

Editorial Comment

Ralph D. Winter



There are some things only missionaries can do best. One of those things is to man a major global center focused on the remaining frontiers of mission.

Sure, we need other people too—and we have them. But we still need people with field experience.

distribution of hundreds of thousands of specialized mission books annually, representing the mission titles of over 100 other publishers.

Half of our work force lives right in Pasadena in homes adjacent to the campus, in close fellowship—a working and worshiping community.

Here we generate the *Mission Frontiers*, the *Global Prayer Digest* and the *International Journal of Frontier Missions*.

across the country, now annually 5,000 students in over 130 locations. While some missionaries are among the 800 professors who teach in this network, *the program itself has not required missionaries with field experience to operate it.*

- They have developed a spectacular Mission Resource Center here on the grounds with hundreds of titles ranging from children's materials to missiological texts. *That has not required mission field experience.*
- They have tied the entire campus here into a single data network linking 650 phones and far more data jacks. *That has not required mission field experience.*
- They have cheerfully provided advice and materials for countless inquiring churches building local mission programs. *That has not always required mission field experience.*
- On and on ...

Our major workforce here now urgently needs the infusion of a few more missionary families.

We have educational facilities for your children. We now have on campus Judson International School, the 15th of the global "Network of International Christian Schools."

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Are you, or do you know, a missionary or missionary family who is nearing retirement or already retired, forced to come home for some reason, or on extended educational furlough? Please get in touch with us.

Dear Reader,

What in the world is this Center in Pasadena, California? And why is it one form of "Strategic Giving" to support, staff and run a place like this?

It is 87 organizations and entities huddled together seeking to serve the ends of the earth.

More specifically, it is 56 families who are members of the "Frontier Mission Fellowship." That's the corporate title of the mission society which manages the U. S. Center for World Mission and the William Carey International University.

It is the hub of regional offices in many parts of the U.S. and world, all focused specifically on the final, cutting edge of the missionary task.

It is also the hub of a vast network of "professors" who teach in the *Perspectives on the World Christian Movement Study Program*, plus 700 specially-trained field coordinators who uphold this program.

The Center's William Carey Library has been the source and support for the publishing and

What we have done with only a few missionaries

Our major workforce across the years in setting this place up has been a marvelous group of envisioned young people—who are now older and are the backbone of this humming center!

- They helped us buy this 33-acre, \$40,000,000 campus with its auditoriums, dorms, food service, and conference center, and they now man it with the help of 80-some dedicated employees. *That has not required mission field experience.*
- They have helped us edit and send out this *Mission Frontiers* bulletin (now going to some 80,000 people). *Much of that does not require missionary experience.*
- They have edited the *Global Prayer Digest*, which is used daily by thousands in various languages. *Much of that does not require missionary experience.*
- They have built up the vast network of *Perspectives* classes

Our major workforce here now urgently needs the infusion of a few more missionary families.

What do we so urgently need missionary staff for?

Only one example is our concern for the urgent “frontier” in mission constituted by the need for effective distance education of the two million functional pastors already on the mission field who have never had any formal theological education.

One problem to be solved: The basic, crucial, and essential knowledge these key leaders need to know about the Gospel (the Bible, the Christian church, the meaning of faith in today’s world) is traditionally wrapped up in a huge list of separate “packages” (separate “courses”) due to the nature of our multiple staffed schools and academic specialties.

What these people need are two things:

1. They need the fruits of our exhaustive efforts to reintegrate that knowledge and turn it out as a single 4,000-year story of God’s work on this planet. This has taken us eight years and a million dollars to produce. The graduate version of this involves a hundred textbooks and 300 additional articles and chapters. The freshman-level, Global Year version is greatly scaled down.
2. And, they need this sort of thing to be made available to them right where

they live and minister, not at some daytime school even if it is nearby.

Our curriculum, already in use in overseas schools, is packaged precisely for individual study.

But, to maintain this curriculum we need five missionary scholars with Ph.D.s (or setting out to get a Ph.D.) who can help us maintain it. Some of the textbooks and articles are going out of print and out of date each week. Vast, ongoing energies, informed by mission and missiological experience, are essential to keep this

in good shape.

There are many other needs for missionaries here, not the least to help edit this bulletin. Also, institutes for Muslim, Hindu, Chinese studies, etc., here cannot do their work effectively without people from the field. Do get in touch with us. You can write, call, or e-mail me directly at:

- Ralph Winter
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- Phone: (626) 296-7501
- E-mail: ralph.winter@wciu.edu 🌐

A Look at The Big Picture

—Ralph Winter

This issue of *Mission Frontiers* is beautifully backed up by Stan Guthrie’s *Missions in the Third Millennium*.

There, packed in highly illustrated, readable style is one sane and even-handed survey of the whole mission phenomenon.

Guthrie does not hold back in acknowledging problems and perplexities, or even criticisms, faithfully giving voice to both sides. His wide-ranging knowledge and comprehensive, balanced coverage is truly spectacular.

Missions in the Third Millennium is published by Paternoster and available through William Carey Library for a special price of \$10.49 at 1-800-MISSION; wholesale (three copies or more), \$8.99 each.

But what might otherwise have been a dull survey is studded with significant quotes and anecdotes on every page.

Superbly organized, the book has four parts:

- The Home Arena
- The Strategic Arena
- The Overseas Church Arena
- The Global Arena

Few people are acquainted with the vast spectrum of reality he covers.

He reports the words of a businessman-elder who is impatient with his church enlisting the aid of experienced mission agencies in guiding the people they send out.

He reports on the serious drawbacks when young people are sent on short-terms; or when churches become their own

mission agencies; or when national workers are employed from abroad.

He reports easily misunderstood aspects of the huge splash created by the magnificent AD2000 movement.

He comments on the virile reality of overseas leaders whom donors know little or nothing about. He wisely outlines the very real practical problems missionaries have who are supported directly.

Here is a lively, readable, dependable compendium with very impressive balance and caution and yet far-reaching subject matter.

Too bad it does not have an index. But it does have questions for discussion at the end of each of its 22 short chapters.

If you want to do some homework on missions, you could hardly do better than to buy this book and read it cover to cover. 🌐

MF Behind the Scenes

Rick Wood, Managing Editor



Strategic Giving—Appearances Can Be Deceiving

Every day our mailbox is full of them—appeals for financial support from various ministries and organizations each hoping to convince us that their ministry is the one that is truly worthy of our support. The glossy color brochures and magazines they send us offer compelling visual evidence of the desperate needs that they are seeking to meet. Our hearts break as we see the needs and we feel obligated that we should do something.

As members of our local church we receive appeals there too. Missionaries from our church are needing supporters to launch out into the mission field. The youth group needs funds for a short-term trip to Mexico. It can be overwhelming.

With all of the appeals that we receive each day, how do we decide which ministry is most strategic—with the greatest possible impact on the expansion of God's Kingdom around the world? In making our giving decisions we may be tempted to respond out of guilt or because of personal pressure rather than out of a real vision for the ministry or as a result of a well-informed, well-thought-out decision. What can we do to make sure we are giving wisely?

In this issue, starting on page 10, we have done our best to provide you with some sound guidelines for making wise and strategic giving decisions. When it comes to communicating the

Gospel cross-culturally, what may look like a good missions investment may actually accomplish the opposite of what we intended. The farther we are from the destination of the funds and the people who receive them, the harder it is to accurately evaluate the impact this money is having.

Here in the pages of *Mission Frontiers* we have pointed out many times that dependence on Western funds by pastors and evangelists on the mission field can have a devastating impact on church growth. It can cripple the mission-established churches from growing and naturally reproducing the way we would like them to because the abundance of outside funds has robbed the local people of the initiative to support their own outreach. Foreign funds can never be an adequate substitute for the devoted, passionate involvement of local people using locally developed resources to do church planting in their area. See the article by Glenn Schwartz on page 20 for more on this subject.

MF in Transition

For the last four years I have had the tremendous privilege and honor of working with two exceptionally talented colleagues here at *Mission Frontiers*. Ian Downs and Russ Shubin joined me here in 1997 and have been a major force in moving *MF* forward in its quality and impact on missions thinking.

With our combined efforts *MF* improved graphically and with more original well-edited articles in each issue. Many have commented on the improved quality. *Mission Frontiers* was even awarded a Certificate of Merit from the Evangelical Press Association in the Most Improved Publication category in 1999. The impact of their efforts has been clearly seen and felt through the pages of *Mission Frontiers* and on the Internet.

It was also during this time that the *Mission Frontiers* website at www.missionfrontiers.org was established. It has been recognized as one of the best mission sites on the Internet with over 1,000 pages of articles covering 15 years and dozens of topics. It is a rich history of the global efforts to reach the unreached peoples. The site also includes hundreds of links to mission, Christian and world news. Ian has done a marvelous job with putting each issue on the Web after we go to press and keeping things organized. Check out the site and see all that it has to offer. The last issue is now available in Adobe PDF format for easy download.

As of July 31, 2001, Russ and Ian have completed their work with *Mission Frontiers* and have moved on to other endeavors. Russ has taken a position with the Salem Communications Corporation, which owns 79 Christian and family-values radio stations. Ian is going to go full-time with his schooling to complete his degree. While we will certainly miss their continued contributions, we send them off with our sincere thanks for a job well done and our prayers for God's richest blessings to be revealed in their lives as He continues to lead them according to His will.

Even with their departure we will do our best to maintain the quality that you have come to expect from *Mission Frontiers*, but some cutbacks are inevitable since this departure will reduce our editorial staff from three to one. Please pray for God's provision as we attempt to move forward with reduced staffing.

For His glory,

A handwritten signature in cursive that reads "Rick".

Please continue to remember our need for your financial support by sending in a gift of \$18 or more. We'd be grateful if you could take a moment now to make out your check to *Mission Frontiers* and return it in the reply envelope provided. Thank you! —Rick

Blessed by MF

I was deeply moved by the article "The Urbana Story" on the Mission Frontiers website. Thanks for the wonderful website, which is a great source of blessing. I am an Indian by origin and currently working in the Middle East. One day, together, we will take the Gospel to the nations.

God bless you all,
Sunil F.

Thanks *so* much for these exciting resources [PDF charts] which I am presently using on our Wycliffe UK young volunteer missions training course, not to speak of its use elsewhere in my church etc. Bless you for these tools, and such good quality.

Yours in the task,
Brian

I want to express my appreciation for this wonderful discovery of your website. I am so amazed at the work you are doing that I could not resist to sending you a brief note. I have just been elected as missions director at our church. It is quite a challenge to me to investigate your articles and information about mission. How do you do it? I can only think that God does it through you.

God bless,
Maria

Greetings! I want to really thank you for sending me *Mission Frontiers* for these many years. It has been a blessing to my life, and ministry and has also changed my perception and concept of ministry. We place it in our Bible School library for our students to read. God bless you richly.

Rev. McDonald Imaikop
The Revival Mission, Inc.
Nigeria

I am an Indonesian student in Germany at the University of Munich. I am so interested in your publication *Mission Frontiers*. This publication opens my eyes to see the accomplishment of worldwide Christian mission. More importantly, *Mission Frontiers* also helps me to better direct my intercession. I myself am open and praying to God if He would lead me to get involved in the mission field (directly or indirectly).

V. Samuel
Munich, Germany

MISSION FRONTIERS LETTERS

Overcoming Satan

Dr. Winter's editorial comments came at a very appropriate time in my life. Without going into details on why I say the following, it is my opinion that we give Satan too much attention in some areas and not enough in others. While I know how to attack him against sickness and some other kinds of attacks, I don't know how to attack him:

- To reclaim my kids from his clutches.
- To get violence out of the schools, homes and off the street.
- To get the news media to stop giving him so much coverage.
- To release the unsaved.

"By the blessing of the upright, the city is exalted. But it is overthrown by the mouth of the wicked" (Proverbs 11:11).

Early on, God gave me Proverbs 10:12, and I never never believed that God caused pain or hurt. We cause war and much sorrow all by ourselves. How do we explain famine and pestilence? By asking the devil to flee?? I haven't read Philip Yancey's book, but if we see God in the whirlwind, why can't we see him in the pain—not making it, but curing it. Satan destroys our usefulness by keeping us in pains of one kind or another. Your pastor said, "Satan's greatest achievement is to cover his tracks." His greatest tool is afflicting people with sorrow.

"Lord, give us wisdom and teach us how to rebuke the devourer. Fill us with joy. Thank you for your promises and for your unfailing love."

Ollie Fallon
Lancaster, CA

For our sake or His?

In recent issues of your fine publication, there seems to have been a "pendulum swing" away from the original goal of missions to "fulfill the Great Commission" to "God's cosmic cause to draw worshippers from every people group..." (Steve Hoke in "A Glorious Pursuit" p. 23 March 2001 issue). Are we in danger of painting God as a gigantic cosmic ego whose sole desire is to

have the world acclaim him? When was the Great Commission amended? What happened to John 3:16?

My human father did not love and care for me so that I would extol him. My husband did not marry me so he could receive my praise. Their love is pure and unselfish, and whatever "praise" I may give them is a result of my unsolicited gratitude, not of their desire to hear it. Could our heavenly Father's love be less pure and unselfish?

People cannot "worship in spirit and in truth" before they truly know the awesome God they are extolling. It is true that mission leads to worship, after people have understood the love, mercy and amazing grace of God and the greatness of His salvation, but to make that "result" become the "goal of mission" is not a true picture of God who loves unconditionally, yearns over the lost, and rejoices over the prodigal who returns. He longs to gather the lost into his arms for their sake, not His (2 Peter 3:9)....

Lois Admasu
Surrey, BC
Canada

Muslims choose Jesus

I wanted to say how truly edified I was to read the article on Muslims being converted to the Christian faith. Here at Temple University there are a lot of different religions. You want people to know the truth about Jesus Christ, but a lot of times the truth will not be heard. It is good to know that God is still revealing Himself to people in a miraculous way and that people are coming to know Christ, God incarnate for who He really is. Praise be to God.

One Love,
Cornell Davis III

Great article on how Muslims are turning to Christ. We are seeing many of the same attributes in the Punjab with Sikhs coming to Christ (as well as Muslims). The brothers on the field are asking us to pray that the Sikh people continue to receive dreams/visions from the Lord and that also the Lord would, by His grace, provide the power for healings. Both of these avenues have seen good fruit with Sikhs and Muslims turning to Jesus.

Grace and Peace,
John Schwartz

Great ethno-worship issue

Your June 2001 issue "Recognizing the critical role of indigenous worship in church planting," contained some excellent articles. Our aim at Gospel Recordings has always been to present the Good News of the Gospel not only in the language of the people, but also within the appropriate framework of their cultural setting. This applies not only to the spoken word, but also to music. Taken as a whole, the different articles presented a spectrum of experiences and contained many excellent ideas on why and how this can be accomplished, and indeed, is being accomplished. We can certainly learn a lot from those who have put ethnomusicology to the test and found that it works!

Allan Starling
Assistant Executive Director
Gospel Recordings

AD2000: Time for introspection

I just received the June 2001 issue of MF (mail comes slowly to Central Asia), and read with interest the article "Passing the Baton" and the accompanying "Final Statements of the AD2000 Leadership." I was surprised and pleased to learn that, although I knew little about the organization directly, many of the accomplishments and initiatives that came from the movement have affected me positively in my work as a missionary.

ASSOCIATE PASTOR FOR MISSIONS

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Minneapolis, MN.

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missions@bbcmpls.org

Respond by Sept. 15.

MISSION FRONTIERS LETTERS

As I read, however, I sensed that there was something crucial missing in the evaluation of AD2000's history and accomplishments. Of the four men who wrote about the movement, not one addressed what I believe is the most important question to address as AD2000 closes its doors: "Has AD2000 met its primary goal of establishing a church-planting movement within every unreached people group by the year 2000, and, if not, why not?" I understand that this may be an uncomfortable question to face, especially when we can all agree that God has done great things to advance His Kingdom through the movement. But, if we really think about it (and are honest with ourselves), this is, as is any other movement dedicated to fulfilling the Great Commission, God's movement. If it is His, and we have been faithful in following His will, He is responsible for whether we did or did not reach our goals. Did God fail? Of course not! But, if He did not fail, we have some prayer and introspection ahead of us to know why God did not fulfill this goal that we believed to be His will.

I would argue that it would be a useful exercise to analyze why God chose not to fulfill the primary goal in the time frame agreed upon at the inception of the AD2000 movement. Furthermore, I believe it would be disingenuous not to. To set an ambitious goal at the outset of a campaign, only to ignore its existence at the end, besmirches the name of the One who is responsible for the results, as if we must protect His honor.

If there was failure to reach the primary goal of the AD2000 movement, we must have the humility to own up to the fact that we may have missed something.

I do not believe this process should be one in which we beat ourselves over our collective heads and don sackcloth. I believe it would be His pleasure to use some healthy evaluation of, and prayer over, a "failed goal" to learn how to "succeed" in bringing the unreached people groups into the Body of Christ.

Name withheld
For security

Send letters to Mission.Frontiers@uscwm.org
or write us at the address below. We reserve
the right to edit for clarity and brevity. ☉

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Where Your Treasure Is...

A fresh look at our life and our resources in light of the Kingdom.

—Russell G. Shubin
in conjunction with the *Mission Frontiers* Editorial Board

Believers are called to give of their resources. Most evangelicals would accept that statement as truth, whatever else they might say or feel about how well they've done in their personal practice of giving. Indeed, the principle is based squarely on a multitude of Bible passages—in both the Old and New Testaments. The widow's mite provides ample illustration of the type of giving that is glorifying to God.¹

North American Christians, for their part, have a long and established pattern of giving. The swelling number of options—very specific options—for giving, as well as breaches of trust and salesmanship from the pulpit, can make us reticent to stretch ourselves to give sacrificially. The number of needs—as well as the number of established institutions—have increased and are contending, if not competing, for our contributions.

In light of the Scriptural mandate for giving and this vast array of choices facing the giver today, we carry a burden to find ways to give with wisdom, giving special attention to causes that advance Christ's central mandate in the Great Commission.

In part, the very reminder to use wisdom in our giving is an implicit recognition of the success of efforts to mobilize the Church in the U.S. towards the cause of missions. Many more people today *want* to play an active role in the Great Commission and are seeking ways to give of themselves and their resources. The results, as we would expect, are mixed. Numerous are the tales of the sad, inadvertent impact of short-term efforts gone awry. But there are also sweet stories (and a new appreciation) of songs of praise being uttered in the languages of people groups hitherto unreached.

Giving to advance the cause of the Church among a people halfway around the globe with needs vastly different from those in North America is an increasingly complex task. *Strategic* giving, then, seems to be an appropriate designation for the type of giving we'd like to advocate.

Giving Today

A recent *U.S. News and World Report* article on charitable giving notes with a bit of amusement a recent trend in North American charity: a desire to control and

measure those things that we give towards.² This has contributed to an urgency to make a difference *now*—and it is not altogether compatible with the long-term view necessary in mission.

In some respects, a desire to see fruit born from one's generosity is entirely reasonable. But when it comes to the cause of church planting, results are not frequently measured as easily as are quarterly earnings of a corporation or returns off one's investment in a mutual fund. How many a missionary would have lost all funding because, as pioneer church planters, one or even two generations pass without a single soul confessing allegiance to the person of Jesus? Few (at least few evangelicals, it seems) would argue that an investment in such a missionary should be viewed as a failure.

But giving for the cause of Christian mission and giving to charitable causes in general do have some similarities—and trends and lessons learned in one arena are relevant in another.

The wealthy in America, in particular, have become standard-bearers for philanthropic giving that many, especially in Europe, are seeking to emulate. The Bill and Melinda Gates Foundation, which started with a \$21-billion grant, targeted for immunization of the world's poor, is the largest such giveaway to date. It has been widely viewed as very generous, even in light of Gates' vast wealth.³

The American inclination to control can easily manifest itself in unhealthy ways. But if that tendency to control can be tempered, the yearning to be involved with and knowledgeable about supported causes is a commendable attribute and could well lead to the advancement of the mission cause. Short-term mission work, for example, is increasingly utilized effectively as a tool to keep senders abreast of ongoing developments on the field.

The current generation of American philanthropy has also shown a desire to address root causes of problems—rather than simply applying ointment to wounds. Smarter philanthropy is better philanthropy, in whatever arena we find it. At its very core, the Great Commission itself could be construed as addressing the ultimate root cause—the condition of man's heart before God.

The mission world in North America is drawing

support from the same big pool as philanthropy at large, and it would do well to recognize and build on some of the positive philanthropic trends in a fast-changing culture. But significant parts of the mission community seem to have left sectors of wealth in our nation untapped. It has been widely recognized that many rich, especially the newly rich, have shown signs that they want to be a force for good.⁴ Maybe the burden is on us to show them just how good and God-glorifying an investment in missions can be.

An Attitude Toward Giving

Before we move into an analysis of and criteria for strategic giving, let us offer some broad strokes of our perspective on what constitutes giving that is strategic. The U.S. Center for World Mission and *Mission Frontiers* have been built on a core premise that the priority in our mission giving ought to go to those peoples (ethnic groups) that do not have a legitimate, viable church movement that would enable them to be reached by their own kinsmen. The Center was one of the early institutions to hoist a flag for what were once labeled “hidden peoples” and have long since been referred to as “unreached peoples.”⁵

Kingdoms in Conflict. We see in Scripture a battle between two opposing Kingdoms, Satan’s dominion of darkness and the Kingdom of God. Colossians 1:13 states plainly that it is Christ who rescues one from “the dominion of darkness” and brings him “into the Kingdom of the Son He loves.” In light of this battle between two

opposing kingdoms, it seems that one of the clearest ways to recognize the advance of the Kingdom of God over the dominion of Satan is the establishment of a viable Christian witness among peoples who previously had no opportunity to yield themselves to Christ’s benevolent Lordship. Stated more simply, mission to unreached peoples is a strategic thing to invest in—with one’s life, learning and resources. Other causes *may* very well be strategic; wise giving towards creating a Christian witness among the unreached is *always* strategic. Any donor should have work that advances the Gospel among the unreached on his or her short list of strategic causes.

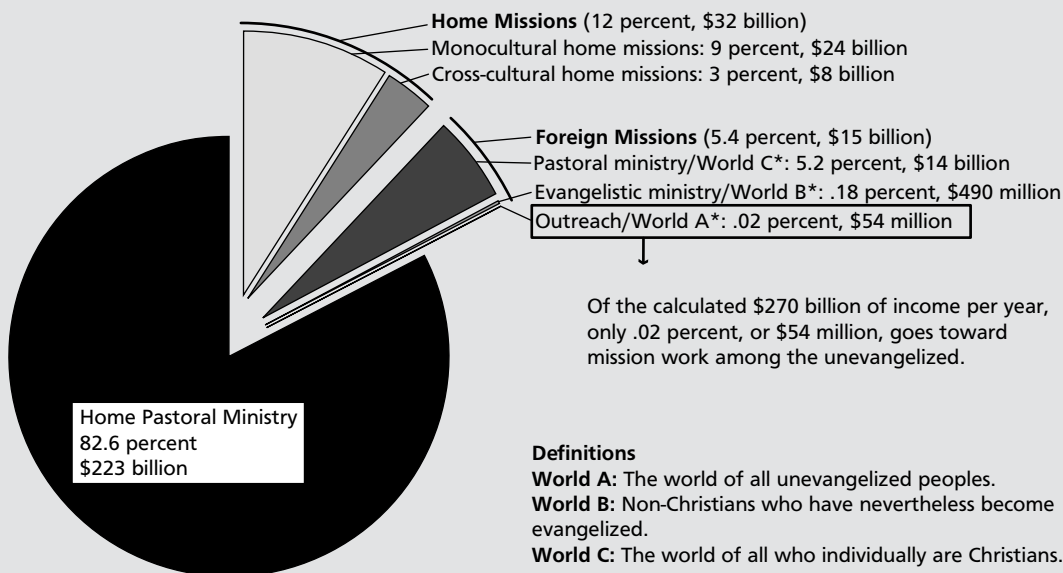
But advocating unreached peoples as a central and strategic target should not be understood as supporting a proclamation of the Gospel without a demonstration of it. Though often characterized otherwise in recent discussions on the subject, traditional mission agencies have long sought to give attention to the whole man—giving help to material and physical needs while offering people new life through yielding themselves to Christ. Holistic mission to the unreached is neither altogether new nor at tension with a central call to see a living witness for Christ among these people.

Less Generous

If giving towards frontier mission⁶ were viewed as a strategic, high priority, one would expect measurements of our monetary giving to reflect it. But, as it is, giving to

Giving to Missions Generosity?

Where money given to the Church is going



Figures reflect money given by the Church worldwide in U.S. dollars.

Due to rounding, totals may not add up exactly.

Source: *World Christian Encyclopedia*, Second Edition, New York: Oxford University Press, 2001.

frontier mission is really quite dismal. When looked at worldwide, those who did give to Christian work saw 82.6 percent of their donations go to home pastoral salaries, and, according to the *World Christian Encyclopedia*, only .02 percent of Christian ministry expenditures went to unevangelized peoples.⁷

Even so, as a nation, the U.S. continues to lead the way in charitable contributions and in giving to religious institutions. And, according to Barna Research, those whose beliefs were classified as evangelical were the most likely to share their wealth.⁸

While the accumulated charitable giving of all sorts last year surpassed \$200 billion in the U.S. for the first time,⁹ religious giving, as a portion of one's income, has shown a marked decrease over the last 30 years. In 1968, for example, the average portion of one's income given to the church was 3.10 percent. By 1998, that figure was 2.52 percent—nearly a 20 percent drop.¹⁰ And the practice of tithing is really quite low as well. In the year 2000, Barna Research reported that less than 8 percent of those who were classified as born again gave at least 10 percent to the church.¹¹ According to the research group Empty Tomb, Inc., if Americans simply tithed their income, giving would increase \$131 billion annually.

“What we're seeing is a wholesale accommodation to culture,” says Sylvia Ronsvalle, Executive Vice President at Empty Tomb. Noting the correlation of the great rise in personal income with the relative decrease in giving to Christian causes, especially Christian charity (which includes mission), she

Words of Wisdom on Money from John Wesley

John Wesley's teaching on money offered simple, practical guidelines for every believer. His first rule about money was **gain all you can**. Despite its potential for misuse, money in itself is something good. There is no end to the good it can do: “In the hands of (God's) children, it is food for the hungry, drink for the thirsty, raiment for the naked.”

Wesley's second rule for the right use of money was **save all you can**. He urged his hearers not to spend money merely to gratify the desires of the flesh, the desires of the eye, or the pride of life. He cried out against expensive food, fancy clothes, and elegant furniture: “Despise delicacy and variety and be content with what plain nature requires.”

Wesley's third rule was **give all you can**. One's giving should begin with the tithe.

Beyond these broad strokes, Wesley listed four scriptural priorities for the use of money:

1. Provide things needful for yourself and your family (1 Tim. 5:8). The believer should make sure the family has “a sufficiency of plain, wholesome food to eat, and clean raiment to put on” as well as a place to live and enough to live on if something were to happen to the breadwinner.

2. Be content. “Having food and raiment, let us be therewith content” (1 Tim. 6:8). “Whoever has sufficient food to eat, and raiment to put on, with a place to lay his head, and something over, is rich,” he said.

3. Owe no man. “Provide things honest in the sight of all men” (Rom. 12:17) and “Owe no man anything” (Rom. 13:8). Wesley said the next claim on a Christian's money is the creditors'. He adds that those who are in business for themselves need to have adequate tools, stock, or capital for the carrying on of that business.

4. Do good. “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Gal. 6:10). After the Christian has provided for the family, the creditors, and the business, the next obligation is to use any money that is left to meet the needs of others.

Wesley recognized some situations were not clear-cut. He accordingly offered four questions to help his hearers:

1. In spending this money, am I acting like I own it, or am I acting like the Lord's trustee?
2. What Scripture requires me to spend this money in this way?
3. Can I offer up this purchase as a sacrifice to the Lord?
4. Will God reward me for this expenditure at the resurrection of the just?

—Excerpted from a piece by Dr. Charles Edward White (Spring Arbor College, Michigan) that initially appeared in *Leadership* magazine in Winter, 1987.

finds little room for optimism. “The way we are spending our money is like a thermometer of our spiritual condition—and there is not a lot of encouragement,” she says.

A Biblical Attitude

Beyond the Biblical call to give, Scripture provides additional principles pertinent to the subject of strategic giving. The guidelines provided below are not intended to be exhaustive principles, but helpful ones.

Give joyfully. We should give as God has given to us. 2 Corinthians 8 and 9 illustrates that the abundant joy we have in Christ, the overflow of which results in our generosity—is the wellspring of our giving. The act of giving may increase our joy—but the *source* of that joy is Christ alone. When the Church gives less than 4 percent of its income to all charitable causes, we need to ask ourselves why we invest so little in His Kingdom from those resources He has entrusted to us. Do we give grudgingly or cheerfully?

Use a consistent measurement. We are evaluated—or judged—in the same way we evaluate or judge how we give (Mt. 7:1-2). Do we dismiss a missionary need for a sturdy, off-road vehicle used to transport community development supplies over rough, unpaved roads while we casually purchase an SUV to ferry the kids to school or soccer practice?

Our giving should reflect where our treasure is (Mt. 6:21-22). When one considers the disparity between stated beliefs and Christian practice when it comes to giving, one can readily question whether, in fact, we really believe what we

say we believe. In the last issue of *Mission Frontiers*, K. Rajendran posed a question in light of the apathy he sees in himself and in the Church at large: “My complacency causes me to question whether or not I really believe that hell is real. . . . If India is to ever change we must be committed to the ethos of Jesus and convinced of the reality of salvation through Christ.” Similarly, the change necessary in the Church at large is dependent on a renewed commitment to the centrality of the person of Jesus.

Give and live strategically. While American charity at large is increasingly financed by large-scale donations and charitable foundations, the mission enterprise today is still largely funded by relatively small donations of individuals, families and churches. We should be keen in scrutinizing our own lifestyles and be willing to amend—perhaps streamline—our lifestyle in order to increase our contribution to the Kingdom. A strategic view of all of life gives attention to how we spend our time and talents—as well as our resources.

Recent studies done by both Barna and Gallup point out that those who are involved are more likely to give of their resources. That fact may seem obvious, but we often advocate people increasing their commitment largely through giving their resources. But the notion of a non-active giver may, in fact, be an increasingly rare one. Behavior patterns indicate that, if our desire is for people to give to mission, they need to be increasingly involved in mission. When they can see and understand the central, strategic and God-glorifying role that mission plays, they will be willing to commit to it long-term—whether that means serving on a mission committee or a foreign field, supporting a missionary or committing to daily, disciplined prayer.

We should give more of ourselves as well as our

resources. Beyond the giving of ourselves to mission, are we willing to yield up our children to be God’s servants, advocating, even fueling, their mission inclinations?

Give wisely. As to how this applies specifically to strategic giving in frontier mission, consider ministries or projects that fulfill many of the following criteria:

- Squarely address systemic issues that few others can or will address
- Show creative initiative (culturally, geographically, or conceptually)
- Convey transferable concepts, replicable models, multiplying leaders
- Show “bench strength” on the team, reducing dependence on one person
- Integrate evangelism and church-planting with holistic development
- Carry a prior track record of effectiveness and responsibility
- Demonstrate healthy mechanisms for comparing goals to results
- Distinguish applications of capital giving from operational income
- Evidence a capacity and care to honor the other “players” on the scene
- Demonstrate a desire to learn, grow, and adapt

Give generously. Dependency can be a great problem in world mission. Indeed, *Mission Frontiers* has been an active voice in articulating healthy and appropriate cautions in attempting to avoid dependency. Yet, a consideration of the Biblical emphases is helpful. The Scriptures include admonitions to personal responsibility in financial affairs (especially in the wisdom literature and pastoral epistles), but there is an even greater weight of emphasis on generosity, mutual responsibility and stewardship on

behalf of the greater good. We should not, for example, allow our anxiety about dependency to choke out the generosity spoken of in 2 Corinthians 8 and 9 or the stewardship-for-others commanded in 1 Peter 4:10. Peter Drucker’s admonition, spoken to an audience of organizational managers, is equally relevant in this context: “Make sure you know your degenerative tendency and try to counteract it.”¹² Care must be taken lest a desire for *wisdom* degenerate into *stinginess* in giving.

Called to Go?

—*Robby Butler*

Every day mission agencies in North America send out 500 collective responses to first-time inquirers. Presently only 5 percent of those mission inquirers are themselves supporting someone in missions.

But those who are already supporting someone are about 20 times as likely to get into service as those who are not yet supporting someone. This is evidenced in the fact that 50 percent of those who get into service were supporting someone before they inquired. And among those who live on faith support I have yet to meet someone who is not supporting others.

Here are questions a church or mission agency could ask all its aspiring missionaries:

1. Are you supporting a field missionary the way you would like to be supported if God calls you to the mission field?

2. Are you supporting a stateside mission activist (in administration, teaching, mobilization, etc.) the way you would want them supported if your effectiveness depended on theirs?

Your church can be instrumental in identifying a quality mission worker. If mission inquirers understood the value *to them* of a personal support relationship with an established missionary, it would result in a widespread revolution in the mission effort. As the head of one association of mission agencies has written: “A rising tide lifts all the ships in the harbor.”

Robby Butler is Personnel Director for the Frontier Mission Fellowship.

Give to the local church. Too often, mission has been seen as the competitor to the work of the local church. First and foremost, we ought to see ourselves as members of a local body—and view it as our first responsibility and privilege in giving. Within that body, we ought to advocate and educate on missions, cultivating a deeper understanding and commitment on the part of the group.

Give sacrificially. Paul’s admonition in Romans to offer up our bodies as living sacrifices emphasizes the active dimension of our life before Christ. Our offering to Christ is not static, dead or distant from us. What we do with our lives (including our resources) does not earn us salvation or merit, but does bring pleasure to our God. Though our culture of affluence might bristle at embracing, even choosing limitations or hardships, God exhorts us to “spend yourselves in behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday.”¹³ What we ought to be spending on behalf of the needy and oppressed, then, is our lives—including but certainly not limited to our resources.

Give for the long haul. If “I want to make a difference *now*” is the heart desire of many givers to mission today, Paul’s exhortation to be long-distance runners is in order. The North American desire to leave a building as a tangible and immediate fruit of a short-term mission endeavor has likely served *us* better than it has served the cause of advancing the Gospel. We ought to be deliberate in tempering our fast-food culture that seeks immediate gratification and be willing to invest for the long haul. One of the most obvious—and strategic—investments one can make is a dedicated, growing commitment to a missionary that increases over time.

Be willing to take a chance. Sometimes the most innovative and potentially ground-breaking endeavors in mission are projects that do not have a guaranteed “return.” We should have a willingness to give in faith, hoping that a particular ministry venture bear good

So what to do?

A short list of valuable projects, some are specific examples of work individually supported by members of the *Mission Frontiers* editorial team:

1. Churches should support missionaries called out of their own congregation. Some congregations send their people out to other congregations to get support when they could provide that support themselves.
2. Mobilization work in North America.
3. Supporting a missionary working in a limited-access country in North Africa.
4. Key Bible resources. On a recent trip to Turkey, one worker recognized that there was no available Bible concordance. In fostering the growth of Bible-based church movements, we do well to recognize key tools (beyond the text of Scripture itself) that foster hunger and maturity in the Body of Christ.
5. Tools for pre-evangelism. In an effort to create a hunger for the Gospel, there are a number of tools that are being created to expose people to portions of Scripture, (the Proverbs, for example) and draw people to the living God.
6. Support of the training of national Bible translators.
7. Support of research initiatives (in Bible translation agencies) pinpointing those people groups who do not yet have a Bible translation in their heart language.
8. Literature and periodical development. While care must be taken to insure that funds go to start-up and not long-term dependence, the church is aided greatly by literature development in one’s heart tongue—written by men and women who are their kinsmen.
9. Seed money for a mission publishing house that helps document the emergence of culturally-relevant expressions of Biblical faith.
10. Ministries of mercy and compassion are as Biblical and valid as ever. Remember prisoners, widows, orphans, refugees, those in the persecuted church and those with AIDS.

fruit, but not feel as though money has been wasted if results are otherwise.

A Complex Task

What is provided here is intended as a guide and a catalyst, not a step-by-step manual for where to place your personal investment in the mission enterprise. The issues are admittedly complex, and one does run the risk of giving to a project that doesn’t meet its intended objective.

Recognizing the layers of complexity involved in missions, we ought to commit ourselves to being lifelong learners, increasingly wise in our giving. But any response that fails to give as God has given the ability falls short of faithfulness to the central place Christ has given the Great Commission.

Perhaps one of the greatest problems North American believers face today is the sad apathy we often feel in the face of grand, awe-inspiring Biblical truths and Scriptural causes. We should never give grudgingly, but it is not inappropriate to give with the sincere hope that the heart’s affections will follow. 🌐

1. Luke 21:1-4.
2. “The New Philanthropy,” *U.S. News and World Report*, June 11, 2001, pp. 40-43.
3. “Saint Bill,” *Economist*, June 16, 2001, p. 16.
4. “Don’t Let’s Be Beastly to the Rich: The wealthy are increasingly a force for good,” *Economist*, June 16, 2001 p. 17.
5. “For evangelistic purposes, a people group is the largest group within which the Gospel can spread as a church planting movement without encountering barriers of understanding or acceptance,” *Perspectives on the World Christian Movement: A Reader, Third Edition*. Pasadena: William Carey Library, 1999, p. 514.
6. Frontier mission is cross-cultural evangelism to peoples among whom no missiological breakthrough has yet been made. That missiological breakthrough is the establishment of a viable, indigenous, church-planting movement. Adapted from *Perspectives on the World Christian Movement: A Reader, Third Edition*, Pasadena: William Carey Library, 1999, pp. 512, 517.
7. The term “unevangelized peoples” is a rough counterpart to unreached peoples in the most recent *World Christian Encyclopedia*, New York: Oxford University Press, 2001.
8. “Evangelicals Are the Most Generous Givers, But Fewer than 10 Percent of Born Again Christians Give 10 Percent to Their Church.” *Barna Research*, April 5, 2000.
9. “Gifts to Charity in U.S. Topped \$203 Billion in 2000, Study Says,” *New York Times*, May 24, 2001.
10. Empty Tomb, Inc., “Current Giving Data, Figure 2: Giving as a Percent of Income and Membership of U.S. Population, 1968-1998,” 2001.
11. “Tithing” as popularly understood constitutes the giving of 10 percent of one’s income to the church.
12. Peter F. Drucker, *Managing the Non-Profit Organization*, New York: Harper-Collins, 1990, p. 25.
13. Isaiah 58:10, NIV.

Are We Trifling With Missions?

Arthur T. Pierson challenges the church of the 1890s—and today—to lay down its materialism in an effort to make the Gospel “speed its way around the globe.”

I am a little afraid that the seeds of a great apostasy are in the Church of God today, that in the midst of this century and its closing decade it should even be questioned whether we could evangelize the world in our generation, when the luxuries alone that crowd our homes, that cover our persons, that are hung upon our walls and stuffed into our library cases, the gold and silver, the jewelry and the ornamentation, the costly furniture in our homes, would of themselves suffice to make the Gospel speed its way around the earth inside of a decade of years.

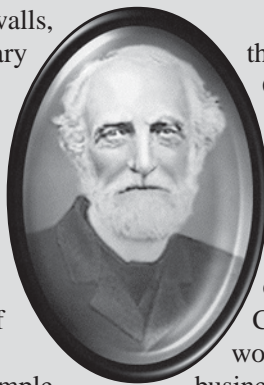
It is a pretty solemn question whether we ourselves are saved if we allow this state of things to go on much longer. I used to think I was in earnest about missions. I made up my mind that I had been trifling with the whole subject, and I could not get over the conviction that I was trifling with it until I came with my wife and my seven children and said to

God and to His church, “If we can be of more service in foreign lands than here in spreading the Gospel, we will go and take our places in the foreign field.”

My friends, begin at your garret and go down to your cellar, and make an estimate of the useless things that are lying in the drawers of your bureaus, in the cabinets of your curios, on your walls, and on your library shelves, and wherever the secret treasures of your house are lodged, and consider how far towards the evangelization of the world in this generation the simple sacrifice of your superfluities might go.

Then go down through your conveniences and comforts until you come to the necessities of life, and consider what a marvelous awakening there would be in the Church, and in the world too, if we came to the point of dividing the last crust of bread for the

sake of giving bread to starving men, and consented to go without two coats where there was another man that had none. That is the only way to deal with the question of mission, and any other way of dealing with it is, in a sense, hypocrisy, or at least disingenuous and insincere treatment of our God and of lost souls.



It seems to me that the Church of God is trifling with the whole subject of missions. Why should we not show a spirit of enterprise in the Church such as the world shows in all business schemes?

What is the matter with the Church, that in this nineteenth century she has scarcely one of those great master agencies which men use to carry their inventions to the ends of the earth? Why should we not have a “great church exploration society,” and go forward and pioneer the way into destitute fields, on the basis of inter-denominational comity and courtesy, and put into every field some working force, so that no absolutely destitute place should remain in the

world? Why should we not have a pioneer information bureau, to guide missionaries into new districts?

Why should not the Church agree and covenant that it is as much a matter of necessity to give to the support of missionaries as to come to the Lord’s table or to the prayer meeting, or to make a decently punctual attendance at church? Why should not we have great world agencies to carry on this work for God?

What is the matter with the Church, that she has not learned even from the men of this generation the wisdom that guides them in matters of this world?...

When Francis Xavier stood and looked from the island on which he died, upon the colossal empire of China, he cried out, “O rock, rock! When wilt thou open to my Master?” If Francis Xavier could come back today and look on a world wide open before that Master, and on a Church lying in sluggish idleness in her hammock of ease, one end fastened to mammon and the other end nominally to the Cross, and see that Church supinely looking on the destitution of a thousand millions of the human race, that she might reach in 25 years if she had the energy of mind and the consecration of heart to do it, he would turn from the colossal empire of China and face the Church and say, “O thou rock, thou rock! When wilt thou open to my Master?”

Condensed from “The Evangelization of the World in the Present Generation—How Made a Fact,” a speech delivered by Rev. A.T. Pierson, D.D., at the First International Convention of the Student Volunteer Movement for Foreign Missions, Friday, February 27, 1981. Original address found in Student Mission Power, published by William Carey Library Publishers.

Chipping In

A Sri Lankan leader gives challenges and cautions to North American givers.

A conversation with Ajith Fernando.

As a prominent evangelical leader from Sri Lanka, Ajith Fernando has something to say about Western patterns of giving. He has served as the National Director of Youth for Christ in Sri Lanka since 1976. His most recent book is *Sharing the Truth in Love: How to Relate to People of Other Faiths* (Discovery House 2001). He is also featured in the July 2001 edition of *Evangelical Missions Quarterly* on partnership. He was gracious to answer a few questions on strategic giving for *Mission Frontiers* via e-mail.

MF: What would be some key elements that you would include in a criteria for strategic giving?

Fernando: Let me first say that I am a little cautious about this word “strategic.” Indeed, we must think strategically. For example, if a field suddenly opens to the Gospel for a brief window of time, then we must concentrate our energies on this field. In this sense,

strategy is important and should be considered when we make decisions about giving.

The way we normally use the word “strategic” may imply a desire for quick results. If that were always the case, some of the most significant work that is happening in the Kingdom would be eliminated. Christians should be ministering in the places of greatest need. But, often, that work is not very attractive, and the results may take a long time to come. Some Christians might feel that, given the lack of visible fruit, such ministries are not worth investing in financially. Some of the great heroes of the Church today would not be very attractive to many North Americans, as their work does not excite “strategically”-oriented people. And some of these heroes I am talking about are American missionaries!

Therefore, more stress should be placed on *call* than on the strategic nature of the giving. We must always ask, “What work is God calling us to be involved in?” To discover this, we must become informed about what the needs are around the world. We cannot meet all the needs we encounter, so we must prayerfully seek God’s direction and come to the sense that “this is where God wants us to be involved.” This is how the Antioch church sent out Paul and Barnabas (Acts 13:2-3), and this is what lies behind Paul’s launch into Europe through the Macedonian call (Acts 16:6-10).

Of course there are times when an *emergency situation* needs an emergency response. This happened with the Antioch church when Agabus prophesied that there was going to be a famine, and Judea would be in need (Acts 11: 28-30). Christians have a good record of being among the first to come with assistance in disaster situations.

Another important criterion is that of *relationship*. Most Third World cultures are relational in orientation, and relationships take time to cultivate. Many Western mission groups are signing partnership contracts with Third World groups. Perhaps this is a positive step to help avoid the abuse of missionary gifts, but contracts should never be a substitute for the hard work of building relationships. Giving is just one aspect of a spiritual tie between Christians. That tie involves many



Ajith Fernando speaking to the delegates at Amsterdam 2000.

things such as sharing heart concerns, praying for one another and, of course, reporting on the work and the use of donations.

MF: What particular challenge would you give to a North American?

Fernando: The age-old challenge of the glaring disparity in resources between North America and the rest of the world is still relevant and vitally important to stress. Paul said that one reason for giving is to achieve equality (2 Cor. 8:13-14). That is one of the most troubling statements in the Bible for me! It should make anyone who lives in relative affluence extremely uneasy. That unease is bearable if we have the more basic joy of the Lord as our strength. We should allow our hearts to be broken by the spiritual and physical needs of people. It will encourage us to be sober-minded and make missionary involvement a vital, primary aspect of our lifestyle.

I realize that the North Americans are motivating a lot of people today by challenging them to experience the thrill of a mission trip. These trips have influenced people to rethink their priorities and become lifelong “World Christians.” This is great.

An even more important way to motivate people to be involved is to expose them to the stark reality of the difference Christ makes in the lives of people. Without Christ people are eternally lost, and with Him they have eternal salvation.

The Great Commission deals with such an absolutely urgent issue that we should be willing to die for it! Giving is just a small part of that dying!

In this post-modern world experiential motivation to mission might be more appealing than theological motivation, but we need a strong foundation to endure the suffering that will surely come to us if we do something significant for God. Christians need to learn to stick to their commitments when the going gets tough. That is how we will bring the message of salvation to a world that is hostile to the Gospel. The theological fact of the eternal lostness of people without Christ is one such foundation that will give us the perseverance that our commitment to the call requires.

MF: What particular caution would you give to a North American?

Fernando: I think North Americans are among the most generous people in the world. As a student in the United States, I experienced the full measure of this generosity. But I also think that North Americans have a difficult time thinking cross-culturally. Despite all the talk about cross-cultural relationships today, they process information they receive from other cultures through their own

cultural grid and end up making some very wrong judgments.

Perhaps this is because Americans have not been forced to face up to revolt from colonies like the Europeans had to. They are such a huge economic bloc that they haven’t needed to adjust much to the rest of the world, though the rest of the world has had to adjust to them in order to survive!

Perhaps another cause is the efficiency orientation of the West. Westerners often take words at face value, come to conclusions and get down to action rapidly without going through the process of relationship building. The result is that they often end up supporting people who are not very honest. Given the widespread lack of integrity in the world today, you find many such people in the church too! I am amazed sometimes how Westerners can be so impressed by people about whom many Third World Christians have so many questions!

Let me suggest some ways to overcome this cultural blind spot. First, Westerners should be aware that they have this problem and therefore be suspicious about their

All Christians are rich, and have something to offer to the world, even though they may be economically extremely poor. Our challenge is to convince our people of this!

initial conclusions about people and projects. Then they can ask trustworthy people from within the culture for help. Of course, our people are very reluctant to be critical about a fellow countryman and may just give a small hint about their reservations. The Westerners, who are already enthusiastic about this person, often do not catch the hint. They latch on to the positive things that were said (usually out of cultural politeness). They go ahead and back the person and often end up being taken for a ride.

Therefore, it is vital to take time to cultivate deep friendship and spiritual accountability with individuals you desire to help. One of the keys to overcoming the lack of integrity in our cultures is Christian community that truly practices spiritual accountability. I have seen dishonest people change in these environments. Those who do not want to change usually leave because they find the demand for openness too difficult to handle.

Let me give just one more caution. In our cultures, it is very difficult to say “No” to a donor’s request. If a donor says that he or she is coming to visit the receiver, the receiver would usually immediately write back saying, “Come,” even though such a visit would be extremely inconvenient. This has become a serious

problem in recent times. We have a shortage of leaders in our part of the world, and the few leaders we do have are unable to do the work they need to because they are so busy hosting foreigners. Friends have shared with me their great frustration over this, but they would never mention it to a visiting donor. To tell a guest such a thing is quite unacceptable for our way of hospitality. Westerners need to be conscious of this and be on the lookout for any hint that it would be unwise to visit at a given time.

MF: How would you challenge a Sri Lankan (or someone from another developing country) differently than you would a North American?

Fernando: We have to convince Sri Lankan Christians

that they do have something to contribute to missions. Our problems may seem to be so great that it is hard to communicate this. So many of our leaders have gone to the West that many of our people feel we have given the West enough “foreign aid” by giving away our greatest treasures—our key leaders. The reasoning is that since so many of our people are using their brilliance to enrich these already rich cultures, we must use all of our remaining resources to look after ourselves.

But all Christians, wherever they live, must be missionary-minded. Henry Martyn said, “The spirit of Christ is the spirit of missions; and the nearer we get to him, the more intensely missionary we must be become.” This attitude is something we must inculcate in all Christians whether they are from economically rich

Facing the Facts

A mission executive addresses the sometimes distorted financial picture of missions.

—George Verwer

Operation Mobilization has people from about 80 different countries working in dozens of other countries around the world. But, we do not take people from new, emerging, sending countries unless they can arrange their own support—most of it from their own country, and a good part of it from their own church. In the long term, we feel that this is the right way forward. The future does not lie in larger and larger sums being channeled from the West to support the work in so-called receiving countries.

I appreciate those who are carefully trying to help nationals in their own country to get the job done by supplying them with books, tools, and sometimes finances. However, dependency and paternalism easily come in when we give large sums of

money to people to work in their own country. I’m not saying it can’t be done, but I am saying that we should count the cost, face the reality of what we are trying to do, and avoid making negative generalizations about different approaches. Supporting national evangelists and missionaries can actually help the local church by lifting some of the burden, but it does have a possible downside: the church fails to send.

The most strident argument in this debate is the one that says that the cost of missionaries from the West is just too great when put against the amount needed to support a national worker in the same situation. The whole question of money and the comparisons made between the “inexpensive” national and the “expensive” missionary can get greatly distorted.

Many are unwilling to draw attention to the fact that although nationals often live very inexpensively as single people, when they get families, the price often seems to go up tremendously, especially if they are interested in sending their

children abroad to be educated. I am not criticizing them for this, but it does make a mockery of the statement that national workers are cheaper. Some of the least expensive people to support on the mission field are Westerners on short-term programs. On the OM and YWAM ships, Christian workers can probably live more cheaply than anywhere in the world; of course, they only get a few cubic meters of living space, and for this reason not many families are accepted.

Churches that complain about the high cost of missionaries need to ask themselves searching questions about how they spend their money. It seems silly to me that a church that has several millionaires and a building program worth seven or eight million dollars could complain that they need to raise \$48,000 for a family to work overseas.

The cost of supporting a missionary, of course, varies greatly from one part of the world to another. This further complexity, that supporting a missionary in France is different from supporting one in India, for example, is often not taken into consideration. This adds to the irresponsibility of those who circulate figures like \$40 per month to support a local worker. It simply is not true. Things are much more complex than this. It may be that \$40 from here, \$40 from there, and a little job on the side could provide enough. However, this can

George Verwer is founder and international coordinator of Operation Mobilization. This piece is taken from his recent book, Out of the Comfort Zone: A Compelling Vision for Transforming Global Missions, Bloomington, Minnesota: Bethany House, 2000. Used with permission.

or poor backgrounds. All Christians are rich, and have something to offer to the world, even though they may be economically extremely poor. Our challenge is to convince our people of this!

MF: Do you see a pattern in America of believers being willing to give of their resources but less willing to give of themselves?

Fernando: This is a pattern we see everywhere, and it cannot be helped sometimes. Given the great needs in the world, we cannot get personally involved in every project we give to, or we would burn out very soon! But we must get involved personally when it comes to our primary missionary concerns. Our ministry has benefited

from the giving of some North Americans who are doing this, and they have been a great blessing to me personally.

I think that the best way to get personally involved is to pray. What a wonderfully exciting privilege prayer is! We can affect the course of history thousands of miles away from home by praying for missions right where we are. I think prayer is more powerful than money. Therefore, we must make motivation to missionary praying a higher priority than it currently is.

Of course, when you pray with your spiritual ears open, God starts prompting you about other ways to get involved in missions. Prayer is dangerous business! But I would much rather choose the dangerous excitement of being open to God's wonderful surprises over the deadening boredom of living for self! 🌐

put people with such meager support under so much financial pressure that sometimes they end up being dishonest and unable to handle money in the work of God.

I am convinced that in certain countries some people are gathering up workers—who have no call from God—by paying them a small salary to do Christian work. They simply need a job; there is massive unemployment, and so they line up to get involved. If you have the money, you can sign them up. They often don't have enough training, and their lives often go out of control. After they get married and have children, there is no longer enough money to support them, and resentment, hurt, and confusion result. These are things that we cannot afford in this great task of world evangelism.

It is essential to accept the fact that a large investment is needed for the effective preparation of missionaries. We also need to understand that if we think supporting nationals is some kind of miracle shortcut toward getting the job done, we may be making a serious mistake. There is no simple, cheap, discount shortcut to world missions, although there are ways in which we can economize and be more diligent. At home or overseas, a more complete picture is needed to deliver us on every side from small-

-mindedness, whether it's missionary small-mindedness or national church small-mindedness. When most of the money comes from abroad, it often leaves the person's local church out of the picture. We cannot afford the disunity between those who feel they want to put their money into supporting nationals and those who want to be involved in sending missionaries from their own church or country. Not everything can be judged on the basis of money.

The Great Commission calls us to not only send [money] but [also] ourselves. Just as the Father sent the Son to become man and dwell among us, Jesus sends us into the world to personally identify with those whom we would reach. This will not always be the most economical solution, but it will be the greatest demonstration of love: We cared enough to surrender our comfort and way of life to share God's love with others.¹

There is no simple, cheap, discount shortcut to world missions

It is a time for repentance and brokenness, a growth of grace and a turning away from subjective to objective and biblical ways of thinking about how we can get on with responding to the challenge of Acts 1:8. Whether our emphasis is on the sending of resources for the use of national churches overseas or on the preparation and sending of missionaries, we can work together for the fulfillment of the Great Commission that burns to this day in the heart of our Lord Jesus Christ. 🌐

1. Craig Ott, "Let the Buyer Beware," *Evangelical Missions Quarterly* (July 1993), Box 794, Wheaton, IL 60189. Used with permission.



Guideposts for Giving

Principles that help the giver avoid unwanted dependency as a result of giving.

—Glenn Schwartz

For the past several decades I have been concentrating on issues of dependency and self-reliance among mission-established institutions. Without a doubt, the most-often-asked question has been, “But what should Westerners do with all the money they have?” In this article I shall try to point to principles of giving to avoid or overcome the problem of dependency. Some readers will be disappointed, because a simple list of do’s and don’ts is easier to follow. The problem with being specific is the numerous cultural (and other) factors involved create an environment where a suggestion that fits in one place may not fit in another. Hence, the need for learning principles.

1. Don’t confuse our need to give with someone else’s need to receive.

The first principle is to recognize that there are two different factors related to giving and receiving. One relates to the person who is in need. The other is the need for the giver to give. Mission-established churches frequently have problems rooted in insufficient giving in their local congregation. Many are very capable of paying local operating expenses and funding their own missionary outreach, but remain dependent on outsiders. They could easily support themselves if they decided to do so.

Secondly, wealth has left many in the West with more than they need to live on—and they are searching for meaningful ways to do their giving. This problem is a very different problem from the first. The excess of the wealthy church is not *necessarily* the solution to the needs of the dependent church. In fact, it may be that the problems of the dependent church were caused by well-meaning people from the wealthy church in the first place. If a church is dependent on outsiders when it could support itself, then no amount of outside funding will correct that problem. This is a hard message for many in wealthy churches, because, particularly in the Western world, we use money to solve problems. We need to recognize that sometimes the way we use money creates problems rather than solving them.

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2. Recognize two kinds of need.

A second principle is to acknowledge that not all dependent people or churches are in need of outside assistance. One could have assumed that the Macedonians in 2 Corinthians 8 were needy people. The Apostle Paul described them as being in “severe trial and extreme poverty.” I would call that needy. But the Apostle Paul said that they begged for the privilege of giving. If he had collected funds elsewhere and taken them to the Macedonians, he would have deprived them of the privilege of giving—something for which they were pleading (v.4).

This is not to say that there are not legitimate needs in our world. There are the poor, the hungry, prisoners, widows and orphans. Jesus commanded us to help them. However, we must use discernment so that the help that is given—often from afar—does not replace what could be given by those close by (see “Geographical Proximity,” p. 22).

3. Examine the attitude behind the need to give.

We will never overcome the dependency syndrome if we do not deal with the issue of paternalism in the Christian movement. Many people in Western cultures are geared to dividing people into the *haves* and the *have-nots*. People are often considered to be needy if they do not have as much as we do. Some time ago I learned about a place in Northern Mexico where well-meaning Americans were building a house for a woman and her children who lived in a shanty nearby. She was asked how she felt about the new house she was getting. Her response was that the idea for the new house came from the people who were building it. “After they are gone, I will most likely sell it and return to the place I lived before,” she said.

Westerners need to learn to appropriately evaluate the needs of those they are trying to help as they give of their discretionary money. Otherwise, we might unwittingly promote the same materialism we ought to fight against in our own society, promoting an interest in goods at the expense of the Gospel. It is the Gospel that changes the way people live and their quality of life more than the goods or funding they receive.

4. Choose to invest in things which avoid or resolve dependency.

Westerners who want to help others rise above poverty should consider investing to improve two particular areas: *infrastructures* which are inadequate, and *mentalties* which enslave. Admittedly, investing in this way is a tall order. However, unless these two are dealt with, those in need could be left worse off than before the outside help arrived.

Many countries with, for example, a natural disaster or a food shortage find that only parts of the country are in need. When Hurricane Mitch hit Central America, one part of Nicaragua was affected, but the other was not. It was the privilege of one part of the country to assist those in need in the other. When a food shortage hit in Zambia in 1984, it was during a year when the country as a whole grew more food than it needed. However, the Southern Province was in great need. Well-meaning people from the outside helped the Zambian government to import overseas grain for the Southern Province. At the same time, people in the Northern and Eastern Provinces had grain they could not sell. Anyone who wanted to help appropriately would have helped with storage and transport, not importation. That would have been paying attention to infrastructure.

A second component of this principle is to address the mentality of those in need. If this is done, real needs, not just felt needs or needs perceived by first-time visitors, will be met. Any Westerner who wants to help a country like Haiti will recognize that outside money does not change the mentality of dependency. If outside money was the key, Haiti would be a shining example of prosperity. Good reports are coming out of Haiti in some circles today because the root causes of dependency are being dealt with. Anyone who truly wants to help will invest in changing the dependency mentality, not continuing to perpetuate it.

5. Invest in development, not only relief.

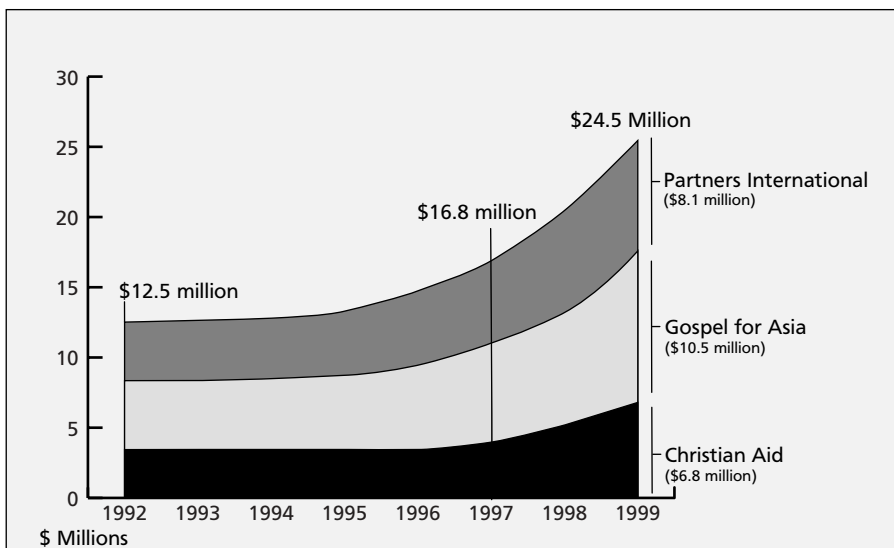
It has often been said that teaching someone to fish is more effective than giving them a fish. (One problem I have with that statement is that it continues to perpetuate the image of outsiders as teachers when sometimes it would

be good if outsiders could become good listeners or learners.) The challenge is to get those who need help to see that they often have what they need to improve their standard of living in arm's reach, including health care and education. Westerners who truly want to help will become removers of roadblocks, rather than only providers of goods and services.

6. Learn what kind of help hinders the process.

It is important for all who want to help to look at the long-term consequences of how we try to help. We should ask ourselves whether the thing we are doing is the best kind of help in the long run. Think of a wealthy person who is asked to advise a struggling congregation in North America. He might conclude that the congregation is poor and that he could solve all their problems if he simply set up an endowment from his own resources for that congregation. The rest of the congregation may then sense they're "off the hook" for giving tithes and offerings. Many who try to help mission-established churches

It is the Gospel that changes the way people live and their quality of life more than the goods or funding they receive.



Funding the Nationals

Ministry income of the leading North American organizations that focus on funding nationals.

Figures adjusted to year 2000 dollars.

Since 1992, funding of nationals in just three organizations has more than doubled, with the most aggressive growth in the last four years.

Source: *Mission Handbook*, U.S. and Canadian Christian Ministries Overseas, Monrovia, MARC, 1993; Monrovia, MARC, 1997; Wheaton, EMIS, 2000.

represent the long-term endowment which does not lead to the healthy development of local income sources.

7. Quick and easy answers may do more harm than good.

Many people who ask what to do with the excess in Western churches are looking for a quick reference list of things to support and things not to support. They resent the time it would take to learn the principles of appropriate giving. What is the alternative? I suggest that those interested in giving learn about what causes dependency. An understanding of the positive and negative effects of how to give assistance will mean dealing with thousands of challenges which arise. Any list of approved things will soon run out—and new things will arise for which there are no fast-and-easy answers.

8. Widows, orphans, prisoners, refugees, and those who suffer natural disasters deserve help.

As pointed out in the “Geographical Proximity” article below, I am suggesting that the best help in cases such as these is the nearest help so that the blessing goes to those nearby. It may take more effort, creativity, time and energy to locate and mobilize local resources, but it could well be the most effective and long-lasting help. Even widows, orphans and refugees have dignity which ought to be preserved. Mobilizing resources near to them, however sparse they appear to outsiders, is one way to help preserve dignity.

9. Never do for others what they can and should do for themselves.

Dependency results when people are given the impression that they are too needy to help themselves. This happens when an individual feels what they have is too small a gift to offer to God. Large outside gifts for their church building, Bible institute or a vehicle may make them feel too poor to give to God from their own resources. A good example is not to build a church building for those who already live in adequate houses. Remember that people can have a church equal to the houses they live in. Those who build a church for such local people are taking away a privilege that belongs to them.

10. Don't settle for giving money when God is asking for people.

We live in a day when it is easier to give money than to give ourselves, our children or other relatives into Christian service. If God wants us, then no amount of money will be a substitute.

11. Evaluate where the money comes from that you feel compelled to give away.

Be sure that the excess spendable income that you are giving away was earned legitimately. If someone else was not given a fair price for their goods and services and you end up with more than you need, you should not feel justified by simply giving it away. For example, laborers

The Principle of Geographical Proximity

—Glenn Schwartz

Recently I was pleased to hear that a church in Zambia collected a plane-load of relief supplies to send to southern Sudan. When the Rwandan refugee crisis occurred several years ago, churches in South Africa collected goods to be sent to Rwandan refugees.

These were regional resources being mobilized for other regions of the continent of Africa. Using this principle, the ideal is for local needs to be met with local resources (see the graph on the following page). Needs and resources range from individuals, to

nuclear families, to extended families all the way up to global resources. First of all, individuals in a family should help themselves and other individuals in their own family. Beyond that, extended families are a God-given resource for their own members. Communities can help members of their own community or other communities. If there is a problem in one province of a nation, another province within the nation can help. In that way one part of the nation helps another.

If a nation in one region

of a continent needs help, perhaps another nation in the same region can be called upon. Regions of a continent can help other regions in need, as in my illustrations above. When all other sources close at hand have been tapped, then global resources can be called upon to help meet the needs.

The problem occurs when global resources are used first to help meet local needs. This sometimes occurs even when there are local, national or regional resources available that could be used. When we do that, we run the risk of

destroying local initiative and setting the stage for long-term dependency.

When local resources are used to meet local needs, the blessing derived from helping stays in the local area. When one part of the nation helps other parts of the nation, the blessing stays within the nation. Likewise, when one region helps another, the blessing stays within the region. But consider what happens when *global* resources are used to meet *local* needs. The blessing goes to the people on the global scene who get a good feeling from

in many other countries would rather have a fair price for their goods and services than a charitable handout from people with whom they do business.

12. Don't become afraid to help those in need.

Be careful not to become so cautious about doing the wrong thing that you end up paralyzed and afraid to help anyone. I often fear that people will listen to what we are saying about the dangers of dependency and end up doing nothing—thereby keeping for themselves what should be given for God's Kingdom. Jesus commanded us to help the poor. The question is how to help in a way that does not leave people less able to help themselves than before outside help arrived. If we destroy the initiative to give, that is just what happens.

Conclusion

Perhaps the above-listed principles provide shed some light on why it's difficult to provide a list of approved or disapproved projects. Without sound principles of giving, it is very easy to go wrong. Once the principles are in place, it could well be that in one place outside assistance is essential, while in another the same kind of help could have negative long-term consequences. How does one know the difference? Only by learning how to analyze the difference between felt needs and real needs as well as the long-term effects of outside assistance.

I learned recently about a rock singer, Bono of the band U2, who has been spearheading a drive for debt relief on behalf of non-Western nations. He has become so conversant with the issues that he is warmly welcomed by both sides of the aisle in Congress every time he goes to Capitol Hill in Washington, DC. Without approving or disapproving what he is saying about debt relief, if such a person can spend enough time learning about the issues that he gains the respect of politicians at the highest levels of government, why can't those of us seeking to do missions and development not also become thoroughly conversant with the issues? Well-meaning people who are ignorant of the issues are often behind the creation of dependency.

There are many reasons to be encouraged about overcoming dependency. Many mission-established churches are discovering the joy of standing on their own two feet. Hopefully, those from wealthy churches in North America, Europe, Korea and elsewhere will learn how to help without creating or perpetuating long-term dependency. 🌐

1. "The New Guinea Bible Church," presented at the Philadelphia Consultation, November 1999. Available on the WMA web site: <www.wmausa.org>
2. World Mission Associates, 825 Darby Lane, Lancaster, PA 17601-2009 USA
3. The WMA video series entitled "Dependency Among Mission Established Institutions: Exploring the Issues" is available in video format as well as audio cassette and audio CD-ROM.

giving. Unfortunately that good feeling just may be at the expense of those on the local scene who might have been able to give if they were asked.

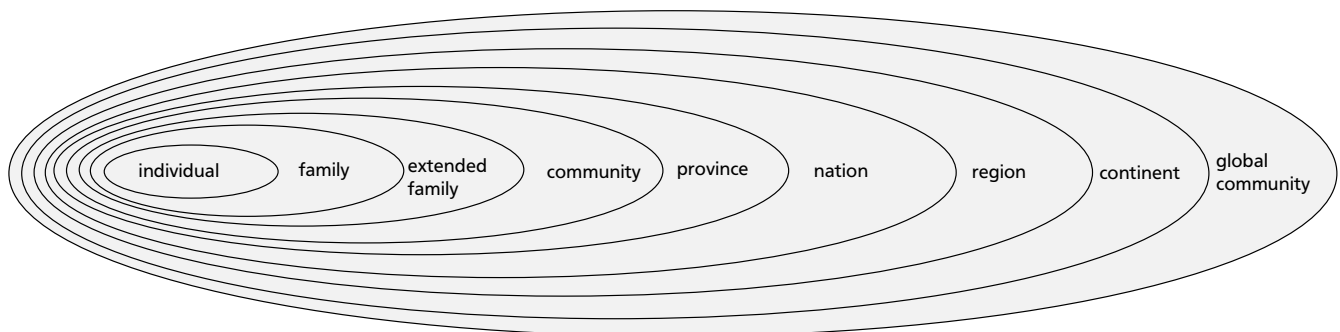
There are clearly cases when global resources will need to be given. But care should be taken so that such giving does not replace resources closer at hand—

and that any help does not create long-term dependency. Knowing when global resources should be given is one more important reason to become familiar with sound

principles that avoid dependency. These principles of giving to avoid dependency are as important at the lower levels of this chart as at the higher levels. 🌐

Whose Need to Meet?

Giving deference to regional structures in our aid



The ideal is for local needs to be met with local resources. Beyond that, special care should be given, lest the global community over-step and thus weaken the intermediate societal structures. Those people, often, yearn for the opportunity to help.

Whatever Happened to the Apostle Paul?

An exposition of Paul's teaching and practice of giving.

—Christopher R. Little

What would the Apostle Paul say and do if he showed up at your church, joined your missions committee, became a member of your mission agency or brought the redemptive message of Christ to your town? The answer can be found in the pages of the New Testament.

No doubt he would preach the death, burial, resurrection, appearing and imminent return of the Lord Jesus Christ. He would go to any length to make sure people understood that apart from personal faith in Christ in this life there is no hope of being reconciled to God for eternity.¹ As he himself said, “Believe in the Lord Jesus, and you shall be saved,” for “there is one God, *and* one mediator also between God and men, *the* man Christ Jesus, who gave Himself as a ransom for all” in order that we may not have to “pay the penalty of eternal destruction” (NASB, Acts 16:31; 1 Tim. 2:5-6; 2 Thes. 1:9).

Beyond correct theology, Paul would also be deeply concerned about proper missionary strategy. He would emphasize that we must be governed by the principles demonstrated in his own ministry which lead to the development of healthy indigenous churches. Thankfully, these principles are summarized in his farewell address to the elders of the Ephesian church (Acts 20:17-35). After three years of ministry among them he testified that: 1) he coveted no one's treasure (v. 33); 2) he provided for his own needs and those of his teammates (v. 34); and 3) “in everything” he showed them how they should work hard and provide for the needs of the weak among them (v. 35). Paul's own testimony points out something that is often overlooked: when there were needs in the fellowship, he expected those in the church to work hard to meet the needs of their fellow-believers, as he did, without looking elsewhere for assistance. Hence, Paul undeniably strove for the local sustainability of the churches he planted.²

We have just as much to learn from Paul's missionary

practice as from his theology. Well-respected missionary statesmen and missiologists have long known this. For example, Robert Speer noted: “The first missionary marked out for all time the lines and principles of successful missionary work.”³ Roland Allen wrote: “Since the Apostle, no other has discovered or practiced methods for the propagation of the Gospel better than his.”⁴ And Donald McGavran concluded: “If the church is to grow faster, individual churchmen, church boards, missionary societies, local churches, and assemblies must consciously align their practice with the ‘Pauline mission’ pattern of missionary action.”⁵

Besides these wise human assessments, there are at least three Biblical reasons why we need to adhere to Paul's missionary strategy. First, Paul was a “wise master builder” of churches (1 Cor. 3:10). When Paul began his ministry there were no churches in Galatia, Macedonia, Achaia and Asia, and in little over a decade he spoke of his work in these provinces as finished so that he could press on to new regions (Rom. 15:19-20). Truly, he was “the most effective cross-cultural missionary the church has ever seen.”⁶

While some may believe Paul's methods to be outdated, the similarities between his world and ours are astounding. The ease of travel, migration of people, existence of pluralism widespread economic disparity, etc. all add up to the conclusion that “we are back for the first time in something like the earliest centuries of Christianity.”⁷ E. M. Blaiklock, professor of classics at Auckland University in New Zealand, even stated, “Of all the intervening centuries, [ours] is most like the first.”⁸ We cannot ignore this scenario and assume we know better than Paul did. The truth is that “the Apostle's methods succeeded exactly where ours have failed.”⁹ He was able to initiate and preserve locally sustainable, culturally sensitive expressions of Christianity where, in the majority of cases, we have not.¹⁰

Second, Paul places his conduct on the same level as his doctrine. Among other things, he tells Timothy to follow his “teaching” and “conduct” (2 Tim. 3:10). The Greek word for “teaching” is *didaskalia* and refers to “the

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historical revelation of God as attested by Scripture.”¹¹ It is the same word found in the well-known verse later in the chapter: “All Scripture is inspired by God and is profitable for teaching” (2 Tim. 3:16). The Greek word for “conduct” is *agogé*, meaning “manner of life,” and indicates “the orientation of the writer, which is to be appropriated no less than [*didaskalia*] by his reader.”¹² According to Willis De Boer, “the reference to conduct here [has] in mind particularly Paul’s missionary methods, the practical matters in his ministerial work, his way of preaching, organizing his communities, and such matters.”¹³ Fundamentally, this signifies that Paul’s conduct as a missionary is a means of instruction on equal footing with his teaching.

Consequently, Paul would have resisted any attempt to drive a wedge between his teaching and his missionary practices—to accept his doctrine but not his methods. He felt both were avenues by which Timothy and others (including ourselves) could learn and implement the proper ways in which to spread the Gospel and plant the church. The messenger was the message, conveyed through both his words and his life.

Third, Paul commands his churches to imitate him (1 Cor. 4:16; 11:1; 1 Thes. 1:6; 2:14). There are also many other passages where Paul refers to his life as an example and model to be emulated (Gal. 4:12; Phil. 3:17; 4:9; 1 Tim. 1:16; 2 Thes. 3:7-9). In turn, the impact of his life led to others being effective in the spread of the Gospel and living a godly life (1 Cor. 4:17; Phil. 3:17; 1 Thes. 1:7; 1 Tim. 4:12; Tit. 2:7). Paul offered “himself as a paradigm” for the entire Christian life.¹⁴ As such, his life represents a normative standard for the Church throughout the centuries (cf., Heb. 13:7). Joseph Grassi comments that since Paul’s “own life is the direct link with Christ, he can present himself as a concrete example of Christian tradition that is to be handed on to others. *This is his apostolic authority*. . . [It] is an authentic embodiment of the Gospel in his own life to such a degree that it can be a living Christian tradition that will be handed on to others” (cf., 2 Tim. 2:2).¹⁵

How do we apply this? Are we to imitate Paul in things like going to synagogues to evangelize and adopting Jewish purification rites (Acts 13:14; 21:26)? Whenever we attempt to glean from Paul, we must discern the motives which drove his ministry. Paul had a receptive audience in the God-fearing Gentiles he encountered in the synagogues. In like manner, we should go to religious institutions like mosques and temples to communicate divine revelation as long as people will listen. Moreover, Paul’s *modus operandi* was always: “I have become all things to all men, that I may by all means save some” (1 Cor. 9:22). Hence, we need to contextualize ourselves, as Paul did, in order not to cause offense but to win as many as possible to Christ.

Paul’s Pattern: Local resources or outside support?

If Paul were among us today, he would encourage us to serve within the local context by using local resources to meet the local needs of churches, because that is exactly what he did. There is no record in the New Testament of Paul raising and transferring finances from one church in order to subsidize the ministries of other churches. Today many are ignoring this fact (see “What is Driving Partnership,” p. 26). Those who believe in supporting local ministries with foreign funds base their position on at least four accounts in the New Testament.

First, 3 John 5-8 shows how local churches often assisted those who were not a part of their own fellowship, but this is simply a case of showing hospitality to traveling evangelists in the first century. Paul expected the Roman church to do so for him during his journey on the way to Spain (Rom. 15:24). We should likewise demonstrate hospitality when fellow believers from anywhere in the world visit our churches (Heb. 13:2).

Second, Paul “partnered” with the Philippian church which sent support to him while he served in other

If Paul were here today, he would encourage us to serve within the local context by using local resources to meet the local needs of churches, because that is exactly what he did.

churches and this ought to serve as a prototype for us today.¹⁶ This notion is based upon Philippians 1:4-5: “I always pray with joy because of your partnership in the Gospel from the first day until now” (NIV; see also, 2:1; 4:14-15). The Greek word for “partnership” is the well-known word *koinonia* which is normally translated “fellowship.” Commentators are divided on how best to translate this term in Philippians. Whatever the case, we know that Paul based his reputation on providing for himself through his tent-making vocation in order to preach the Gospel without charge in an effort to not hinder the advance of the Gospel (1 Cor. 9:12, 15-18).¹⁷ When he received assistance from the Philippian church it got him into trouble with the Corinthians because they thought he lived by a double standard (2 Cor. 11:7-9; 12:13). Evidently, he was “not particularly enthusiastic about the gift”¹⁸ since it “caused him problems. It violated his principle of paying his own way by working with his hands. . . . Consequently he swings suddenly from praising the Philippians [in 4:10] to informing them that he did not need their gift [in

4:11ff], that he had learned self-sufficiency.”¹⁹ Hence, to use Paul’s relationship with the Philippian church as a basis for promoting financial partnerships among the global church today is to misconstrue how he actually viewed it.

Third, the Antiochene church took up an offering for the Jerusalem church during a famine (Acts 11:27-30). This was clearly an act of Christian compassion which needs to be followed today. When Christian communities suffer an overwhelming disaster that depletes their local resources, then their brethren around the world, not just from the West, should be ready to offer help. Experience has taught us that all assistance must be temporary and empowering in order to avoid unhealthy dependency.

The last example comes from Paul’s collection project

among the Gentile churches for the Jerusalem church (1 Cor. 16:1-4).²⁰ Various reasons have been offered for why Paul undertook this project. Many assume that Paul was driven by a humanitarian concern for the Jerusalem church. But this does not fit the evidence since Paul would have been working counterproductively as he took contributions from the Philippian church which at the time was experiencing “deep poverty” (2 Cor. 8:2). This view also wrongly assumes that the designation for the Jerusalem church as “poor” must be limited to socio-economic categories (Rom. 15:26; Gal. 2:10). Rather, the designation “poor” in the teachings of the early church carried the connotation of “humble” or “pious poor” (cf., Mt. 5:3; Lk. 6:20).²¹ Thus, another motive for the collec-

What is Driving “Partnership”?

—*Christopher R. Little*

The buzzword in missions today is “partnership.”

Everybody is writing and talking about it. So much so, that a new term has been coined—the International Partnership Movement (IPM). This movement is being galvanized to a significant degree by the Consultation on Support of Indigenous Ministries (COSIM), which reported in 1997 that its 51 affiliated agencies raised over \$55 million to support at least 16,000 non-USA personnel serving in their own countries or elsewhere.¹ No doubt those figures have since changed, but the underlying philosophy has not. So what are the characteristics of the IPM?

1. A lack of historical perspective. The Western missionary movement over the last two centuries has succeeded in creating an addiction to almost everything Western, including theology, church polity, technology, educational institutions, finances,

literature and evangelistic programs. The root of the problem is not found in the non-Western church but rather in misguided missionary practices. Into this context, the IPM has asserted itself as a newcomer in a long line of benefactors and, through its well-meaning efforts, continues to feed this addiction. In doing so, it presumes to know better than respected individuals such as Henry Venn, Rufus Anderson, John Nevius, Roland Allen, and most importantly, the Apostle Paul.

2. Inappropriate terminology. When Western agencies and churches “partner” with their non-Western counterparts in such a way that resources flow in only one direction, then this amounts to nothing other than sponsorship. Hence, the IPM should be more accurately dubbed the “International Sponsorship Movement.”

3. A redefinition of dependency. The IPM speaks of a healthy side of dependency and thereby

confuses the issues at stake.² Dependency typically refers to a debilitating state of mind where we assume that we cannot accomplish what God has called us to do without foreign assistance. This results in the belief that our impoverished lot in life is fixed, and therefore continual appeals to outsiders are entirely justified. Until we overcome this syndrome of dependency through the power of the Holy Spirit, no amount of foreign funding from the IPM or anyone else will solve the problem. In fact, if outside resources could remedy this situation and enable the church to stand on its own two feet, it would have happened decades ago.

4. A sub-Biblical theology of mission. In an effort to establish the biblical basis for the IPM, Daniel Rickett asks: “If Christians are to avoid dependency, what are we to do with the command to carry one another’s burdens and so fulfill the law of

Christ (Gal. 6:2)? What are we to say when we see our brother in need and have the means to help (1 John 3:16-20)? And what are we to make of Paul’s collection of funds from the churches of Asia Minor for the suffering church in Jerusalem (1 Cor. 16:1-3)?”³ But these questions overlook several facts. First, the word “burdens” in Galatians 6:2 as the context shows refers to “moral lapses, temptations and guilt”⁴ and therefore cannot properly be used to advocate foreign funding of local ministries. Second, if the IPM desires to assist non-Western churches in the name of dependency along the lines of 1 John 3:16-20, it has every right to do so. But when it does, one must realize that this is not missionary work. Mission, by definition, occurs when belief interacts with unbelief.⁵ Hence, what the IPM is really promoting is membership care within the body of Christ as the Western church interacts with the non-Western church. Lastly, it is a common misconception to

tion must be sought. Others conclude that Paul's purpose for the collection was to demonstrate unity between the Jewish and Gentile branches of the first-century church (Rom. 15:27). Although this is indeed true, it does not go far enough in accounting for all the Biblical data. The ultimate reason for the collection project rests upon the fact that Paul was constrained by prophecies which spoke of the nations coming to Israel to worship its King (cf., Is. 60:4-14; 66:19-24; Ps. 72:8-11). As a result of seeing believing Gentiles coming to Jerusalem (Acts 20:4 with 21:15-19), Paul hoped that Israel would be provoked to jealousy so that it might repent and accept Jesus as its Messiah (cf., Rom. 10:1; 11:11-24). Accordingly, Paul's priestly gift is the Gentiles themselves (Rom. 15:16) to

assume that Paul's collection was undertaken for humanitarian reasons (see article above).
5. Furtherance of paternalism. It is impossible to separate giving from control. Donald McGavran said: "Control is not the purpose for which aid is given. . . . Yet control inheres in aid. It cannot successfully be divorced from it."⁶ What this means is that since more money is flowing overseas than perhaps at any other time in the history of the church, we are living in an age of paternalism the likes of which the world has never experienced. Consequently, as the West discusses partnership, non-Western church leaders speak of neo-colonialism.⁷

6. Sincere and pragmatic motives. Those involved with the IPM are quite sincere, but sincerity should never be equated with wisdom. Many in the IPM can point to success stories in their ministries, but to determine the validity of a certain agenda on the basis of whether it works is to fall into the trap of pragmatism.⁸ The fact that something

works does not make it right. Rather, when it comes to missionary activity, what is true, as defined in biblical terms, is right whether it is "successful" or not.

The motivating force behind much of the partnership movement today is worthy of commendation. A hearty effort to overcome some of the shortcomings noted above would be a sizeable step towards genuine health in the global Christian community. 🌐

1. Daniel Rickett and Dotsey Welliver, eds., *Supporting Indigenous Ministries*, Wheaton: Billy Graham Center, 1997, pp. 108-109.
2. *Building Strategic Relationships: A Practical Guide to Partnering with Non-Western Missions*, Klein Graphics, 2000, p. 17ff.
3. *Ibid.*, p. 15.
4. Gerald Kittel, ed., *Theological Dictionary of the New Testament*, Grand Rapids: Eerdmans, 1964, Vol. I, p. 555.
5. Lesslie Newbigin, *One Body, One Gospel, One World*, Wm. Carling & Co. Ltd., 1958, p. 29.
6. *How Churches Grow*, World Dominion Press, 1957, p. 113.
7. George Kinoti and Peter Kimuyu, eds., *Vision for a Bright Africa: Facing the challenges of development*, International Fellowship of Evangelical Students, 1997, p. 226-227.
8. Norman Geisler, *Baker Encyclopedia of Christian Apologetics*, Grand Rapids: Baker, 1999, p. 606-607.

verify that the God of Israel had also become the God of the Gentiles and that there is now only one people of God comprised of all nations (Gal. 3:28-29; Eph. 3:4-6). As such, Paul's collection project is hardly normative for mission today, unless one wants to take up an offering for the church in Jerusalem in hopes of converting Israel.

In conclusion, one must be very careful when using Paul as a paradigm for mission. However, all those willing to steadfastly search for him, seriously listen to him, conscientiously learn from him and wholeheartedly follow him by implementing his sound missionary principles will find a proven guide in establishing locally sustainable expressions of Christianity around the world for the glory of God (1 Cor. 10:31). 🌐

1. For an overview and Biblical assessment of recent evangelical interpretations of the eternal state of the lost, see my book, *The Revelation of God Among the Unevangelized: An Evangelical Appraisal and Missiological Contribution to the Debate*, Pasadena: William Carey Library, 2000.
2. Apparently, Paul embraced the principle of the early church that the needs of believers should be cared for by fellow believers in their local communities (cf., Acts 2:44-45; 4:32-35; 6:1-7; 1 Cor. 4:17; 1 Thes. 4:11-12; Jam. 2:1-17; 1 Jo. 3:17-18).
3. Quote in J. Oswald Sanders, *Paul the Leader*, Colorado Springs: NavPress, 1984, p. 105.
4. *Missionary Methods: St. Paul's or Ours?* Grand Rapids: Eerdmans, 1962, p. 147.
5. *How Churches Grow*, World Dominion Press, 1957, p. 76.
6. Dean Gilliland, *Pauline Theology and Mission Practice*, Grand Rapids: Baker, 1983, p. 261.
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Good Intentions Are Not Always Good Enough

—Ralph D. Winter

The English intellect C. P. Snow asked the now-famous question, “Can we do ‘good’ when the foreseeable consequences are evil?”

No, but what if the evil consequences are not easily “foreseeable?”

During and after the Korean war American agencies raised money for Korean “orphans.” This was a major opportunity for Americans to support cute-looking orphans for \$20 a month. Genuine concern in the form of powerful maternal and paternal instincts also supported this kind of a cause.

Those orphans were so well treated that many Korean families decided to “orphan” one or more of their own children in order to assure them of enough food and clothing and relieve the financial burden of another hungry mouth. In such cases, American money was not helping orphans so much as splitting families—not the donors’ intentions!

This was not immediately apparent. “Direct” help continued to seem reasonable. Years later, a superb improvement took place and “child care”—not starving orphans—was now the cry, which helped the destitute family care for its own children. Later still, the larger concept of “relief and development” emerged whereby plans for helping the family earn a living began to replace simple relief.

That, in turn, later gave way to an even larger concept: “community development.” Rather than selecting certain families to help (and not others), the whole community was gently and sensitively led, where possible, to resolve problems, holding everyone back.

Sadly, not only did all of the earlier approaches have potentially negative side effects, leaving those “direct” approaches behind, but they made it increasingly more difficult to raise funds in America. People began to realize that “we know we can’t help even our own poor in America that easily, and, in any case, why not help our own poor first?”

By contrast, and even better than the kind of community development which seeks an overly idealistic secular solution to solve the overall problem, Christian missionaries have often found a more basic solution: namely, that

preaching repentance from a life of lying, stealing, and addiction to nicotine and alcohol has often had dramatic economic effects. High in the mountains in Guatemala, the town of Almalonga was widely known for its high income from vegetable production and its pervasive alcoholism. All of its relatively high income was squandered on liquor. When faith in Jesus Christ took root, the whole town went dry, and almost overnight its economic status changed dramatically—an astonishing transformation.

Thus, what “good intentions” might see to be a “direct” answer may not do as well as the Christian faith, which can slowly work its way into a community, change lives one at a time and eventually make a major economic difference to the entire locale. But to many increasingly secularized donors this just does not seem as “practical.”

In other cases, well-intentioned gifts from America have allowed some organizations to make rapid strides in evangelism by “buying” away the leaders of existing church movements with relatively high salaries. This also happens in the midst of a crisis of some sort like an earthquake, flood, or famine when outside agencies come in with huge resources of food or medicines, and they urgently need some administrators they can trust. Christians are a good bet. Key pastors are often pulled into these high-paying jobs. But when the crisis is over, these key people cannot readily adjust or be accepted back where they had been.

Some newer missions even “buy” whole churches, promising a monthly subsidy if the existing church will put up the new sign over the door of the church. Donors may be pleased with such quick results.

In one area of India, 400 churches (out of 4,000) planted by a standard mission were offered financial “help” from a money-channelling agency. The pastors direly needed whatever help they could get. After a few years, these churches were no longer planting new congregations since the subsidy per church could not automatically stretch.

One short-lived U.S. agency backed by a very good-hearted evangelical multimillionaire set out to generate low-cost audio cassettes by the hundreds of thousands to

Dr. Ralph D. Winter is the Editor of Mission Frontiers.

put the whole New Testament into the hands of village pastors in non-literate areas of the world. I cannot forget the sight of six quarter-of-a-million-dollar machines standing idle.

It was a “good idea,” but they soon found that in many rural villages of the world food is seen to be more necessary than Bible cassettes. One by one, Matthew, Mark, Luke, etc. cassettes were sold on the open market for reuse in other ways. Why? Pastors chose not to starve their children when they could give up one cassette per week and provide significant relief. The same thing can happen when motorcycles or other expensive tools are provided from the West. The people know of more urgent uses of that money.

One U.S. church took pity on a pastor from East Africa. Realizing that he did not have a car to get around his parish, they took up an offering for that purpose. They did not stop to think that in his economy he would be unable to buy gas for it. Nor did they realize the position it put him in relative to the other 600 pastors who had no car.

In many cases, whether we are concerned about the American inner city or a foreign situation, our basic intuition may be simplistic. In this country, the clearly good intentions of our welfare system have, in effect, made it profitable for millions of single women to have children out-of-wedlock or to urge their husbands to live elsewhere. Why wouldn't similar misjudgments occur overseas?

The television show “60 Minutes” recently reported that 10,000 young women a month are drawn out of Eastern Europe into white slavery in Western countries. They interviewed enslaved women who “did not know what they were getting into.” They interviewed parents back home who thought their daughters were going away “to get a better job.” It was hard for “60 Minutes” to imagine what grinding poverty will do. Selling (in effect) daughters is widespread around the world, as is selling children in general. Their parents are reluctantly aware that others can “get more out of” their children than they are willing to—longer hours, more difficult work, etc.

This is partly why southern Sudan has continued to be a quarry of human chattel, whether children or adults. The answer is not as simple as buying the human beings who are procured from this part of the world. In some ways, this simply increases the flow.

It may appear that war is what brings on these problems. It is at least as obvious that incredibly damaging diseases make life untenable in southern Sudan, killing and maiming far more people than either war or slavery. But to the donor who wants to see results and “direct” answers, buying enslaved children or adults seems a good enough answer to the problems.

No wonder that many donors retreat to supporting nothing but evangelism, since that does at least safely deal with a very basic aspect of the problem. Our current mission theology does not incline us to fight the very origins of disease. That seems too “indirect” to appeal to donors who “want results.”

In fact, some strains of evangelical theology could lead logically to an essential hopelessness about human problems that directs attention away from almost all practical steps. Satan is gleeful no doubt over the confusion he is able to create where even major, publicly-understood problems exist.

Just take my relentless example of nicotine addiction in the United States. Everyone knows that this captures 3,000 more young people each day, dragging them down into a horrible death. Chemically in the same class as illegal drugs, this vicious drug has the protection of many decades of cultural approval *as well as continuing federal subsidy*. I am astounded how the general public can be lulled asleep by a few funny ads on TV that poke fun at the tobacco industry.

Yet much of what is most needed in missions will not seem attractive to the donor at first glance. The most strategic works do not lend themselves to easy fundraising.

Why would problems overseas be less complex?

Many donors are content to get “the duty monkey” off their back. They don't have time to care what happens to their gift. They've done their duty.

Yet much of what is most needed in missions will not seem attractive to the donor at first glance. The most strategic works do not lend themselves to easy fund-raising.

If the challenge of cross-cultural pioneer missions is inherently complex, that is not the fault of the missionary. We must almost expect that, for some, the real challenge of missions will be puzzling, baffling, infuriating, and finally rejected. This is one reason so little is given to missions and so few actually give their lives over to this holy cause.

The reality is that nothing can be as safe and as strategic as using our funds to send out patient, resourceful, godly, loving, incorruptible people who stay on the field long enough to figure things out beyond first impressions and initial ideas, and who work for an organization that has itself been out there long enough for insights to be passed on from one generation to the next. Ultimately, if we regularly support someone we know we will naturally and normally be educated across the years as to the real situation. 🌐



The Unreached— Right on Your Campus

Internationals become disciples while studying in the U.S. and return home as evangelists.

—Lisa Marazano

At first my family thought this was a revolution. They wanted to know ‘What happened to our daughter?’ They thought I would not be their daughter anymore, but part of some religious group. It was a very sad time to have such difficulty with my parents. They didn’t speak to me for about a year.”

This was the reaction Grace Lin received when she became the first person in her family to receive Christ as Lord and Savior. She made her decision at Soochow University in Taipei, Taiwan, a Methodist church school, after she began attending various student fellowship groups and developing friendships with other Christian students. Beginning with her family, Grace started leading others to Christ, and today she is

Lisa Marazano works at the home office of International Students, Inc. in Colorado Springs.

having a vital impact on the quality of life for thousands of Taiwanese people.

There in Taiwan, Grace was determined to demonstrate God’s love to her family in spite of their perceptions of her. She worked hard to do well in school. Eventually her parents realized that “Grace was still Grace.” Their hearts softened toward her and toward God. Grace’s two

Health Administration. During her first year attending the U.S. International University in San Diego, California, she was introduced to the ministry of International Students, Inc (ISI).

Wichit and Miriam Maneevone, ISI staff, were just beginning their ministry in San Diego. Though they now have dozens attending their student fellowship meetings and

Christian students are the best contacts to reach non-Christian students from their own countries.

sisters began attending a Baptist church, and within three years both prayed to receive Christ. Three years ago Grace’s mother received Christ, followed by her brother and his wife this past Christmas. Grace is still praying for her father.

Grace eventually came to the United States pursuing a Master’s in

activities, at that time there were only a few students participating. Grace was one of the first students Wichit discipled.

“This time with Wichit and his family was early in my growth as a believer.” said Grace. “It provided a strong, solid foundation in terms of learning how to live as a Christian. I studied the Bible with Wichit and

visited with his family. I saw how a missionary family gave their time to others. This was a good demonstration to me and influences me today as I work in social services.”

Wichit recalled, “She’s the first student I disciplined for one whole year. I didn’t know what the result would be, but I see what’s happened to her now. Even though she was a Christian when she came to our church, she was young, and God sent her ready to be taught. She was involved with us in the prayer team. I met with her weekly for Bible study. At that time our ministry was just starting, but she grew in Christ through discipleship and service. She’s the first one, really, to be impacted by our ministry here.”

As she grew in her relationship with Christ, Grace’s desire to serve her own people also grew. Wichit encouraged Grace to consider how she might serve the Taiwanese people through God’s direction. Wichit felt strongly that, even while in the United States, Christian students are the best contacts to reach non-Christian students from their own countries. Grace did that while in San Diego. Students like Grace gain confidence so that when they return home it is easier to adapt and reach their own people.

She said, “I had a goal to come back and serve my homeland here. Going to the United States was a training period, not the ultimate goal. I always had a heart to come back. But after staying in the States for nearly two-and-a-half years, it was a shock. ... I had to pick up my career from the beginning. ...”

Grace didn’t stay at the beginning for very long. Upon her return to Taiwan in 1985, she took a job as the special assistant to the superintendent of Mackay Memorial Hospital. Six months later, she was the accounting manager. During that time, she oversaw millions of dollars and supervised a team of 12.

Moving out of the crowded city and into the countryside, 150 miles

south of Taipei, Grace took the position of administrative director of the Puli Christian Hospital in 1994. She eventually became the Vice President. Grace had a wide range of responsibilities in that role. She worked to improve basic health care conditions for aborigines in isolated villages and expanded critical care

opportunity to display the Gospel of Christ. In her eyes, the Gospel needs action to back up words.

On September 21, 1999 a massive earthquake put Puli on the map and changed the course of Grace’s work. Puli was the epicenter of the 7.6-magnitude quake. The area was devastated by both loss of human life



International Students, Inc. (ISI) exists to share Christ’s love with international students and to equip them for effective service in cooperation with the church and others. Founded in 1953, ISI is currently headquartered in Colorado Springs. ISI’s field staff serve on over 1,300 campuses in more than 280 cities across the U.S. They reach out to students in a variety of ways including ESL classes, conversation partner programs, friendship partners, recreational activities, Bible studies and fellowship groups. In addition to activities directly with students, ISI’s staff also work closely with the local church, recruiting and training volunteers for effective cross-cultural ministry with international students. ISI currently has approximately 20,000 volunteers serving with the staff to share Christ’s love with international students. See www.isionline.org.

services. Besides working with high-tech equipment in the hospital, she also traveled two to three hours each way to mountain villages for home visits, providing clinical services, and training health care volunteers.

The aboriginal people in Taiwan are similar to aborigines around the world: They suffer from poor health and invasion from the industrialized world. As a result, there is a lower than average life expectancy and many suicides. Grace has felt that by serving these people, she has the

and extensive structural damage. Grace was appointed as executive director of the Quixotic Implement Foundation to help meet the needs of children, women and the elderly who were especially hard-hit.

Through the ministry of ISI international students in the U.S. are being reached and sent to their homes as ambassadors of the Gospel just as Grace has been. Many are from unreached peoples; about two-thirds of international students in Los Angeles are from the 10/40 Window. 🌐

JOSHUA PROJECT 2000 Is Reborn as

JOSHUA PROJECT II

—Rick Wood

The mission of Joshua Project II is to highlight the peoples of the world who have the least exposure to the Gospel of Jesus Christ. Joshua Project II seeks to accomplish this through information sharing and networking.

Mission Frontiers proclaimed the launch of Joshua Project 2000 in November of 1995. Now we announce the birth of Joshua Project II with the expanded focus on reaching all of the unreached peoples regardless of size.

Joshua Project 2000 was an amazing success with hundreds of people groups receiving church-planting teams and new fellowships for the first time. Through the efforts of Joshua Project 2000, an increasingly accurate body of data on the unreached peoples was developed and continually updated and expanded from thousands of sources around the world. Many mission leaders expressed concern that this momentum would be lost if there was not a new focused effort to continue the data refinement and highlighting of the least-reached peoples of the world. Joshua Project II is a continuation and expansion of the original Joshua Project initiative. It is an effort to highlight all the least-reached peoples

Rick Wood has been the managing editor of Mission Frontiers since 1990.

of the world and to help build ministry networks and partnerships to focus on these peoples. The Joshua Project II team is made up of four former AD2000 and Beyond Movement staff that helped manage the original Joshua Project. For 2001, Joshua Project II is a joint initiative of Caleb Project and the

International Christian Technologists Association (ICTA).

The mission of Joshua Project II is threefold. First, to gather, manage and distribute strategic population, progress indicator and ministry activity information to maximize the visibility of the least-reached peoples to the Church.

Get It Now! at:
www.joshuaproject.net

From this new website you can:

Access the Original Joshua Project List and

View the current status of the original Joshua Project list.

View or download various segments of the original list.

View people profiles from the original list.

Access the Joshua Project II All Peoples List and

Download a comprehensive list of all 16,300 peoples by country.

View people group lists for every country of the world.

Participate in the Joshua Project II survey.

Register your least-reached peoples ministry activity/commitment.

Download the Joshua Project II peoples information set.

Discover interesting facts about people groups. For example, which relatively small country has over 900 people groups and which major country has only 7 people groups?

Read:

• An overview of the Joshua Project initiative.

• An article explaining why there are different total people group counts.

Second, to be a least-reached peoples networking resource to the Christian mission community. Third, to enhance the flow of information between Great Commission organizations by using standardized data coding.

Current Objectives

1. To conduct a global ministry activity survey requesting permission to transfer and update existing AD2000 and Beyond data as well as gather new statistical and ministry activity data on smaller people groups.
2. To provide an initial comprehensive list of the world's ethno-cultural peoples and to track a small number of status indicators for each group including percent/number of Evangelicals, percent/number of Christian adherents, church growth and mission agency progress indicators. The ongoing maintenance of this all peoples list will be done in cooperation with the International Missions Board-SBC and the Harvest Information System.
3. To provide least-reached peoples information products and services to the Body of Christ including web, printed and CD delivery of data in various database and text formats.

4. To provide a collection and contact point for least-reached peoples status and work-among information. To actively use this information to promote networking and partnerships focusing on least-reached peoples. To promote the flow of strategic ministry activity information between individuals, churches, denominations and mission agencies.
5. To support mission information standardization efforts such as the Harvest Information System and other information sharing initiatives.

Joshua Project II Products and Services.

Joshua Project II is gathering and sharing information to help maximize the advance of the Gospel among the least-reached peoples of the world. The following products and services are available:

1. Downloadable database format people group lists and segments of the original Joshua Project least-reached peoples list and the Joshua Project II "all peoples" list. In the near future Joshua Project plans to have online interactively queryable databases and a comprehensive least-reached peoples list.
2. Formatted reports of various lists

and segments of peoples lists and complete people group listings for every country in the world.

3. Basic profiles of the least-reached peoples including status, ministry tools available, links to related websites and ministry activity summaries.
4. Standardized mission information set for people group data built using Harvest Information System codes and categories.
5. Non-secure ministry activity and contact information for contacts focusing on specific people groups. This information is provided upon request and within specific security guidelines. Please contact Joshua Project II for further information.
6. CD-Rom and paper versions of any of the above materials to those in the Two-Thirds World where Internet connection charges are prohibitive or if there are other special circumstances.

How Can You Help?

Joshua Project II cannot achieve their ambitious goals without your help. Here are some ways that you can be involved.

1. Join Joshua Project II as an on-site long-term volunteer or staff. Several are needed to assist with the Joshua Project II survey and information management including an administrative assistant, web programmer and database developer.
2. Give financially to support their efforts.
3. Pray specifically for the needs of Joshua Project II.
4. Participate in the Joshua Project II survey and register your least-reached peoples activity/commitment at the Joshua Project website or contact them at the address below. Wherever you are in the world, Joshua Project needs the information you have on the peoples you know. 🌐

E-mail: info@joshuaproject.net
Phone: 1-719-785-0120
Fax: 1-719-785-0117
Mail: Joshua Project II
P.O. Box 64080
Colorado Springs, CO 80962-4080
United States

It's Coming Soon! Look For It!

A Complete List of Unreached Peoples

There are currently two major lists of peoples on the Joshua Project II website: 1. The original Joshua Project list and 2. The Joshua Project II All Peoples list.

Now a third list, the **Joshua Project II Least-reached Peoples** list is planned for release in late 2001/early 2002. It will be ethno-culturally based and include all of the least-reached or unreached peoples in the world regardless of size. It will be a subset of the comprehensive "All Peoples" list and an extension of the original least-reached peoples list. Through this list, Joshua Project II hopes to give visibility to the unfinished task.

The Next Phase of the Joshua Project II Website:

1. To make the data in the downloadable files available interactively on-line. For example, a user selects a country and then all the peoples in that country are displayed. Then selecting a particular people, a people profile is displayed including non-sensitive work-among information.

2. To automate the on-line survey mechanism so users can record their mission activity by linking their mission/church/denomination with a particular people group.

3. To create a queryable web-based database, with pre-made and user-defined queries allowing datasets such as the top 25 least-reached groups, the 20 peoples most needing adoption, or the largest groups without the Scriptures, etc.

KIDS KORNER

Changing Your Attitude and Actions to Involve Kids in your Missions Outreach

—Nancy Tichy

We hear new stories almost every day, coming from all over the globe, bearing evidence that mobilizing children for mission provides both challenges and rewards. Many voices are speaking out for the need to prayerfully redesign ministries to children and their families. “Let’s get back to the partnership of the Christian home and the church.” “Let’s return to Biblical principles that include high expectations and excellence in training for our kids.” “Let’s produce materials that train kids, and let’s equip the men and women who use them.” These reflect some of the issues that motivate present involvement in this valid mission strategy.

For those whose business it is to mobilize the church for God’s global cause, here are a few suggestions:

1. Take every opportunity to inform, educate, challenge and involve children in your church’s missions enterprises. Be serious about what God can do through them.
2. Help church missions enthusiasts be aware of the incredible resource in their midst—their church’s children. Help them encourage those who work with kids and provide opportunities to train and uphold these men and

women in their ministry.

3. Become acquainted with the abundant resources for discipling children and missions education now on the market. Professionally produced and readily available, these materials are designed to do more than “entertain the troops.”



Gospel Light’s *The Great Kidmission* is one great resource to give kids mission involvement. Illustration courtesy of Gospel Light.

4. Take time regularly to pray for children. Incredible statistics about the needs of children worldwide make us weep. Incredible

stories of how God is using children today, all over the world, cause us to rejoice.

5. Get acquainted with those in your area who are dealing with these issues. Include training for children’s workers in your missions conferences. Display resources for children’s missions education at Perspectives courses and missions conferences. Encourage people in the churches of your area to attend Children’s Missions EXPO conferences, national and regional.
6. When you network with others, share ideas for mobilizing kids for missions.

Early in Dwight L. Moody’s career, someone asked him about the success of his previous night’s meeting. He replied, “I had two and a half conversions.” The friend asked if he meant two adults and a child. His reply, “No, two children and an adult.”

Could it be that any missions mobilizing strategy that does not include the children in the church fails to measure adequately the full extent of the job? Those of us concerned with long-range vision must certainly be aware that the children in our programs today are, potentially, the pray-ers, senders and go-ers of the future. A successful gardener does not ignore the tender seedlings, waiting to cultivate the plants only after they’re half-grown.

Some consider this generation of children to be the ones who will complete the Great Commission. Be that as it may, they are unquestionably a generation “at risk” when we ignore their potential to worship and serve God, now, even as they develop Godly character for future leadership. We may protect, entertain and tell them to wait until they grow up to serve God, but God has not so designed His Kingdom work! (Luke 18:15-17). 🌐

Children’s Mission Resource Center
1605 E. Elizabeth St.
Pasadena, CA 91104
626-398-2233 • gerry.dueck@wciu.edu

Nancy Tichy lives in Riverside, California where she and her husband, Frank, direct the Center for World Mission—Inland Empire. Besides managing an extensive resource collection, she writes stories for children and curriculum plans for children’s workers. She also provides leadership for the SW Children’s Missions EXPO, a networking and conference ministry to adults whose love for children motivates them to want God’s very best for kids. The Tichys are veteran, tentmaker missionary teachers retired from West Africa, who are presently “People Advocates” for the Buddhist group in Asia, known as the Buryats. Nancy may be reached by email at Ftichy@aol.com.

Bringing Hope to a Culture of Despair

General Education requirements are a chance to grow.

—Rebecca Winter Lewis

If any student in this class tries to argue that the Bible had any impact on history whatsoever,” warned my Harvard-educated professor, removing the pipe from his mouth as if to emphasize the point, “he will get an automatic F.”

“I lost my faith that year, and did not come back to the Lord until over three years later,” the speaker said sadly. “It took me yet another decade to discover my professor didn’t know what he was talking about.”

The history professor was only teaching what he himself had been taught. *The Atlantic Monthly* (June 2000) calls the General Education courses of our universities (begun back in the ’50s at Harvard), a “culture of despair.” These required classes have taught students that “reason was a liberating force and faith mere superstition ... life had no purpose and morality no justification. ... General Ed. had created at Harvard a culture of despair. This culture of despair was not, of course, confined to Harvard—it was a more generalized phenomenon among intellectuals all over the Western world” (p. 50).

Like a country engulfed in civil conflict, who among us has been spared the loss of a loved one, a cousin, a friend to this social rite of passage? Many sincere, even zealous, young people enter college thinking they are “ready” to tackle the difficult issues of life at the adult level. They’ve barely

Rebecca Winter Lewis is one of the originators of the popular Sonlight curriculum for homeschoolers. She is the co-developer of the Insight curriculum along with Dr. Ralph Winter.

moved into their dorm rooms when they’re shipped off to the front lines, into classes that ignore, disparage, or severely distort the awesome story of God’s gracious and passionate pursuit of all peoples throughout history. Even in good Christian colleges, godly professors who have attended secular universities teach from secular textbooks. God’s story is left out and no one even knows the difference.

One famous person wrote the following at the age of 17, before attending Bible school:

Union with Christ consists in the most intimate communication with him, in having him before our eyes and in our hearts, and being so filled with the highest love for him, at the same time we turn our hearts to our brothers whom he has closely bound to us and for whom also he sacrificed himself ...

Unfortunately, the school had some students and teachers who exposed this student, Karl Marx, to “higher criticism” which stated that the Bible could not be considered historically accurate, especially the “legends” about Jesus. He believed everything his teachers taught him, rejected Christ, and developed his famous revolutionary philosophy, writing the Communist Manifesto.

Finally, the U.S. Center for World Mission has joined with Northwestern College to do something about this tragedy—producing a one-year college-accredited program that will fulfill 30 semester units of Gen. Ed.

requirements at almost any university.

The Global Year of INSIGHT (INtensive Study of Integrated Global History and Theology) provides foundational knowledge, the knowledge every educated Christian needs to know to make a difference in the intellectual climate of today’s global society. Based on the World Christian Foundations Master’s degree program, this integrated Christian worldview honors program replaces the “culture of despair” with the “culture of hope.”

By the end of the year, students will understand more than 95 percent of university professors do about how God has worked in history and is working today. INSIGHT accomplishes this by re-integrating Bible, history, missions, anthropology,

“It is not good to have zeal without knowledge, nor to be hasty and miss the way” (Prov 19:2).

science, religions, secular worldviews, apologetics and the most influential writings in history, the majority of which are Christian. (Did you know that the best-selling author during the century following the invention of the printing press was Martin Luther?)

Best of all, INSIGHT is structured for maximum flexibility. During the fall 2001 pilot year, students begin by studying in mentored Socratic-style learning groups on the campus of William Carey International University. They’ll read widely, dialogue and debate, and listen to exciting lectures from visiting experts. Then they can arrange to study overseas or at home while keeping up with the class on-line.

Whether students are longing to win their friends to Christ, preparing to go into full-time ministry, or desiring to take a stand against the myths of the academic world, INSIGHT will give them the “knowledge and depth of insight” they need to be rooted and grounded in their faith and ready for every good work. ☉

For further information: www.uscwm.org/insight

Perspectives Event Draws 200 in Denver

More than 200 activists in the *Perspectives* movement gathered in Denver July 19-21 for the largest Field Council meeting to date.

Designed to be a time of training and vision-casting, this year's theme "Shape the Movement, Set the Course" gave special attention to facilitating growth in the movement. Seen as the foot soldiers of the *Perspectives on the World Christian Movement*, present and prospective coordinators enjoyed a variety of workshops designed for their equipping.

"The coordinators are the ones who are closest to the action on the ground. There's a renewed effort to learn from each other, to hear what their concerns are," said Scott

White, who has facilitated *Perspectives* through Lake Avenue Church in Pasadena since 1994.

Cherry Hills Community Church (Highlands Ranch), and Caleb Project (Littleton) served as hosts and strategic partners for the gathering. Colorado is one of the stronger regional hubs in the *Perspectives* movement; churches hoping to host a class in the greater Denver area must join a waiting list of 18 months or longer.

Colorado is an example of what White sees as one of the clearest trends in the *Perspectives* movement: the birth of regional hubs that help foster the program at the local level.

The weekend event closed with a celebration of 27 years of *Perspectives*, honoring the investment of a number of key laborers. Among the list of those recognized by some 300 attendees were Lee Purgason, previous director of *Perspectives* for 14 years,

Steve Hawthorne, a key developer of the curriculum, Meg Crossman, honored for her long-term and innovative commitment to the movement and Bob Stevens, a veteran who has coordinated over 27 classes.

Unable to attend, Dr. Ralph Winter provided a message via video tape to the celebrants.

Held every three years, the next Field Council is slated for the Summer of 2004.

Audio clips and more are available at: www.godsperspective.org



OBITUARY

Woody Phillips, Mission Director and Mobilizer, Dies

The president of The United World Mission, Woody Phillips, died on July 10 at the age of 54. A sudden heart attack took the life of Phillips, who has served as President of UWM since 1995.

Phillips had been a long-time servant of the mission cause—both stateside and abroad. He had been an active force in the mission movement for many years, serving on the boards of APMC, MentorLink and the Alliance for Saturation Church Planting in the former Soviet Union.

Event to Community?

Expectations or dreams for Godsmision.commUnity, September 20-23, 2001

—Paul McKaughan

"What are your goals for Godsmision.commUnity?"

I have been asked this question a hundred times. Each time my answer is about the same. Won't it be great for leaders of our North American missional community to meet and begin to recognize God's Spirit at work in each other? Only as leaders worship, fellowship and begin to get to know one another can they develop the confidence necessary to collaborate.



Paul McKaughan is President of EFMA (The Evangelical Fellowship of Mission Agencies).

One can't expect leaders to work cooperatively with someone they don't know and haven't learned to trust.

I firmly believe that once knowledge and trust begin to happen, the Holy Spirit who energizes all of us will superintend productive outcomes. Usually the Spirit of Christ works through our knowledge base: who and what we know. God then extends His touch, expands and brings from those meager reservoirs rivers of life-changing creativity and power. The leaders of our community must get to know one another for this river to flow. In the 45 years I have been involved in U.S. missions, there has never been a missions event where that could happen.

As a Great Commission Community we have tended to live and work in our own specialized ministry worlds. We don't even know many of the leaders who work in other arenas of cross-cultural ministry. The heads of sending agencies don't know the leaders of the relief and development community. The brothers and sisters who exist to support indigenous ministries have never met many of the leaders from the network that seeks to assist and train kingdom professionals and tentmakers. Few of us really know many of the missions professors. Church mission pastors and mobilizers are an enigma to many in the traditional agency world. We can't allow this state to continue.

Renewing the Call to Reach the Hindu World

The Institute of Hindu Studies launches a collaborative effort to foster a witness for Christ among Hindus.

The Institute of Hindu Studies (IHS) at the U.S. Center for World Mission in Pasadena served as the host for a “Rethinking Forum” for ministry to Hindus held July 20-21.

Those with a heart for the Hindu world are challenged by the stark reality that 90 percent of India’s population are in castes and communities where Christian missions are not yet planning to work. With a strong conviction that there is a need to alter our approach to caste Hindus, the 15 invited participants laid out a rough framework for networking

more effectively—both among themselves and the mission community at large.

The IHS, in conjunction with the Forum, will work to facilitate the birth of Christ-centered movements within Hindu cultures and communities.



Varanasi

With representatives experienced in ministry within the Hindu religious-cultural bloc throughout South Asia, the group was unified in the strategic desire to see these Christ-centered worship communities form outside the walls of the existing church.

“The rethinking tradition is over a century old and calls for the adapting of Biblical faith to Hindu cultures,” says H.L. Richard, author and participant at the Forum. The IHS is making an effort to affirm its place in that tradition, embarking on projects for those concerned with the establishment of a contextual Biblical witness to Hindus.

Future fruit from the forum will likely include seminars in churches and schools, training of cross-cultural teams and the creation of both a journal and a Web page.

A follow-up conference is tentatively slated for September of 2002.

For more information and to support the IHS: IHS@uscwm.org

Where there is a knowledge vacuum, conjecture and inaccurate views (many times negative) tend to flood in to separate us as brothers and sisters. This is true even though we intellectually know that we all are seeking to glorify God through the demonstration and proclamation of His Good News. This happens when we all subscribe to the same basic theological beliefs. The deep commitment to our specific ministry tends to cause us to under-appreciate the brother or sister we do not know and whose calling we often consider worthy yet somewhat inferior to our own. It is more difficult to do this when we know the person and when flesh and blood replaces the stereotype.

It is important that leaders who share a common commitment as followers of Christ—those of us who share a passion to see His Kingdom

tunity to pray and worship together. This interaction before God’s throne builds a common foundation. We begin to fill the informational vacuum with positive information, whereas our fallen nature usually crams it with innuendo and negative stereotypes.

The Event

A broad spectrum of mission associations will join with relief and development associations and others for a convention entitled “Godsmission.commUNITY.”

Meeting September 20-23 in Haines City, Florida, the focus on unity will look for “new pathways for collaborative global ministry.”

On the web: www.godsmission.com
E-mail: GMC@wheaton.edu



spread to every people on the planet—meet one another and have the oppor-

tunity to pray and worship together. This interaction before God’s throne builds a common foundation. We begin to fill the informational vacuum with positive information, whereas our fallen nature usually crams it with innuendo and negative stereotypes. Godsmission.commUNITY will not be big on plenary presentations. The event’s primary impact will be made in the smaller interactive forums and the free networking times. The morning devotional times will be held around the breakfast tables. Before the Lord we want leaders to move from strangers to friends. That is my dream. It may be just a small first step, a small seed planted.

I hope it will some day enable us to do mission in true community. 🌐

Trusting *the* Source

Not our own resourcefulness

—Greg H. Parsons

It was a few weeks before the end of the school year in 1980, and my first mission trip was just ahead. I was heading to Southeast Asia, and the money for the flights was due that week. While I wasn't what you would call a starving seminary student, I had no idea where I would get the money to fly to and around Asia for a summer.

Sunday morning, with a little struggle, I gave my gift to the Lord in the offering and prayed for the resources needed for this trip.

I was working with the college group, and when I returned from the worship service to the college classroom there was an envelope addressed to me. It contained an anonymous gift of cash worth about four times what I'd just given in church!

I'm *not* suggesting that there will be a direct financial gain when we give—dozens of times the funds I thought I needed haven't come in. Nor am I suggesting that we give because of what we will get. However, we are promised God's blessing when we give (Luke 6:38; Phil. 4:17; 2 Cor. 9:6).

God was also teaching me a little more about trusting Him, which seems like the best return on any investment you can make.

After a thorough study of scripture since that time, I've found that the spirit of giving goes far beyond the 10 percent some hold dear. When you look at the Old Testament, the

prescribed offering was actually more than 25 percent. Some of that covered what our government tries to cover now, like funds for the poor and truly needy. It seems to me like the church should and could do a better job in this area.

Additionally, in at least two Old Testament references, giving with a willing heart went *beyond* those tithes and offerings (Exod. 35 and 1 Chron. 29). Other passages speak of a free will offering—like Deuteronomy 16.

In the New Testament, a similar sense of grace giving is emphasized above any rigid pattern (2 Cor. 8, 9). Paul speaks there of the Corinthians "abounding in this gracious work" like they did in "everything, in faith and utterance and knowledge." It seems like they did well in these areas but not in giving out of the abundance God had supplied with the grace that God gives. Do you know of any churches here *or* around the world that suffer from this same problem?

I recently heard that the wealthiest 5 percent give less than 1 percent of their income while the poorest 5 percent give an average of almost 4 percent. While these statistics are of the U.S. population as a whole, they tell us something about how we look at money. This speaker's application was that the more you suffer, the more you identify with those who suffer and thus give. While we all have probably thought that if we were the ones that had the wealth, *we*—of course—would be different. But I wonder.

When I was in the last year of seminary, I went to a Bible study with one of my professors. He was leading this study in a wealthy "Beverly Hills" area of the city. We went to a beautiful home and had the Bible study. Afterwards, while eating from the most amazing dessert spread I have ever seen, I was talking with a man at the study whose wealth (on paper at least) greatly surpassed all the others' there combined.

But as I thought about the whole evening later that night, I realized how dangerous money can be. I was

It seems like the Corinthians did well in utterance and knowledge but not in giving out of the abundance of God's supply.

glad that I didn't have to report to God for how I used millions, or in the case of the one man, billions of dollars. But I believe I'll report to Him on what I *do* have and how I use it—in treasure and talent.

My wife and I have lived on support for 19 years and we've never been in debt. That is a tribute to God and his people. But it doesn't mean we haven't struggled to trust God.

We all know pastors and others in ministry around the world, who are distracted by *not* having enough funds just as much as folks with money can be. At times it is because we are not trusting God. Or, we may *expect* those with funds to automatically see our need to give! One sign of this being a problem is if those in full-time ministry feel it is their *right* to receive out of that abundance. Another is if they don't have the heart and practice of giving themselves.

Often, those in full-time ministry think our "trust" of God boils down to money. We might not say that, but we feel it—with project and jobs around us un-staffed. But it may be because God wants us to learn a little more about trusting Him again. 🌐



Rev. Greg Parsons is General Director of the U.S. Center for World Mission. He's been on staff at the USCWM for 19 years.