



MISSION FRONTIERS



OBED ALVAREZ
Peruvian Mission Leader

**THIRD WORLD
MISSIONS**

Here's How From Peru



FROM THE DIRECTOR:

Dec 27, 1982

Dear friends,

In view of TIME Magazine's Christmas cover story recognizing Christian missionary effort as a major force in the world today,

And, with Oxford University Press coming out this past year with possibly the biggest, most expensive book (now \$125) they have ever produced devoted entirely to a meticulous global summary of the impact of 2,000 years of missionary work,

With the two largest associations of mission agencies in the world deciding to focus their entire annual executive retreats in 1982 on the final frontiers (and likewise the '82 meeting of the German association of mission agencies),

With three new student mission organizations now going full swing, (Caleb, TSM, NSMC), working closely together with all other student groups, all stressing the frontiers,

With stirring evidence before us that a tribal Christian movement's daily devotional practice in BURMA now bids fair to becoming a powerful nationwide movement in the USA as well (see pages 4, 5),

With 20 key mission and church executives huddling together Feb 7 & 8 (see page 14) to discuss a quantum leap forward in this same movement,

IT SEEMS CLEAR THAT we can truly recognize the truth of the simple, striking, Biblical assurance.

Call unto ME and I will answer you
and show you great and mighty things
which you do not know

I wonder. If I as I write this...if you as you read this...if we could truly see through the newspapers across the world and see the world as HE sees it, maybe the insoluble problems we all talk about would not seem so impressive...and we would begin to see that the only thing in the world which IS SUCCEEDING is the work HE is performing... whether or not we succeed here in Pasadena...

Faithfully yours,

Ralph D Winter
Ralph D Winter



Keen people from 64 mission agencies work together at the U. S. Center for World Mission to foster the growth of a "frontier missions" movement among Christians and churches in this country.

There are three major components of this movement:

First, there are the mission agencies which are willing to make the penetration of new people groups with the Gospel their highest priority.

Then, there are the students--the missionary volunteers of the new era of missionary outreach to frontier peoples

Finally, there are the churches who make the establishment of churches in groups of people where the church has not existed their highest priority in prayer, in giving and in sharing this vision for the frontiers with others.



MISSION FRONTIERS

The Bulletin of the U.S. Center for World Mission
January 1983 Volume 5, Number 1

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MISSION FRONTIERS is the monthly bulletin of the United States Center for World Mission, 1605 Elizabeth Street, Pasadena CA 91104, 213-797-1111. Ralph D. Winter Editor, E. David Dougherty Managing Editor, Robert Schaff Production Manager, Shirley Lawson Production Assistant, Gene Keller Layout, Kris Storey Paste-up, Daphne Drescher Circulation, Phil Bogosian Distribution. Subscriptions \$3.00 per year. Copyright 1983.





FRONTIER FELLOWSHIP MOVEMENT

Advancing on Three Fronts

This month we want to share with you how the Frontier Fellowship movement is progressing rapidly on three exciting fronts: among individuals, among congregations, and among organizations. Participation in each of these fronts provides unique challenges and opportunities.

1 INDIVIDUAL "FRONTIER PRAYER PARTNERS"

Individuals are invited to become "partners" in the Frontier Fellowship movement by affirming for themselves the following five goals:

1. Praying daily for unreached peoples and the frontier mission movement. Prayer must be focused on all fronts of the movement: educating laypeople, recruiting and training missionary candidates, funding missionaries and their ministries, and the actual penetration of new people groups with the Gospel.
2. Reading daily about unreached peoples, the frontier mission movement, and God's heart for all peoples--the biblical foundation for frontier missions. The Daily Prayer Guide is a useful source for such information.
3. Saving loose change daily to be given exclusively for ministry to the world's unreached peoples. The center section of the prayer guide has a label that you can use to stick onto a jar as a reminder.
4. Gathering monthly with like-minded prayer partners for a time of collecting loose change offerings, and concentrated learning and prayer.
5. Sharing the frontier mission vision with others. Each partner should try to win five other Christians to this daily discipline.

2 CONGREGATIONAL (OR OTHER FELLOWSHIP GROUP) "FRONTIER MISSION OUTPOSTS"

Such "face-to-face" fellowship groups are invited to become Outposts by affirming the following five goals:

1. Establishing a Frontier Fund to which loose change offerings are given and from which such designated monies are forwarded exclusively to frontier mission projects.
2. Initiating the Frontier Fellowship program and regularly scheduling a Frontier Fellowship meeting to which prayer partners bring their loose change, pray, and learn more about frontier missions.
3. Providing opportunities for several members of the congregation or group to pursue in-depth study and training in the area of frontier missions. (Books, tapes, study courses and video tapes are available to further update prayer partners on the progress of frontier missions.)
4. Adopting a frontier people group by name for long-term congregational emphasis. A congregation or fellowship group can "adopt" an unreached people group, previously selected by one or more mission agencies, for prayer and giving.
5. Sharing your group's frontier mission vision successfully with three other churches or groups, resulting in three more Outposts. The excitement and fulfillment of your own group's involvement in the Frontier Fellowship is worth sharing!

3 LARGER CONSTITUENCIES (Denominations, Mission Agencies, Colleges, Seminaries, and other Christian organizations)

These larger, "non-face-to-face" groups are invited to participate on one of three levels:

1. Participating Agencies have officially committed themselves to certain responsibilities, such as the establishment of a frontier fund and validated frontier mission projects, and to promoting the larger Frontier Fellowship movement. Participating agencies have the option of purchasing their own customized Daily Prayer Guide (e.g. Africa Inland Mission, Evangelical Free Church).
2. Promoting Agencies endorse and promote the Frontier Fellowship program (e.g. in their publications) but for one reason or another do not have their own customized booklet nor serve as a channel for funds (e.g. Association of Church Missions Committees).
3. Validated Agencies do not promote the Frontier Fellowship as such, but do conduct frontier mission work. They may thus establish with the National Coordinating Committee validated frontier projects.

WHERE DO YOU FIT IN?

Have you shared this exciting movement with five of your friends? You may be the key person in introducing your entire church to this vision for reaching the untouched frontiers. And in turn, your church may be key in involving your entire denomination or association. Just think of the new prayers, new finances, and new recruits for frontier missions that can spring from your faithfulness in sharing this vision!

Gordon-Conwell Seminary joins frontier campaign

Gordon-Conwell Theological Seminary in South Hamilton, MA has become the first seminary in the country to officially join the Frontier Fellowship campaign! Seminary President Dr. Robert Cooley will begin with "a concerted drive" to sign up the entire seminary community in a commitment to reading, praying and giving daily for Hidden Peoples under the Frontier Fellowship. All faculty, staff and students will receive a special GCTS Edition of the Daily Prayer Guide, which is also being made available to the seminary's alumni and alumni's churches which may not have a denominational version of their own as yet.

The pioneer mission heritage runs deep at Gordon-Conwell, a school known for providing solid evangelical leadership for the Church. In 1889, A. J. Gordon founded Gordon Divinity School as one of the first missionary training schools in America. Russell Conwell established the Conwell School of Theology (later Temple University) in 1884 in Philadelphia with a vision for ministry to the inner cities of the country. The two schools, and visions, merged in 1969 under former president Dr. Harold Ockenga.

Dr. J. Christy Wilson, chairman of the Department of Missions and Society, and widely respected former missionary to Afghanistan, has sought to raise up new leadership for the frontiers and to build missionary vision into pastoral candidates. Gordon-Conwell's "Frontier Fund" will be used to provide scholarships for students training for frontier mission work, and to send out student teams under its Overseas Missions Practicum to work short-term among unreached peoples.

United Methodist student interrupts studies to start UMFF Office

What could be urgent and important enough to cause a senior honors student at Texas A&M University to interrupt his scholastic schedule, step down from the presidency of a 200-member Christian fellowship, and postpone his final semester for nine months?

Answer: A very special moment in history in which he can have a unique and crucial contribution to the cause of world evangelization.

Lew Dick is a student at the Texas school and is president of the campus Wesley Foundation. After prayer and consultation with parents, church and fellowship, he has decided to postpone the last

semester of his schooling in order to devote his time to the establishment of a United Methodist Frontier Fellowship.

After a two-week visit to Kenya, Dick will arrive at the U. S. Center for World Mission where the National Frontier Fellowship Coordinating Office is housed. He will devote his full time and energies to encouraging United Methodist churches and agencies to initiate Frontier Fellowships among their constituencies.

United Methodists can contact Lew Dick, UMFF, 1605 Elizabeth Street, Pasadena, CA 91104 for information. Pray for Lew as he undertakes this work, and pray that God will raise up others willing to set aside their priorities in order to mobilize other denominations and groups for the frontiers.

FRONTIER FELLOWSHIP AGENCIES LISTED

We have listed below some of the agencies officially participating in the Frontier Fellowship. Each group has established a "Frontier Fund" and has frontier projects aimed at reaching Hidden Peoples.

Groups with an asterisk (*) also publish a Special Edition of the Daily Prayer Guide with unique front-line news and feature articles in addition to the same core prayer material.

If you would like to receive a free sample copy of a particular Special Edition, please circle one name below. (One year/12 issue subscriptions are available for only \$6.00.)

- *Africa Inland Mission
- *Bible Translations on Tape
- Christian Missionary Fellowship
- *Episcopal Church Missionary Community

- *Evangelical Free Church of America
- *Frontier Fellowship ("neutral" edition)
- International Missionary Advance
- *North Africa Mission
- *RBMU International
- *SEND International
- *Student Edition
- *United Presbyterian Frontier Fellowship
- *World Evangelical Fellowship
- *Gordon-Conwell Theological Seminary

If you are interested in getting more general information about the frontier work of the organizations above, place a checkmark (✓) beside the name(s) of the organization(s), then clip and mail this coupon to us.

The Explosion of New Missions Within the Non-Western World

--RALPH D. WINTER

Some years ago I got a letter from the editor of a World Council of Churches publication inviting me to write an article for their journal, The International Review of Mission. I felt this was an unusual opportunity and proceeded immediately to develop what I felt was an important question even to the World Council of Churches.

I was astonished to find, after sending the article in, that the very title of the article was completely misunderstood. Their objection was that they did not want to encourage the development of further western missionary imperialism. They assumed that I was talking about the expansion of western missionary forces.

Now, as a matter of fact, I do very much believe in the necessity of the expansion of certain types of western missionary activity, and I will not for a moment deny my own convictions on that point.

However, what they did not understand in my article was that my object was simply to describe an existing phenomenon, which at that time was so little known that you could hardly get at it with the use of ordinary words! My title was, "The New Missions and the Mission of the Church," and as the article itself unfolded, it was eminently obvious (I thought!) that I was talking about the development of new missions in the non-western world, not the development of new western missionary activity in the non-western world.

What I was saying, in effect, was that no matter what the policies of the World Council were with regard to the appropriate retreat of western missions, there was already beginning to be visible a new phenomenon, virtually totally new on the face of the earth, whereby the mission field churches themselves were beginning to form mission societies and send their own missionaries to other people groups near and far from them.

This was a force over which the World Council had no control. It is a force over which western mission agencies have no control. They can, indeed, help to promote the movement, but there is little they can do to stop the movement!

While I was writing this article (back in 1970) I must admit I had first encountered this concept of what is often today called "third world missions" in a book written in 1967 by Dr. Alan Tippett entitled Solomon Islands Christianity.

It was there I first encountered the intriguing evidence of a major missionary force consisting of Pacific Islanders themselves. It was there I first read about "the Melanesian Brotherhood" which sent missionaries out to 90 different languages in the Solomon Islands area and even further away.

It was only a little after that book first appeared, giving credit to indigenous church missionary outreach, that another writing focused on this phenomenon. It was an article by Charles Forman on the outreach of Pacific Islanders going far beyond what any western missionaries were able to do.

As a matter of fact, I guess it is only fair to say that probably only in the South Pacific has this degree of mission activity thus far appeared to be the initiative of the national churches themselves.

All missionaries in all epochs of history have quite obviously been "nationals." All western missionaries are from their own national churches, of course. There can hardly be anything new about nationals becoming missionaries. What was new to many people, myself included back in 1970 or perhaps when Tippett's book first hit the market in 1967, was the fact that significant missionary work can be performed and actually had been performed by the so-called mission field churches of the modern era.

In my own case, I got quite interested in the subject in 1970 and actually encouraged some of my students at Fuller Theological Seminary to do research on these new entities appearing here and there in the non-western world.

In 1971 I stood up, somewhat hesitantly, at the beginning of a very large conference of missionaries and mission executives at Green Lake, Wisconsin, and asked whether the conference was going to cover the subject of mission initiatives arising in the context of mission field churches.

There was a hasty consultation on the platform, and the answer came back that that subject was outside the bounds of the agenda of the conference.

The conference focused on the relationship of western mission agencies and non-western churches. That was the main concern of the conference. The sending churches were in the picture. The missionaries were in the picture. The mission agencies were in the picture. The national churches were in the picture. But there was no room on the agenda for the mission agencies from the national church.

Fortunately, following the conference Peter Wagner was commissioned to write a book summarizing post-conference impressions. It was entitled Church/Mission Tensions Today and was published by Moody Press in 1972. He invited me to write a chapter entitled, "The Planting of Younger Missions," which is a takeoff on the often-used phrase "the younger churches."

That chapter of mine focuses very specifically upon the responsibility of western mission agencies to take the initiative in the founding and the development of such mission structures.

Alas; to this day, except for Cliff Holland's initiative and the out-

standing work of several societies, such as the Christian and Missionary Alliance which has steadfastly promoted the mission vision of its own overseas churches, there is very little initiative on the part of western societies in the development of these new entities in the foreign field.

Thus, that chapter in 1972 has gone mainly ignored, it would appear.

But in 1973 Wagner went one step further. He corralled three seasoned missionaries studying at the Fuller School of World Mission and persuaded them to work together in the production of a book, Missions From The Third World, which was published that same year. This book by Larson, Pentecost, and Wong really hit the fan. It indicated the existence of over 200 societies in the third world, with the possibility of some 3,000 missionaries being sent out by them, and the results of this study reverberated all through the mission world. It was no longer possible to ignore or to overlook the phenomenon of non-western mission agencies.

The next major breakthrough was a pair of books by Marlin Nelson, a missionary in Korea who came out with Readings in Third World Missions, which brought together a number of articles from many sources, and a book of his own, The How and The Why of Third World Missions. These two books solidly established the existence and the importance of such organizations for anyone who would read them. But of course, they were simply invisible to most Christian leaders and thinkers, except for a few mission executives who follow literature of this kind. They appeared in 1976.

Nelson's continuing influence in the area of third world missions is seen in the 1979 "Directory of Korean Missionaries and Mission Societies" now out in a 1982 edition, which lists 47 mission organizations with 323 missionaries working in 37 countries.

The first world-level meeting at which representatives of this type of mission agency showed up in force was the 1980 meeting at Edinburgh. There, fully one-third of the mission agencies represented and one-third of the delegates who were sent by those agencies (57 and 88, respectively) were from non-western mission sending agencies!

Not as widely publicized as other world-level meetings in 1980, the Edinburgh conference, with its accompanying International Student Consultation on Frontier Missions, was a truly significant meeting. Three out of four of the plenary papers in the morning were assigned to third world mission leaders. And the entire conference obviously displayed the thrilling and exciting presence of these mature men of vision, disciplined and devoted, who had come from all over the world. I do not believe that I will ever forget that conference. It almost seems my entire lifetime divides into two parts, before and after that conference.

In a certain sense, the major importance of the conference was to offer a forum in which these third world leaders could for the first time rub shoulders on a world level with the western mission leaders. This was one of the chief accomplishments of that meeting, which has been influential in many other ways as well.

That, in fact, is where I first met Obed Alvarez. He and others from Peru, as well as some of their missionaries in London, were on the ground floor, and it was exciting to sense their own exuberance and interest even then. He would have been 23 years old at that time!

Meanwhile, the sister conference of younger people, from the western world primarily, had many who were older than this one young executive from Latin America. But Alvarez did not come to the Student Consultation. He came as an executive to the World Consultation on Frontier Missions, which was the main conference.

Undoubtedly, our American school system, which keeps people in school for a huge chunk of their lifetime, actually postpones the involvement and the maturation of our own younger leaders. These might otherwise be carrying responsibilities as significant as those carried by Alvarez if it were not for the prolonged educational experience which we have come to prize so highly.

By now, of course, there are so many third world mission leaders that this is no place to start listing them all off. We will try to make references to them from time to time in succeeding issues. One organization, however, must be mentioned: the International Missionary Advance, founded in 1976. This organization exists for the sole purpose of finding, fostering, or even founding third world mission agencies. Then there is CNEC which very carefully selects key nationals to support, always as part of some overseas team in which they function under authority. Christian Aid Mission also stresses overseas nationals but--unlike any other mission I know--feels it necessary to denounce at every opportunity all traditional mission work. (I'm glad I cannot name any other agency that is so blindly derogatory of other groups.)

What we need to realize is that the pattern exemplified by Cliff Holland (highlighted in the December 1982 issue of Mission Frontiers) is absolutely sound. Older agencies have the best opportunity of all to find, found and foster new missions from within the third world. More and more nationals are directly supported from the West. But there must be at least 100,000 who right now are indirectly supported or nurtured or trained or sent out by the combined efforts of traditional missions and the national churches produced by them. Obed Alvarez' mission for example, does not ask for support from the U. S. except for professors, now and then, for his school of missiology.

OBED ALVAREZ

Peruvian Mission Leader

A few weeks ago MISSION FRONTIERS interviewed perhaps the world's youngest (yet extremely capable) mission director--Obed Alvarez from Peru. To find something similar to the agency under his direction, you would have to take Operation Mobilization, Youth With a Mission, Calvary Chapel Ministries, the Fuller Seminary Cross-Cultural Studies Program, the Mobilization Department of the USCWM and NAM Associates (see Oct. issue) and thoroughly blend them. Only then will you come out with something that looks a bit like the agency known as AMEN and its associated school of missiology.

Ever since 1980, when Dr. Ralph Winter returned from teaching at a School of Missiology in Peru, staff at the U.S. Center for World Mission have been curious about this school. Dr. Winter reported that there were 100 or so students in his class. He commented on the beautiful songs they sang, their missionary enthusiasm and their dynamic, youthful leaders, including Obed Alvarez.

Last month, Alvarez visited Pasadena, and MF had an opportunity to interview him. Here is a rather quiet, serious young man, yet one who speaks with passion and confidence.

He is young, only 25, yet already --for four years--the General Director of a mission agency with more than 100 missionaries.

His mission, AMEN, was started in 1946 by a small band of Peruvian Christians led by Juan Cueva. For the next 30 years it limped along, with 5 or 6 missionaries at the most, all married, with families, and all supported by the mission. Its vision was to reach Peru for Christ, as its full name implied: Asociacion Misionera Evangelica Nacional (National Evangelical Missionary Association).

But in 1979 the mission took off. Suddenly it was swarming with recruits. Its name was changed to Asociacion Misionera Evangelica a las Naciones (Evangelical Missionary Association to the Nations), and its thrust was now to the whole world. What had happened? That year Obed Alvarez appeared, with twenty of his friends, and the mission turned a corner.

MF: HOW COULD 20 NEW RECRUITS CHANGE A MISSION SO MUCH?

ALVAREZ: For some time I had been the head of the youth division of the Methodist Church in Peru, so when I decided to join a mission agency I was able to bring 20 others with me. But we were young and had no support. What's more, the churches didn't want to support us as missionaries. They asked us, "Well, are you missionaries or not? You don't know any theology; you haven't had seminary." So we each started studying theology with a pastor, and we helped in his church. We started evangelizing the community around about and to promote missions in the church.



MF: YOU HAD NO SALARIES?

ALVAREZ: Our families and friends helped us some.

MF: SORT OF LIKE WHAT WE CALL "RAISING YOUR SUPPORT?" ALL OF US AT THE USCWM HAVE TO DO THAT TOO, YOU KNOW. WELL, WHAT HAPPENED?

ALVAREZ: At first the pastors

were mildly interested in what we were doing. Then, because of our work, their churches suddenly started to grow. Then the pastors began to take notice.

Up to that time, after first joining the mission, we had made brochures to advertise for young people to become missionaries. But when the churches started to explode in growth because of our work, the pastors asked us if we would be willing to train their young people in evangelism.

All of a sudden we had so many young people to train that we had to get better organized. So we divided the country into regions, assigning each region to a team. We would take these young people sent to us by the churches for a year, training all of them to be evangelists. Each one was assigned five churches, where he would help evangelize the community and instill missionary vision in the church. By 1979 we had 2,250 young people in this program.

MF: I UNDERSTAND THAT YOU HAD A MUSIC PROGRAM WHICH ALSO ATTRACTED PEOPLE.

ALVAREZ: Yes. About the time we began being noticed we discovered that we had real musical talent in our team. So we organized singing and instrumental groups. Some of us began composing new songs, usually missionary in theme. And we were invited to church after church to sing and play.

In fact, several years ago a group of young Communists put on a musical contest which some of our group entered. I don't think they were too happy when we stole the show--Christian songs and all!

MF: YOUR MUSIC MINISTRY REMINDS ME OF THE YOUNG SINGING GROUPS FROM CALVARY CHAPEL. THEY'VE ALSO COMPOSED MANY BEAUTIFUL NEW SONGS LIKE "FOR THOSE TEARS I DIED." YOURS, HOWEVER, ARE MAINLY ON MISSIONS. IN YOUR DISCIPLESHIP AND MISSIONS TRAINING YOUR ORGANIZATION ALSO REMINDS ME OF YOUTH WITH A MISSION AND OPERATION MOBILIZATION. HAVE YOU EVER HEARD OF THEM?

ALVAREZ: Oh yes, actually we first heard about YWAM and OM in the churches where we sang. We have good fellowship with them. They're doing a good work.

MF: I UNDERSTAND YOU ALSO HAVE A SCHOOL OF MISSIOLOGY.

ALVAREZ: Yes. In 1979, the year I became the director, we started a school of missiology. Three times a year we meet for one month of classes in Missiology. Dr. Winter taught in one of these, also Dr. Peter Wagner from Fuller Seminary I think ours may be the earliest school of missiology in Latin America.

MF: SPEAKING ABOUT MISSIOLOGY, THE OVERSEAS WORK OF MANY THIRD WORLD AGENCIES IS ALMOST ENTIRELY WITH THEIR OWN PEOPLE WHO HAVE MOVED OVERSEAS. WE CALL THIS "DOMESTIC" MISSIONS, OR AT BEST "EVANGELISM." BUT IT IS NOT CROSS-CULTURAL EVANGELISM, WHICH IS "MISSIONS." TELL ME, DO YOUR MISSIONARIES WORK CROSS-CULTURALLY OR MAINLY DO EVANGELISM?

ALVAREZ: We have 20 missionaries (university students) who are native speakers of Quechua. These established eleven new Quechua

churches a year and a half ago. Then in 1978 our mission was invited to participate in the National Congress of Peruvian Leaders, and I was allowed to speak for a few minutes. Perhaps because of this, the next year, in 1979, we were invited to attend CLADE II (The Latin American Congress on Evangelism) where 600 Christian leaders, both missionaries and church leaders, gathered from all over Latin America. Because of our participation there, we were asked to send



missionaries to Bolivia, Chile, Brazil and Ecuador, which we did.

In that year, 1979, we decided we had to go international, not only to Latin America, but elsewhere as well. It was partly because of all these international contacts that we set up the School of Missiology. Since there wasn't any missiology textbook in Spanish, I wrote one for the school. And that year we sent someone to London enroute to Spain and Morocco to check out possible mission fields there. He stayed three months in London and started working with Spanish speakers there from both Spain and Morocco. Also, a year and a half ago, we bought a building in London for our center there.

MF: IN LONDON?

ALVAREZ: Yes, in London. This man started working with a church of 30 people, which now has grown to 400. He has done a very effective piece of work. And the money to buy the Center has come from these people and from supporters back in Peru.

Last year we sent 3 people to look over Melilla, the Spanish-governed corner of the Muslim country of Morocco in North Africa. We have open doors with Muslims in London. We now have five Peruvians working full-time in London, and we want to open another center in France to work with Muslims there. Right now we have a small church of eight families in Paris with which we are in relationship, and we'll be sending our first missionary there next week.

MF: HOW ARE THE MISSIONARIES IN EUROPE SUPPORTED?

ALVAREZ: It is very expensive to live in London. The economic situation right now is very difficult. Even so, our people there are being supported by the ones they minister to plus a little support from family and friends in Peru. People in the churches at home designate their money either "for Peru" or "for foreign work." And this helps support our missionaries.

MF: WHAT ARE YOUR PLANS AS A MISSION FOR THE NEXT FEW YEARS?

ALVAREZ: We need to start another center in London. We also hope to get started in Spain. Already a family in Galicia has offered to give us a house. And we plan to start a Spanish-speaking church in Switzerland.

Then we want to begin work with the 2 million Moroccans in France. I've been invited to several of their homes there. We're planning

bases in Germany and Switzerland with a strategy for reaching Muslims in those areas. And then, of course, we hope to move into Muslim countries themselves.

MF: DO YOU ENVISION ADDING EUROPEAN YOUTH TO YOUR MISSIONARY TEAMS?

ALVAREZ: Our main concentration will probably come from Latin America. That is where our roots are. But a Swiss mission working in Peru has asked us to help them start a mission in Switzerland!

MF: I GUESS THAT'S WHAT YOU WOULD CALL COMING BACK FULL CIRCLE! IT IS A NEW DAY WHEN AN OLD MISSION SUCH AS THE SWISS ASKS A YOUNGER MISSION TO TELL IT HOW TO START A MISSION WORK IN ITS OWN HOMETOWN. OBVIOUSLY THEY ARE NOT ASKING FOR YOUR HELP MERELY OUT OF POLITENESS, NOR TO MAKE YOU FEEL NEEDED --THEY FEEL YOU KNOW SOME-



THING THEY NEED TO LEARN. WHAT IS IT?

ALVAREZ: By now we've had a lot of experience working with Spanish-speaking people, not only Peruvians like us, but people in other countries as well, both in

Latin America and in Europe. There are a great number of people from Spain who work in Switzerland. These are the ones we'll be reaching. However, there are also large numbers of Muslims from North Africa who have migrated to work in many of the countries of Europe today. No doubt many have gone to Switzerland and, as you know, we have a real burden to evangelize these people.

MF: IT IS SOMETIMES EASIER TO REACH MUSLIMS WHEN THEY ARE AWAY FROM HOME. IN EUROPE THEY CAN INVESTIGATE CHRISTIANITY--SOMETHING WHICH IS ILLEGAL BACK IN NORTH AFRICA. MOREOVER, SOCIAL PRESSURE FROM FAMILY AND FRIENDS AT HOME MAKES IT ALMOST IMPOSSIBLE TO EVEN BUY A BIBLE AND READ IT. YET IN WESTERN EUROPE THERE IS FREEDOM TO EVANGELIZE. THAT IS WHY YOUR OUTREACH THERE IS SO IMPORTANT.

ALVAREZ: Yes, we are really excited about the potential there.

MF: I UNDERSTAND THAT YOU HAVE MADE SEVERAL TRIPS TO THE UNITED STATES. A PASTOR FRIEND IN THE MIDWEST HAS INVITED YOU TO SPEAK IN HIS CHURCH, AND YOU HAVE SPOKEN IN A NUMBER OF OTHER CHURCHES AS WELL. WE KNOW THAT THE HEADS OF MANY NON-WESTERN MISSION AGENCIES MAKE PERIODIC TRIPS TO THE STATES TO RAISE FUNDS FOR THEIR MISSIONS. ARE YOU DOING THIS?

ALVAREZ: No. We do not do fundraising in the United States. We expect our work to be supported by Latin Americans, especially Peruvians, and by the people to whom we minister in other countries.

MF: YOU ARE A VERY WINSOME

PERSON. I IMAGINE THAT ON YOUR TRIPS HERE YOU HAVE ATTRACTED ALL SORTS OF OFFERS. NO DOUBT SOME WOULD LIKE TO SEE YOU STAY HERE TO WORK OR TO STUDY, AND HAVE OFFERED TO PAY YOUR EXPENSES. THEY PROBABLY HAVE INSISTED THAT AS THE HEAD OF YOUR MISSION YOU NEED TO GET ADVANCED DEGREES. IS THAT TRUE? AND HOW DO YOU FEEL ABOUT IT?

ALVAREZ: Well, I would be less than honest if I did not say I am tempted by such offers. And they have been made. But as the head of the mission I also have to think of what the mission needs. My own concerns must not come first. And if I have to choose between what is good for me personally and what will also help everyone else in the mission, then I would unhesitatingly choose the latter.

MF: I'M SURE GOD WILL BLESS YOU IN THIS DECISION. DOES THAT MEAN YOU ARE IN FACT SERIOUSLY CONSIDERING THE OFFER OF OUR UNIVERSITY (THE WILLIAM CAREY INTERNATIONAL UNIVERSITY) TO ESTABLISH A SATELLITE PROGRAM RIGHT THERE IN PERU WHICH WILL ALLOW YOUR PEOPLE TO BECOME INVOLVED PART-TIME AND KEEP ON WORKING BOTH IN YOUR WORK AND TOWARD A STANDARD DEGREE?

ALVAREZ: Yes, I intend to explore this offer as soon as I get back. If this works out properly, our people will be able to work toward any degree, from the B.A. to the Ph.D., either in Peru or in most mission field locations.

MF: WELL, THAT'S JUST GREAT! WE'LL CERTAINLY BE PRAYING FOR YOU AND THOSE WHO WORK WITH YOU; THAT GOD WILL CONTINUE TO GIVE YOU GREAT SUCCESS. IT'S EXCITING TO SEE WHAT GOD IS DOING THROUGH YOU.

USCWM PASADENA CAMPUS FINANCIAL UPDATE

Pasadena, Calif. Dec 27, 1982

This update is for all of you who have followed us and invested your money and your very lives in prayer for this project.

The "Report Card" to the right shows the record for the year 1982.

The BAD NEWS is that only twice before have we been this far behind.

The GOOD NEWS is that while we may be *further behind* we are nevertheless *further along!*

That is, we have almost completed 18 payments and we have only five more to go -- three little ones (Dec. 1, Mar. 1, and June 1) and two big ones (Sept. '83 and Sept. '85).

HOWEVER, HOWEVER, HOWEVER

We have no desire to confuse anyone about the future. The one, largest payment next September is larger than all past payments over the last six years put together. If we can't make it, could we lose this property and everything we have paid? Yes. Can we lose out even before then if we don't catch up? Yes.

NEVERTHELESS, NEVERTHELESS, NEVERTHELESS

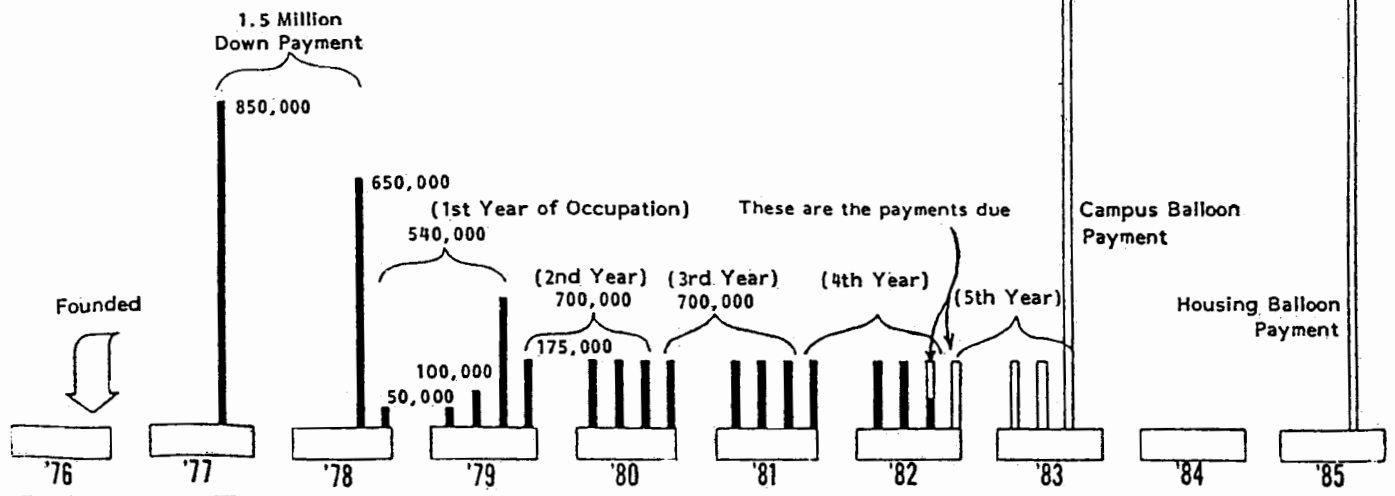
Twenty-two mission and church executives are gathering here Feb. 7 and 8 to sit down with us and think and pray through the whole matter of just how feasible it is for us to count on 400,000 additional \$15 gifts to come in by next September. Read about this on page 15. The real purpose of course, is how to give new hope and vision to the 1,270,000 people in their constituencies. Will you pray with us to that end?

Ralph P. Winter

REPORT CARD

	Payment Due	Payment Made (By God's grace & your generosity)	Balance Overdue
1982			
Jan 4		75,000	0
Mar 1	175,000	90,000	85,000
15		20,000	65,000
23		65,000	0
June 1	175,000	0	175,000
7		25,000	150,000
July 2		25,000	125,000
Aug 23		55,000	70,000
27		70,000	0
Sept 1	175,000	0	175,000
30		25,000	150,000
Oct 21		25,000	125,000
29		20,000	105,000
Nov 15		25,000	80,000
Dec 1	175,000	0	255,000
21		25,000	230,000
27		25,000	205,000
1983 31		?	?
Mar 1	175,000	?	?
Jun 1	175,000	?	?
Sept 1	6,000,000	?	?

*WC
RPL
HVL*



PENETRATING THE FRONTIERS:



How Small Churches Can Help

Practically every alert mission-minded evangelical in the country has heard or read of the thrilling missionary conferences held annually at Park Street Church in Boston, or the similar meeting in Toronto's People's Church.

More and more is being written about the huge evangelical congregations in California which have become mission training institutes and mission sending agencies with dozens of church members sent to the far corners of the globe.

It's evident that big churches have done a big job in promoting the cause of missions, but what about the smaller church?

The initial response to this question might be to question whether

or not small churches should even be expected to take an active role in the evangelization of the world. After all, world evangelization requires resources of people and dollars and time. In the smaller church these scarce commodities are at a premium.

Yet for Christian leaders in smaller congregations, the issue is not whether or not the church can "afford" an active missions involvement, but simply obedience to the Lord Jesus Christ who has commanded us to "disciple all the nations."

When we realize that a large percentage of our American churches can be classified as 'small,' it underscores the value of seeing each of these congregations as outposts for

penetrating the final frontiers of the gospel. Over half the 330,000 churches in this country have fewer than 75 worshippers each Sunday. And churches with less than 350 in attendance comprise 95% of the national total.

Historically, in our American evangelical scene, small congregations have been "the fountainhead of foreign missions," as large numbers of mission candidates and mission support were provided by these churches.

But what about the situation in 1982? What can small churches realistically expect to accomplish, and how can the small church develop an effective missionary outreach?

The need for missions around the world has never been more clearly understood or defined than it is today. Mission researchers and strategists at the U. S. Center for World Mission in Pasadena have defined the crucial next step as establishing a viable, indigenous church within each of the (estimated) 16,750 people groups currently without such a Christian witness.

Each local church, therefore, can better assess its role in the complete task. Dr. Ralph Winter, General Director of the USCWM has suggested that a reasonable goal for each small congregation would be to establish itself as a "Frontier Mission Outpost" with the objective of making a specific contribution toward the penetration of the final frontiers.

Each Frontier Outpost has made the decision to work toward following five objectives:

(1) A Frontier Mission Fund in the church which is exclusively dedicated to the promotion of frontier missions or to projects aimed at planting new churches within people groups currently without a church.

(2) A Frontier Fellowship with members using the Frontier Fellowship Daily Prayer Guide for their daily reading; praying and saving loose coins for the Frontier Fund; and meeting monthly to hear exciting news about the advance of the gospel.

(3) A plan to provide year-round inspiration and education through a "Frontier Bookshelf," Sunday School class, or scholarship to the USCWM's intensive training program, etc.

(4) Plans to "adopt" one hidden people group (or frontier missions project) for special emphasis and study, in cooperation with the church's own denomination, or an interdenominational agency.

(5) Successfully sharing the new vision for penetrating the final frontiers with three other churches or Christian groups with which each congregation has a relationship.

Each of these steps is well within the reach and resources of small congregations as well as large. In fact, some smaller churches may be more able than a larger church to make the decisions to participate in

such an outreach.

However, there are some specific principles of mobilizing the smaller congregation which must not be overlooked.

First, recognize the importance of gaining pastoral support for the project. In the smaller church, people look to the pastor not only for vision, but also to take a more active role in carrying out the program of the church. In the larger church, leadership of the missions program may be delegated to the missions committee, or even to a full-time missions pastor, but in the smaller congregation this responsibility will not normally be delegated.

Pastors who are unfamiliar with the area of frontier missions and the materials which have been produced to help local churches promote frontier vision are encouraged to write the Frontier Fellowship, 1605 Elizabeth Street, Pasadena, CA 91104 and request the Pastor's Introductory Packet.

A second principle is seek to involve as many people as possible in the missions program of the local church--not just the vitally interested few. In the larger congregation, laymen can be more "specialized" in their ministry, with some involved in evangelism, others in missions, still others in the church's educational ministry. In the smaller church, members have to do "double" and "triple" duty, filling more than one position or role.

This means that the entire leadership--officers, teachers, workers, etc.--should be invited to be involved in sharing a vision for frontier missions throughout the church. Rather than running the risk of jeopardizing the opportunity to involve the entire congregation in reaching out to the frontiers, it might be necessary to move slowly at first in implementing the program.

Thirdly, seek, wherever possible, to work through existing programs and structures, rather than starting new ones. Integrating into the program of the church a vision for starting new churches where no church has previously existed may more effectively involve more people than setting up a so-called "missions" meeting. Seek to involve teachers, children's workers and others in promoting this cause throughout the entire program.

Fourth, be sure that present involvement in missions continues strong. The frontier emphasis is designed to be added to, not to replace, current commitments. The Frontier Fellowship should be presented as a means of undergirding the total missions program of the church with a foundation of daily missions education and prayer.

In many cases, the church's existing missionaries have an excellent opportunity to promote frontier missions, even if they are working in a people group which already has a church. Imparting frontier missionary vision to this overseas group of new Christians is one of the most strategic tasks in missions today. The local church should do everything it can to encourage this kind of outreach.

However the vision is encouraged to grow, we must penetrate new frontiers. The local church can often best help simply by stressing that new, uncommitted funds be designated for outreach to people groups without any indigenous church.

Finally, recognize the importance that a frontier missionary outreach has to the church's overall goals and objectives. Unfortunately, some leaders of small churches feel that any mission program is competitive with the local needs of the church. We must help them to see how a vision for the still unreached can bring new life to the local church.

Furthermore, if we truly love our Lord we cannot ignore His concern for the thousands of cultures that still do not know Him. In some cases, a congregation may itself be in real need and may have to direct most of its resources inwardly for a brief period of time. Ultimately, however, every church needs to also evaluate its ministry and effectiveness in terms of its contribution to the overall effort around the world.

God must love smaller churches; He made so many of them. Smaller churches love God too. Some of the most fervent devotion to the Lord Jesus comes from these congregations. The closer we walk with the Lord Jesus, the more willing we are to follow Him as He leads us out among the nations, calling men from every people, tongue, tribe and nation into fellowship with Himself.



NEWSBRIEFS

Mission/Church Leaders Huddle

Greg Livingstone, head of NAM Associates and Director of Mission Agency Relations for the USCWM, has announced a series of two-day serious "huddles" between missions decision-makers and the USCWM leadership.

"In light of the developments with IFMA/EFMA missions giving even greater concentration to the frontier peoples of the world, it would seem important to go beyond the broad general strokes of recent conferences to some very practical brainstorming to problem-solve in the areas of producing resources for the frontiers," says Livingstone.

Over 20 missions executives are committed to attending the first meeting, slated for February 7-8 on the Center's campus, representing organizations like GEM, OMF, AEF, RBMU International, MAF, CCC, Missionary Church, Christian Reformed World Mission and others. These groups have a combined constituency of over 1.27 million evangelicals.

The leaders will discuss steps needed to fuel the Frontier Fellowship movement and generate resources for frontier programs, priorities of the Strategy Division so as to better serve the missions, church growth where there is no church, and other issues.

... The Episcopal Church Missionary Community has produced the first ECMC Daily Prayer Guide for Anglican communion churches.

Assemblies Focus on Frontiers

The Assemblies of God Division of Foreign Missions has devoted the January issue of their publication, *Mountain Movers*, to "The Unfinished Task--New Frontier Evangelism."

One of the largest North American mission agencies, the Assemblies of God DMF fields over 1200 missionaries. Missions giving increased 18% from U. S. churches last year.

Editor Beverly Graham writes: "We thank God for the victories and successes He has given in our missions work around the world. But even as we number the growing Assemblies of God churches in 109 countries, we must also offer ourselves to be used by the Master in reaching the rest of the world that is lost.

"We dare not measure our success against anything but the unfinished task."

Wake up to the world at

SCOWE

February 11-12, 1983

U.S. Center for World Mission, Pasadena, California

"SCOWE" stands for Student Conference on World Evangelization. At SCOWE '83, you can learn the facts about what's happening in the world. For one weekend, you can take time to focus on the very heartbeat of God: His love for the whole world!

This year, SCOWE '83 will host two conferences:

1 Catch The Vision Conference If you have not attended a missions conference before and want to find out what missions is all about, Catch The Vision is for you.

2 Obey The Vision Conference If you have been to Urbana or SCOWE before, or have had other missions training and now want specific direction in implementing your commitment to the Great Commission, Obey The Vision is for you.

Schedule

Friday, Feb. 11
 4:00 PM: Registration
 7:30 PM: Opening Session
 Saturday, Feb. 12
 7:30 AM: Breakfast
 8:30 AM: Morning session
 12:15-1:30 PM: Lunch/Mission booth visitation
 1:30 pm: Seminars
 5:00 PM: Dinner
 7:30 PM: Final session

Questions?

Call or write: Kileen Matsuda, SCOWE '83
 1605 Elizabeth Street
 Pasadena, CA 91104
 (213) 797-1111 or 794-8624



LETTERS

Dear Sirs:

I have recently received a sample copy of the Daily Prayer Guide for use in what you call your Frontier Fellowship. I would be interested in receiving ten or twelve copies of this sample prayer guide for distribution in our church with hopes of starting a Frontier Fellowship. In addition if you have any information about how to begin a Frontier Fellowship in our church, I would appreciate this as well.

I have heard about your work there from former members of our church who have moved to your neighborhood... Then a young man from our church went to your school about two years ago, and his eyes have been opened to the possibility of mission work ever since... We had the joy of sending him a year ago on a short-term summer mission tour.

I believe that your devotional magazine is also an eye opener, and I trust that we can use it here in our church to begin a regular fellowship that will pray for mission here and around the world.

In Christ's service:
Thomas Van Johnson, Pastor
Spinning Road Baptist Church

Dear, Friends,

I just want to encourage you by letting you know that I am praying for you. My Loose Change jar serves as a great daily reminder to pray for the expansion of Christ's Kingdom especially amongst those who are in the widest ends of the Gap. Please renew my subscription to the Daily Prayer Guide.

Enclosed is a check to be applied to the purchase of the property at the Center.

His grace is sufficient because
He is Lord!
R. Gregg

Dear Dr. Winter:

Enclosed please find our check for the U. S. Center for World Mission. It comes from our Friday Morning Bible Study Class which has been meeting now for about seven years. We are interested in the Center, will continue to pray for the work, and will support the work in the future.

Blessings be upon you, Ralph, in your most needed mission initiative.

Cordially,
R. Byron Crozier, Pastor
Tabernacle Presbyterian Church

Dear Friends in Christ,

I really appreciate receiving your magazine "Mission Frontiers." It has provided me with some inspirational material that is useful in my own representational ministry on behalf of North Africa Mission, one of the missions that reaches out to the world's "Unreached Peoples." I would like to point out an error in your August/September issue on page 6, second column: here you spelled Kerala wrong.

We are praying that the Lord will provide you with needed finances to keep that Center going. Kindly send me "Parade of the Nations" and I need more information about the Institute of International Studies, a complete listing of what is available through Mission Frontiers Book Service plus details on how I can get that \$125 World Christian Encyclopedia for only \$20.

Yours sincerely in Christ,

David Lundy
Canadian Director
North Africa Mission

Dear Brad (Cronbaugh),

... Our family has been saving "loose coins" for the "Hidden People" for several months now, and yesterday I emptied our jar which was full of coins and traded them for this cashier's check of \$20.25. Please use it wherever you think best, for whichever Hidden People you decide upon. We have loved saving it and have started again.

We have subscribed for the Frontier Fellowship Daily Prayer Guide which we think is a great devotional book, receive the Mission Frontiers magazine and ... "Mission Today," so we follow closely the good work you are doing and pray that God will continue to give you His blessings.

Sincerely,
E. Wyatt
Pensacola, FL

Season's Greetings:

The enclosed check is our contribution to help you with your financial needs. Too bad you have this financial burden to constantly struggle with, but God always seems to provide a way.

God bless you.

Mr. & Mrs. D. Waterman
Glendale, CA

Dr. Winter's Itinerary:

Jan. 9 - First Evangelical Free Church, Fullerton, CA
Jan. 24-28 - Ontario Bible College, Ontario, Canada
Feb. 2 - Kendall Presbyterian Church and Redlands Community Church, Miami, Florida

Mission Frontiers Book Service

Perspectives on the World Christian Movement. Winter and Hawthorne. An 864 page, spectacular collection of 87 chapters by 70 authors, focused on the Biblical, historical, cultural and strategic dimensions of the task of world evangelization. Most authoritative single book on missions today. 2nd printing. Retail \$19.95 (hardback) and \$14.95 (kivar). Your price, \$16.96 (hb) and \$12.96 (k).

(NEW) *Understanding the World Christian Movement.* This exciting 20 lesson study guide will lead students and church groups through an enlightening study of the information-packed *Perspectives* book. Carries college credit. \$10.00.

The Final Mission Frontiers, 1983. New, updated revision of our 4-color "Hidden People" wall chart, with new graphic displays diagramming the most recent statistics available to portray the challenge of the remaining unreached people groups. Available in two sizes. On map paper, 12½" x 16½", \$.25 each. On durable, untearable "Tyvek" material, 19" x 25", \$1.00 each.

Parade of the Nations. Winter and Graham. An informative, 24-page booklet comparing 167 countries in 12 different social and spiritual factors. \$3.00.

People Groups of Mainland China, a large wall map complementing the National Geographic map of China, produced by the Institute of Chinese Studies. This map introduces a new concept for understanding Chinese peoples, by grouping them on the basis of occupational backgrounds. Beautifully illustrated in full color. \$3.90.

FRONTIER FELLOWSHIP MATERIALS

"Hidden People Sunday" Planning Kit. All you need to plan and present the Hidden Peoples challenge in your church, including sample handout materials, publicity, message suggestions, etc. Use Frontier Fellowship materials to follow up. \$2.50.

A subscription to the *Frontier Fellowship Daily Prayer Guide* will bring 32 exciting pages of frontier vision into your home each month for one year. (Single subscriptions \$6.00; 10 or more \$4.50 each; sample copy \$.50)

NEW revised edition of the *Five Global Facts* booklet. This readable, 16-page little booklet concisely outlines God's global plan and challenges believers to become involved in the Frontier Fellowship. (\$.20 each; 10 or more .15 each)

The Narthex Plan. Send me more information and _____ copies of the *Frontier Fellowship Daily Prayer Guide* each month to display in our church, at the discount price of \$.40 per copy plus postage. I understand that we can increase, decrease or cancel our order at any time.

"The Plot" An upbeat cartoon booklet tracing the breakthroughs in world Christian outreach and introducing the Frontier Fellowship cause. \$.25 each.

_____ SUBTOTAL OF MATERIALS
 _____ California Residents add 6½%
 _____ Postage/handling \$1.00
 _____ TOTAL

Please include payment with your order (in U.S. funds). Make checks payable to USCWM.

PLEASE SEND ME MORE INFORMATION ABOUT THE FOLLOWING:

Institute of International Studies
 Understanding the World Christian Movement independent or small group study course

Detailed financial report of the USCWM

William Carey Library Global Church Growth Bookclub Fall Winter '82, '83 Booklist, a comprehensive collection of missions publications.

A complete listing of available "Mission Frontiers Bookservice" materials

I am seriously interested in the possibility of serving Christ at the USCWM.
 Signed _____

I'm not yet a FOUNDER, but I'd like to become one! Enclosed, find \$15.95 as a one-time gift from each member of my family who wants to help establish the Center. Send my free copy of *Once More Around Jericho*, *Hidden Peoples* wall chart, and other vision-expanding materials.

Here's my personal response to the 8 months Frontier Fellowship COUNTDOWN:

1. As an individual: "I will not let a day close without at least a few moments of prayer for the final frontiers."

Please tell me what essential materials I'll need to keep this practice alive.

2. As part of a family, class, local church: "I will share this challenge with others."

Can I pass something out--readable, exciting?

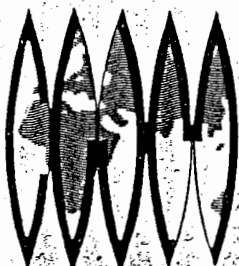
What five things can my local group do to become a Frontier Missions "Outpost?"

3. As a participant in a larger constituency-denomination, mission agency backer

I will try to make sure our national office knows that some of us are eager to become involved in the Frontier Fellowship movement.

Tell me what groups are already considering this.

UNITED STATES



Center
for
World
Mission

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PASADENA, CA 91104
(213) 797-1111

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