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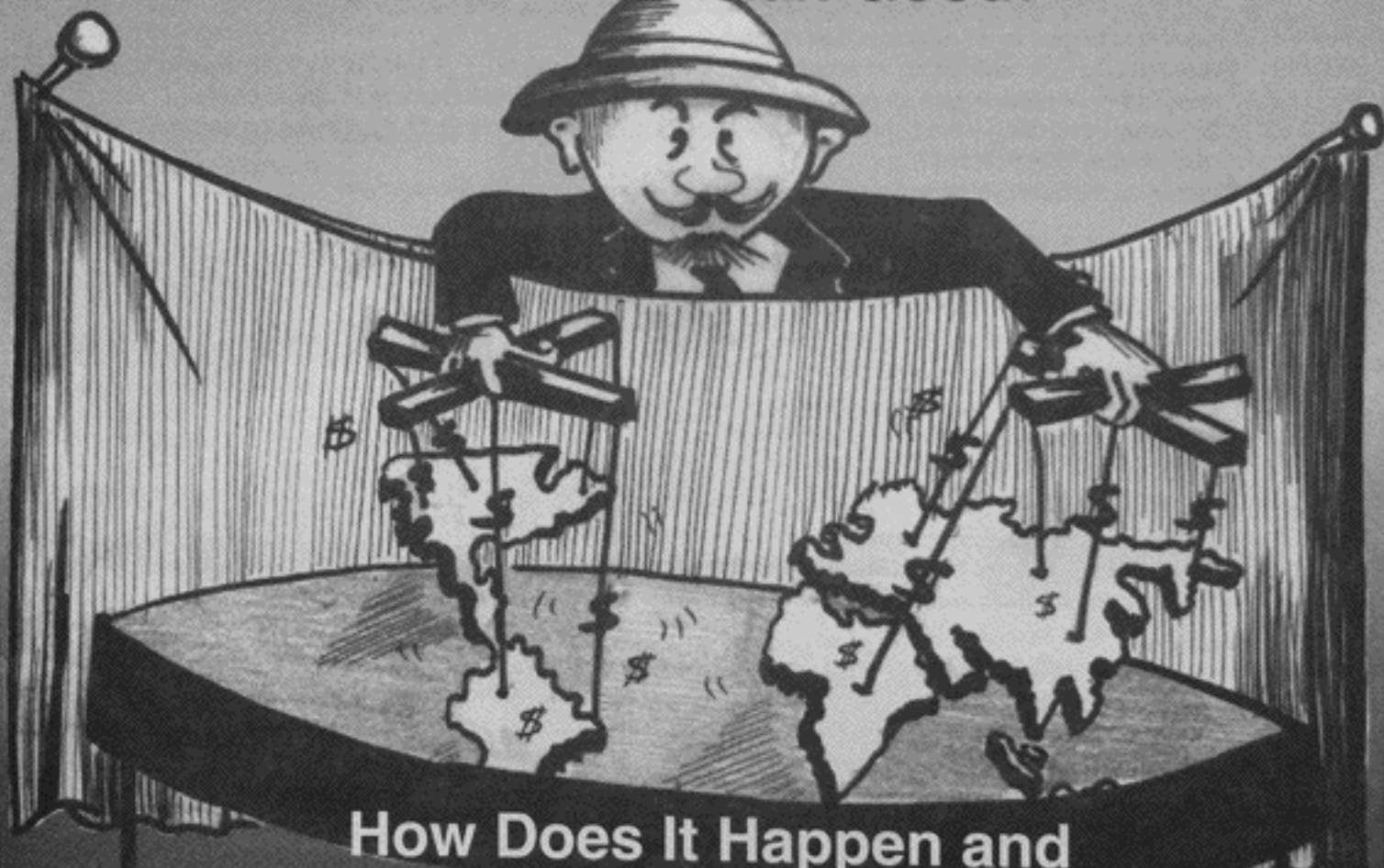
January-February 1997

Bulletin of the U.S. Center for World Mission

Volume 19, Number 1-2

Dependency:

**When Our Giving Does
More Harm Than Good!**



**How Does It Happen and
What Can We Do to Overcome It?**

See the Series of Articles Starting on Page 8

- Plus:**
- Urbana 96 Focuses on Unreached Peoples, See page 41
 - Latins Say "Si" to World Evangelization at LatinoAmerica 2000, See page 43
 - First National Missions Consultation in Indonesia Focused on Unreached People Groups. See page 46

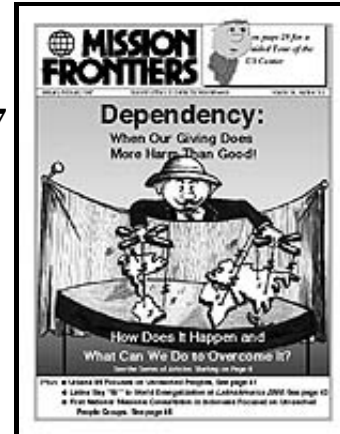
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The Magazine for Serious Disciples

The Directory of Articles for January-February 1997

Cover Story: Dependency: When Our Giving Does More Harm Than Good! How Does It Happen and What Can We Do to Overcome It?



Welcome to the January-February 1997 issue of Mission Frontiers. In this issue we deal with the troubling issue of dependency. Unfortunately, as missionaries have gone out, they have often brought their foreign culture and institutions along with the money to support them. This has created a dependency on outside funds that has robbed many mission churches of the desire to reach out locally and cross-culturally with the gospel. We encourage you to do an in-depth study of this problem, because there are few things more important than churches that are actively reproducing themselves.

We hope that you enjoy these articles and that they will be eye opening experience for you.

The Editorial of Ralph D. Winter

The founder of the US Center for World Mission outlines the importance of global meetings taking place around the world and how they bear on the progress of world evangelization. He also explores the difficult subject of "invisible sin" that permeates all of our lives. Read this eye opening editorial to find out what this "invisible sin" is all about.

MF Behind the Scenes

Rick Wood, the Managing Editor

He explains how dependency can kill a people movement. Psychological ownership is paramount to the well-being of the newly-planted church. Check out the giving strategies that will keep your church from creating dependency on the mission field.

What is the Cutting Edge of Missions?

Jim Plueddemann, General Director of SIM, examines whether or not the best strategies in missions

have changed. Is sending missionaries a thing of the past? Read this to-the-point article and decide for yourself.

It's Time to Get Serious About the Cycle of Dependency in Africa

By Glenn Schwartz

Cover Story. The title says it all. Glenn Schwartz attacks this syndrome head on. Get ready to have your thinking challenged in the area of mission giving. Great ideas aren't always as great as they seem. See if your church has fallen into the dependency trap.

Cutting the Apron Strings

by Glenn Schwartz

Here it is. Examples of how some churches in Africa have broken free from the cycle. Also, step-by-step guidelines for leaders of dependent churches, missionaries and mission agencies on how to rehabilitate a weak, dependent church. Quite timely and relevant to solving this problem.

Don't Chase Buffaloes

By Glenn Schwartz

A wonderful, humorous story of how God led one African church to be reliant on the resources He gave them, instead of looking to American Christians for those resources.

A Champion for Self Reliance

An interview with Glenn Schwartz, Founding Director of World Mission Associates

Get the inside picture of what drives Glenn to lead the way out of dependency. This frank interview may answer some of the questions you wrestle with. Also includes a description and listing of a video series about dependency by World Mission Associates.

By Professor Zablon Nthamburi,

Presiding Bishop, Methodist Church in Kenya

Here is a story on depency from the African perspective`

What hath our Western money and our Western gospel Wrought?

By William J. Kornfield

Financial paternalism and the Westernization of the gospel are two key topics we must address. They are more closely linked that you might think.

Proceed with Caution

By Frank L. Roy

Dangers lie ahead as the frontier mission movement races into the future. Will we run off the road, or will we read the warning signs and avoid the obstacles ahead?

Two Christian Leaders Discuss Dependency

By Chuck Bennett of Partners International

And Glenn Schwartz

Dependency is an extremely complex problem--so don't get caught with a lopsided viewpoint. Get both sides of the story as Chuck and Glenn tackle this issue.

Students: Duck out of missions by digging into debt!

By Bell Sells

The author describes two great ways to get trained into missions while staying out of debt. Both World Christian Foundations and Frontier Service Corps allow you to get a degree, but they each offer different solutions financially. See if one of these programs could be the answer for you or someone you know.

Urbana 96: Focused on the Unreached Peoples of Joshua Project 2000

By David Robinson of AD2000

Don't miss this upbeat report of Urbana 96, the triennial student missions convention. See why unreached peoples were the "cool thing" there. Also includes a report from Christianity Today on Dr. Winter's lecture at Urbana.

Latins say "Si" to World Evangelization: LatinoAmerica 2000

By Debbie Wood of AD2000

Over 3,500 Latins and North American church leaders met in Panama City to seek God and His plan for evangelizing Latin America and the world. Read the story of the growing mission awareness in Latin America.

Come and see the AGP: AD2000 Releases Adoption Program on the WEB

By Debbie Wood of AD2000

Would you like to have easy access to up-to-date information on adopting a people and how to make it work in your church. This may be the answer for you. The AD2000 and Beyond Movement has set up a Web based program to provide you and your church with the information you need to adopt-a-people. Check this out.

First National Missions Consultation Focused on Indonesian Unreached Peoples

By Setiabudhi (Faithful Friend)

It's a "closed country" with the persecution of Christians being a common story yet in spite of this over 300 church leaders came together in January with a passionate desire to bring the gospel to the unreached peoples of Indonesia. They have proven that much can be done, even under a restrictive system. Learn what their plans are for the future.

Kids Korner

by Gerry Dueck

Director of the Childrens Mission Resource Center

Catch up on the latest news and resources that can help you bring up mission minded kids.

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Two Christian Leaders Discuss Dependency

by ABOUT THE AUTHOR

January 01, 1997 by Chuck Bennett of Partners International and Glenn Schwartz of World Mission Associates

Chuck Bennett of Partners Intl.

Like Glenn, I abhor unhealthy dependency and believe "psychological ownership" is an indispensable element in any true people movement. Like him, I studied under McGavran and Tippet at Fuller. But I began my missionary career among three fast-growing, self-sufficient people movements, while Glenn began his in a highly paternalistic denominational mission in Africa, with huge institutions and vast tracts of land. No wonder he is passionate about fighting dependency. He's seen it at its worst. I've visited about as much church and mission work in as many different countries as anyone alive, and I've certainly seen the kind of dependency Glenn describes, but I've also seen many, many healthy indigenous movements.

Of course we must not create unhealthy dependency. But unhealthy is the operative word. The Scriptures are full of admonitions that members of the Body of Christ should be interdependent. To refuse to share our resources with overseas brethren because there have been abuses is like saying we should outlaw marriage because some husbands beat their wives. The problem is real but the solution is simplistic. I'm convinced it's possible to "help without hurting."

At Partners International we have, for 53 years, been "joint venturing" with indigenous ministries in poor countries. We try to empower and encourage fellow believers to carry out their own God-given visions. That's the opposite of creating unhealthy control and dependency. Our 60 joint venture partnerships in 50 countries are planting a new church every 15 hours, training nearly 30,000 grassroots leaders every year. . .and much more. We typically provide only about 20% of the total income of an indigenous partner ministry, and almost never more than 35% except in disaster relief situations. If we withdrew it, they would slow down but not collapse.

We don't control these ministries. We only try to help them enhance

the effectiveness of their own vision and ministry. And only at their initiative. We don't hire them away from anyone. They are not our employees. They are our partners. Over the past five years we have "graduated" about 30 ministries to full self-sufficiency, usually at their request. Only two of those separations were unhappy experiences.

Last October, 52 agencies that specialize in support of indigenous ministries gathered together for the

first time at the Billy Graham Center in Wheaton; and we now have a list of 135 such agencies in North America. I can't vouch for every single one of these agencies, but I know the vast majority of them are as concerned about avoiding unhealthy dependency as Glenn and I are. Nor are the budgets of these indigenous support agencies large, nor is our fund raising easy, as Glenn suggests. I previously headed another mission with a budget three times the size of Partners. I can personally affirm that it was far, far easier to raise funds for American missionaries than it is for indigenous workers.

I admire Glenn's passion and I agree in principle with his concern. But his experience has been mostly limited to some of the worst cases. Jim Plueddemann is right on. "We need to help national churches... but we need to help responsibly." So let's get a good grip on the baby before we fling the bath water of unhealthy financial aid out the window!

Chuck Bennett has 41 years experience in missions, as a missionary in Latin America, a church growth researcher, president of Mission Aviation Fellowship, Executive V.P. of Food for the Hungry International, founder & chairman of AirServ International and, since 1991, president of Partners International.

Glenn Schwartz Responds to Chuck Bennett

Chuck Bennett has been a friend and co-laborer in Great Commission missions for a long time. We may differ on strategy but our goal of honoring the Lord Jesus Christ is the same and undiminished.

One gets the impression when reading Chuck's response that he is arguing with me--Glenn Schwartz--regarding the ability of non-western churches to stand on their own two feet. In fact, I am only echoing what I have heard from hundreds of church leaders from every continent without exception. I have heard them express exasperation when anyone gives the impression that their churches can't get on without outside assistance.

I realize that one can find thousands --not just hundreds--of church leaders who still think western help is the only way for them to do what God is asking of them. Their churches are yet to discover the joy of full local support and the rewards that accompany giving beyond their borders. Indeed, some of them, because of the amount of foreign support they receive, are not granted membership in their own national missionary associations. That speaks volumes for the cause of developing local support.

I choose to champion the cause of those who believe that self-support and missionary outreach are possible with local resources. Our numbers are also increasing, but probably not as fast as those who are involved in creating or perpetuating dependency on outside funding.

The WMA video series on issues of dependency and self-reliance shows that we do not treat the subject lightly or simplistically.

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Mission Frontiers

by ABOUT THE AUTHOR

January 01, 1997 by Ralph D. Winter

Dear Reader,

Before we get down to the serious business of this issue, let's take note of the momentous things that may have happened in your life and mine since our last issue in 1996.

For me personally: two very large events.

- My wife's return to unslowed cancer after a never-ending month of hospitalization. (How does this relate to missiology? See below.)
- The marvelous 19,000-student mission conference at Urbana, Illinois, focused as never before on the unreached peoples! See page 41 and then Christianity Today's comments on page 42. Thousands of Korean students were present--400 from Korea alone. (The periodic "Urbana" in Korea is proportionately far larger.)

However, beyond my small world, what happened?

More Important!

Three other events were probably even more important to God's expanding global Kingdom:

1. A PANAMA gathering united 3,600 from the entire Latin American Spanish sphere of evangelicals. Why? The challenge of the unreached peoples! Southern Baptist leaders, Campus Crusade's Bill Bright...catalyzed by the AD 2000 Movement. See p. 43.
2. A similar-sized meeting in BRAZIL united the Portuguese sphere. There are more evangelicals in Brazil than in all the rest of Latin America. Again, the unreached peoples were the main focus!

At this meeting some new, radically conservative statistics indicated that the evangelical movement in Brazil is growing at only 17 to 20 thousand new members per week. Earlier predictions had been much higher. However, this could still mean 100 new churches a week! (More details next time. The email I received reported "17.8 million Evangelicals growing at 5% to 6% per year"--over twice Brazil's population growth rate.)

3. In INDONESIA...Well, you can't read the quality report on page 46 without realizing how mature and serious are these Indonesian leaders as they shoulder true world mission burdens in reaching the final unreached peoples!

My, you can hardly keep up with the global level meetings, much less the many regional meetings!

But these regional meetings feed into still other global gatherings-- the coming March meeting in Singapore and then the April meeting in Pasadena on our campus, where further strategic planning will take place. Finally, the huge South Africa meeting at the end of June, 1997, also global.

What in the world is happening? Well, of course, much of this is due to the very existence of the gigantic global family of earnest believers whose lives have been transformed by Christ.

But a significant part of all this is the dynamic AD 2000 movement, its outstanding multi-ethnic team, and its unprecedented global network. See the quote at the bottom of this file after my editorial.

But the heaviest burden of this issue of Mission Frontiers is the increasingly delicate relation between all this global exuberance and the role of the Western world.

Dependency, Interdependency

Knowing personally keen Korean leaders, sober Indian leaders, dynamic Latin American leaders, indefatigable Singaporean leaders, creative Indonesian leaders, etc., I am irretrievably impressed by the astounding strength and balance in the diversity of the world church family.

But, missions has never been simple. Inevitably we hear of Korean missionaries in Mongolia trying to bind the egalitarian Mongolians into strict, authoritarian, Korean-style church structures, while other Korean missionaries are buying up congregations in India by the dozen as part of their in-a-hurry missionary strategy.

These dear brothers may not have learned these tactics from Western missionaries, but they easily could have. No nationality has the most to offer now. All parts of the body of Christ are plunging in with all their hearts, making mistakes but also learning valuable lessons.

The exceedingly delicate issue of dependency and interdependency raised this time will not go away. And it will not be resolved in these pages either. But we need to be reminded of its complexities. The Schwartz video series is a staggering blow to common assumptions. See p. 17.

Will the lengthy, arduous learning process of our own Western missionaries now be repeated by Third World missionaries? Let's not forget that each new surge of younger missionaries from the West has in general also had to learn all over again.

One of the most difficult lessons relates to the all-too-often result of missions: a "dependency" that stagnates growth. This is what this issue of Mission Frontiers is all about. You can read a lot about it here.

Meanwhile, I would like to bring up a different topic, the matter of "invisible sin." If reader response seems to justify it we may take it up in greater depth later this year.

Personal experience for Roberta and me has highlighted the existence of "invisible sin." I'll try to explain:

Cancer Anyone?

Yes, anyone. I am newly aware of the fact that I am now talking to a very large sector of our readership, namely, all those readers who are now or who someday soon will be personally concerned with cancer.

Evangelicals are by now being compelled annually to spend at the very least five times as much on cancer as on missions.

I have no interest in ballyhooing my wife's trials, although I am eager to express my profound appreciation for all those who are praying for her all over the world. George Verwer--one of the greatest stars of the recent Urbana meeting--was in our home a few days ago and guessed that 100,000 people are praying for Roberta. Thank you. We FEEL your prayers.

But what does God have in mind for us in this ordeal? You too, dear reader, have cancer cells floating around in your body, trying to do their deadly work.

Right now (I hope) your "immune system" is keeping those very clever cells at bay. Doesn't this sound like I Peter? "Your adversary the Devil prowls around like a roaring lion seeking whom he may devour?"

One specialist said that bone marrow cancer cells seem to be "designed" to destroy other cells, and to fake hormones to block further production of the real thing. Hmm. Cancer cells are not damaged cells. They are terrorist cells, ominously well designed to do their deadly work. They succeed only when your "good" cells are damaged to the extent that they cannot continue to fight off cancer cells.

It is not that either Roberta or I have any rosy hopes about avoiding or even postponing death. We both feel very gratified and full of blessings as our ages straddle the 70 mark. We are certainly still trying to achieve "great things" beyond the great things in which God has already involved us. But we seek these additional goals on God's behalf: they will happen in His timing, if at all.

I confess that many truths I have long "known" and "believed" have in these days come much closer to home. Certain realities have somehow "gripped me" in a new way as a result of the sudden, saddening events of the past few weeks.

But, poignantly, the reality of the phenomenon of cancer in American society HAS COME HOME to us now. All those statistics we've heard for years are now somehow seized with new reality: "one out of five" Americans (of our readers?) will be touched by cancer before they die. Some say one out of three. Even the lower figure is more people than live in California. Americans are now spending \$100 billion per year fighting the results of cancer cells.

So, why is less than 1% of our cancer money going for discovering the reasons for the strangely high rate in the USA and Canada? Is this shortsightedness? Blindness? Invisible sin? Anger, impatience, tears, frustration, as well as massive diversion of activity has often encompassed us in these weeks.

Is cancer just one of those things Christians have to put up with? Does God expect us to just "grin and bear it?" Is it reasonable for three out of four Americans to die of either heart/vein disease or cancer? Are we simply to be bystanders in the effort to understand these menaces? Are our personal survival instincts so powerful as to blind us to what joint efforts could do? Is cancer something theological, Satanic?

"Invisible Sin"

I believe that the linkage of all this with missions is the simple fact that BOTH on the mission field and at home our invisible culture is an over-arching force determining almost everything we can (and can't) expect our society to do for us. The power of culture and the limitations of cultural blind spots is relentless, subtle, dogged, blinding.

Great evils are often invisible--whether we look at our own culture or at a "mission field" culture. Why should missionaries expect people they deal with on the field to be any more able to change their culture than we can at home? If all the Christians in the USA together cannot discover and tackle invisible sin here, how well can the missionaries fare? Suppose the USA had no cancer, and we saw other countries with a lot of cancer doing almost nothing to prevent it. Wouldn't we think they were blind to the problem?

Paul and Invisible Sin

Paul grew up in a Jewish home in a Greek Tarsus under the Roman Empire. That means he was acquainted with polygamous Semitic society, celibate and homosexual Greek society, as well as slavery and public human executions in Roman society. Polygamy, a blind spot for the Jews, was reprehensible to the Greeks. Homosexuality, a blind spot to the Greeks, was reprehensible to the Jews. Is that why Paul told elders not to have more than one wife?

Invisible sin-a cultural blind spot-is not something that a missionary (or a pastor at home) can simply "point out." People growing up into such blindness have endless and instant rationalizations for truly invisible sin. Well, the vampire bat first anesthetizes before sucking blood!!

Kill the Chinese?

How long did it take for Christians to have their eyes opened in regard to slavery? How long did it take for Christians to have their eyes opened to abortion? To nicotine? How can we forget that solemn scene before a Senate committee where every one of 15 tobacco executives raised their hands when asked if they believed nicotine was not addictive! But gradually our eyes, culturally, have been opened to this incredible menace. Yet we still let these same nice executives sell enough of their drug in China to kill

(some calculate) 50,000,000 Chinese?

Take another example of cultural blindness I feel is an invisible sin:

Insight magazine for February 17, 1997 has a two-page article about the mysterious absence of serious clinical trials for the use of selenium in the treatment heart disease and cancer. The article reports a researcher, Sheldon Marks, as saying,

“ It's an orphan nutrient--there's not a lot of money to be made. It's fairly inexpensive to make and distribute--pennies to the dollar.

and concludes,

“ As a result, pharmaceutical companies have displayed little interest in funding selenium research. Though Marks sees selenium as a safer and less expensive alternative to cancer therapies such as radiation and chemotherapy, he acknowledges that "it's like pulling teeth to get grants of \$10,000 or \$50,000 where other studies are receiving millions."

As others see us!

This is where the world family of believers comes in (other countries are racing ahead with selenium). It may be easier to see objectively in a foreign country and ask questions about things that seem stupid than it is to detect such things in our own society. Thus, we need believers from elsewhere to help us see ourselves-our cultural imprisonment. This is one of the significant potentials of intercultural mission efforts.

Westerners have often talked about widow burning in India, footbinding in China, human sacrifice among the Aztecs, etc.. But where was our vast Biblical insight when the first recorded sermon title in the history of the city of Los Angeles was "Niggers don't have souls." Even earlier in 1852 the nascent California legislature provided a hefty cash bounty for killing off Indians in California--a law that stayed on the books for 50 years, until 1902. (And decimated California Indians.) "Good Christians" were involved in this. I am not talking about a crazy minority. These were politically correct, officially condoned atrocities. They were "invisible sin."

In my later years it has seemed to me increasingly incongruous for us to deplore violence between human beings but to say nothing about our children watching TV stories of "natural history" in which animals tear each other apart.

Save the bugs?

On the other hand, some of our environmentalists seem unconcerned about the fate of abused and

starving children while directing our attention to the fate of bugs!

I heard that the county of San Bernardino near where I live bought 68 acres on which to build a hospital that would serve the area. Environmentalists went in and scrutinized those 68 acres and discovered eight flies of a threatened species, the "New Delhi Flower Loving Fly."

These earnest people then proceeded to block the building of the hospital. And, since these flies come out of the ground two weeks a year, during which time they might be hit by a car, the reasoning goes, the environmentalists want to shut down the adjoining freeway during those two weeks or at least impose a 15 mile-per-hour speed limit. Now, the Wall Street Journal reports that already \$500,000 PER FLY has been spent in the attempt to surmount this objection. If you multiply the eight flies by that amount you get \$4 million. (Could that have been better spent on cancer prevention?)

In earth's history already 999 out of a 1,000 species have gone extinct in earth's history. Why not one more minor species, if children are at stake? Think how many unique snow flakes have been allowed to melt! A friend of ours is talking about starting a "Save the termites" society.

All this may seem funny, especially to people from other countries. But the little children that are neglected while their parents argue about the fate of eight strange flies are not a laughing matter.

Who's killing the family?

However, one of the most mysterious and unexplainable oddities of the U.S. culture is the fact that we have come to the place where we call it a "family" when you have parents and children but no grandparents in the picture. Our invention of the "nuclear family" appears to believers in most countries dangerous and disastrous, and they immediately link it with our world's highest juvenile delinquency, drug addiction, child abuse, prison rate, divorce rate, out of wedlock births, etc..

But we don't see the connection. We're blind to this! In most of the world, for example, young people marry into (become a stable part of) one or the other of the parents' families. In the main stream culture of the USA they marry out of both families into the "freedom," anguish and instability of our vaunted "nuclear family." The instability of such "nuclear" family fragments has now been proven by the glaring fact of the USA's world's highest divorce rate, a scandal to all the world. All the rest of the world sees this. We have pursued the cultural ideal of "freedom" to its illogical end. And this mania for "freedom" is as delicious (to us) as it is disastrous. The number of college-age young people in prison is getting close to the number in college. And both places are very expensive in money and (in general) very harmful to morality. It is invisible. Well, 2% of our youth went to college a century ago. Being from wealthy families they made good. So, we thought, college made them wealthy! Now with 50% of our youth in college we see little connection between wealth and what happens in college. This is also "invisible?" On and on. RDW

Why? Why? Why?

Ever wonder why in issue after issue we continue to highlight the AD 2000 Movement? Listen to what a high-ranking denominational official recently wrote of a vote in last year's PCUSA General Assembly:

(We recognized) in an official way that Presbyterians want to be part of the largest ecumenical movement in the world. The AD 2000 Movement is larger than the World Council of Churches. It is larger than Lausanne. It is THE emerging ecumenical movement of the 21st century.

As such it has been and will be energizing for the PCUSA. PCUSA representatives to the mid-decade Global Consultation on World Evangelization in Seoul, Korea discovered this for themselves as they participated in dynamic worship, fervent prayer, and deep sharing in the things of God with almost 4,000 persons, 2/3rds of whom were from the non-Western world.

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What Hath Our Western Money and Our Western Gospel Wrought?

January 01, 1997 by William J. Kornfield

Increasing financial paternalism and accompanying Westernization of the gospel are the two most critical issues facing us in world missions today. We have a choice to make: either push these issues under the rug and hope they will go away by maintaining the status quo, or face them honestly with confession, repentance, and the search for better ways. The cause of our Great Commission demands that we do the latter.

Paternalism creates dependency. It denies the wholeness of the individual and ultimately leads to his or her bondage and suppression. There can be no genuine reciprocity between individuals or groups when one of them treats the other like a child.

The late Charles Troutman, who served with Intervarsity Christian Fellowship USA and Australia and the Latin American Mission called financial paternalism the "worst curse" that we could put on the national church. As a longtime missionary myself, I have seen its debilitating effects upon the churches wherever I have traveled in Africa, Asia, and Latin America.

Financial paternalism separates the people who get the money from those who do not. When church leaders receive such increased income, which often is several times greater than their peers' jealousy and strife often ensue. It leads to the professionalization of the clergy. This in turn produces a false dichotomy between the laity and the clergy.

We must confront the long-range effects of supporting Christians overseas on a regular basis, especially pastors and evangelists. Among the Quechua Indian believers in the Andes mountain area of Latin America, indiscriminate outside financial support is an ever increasing problem. Previously the Quechuas were self-supporting and self-propagating, but now--because of financial paternalism of some agencies and individuals--they are divided. A number of Quechua churches, now supported by foreign funds no longer have the same vision to reach the lost as they once did when they were self-supporting.

Another problem with our Western financial paternalism is that it implies that the church cannot grow, or in some cases even exist, in its own native soil apart from Western money. To disprove this, all we need to do is look at the phenomenal growth of the New Testament church of the first century and the outstanding growth in our own century in both Ethiopia and China, when the churches were completely cut off from outside funds. When will we realize that more Western money will only stagnate the growth of the church around the world?

On every continent we can find outstanding examples of self-supporting churches and national missionary bodies. In Nigeria the Evangelical Churches of West Africa, which has more than a million baptized believers, sponsors its own mission agency with nearly 800 Nigerian missionaries. There are other examples as well, such as some of the Presbyterian missions in Korea. One local Korean church with 700 members sent seven couples with full support to Japan and the Philippines. When their missionaries lack support, pastors themselves refuse or postpone their own salaries until the support is made up. Christians will fast using the money to meet their financial commitment to their missionaries.

Financial paternalism also stifles local initiative, usually in direct proportion to the length of time such assistance has been given. It is no accident the Haiti and Bolivia, for example, which have received generous foreign aid, are still today poor countries. Paternalism may explain why the majority of community projects fail, once the development agency is left. The project belongs to the foreigner or the outsider, not to the local people or the community.

A better way

Is there a better way? I believe there is. The International Fellowship of Evangelical Students (IFES) of Latin America provides a good model of interdependence. In order not to be dependent on foreign aid, in Latin America the IFES works on the principle of funds being raised in each country where it has Latin American Staff workers.

In one Latin American seminary, where financial paternalism was endemic, the students paid no tuition, received textbooks at half price, paid nothing for their room and 50 percent for their board. The situation was so denigrating, that the students, most of whom came from the poorer classes, went on strike. With the backing of the local church board, the seminary closed for one year. It opened with a new structure, that was not paternalistic, and there were only eight students--all of them of a higher caliber academically, spiritually, and socially than the previous students. They paid moderate prices for their tuition and room and were given free access to the kitchen and dining room, although they paid for their own food. Most of them worked in the afternoon to pay their seminary fees.

As these students began to show their spiritual gifts, the churches began to support them. At the end of that year, for the first time six churches were supporting seminary students and the seminary was able to open its own bank account. After three years, nine part-time teachers were completely supported by the tuition of the growing student body. Student morale was high and the teachers gave it their best shot. A number of these graduates are now full-time pastors. Unless Local churches support their own theological institutions, such institutions will always be seen as foreign, with little impact on the local society.

Westernization of the Gospel

The second critical issue facing us in world missions is how deeply and tragically we have Westernized the gospel. Westernizing the gospel is a surreptitious process growing out of financial paternalism and

it begins with the feeling that "Western is better." It is magnified when church leaders from Africa, Asia, and Latin America are trained in the United States or Europe.

Our failure to address properly cross-cultural contextualization is one reason why the syncretistic, independent African churches are growing so rapidly today, numbering more than 81,000 and growing at a rate of 850,000 members per year, according to David Barrett's report in 1986. These people have reacted to the Westernization of the gospel and returned to their traditional roots. The North American and European packaging of the gospel has made it difficult for them, and for many others in other parts of the world, to internalize biblical truth.

Our Western cultural forms are also highly visible in many of our mass evangelistic efforts. At times the only change is the translation from English into another language. For example, in Latin America we have a culture of courtesy which implies doing what a person of higher status indicates. Our North American evangelists usually belong to the upper middle class. Therefore the masses of people will almost always respond to their invitation to accept Christ. However, in most instances the number of genuine conversions has been minimal. I was the chairman of the follow-up committee for two major evangelistic campaigns in Bolivia. I found that after the campaigns the number of people in an evangelical church, or identifying themselves as born again Christians one year later was as little as one percent of the total number of professions. Alfredo Smith, a leading Latin American pastor, has come up with the same statistic.

Over the past 25 years, in spite of our missionary rhetoric to the contrary, there has been little cultural adaptation in the continuing use of North American evangelistic methods, techniques, and forms in non-Western cultures. Unless our missiologists, missionaries, and home churches are willing to grapple with these issues and pay the price of change, the Westernization of the gospel--which is simply paternalism in another guise--will invariably increase.

There is a strong connection between our financial paternalism and our Westernization of the gospel. The greater the funding from Western agencies and individuals, the greater the danger of our spreading "another gospel" --i.e., a Western gospel--whose form is often irrelevant and out of the context of the people in Africa, Asia, and Latin America. Cultural strings are often attached to our money, because "he who pays the piper names the tune." One missionary colleague recently confirmed what I have seen in so many parts of the world: "National leaders have so absorbed the Western cultural transplant that they will defend to the death the imported ways of doing things."

Thus a foreign, Western model--rather than a truly biblical, indigenous one--continues to be perpetuated in much of the world.

No simple answers

Financial paternalism and the Westernization of the gospel are complex issues with no simple answers.

The leaders of our Western agencies must make some major shifts. Changes of attitude, thinking, and methods will not take place unless people at the highest levels of our missions organizations, denominations, and churches decide to do so.

We also need to dialogue with our Christian brothers and sisters from Africa, Asia, and Latin America who continue to receive so much funding from the West. More people need to write about financial paternalism and the Westernization of the gospel. We need practical advice to get out of the mess we are in, without at the same time neglecting our responsibility to give and minister cross-culturally. One thing seems certain: We cannot continue to do "business as usual." Ignoring financial paternalism and the implications of a "Western gospel" will only stagnate the growth of the church and hinder the fulfillment of the Great Commission.

This article was excerpted from "What hath our Western money and our Western gospel wrought?" Reprinted by permission from the July 1991 issue of Evangelical Missions Quarterly, Box 794, Wheaton, Ill. 60189.)

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Proceed With Caution Part 1

January 01, 1997 by Frank L. Roy

Motivating the church to reach the unreached people groups has been like pushing a car up a hill. Today, the car has reached the top of the hill--churches are excited about the final frontiers of missions and want to get involved. But, "zeal without knowledge" may cause the car to speed downhill out-of-control. Let's face it--missions is complex. Just as we need to be aware of medical warning signs and highway road signs, so too with missions.

Let's examine 13 "warning signs" where we risk going off the road. Some of these are explained by non-Western mission leaders from South Asia. Their comments have been inserted into this report from other sources. These leaders live among hundreds of unreached people groups. Their wisdom and experience can guide us into successful missions in this area of the world.

Most cars travel successfully to their destination and most mission activity is proceeding forward fruitfully. Therefore we struggle with presenting these warnings in such a way as to not discourage involvement or hinder good work. These cautions may be controversial. Hopefully they will not be considered as absolutes but merely one view.

Alert: Immobile Message

Western money and mission methods have helped produce a growing church in many countries. The Christianity, often culturally Western, tends to come with cultural baggage that immobilizes the message. The message is not effectively bridging into many unreached people groups.

Those open to Western culture are relatively more receptive to the Gospel. Usually this is the people who come from oppressed groups within the society and have the least to lose and the most to gain. The result is a Westernized church on one hand, and on the other, people groups that are toughest to reach and most resistant to the West. Therefore, simply continuing with existing efforts may increase the number of Christians in one sphere only. Much like two balloons -- inflating one does nothing to the other.

In addition to efforts in one sphere, new attempts that de-Westernize the Gospel are needed--ones that will repackage the Gospel and propel it into the remaining unreached spheres.

This repackaging may emerge from younger leaders. Old traditions and ways of thinking are hard to change. In fact, sometimes the older, more experienced world leaders are the least likely to perceive entrenched patterns.

New efforts that de-Westernize the Gospel may not be done by South Asian agencies. If they are linked to the West or birthed in the West, they themselves may be Westernized even though they don't live or minister in the West. They may be culturally Western and use Western methods and materials and may even be planting culturally Western churches. They may not be willing to take the risks of starting non-Western churches that are unfamiliar to their Western donors.

Their Western donors may want to see numbers of people "converted, baptized, and counted." Thus their goals and methods become Western oriented. They may extract people from their own culture into a new Christian culture and count them, rather than leaving them quietly in their community. They are doing good work building God's Kingdom, but only in one sphere.

In the process of expanding the number of Christians in the culturally Western sphere, they may even be unknowingly erecting a barrier to those in the other sphere who are offended by the West. They may require people to leave their traditions and join an unfamiliar group with its own traditions. It is like the early Christians requiring circumcision.

Almost all the exciting reports of mission advances in South Asia come from only one relatively small sphere. God is working in a powerful way. Mission efforts need to continue but additional efforts can target the large groups repulsed by a decadent Western society and thus resistant to a Western message.,

Joseph DeSouza, Executive Director of OM India, has stated "Respect for Indian culture and the Indian way of life is critical. One accepts that certain aspects of the culture need to be redeemed, but that can be said of Western culture as well. Yet there is so much good in the Indian culture that has been ignored in the past and, sad to say, is even ignored today by indigenous Indian missionaries. Indians are proud to be Indians. In their focus on the problems of poverty and the complexities of Indian life, Westerners must not lose sight of the fact that there is something unique and wonderful about being Indian."

Adrian DeVisser, church planter and a leader of a missions movement in Sri Lanka, says, "foreign missionaries who have recently graduated from Bible college enter the country (Sri Lanka) brimming with fresh new concepts. Sadly they do not take the time or make the effort to scrutinize the 'ground realities' or the community they have come to serve. Thus, their perceptions and attitudes fail to bridge the cultural gap; and the local community reinforces its view of Christianity as a 'foreign religion' resulting in their rejection of the Gospel."

Caution: Crusaders

When Hindus and Muslims see enthusiastic foreigners distributing literature or holding crusades (like medieval crusades?), does it confirm that Christianity is a just a Western conquering religion?

Joseph DeSouza suggests avoiding this pitfall: "A confrontationalist, apologetic approach to sharing the love of Christ with both Hindus and Muslims is largely unacceptable. Bridge building and

contextualization are essential if the majority of the Indian communities are to come to know the love of Christ. The propagandist approach to evangelism and publicity of the religious needs of Indian society is causing more harm than good to the cause of the Gospel and for those who live and serve as missionaries in India."

Atul Aghamkar, an expert in urban ministries, stated that: "The model of Westerners with big budgets and 'prepared material' coming to India to organize a 'crusade' or evangelistic campaign, and returning home with glorious reports must be stopped. The Western 'crusade' is not relevant in India, with its emphasis upon immediate response and decision, and its total lack of follow-up training. The Indian people are not conditioned to make 'individual' decisions. Decisions, particularly religious decisions, are made by the elderly and within the context of the group, caste and family."

No Passing: Local Leadership

In many countries of South Asia there is good, long-term mission activity taking place. But some enthusiastic Western teams are by-passing existing local mission activity and are failing to listen to local leaders.

Many leaders are also discouraged at the ignorance of newcomers. The inexperienced novices don't realize the sophistication of the South Asian mission organizations, many which have matured for over 20 years.

Sam Kamaleson has suggested that "Westerners should not play the role of God. They should not pretend that they can be parents to people or act paternalistically. They should not be inconsistent in their body language. By this I mean, they give the impression they are keenly interested but in their mind and heart they are thinking of other things. They should not think about controlling or managing people because of some commitment in funding."

John Richard one of the founders of the AD 2000 movement has said: "Often young Western Christians in their zeal for the Lord claim they are going to India to train church leaders who may be twice their age. This is totally unacceptable to national leaders. Western disciplers and teachers should go with an attitude of teachability."

Warning: Money Talks

Enthusiastic agencies, denominations and churches are expanding their good work from the West to other countries. Unfortunately, the power that comes from money allows some well intentioned agencies to control the organizations and people they associate with in less wealthy countries. The result is that the local organizations closest to the situation (the developing world organizations) are having to change their vision and purpose to match the more wealthy partner.

Mr. Kingsley, a leader in the Friends Missionary Prayer Band, reports: "Western agencies should not be involved in twisting the hands of the partner agencies to fulfill their own dreams and goals."

T.V. Thomas President of North American Council for South Asian Christians has written: 'Money Talks' is an often-heard statement. The truthfulness of that statement is often experienced even in missions. Those who supply the funds often call the shots."

Stop: No Short Cuts

The need to satisfy Western donors sets the direction of some mission activity. Sometimes this means doing hasty work that produces short- term results. For example, traveling crusades and street-preaching produce good newsletter photos, but slower church-planting may get neglected.

Joseph DeSouza, recently wrote in Evangelical Missions Quarterly: "The numbers game, so essential to raising money, has its own drawbacks. Many young people are recruited to work in North India from South India in a hurry, without proper training or language skills, and they are thus ill-equipped to handle the massive challenge of a very complex and culturally-rooted North India. If they are to remain in North India, to be effective church planters, they need proper training, and that cannot be done on \$30 per month. The general trend is that ministry will be done to satisfy the demands of donors."

Kingsley stated: "Western agencies should not support individuals who do not have an accountable relationship with any association or umbrella organization in India. Therefore, a great amount of money is being given to them that is not being invested in missions."

Hazardous: Side Effects

Subsidizing projects may have some subtle side effects. For example, collecting books in America and giving them away for free in India may hurt the market for local, non-subsidized books. Also Christian books then develop a reputation for being inexpensive which further kills the incentive for local writers and publishers. The result is that few books are being written locally by writers who understand the readers.

If books are supported by the readers they tend to be relevant and indigenous, but if they are subsidized they don't need to be in touch with the market. They are given away whether they are useful or not.

For example: giving away books that teach about the American nuclear family values to a country that has stronger extended families may not be the best idea.

All kinds of Western organizations are "dumping" their programs on the South Asians. Some are good but many are implemented without understanding the realities of the culture and the situation, or without the advice of South Asian Christians. Generally, subsidizing can prevent projects from becoming reproducible. A good rule of thumb is: If the project will die without Western money, then it is not reproducible in the local context and should be reconsidered.

Attention: Dependency

Giving can cause dependency and discourage creativity. This can be seen in the well intentioned welfare system in America. The opposite has happened with the Hmar church in Northeast India. Ninety years ago the missionaries gave responsibility to the locals. ,

These missionaries taught the Hmar to give generously and let them be independent. Now when the Hmar people bring firewood back from the forest for cooking, they drop a portion of it into a special bin. This is the "first fruits" for their own missionaries.

Another people group in a nearby area received what they needed from the missionaries. This dependency has created a receiving mentality that manifests itself in a church with very little missionary outreach.

T.V Thomas has said that "Constant supply of funds from the West could create a weak Christian and a weak church in India. This has been the pattern in many areas in the past. I believe that indigenous funding needs to increase as the church matures...The ongoing, full financial support of national workers for evangelists, church planters and pastors would create an unhealthy dependency on the West. "

Mr. Kingsley: "It's sad to say that foreign money has caused more harm than good in Indian missions. The result is culturally- irrelevant, pseudo-Christian leaders and organizations that have long forgotten their roots."

Atul Aghamkar responding to the question, "Should the West send only money?" said: "It continues to make the national church dependent on the West. It creates a sense of rivalry, greed and competition. It often robs the national church of its natural potential. When the easy money from the West is available, very few want to explore indigenous ways of fund raising."

Detour: National Church Support

The American church cannot support the church around the world. No wonder Americans feel overwhelmed with missions. Perhaps supporting existing national churches has diverted efforts away from going where the church is not.

Consider what happens when foreign money is given to the national church.

- One small house church in South Asia lost its sense of community and family fellowship when it became an "institution" after a Western donor provided funds for the construction of a church building. Once the church was built, they began to do the formalities that come with a church building. The people lost the motivation to give, as well as their sense of ownership. Furthermore, the new large building confirmed to the observing neighbors that this is a Western-funded religion.
- Good-intentioned, hard-working, zealous Koreans are going to other countries and "helping churches" and at the same time expanding their denomination. They are locating small, independent, indigenous churches; hiring the South Asian pastor, changing worship to a Korean

pattern and making them part of their denomination. This leaves the church with the impression it can not grow without foreign support.

- When the pastor receives his income from the West his church may lose its desire to give. The pastor also is more independent and less accountable to the church and may live a notch above others. This may send a signal that this is a lucrative career and attracting people for the wrong reasons.

Alert: Avoid Extremes

Supporting national workers is being promoted by some organizations as the only sensible way to do missions. The following consequences of sending only money may help balance the issue.

- The national church does not receive the privilege of having their missionaries speaking in the church, raising funds and therefore is not gaining a mission vision. Missionaries supported and sent from a church is one of the essentials for the future of a church and its mission vision.
- In some cases, the paid national worker is doing local evangelism (not missions). Often this takes the work away from the layman in the local church. The layman is "off-the-hook" because he or she perceives evangelism as the job for a "professional."
- In many cases a national worker is not as well received as a foreigner. For example, an Anglo would not be the best one to reach an American Indian because of prejudice, but an Asian may not have this problem. Local caste divisions, and other prejudices may make it hard for the non-Christians to accept the messenger and, in turn, the message.
- The national worker is hired by an "outsider." He does not go through the support-raising process. The support-raising process is slower but it has many advantages. It screens out many who are not called and who do not have enough credibility or can't raise support. It also builds relationships between the church and the missionary and connects the church to the work. It gives the missionary a support-base for finances and prayer. On the other hand, if the South Asian agency is too quick to hire a missionary that has not proved himself in his local church, the church will question why the candidate was selected and the credibility of missionaries and missions in general will be damaged.
- The church and mission agencies are being divided as Western money is going to one and not the other. In some cases this allows the agencies to have more assets and even allows the mission agency personnel to live one step above the same category person in the mainline churches.
- It is more cost and time-effective to raise funds in the US, so some South Asian mission leaders spend their time fund raising and mobilizing the American church and give less time to the task and to inspiring the almost 25 million evangelical Christians in South Asia.

T.V. Thomas has stated this about supporting national workers: "I personally find it too simplistic and pragmatic a solution. 'Nationals can do it best' and 'Nationals can do it cheap' sounds inviting in the pressures of raising global missionary dollars. Christ's mandate for the church was not primarily to "give" but to "go." Our pragmatic approaches should not give the impression that Christ has retracted or revised His Great Commission mandates for the global church (Matt.28:18-20).

Joseph Desouza further emphasizes this thinking "The idea that the West should only send money is neither Biblically sound nor a very practical idea for the India of the 90's. ...limiting partnership to the contribution of money is an inadequate proposal. Partnership should go beyond the dollar contribution to the active involvement of the Western personnel in the mission work. The present over-emphasis on only sending money to support the national worker downgrades the national worker both as a cheap commodity and presents an unrealistic estimate of what it really costs to maintain a national worker in India. It also robs the Westerner of the privilege of giving of their life and moving out in cross-cultural mission..."

Sam Kamaleson said that "Potential problems of Western money rob the initiative of sacrificial giving from within India itself and create, in the already suspicious mindset of the non-Christian, the idea that Western Christian engagement in mission within India is purely mercenary."

Beware: Hitchhikers

Many Americans connect with people and ministries who are operating without cooperating with the country leadership. They rise to leadership by their ability to raise funds. Connecting with people who are from wealthy countries can be a hope of future comfort, education for children, better ministry opportunities.

Adrian DeVisser writes that: "Foreign missionaries, by virtue of their financial stability, begin to attract people who are disconnected in their existing ministries. After several years the missionary realizes that his investment has not opened doors for non-Christians to enter the Kingdom of God, but rather improved the lifestyle of one or two individuals. This can also be observed in the organizing of international programs, when, with no prior consultation or direction of local leaders, the organizers choose representatives based on personal acquaintance. These representatives do not command the respect of the local Christian community, resulting in poor response to the program."

Kingsley "The Western partner should verify the credibility of any agency before supporting it. It's sad to note that many Indian mission agencies are successful in soliciting funds from outside but have poor testimonies and track records within, while many sincere ministries suffer financially..."

Think: You May Be Responsible

The problems associated with giving are not only on the receiving side: the giver shares the responsibility. There is a potential immorality in giving. The danger lies in the assumption of virtue. The good intention to help can be disguised in wrong motives, such as guilt or a desire to control or be known.

The subtle, false superiority and arrogance that comes with giving results in paternalism rather than equality. Many of the problems identified in this article are the responsibility of the giver. Careless giving is like careless parenting. It can create long-term negative consequences. Informed, careful, loving giving is a great blessing and has advanced the Gospel to every country of the world.

Kingsley once said that "India, its people, and the church's mission there should not be used merely as a tool for fund-raising. Wherever the need of the land is projected, the dignity of the people and the land must not be marred. An appeal should be made to stimulate not only the emotions of Westerners, but also their minds. They need to develop a love for the people of India .

Danger: Culture Clash

Vasanth Albert, director of the Church Growth Research Center in India, tells this story: "Cross-cultural missionary work is one of the most complicated vocations. Though zeal and commitment are primary requirements, knowledge is equally important. A few years back a young man from the USA came on a short-term mission to assist a Christian organization with their computers. He paid his own way and met all the expenses for his stay and travel within India. He had strong prayer support of his home church, but did not feel the need to undergo training to equip himself to face the cross-cultural situation. Somebody wrongly guided him that Indian girls would be happy to marry an American. So he directly asked the girl who worked with him in the organization to marry him. It was done with all good intentions. But the girl, who was a Hindu convert, was deeply hurt. In India, proposals for marriages are not made directly to the girl but from one family to another.

When the incident came to the notice of others in the organization, the American was misunderstood as sexually-driven and his commitment to ministry was questioned. He had to shorten his stay and leave immediately."

Warning: Unconscious Attitude

Vasanth Albert says, "At times relationships are strained with foreigners because the technically advanced Americans look down on the Indian leaders who may lack technical expertise. I had a bitter experience of meeting a researcher (he claims) of a big denomination in the USA. He, within an hour, began to criticize a questionnaire and the way in which the data collection process was carried on by us. In other words, he questioned and rejected the collected wisdom of the Indian mission leaders. His expertise and knowledge became useless to the Indian church. With that kind of critical attitude he was not able to stay in India for a long time."

T.V. Thomas states that: "The primary role to be avoided in India is the paternalistic one that the Westerner has tended to historically play in missions. Indians have come to expect this and Westerners have had it forced on them. I believe the Westerner could surprise them by refusing to be in charge all the time, but go on and serve as an equal partner.

Conclusion

In his book, *A Genuinely Human Existence*, Stephen Neil writes: "People need to be taught how to rebel. Violent or sullen rebelliousness is useless. What is required is to learn how to be the courteous and constructive rebel after the pattern of Jesus Christ."

There is much responsible partnering between the West and South Asia than one might gather from this report. Yet many of the problems mentioned are increasing as excitement builds in America for frontier missions. Hopefully, these warning signs will be considered, by each of us, to be courteous and constructive and will help advance the Gospel to the ends of earth. Please send your comments or suggestions to MF or mission.frontiers@uscwm.org Feel free to copy this article for your missions committee.

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Students: Duck out of missions by digging into debt! Or, read on for two solutions to avoid debt

by ABOUT THE AUTHOR

January 01, 1997 by Ben Sells

"Attention Urbana exhibitors: Students have complained that mission agencies lose interest in them when they reveal their student debt..."

This announcement came minutes before the delegate deluge on day two of Urbana '96, an especially busy afternoon since many students were fasting during the lunch hour, thus coming to the exhibit halls earlier.

Perhaps these delegates needed to be fasting from student loans.

Why? Because student debt probably deters more people from going to the mission field than any other factor. The repayment of this debt is a deterrent because it:

1. Forces graduates into higher paying careers (away from missions).
2. Elongates the time to arrive on the field (the longer it takes, the less likely of arrival).
3. Increases the amount of financial support to be raised (inadequate support keeps people from the field).

In other words, if a student wants to conspire a legitimate reason for ducking out of missions, they just need to dig into debt.

And Christian colleges are willing co-conspirators with their students. Most of these schools are enrollment- driven, so they are financially dependent on student loans. It's ironic that some of these institutions, advertising themselves as "Great Commission" colleges, help prohibit the very thing they promote.

Completing the missionary task-a church for every people-requires coming to grips with student debt. ,Simply put, we need to help students find ways to avoid debt by reducing educational costs and/or increasing their income. And, if we can better prepare them for missionary service, that would be an added benefit. Here are two solutions:

Solution #1

World Christian Foundations

Finish a degree where you live (and avoid debt)

It's easier to avoid debt by studying where one lives. Going to a residential campus is more expensive, the educational structure limits work options, and the relocation takes a person away from a home church (support base for future missionaries) or place of ministry (for current missionaries).

For the first time in history it's now possible to earn a first class, accredited American B.A. or M.A. degree living anywhere in the world, employing modern "Distance Learning" techniques.

Furthermore, this opportunity utilizes the dramatically new "World Christian Foundations" curriculum, which is comprehensively designed (but without separated "courses") to cover the content of Seminary as well as college or Bible college, and does so with an ever present global, Biblical, mission perspective.

Accredited colleges and seminaries in America are using it already. For more information, contact the USCWM on the outer cover response form or email Ben.Sells@uscwm.org. Or contact one of these regionally accredited Christian colleges who are employing this new curriculum.

M.A. Level: Steve Burris at Pacific Christian College, 2500 Nutwood Ave, Fullerton CA 92631, 1-800-762-1294, ext 620.

B.A. Level: Tim Tomlinson at Northwestern College, 3003 Snelling Ave, St. Paul MN 55113-1598, 1-800-308-5495, or

Duane Christensen at Patten College, 2433 Coolidge Ave, Oakland CA 94601, 510-533-8300, ext 259.

Solution #2

Frontier Service Corps

Finish a degree, experience missions (and avoid debt)

Building on Wycliffe Bible Translators willingness to appoint "field surveyors" who can finish their B.A. degree on the field (using World Christian Foundations), the USCWM will launch FRONTIER SERVICE CORPS (FSC) in Fall 1997. It's designed to be a model for mission agencies.

The FSC allows people to: - fulfill agencies' Year of Bible goal - gather information for the next step - build a Christian world view - work with experienced missionaries - discover one's role in missions - gain cross-cultural experience - learn cutting edge mission strategy

Study

Students spend the morning studying, utilizing the World Christian Foundations program which leads to a B.A. or M.A. degree from an accredited college. WCF is available at one-third to one-half the cost.

Serve

Students spend the afternoon serving the frontier mission cause by working in one of the USCWM offices. This staff role, often behind- the-scenes, is devoted to helping mission agencies reach the remaining unreached people groups.

The tuition reduction along with the work being used to defray the costs of room and board on the Center's campus, and the ability to raise some financial support as a USCWM missionary marveously helps to avoid debt.

Contact: Gary Gates at 626-398-2107 or email at FSC@uscwm.org for more information.

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missionfrontiers.org

Urbana 96 Focused on the Unreached Peoples: AD2000 International Office Staff

January 01, 1997 by David Robinson

AD2000 International Office Staff

Editors Note: Here at the US Center for World Mission we are gratified to see the increased emphasis on unreached peoples at Urbana '96. We hope that this will continue for all the Urbana mission conventions to come.

Urbana 96, the triennial student missions convention, was held Dec. 27-31, 1996. The Urbana Today newspaper article entitled Interest High On Unreached Peoples summed up this theme, "One main goal of Urbana 96 has been to emphasize the need to reach the 1,739 unreached people groups with the gospel....Early on Dan Harrison, Urbana 96 director, shared his dream of trusting God for 1,000 teams to be mobilized from Urbana to these unreached peoples groups."

This is evidence of answered prayer and the hard work of many. Here are some of the things that happened related to unreached peoples and the Joshua Project 2000 (JP 2000) emphasis:

Each one of the 18,000 delegates received a color two-page prayer profile for one of the 1,739 unreached peoples on the JP 2000 list. These profiles listed agencies focusing ministry toward that unreached people. Students were seen carrying their profile into the exhibit halls looking for agencies we had listed.

Each of the 1,800 small groups of 10 students each was assigned a different unreached people group to pray for (61 were repeated). At each of the four seminars I spoke at, I asked delegates to raise their hands if their small group had taken that prayer assignment seriously. Almost all hands were raised. Perhaps during that week more prayer for more different unreached people groups was offered than any other week in the history of the world.

All delegates also received a color map of the Joshua Project 2000 Gateway peoples. This map went along with the Praying Through the Window III prayer calendar that each student received in the book entitled, Next Steps After Urbana.

In each of the three exhibit halls there was an Urbana computer with a sign "Unreached Peoples Information here." These computers held the AD2000 World Wide Web site files with all the unreached peoples listed and which agencies are working among them. If a student was interested, they could go to the several agency exhibits and get all the Web site information on more than 30 mission agencies for free on CDROM. (Thanks Caleb Resources for pulling this together.)

On opening night the arena was filled to capacity and Dan Harrison had 1,739 delegates stand (see photo) who were holding large placards with the names of each of the JP 2000 unreached peoples. (Thanks to Doug Lucas who provided those cards for Urbana to use.) Impressions made as the delegates saw those 1,739 cards set the pace for the rest of the conference. When the AD 2000 staff wanted to explain what JP 2000 is, all we had to do is mention the opening night display of placards and the person would quickly understand what we were talking about.

George Verwer woke up the road-weary students that first night with his radical call to mission (see photo). When he made reference to JP 2000 and unreached peoples, I realized that JP 2000 and the Unreached might-helpfully-be labeled as the "cool" thing at this Urbana. I asked Greg Parsons, USCWM's executive director and veteran of five Urbanas, for his thoughts, and he felt that unreached peoples had been focused upon at this Urbana perhaps more than any other.

George Verwer also invited me to help lead his three seminars on JP 2000 which were attended by a total of 360 students. George showed the JP 2000 video and together we answered students' questions. At one of these presentations, I mentioning the Qashqai nomads of Iran

who are perhaps the least reached of the large groups on the JP 2000 list. An Iranian student came up to me afterwards and said quite emotionally, "I was born in Iran and am a convert from Islam. I wasn't planning on attending Urbana. I didn't even know what this seminar was about, but I saw a line forming so I just got into it. I was given a profile on an unreached people group in Iran. Then when I saw the Iranian Sam Yegnezar on the JP 2000 video I knew God was trying to tell me something. Now I am going to seriously pray about going to Iran as a missionary to an unreached people there. I know that many Iranians are prejudiced against the ethnic minorities in Iran, but God has given me a heart for them."

Koreans, already a force in world missions, were well represented by thousands of Korean Americans. I was asked by the Korean American Center for World Mission to speak about JP 2000 to a special-interest group of 600 Korean American students. They listened attentively as I challenged them to use their bicultural skills that they have learned living in America to join the Korean missionary force to unreached people groups. Dan Harrison along with several other Urbana dignitaries also gave greetings to this group. It was clear that Urbana planners recognized the tremendous potential of this group of 600 Koreans and the larger movement they represented. I was encouraged that the meeting planners chose to make JP 2000 part of the focus of their meeting time.

Many of the 300 exhibits had connections to unreached peoples in their displays. I heard one mission representative exclaim that he had never seen such interest in Muslim peoples than at this event.

InterVarsity staff set-up an unreached peoples adoption center for the Joshua Project unreached peoples. This exhibit was staffed by Doug Lucas and Eric Derry.

At that center, 51 students registered adoptions of unreached peoples, many of which were the ones they were assigned in their small groups. Other delegate responses included: 18 people chose an unreached people for which they want to form a research team to visit; 41 people chose an unreached people to pray for and to try to get others praying for; 7 people chose an unreached people for which they will become an advocate for and try to recruit church planters; 11 people chose an unreached people and stated their intent to seek out an agency to send them as long-term church planters; All total, 3,200 adoption response forms were given to interested students.

In the delegate registration materials JP 2000 was mentioned on the instruction sheet that went with the final response form that all delegates filled out on the second to last night. Option number 8 read "Join or form a team in order to serve in an unreached people group." There were 974 delegates who selected this option and another 7,790 who said they would pray regularly for global evangelism.

The Urbana Today paper summed it up with an illustration from the convention, "AD2000 booth worker Mary Robinson said she met one man from India who became a Christian four years ago. 'He was from an unreached people group,' she enthused. 'He's adopted his own people group, and is becoming an advocate for them!'"

Let's all pray that the 1,000 teams to unreached peoples will be the long lasting fruit of Urbana 96.

Please also pray that many who received the response forms will return them.

Christianity Today highlights De-Westernization

Christianity Today (Feb. 3, '97) reporting on Urbana '96, highlighted the issue of De-Westernization. Here, in part, is its report:

CROWDED HARVEST FIELD: Ralph D. Winter, head of the U.S. Center for World Mission in Pasadena, California, told students that Christianity must be taken out of its Western context if the gospel is to reach Hindus, Muslims, and Buddhists effectively.

"We're reaching closure in taking the gospel to all the nations," Winter said at one of the more than 200 seminars offered during the week, "but followers of Islam and Hinduism look at Christianity and see sex obsession, drinking, drugs, and family breakdown."

Winter ventured into the minefield of adding cultural context to evangelistic outreach. He reasoned that new breakthroughs will come from within indigenous cultures.

"In Africa, there are about 400 denominations started by Western missionaries," he told students. "But there are 6,000 denominations not started by missionaries, and they run the gamut of everything from total heresy to total orthodoxy."

The key task of the West, Winter maintains, should be taking the Bible to these cultures, allowing them to develop their own distinct kind of Christianity.

"If they're reading the Bible, they will even out and become orthodox," he said. "The Bible will correct more than foreign missionaries."

While some students were intrigued by Winter's talk, others wondered aloud if he was conceding too much. One delegate from Ghana argued that such an approach in a pantheistic culture would just mean adding one more god to the pantheon and devaluing the significance of Christ.

[Additional Note from Ralph Winter: CT reports well. However, please don't think I was saying "The Bible will correct more than missionaries..." my point is that the Bible--carried by missionaries--becomes the chief factor in the building and refining of indigenous movements. Furthermore, this is not "a minefield." Indigenization is almost universally the goal of missions today. Finally, over the long haul missionaries have discovered that importing a strange name for God--that is, their own name for God--is often more hazardous than allowing the Bible to build meaning into an existing term for a high God, wherever there is such a term. This is actually less likely to "add a God" to an existing pantheon but to elevate the one true God. In any case, saturation in the Bible is the key thing.

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Latins say “SiÇ” to World Evangelization: LatinoAmerica 2000

January 01, 1997 by Debbie Wood

Invited by the AD2000 and Beyond Movement and Campus Crusade for Christ, they came to Panama City, Panama, from all over Latin America: from the coastlands of Chile, to the islands of the Caribbean. They were Baptists and Charismatics, black, brown and white, 3600 strong, church planters from Mexico, housewife prayer warriors from Brazil. Children came, tiny ones asleep on their mother's shoulders, teenagers dancing and clapping to the rhythms of Latin praise music.

Leaders well-known in Latin America came, Campus Crusade for Christ Latin America director, Rolando Justiniano, Confraternity of Evangelical Churches of Latin America Secretary, Ruben Proietti, AD2000 and Beyond Movement for the Hispanic World director, Valentin Gonzalez, former president of Guatemala, Jorge Serrano, Senator and presidential candidate from Colombia, Claudia Rodriguez, and regional coordinators for both the AD2000 and Beyond Movement and from Campus Crusade for Christ.

Leaders well-known in North America came: the founders of Campus Crusade for Christ, Bill and Vonette Bright, authors, Josh McDowell and Peter Wagner, AD2000 International Director, Luis Bush, Youth With a Mission founder, Loren Cunningham, Southern Baptist Foreign Mission Board Vice President, Avery Willis, Jesus Film director, Paul Eshleman.

For four days, from December 27-30, 1996, they prayed, listened, talked, and asked God to show them His plans to evangelize Latin America and the world. They called it Latinoamerica 2000. Like the AD2000 and Beyond Movement's Global Consultation for World Evangelization in Seoul, Korea, 1995 (GCOWE '95), where this idea of a Spanish-speaking world evangelism conference was born, Latinoamerica 2000 focused on the proposal "a church for every people and the gospel for every person by the year 2000." They asked themselves and each other, "What could Latin Americans bring to the task of world evangelization and what was God calling them to do?"

World evangelization was also the theme at two other major missions conferences held in the Americas during the same week, Urbana 96 in Illinois, and Conquista 96 in Mexico City. A phone conversation between Urbana's director Dan Harrison and AD2000 International Director, Luis Bush, broadcast on the PA system in Panama and Illinois, highlighted the common purpose of delegates in both locations.

The Latin American conference was strategically placed in the largest and most centrally-located convention center in Latin America, called Atlapa, for the Atlantic and Pacific Oceans between which it is situated. There delegates stood up, knelt down, and raised hands to show that they were willing to

go; both to saturate Latin America and to reach the peoples of the Joshua Project 2000 list of 1739 largest groups which have no church within their own cultures. Many are located in the 10/40 Window, a rectangle which stretches from ten degrees to forty degrees north of the equator in the eastern hemisphere.

Bringing them to this overwhelming point of decision were many strong realizations. A drama the first night portrayed the mental struggle of a Latin American "Everyman." He was too busy earning a living and too poor to reach beyond his own sphere. He had too little to offer. Leave the job to the North Americans. But the command to "go" reads the same in Spanish and Portuguese as in English. None of God's people is exempt from the Great Commission, or from the privilege of sending cross-cultural missionaries to a people who have never heard. God's command to Everyman was "Rise up and walk!"

AD2000 Saturation and Evangelism Track chairman, Victor Koh, a guest speaker from Singapore, described how the church in China thrived despite an oppressive government and total isolation from the West for many years. Another speaker shared how, when Korea committed itself to world mission, God raised its economy, so that today, that small nation sends out 4,000 missionaries.

Far from being a fledgling church movement, Latin America is home to 60 million Christians, with thousands of seminaries and megachurches. Many speakers emphasized the Latino gifts of passion, of creativity, of cultural diversity, of faces which could pass as Middle Eastern in a Muslim nation, gifts which bring strong enabling for cross cultural witness. Prayer expert, Peter Wagner, noted the maturity of the Latin American intercessors and their wisdom in spiritual warfare to support the work of missions.

The funding problem is only perspective. Loren Cunningham described the strange food customs he has encountered, especially the animal embryo served to him warm and half-cooked. It sounded worse than the grubs and grasshoppers he had also eaten, until he mentioned that it was called "soft boiled egg." Many times the ability to accomplish new things needs only a change in perspective. If everyone of the 60 million Latin American believers gave \$1 per month for missions, it would be \$60 million, enough to send many missionaries. God has given the command, only enough faith is needed to "arise, stand up and walk. "

Is it possible to achieve the great goal by AD2000? "According to your faith, be it unto you," challenged Dr. Bright.

Will Latin Americans take the torch of world evangelism and run with the passion for which they are known? Every speaker and every delegate at Latin America 2000 said they will.

They put feet to their commitment right away, with 300 remaining after the conference closed to take the Jesus Film to every area of Panama for three weeks.

The Amazon begins as a trickle high in the Andes mountains, but as each tributary rushes in, it

becomes a stream, then a river, finally, a mega-river carrying more water and watering greater forests than any other on earth, creating much of the oxygen for the entire planet. As Latin Americans take up the goal of "a church for every people and the gospel for every person by the year 2000," and build the linkages to channel the energy from Latinoamerica 2000, their streams of effort will water the whole continent and bring life to the parts of the world which are dying in want of the gospel.

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An AD2000 and Beyond Movement: Report on the First National Missions Consultation Focused on Indonesian Unreached Peoples

by ABOUT THE AUTHOR

January 01, 1997 by Setiabudhi

Report on the First National Missions Consultation Focused on Indonesian Unreached Peoples

"Lord, forgive us, it is our sin that has kept our Indonesian brothers and sisters unreached. Lord, forgive us for focusing only on ourselves and not on our neighbor unreached peoples.

"Lord, forgive them, they have never heard--it is not their fault, it is ours! Forgive us, forgive us, forgive us!!!"

This powerful prayer of repentance rang out from one person, but it was the heart cry of many of the 300+ Indonesian Christian leaders who attended the first National Missions Consultation focused on Indonesian Unreached Peoples Groups. Many expressed the feeling that this was God's kairos moment to awaken the Indonesian church to the desperate plight of Unreached People Groups (UPG's) in their nation.

Indonesia is the world's fourth most populous country and the most populous Islamic country with an Islamic population of over 180 million people. Indonesia has more Muslims than all Arab countries combined and more UPGs than any country except India. Current research shows 602 total Indonesian people groups, with 207 having a population greater than 10,000. Currently, 132 of these larger people groups are considered unreached, with a combined population of 121 million.

While quite a few Indonesian believers and organizations have had a missions vision for many years, the Indonesian church, as a whole, has been too occupied with survival and growth to consider a more extensive missions strategy. There are 9 non-believers out of every 10 people surrounding a typical Indonesian Christian, so understandably most have not considered the need to go beyond this immediate mission field to focus specifically on totally unreached people groups. Many leaders from the entire Christian spectrum, however, attended this Indonesian UPG Consultation and affirmed the need to not only continue to reach their "Jerusalem and Judea," but also to go to their "Samaria"--the Indonesian unreached people groups with no viable indigenous church.

Awareness of the need is a crucial beginning. But it is only that, a beginning. One leader likened it to when a baby takes its first steps-- it is a long way from running, but at that stage in life it is a

challenging advance and very exciting to all involved! Not only is this an exciting event for all world Christians interested in God's work in Indonesia, but according to Luis Bush, leader of AD2000 & Beyond, the process also has some possible lessons for workers and networks in other 10/40 Window regions. The following description will focus on four areas: highlights, foundations, process, and principles.

Highlights:

- Three hundred and fifty key church leaders from all spectrums of Indonesian Christianity were invited. The projected attendance was 150, but total attendance was close to 300!
- This meeting was very sensitive in a predominantly Muslim country, but strong endorsement was given by leaders of the three main Christian groups: Mainline, Evangelical, and Pentecostal/Charismatic.
- There was a good balance of attendees from churches (35%), seminaries (20%), mission agencies (30%), and current UPG workers (15%).

Originally, projected costs matched projected income, but with double the expected attendance, there was a shortfall of \$10,000. This was announced in a meeting and within two hours the necessary funds were donated by several individuals and groups.

A preliminary plan was the formation of a national "UPG Communication Network" and the formation of 132 UPG networks. Shortly before the meeting, the realization struck that it would take a long time to form 132 networks. Using key linguistic and cultural research, the UPGs were divided into 23 clusters of related languages. The people attending the meeting strongly endorsed forming one national network and 23 cluster networks.

Foundations

Obviously this meeting did not occur in a vacuum. There were several foundational influences that created the environment for a powerful consultation.

First, it is important to understand that some Indonesian Christians and their international mission partners have, for many years, been sacrificially serving in pioneering mission work both within and without Indonesia.

Second, God's hand has been evident in a recent growing missions interest among many Indonesian denominations and Christian groups. Many of these bodies have recently begun to focus new prayers and energies towards evangelism and missions. The growing interest of the worldwide church towards UPG work has also had an influence. Perhaps the best example of this was the broadened vision some Indonesian leaders gained through GCOWE '95 in Seoul.

Third, God has also been at work to create a growing cooperation among Christians from divergent groups. An Indonesian national motto is "Unity in Diversity," and more and more Indonesian

Christians are adopting that as their attitude towards cooperation with other Christians.

Perhaps the greatest evidence of this is the National Prayer Network, where denominational leaders and prayer servants from many diverse groups periodically gather to pray together and also commit themselves to disseminate requests through a common network.

Interestingly, this first Indonesian UPG Consultation was sponsored by the Indonesian Research Network, which is a consortium of 20 denominations, mission agencies, and foundations. For the last six years, this group has been meeting to share research results and plan

common projects. Initially, the main focus was on assessing the health and resources of Indonesian churches and ministries, sometimes called "harvest force" research. While this research continues, in the last three years there has been a growing emphasis on "harvest field" research, particularly UPGs.

Several key events and decisions led to the convening of this UPG Consultation and the resulting formation of the National UPG Network.

1. The Research-- Several individuals began doing in-depth studies of individual UPGs. As they shared this research with others in the network, God created a growing awareness of UPGs and their needs.
2. The List-- After GCOWE, there was an effort to compare existing UPG lists. Amazingly, there was up to a 50% disparity between the lists from 6 organizations. In May, 1996, a meeting of leaders from 8 organizations was convened in order to agree on a consensus UPG list.
3. The Prerogative-- Soon after this, the international AD2000 assessment task force agreed that the prerogative for defining and updating the Indonesian UPG list would be vested with the Indonesian Research Network.
4. The Goal-- During this cooperative effort to define a consensus UPG list, it was agreed that the first goal should be researching and writing a prayer profile for every UPG. The day after the consensus list was defined, a meeting was held for "trainers" who then went back to prepare and send out people from their own organizations.

The magnitude of God's work in the last 6 months cannot be overstated! Due to the isolation and closed nature of many of the UPGs, total coverage in a timely manner seemed like an impossible task. But, through a combination of on-site surveys and document research, there are currently 52 completed prayer profiles. Fifteen more are in process. And there is already enough data to write a further 31! That is 98 in all, attributable only to the Lord!!

5. The Purpose-- A meeting to discuss forming a Indonesian Missions Network had been planned over a year ago. As the meeting drew closer, the Indonesian Research Network leaders realized that several Christian coalitions were beginning to form mission networks. Given the emergence of these new networks, and a desire to avoid competition, the leaders identified a key missing

element as a National Missions Network focused on Unreached People Groups.

6. The Consultation-- Rather than hosting yet another seminar and presenting a "finished plan," the meeting was re-designed to be a true consultation, with input being sought in a variety of forums. Some key input was given to the entire group by Indonesian and international leaders. Much of the time was spent in small workgroups, with some time spent in "harvest force" workgroups, as churches, seminaries, mission agencies, and UPG workers discussed how they could best contribute to God's overall work. Other time was spent in "harvest field" discussions, centered around 11 Indonesian UPGs and UPG work in other countries.
7. The Network-- In a consensus decision at the end of the consultation, a new Indonesian UPG Network was formed. An English translation of the name is "Joshua Project 23," referring to the key nature of the 23 UPG clusters and the corresponding networks to be formed.
8. The Methods-- There was a strong consensus that traditional methods would not be sufficient. Strong cross-cultural training centers must be created, so that the Indonesian missionary can shed his/her ethnic and religious presuppositions and incarnate the gospel within the culture of the Unreached People Group. The fact that the UPG is in the same country does not negate the fact that there are vast cultural and religious chasms that must be bridged. How much more this is true of international missionaries. The possibilities are endless, with exciting models for creative lifestyle ministry and church planting.
9. The Future-- Obviously, this is only a beginning. Key events which were planned for the next year included the following. First, expanding the leadership of the Joshua Project 23 Network beyond the current 20 organizations. Second, finding or recruiting gatekeepers for the 23 UPG networks. Third, convening a working meeting for the gatekeepers to discuss strategic cooperation. Fourth, involvement in the AD2000 Gatekeeper initiative, with attendance at the March Singapore Joshua Project Meeting and the April Pasadena Gateway People Meeting. Fifth, a continual expansion of a cooperative system for the adoption of UPGs by Indonesians. Sixth, training programs were created to prepare Indonesian Christians for effective and innovative cross-cultural mission work. Seventh, a Second Indonesian UPG Consultation to be convened next September to assess progress and make further plans. A special focus of this meeting will be the UPG adoption process.

Principles

1. Prayer The importance of prayer cannot be overstated. In addition to the prayers of many people and groups, another key to the initial success of the Indonesian Joshua Project 23 Network is the modeling and trust developed through the National Prayer Network. Also, many view it as significant that the first unified goal of the emerging UPG Network is researching and writing Prayer Profiles for all 132 UPGs. The entire body of Christ is needed. A key strength of this network is the emphasis on encouraging involvement across the Christian spectrum. "Unity in Diversity" is a recognition that Christians can and must overcome differences in order to cooperate together under God in fulfilling the Great Commission.
2. True partnership among nationals and internationals
The international missionaries and partners continually defer to the rightful leadership of the Indonesian Christians, while at the same time, Indonesian Christian leaders humbly encourage true

partnerships. One leader commented during a strategy meeting that "here there are no Indonesians and foreigners, only brothers and sisters."

3. Responsibility and Ownership While recognizing the importance of partnerships, many Indonesian leaders affirmed that the Indonesian church must accept and fulfill the primary role and responsibility in reaching Indonesian UPGs. Additionally, all involved in Indonesia appreciate and encourage fellow Great Commission Christians efforts throughout the world and there is an excitement about the future growth of Indonesian missionary service among UPGs in other countries.

4. Appropriate Prerogative

As far as possible, all involved affirm the prerogative of those most directly involved in UPG ministry. Thus, the key workers and decision- makers are believers from the UPGs, who are served by Great Commission teams composed of Indonesian and international workers. The cluster, national, and international networks must continually focus on how to best serve the local believers and UPG teams.

5. Communication not Control

The Indonesian Joshua Project 23 is a consortium of dozens of denominations, churches, seminaries, and agencies, both Indonesian and international. The goal is cooperation, not control. A key element of this is the commitment to honor the validity of different approaches without seeking to establish one "correct" approach.

6. A Focus on Adopting UPGs

The National Network and the 23 Cluster Networks are only aids to the true heart of the work: Great Commission Teams focused on specific people groups. The National and Cluster Networks will facilitate communication as well as supplement and complement the ministries of UPG teams. These teams are made up of international and Indonesian Christians, groups, churches and agencies.

7. Redeeming Technology-

Recent technological developments have been used in a variety of ways: use of computers and the Internet to aid specific people group research; raising awareness through the use of computers and video for mobilization presentations; and facilitating secure e-mail about sensitive matters. Within the next year, it seems that technology will develop to the point that secure communication networks can be greatly expanded to allow more extensive information to be shared with a minimal risk of suspicion and interception by hostile parties.

8. International Advocacy

There is a growing recognition in Indonesia of the tremendous need for advocates around the world, who will strengthen awareness, recruit and help train new partners, and be conduits of communication between the harvest force and the harvest field. Although advocates for all 132 Indonesian UPGs are needed in every region, the greatest current need is for advocates from South America, Africa, and Asia.

How can you be involved? Is God calling you to partner in prayer and evangelism that leads to a church for every people and the gospel for every person in Indonesia by the year 2000? Whether you are already serving an Indonesian UPG or newly considering involvement, it is important that all

individuals, groups, churches, and agencies are part of a communications network. "Indonesia Joshua Project 23" has established a secure communications channel in the USA. Please make contact via email at: Indonesia@upg.org via telephone at either (817) 277-5398 or 800-692-3555, via fax at (817) 277-5209 or 800-782-2451, or via postal mail at

Indonesia Joshua Project World A PO Box 155307 Fort Worth, TX 76155

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Come And See The AGP AD2000 Releases Adoption Program on the WEB

by ABOUT THE AUTHOR

January 01, 1997 by Debbie Wood, Publications Director, AD2000 & Beyond Movement

Have you ever considered helping your church to adopt a people group? Has your church made a commitment to a particular people group, but doesn't know what the next step should be? Do you need help linking with a mission agency to bring the gospel to an adopted people? Would you like to learn more about what other churches are doing?

Tom Wood of the AD2000 International Office has created the Adoption Guidance Program (AGP) to help churches begin and maintain a people group adoption. The AGP pulls together the writing and expertise of many key resources, such as Bruce Camp of the Evangelical Free Mission, Stan Yoder of the World Partners of the Missionary Church, the US Center for World Mission, and Adopt-a-People Clearinghouse.

The program was inspired by PACE, a program designed by Doug Lucas and Eric Derry for the fellowship of Christian Churches/Churches of Christ. The WEB was selected because of its flexibility through links and hypertext, and the ease by which users can browse and share applicable information. It also allows the program to grow and be edited quickly. In order to serve the needs of a broader audience, however, the information contained in the AGP will be available in print once it is finalized and reformatted for publication.

Beginning with an initial section of foundations such as "Terms and Concepts" and "Biblical Basis for Adoption," the program presents five aspects of adoption, with resources for each one:

1. Selecting a People Group

This contains a "how to" article, checklist and lists of mission agencies, publications and web sites.

2. Organizing Prayer

This section covers material on interceding for unreached peoples, resource lists for learning more, links to Praying Through the Window III, and a subsection about organizing an on-site prayer journey

3. Conducting Research

This contains a number of lists and hotkeys to other resources for gathering information about unreached peoples. A subsection provides guidance for organizing a research journey to the people group.

4. Networking

This will cover how to work with other churches in a network, where to locate existing network partners, and how to become a people-group advocate, gatekeeper, or non-residential missionary. This is currently an expanding section.

5. Church Planting

This unfinished section will link to other sites and will reference helpful articles on aspects of planting a church in another culture (through an agency or denomination) and field- based partnerships for church planting.

The final section is designed to help the in-church adoption advocate keep the adoption ball rolling by giving helpful advice and examples from successful church adoptions.

Using the Program

Using the World Wide Web, program users may quickly review only the basic documents, or click to more depth with the many resources under each section. A clickable program map helps users stay oriented and jump to resources they need on return visits.

Anyone seeking information about unreached peoples will find useful information at the site. Churches interested in or already involved with an adoption, or individuals who want to focus on a particular people group will benefit the most.

The Adoption Guidance Program may be found on the World Wide Web at

<http://www.ad2000.org/adoption> or from the AD2000 home page (<http://www.ad2000.org>) by selecting the AGP icon (a handshake).

This is a first edition program, still under construction in some areas. Your suggestions regarding content and/or ease of use will be considered and appreciated. Email comments to

Tom@AD2000.org, or postal mail to Thomas Wood, AD2000 and Beyond, 2860 So. Circle Drive, Suite 2112, Colorado Springs, CO 80918, or telephone (719) 576-2000.

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missionfrontiers.org

MF Behind the Scenes: Dependency: The Killer of People Movements to Christ

January 01, 1997 by Rick Wood

Dependency: The Killer of People Movements to Christ

Last year we presented the critical need for the De-Westernization of the gospel in order for it to spread naturally throughout the unreached peoples by means of "people movements" to Christ. In this issue we highlight another difficult, but related issue: dependency in mission. As missionaries from the West and other wealthy areas like Korea have gone out, they have often brought not only their foreign culture, methods and structures, but also the money to support them. The result has been culturally foreign institutions which have continued to depend on outside funding, because they were never indigenous to the peoples the missionaries were working with. These peoples never took "psychological ownership" of the missionaries' work. They became dependent.

This psychological ownership occurs when the people decide that the church or program is theirs and it will succeed or fail depending on what they do, not the foreigner or missionary with foreign money. The gospel itself cannot become indigenous to a people without this kind of ownership and independence from outside control.

This type of ownership is absolutely essential for the gospel to spread naturally and freely to large numbers of people in a "people movement." And a people movement to Christ is what we want to see within every people of the world.

Unfortunately, there are still many in Christian ministries today who are perpetuating this dependency, through the "just send money" approach. Many churches in the US have bought into this scheme as a way of getting more "bang for their missions buck." But what they don't realize is that this "bargain basement" approach to missions is going to blow up in their faces--creating a dependency on the mission field to foreign funds that is deadly to the vibrant, reproducing church planting movements that we want to see within every people. Every church and every people has the God-given privilege and responsibility of supporting their own ministry and cross-cultural outreach. Foreign money robs these peoples of the incentive to give of their lives and resources to support the ministries of their own churches.

If you doubt this, just imagine what would happen to the individual giving in your own church if someone outside started sending millions of dollars to support your church.

All of us must work to defeat the insidious monster of dependency, I encourage you to read carefully

the series of articles starting on page 8 and pick up a copy of the video study program that Glenn Schwartz has produced. It will help your church to do more good than harm with your giving. See page 17 for details.

What Should Churches Do With Their Money?

In order to help you make wise giving decisions, we provide here some suggestions based on a list in Glenn Schwartz's video series. Remember that your giving should always encourage "psychological ownership" and models of ministry that are "infinitely reproducible." Western support is a model that national churches cannot reproduce. Never do for others what they can do for themselves. Avoid dependency like the plague that it is.

1. Invest in preaching the gospel where it has not yet been preached, such as the unreached peoples of the 10/40 Window.
2. Consider providing full missionary support for those whom God calls out of your own fellowship.
3. Invest in cross-cultural training for the missionaries your church supports. College and seminary debts often prevent people from making it to the mission field. (You may also want to consider supporting on- field training through distance education. Wycliffe Bible Translators is beginning to use this approach.)
4. Invest in Mobilization efforts: This means preparing missionaries to pass on missions vision to the people they are working with.
5. Invest in breaking dependency, not creating it.

Let us commit ourselves to overcoming this plague.

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Mission Frontiers

by ABOUT THE AUTHOR

January 01, 1997 by Gerry Dueck

HAPPY NEW YEAR! The New Year has exploded with new ideas and resources:

1. YOU CAN CHANGE THE WORLD, Vol.2; and
2. I HEARD GOOD NEWS TODAY are newly featured books from William Carey Library Publishers (address elsewhere in this publication). The first is similar in format to Vol.1, only different countries and people groups. The second is the already popular collection of 93 stories on children's level, of missionary "greats," listed in chronological order and by continent. Both are offered at discount prices.
3. KID MISSION and
4. A SUNDAY FOR THE WORLD (both \$19.95) are new items available from Gospel Light Publishers. The first is a complete 5-10 day program that includes reproducible activities for grades 1-6 for Bible stories, crafts, drama, games, patterns, maps, memory verses, and much more. The second contains everything you need to have a "Missions Fun Day" for pre-school through adult, including worship service programs. It includes reproducible small group study guides, prayer guides, take home family activities, and much more. Call 1-800-4-GOSPEL for catalog or to order.
5. PROCLAIMING CHRIST Around the Corner, Around the World, is the NEW "complete" missions curricula published by CEF Press. Programed for pre-school through grade 6, it can be used in VBS, SS, or Children's Church. Contains Mission Hero stories, Bible lessons, visualized songs and memory verses, crafts, posters, and much more. Call 1-800- 748-7710 for more information.
6. Remember the nearly new, exciting GOD'S PLAN FOR THE WORLD; 4 Lessons For Junior High Students. Optional fifth lesson is a Prayer Walk, along with debriefing. Included are objectives, strategy and materials list for each lesson; Tower of Babel skit, Jonah skit, People Group demographic game, "Blessed to be a Blessing" Bible story review, songs, memory verses, games, prayer exercises, video suggestions, and preparation for the Prayer Walk. Cost is \$2.50 plus \$2.00 S&H, available from address below.

I am now working in the CMRC 4 days per week, (M-TH) instead of 3. I PRAISE the Lord for allowing me to fulfill this dream. Write, E-mail, or call me at these addresses:

Children's Missions Resource Center U S Center for World Mission 1605 Elizabeth Street Pasadena CA 91104 Ph. 818-398-2233,FAX: 818-398-2263 E-mail: <gerry.dueck@wciu.edu >

Register and you don't need to enter your name and email. Already registered but see those fields? You need to log in.

Yes, send me an email when others comment on this article.

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missionfrontiers.org

What is the Cutting Edge of Missions?

January 01, 1997 by Jim Plueddemann

Recently, a missions "expert" was giving advice to a pastor.

"Your missions program is good," he said, "but it is rather traditional. You are no longer on the cutting edge." He went on to say that traditional churches support long-term missionaries, while cutting-edge churches support nationals.

The internationalization of modern missions is indeed one of the most exciting movements of our day. This movement however, has a long history, and it didn't just happen in a vacuum. It is the Spirit-led fulfillment of the goals and prayers of agencies like SIM that have consciously fostered the formation of national church leadership and missionary societies in the non-Western world. Since the earliest days of cross-cultural ministry SIM has been committed to planting churches that would be equipped to fulfill Christ's Commission.

God has used the efforts of traditional missions in such a way that today the total number (and perhaps the spiritual vitality) of the non-Western church outstrip those of the West. Because of God's blessings, traditional missionaries have been effective beyond anyone's wildest dreams.

I would like to suggest that the cutting edge of missionary strategy is still long-term missionaries working together with national churches to win the rest of the world. As we work in joyful partnership, we model the unity that God intended for His Church, and we become more effective in the task of worldwide evangelism.

God's call to go must continue to be answered in every culture and era. If that call is ever diluted to simply "Send money," we will lose our sense of God's heart for the world. Our missionary vision will be reduced to fundraising and mission tours. Of course we need to help national churches to fund their ministries. But we need to help responsibly, without creating an unhealthy dependence that robs churches of initiative and ownership in their missionary outreach.

Sent ones from every culture working together in loving fellowship worldwide form the most powerful strategy in missions.

The cutting edge of world evangelism hasn't changed in the past 2,000 years!

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Cutting the Apron Strings: Here's how churches can move from depending on mission agencies to relying on themselves -with some suggestions to minimize the pain.

January 01, 1997 by Glenn Schwartz

Here's how churches can move from depending on mission agencies to relying on themselves -with some suggestions to minimize the pain.

(Reprinted with permission from the Evangelical Missions Quarterly - Jan. 1994, Box 794, Wheaton, Ill. 60189)

Several decades ago, Nicholas Bhengu, the leader of the Assemblies of God in South Africa, was in America seeking funds for his mainly poor, black denomination. His church, he said, was mainly women and children with very few men attending. While in the USA, the Lord gave him the following message: "Don't get the money for your church here. Go back home and get it from your own people. Teach them these four things: (1) how to care for their families, (2) how to bring their husbands to the Lord, (3) how to earn a living with their hands and (4) to give something back to God in thanksgiving--in other words, tithing."

Rev. Bhengu returned to South Africa to follow God's instructions. What happened? Two years ago, the church gathered for its annual assembly in Thaba Nchu. The collection that weekend came to 2 million South African Rand--more than US\$700,000 at the time!

How did they give so much? Throughout the year, the women of the church are busy making things for Thaba Nchu. If they make ten grass mats, one is set aside for Thaba Nchu. If they weave twenty baskets, two are for the church. Thirty dresses? Three are for the work of the Lord. In other words the concept of stewardship is built into the earning process.

I have frequently met several people from this church. If you ask them if these things are true, their eyes light up with pride. "Yes," they say. "The story is true." That sparkle in the eye is priceless. One sees it among other churches, and Africa longs for and deserves to feel good about itself just like that.

As one who lived in Africa during most of the 1960s and who has returned there dozens of times, I feel I must add my voice to the many that have already been raised up about one of the most important issues facing the Christian movement in Africa and elsewhere--the problem of dependency and the need for genuine self-reliance among mission-established churches.

I encourage leaders in the Christian movement to make bold, prayerful plans so that mission-established churches can join the dynamic cross-cultural expansion of the Christian movement as the 20th century comes to a close.¹ I will provide what I trust are practical suggestions for making the transition from dependency on foreign funding and decision-making to self-reliance in three areas: spiritual, structural, and financial

It is important to remember that self-reliance in this article and others I have written is not in contradiction to God-reliance, but rather to reliance on foreign funding and decision making.

Spiritual Dimensions

1. Begin with spiritual renewal. The more one examines successful transitions from dependency to self-reliance among mission-established churches, the more it becomes clear that at the heart there is usually a person (or persons) with charisma, wisdom, and Spirit-filled determination.¹ Leaders in East Africa testify that spiritual renewal--the East African revival--made the change possible there. They say that when changes were proposed (and sometimes opposed), they often reminded each other that they were moving under the direction of the Holy Spirit, and that personal ambition had to be set aside. One minister to over 65 rural churches in eastern Zimbabwe announced a week-long conference twice a year with 500 of his church members attending. The first two days were given to prayer and fasting, the rest to teaching what the Bible says about discipleship, stewardship, and evangelism.
2. Have leaders of integrity and determination. A church seeking to make the transition toward self-reliance needs leaders of integrity who will challenge their own people to become the Body of Christ on earth, doing what Jesus would do if he walked among us today. These leaders will always seek to live their lives above reproach. They will be especially careful in handling money entrusted to them by the Lord. To demonstrate their determination they will make self-reliance the topic of their sermons, Bible studies, and administrative meetings. They will arrange special days, weekends, or week-long conferences to pray about and discuss how their churches can stand on their own two feet.
3. Call a meeting. Sometimes local leaders will need to gather under the direction of the Holy Spirit to determine whether they are ready to pay the price to take over the churches and other institutions that were begun in their midst. This kind of meeting would not need the permission of outsiders and could well be the first sign that they are ready to take ownership of their future, with complete local decision-making.
4. Anticipate spiritual opposition. An efficient, well-run, effective church, joyfully carrying out the Great Commission, is not what Satan wants. He will attempt to bring discouragement and create obstacles. Some may feel that they must oppose the process publicly. At this point it is good to remember that the battle is spiritual (Ephesians 6:12)
5. Make unity and spiritual healing a high priority. Perhaps not all controversy can be avoided, but everyone should be prepared to deal with it in brotherly love and kindness. If necessary, appoint several individuals to be spiritual trouble-shooters, ready to go to points of friction and administer the oil of the Holy Spirit or the balm of healing. Hurts and bruises should be cared for before more

serious injury results. Our Lord will not be honored by a bitter, open battle that divides the Body of Christ

6. Remember that spiritual renewal is not the only dimension involved. Without it, however, there is little hope for the best-laid plans of church leaders, including missiologists, and the kind of suggestions made in articles like this one.

Structural Dimensions

Changing from a long-standing non-indigenous system to one that is truly locally owned and operated can sometimes be difficult. Many old presuppositions will have to be altered, if not replaced. If mission churches have inherited an expensive, unmanageable structure from the past, restructuring must be done. Indeed, survival may depend on it.

Practical Suggestions For Church Leaders

1. Distinguish between what is the work of the Body of Christ (and should continue) and what was created for some other reason, such as a church-run business to compensate for low church giving. Admittedly, many times those who began such businesses did not foresee their long-term effects. But without courage and spiritual wisdom church leaders may feel obligated to carry on money-losing projects, perhaps out of respect for the outsiders who began them in the first place.
2. If business projects are to be kept going, separate them from the parish or congregational structure of the church. Put them in the hands of business people in the church or community so that church leaders are not encumbered (see Acts 6). Leaders should recognize how much of their time is being diverted to projects that would be better handled in the community.² This should involve a review of personal spiritual responsibility by every sincere leader. The Lord of the harvest will hold each of us accountable regarding the ripe fields around us (Luke 10:2). And those fields are not normally found on church or mission-owned farms!
3. Think the plans through and write them down. This will help clarify church leaders' objectives. With prayerful determination, leaders can place these written plans on the table for consideration by their own members or those outsiders whose funding has created or perpetuated the dependency. Early on, see if there is sufficient agreement to proceed. If not, it may be that the appropriate psychological moment for the transfer of ownership has not arrived.³ However, when that critical point is passed, it will be a landmark in church/mission relations. From that point on, decisions can be locally based and enacted. It is the time to stop asking, "What will outsiders think." Being free of outside funding means that such questions will no longer dominate.
4. Do not allow outsiders to derail the move toward independence. Local leaders should be suspicious of offers of outside funding that could influence decision-making. After all, one reason for the move toward independence is to be free of outside manipulation.
5. Be careful about accepting responsibility for a project which local church members cannot afford to operate. Avoid receiving such projects, particularly for reasons of status. In some cases it may be necessary to receive a project and close it down later. Otherwise, an unhealthy foreign presence is maintained in the midst of an otherwise independent church.

6. Learn all you can from examples of successful transitions. This applies not only to church leaders, but also to missionaries and mission executives. While every situation is different, there is little value in trying to reinvent the wheel.
7. Gather information throughout the transition period in order to find creative solutions to problems. Local solutions exist for nearly every problem. Discovering local solutions and making them work will inspire church members to get involved. For example, if stewardship teaching accompanies land reform, job creation, or community development, the church is the logical beneficiary.⁴ That thought should inspire all forward-thinking church and mission leaders.
8. If there are enormous, unmanageable properties and programs, get outside assistance. One church leader, frustrated by constant internal review, admitted that no further self-analysis would improve the situation. "Unless we get outside review and counsel," he said, "we will never get out of the endless cycle of dependency our church faces." But outside review and analysis cost money. Thus, a church already running deficits and not meeting salaries may be reluctant to ask for help. Yet if the decision to ask for help is made, the resources can usually be found. In fact, it is in the best interest of those providing subsidy to help fund that part of the move toward self-sufficiency.⁵
9. Rewrite the local church's constitution. One African church leader said that this was their most important step in the process. Church leaders who are serious about standing on their own usually cannot do so with a constitution written by outsiders many years before.

Practical Suggestions For Missionaries And Mission Executives

1. Acknowledge that what was established in many places was far from indigenous and represents substantial administrative overhead for today's church leaders. Being defensive about this can block the path to renewal and a resolution of the problem. Remember, hanging on to inappropriate projects prolongs the burden church leaders must carry.
2. Develop a "release mentality" toward the work you have done. If a missionary's greatest contribution is now an obstacle for the church, recognize it and lay it before the Lord on the altar of sacrifice. This will not always be easy, but in many cases it may be the only way forward.
3. As independence approaches, both anticipate and precipitate change. To anticipate means to sincerely look forward to local people taking full responsibility. To precipitate means to consciously help make it happen. This can be done by making disciples, by preparing another person to take over your responsibility. We must all avoid creating a role which no local person can, or should have to fill.
3. Avoid the temptation to serve in a position where a local leader could be well placed. Sometimes this may mean graciously declining to stand for a position which a local person can fill. Western missionaries are often offered such positions because they get their salaries from overseas or because they have access to a four-wheel-drive vehicle, or both. That hardly promotes local ownership.
4. Remember that dependency is often found where there is a preoccupation with church development. C. Peter Wagner referred to it as the "syndrome of church development." Robert Speer, writing in 1910, felt that the shortage of funds for reaching the unreached was due to the misdirection of funds to places where the gospel had already been preached.⁶ Redirecting funding

to the unreached is one way of dealing with prolonged dependency. Remember, however, not to repeat the dependency syndrome in new situations. Some find it impossible to avoid that temptation, despite all we know about the problem which foreign funding causes.

Obviously, many more suggestions could be made. But with so many cross-cultural training institutions in the West, one of the basic things cross-cultural workers should do is to get the training they need.

Financial Dimensions

Not surprisingly, funding is at the heart of the move from dependency to self-reliance. It not only colors the decision-making process, it makes it lopsided, both raising and dashing expectations.

Unfortunately, the reputations of many church leaders have risen or fallen over money issues--not always in the latter case because they were bad managers. A bad paradigm can make even a good manager look bad.

One of the great disappointments in stewardship teaching in mission- established churches is the failure to convey the joy of giving. There are at least two possible reasons. One is that there is not first the requisite psychological transfer of ownership. In other words, ownership must precede stewardship. Second, true spiritual fulfillment is not present, so giving (or tithing) will be out of a sense of duty, not from the joy of the Lord. Giving should overflow from a full heart, or what Alan Tippett has called "the inward dimension of mission."⁷

1. One of the first steps is to shift the emphasis in biblical teaching from the "law of tithing" to the "joy of giving." Consider the building of the tabernacle in the time of Moses (Exodus 35-36). The people willingly and joyfully brought so many things forward that the builders asked Moses to stop them! When the temple was being built (I Chronicles 29), King David and other leaders set a positive example of giving for others to follow. David reminded the people that they were giving in response to what God had done for them. When rebuilding the walls around Jerusalem (Neh. 3), the people willingly donated their labor to get the job done. In 2 Corinthians 8 the Apostle Paul reminded the Corinthian Christians that the Macedonians gave joyfully out of their extreme poverty. He said they begged for the privilege to give. In these three Biblical illustrations people were not being forced to tithe, but were practicing the joy of giving.
2. A publicly agreed upon treasurer, preferably more than one person, should reveal all sources of income, as well as how the money is spent. Suspicion about how much money is coming in--and where it is going--could well be the most important reason why local giving is often low. (Indeed, during the colonial period secrecy often characterized mission funding.) Church leaders who regularly return from overseas with undisclosed sums can not expect their people to invest generously in local church projects. However, resisting the temptation of getting outside funding is becoming more difficult, given the increasing desire among churches in North America and Europe to "get the most for their money" by investing in local evangelists rather than "expensive Western" missionaries. Those sincere Westerners may never know how their "generosity" is inhibiting local church giving over the long term.
3. As mentioned above the integrity of those handling the church's income is of utmost importance. If

there is the slightest hint of impropriety (and there are, unfortunately, many examples), people will be reluctant to give. One church in East Africa provided special training to prepare church treasurers for the enormous sums of money with which they were entrusted by the Lord.

4. When there have been decades of subsidy, one of the most effective solutions is for local people to declare that they don't want or need any more outside funding. This has happened in several cases. This approach is much preferred to Westerners deciding "it is time to indigenize" and then arbitrarily cutting off the funds. Unfortunately, in both cases there is potential for hurt feelings, particularly in the latter. Again, one can see the importance of the spiritual dimension. It is also good to remember that while either decision may cause hurt, to allow the problem to go unresolved, may be even more hurtful in the long run.
5. Remember that a sudden or drastic transition is not the only option. It may cost money--in some cases, a lot of money--for the church to extricate itself from severe dependency. Though by no means ideal, the mission agency could commit a fixed sum of reparation money to change the situation. This is preferred to pouring prolonged funding into subsidy and continuing the recipient's low self-esteem.

If reparations are chosen, then local leaders, without any outsiders present, should decide how the money will be used. It may be used to pay off loans or increase salaries. It may be invested and the interest used for various purposes. The important thing to remember is that when it is finished, it is finished. Otherwise, the dependency problem simply continues.

Of course, it is best if local leaders decide that they can make the transition without outside funding. After all, foreign money got them into the state of dependency in the first place and so local initiative regarding the cut-off of funds is by far the healthiest way to go.

Suppose for a moment that the entire financial subsidy - grants, church-run businesses, and foreign subsidy - were stopped, and the system crashed to the ground. (This could happen if there were an economic earthquake in Western societies.) In this case the only recourse might be for local believers to decide what they wanted to rebuild with their own labor and funds, however limited those might be. What they chose to rebuild would be truly locally owned and legitimately indigenous. What was not rebuilt was probably not a felt need of the church or community anyway. This scenario sounds harsh, but it is one path to true local ownership and self-reliance.

6. Remember that buildings and programs aren't the church. People are the church. And if people are truly grounded in the Lord, they will stand forever (Matt. 16.18).

A Call For Fresh Thinking

We very much need fresh thinking about dependency and self-reliance in church-mission relationships. Church leaders and missiologists should publish many new articles to help those struggling with such issues. Articles should not just be descriptive, but prescriptive. They should include illustrations of how such successful transitions have been made and how church members discovered the joy and fulfillment that accompanies being able to stand on their own two feet.

We urgently need articles on the long-term psychological implications of dependency.⁸ Attention should be given to the fatalism that has grown up like unwanted weeds on both sides of the fence.

There are church leaders who feel trapped in an endless cycle. "What's the use?" they say. "That's the way it is, and it will always be like that. We are poor, and things will never change." Such thinking provides an opportunity to point out many places in Scripture where things looked hopeless, yet God in his sovereignty intervened dramatically (I Kings 18, 2 Chron. 20, Dan. 3)

We also need to challenge Western fatalism. In a recent survey of church and mission leaders, several Westerners said the problem of dependency is so big and has gone on for so long that nothing can be done about it. One said, "Westerners won't stop giving into dependency situations, and non-Western leaders won't stop asking for subsidy. Therefore, it is not worth expending the effort trying to correct the problem." That's Western fatalism!

There is a much brighter side, however. Examples of joyful church members in churches that are no longer dependent give us reason to press on. Where there is vision, coupled with determination to lean on the Lord, there is reason for hope. The same Lord who provided food and water for thousands of his people in the wilderness reigns over his people today. Is anything too hard for the Lord? (Gen. 18:14; Jer. 32: 17, 27)

Glenn Schwartz is currently founding Executive Director of World Mission Associates and frequently writes and lectures on the subject of dependency and self-reliance among mission-established institutions. He has produced a video/audio series which includes a 125-page study guide and is available at any of the following addresses:

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It's Time To Get Serious About The Cycle Of Dependency in Africa

January 01, 1997 by Glenn Schwartz

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Some time ago I learned about a missionary to Africa who gave more than 20 years of his life primarily to create and manage church-run businesses. These were designed, among other things, to generate income to support the church. Some ten years following his retirement he returned to Africa to visit church leaders and other friends. To his dismay he discovered that his greatest contribution as a missionary--a church-run business--was now the church's biggest problem. That's not my conclusion. It is what he was told by the church leaders among whom he had worked.

In another case, a senior African leader of a rapidly growing denomination lamented that he has no time to disciple new believers or train the pastors who lead the churches. He said he rises daily to a long list of activities that have little or nothing to do with the growth of the church, adding that every major program was running an overdraft at the bank: medical work, theological training, literature ministry, and the farms left to the church from the colonial period. In exasperation he asked what he should do.

These two examples illustrate a problem that has hindered the church in East, Central and Southern Africa from joining the expanding non- Western missionary movement. Non-western churches in places such as India, Nigeria and Indonesia¹ have started cross-cultural agencies and training programs and sent out missionaries. However, there are few, if any, from countries such as Zambia, Zimbabwe, Malawi, Tanzania, Kenya and Zaire. Many churches in Central and East Africa are far from the joy of supporting themselves financially, let alone reaching out in cross-cultural evangelism.

Why does the church in some areas joyfully send out missionaries after only a decade or two while in other places it is difficult or impossible after a century or more? Is it because Africans are economically poor and lack the resources? Hardly. God has given Africa many sources, including money and highly qualified and gifted leaders. Some of their members own farms in rural areas, houses in urban areas, motor vehicles and sometimes TVs, VCRs and satellite dishes. Sometimes these same people, while their churches struggle with a bank overdraft, only drop a few coins in the collection plate. At the same time, some of these church members give expensive gifts at wedding receptions.

At the root of this syndrome there is an unhealthy dependence on foreign funding and, sometimes, foreign decision-making. In some cases mission-established churches received a form of Christianity

which simply could not be reproduced.

Some will say that there have been many individuals who are sincerely dedicated to the Lord and who witness to their faith wherever they go. That is true many times over, and for every one of them we genuinely praise the Lord. Building a successful missionary program, however, does not rest on individuals alone. Like evangelism, it is most effective when it flows from the energized church as a whole. If the larger church is less than enthusiastic or living under the cloud of financial dependence, it will hardly send out its own people or overflow with missionary enthusiasm.

Speak to an overburdened church leader in some parts of Africa about the need to reach out in dynamic cross-cultural evangelism and he'll show you a long list of reasons why the missionary movement, as he knows it, cannot be reproduced. Indeed, he is a long way from joyfully participating in such a movement. If he were to launch a cross-cultural missionary program in his church, the first phase would probably be characterized by foreign subsidy, and phase two might need a bank overdraft to keep it going.

Wealth and poverty seem to have very little to do with breaking dependency, experiencing self-reliance, and creating an indigenous missionary movement. In both Malawi and Tanzania church leaders report that the poorer synods are the most likely to support their own programs and pastors. They may be peasant farmers who give their offerings in the form of cattle, bags of maize, or other produce. At the same time, the wealthier synods of the same churches remain dependent on overseas funding. That's why I conclude that financial independence has less to do with wealth and poverty than with a mentality of dependence that accompanied the spread of the gospel.

The kind of message and the nature of the accompanying structures have made it difficult for many in Central and East Africa to pass the message on, particularly in cross-cultural evangelism. But where Christianity can be reproduced successfully, cross-cultural evangelism is being carried on beyond ethnic borders. And so, while some churches have done well in evangelizing their own people, many have been less successful in cross-cultural evangelism.

The complex structure of the Christian movement introduced into many parts of Central and East Africa, built over many years with millions of dollars, pounds, and deutschmarks, has been hardly reproducible. The legendary "two shillings and six pence" required of believers in some areas bore no resemblance to the size and cost of the programs established in their midst.²

Expatriate personnel during the colonial period ran the programs largely with foreign subsidy. How could they expect local believers to do it without the subsidy? Today in Central and East Africa, because of the weight of structures inherited from the past, church after church cannot even think of cross-cultural evangelism. Instead, church leaders are preoccupied with maintenance, indeed survival, rather than dynamic missionary outreach. They have little energy left to make cross-cultural outreach a reality, let alone a spiritually rewarding adventure. In the end, local leaders look like poor managers, even failures, for not keeping elaborate programs going.³

Church-Run Businesses

Why don't believers in Central and East Africa pitch in and give offerings commensurate with the needs of their programs? One can hardly blame them. In the first place, they did not create the enormous and expensive programs they inherited. Further, is it reasonable that they should put their tithes and offerings into treasuries being used to cover deficits in failing church-run businesses? Sometimes these businesses compete with church members who, as business people, are simply trying to make a living from the same kind of business. In some cases church members are expected to tithe to the church which is operating a church-run business that is their nearest competition.

Now that many Westerners have left, the church and mission landscape of Central and East Africa is replete with abandoned projects into which millions of dollars, pounds or deutschmarks have been poured. Concrete auto servicing pits between huge, welded-iron doors stand out like sore thumbs in places where there are no vehicles to be serviced. Sometimes one finds well-built cattle grids with no fence on either side, standing as quiet memorials to a past age.

Some churches in this part of Africa have been left with tens of thousands of acres of land without even a vehicle to drive from one end to the other. One such church has an overdraft of more than a million units of local currency. Is it any wonder that this church has not joyfully begun a cross-cultural missionary training and outreach program? Ironically, some businesses designed to produce income for the church are themselves now in need of subsidy. Sometimes they are kept going simply because they have been around a long time and no one has the courage or know-how to shut them down. Some continue under the fallacy that they could succeed with just a little more effort and some more foreign funding. But even if that were true, local believers would still not feel obligated to support the church with their tithes and offerings.

High Cost Of Subsidy

Perhaps one of the most lamentable aspects of irreproducible church and mission structures is that the enormous flow of outside funding is what actually helps to keep many churches "poor." Through the years believers often found that it was not necessary to put paper money into the church offering plate. They knew that if they sat back and waited long enough, funds would eventually come from an unseen source. Sooner or later, the church and its program would be rescued. Indeed, those who created the programs could not afford to let them fail. People of compassion would somehow find the money and close the gap, if for no other reason than to save the reputations of those who had started the programs in the first place.

Unfortunately, contrary to the belief which some Westerners hold that such days have passed, this rather bleak picture is real. In spite of all this, however, there are encouraging signs for church leaders in Central, East, and Southern Africa. Not all of the churches are mired in dependency. The Presbyterian Church in East Africa, the Lutheran Church in Tanzania, and the Assemblies of God in

South Africa have discovered that dependence on foreign funding can be overcome. Some have not only begun to support their own programs, but they have learned the joy of sharing spiritually and materially with those beyond their borders.⁴

Move From Dependence

How do churches move from dependence on foreign funding to self-reliance? While recognizing that these problems did not appear over night and neither will their solutions, the first and sometimes most painful step for church leaders may be to say "no thank you" to the foreign funding that keeps them dependent. (This is especially difficult if foreign money has been paying local salaries.) The prospect of passing through lean months, even years, is not heartwarming for those who have become accustomed to a more comfortable lifestyle than they might otherwise have enjoyed. Those who were never dependent on foreign funding may, in fact, be better off than if their churches had been subsidized.

The testimony of church leaders who have made a successful transition may be the most encouraging source of hope. For many of these leaders, the newly discovered rewards of owning and operating their churches is worth the pain it takes to make the transition. However, there is also a fair number of defensive Westerners to whom one cannot look for encouragement. They fear that the work into which they have poured their lives will be destroyed.

During the time of the Reformation, Roman Christianity could not be reproduced in Northern Europe. It did not offer a satisfying religious experience, nor were its structures compatible with the areas into which the Christian movement would expand. The movement badly needed to be restructured and made indigenous. The Reformation in Northern Europe was that indigenization.

Aren't many churches in Central and East Africa still waiting for their own reformation and indigenization? When believers in this part of Africa make the Christian movement their own, they will more effectively join other Non-western churches in cross-cultural evangelism. May that day happen before the two forces representing a major challenge to Christians in Central and East Africa--Islam and Western materialism--overtake a dependent, paralyzed Christian movement.

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The Church In Africa: Making Its Way From Dependency to Self Reliance

by ABOUT THE AUTHOR

January 01, 1997 by Professor Zablon Nthamburi, Presiding Bishop, Methodist Church In Kenya

The Church in Africa which has experienced a dramatic growth in the last 30 years is faced with a resource crisis. Many churches would like to have adequate trained personnel (evangelists, pastors, deacons etc.) but are not able to generate enough local resources to undertake this very important task. There is a need to build churches, clinics, and resource centers as well as to equip lay people for their role in the ministry. Unfortunately churches in Africa are made to believe that they must go to the churches in the West to beg for these resources in order to take advantage of the many emerging opportunities before them.

What can the churches in Africa do in the midst of all the problems that face the church and threaten the well being of the communities? The Church in Africa must subscribe to the understanding of God who is always present in the world and who is willing to transform it. Our God calls us to work with Him in order that he can transform the world through us. Our mission frontier is where the needs of the people are met in the name of Jesus. It is where displaced persons find new hope, where victims of ethnic hatred see the one who is a friend to all people. The hungry see Jesus as the person who gives them bread, the sick see him as the Great Physician, while the sinner sees Jesus as the one who pardons and restores wholeness. The Church in Africa must, more than ever before, begin to bear the imprint "made in Africa".

The Christian faith must articulate African symbols and metaphors in order for it to be real. In the same vein, the African Church will not grow into maturity if it continues to be fed by western partners. It will ever remain an infant who has not learned to walk on his or

her own feet. A child who depends on parental support even during teen-age years may never be able to walk with dignity. We must challenge the churches in Africa to be self-reliant as a way of proving that the Church has taken root and has developed an African character.

Indigenous or independent African churches have demonstrated beyond doubt that the Church in Africa can be self-reliant. Many of these churches started without any visible support from the outside and have continued to grow and expand their mission strategies. They have localized their ministries and indigenized their polity to the extent that they have become in real terms "a place to feel at home". They proved that there are enough local resources to support their work. They have shown us that it is when people feel a sense of "ownership" that they are willing to give themselves to the task ahead,

including full support of the Church's ministries. In Kenya a few of these successful churches are the African Brotherhood Church, African Christian Church and Schools, African Interior Church and the National Independent Church of Africa.

There are also missionary founded churches which have realized that they would never come of age if they hold on to their "swaddling clothes". One way of establishing their identity and recognizing their strength is to strive to do things in their own way. In this way churches identify their areas of concern and raise resources to meet those felt needs. The self-hood of the church in Africa will depend largely on an adequate strategy for self-reliance. For when people truly own their own process they support it fully with all their resources.

There are many examples showing how the church can be self-reliant. Some local believers told an incident of how their church was for a long time seeking support from overseas partners for a medical clinic. They had written many project proposals and only received about \$2000 which could hardly build even a one-roomed clinic. It dawned upon them that, if they really wanted it, they had to do it themselves. The committee sat down, drew a program for fund raising and then taught the church members on the need to support this ministry. They asked people to bring things in kind such as chickens, farm produce, goats, cows etc. Within one single day they were able to raise the equivalent of US\$20,000, enough to build and equip the clinic. What was more important, they discovered that they could do it. This convinced them of their own strength on which they can now build to support other church ministries.

I believe that the church in Africa is endowed with the resources to support its own ministry. The challenge is to realize this fact and to know how to tap these rich resources. The spiritual resource of the church should be able to propel it to realize many other opportunities in ministry. Let our friends and partners help us to realize our potential by letting us "walk on our own feet."

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Don't Chase Buffaloes

January 01, 1997 by Glenn Schwartz

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The following story was told to me following a 1992 seminar in Capetown, South Africa. It is an example of how one church leader allowed God to lead him to find local support for his congregation. The story is told in his own words:

"Several years ago, I was invited to minister in various churches in America. While there, I phoned home to check on my family. My wife was not there at the time, but my sister-in-law answered the phone. After telling me that everyone was well, she gave me this puzzling message. God had appeared to her in a dream and told her to tell me: 'When you are in America, don't chase buffaloes.' What that could mean I did not know; but after I hung up the phone, I asked God to make the message clear.

"One Sunday evening after preaching in a local church, I was given the offering in cash. They did not write out a check for the amount, but simply gave me what was given in the collection. As I counted the money, I came across an American five-cent piece with a buffalo on it -- a buffalo nickel.

"When I saw this, I immediately associated it with the message of my sister-in-law's dream. I knew that God was telling me that while in America I was not to pursue money. I accepted this from the Lord, but I did not realize how this would be tested in the next several days.

"The next morning I had breakfast with a wealthy businessman. I don't know how wealthy he was, but I later learned that he owned four airplanes. He told me that he appreciated my message the evening before and wanted to help with my ministry in South Africa. He was prepared to write a check for any amount! Remembering God's instructions, I replied, "Thank you very much, but the Lord takes care of me and my people in his own way." He gave me no money.

"Shortly thereafter, I was on my way home to South Africa. On the plane from London to Johannesburg a wealthy white South African businessman was seated beside me. When he learned that I was the pastor of a non-white church near Capetown, he offered to help me financially. He was not happy with his own church which supported apartheid at that time. He preferred to help me! This man, too, asked 'How much money do you want?' Again, remembering God's instructions, I told him, 'Thank you very much, but the Lord takes care of me and my people in his own way.' I got no money from that man either.

"I returned home to discover that the people in my congregation wanted to build their own church

building. We have since built a new sanctuary completely from the funds of our own people, and we found that we did not need any "buffaloes" from America."

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A Champion for Self Reliance An Interview With Glenn Schwartz

by ABOUT THE AUTHOR

January 01, 1997 by

MF: How did you come to become concerned about issues of dependency among mission-established institutions?

Glenn: I first went out to Central Africa in 1961 when I was in my early twenties. There I worked as a volunteer for two years on big mission stations--some with five and seven thousand acres. I saw the size and foreignness of the mission-established structures first-hand. A few years later, I returned to Africa as a full-time missionary in Zambia, despite my reservations over how the work was being handled. I did not fully understand it, but it made me uncomfortable.

MF: How did that go?

Glenn: I was thrust into the midst of mission at it's heyday in Central Africa. Missionaries were still managing almost everything, though there was a consciousness that things should begin to change. Soon I became increasingly unsettled and got quite vocal about what I felt was a form of injustice.

MF: What kind of injustice?

Glenn: I saw the reputations of local church leaders suffering-- sometimes being destroyed--because it was impossible for them to rise to the challenge of managing the foreign institutions developed in their midst. Those institutions were developed by foreign people with a lot of foreign money. For the sake of my own conscience I could not continue in that kind of situation and so I left.

MF: What was the result?

Glenn: I was getting desperate for answers and went searching. One place I went was the School of World Mission at Fuller Seminary. There I found senior missiologists like Professors Alan Tippett, Ralph Winter and Donald McGavran confirming my suspicions that there was something wrong with the paradigm on which Central African missionary work was being done--not just in the mission I was with-- but most "foreign" missions in Central Africa were just that--foreign.

After completing an M.A. in missiology, I stayed on for six more years as an administrator for the SWM faculty. In 1983, God led me and some like-minded people to begin World Mission Associates. Since then we have been encouraging church leaders, particularly in Africa and Latin America, to stand on their own two feet and to discover the joy of breaking out of the stranglehold of dependency. Since 1987, I have been concentrating on conducting seminars primarily in Africa on the subject of dependency and self-reliance.

MF: Tell us more about WMA and your philosophy of ministry?

Glenn: We are open Evangelicals who come from a variety of denominational backgrounds. It is also our privilege to serve a wide spectrum of the Christian movement wherever we go. We believe, "God in His providence placed ordinary people like you and me all over the world in order to accomplish His purpose. Our Christian responsibility is to find each other and encourage each other to become all that He wants us to be."

MF: What does that mean for the mission of the church?

Glenn: Among other things, it means that we take very seriously the indigenous principle.

MF: Don't all mission societies hold on to the "indigenous principle?"

Glenn: Almost without exception they would say they do. But in my experience there seems to be a large gap between the ideals and their actual practice. You know the word indigenous is a good term used to describe those things that are characteristic of the way people do things in their society. Non-indigenous things are the things people "borrow" from another society. Dependency often results from prolific borrowing from another society.

MF: Can there be indigenous things in Western societies?

Glenn: There certainly can. For example, the Church of England is indigenous in England. The Lutheran Church can be thought of as indigenous in Germany. But remember, it has not always been like that. It was the Protestant Reformation that took a foreign Christianity (Roman) and indigenized it into other parts of Europe. Have you ever thought of the Reformation as an indigenization movement?

Following the Protestant Reformation, the Christian movement spread to many parts of the world like Asia, Africa, South America, etc. It didn't always start in those places as an indigenous movement. Indeed, sometimes it was as foreign to the people of Central Africa as Roman Christianity was in Germany or Scandinavia.

MF: What are the ramifications?

Glenn: There are many. First, many churches in Africa, Asia and South America are still waiting for their movement of indigenization. Their Christianity often included a foreign structure, foreign church music and, unfortunately, a lot of foreign money. The result is that many churches live with all that foreignness--sometimes for a hundred years after they first heard the gospel.

Often churches founded with foreign money become dependent on it and feel they can't do God's work unless they get money from someone else. Sadly, this dependency mentality is a serious and widespread problem among mission-established institutions.

MF: What are the implications?

Glenn: For one thing, dependent churches often feel they can't send out missionaries of their own because they don't have the money. That means they are letting the expansion of the Christian movement stop with them when they should be passing it on.

Another implication is that people in dependent churches are being subsidized with money that should

be used to preach the gospel where it has not yet been preached. When I have opportunity to minister to

people in dependent churches, I ask them whether they feel it is right to keep on receiving foreign subsidy when those funds could be and ought to be used for people in other parts of the world where the gospel has not yet been preached.

MF: How does WMA seek to solve this problem?

Glenn: First, we direct our attention to the root causes of the problem, not just the symptoms. For example, the fact that believers in dependent churches don't tithe is often a symptom of a deeper problem. Unless the deeper problem is dealt with, it's not much use teaching people (or trying to force them) to tithe.

MF: But giving at least a tithe is so basic in Christian teaching...

Glenn: Giving usually flows from a heart that is filled with joy, a heart in which the most basic spiritual needs are met--when indigenous problems are dealt with.

An indigenous expression of the Christian faith meets real needs, local needs. Then the joy of the Lord overflows and giving back to God is a natural response.

But there is another profound reason why people don't joyfully put money in the collection plate. It has to do with the availability of that "other" money. I mean by that, the foreign money on which they came to depend. As long as that money is there, it is easy to sit back, claim to be poor, and let someone else's money meet the needs. That is what some of my friends in Africa call "confessing poverty."

MF: But you still didn't tell me what WMA tries to do about it.

Glenn: I keep getting sidetracked describing the syndrome of dependency. We preach, teach seminars, publish articles, create videos and have one discussion after another on the root causes and solutions related to dependency and self-reliance.

MF: Where is all this done?

Glenn: We publish articles for Westerners who find themselves on the giving end of the dependency syndrome. We have conducted seminars and consultations for church and mission leaders who sincerely want to break the cycle of dependency in Europe, Israel, West Bank, Kenya, Nigeria, Zambia, Tanzania, Malawi, Zimbabwe, South Africa and Lesotho. And of course we distribute our video series to all who are interested in learning about the syndrome and how to overcome it. One WMA colleague has done similar teaching in Nicaragua, Honduras, Venezuela and Colombia.

MF: You talk a lot about self-reliance. Aren't Christians supposed to be reliant on God?

Glenn: We do not use the term self-reliance in contra-distinction to reliance on God. We use it to distinguish between reliance on local, rather than foreign resources. We believe everyone should be reliant upon God. In fact, that is just the point we are trying to emphasize. Many believers in mission-established churches are relying upon other Christians (often in Western countries) rather than upon

the resources which God has put within their own reach.

MF: We hear another emphasis these days about supporting nationals. Is this something new on the missions scene in North America and Europe?

Glenn: For those of us promoting self-reliance for mission- established institutions, the movement you are talking about causes some real concern. But it is not new. Paying non-Western evangelists, pastors or missionaries with Western money is an old idea in the Protestant missionary movement. It seems to me that the only thing new is that the promoters are doing it in a bigger and bolder way than ever before. They are trying to legitimize what, I believe, has been an unhealthy practice in cross-cultural evangelism.

MF: Sounds like you are concerned about the impact of that emphasis?

Glenn: To say that I am concerned is putting it mildly. I wish they wouldn't support church leaders with foreign funding in the parts of Africa (or anywhere, for that matter) where church leaders are doing their best to break the dependency syndrome. Some church leaders have gone so far as to confess the sin of dependency. Some of them call it an addiction. The more foreign funding one gets--they say--the more one needs.

MF: An addiction?

Glenn: Yes. In May 1996 some East African church leaders organized a seminar at Limuru, Kenya. They had about 90 leaders present. At the close of the two-day seminar they adopted some resolutions and among them was a confession of the sin dependency--of allowing themselves to become dependent on people outside Africa when there is evidence that African churches can stand on their own two feet when they decide to do so.

MF: But can people in developing countries really support the work God is calling them to do?

Glenn: We believe that churches in the non-Western world can do what God is calling them to do with the resources which he has put within their reach. Do you really believe God gives a burden to people in Africa or some part of Asia and then gives the resources to people in another country? The good news is that there are churches in the non- Western world which have demonstrated that when their people are rightly disciplined and filled with love for the Lord, from their own resources they can make their contribution toward the global Christian movement with joy.

MF: I didn't know there was a "just support nationals" movement.

Glenn: Let me put it this way. I don't think anyone would support that approach if they had gone out as a missionary to plant churches cross-culturally according to healthy principles of self-support and then had someone come along and entice away their best leaders with foreign money. That is what I call "shepherd stealing". The "just support nationals" people are doing it shamelessly and on a very large scale.

MF: There must be something behind their motivation.

Glenn: Lots of things, of course. First, It is easier to get money from Western churches for that than to

go around saying that the church in the non-Western world can stand on its own two feet and doesn't need Western funding. Secondly, they are playing right into the hands of many Westerners who get a good feeling from believing that the "poor benighted people" of the non-Western world can't survive without their help. Some Westerners want so badly to be needed that they may disregard the fact that their generosity may be creating or perpetuating dependency.

MF: Do you see any progress in your effort to resolve the problem of dependency that you say is so serious and long-standing?

Glenn: Yes, we do see progress. For example, there are mission- established churches that have made a successful transition from dependency toward self-reliance. These include the Presbyterian Church in East Africa, the Assemblies of God in South Africa, Lutherans in Tanzania and others. In our seminars in Africa we try to spend as much as fifty percent of the time recounting stories of how churches such as these made the transition. I tell quite a few of those stories in the video series.

MF: Oh yes, what about that video series which you said is available?

Glenn: WMA now have available an eight-hour video series on issues of dependency among mission-established institutions. It includes a 125- page study guide and can be ordered from any of the WMA offices. It is also available on audio cassettes. We charge US\$150 for the video series and US\$100 for the audio.

This video/audio series is available at any of the following addresses:

WMA-USA, 825 Darby Lane, Lancaster, PA 17601 --Att: Larry Estepp (800) 230-5265

WMA-UK, Box 436, Reading, England RG1 6DH -- Att: Glenn Schwartz

WMA-East Africa, Box 48629, Nairobi, Kenya -- Att: Don Ertley

Christian Enterprises, Box 240347, Ndola, Zambia -- Att: Jonathan Zulu,

Baptist International Media Services, P.O. Box 872, Edenvale 1610, South Africa -- Att: Dave Clarke

The series includes four 2-hour video tapes or eight 1-hour audio cassettes. The following 16 lessons are included:

1. Introduction to Issues of Dependency and Self-Reliance
2. Stories of Churches Which Made Some Progress Toward Self-Reliance
3. Characteristics of the Syndrome of Dependency
4. What Should Wealthy Churches Do With Their Money?
5. Historical Development of the Syndrome of Dependency
6. What Can Missionaries Do to Avoid Or Break the Dependency Syndrome?
7. What Can Church Leaders Do to Avoid Or Break the Dependency Syndrome?
8. Miscellaneous Issues Related to Dependency and Self-Reliance
9. Three Things of Importance for Mission-Established Institutions
10. Issues of Dependency Among the Poor and Unemployed
11. Joy of Giving and the Law of Tithing in Biblical Perspective

12. Indigenous Church and Missionary Sending
13. Christian Conversion and the Dependency Syndrome
14. Conflicting World Views and the Problem of Dependency
15. Ethnicity and Cross-cultural Church Planting: Why Dependency Develops
16. The Role of Business Men and Women In Breaking the Dependency Syndrome

Video Tape Sets are \$150 and Audio Tape Sets are \$100. In the UK: sets are £100 and £70 respectively.

Glenn Schwartz is currently founding Executive Director of World Mission Associates and frequently writes and lectures on the subject of dependency and self-reliance among mission-established institutions.

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