistic perspective. The areas in which external assistance is needed are member care (36.8%), pre-field training (23.5%), preparation for home assignment (19.1%), preparation for retirement (13.2%), and screening of new missionaries (7.4%). In the opinions of mission executives, the role of senior pastors of the home churches (43.5%) is considered more important than mission leaders (30.4%), senior missionaries (24.6%), or seminary professors (1.4%) in making missionaries (Figure 19).

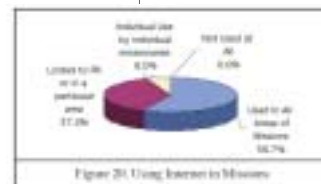


The important role of senior pastors is not only needed in recruiting new missionaries, but also in caring for missionaries on the field. This shows

that the future of Korean missions is dependent on the missionary commitment of pastors.

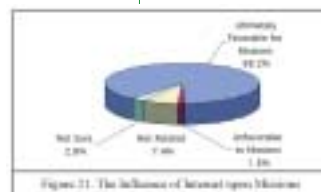


Some 56.7% of Korean mission agencies are known to use the Internet in almost all areas of mission activities. Another 37.3% of all Korean mission agencies are using the Internet in public relations or a particular area of missions. One interesting fact is that mission agencies tend to use the Internet in all areas of agency work rather than limiting its use to one scope (Figure 20).



This trend helps us to predict that there will be a lot of changes in all areas of missionary activities due to the use of the Internet. When asked about the importance of Internet technology, 59.7% of respondents consider it very important, and 40.3% as important, which means almost all mission executives are positive about the importance of such an information communication technology as the Internet.

A majority of the respondents (88.2%) suggest that the information revolution as a result of the Internet will work positively for missions, whereas only 1.5% maintain a negative view (Figure 21). Another analysis of the data indicates



the need to complement traditional person-to-person evangelism with innovative means of evangelism. A majority response considers personal contact as the primary means of evangelism in the future, with technology such as the Internet supplementing (68.2%). A minority, yet a significant number of people, predict that such high technical means of communication as the Internet will be used as the primary means of evangelism, leaving personal contact only as the secondary means for follow-up (30.3%). It is not supported at all that physical contact will no longer be in need due to the advance of the information superhighway (0/66 respondents, Figure 22).

The Korean churches and missions have the potential for a

global harvest force of well-educated missionaries, and by promoting paradigm shifts in missions with new communications technologies by applying value on such a high communication technology as the Internet in the years to come.

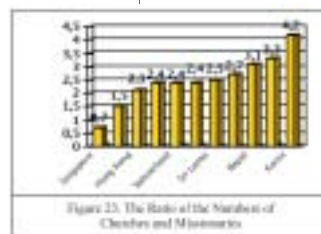
There should be more systematic and orchestrated efforts for maintenance and transformation among mission agencies to address the developmental issues illustrated above. With simultaneous improvements made in many areas to a global standard, the Korean Church will be able to exercise a leadership role for global missions in the coming era of transition, transformation, and transposition.

III. Envisioning Future Missions from Korea

The Korean churches and missions are called to serve as a leader for global missions in this ever-globalizing world. In order to meet the great needs of strategic development in missions expertise,

the Korean churches and mission agencies should aim high at pursuing further qualitative growth, and press beyond mediocrity toward best practice.

A more precise indicator of national mission-mindedness than the number of missionaries is the ratio of the number of missionaries to the number of congregations. From this perspective, every 4.2 congregations have sent one missionary in Korea, which positions her at the eleventh place after Singapore (0.7 church:1 missionary), Finland(1.5:1), Hong Kong(2.1:1), Norway(2.4:1), Switzerland(2.4:1), New Zealand(2.4:1), Sri Lanka (2.5:1), Canada(2.7:1), Nepal(3.1:1), and Australia(3.3:1) (Johnstone & Mandryk 2000, 895-901; Figure 23).



This fact both humbles and challenges Korean Christians to send more missionaries.

Besides Korea, both China and India are emerging as global leaders in global missions today. These two countries, however, have significant domestic needs for national evangelization, which lies in the way of promoting intercultural ministries overseas. In due time, however, China and India will play crucial roles in evangelizing the existing unreached world, especially if their economic and political systems and policies become freer. This envisioning indicates the need, on the part of Korean churches, to work more closely with Western missionary forces in the early part of the 21st C, and afterward to work with emerging missionary forces in the Two-Thirds World in the later part of the 21st C. Therefore, Korean missions are expected to develop both the philosophy and the skills to smooth the partnership both with international mission agencies with a Western background and with indigenous mission agencies with a Two-Thirds World background. Both from historical and cultural perspectives, Korean mission agencies and missionaries are called to function as a hinge between the East and the West, and between the 20th and the 21st century.

The study of the Korean missionary movement can be used as a catalyst to bring to light the status and issues of the Two-Thirds World missionary movements for the best understanding and practice of global partnership in missions. The Korean missions are called to set an example of global partnership and leadership for future missions, since the global experience and knowledge that were accumulated through Korean missions can be utilized as a test case in globalizing other Two-Thirds World missionary movements that may be undergoing similar developmental processes in the future. Hence there is the need to pray for maturation, innovation, and strategizing of such a national missionary movement as Korea's as it faces the many-faceted challenges of growth.

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We are not the first generation to get eyestrain while trying to see the future. Let us go back to the ancient Mediterranean for some wisdom to keep in mind while reading the other, more modern articles in this issue.

PROVERBIAL PERSPECTIVES ON DISCERNING THE FUTURE

As to what is future, even a bird with a long neck cannot see it, but God only (Latin). To calculate the future is to miscalculate it. We may make projections but we must never trust them. Instead we trust the One who sees what we cannot and lights our path with his word (Ps. 119:105).

The fruit of timidity is neither gain nor loss (Arabic). The timid have no mission, no sense of what the master expects them to do with what he has entrusted to them. Under layers of religious jargon and tradition they bury the one talent Jesus has given them (cf. Mt. 25:18). Do they really expect him to be pleased when he returns and they say, "Look, Lord. The church is no smaller now than it was when you gave it to us. Our generation has lost nothing"?

The dogs bark but the caravan moves on (Arabic). The caravan may be threatened but it has the courage to move on. Taking its destination as its non-negotiable destiny, it disregards the barking of the bystanders and naysayers. (Cf. the apostles' prayer for boldness in the face of opposition, Acts 4:29.)

Mountains will be in labor, and an absurd mouse will be born (Latin). How often have we seen it—a massive organizational effort at re-evaluating, surveying, re-thinking, discussing, restructuring, inventing new buzz words, announcing change, and at the end of the day the difference between the old and the new is as tiny as a mouse. We are no more ready for the future than before, only more exhausted as we enter it. (Cf. the fruitless branches, Jn. 14:6.)



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By Stan Nussbaum

In an honorable enterprise, there must be no delay (Greek). Has anyone, anywhere at any time been able to imagine a more "honorable enterprise" than obeying the Great Commission? When that obedience is delayed because of our clinging to old structures and methods unsuitable for the future, we need to release our grip on the structures and refasten our hold on the Commission.

The dream is realized where you do not expect it (Greek). In the 20th century, it was easy to imagine that WEA (then WEF) would succeed if it could become larger and larger, more centralized and better funded. In the 21st century, we are beginning to see that the dream is being realized in a different way than expected, by a complex network of relationships. These may appear tangled and inefficient when compared to the older more centralized model, but they may nevertheless be highly effective in realizing the dream of a global mission movement. Who would have guessed it? But then, who would have guessed that God would use the Gentiles to redeem the Jews? The God of surprises does it again in our generation (cf. Ro. 11:33 on his "unsearchable judgments").

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The Spirit of Lausanne is Alive and Well

2004 Forum Affirms Evangelism Ministry To World's Most Needy

(, Thailand) “A New Vision, A New Heart and a Renewed Call” was the theme of the 2004 Forum for World Evangelization in Pattaya, Thailand in October. The Forum, hosted by the Lausanne Committee for World Evangelization (LCWE), drew over 1,500 Christian leaders from nearly 130 countries to focus on the task of global evangelism.

Throughout the Forum, participants exhibited a renewed sense of passion and energy to share the gospel of Jesus around the world. With a united emphasis on reaching the people most in need – children, those in poverty, the oppressed and abused and those living with disabilities – participants were challenged to recommit themselves and their ministries to evangelism.

On the opening night of the gathering, 2004 Forum Chair Dr. Roger Parrott emphasized the desire to “catch the fresh wind of God” and urged the church to “sink the powerboats of ministry we have built and learn again to sail only on the wind of God.” Dr. Parrott recounted the story of the Apostle Peter being invited to walk on the water with Jesus and reminded the crowd that when Peter took his eyes off Jesus, he began to sink. He added that the same can be true when looking at the task of global evangelism and that instead of “looking to the power of our own motor which never allows us to stray far from our harbor, our focus must be on the limitless power of Jesus.”

Working Forum

Prior to the Forum, an international research effort identified 31 crucial issues affecting global evangelism. Based on that research, Forum leaders established Issue Groups (IGs) of 20 to 100 people to define the issues, conduct research and collect information on ministries already successfully engaging the concern.

The Forum was a working consultation where, in addition to the main plenary ses-

sions, much of the work was done in the smaller IG meetings. Many of these IGs had been meeting via the Internet, telephone and mail for several months prior to the Forum and the Pattaya meeting allowed leaders the opportunity to meet face-to-face to move their discussions toward an implementation action plan for the church. Mr. Paul Eshleman, JESUS Video Project, said the Forum provided a point of convergence for ministry practitioners and theorists that allowed participants to discuss strategies that will be both ministry-practical and theologically-sound.

Forum Affirmations

As IGs met, a team of leaders, led by Mr. Eshleman, was tasked with “listening” to each of the groups to determine Forum trends and themes. Based on IG visits and personal interviews with leaders, Mr. Eshleman’s team prepared a 2004 Forum Summary of Affirmations that included an affirmation that the major efforts of the church must be directed toward unreached people who have no access to the gospel. In addition the team discovered:

- A renewed commitment to reach out in love and compassion to those who are marginalized because of disabilities or who have different lifestyles and spiritual perspectives along with a commitment to reach out to children and young people who constitute a majority of the world’s population, many of whom are being abused, forced into slavery, armies and child labor.
- An acknowledgement that the growth of the church is now accelerating outside of the western world and that dynamic and rapid growth of the church is continuing in Africa, Asia and Latin America.
- An acknowledgement that much of the world is made up of oral learners who best understand information by means of stories.
- A call to the church to use media to effectively engage the culture in ways that draw non-

believers toward spiritual truth and proclaim Jesus Christ in culturally relevant ways.

- An affirmation of the priesthood of all believers and a call to the church to equip, encourage and empower women, men and youth to fulfill their calling as witnesses and co-laborers in the world wide task of evangelization.

Leadership Transition

In closing remarks to the Forum, Dr. Paul Cedar, outgoing LCWE International Chair, charged the delegates to not only respond personally to the challenge of global evangelization but also to commit to encouraging, motivating and mobilizing other Christians to pursue the strategic plans for evangelism that will result from the Forum. Dr. Cedar and International Director Dr. David Claydon stepped down from their posts at the end of the Forum. Dr. Cedar will now serve Lausanne as a Senior Advisor. Dr. Claydon has been named Lausanne Ambassador-At-Large.

Rev. S. Douglass Birdsall, President of Asian Access, was elected LCWE Executive Chair and Dr. Tetsunao (“Ted”) Yamamori, President Emeritus of Food for the Hungry International, was appointed LCWE International Director. By agreement with Lausanne, Dr. Yamamori will serve as International Director and then as Representative-At-Large. Dr. Yamamori, along with the Lausanne leadership, firmly believes that LCWE should have, as International Director, a younger leader from a non-western country. During his term as International Director, Dr. Yamamori will work with the Lausanne Committee to find someone who can fulfill those requirements.

Rev. Birdsall also announced the appointment of nine International Deputy Directors (IDDs) who will take on regional responsibilities for Lausanne. Rev. Birdsall says Lausanne will benefit by the addition of these new leaders who bring “perspectives from

every region of the world to the concerns and opportunities of world evangelism.” The leaders named as IDD’s are:

- Northern Asia: Dr. Agnes Liu (Hong Kong), Chinese Coordination Center on World Evangelization.
- East Asia: Dr. Hyung Keun (Paul) Choi (Korea), Seoul Theological University.
- South Asia: Rev. Adrian de Visser (Sri Lanka), Kethusevana National Church Planting.
- Middle East and North Africa: Dr. Sameh Maurice (Cairo, Egypt), Kasr El Doharah Evangelical Church.
- Eastern Europe: Dr. Fiodor MoKan (Russia), St. Petersburg Theological Seminary.
- Western Europe: Mrs. Elke Werner (Marburg, Germany), author and speaker.
- Latin America: Dr. Norberto Saracco (Argentina), Pastor and Seminary President.
- Francophone Africa: Mr. Kadebe Daniel Bourdanne (Ivory Coast), International Fellowship of International Students.
- Anglophone Africa: Dr. John

Azumah (Ghana), Presbyterian Minister. Dr. Yamamori says the International Deputy Directors “will work closely with Forum Issue Group leaders, senior associates and others who will emerge as voluntary leaders in their own countries.” He believes the new structure will allow Lausanne to “exercise a spirit of unity and cooperation in seeking out new relationships with evangelical ministries, organizations and networks in any and all countries facilitated by Deputy Directors.”

Future Steps

2004 Forum Program Chair Mrs. Robyn Claydon says the International Deputy Directors become vitally important as the work of the Forum moves to the grassroots. By December, IGs will produce a paper addressing their specific evangelism challenge. Rev. Birdsall says IGs are being asked to articulate precise and concise Action Steps that can be implemented readily throughout the world. Mrs. Claydon says IDD’s along with IG leaders and participants will begin to develop key relational networks to seek

implementation of the strategies coming from the Forum, many of which will become Lausanne Occasional Papers (LOPs).

Leaders say the Forum offers an excellent opportunity for an expanded impact under the Lausanne Covenant and Lausanne Mission Statement of “The Whole Church taking the Whole Gospel to the Whole World.” The widely adopted Lausanne Covenant has served as a theological gathering point since 1974 for individuals, denominations and ministries interested in collaboration toward the task of global evangelism.

In addition to the production of the Lausanne Occasional Papers, Lausanne leaders have begun planning a Younger Leaders Conference in 2006 and are exploring a third Lausanne Congress on World Evangelization in 2010.

Media Note: For more information on the 2004 Forum please contact Naomi Frizzell at naomi@lausanne.org or call 1.904.262.5202.

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Lausanne Forum Issue Groups Summary

1. GLOBALIZATION:

Opportunities and threats to the Gospel generated by globalization.

2. UNIQUENESS OF CHRIST IN A POSTMODERN WORLD:

A continuing challenge for the worldwide church in the context of post modernity and world religions.

3. THE PERSECUTED CHURCH:

Faith under fire: Concern for the growing persecution of Christians. The why, how, and when of Christians/church intervention in human rights issues and political change which prohibits or limits evangelization.

4. HOLISTIC MISSION:

The imperative of caring as well as proclaiming—the importance of holistic mis-

sion including AIDS, rural poverty and the consequences of natural disasters.

5. AT RISK PEOPLE:

Reaching marginalized people—applying the Gospel to refugees, prostitutes, victims of crime and of abuse, children at risk and the oppressed.

6. HIDDEN AND FORGOTTEN PEOPLE:

Including those who have never heard the name of Jesus.

7. NON-TRADITIONAL FAMILIES:

The wisdom needed to share the gospel within diverse family structures.

8. TRANSFORMATION OF CITIES:

Transformation of the city and the new slums: the challenge of urban mission.

9. PARTNERSHIP AND COLLABORATION:

Working together to further the gospel: partnerships, networking, alliances as well as relationships with non-evangelicals.

10a. THE LOCAL CHURCH AND GREAT COMMISSION-GENERAL:

Ways in which we can enable our own denomination/local church to be transformed to become more Great Commission oriented, taking the gospel to both the local community and to the world.

10b. THE LOCAL CHURCH AND GREAT COMMISSION-TENTMAKING:

Ways to enable the local church to be transformed to become more evangelistically Great Commission oriented, taking the gospel to both the local community

and to the world with special focus on re-engaging the laity through tentmaking.

11. MARKETPLACE MINISTRY:

Helping the people of God to recover the calling, equipping and mobilization of every believer into ministry in their work place to practice and demonstrate service, witness and righteousness of the Kingdom of God in their relationships, responsibilities and leadership.

12. FUTURE LEADERSHIP:

Developing future leadership for world evangelization—motivating leadership for evangelism, equipping, mentoring and training.

13. PRAYER IN EVANGELISM:

The role of prayer in evangelism—how can we mobilize the church to pray for world mission as well as God's miraculous intervention in bringing the gospel to closed people.

14. THE REALITIES OF CHANGING EXPRESSIONS OF CHURCH:

The different patterns for church planting aiming at different sections of the community and the effectiveness of this in reaching the unreached with the gospel.

15. THE TWO-THIRDS WORLD CHURCH:

Consider the growth of the church in Latin America, Africa and Asia and identify reasons for growth and causes of blockages in evangelism in these continents.

16. RELIGIOUS AND NON-RELIGIOUS SPIRITUALITY IN THE POST-MODERN WORLD

17. REDEEMING THE ARTS:

The arts provide creative opportunities for evangelism and are not being fully recognized and utilized by the church.

18. EVANGELIZATION OF CHILDREN:

The evangelization and discipleship of children as a primary responsibility of and privilege for the church.

19. MEDIA AND TECHNOLOGY:

The uses and abuses in spreading the gospel

20. UNDERSTANDING AND MINISTRY AMONG MUSLIMS.

21. THE IMPACT ON GLOBAL MISSION OF RELIGIOUS NATIONALISM AND POST-9/11 REALITIES:

How can the proclamation of the gospel circumvent the requirements and pressure of ethnic identity and in what ways can we respond with the gospel to those who have been affected by 9/11 and the consequent war on terrorism?

22. CONFRONTING RACIAL, TRIBAL AND ETHNIC CONFLICT WITHIN THE CHRISTIAN COMMUNITY:

Seeking reconciliation and transformation.

23. REACHING THE YOUTH GENERATION:

Youth (aged 18 to 29) need to be reached with the gospel and to be effectively disciplined.

24. EMPOWERING WOMEN AND MEN TO UTILIZE THEIR GIFTS TOGETHER FOR THE SPREAD OF THE GOSPEL:

The gifts of the Holy Spirit are not gender related, so men and women need to empower one another to serve the Kingdom.

25. MAKING DISCIPLES OF ORAL LEARNERS:

Reaching the visual and oral learners of the world.

26. REACHING AND MOBILIZING THE DIASPORA PRESENT IN OUR OWN LANDS:

There are immigrant communities and international students in many countries. Their presence in our home country offers an opportunity to reach these people with the gospel especially as many of these communities come from countries where there is no freedom to share the gospel or to convert to Christianity.

27. FUNDING FOR EVANGELISM AND MISSION:

One of the major blockages in evangelistic effort is the lack of funding. We need to identify ways in which funds can be tapped and what procedures need to be followed.

28. EFFECTIVE EDUCATION FOR EVANGELIZATION:

Educational strategies need to be developed which impact on values and attitudes as well as knowledge and skills if Christian families are to function as Christian faith communities. A stream to focus on theological education with a view to understanding what effective educational strategies for a Christian community are and to ensure that theological education is missional in intention.

29. BIOETHICS: OBSTACLE OR OPPORTUNITY FOR THE GOSPEL?:

Identify how Christians may confront contemporary medical ethical issues in such a way that the gospel is not invalidated.

30. BUSINESS AS MISSION:

Unreached peoples, name of Jesus rarely heard or understood, the poorest of poor, rampant unemployment, billions of new jobseekers in the 10/40 window and beyond in the next 20 years. What shall we do and how?

31. REACHING JEWS WITH THE GOSPEL:

Lausanne Consultation on Jewish Evangelism (LCJE) has since its beginning, dating back to the LCWE consultation in Pattaya, 1980, been a very active network. Based on the Lausanne Covenant LCJE's aim has been to bring together people and organization who seek to reach the Jewish people with the Gospel.

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National and regional member care consultations continue to happen around the globe. Such gatherings are key places to network with others and across disciplines, exchange updates and resources, and consolidate learning in the area of member care. Here is a brief report of the recent and creative consultation that took place in 2004 in Brazil.



*Marcia Tostes
coordinates the
Brazilian Member
Care taskforce*

Brazilian Member Care Consultation

The Brazilian Member Care Consultation theme, "Growing through Conflict," attracted around 100 leaders from several states in Brazil, churches, mission agencies, and missionary schools. These leaders met together in October 2004 in order to learn more about this relevant issue. The location of this Consultation was special—in the beautiful surroundings of the Valley of Blessing, which is the base for Antioch Mission.

Interpersonal conflict is a sad reality that is regularly experienced by those involved in missionary work. Researchers around the world have demonstrated that this is one of the major reasons for premature return. Sometimes other explanations for premature return are cited, such as problems with health, visa, or even God calling a person to work in other areas, but underlying many of these issues is often unresolved relationship problems.

Our aim for the Consultation was to bring together leaders with member care responsibilities, and specifically go through several sessions of the popular workshop called "Sharpening Your Interpersonal Skills" (SYIS). The sessions helped the participants grow in their own attitudes, knowledge, and skills in relating to one another in love and unity, and also in learning from each other.

The Consultation was held concomitant with another event, with the theme, "Strengthening the Triple Missionary Alliance." Both events were sponsored by the three organizations that represent the missionary movement in Brazil: the Brazilian Association of Transcultural Missions (AMTB), the Brazilian Association of Mission Teachers (APMB), and the Association of Church Mission Departments (ACMI). These organizations play important roles in missions within and from Brazil, as they provide new challenges, strategies, and a forum where discussions about

the need of partnership, training, and member care are possible.

These two events each had their own program, but shared the devotion time in the mornings and feedback times in the evenings. The devotions were given by Barbara Burns. She overviewed the lives of Paul, Barnabas, and Timothy, looking at their call, preparation, missionary practice, and character. Barbara was a blessing to all of us and we could sense God speaking directly to our needs as leaders and missionaries.

Arlene Flurry led several sessions using materials from the SYIS workshop. Participants got to know each other better, and this increased atmosphere of openness helped facilitate the discussions in the afternoons. Discussions included care by health professionals (mental and physical), care by the sending church, care by the sending agency, and issues for missionary kids.

As with other Consultations (the first one in this country took place in 1999), it worked well to have these two events held together. The two events each brought different people, which allowed all to participate as part of a larger and broader group of people in missions.

We noted in this Consultation the increased number of denominational agencies represented. This reflected the movement in Brazil of churches that are getting more involved in missionary work through their own structures. Yet there was a clear sense of partnership, with all involved wanting to learn and work together.

We also used the opportunity of being together to reinforce the links between those caring for missionaries. For the first time we formed a group of people interested in missionary kid

(MK) issues. We now have a special term in Portuguese for the English term MK: FMs (*Filhos de Missionários*). We enjoyed sharing the different approaches to MK care already happening in the different agencies and churches. One of the main and ongoing issues is formal learning for MKs. In Brazil, we still need to work toward having a long distance teaching course that is validated by the government. A specific sub-group was formed to look at this important subject.

Still another special aspect of the Consultation was the official launch of the Portuguese version of *Doing Member Care Well*. This version contained several chapters of the original English book from 2002, with added new chapters written by Portuguese-speaking member care practitioners and leaders.

During the last devotion time, Barbara Burns addressed the subject of conflict in the life of Paul, saying that some conflicts are important, such as when Paul was zealously confronting/exhorting churches, while others are to be avoided. And then she encouraged and instructed all of us with these words:

"Do not let the conflicts take you from your aim. Do not be disturbed, do not be discouraged, do not give up. Continue your ways, glorifying God in your lives. Be faithful to what the Lord has called you!"

To conclude the Consultation, participants shared a specific word that they thought best summarized the gathering. The main responses included: challenge, understanding, partnership, friendship, and sensitivity. But one phrase that summed up our experience very well was *walking together*. That is the secret!



EUROPE ON THE MOVE

A report from Athens 2004, October 25, 2004

In October 2004, three main players on the evangelical scene in Europe met for a joint conference in Athens. For the third consecutive year, the **European Evangelical Alliance**, the **Hope for Europe – Round Table** and the **European Evangelical Missionary Alliance** met for their respective Annual Meetings with time for mutual encouragement, interaction and fellowship to cross-pollinate ideas.

Before 2001, these groups held their Annual Meetings separately at different times and different venues. The Hope.21 Congress, organized by the Hope for Europe movement in 2000 in Budapest, gave a strong impulse to seek ways of working together more closely, to avoid doubling of initiatives and to seek synergy.

This time the joint meeting was bigger than ever before, drawing leaders from 35 European nations. The growth was mainly due to the increased numbers of the EEMA and the Hope for Europe – Round Table, the participation of the EEA Youth Network delegates for the first time and also the increased number of spouses, as a result of the added on tour offer, 'In the footsteps of St. Paul.' Surely this growth in numbers is a sign of the developing and changing picture in Europe.

The Conference was hosted by the Greek Evangelical Alliance. The beautiful weather and the very pleasant resort that they had found to hold this meeting certainly contributed to the success of Athens 2004. The Greek hosts welcomed the Conference as an encouragement for the evangelical community of their nation and they shared of the enormous efforts of the

Cees Verharen, born 1955 in The Netherlands, has been working for European Christian Mission International since 1984 in different capacities. Since 1993 he was Regional Director for several West European countries. In 2003 he was appointed General Secretary of the European Evangelical

Missionary Alliance. After 20 years of service, he leaves ECMI at the end of 2004 to become the Director of the Dutch Evangelical Missionary Alliance and remains also in his role for the EEMA.



Greek Christians and their foreign partners to reach out to the millions of visitors to the Olympic Games earlier in the year. During the Conference, the Hope for Europe Award was presented to ARC, the Athens Refugee Center, a project initiated by International Teams, but now run in close connection with the evangelical churches of Athens. This

Refugee Center reaches out daily to hundreds of refugees entering Europe, fleeing from Central Asia, the Middle East and Africa, and is a clear sign of the message of hope.

During plenary sessions in the mornings, Dr. David Zac Nyeringi from Uganda held Bible studies, which gave helpful insights from an African point of view on issues such as how to deal with poverty and how to deal with wealth as Christians. Dr. Michael Schlüter from Cambridge (UK) gave two lectures on the R-factor: how political decisions and economic viewpoints influence relationships in family, church and society and the responsibility of Christians in society regarding these issues.

The *Hope for Europe – Round Table* consists of a group of pan-European network leaders from different organizations and backgrounds focusing on 20 plus issues or themes. These themes range from the European Prayer Link (a network of European Prayer Movements) to the New Europe Forum (a network of Christian politicians and others thinking through cultural, political and ethical issues). A new development in Hope for Europe is the attempt to encourage new models of city-networks like 'Gemeinsam für Berlin' (Together for Berlin).

At the General Assembly of the *European Evangelical Alliance*, a new national Evangelical Alliance was accepted as a member,

namely the EA of the Republic of Ireland (RoI). The President of the EA of RoI said that he was committed to immediately take initiatives to form a Mission Committee of the EA in Ireland, the reason being that several mission agencies had approached the EA of RoI about setting up their own sending structure in RoI. This was of concern so the hope was expressed that

old models of the existing EMA's in Europe should not necessarily be replicated in newer sending countries, but that new models could be developed to avoid multiple mission boards, mission offices, mission magazines and events and activities in a still small, but growing evangelical community.

The agenda meeting of the *European Evangelical Missionary Alliance* (EEMA) was heavily loaded with developments and challenges. Working together with intense and dynamic communication over a period of three days resulted in quite a few positive steps forward:

Mobilizing:

One of the main concerns over the past year had been the bankruptcy of TEMA-Mission, the association that had organized mission mobilization congresses for over 35 years in three-year cycles. Due to that fact, mission agencies and mission alliances across Europe had lost an important tool for their own mobilizing. Out of discussions and meetings since then, a proposal had been developed which was endorsed by both EEA and EEMA in Athens to set up a joint steering group working towards concrete proposals for the next joint meetings in Lisbon 2005. Martin Voegelin, General Secretary of the Swiss Evangelical Missionary Alliance is the liaison person between this steering group and the EEMA.

EUROPEAN EVANGELICAL MISSIONARY ALLIANCE
By Cees Verharen, General Secretary

Welcome-Programme:

The EEMA approved the Welcome-Program for implementation by national mission alliances and recommended the same to the EA's. The Welcome-Program is set up on behalf of the EEMA to "foster the welcome of non-European missionaries into Europe to join in our Mission mandate." It was recognized some years ago that Europe needed missionaries from around the world, but that in many cases there had been disappointments, confusion and avoidable attrition. Also, it was recognized that European churches, organizations and mission agencies needed to be encouraged to welcome these missionaries to join in their ministries and to create a situation in which fellowship, encouragement and opportunities for cooperation would be provided for missionaries from Africa, Asia, Latin America and from North America. Regional Missionary Alliances of other Continents such as COMIBAM have been consulted regarding this 'Welcome-Program' and are now encouraged to promote the same approach from the sending side.

Kees van der Wilden, staff-member of WEA-MC, co-ordinates this Welcome-Program on behalf of the EEMA. The Church Mission Society (CMS) in London agreed to free up Martin Thomas, co-worker of CMS, for part of his time to write materials, develop a website and encourage implementing of 'Welcome' in various ways.

Member Care Europe:

Having been in fellowship with the EEMA since the beginning, the Member Care Europe Network requested a closer co-operation with the EEMA, to be validated and sponsored by this body and to have a much clearer mechanism for communication.

The Fifth European Member Care Consultation is to be held in April 2005 in Rehe, Germany and also the member care for Missionaries to Europe coming from other continents is part of the agenda of that meeting.

The European EMA's committed themselves to a strong support of the development of this network and to signal any new ideas or needs when they should arise.

Marion Knell, co-worker of Global Connections, is the liaison-person between the Member Care Europe network and EEMA.

New Missionary Movements:

The vision statement of the EEMA calls

INTERDEV PARTNERS ASSOCIATES REPORT

Interdev Partnership Associates (IPA) exists to develop strategic mission partnerships, with its primary focus on unreached people groups. IPA has completed its first year after decentralizing operations, and has experienced no significant negative impact on the work of our field in its respective regions. In fact, we have increased activity in some regions due to emerging opportunities for strategic partnership development to reach specific people groups. This has been true, for instance, in the Horn of Africa and East Asia.

IPA has received many encouraging comments from colleagues, affirming the continuity of our work and expressing relief that the vision of Interdev would be continued under a new, more flexible format - suitable to current field needs and opportunities. We have been overwhelmed with positive feedback and, indeed, exceeded expectations of our baby experiment with a decentralized, voluntary association.

With the closing of the central office, each of our associates has had to pursue personal funding without staff assistance. Some of our associates have experienced serious financial difficulties. The rest of the team has rallied around to help as we can, but the need remains acute. We hope to provide more coordination help to improve the funding of our associates, in particular those who do not have a strong Western support base.

We will hold our second annual meeting the

for it to become an alliance of missionary movements of all nations of Europe. Over the past years, new movements had been identified in different countries in Southern and Eastern Europe, and representatives of these movements had been invited to meet with the members of the EEMA, most of them missionary alliances from North West Europe. Now a next step was taken to name a core team covering different regions of Europe and working towards making an inventory. This team will also work towards deeper relationships, and will set up a Yahoo Chat Group to enable communication and discussion on developing new missionary movements in countries that were dominated by Catholicism or Communism in the past but now begin to send missionaries themselves. The plan is to welcome representatives of these movements at the next EEMA Annual Meeting in Lisbon 2005. This working-group

Alex Araujo coordinates the field team of INTERDEV under the new structure, Interdev Partnership Associates (IPA). Interdev, and now IPA, promote strategic mission partnerships among the last



reached peoples of the world. Alex, born and raised in Brazil, has served with IFES in Portugal, Comibam in Brazil and Partners International in the USA. Married to Katy, Alex has three adult children and one grandchild.

11-15th of April 2005. Below are the primary agenda items:

1. Review of IPA's first year – successes, challenges and opportunities.
2. Review of our structure as a covenant-based, voluntary association: how well has it served us? What needs to be improved or changed?
3. Review and revise, if needed, our procedures for inviting new members: we have been surprised by the interest shown by several colleagues in joining IPA.
4. Linkage with other entities.
5. Partnership training:
 - a. Address the need to provide more training opportunities to meet demand.
 - b. Review, revise and add training material.

The Lord has confirmed the central premise of IPA: to continue the work of strategic mission partnership development with a primary focus on remaining unreached people groups. We now look toward consolidation of our structure for greater effectiveness and better service to the worldwide missions movement. <<

will be coordinated by Scott Klingsmith, CBI missionary based in Vienna.

Network for European Ms Ministries:

A small group was commissioned by the EEMA meeting to make an inventory of developments, opportunities and needs regarding the challenge of Islam in Europe. All national EMA's committed to cooperate in this investigation with the aim to make further decisions in the next year.

Drawing to a Close

From this summary it is clear that the EEMA meeting in Athens 2004 was a dynamic time of mutual encouragement and growing together to a new phase. The meeting provides much reason to give thanks to the Lord of the Harvest! <<

Introducing JIMI: Your Invitation

Joint Information Management Initiative

With the explosion of information and online Christian content, there is a growing need for a forum for addressing collaboration in missional information and media.

Reflecting this need, and in order to bring about focused and coordinated effort, the WEA Mission Commission has established a new Task Force called the Joint Information Management Initiative. This Task Force will be headed by Mark Orr and Sas Conradie, and will replace the 'Associate for Information Sharing' role in the WEA MC.



Mark Orr served as the Associate for Information Sharing for the WEA Mission Commission. He also is working on a collaboration model for the Refugee Highway Project.

Five Sectors for Action

JIMI has identified, and will focus efforts around five 'sectors' relevant to Christian and mission information sharing:

- **Content Sector:** The actual data, knowledge, or material that we value and share.
- **Media:** The infrastructure that is used to share or broadcast content. Although the Internet features prominently in this sector, it does not exclude other forms of relevant media such as television and print.
- **Standards:** The process challenges for sharing, comparing, and evaluating data across multiple platforms, sources, and databases (such as XML, using RSS, etc.).
- **Technical:** The technical challenges of creating synergy across various media types, creating viable on-line communities, raising accessible technical support.
- **Community:** The discipline of listening to the community, to reflective mission and church practitioners, and to the needs of the harvest field. How do we build collaborative systems responsively and responsibly?

Achievable Objectives for 2005

(and how you can participate)

The Task Force met in London, UK in November 2004, and committed to three specific goals for 2005:

1. To develop a core directory of stake-hold-

ers in each of the five sectors. The directory will be hosted by the new Global Share System, and will summarize key areas of interest and contribution from each stake-holder. To join this directory, open an account at <http://globalsharesystem.org> (if you have not already), and

By Mark Orr

select to become a participant in the JIMI Task Force. Examples of possible stake-holders: researchers, webmasters, librarians, editors, networkers, media executives, strategists, missiologists, programmers, database managers, TV networks, news publishers, and others.

2. To produce a short paper on each sector summarizing opportunities, challenges, and strategic options.
3. To host the first international gathering of the Task Force in late 2005, drawing together key global stake-holders within each sector, and developing a strategic plan for each.

What the JIMI is NOT

The JIMI is not an event. It is not an association or trade group. It is not a new organization. The JIMI is a limited life-span task force to identify stake-holders, bring them together, and explore the need and potential for collaboration in the area of missional media and information sharing. If you are an interested stake-holder, please join the directory at <http://globalsharesystem.org>.

Core Task Force Leadership: Facilitators: Mark Orr, xGlobal; Dr. Sas Conradie, WIN Int.

Members: Ian Benson, Missionary Training Network; Ian Walters, Business Development Association.

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Integral ministry training, frequently called holistic ministry training, can easily make use of the venerable analogy of a balanced stool. Effective integral ministry training, like a well-balanced stool, is directed at the whole person and has three essential elements—character growth, skill development and understanding. Any training that ignores one of these three areas is providing inadequate preparation for overseas service.

Three-legged Stools and Training

We tend to excel at producing training centers that are out of balance, like one or two-legged stools. Much of the training given to missionary candidates is designed to produce effective minds, finely honed and sharpened for service. This is an important aspect of training and it should not be overlooked. On the other hand, it does not require too much of this kind of sharpened thinking to observe that a bright mind does not an effective missionary make. Producing analytical thinkers, missiologists with well-grounded skills in research and written communication, is not an end in itself. Effective missionaries also need well-developed skills and character qualities or attitudes if they are to adjust and become effective ministers of the Gospel in another culture.

Integral missionary training starts by determining what a trained missionary looks like. A profile is developed that describes who the missionary should be (character and attitudes), what he should do (skills and abilities) and what he needs to understand in order to be and do the things previously described. This profile describes the desired outcomes of the training and serves the school like a charter. From this profile, learning objectives can be determined and trainers realize that many of these objectives, and likewise the outcomes, cannot be achieved by merely directing the training at the intellect. All three legs must be clearly kept in focus. Continual evaluation of integral training programs assesses the degree of balance, and makes adjustments in order to ensure that one leg is not skewing the stool.

Ministry training program descriptions

By Rob Brynjolfson

may affirm that skill development or growth in character is important to the school, yet the program may commit an unbalanced amount of resources towards acquiring knowledge. If we state that we want to achieve growth in character, then do we really dedicate as many resources to changing attitudes? Do trainees leave the program with practiced skills? If we are honest, our programs tend to be balancing acts on teetering stools.

Proper balance can be maintained by assessing the resources directed at each of the three legs. The following three statements help to understand the relationship between the three legs and their importance.

1. Each leg of the integral ministry training stool is associated with a different model of education: formal (usually associated with cognitive development), informal (usually associated with skill development) and nonformal (usually associated with character development). We are overly dependent on formal education, and must be willing to sacrifice cognitive development in order to ensure that enough time and resources are dedicated to the development of skills and character.
2. Each leg of the integral ministry training stool is more effectively developed within specific contexts. Knowledge is usually developed in the classroom, but skills are best developed “on-the-job” in a cross-cultural setting. Character can be intentionally developed by providing a community living experience, where peers and staff can model and practice the desired qualities and attitudes.



Rob Brynjolfson's first term of service was in South America where he was involved in church planting with International Teams. Married to Silvia from Argentina they served together with WEC International in South America, Europe and Equatorial Guinea and were involved primarily in leadership development. Rob was the founding director of Gateway Missionary Training Centre, Langley, BC and presently is the pastor of Esperanza Multicultural Church, Burnaby, BC and the program director for Gateway Missionary Training Centre.

3. Each leg of the integral ministry training stool is more suited to different teaching methodologies. Methods utilizing lecture, classrooms, libraries, research, etc., are valid, but these need to be combined with adult learning techniques, such as, active learning, simulations, role play, case studies, dialogue, and field observation, each using a variety of methods for reflection.

Over the next three years under the renewed direction of Jonathan Lewis, the International Missionary Training Network will seek out training centers that are committed to these three legs and want to serve their regions by hosting or developing training of the trainer courses. One course has already been developed and hosted at CCMT (Cordoba Missionary Training Centre) for the Southern Cone region of Latin America. This course and material is presently being produced in English for Africa and Asia, and will soon be available.

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Global Missiology Task Force

at Work in Singapore, August, 2004

Take one modern theological college campus in the heart of South-East Asia, eighteen men and women from twelve countries working in two teams, five hard-working days, and two huge missiological topics. Stir vigorously, sprinkle liberally with worship times, warm hospitality and good food, and plenty of laughter and caring fellowship. Result? Significant progress towards the next two books planned by the Global Missiology Task Force.

'Encounter with Other Faiths' and 'Missional Ecclesiology' are both topics of immense importance to the world church, and both raise crucial questions at the present time that have not been adequately addressed in traditional western discourse. So it was entirely appropriate that the team working on 'Encounter with Other Faiths' was led by Malaysian OMF-er Kang San Tan, and comprised scholar-practitioners drawn largely from Asia.

Gathered here were Christian leaders who live at the strategic interface between the Gospel and Islam, Buddhism or Hinduism among others, where questions cannot be theoretical, and where robust but gracious mission and discipleship are essential. Each participant had submitted a paper in advance, and the group's lively discussions sharpened these,

teasing out biblical text and its interpretation, and application in contexts where the Christian faith is strongly challenged by other faith claims. Now this team is working on revising papers, and commissioning a few additional ones, before publishing we hope by late 2005. It is hoped that this will be simply the first of a number of complementary volumes on this vital subject, and those interested to contribute to this ongoing project are invited to contact us.

The 'Missional Ecclesiology' group was smaller and more European, though with Korean, Indian and Malaysian input as well. This gathering, too, answers a critically important question: how can the church be true to it's calling and to be thoroughly missionary in all its thinking, structures, and activity? In post-Christian Europe, the challenge is different today from what it may have been a century ago – and different again from the challenge facing the church in some other parts of the world. How can we help one another, wherever in the world the Lord may have placed us, to have global eyes and global hearts, so that the church universal as well as the church in its constituent parts together engages in responsible, dynamic and faith-filled mission to the whole world? This group had also pre-

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pared papers, but has further to go before reaching its goal of useful publication.

For both groups, we are especially keen to have some further Latin American and African contributions.

Our very warm thanks go to Trinity Theological College, Singapore, who most generously hosted us, and to Areopagus Foundation, Denmark, whose financial gift provided travel scholarship assistance for those who needed it, and also some funding towards the next stages of developing these two books. Please pray that the Lord will so direct the whole process that the publications may inspire and equip church and mission colleagues all over the world.

<<



SEALINK:

For The Future of the Least Evangelized of Southeast Asia

The eleven countries of Southeast Asia (SEAsia) are a myriad of peoples and include over 800 “unreached” (UPGs) or “least reached” people groups (similar terms with some difference of definition). Almost 500 of these 800 UPGs are groups with more than 10,000 people. Just over 200 people groups have at least 100,000 people. These people groups are rural and urban or a combination of both. Most UPGs live under significant legal, religious and social barriers, which prevent them from hearing about how Jesus can transform lives.

History: Large parts of the SEAsian church are “sending churches.” The AD2000 Movement and the SEAsia Joshua Project effort brought a strong UPG focus to this mission spirit. Strong mission and/or UPG-focus networks have emerged in Indonesia, the Philippines, Singapore, Malaysia and other parts of the “SEAsian” church. These networks worked to create synergy and avoid unnecessary duplication in UPG efforts and have significantly increased SEAsian mission involvement.

As the AD2000 movement was phased out, leaders in these national UPG-focused networks began discussions about how to maintain the UPG-focused momentum in SEAsia. Discussions were held at the 2001 Great Commission Roundtable meeting; in February, 2002; and at the “Singapore02” global UPG forum meeting. The result was the creation of a SEAsia UPG network called “SEALINK.”

Malaysia hosted the first full SEALINK meeting (2003) with over 75 (mainly SEAsian) participants, which included pastors, mobilizers and UPG-focused workers. Many agree that “SEALINK was truly born” at this meeting.

The Philippine Mission Association hosted the 2004 meeting, where over 120 participants were involved. Updates about UPG efforts in almost every country were given. The discussions centered on “church planting movement” strategies.

Since SEALINK emerged mainly out of the UPG-networks in the southern part of SEAsia, recent efforts have been made to connect with UPG and national networks in mainland SEAsia. SEALINK leadership has expanded to include leaders from these networks. Discussions have been held with leaders from Thailand, Vietnam and Cambodia. Key Thai leadership has been invited to consider hosting and to help plan SEALINK05. A positive response is hoped for and will be discussed further soon.

Vision, Mission and Purposes: The vision of SEALINK is “a transformational church planting movement among all the peoples of SEAsia so these peoples will then join us in worshipping Christ and fulfilling the Great Commission.” The goal is not just to see these peoples “reached.” This is too small a thing. The goal is to honor God and honor these new believers by discipling them into full involvement and the privilege of joining Christ in fulfilling His global plan.

The mission of SEALINK is “connecting the Body of Christ’s people, churches, organizations and resources together in order to serve and reach all of SEAsia’s peoples more effectively.”

The SEALINK network will seek to accomplish this mission and purpose in some of the following ways by:

1. Creating better UPG information and better information-flow throughout SEAsia.



Kent Parks, and his wife Erika has served in SEAsia for 17 years, working mainly among Unreached People Groups and in helping develop UPG ministry networks, as well as nation-wide and region-wide UPG-

focused networks. He served seven years as a Baptist pastor in the US before serving in SEAsia as a seminary professor (Ph.D. in missiology), and as a Strategy Coordinator focused on stimulating trans-denominational and trans-national efforts among UPGs. He is currently serving as SEAsia Regional Facilitator for the Network for Strategic Missions and as the Facilitator for SEALINK, an emerging SEAsia UPG network. He also serves as Co-Facilitator (along with Beram Kumar) for the Ethne06 Global UPG meeting which will be held March 7-10, 2006 in SEAsia.

2. Examining and collaborating together about various strategies and methods for reaching UPGs.
3. Mutually enhancing and expanding church mobilization efforts in each SEAsian country.
4. Providing “bridging” opportunities to link churches, workers and organizations with UPG ministries.
5. Facilitating special interest groups and work groups, which can include Research, Prayer, Mobilization, UPG-focused pastors, UPG-focused mobilizers or workers, etc.
6. Providing a “connection” hub for those interested in working among UPGs of SEAsia.
7. Creating a stronger collective voice for advocating for workers and effective strategies among the UPGs of SEAsia.

Annual Consultations: SEALINK will hold consultations in a different country each year in order that the consultation will have both a different national / cultural flavor as well as to provide more opportunities for local pastors and local UPG workers to have the chance to attend. The consultations will provide:

1. Updates on statistics and strategies; testimonies; and other developments from each of the countries.
2. Focused times for working and interest groups.
3. Mobilization and encouragement.
4. Collaboration in exploring new strategies.
5. Strategizing to make sure all SEAsia UPGs are served.

SEALINK Values: One very exciting aspect of SEALINK is that the Convening Group (CG) seeks to model a “trans-national” or a “Body of Christ” mentality. The CG members are mainly leaders from SEAsian countries with some “non-SEAsian” members, but barely notice the differences. Further, the CG functions on a consensus model where all voices are given equal weight. Ephesians

5.21 is our standard: “Submit yourselves to one another out of reverence for Christ.”

Some Accomplishments: SEALINK has a short history but some significant accomplishments:

1. Annual summaries are presented from around the region.
2. The Research Workgroup has produced a book with 100 prayer profiles of UPGs in three countries.
3. The Prayer Workgroup is seeking to connect national UPG Prayer networks into a SEAsia UPG prayer network which will produce some prayer materials / calendars.
4. Various country networks are collaborating to create:
 - a. Mobilization meetings in country A for the UPGs of country B;
 - b. Training opportunities for leaders / workers from other countries;
 - c. A specific consultation for a tri-country region which shares many of the same UPGs;

- d. More secure communication and flow of strategic UPG information across the region.

The Future Horizon: The SEALINK04 meeting leadership challenged the participants and invited all readers to join in the following:

1. Create an organized SEAsia UPG prayer effort.
2. Identify every UPG having little or no work or team.
3. Take steps to raise up a new intercessor team and a new church planting team for each SEAsian UPG.

SEALINK is still in early stages, but strong and exciting initial steps have already been taken. All interested in serving the UPGs of SEAsia are invited to be involved. Not only will we join to reach all the UPGs of SEAsia, but we will become family along the way. For more information, please contact sealink@strategicnetwork.org. <<

*S. Kent Parks, Ph.D.
For the SEALINK Convening Group*



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the magazine for the reflective practitioner in missions

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Next issue will be published in July 2005 featuring missionary training

The Refugee Highway introduces...

The Refugee Highway Information Clearinghouse

The vast size and range of challenges on the Refugee Highway create an acute need for a system to collect, index, and share information on refugee ministry.

The challenges can be described in three terms:

1. **Sourcing** the information. *Who* knows *what* about refugee ministry, and how do we obtain it?
2. **Indexing** the information. What part of the Refugee Highway or what challenge does this information address?
3. **Distributing** the information. How does the information become accessible to the ministry practitioners and churches who can use it?

The Refugee Highway Partnership, established in 2002, recognized this need from its beginning, and set out to develop an Information Clearinghouse. The ICH will be launched in cooperation with, and driven by the Global Share System, an emerging information-sharing network.

The Information Clearinghouse in Action

The new Information Clearinghouse will address the three challenges in this way:

1. **Sourcing:** This depends on you: refugee ministry stake-holders (churches, ministry teams, mission agencies, missionary practitioners). How do you participate?
 - a. First, *identify yourself* by joining the Global Share System and link to the 'refugee highway' category. Do this by following the links at <http://refugeehighway.net>.
 - b. Next, *post your knowledge* and content to the KnowledgeBase. You do this

By Mark Orr

through your GSS account. This includes, in phase one: articles and analysis, news releases, events, service opportunities, and training courses. Some content posting requires a paying subscription, which helps finance the Refugee Highway Clearinghouse. Future phases will bring ability to post other types of resources and project profiles.

- c. Third, *access and use the Refugee Highway Information Clearinghouse* by visiting <http://refugeehighway.net> and telling others about it! This RHP ICH portal will pull out all refugee relevant information from the Global Share System into an easy to use information environment focused on refugees.
2. **Indexing:** The architecture of the Global Share System provides for each piece of data to be indexed by geography, issue category, and source. This means, for example, that you could search for information on KURDISH refugees, in the location of NORTH AFRICA, with LOCAL CHURCHES as a source (or even a specific local church or organization). You can imagine the power of this kind of searching. The results report will then return matching information organized by various types: articles; entities (organizations, churches); events; service opportunities; training; and more. Future phases will allow searches for certain kinds of files, such as PowerPoint presentations.
3. **Distributing:** The challenge here is getting the data to the right people who need it. You can help here too by telling others about the ICH! Because the ICH is devel-



Mark Orr served as the Associate for Information Sharing for the WEA Mission Commission. He also is working on a collaboration model for the Refugee Highway Project.

oped in collaboration with the Global Share System, a broad user base from the whole Christian community will add depth and use to the ICH, as well as facilitate "cross-pollination" of information. For example, an article posted by a ministry that works with AIDS in Africa may also have relevance to refugee ministry, and will be indexed and available in both categories. Churches looking for general mission information will be exposed to the Refugee ICH content. The ICH will also benefit from exposure to users of <http://choogle.net>, a global search directory for local churches that is also driven by the Global Share System.

We invite you to participate and make the Refugee Information Clearinghouse a comprehensive and powerful tool for effective collaborative refugee ministry! Visit <http://refugeehighway.net>, and consider sending this link to your mailing list. <<

Yesterday a special family friend went to Glory following a massive stroke in Shillong, India. Jo was 73, a veteran missionary. Already 40 years old when he first went overseas, he served for 30 years in the Philippines, and then, at an age when most westerners would be enjoying retirement, he started all over again in India. He lived very simply, almost ascetically. He walked humbly with his God, and humbly with his brothers and sisters. He was greatly loved. A passionate and compassionate disciple-maker, Jo was used by God to bring many people into living faith in Jesus Christ and into committed Spirit-fired discipleship. He will be greatly missed.

Reaffirming the Missional Heart of God

But today, even though our family will miss him sorely, I cannot do other than be joyful for Jo. He so looked forward to seeing his Savior face to face. And now he does. Despite a sense of loss (for separation through death, though temporary for the Lord's people, nonetheless always hurts), I am comforted that Jo is where he should be, in the presence of God, for eternity. One day, when it's my turn to die, there will be many joyous reunions, including one with Jo.

Does that sound presumptuous? It should not. For it is because our God is a missionary God, throughout history showing himself as the one who comes to seek and to save, that sin and death and separation can be swallowed up and dealt with, and eternity in his presence is secure for his people. Our God, because he is a missionary God – Father, Son and Spirit - seeks and saves for eternity as well as time.

Our God has a missional heart.

The Cross at the Center of the Universe

At the very heart of our Christian faith stands the Cross of our Lord Jesus Christ. The Incarnation, and the life and ministry of Christ are, as it were, the immediate prelude

to the Cross; the Resurrection, Ascension and Pentecost are the Father and Spirit's "Amen! It is done!" to the Son's standing in the sinner's place as sacrifice and atonement. It is the Cross that is the interpretative grid through which we must understand the whole of Scripture: everything before points forward to it, and everything afterward points back to it. For it is the Cross which deals with the central problem for all humankind, and indeed for the whole of Creation, ever since Genesis 3; and, if I may say it reverently, it is the Cross that addresses the central problem for God himself since Genesis 3: how to deal with the sin that has so traumatically afflicted us all beginning with when Adam and Eve first aspired to be God's equals rather than his creatures.

But the Cross is no divine afterthought. Immediately following that first disobedience, God comes seeking Adam and Eve. "Where are you? Why are you hiding? Tell me about what you have done...", he says. There is no option but to banish them from his immediate presence and companionship, such is the enormity of what they have done. Yet, in the very act of banishing them and explaining to them the consequences they have brought upon themselves, he provides for their immediate needs (clothes

for their nakedness -consciousness of which is a direct result of their disobedience- as well as home for their homelessness), and promises to deal with their far deeper needs: one day, the serpent will be crushed. Further, almost beyond human comprehension, except that the Word declares it to be so, it is our Lord Jesus who will himself be crushed and bruised, identified with both sin and sinner (see for example Isaiah 53:10, Hebrews 2:13-15, Romans 16:20, Revelation 12:9 and 20:2), and who will become the Second Adam, the perfect image of God. Herein lies the gospel-Good-News: sin is real, its consequences deadly; but grace is yet more real, and its gift is eternal life. Father, Son and Spirit, with heart-yearning for men and women created in their image, ensure

that there is a new and living way back to friendship with God, that death and decay have been dealt with decisively, and that there is the

promise of eternal life within a new creation.

So far, so good. Most orthodox Christians would happily assent to the above. But what is most mind-blowingly peculiar is that many of those same Christians do not make the connection between the Cross at the heart of history, and world mission at the heart of God. That failure is an obscene contradiction, and a bankruptcy in grasping the nature of God, the truth about the Cross, the meaning of the

Rose Dowsett

gospel, and the calling of the Church. How badly we need to read the Scriptures with missionary eyes, for only so can we read them in tune with the heart of the Trinity.

Mission Flows from God's Character

Mission is not primarily a human task to be completed, a command to be obeyed. First and foremost, it is embedded in the very being and character of God himself. We who were made in his image, and then are being re-made in his image in our new-creation lives, engage in mission as an expression of our image-ness – reflecting the nature of our Creator, Savior, and Life-Giver.

Genesis 3:8 gives us a marvelous picture of God's intention, 'walking in the garden in the cool of the evening' in satisfying companionship with Adam and Eve. He comes to them, not they to him. And, even despite the catastrophe of rebellion and the resultant banishment, over and over again we find that same pattern of divine initiative. He comes to Noah, and provides him with "a way of escape" from the devastating flood. He comes to Abram (Abraham-to-be), taking him on an extraordinary journey of faith, providing both son and sacrifice in order that "all peoples on earth will be blessed through you" (Genesis 12:3). All the way through the Old Testament, repeatedly, he draws near through dreams and visions, through angelic messengers and direct words from heaven, through prophetic inspiration and sovereignly Master-minded events.

Over and over again, he pours out words of love and longing, and demonstrates the awesomeness of judgment and the insistent overtures of grace. What could be more poignant than the yearning love of God over an unfaithful 'bride' poured out through the book of Hosea? What could express more forcibly than the book of Jonah God's insistence that his people's calling is to reach the nations? What could be more tender than the story of his provision of a kinsman-redeemer for Ruth, the vulnerable widow from the despised Moabites, setting her instead right at the heart of the Son of God's ancestral line? Not once, nor occasionally, but on page after page we read of the missionary God who comes seeking and wooing rebellious men and women, anguished as well as angered when they turn their backs on him, pouring out blessing when they respond to him.

Old Testament hints give way to New Testament revelation of the Trinitarian nature of God. Emmanuel, God with us and among

us, the invisible made visible: this is the Son, who tells us on many occasions that the very reason for his coming is in order to seek and to save, through his death to draw men and women to the Father. It is no accident that some of the best-loved parables that Jesus told are about searching for the lost, whether it be a coin, a sheep, or a precious son; and in each case the search ends gloriously in finding. And then Pentecost. Why is the Spirit given to make his home within God's people? The very first response of the first disciples that amazing day is to praise God and bear witness to Christ in their own languages to the men and women from all over the world gathered in Jerusalem for the great festival. The Spirit's first gift is one of powerful communication of the facts about Jesus, so that thousands could be gathered into the Kingdom.

So, Father, Son and Holy Spirit – all three Persons of the Trinity - demonstrate their total commitment to making possible the restoration of men and women to the fellowship with God for which they were designed. The Living God is most profoundly a missionary God.

Unless Christians grasp that mission is essentially rooted in the character of God, their understanding and practice of mission, and their motivation for engagement in mission, will always be impoverished, distorted and defective. So there must always be an ongoing deeply theological task (in the truest sense of "theological": devoted to the wisdom and knowledge of God) in the mobilization of the church to mission. This must happen for each successive generation, so that as each new generation takes up the baton of discipleship and disciple-making, they have embraced and internalized the true well-spring of mission. Praxis without biblical and theological reflection soon degenerates into "the energy of the flesh" and works-based service, a sort of baptized humanism, what we achieve rather than Whom we reflect. This is why in the Mission Commission we give ourselves not only to passionate evangelism but also to Spirit-soaked theological reflection.

The Cross Declares both Love and Judgment

Above all else, it is the Cross that declares the missional heart of God. This is the ultimate length to which God must go in order to deal with death, the wages of sin, and restore life and communion with himself. In the person of the Son, our Lord Jesus

Christ, God must himself bear the punishment of human rebellion, and the one without sin must become sin. The Lord and Creator of life must die, in order that those who are by nature dead because of sin may be born again into life without end.

What love! What seeking, saving love! But here is love that must be true to the whole nature of God, so that just judgment, divine wrath against sin, and yearning love go hand in hand. Had God been other than a missionary God, had he not loved the world beyond our comprehension, the Father would not have paid the agonizing price of separation from his only beloved Son; the Son would not have paid the price of voluntarily leaving the glory of heaven for poverty, rejection, suffering and the ultimate depths of his death; and the Spirit would not have come for the express purpose of empowering Christians to declare by word and life the truth about the Cross and Resurrection. This is no passive declaration of love. It is full of movement, full of the initiatives of grace and of action that God alone could take. It reaches from eternity to eternity, embracing all of time and space and history, the whole of humankind and the whole creation, in its intended scope. So, the Father sends the Son, and the Father and the Son send the Spirit. And Father, Son and Spirit send God's people out into the whole of God's world, to bear witness to that seeking, saving God, through how we live, how we are being transformed, how we speak, how we make visible the Kingdom of God, and how we die.

How Wide is the Heart of God?

The Bible absolutely negates the possibility of universalism or of pluralism being acceptable in the eyes of our compassionate Lord. All religions, however sincerely held, do not lead to God. There is only one true and living God, the Trinitarian God of Father, Son and Holy Spirit. And there is only one way of reconciliation with him: through the death and resurrection of the Lord Jesus.

It was the greatest tragedy imaginable that the Old Testament people of God so deeply misunderstood their responsibility to the surrounding nations. Yes, there must be destruction of all foreign gods, and relentless denunciation of them and of the worship of them. But, as God made so vividly clear to Abraham, this special people were to bring blessing to all the nations of the earth. They were so to live, and so to worship, that those who were "outside" would be able to see embodied – incarnated – what the true God was like, what he

demanding of his creatures, what true faith and obedience looked like. The Temple was to be not only the place of sacrifice, but also the place where Gentiles could be prayed for and welcomed and gathered in, shown and taught what true worship was all about. Grace was for Jew and Gentile alike.

Tragically, the Jews lost sight of this most fundamental truth about their role in God's plan for the world, and diminished God to a tribal god, a god for their people alone. Even after Pentecost, and then later the extraordinary events connected with first the Samaritans coming to faith, then Peter's encounter with Cornelius, the early Christians found it almost impossible to believe that God could really want to save Gentiles. This fusion of Jewish and Gentile believers into one family of God proved too high a barrier for many to accept, so that within a very few decades the church was virtually entirely Gentile, and its Jewish strands faded away. That first century story has become so familiar that we easily lose sight of the way we too easily fall into the same failure to grasp the grace of God as did those Jewish believers who could not believe God's favor could rest on Gentiles. How often do we want people to become like us before we can believe they are following Jesus? How often do we want to hoard the gospel for those like ourselves rather than share it prodigally with those on the margins of society or of cultures wildly different from our own? Do we, like those early Jews, try to domesticate God, consciously or unconsciously?

The church has always ebbed and flowed, but whenever it has become preoccupied with itself and lost sight of its missionary calling, it has lost its way. Sometimes it has disappeared from view, as with the North African churches in the early years of the rapid expansion of Islam. Sometimes it has become a hollow and spiritually powerless institution, as with some of the European churches in the past two hundred years. On the other hand, whenever it has turned out towards the world with a missionary heart, seeking to bring the gospel of Christ to those outside the church's boundaries, it has recovered its meaning for being. For in reaching out in love and longing, it has begun to beat again with the heart of God, it has begun once again to reflect the character of the God in whose name it stands. The church that is not missional is no church at all. Our seeking and finding is a mirror reflection of God doing just the same – and ahead of us. We seek and find, because God first sought and found.



Rose Dowsett serves as International Chairman of Interserve International, is a member of the WEA Theological Commission and a WEA Mission Commission associate.

Reflecting the Wholeness of God

What will authentic discipleship and disciple-making look like, if we are reflecting the missionary heart of God?

To be sure, there must be consistent, urgent, reasoned and winsome declaration of the facts: the facts about the Being of God, about sin and judgment, about the Lord Jesus and his death and resurrection, about new life in the Spirit. The Lord's own parting instruction, immediately before his ascension into heaven, was that we must, as we go, wherever we go, make disciples – committed learner-followers – baptizing them and teaching them. This is not the kind of instruction that leads to passing an examination in theory, but the teaching and mentoring and shaping that leads to lived-out, three-dimensional, ongoing obedience to all that Jesus taught. The depth and breadth and scope of this are breath-taking. This is no minimalist half dozen statements to assent to, nor the work of a passing encounter. Of course, there will be times when that is the only thing possible, a small link in a chain where one can only trust God to organize the other links in the chain that leads to faith. But overwhelmingly, Jesus is talking about something far more demanding and profound.

Further, we need to grasp that the Kingdom of God is not just about words, but about showing in every dimension of life that we live under God's authority and in the reality of the transforming power of the Spirit. Often, I think, we have a very shrunken view of the implications of the Cross. We reduce it to a message of the need for individuals to 'make a decision for Christ'. While it is

undoubtedly true that God calls men and women and children to himself individually and by name, and that a response of growing repentance and faith is necessary, the Cross achieved far more even than this. For not only did Christ deal with sin as it affects us individually, but he also vanquished the principalities and powers of darkness. He created a new community, the community of the family of God, with new relationships between his children as well as between each one and himself. This new community will be credible when it displays a passionate concern for justice and mercy, for truth and generosity, for watchful care for the orphan and widow and refugee, for love and service. It will be a community of men and women and children reconciled across every barrier that keeps our world fragmented into a thousand broken pieces. How else will a watching world even begin to understand what the God of whom we speak is like? We are to be visual aids of the Kingdom.

Drawing to a Close

We continue to struggle, still living in the in-between time, where we experience the tension between what we can already enter into, and the not-yet of what still lies ahead. The book of Revelation, difficult though it is to understand in many respects, nonetheless brings into clear focus what centuries before, Isaiah had already seen in vision: that new heaven and new earth, where the cosmic impact of sin will be rolled back, and all shall be as the Creator first intended. At the center of it all, the enthroned Lamb, and around him, the nations of the whole world, bringing their tribute and worship and love.

Just as in the here and now, we have to struggle against sin and Satan's defiant attempt to keep us entangled, seeking to show that different way of life that God originally intended and intends again, so also we need to demonstrate wherever we can what that different way of life looks like when the rule of God breaks in. This is why, from time to time, God will grant miracles of healing or victories of deliverance. Ethical commands are not arbitrary: they describe life that reflects the character of God himself. So we are to be truthful because he is Truth, to be faithful because he is faithful, generous because he is the supremely generous and grace-filled Giver, committed to justice because he is. And because he is Creator and created – and will re-create – a perfect world, we will seek to steward our world in such a way as to honor him, and make it easier for those who look at it to recognize his creative hand.

The God who is Trinity is nonetheless indivisible, and it is for this reason that as we reflect his image in his world, we will not only speak a message of salvation in the narrower sense, but we will also reflect our God as Creator and sustainer, as life-bringer and reconciler, as healer and light, as the source of justice and mercy. All these and more are part and parcel of what it means to stand at the frontiers between faith and unbelief, and demonstrate what it means to belong to the

Most High, so that the nations may be drawn to know and love him.

We are sent out into the world in great weakness, and yet with divine authority. We are sent, as our Lord Jesus was sent, into hostility and rejection, as well as welcome and response. Like him, we must hold the life of the Cross at the heart of it all, willing to suffer, willing to die, if only that may open the doorway to life for others. He sends us, whoever we are, from every corner of the globe, to

love and woo his precious world, whether the world of our own homes and families and neighborhoods, or the world of alien cultures and distant peoples. For this whole world is his by right of creation and by right of redemption, and until our Lord Jesus comes again we are sent to do our Father's business. And that means having hearts that beat with his heartbeat.

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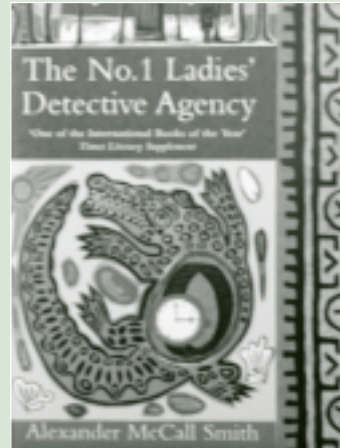
BOOK REVIEWS

A book review on a series of detective novels written by a Zimbabwean-born Scottish professor of Medical Ethics at the University of Edinburgh; now, why are these being reviewed in the WEA journal?! Quite simply because they are delightful novels with simple and yet somehow profound insights into human nature and can be best understood by those of us who have lived cross-culturally, for in a sense, only we can fully engage in the richness of this exquisite story telling.

The No. 1 Ladies Detective Agency Series

By Alexander McCall Smith

Published by Abacus and Polygon in UK and Random House in USA.



The novels are set in Botswana and the main character is Mma Precious Ramotswe, the founder and owner of the No. 1 Ladies Detective Agency. The prose is simple and straightforward; the tone is mellifluous and at times downright humorous. I was hooked from the first page, "Mma Ramotswe had a detective agency in Africa, at the foot of the Kgale Hill. These were its assets: a tiny white van, two desks, two chairs, a telephone, and an old typewriter. Then there was a teapot, in which Mma Ramotswe – the only private detective in Botswana – brewed redbush tea." Immediately, simplicity and an aura of bygone days are evoked where humble things satisfied and drinking tea with friends was cherished. Mma Ramotswe drinks a lot of redbush tea with two people: her secretary, Mma Makutsi – the only graduate in the entire history of Botswana Secretarial College to achieve 97% in her exams; and her friendly mechanic, who valiantly keeps the tiny white van roadworthy, Mr J.L.B. Matekoni. Over many cups of redbush tea, they ponder her cases, dis-

cuss possible solutions and reflect on the vagaries of human nature, and perhaps life together.

McCall Smith claims that he uses the ploy of the detective as a means of getting inside human lives and Mma Ramotswe, a woman of traditional build, does this brilliantly. She investigates philandering husbands; an unwanted boyfriend on behalf of the Indian father concerned for his daughter; a missing son who had been abducted for purposes of witchcraft; a University lecturer demanding sexual favors for good marks; a young American man who went missing ten years previously and whose mother had returned in the faint hope of tracing him; alleged corruption at a beauty contest; cases of mistaken identity in the medical profession and much, much more. And all this is done at the unhurried pace of life in that

most loved-of-God country, Botswana, a nation of Africa. The series moves slowly, resolutely, courteously, with time to greet people properly, time to make relationships, time to reflect on the beauty of Botswana and the aching vastness of the Kalahari, the long dry days and short rain seasons, time to brew and drink endless cups of redbush tea.

Along the way we see the heart-warming goodness of human nature as Mr J.L.B. Matekoni selflessly gives of his time and expertise at the orphan farm to keep their old, worn-out bus and generator operational so that the matron, Mma Potkwan, can use her precious and scarce funds for the welfare of the orphans. We read of Mma Makutsi lovingly nursing her brother in her one room abode, his body racked with coughs and wasting away from the 'slimming dis-

ease' (the indirect reference to HIV/AIDS that appears through the series) until his untimely death. We also see the depths of evil to which human nature can descend – the cruelty with which Mma Ramotswe's husband treated her in her disastrous first marriage, the cowardly and ugly behaviour of liars, cheats and thieves, the callousness with which those in power can treat others, the abuse that men can dish out to women, and the delicate ways of presenting female wiles and wrongs.

This is Africa and this is our world. Mma Ramotswe is fiercely proud of Botswana and while charmingly patriotic, she is no fool. She has experienced the heights and the depths of human nature within the microcosm of Botswana. We will recognize our worlds in these stories which, of course, makes them so powerful and so enthralling.

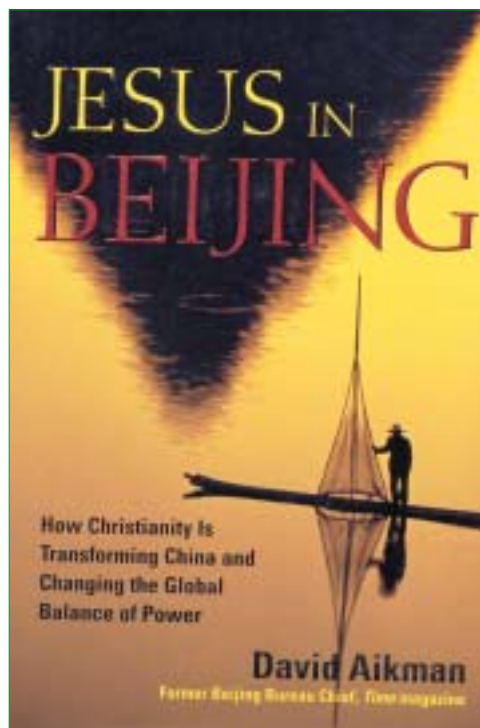
Any author who can entitle a chapter, "Mma Ramotswe Thinks about the Land while Driving her Tiny White Van to Francistown" and keep the reader entranced, is certainly worth reading! I heartily recommend this series, of which there are currently six – they are books you will want to read and reread.

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*Publisher: Abacus, London, UK,
www.twbg.co.uk
ISBN of the first book, 'The No.1 Ladies' Detective agency',
is 0 349 11675 X*



Cathy Ross completed an MA in French and German from Auckland University before studying with her husband at All Nations Christian College in the UK. They spent time in Rwanda and Belgium prior to working with the Anglican Church for three years in the Democratic Republic of Congo. From 1991 – 1998 she worked for the Church Missionary Society. She is married to Steve and they have three children. Cathy completed her doctorate in 2003 and spent the latter half of 2003 lecturing at Uganda Christian University with her family.



David Aikman
Jesus in Beijing:

How Christianity is Transforming China and Changing the Global Balance of Power.

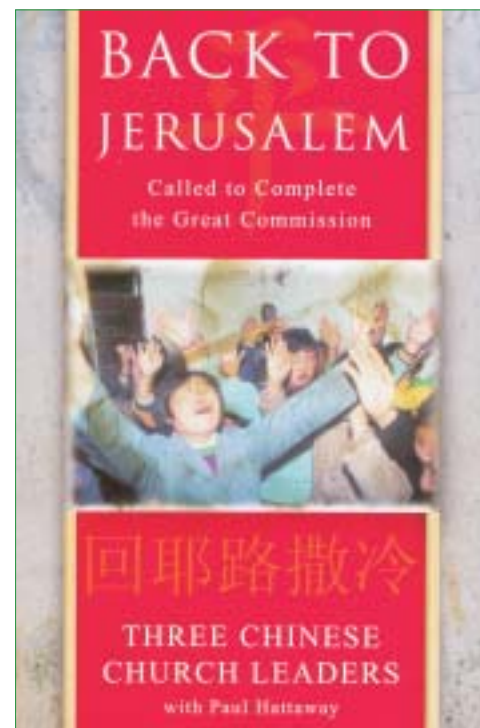
Regnery Publishing, Washington, DC, 2003.
ISBN 0-89526-128-6



Paul Hattaway
The Heavenly Man:

The Remarkable True Story of Chinese Christian Brother Yun.

Monarch Books, UK & USA, 2003.
ISBN 1-85424-597-X; ISBN 0-8254-6207-X



Paul Hattaway
Back To Jerusalem:

Three Chinese House Church Leaders Share Their Vision to Complete The Great Commission.

Piquant, Authentic Media, USA, 2003.
ISBN 1-884543-89-8

At the turn of this century, China captured the imaginations of many with the lure of billions of people to be served, and equally tantalizing billions of dollars to be made in trade. Consider this: China alone accounted for 41% of the growth of the total world oil demand in the last 12 months;¹ 40% of the world's cement; 31% of global coal; 30% of iron ore; 27% of steel products; and 25% of aluminum.²

Borrowing from the geo-political practice from the United States of attempting to secure one's own backyard (Latin America),

Book Reviews
by Sam Chiang,
Hong Kong

China has begun reshaping her own backyard through the creation of a 'Free Trade Area' with its neighbors in the Association of Southeast Asian Countries.³ This will create the world's largest tariff-free trade zone for nearly 2 billion people, with a combined gross domestic product of more than 2 trillion US dollars by 2010.

David Aikman's Jesus in Beijing, a study of China's Christian history within her regional and global context, is significant.

Libraries are stacked full of books on the military, political, and economic prowess of

nations, but seldom is there a contribution from the sociological viewpoint, and much less from a Christian perspective supported by a cast of Christian characters. That is why this book is remarkable, significant, and destined to become a 'timeless' book, required reading for many years to come.

Succinct yet finely detailed, Aikman starts with the historical journeys of the Nestorians, Franciscans, Jesuits, and 19th century Protestants to China. He shows how 'tent-making' and illegal 'smuggling' to support ministry in China have precedents back in the 1800's. His short section on 'Opium Boats and Christian Tracts' may lead readers to reflect that perhaps God had a very good reason to close China to the outside world in the middle of last century.

After introducing the roots of Christianity, and how China's door closed

1 British Petroleum (BP) statistics for China, as reported by Asia Times, <http://www.atimes.com/atimes/China/FI23Ad09.html>
2 http://www.ceramicindustry.com/CDA/ArticleInformation/features/BNP_Features_Item/0,2710,125927,00.html

3 The 10-member ASEAN (Association of Southeast Asian Nations) nations are: Brunei, Indonesia, Malaysia, Philippines, Singapore and Thailand, Cambodia, Laos, Myanmar and Vietnam.

and reopened to the outside world, Aikman aptly moves on to establish the ‘Patriarchs’ of the modern Christian faith in China, a faith that is – vitally! – indigenous. Perhaps not wanting to offend, he fails to mention three decades-worth of pastors and Christian leaders who disappeared during China’s attempt to wipe out Christianity, but he does focus instead on those whom God has preserved: Wang Ming Dao, Allen Yuan, Samuel Lamb, Moses Xie, and Li Tianen. Biographical descriptions and contextual nuances will allow any student of Christian history to appreciate these presentations as eyewitness accounts. Furthermore, Aikman has probably whetted many people’s appetites for a fuller account of China’s Christian history from 1949—1979, yet, as fewer and fewer of these original patriarchs remain alive to tell their stories, a wealth of Church history from that era is being lost forever.

Subsequent chapters titled ‘Uncles,’ and ‘Aunts, Nephews, and Nieces’ wonderfully present the body of Christ in China. While not covering the whole church body in China of course (there are many other church networks that are not mentioned), a real sense of body dynamics at work emerges. Aikman explores three areas of interest: the house church ‘networks’ and the possible numbers of Christians in China; theology and an indigenized ‘Confession of Faith’; and an additional cast of multi-generational leaders who are making an impact in China. While I suspect much foreign assistance was provided to put together the ‘Confession of Faith,’ I do believe the articles were a significant achievement in that the house church groups came to a common agreement on the precious faith – no small achievement given the difficulty Chinese Church leaders have on agreeing on many things.

Only a brief four pages in the book are devoted to Lu Xiaomin, or ‘Sister Ruth’, who has been enabled by the Holy Spirit to write many songs, which have become known as “Songs of Caanan.” I suspect there will be many future volumes on Sister Ruth, and many derivative stories across China on how the indigenous songs are used by God.

Overall Aikman’s survey of Christianity in China skillfully weaves a tapestry of the



Rev. Sam Chiang serves with Trans World Radio as the International Director for Planning, Strategies and Partnerships. He has been working with the Church in China since 1991. He and his family currently lives in Hong Kong. He has written and published variously on God’s work in China.

China Church that incorporates such diverse themes as seminary training, the ministries of foreigners in China (and their code words), the State Church, the Catholic Church, some of the mainland Chinese Christians overseas, and the relationship of official bodies in the international realm.

Jesus in Beijing has not been without its critics. The *Wall Street Journal* review took Aikman to task for providing only anecdotal evidence to support a book that claims to be a serious sociological study. Elsewhere, especially among people who have participated in China ministry, suggestions were made that Aikman was ‘paid’ to write the book in order to expose and to bring down the Church in China. I find both accusations absurd. Aikman’s sincerity is well known and his claims for Christian transformation and global power are well founded.

⁴ Hattaway, Paul. *The Heavenly Man: The Remarkable True Story of Chinese Christian Brother Yun*. Monarch Books, UK & USA, 2003 p.291.

One of the revealing themes that was somewhat teased out in the book is the “Back to Jerusalem” movement, and the potential actualization of this goal. Aikman simply broad brushes this issue, and leaves it in a curious state. The heart of the question regarding the ‘Back to Jerusalem’ goal is, “Would China be able to send 100,000 evangelists across the Silk Road to bring the gospel back to Jerusalem?”

*Paul Hattaway has also written two books touching in different ways on the ‘Back to Jerusalem’ theme: **The Heavenly Man**, co-authored with Brother Yun, and **Back to Jerusalem**. Both books have raised the dreams and ire of many!*

The Heavenly Man is a quasi-autobiographical account of Liu Zhenying, known as Brother Yun, who is the ‘heavenly man’ of the title (the book explains the origin of the name). In the broadest sense, this book is one man’s perspective on how the Church in China has developed (though Aikman provides a much better, deeper, and broader perspective). From a spiritual/devotional viewpoint it is a passable book, as no one can, or should argue with someone else’s experience in Christ. But the book professes to be more than just a devotional read.

Brother Yun is presented as the ‘authorized representative’ who speaks for the house churches around the world. In fact, we are told, a grouping of house churches with 58 million adherents, called the Sinim Fellowship, drafted a letter to this effect⁴. However, the Sinim Fellowship is only mentioned once in Aikman’s book, and the ‘authorized representative’ who is to speak for China and is recognized by the ‘uncles’ is not mentioned at all (nor are Paul Hattaway’s books). Was this just an oversight? Or did Aikman’s journalistic instincts tell him to stay away from the real controversies? I suspect the latter!

So what about **Back to Jerusalem?** Is the concept a vision, or a legitimate movement, and what will be the future of the mainland Chinese Church in Central Asia and into the Middle East?



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The origin of the ‘Back to Jerusalem’ vision came to several groups of people in China, and is well documented in Aikman’s book. However, Hattaway’s *Back to Jerusalem* gives the impression that the entire house church movement, especially in the rural areas, is imbued with the ‘Back to Jerusalem’ vision. I do not believe this is really the case.

The original vision to preach the gospel from China ‘Back to Jerusalem’ was to involve only seven countries: Afghanistan, Iran, Arabia, Iraq, Palestine, Syria, and Turkey. One of the original groups formed to carry out the vision was called the ‘Back to Jerusalem Evangelistic Band,’ but it could hardly be called a movement. In fact, all activities associated with ‘Back to Jerusalem’ stopped in 1949—1950, though by that time some of the Chinese Christians had got as far as Xinjiang.

In Hattaway’s book, the original vision has been greatly expanded to include not only the Islamic world, but also the Buddhist and Hindu worlds. He gives a list of not seven but 51 countries. Is this really a new vision, or a self-serving vision from the West? Many Christian leaders in China have the desire and passion to take the gospel back to Jerusalem. I have heard this passion expressed myself as early as 1991. But if you were to ask these church leaders which countries are involved in this vision, many could not name the original seven, let alone the enlarged list of 51!

Chinese publications, such as the *Great Commission Bi-Monthly Journal* takes the Silk Road, the traditional route from China to Jerusalem, as the one running through Central Asia and into the Middle East.⁵ This agrees with Aikman’s research and understanding of the original ‘Back to Jerusalem’ intentions. However, in *Back to Jerusalem*, Hattaway and his associates insist on two additional silk routes, which conveniently include the Hindu and Buddhist worlds. Such an enlarged vision would require an army of people for its fulfillment, and raises the question if there are really 100,000 Chinese cross-cultural missionaries prepared and ready to go into the difficult parts of the world, legally. Many China Church watchers have become resoundingly concerned with the claims of this new movement.

5 Great Commission Bi-Monthly (Issn 1537-1875), April 2004.

6 For an insightful look at the Back to Jerusalem movement please refer to the December 2004 issue of China 20/20, www.china2020.org

The rural house church movement in China is currently facing tremendous challenges. Regional development and globalization means the mossy smell of money is located in the cities, and many of the younger house church leaders are migrating there. The rural house church is, once again, gray-ing swiftly. These same migrating leaders are also discovering the challenges of the cities, educational differences, legal means of working, and accountability. The new social-education-legal realities are very significant.

If the rural house churches are aging swiftly, and if the younger leaders are in a mode of urban migration, where does that leave the ‘Back to Jerusalem’ movement, which is, in fact, tied to the rural house churches? What about the 100,000 cross-cultural missionaries who are under training and are ready to go? I ask the question: Where are they? How many are under training right now or able ‘to go,’ legally. There seems no evidence of any such mass training under way.

No small amount of controversy exists with the ‘Back to Jerusalem’ concept in and outside of China with respect to human and financial resources. In fact, a formidable group of ‘Patriarchs,’ the same people introduced in Aikman’s book, are standing up against the modern version of ‘Back to Jerusalem,’ with Samuel Lamb being the most vocal!

I believe the ‘Back to Jerusalem’ vision is alive, and is still in the hearts of many church leaders in China (comprising of people in house churches, official churches, and Christians in the market place). This is why Aikman’s chapter on “Artists, Writers, and Academics,” is significant and ties in well with China’s Christian future. Could it be that God is creating several layered strategies to bring the Gospel back to Jerusalem?⁶

Aikman has excelled in telling China’s contemporary Christian history up to the new century. *Jesus in Beijing* is a first-rate, timeless book that is a must-read for anyone who is interested in what God is doing to prepare China in the 21st Century.

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*GARDEN HINTS: “Land that drinks
in the rain often falling on it and that
produces a crop useful to those for whom
it is farmed receives the blessing of God.”*



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