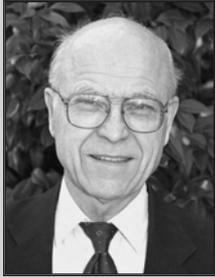


Editorial Comment

Ralph D. Winter



In a few condensed pages you can sense the tone of the meeting in Singapore, and you can sense the significance of the theme of “advancing strategies of closure among all unreached people groups”

Dear Reader,

For us to concern ourselves with “frontiers” of mission is our business, our calling, our assignment, our burden. And, it’s a hazardous endeavor if you don’t want to be misunderstood!

At Singapore ’02 the purpose was to renew focus on the Unreached Peoples and mission frontiers in general.

The Conference Itself

The material in this issue of *Mission Frontiers* is a condensed report reflecting on a huge amount of marvelous insight, the details of which you can see in the January 2003 issue of the *International Journal of Frontier Missions*. [How to subscribe? See note on page 15.] There you really can almost visit the meetings by glancing through the detailed reports of the small-group discussions, etc.

What you can’t do, of course, is to taste the thrill of meeting smiling faces of warm real people from the remote corners of the planet, all eagerly unified in their desire to set goals and reach those goals in terms of closure at the Unreached Peoples level.

What I Said at Singapore ’02

My personal contribution at the meeting was almost counter to the overall theme. What I said may tend to push closure off further. I presented a paper entitled “From Mission to Evangelism to Mission.” That may sound like the familiar sequence of mission stages in which initial *mission* work results in a national church which then

reaches out in *evangelism* and finally its own cross-cultural *mission* effort.

Rather, I referred to something very different. We have gone to Japan, for example, and done *mission* work. *Evangelism* is now being carried on by the Japanese themselves, and even *mission* outreach is going on from the tiny basis of the Japanese church.

So? Well, a big problem remains. Horrors, there apparently is not yet a truly indigenous Japanese church! Whoa! Do we have to go back to initial *mission* all over again and build a new basis for a truly Japanese church movement?

Point? What you can see in Japan now is a highly Western church. Only a few Japanese have joined it over the years, and the vast majority have then gone out the back door. It is less than one percent of the population.

This is an unfamiliar frontier—starting all over again! But not only in Japan is there often still urgent need for a more native, national, indigenous, contextualized breakthrough. How can a Westernized Christianity that is less than 1% of Japan be considered the end of mission work there?

Well, at Singapore ’02, those 212 key leaders from all over the world faced this challenge and many others. I personally was encouraged in that mix to see still more frontiers for mission.

A Major Concern of the Conference

The discussion process of the conference seemed to highlight as

its most urgent goal some sort of a global coordination of effort of frontier mission agencies—perhaps a modest global association of mission agencies that could rise above the limitations of regional or national perspectives.

How this may fully work out we do not yet see in detail, although certain initial steps are clear.

Obviously the United Nations is not going to create such a structure. Neither the World Council of Churches nor the World Evangelical Alliance (formerly the World Evangelical Fellowship) has ever tried to launch a global association of mission agencies—the kind of entity within which any mission agency from any part of the world would be on an equal footing with the others.

How to Proceed?

First, it seems clear that a few mission agencies need to get together and issue a call for others to send official delegates to an organizing meeting and then get to work—rather than waiting around for some existing global body to take that initiative. [Are you a leader of a frontier-active mission agency? Tell me what you think of such an association! (Email: greg.parsons@uscwm.org)]

Obviously no one is thinking of a body that would legislate the activi-

What you can’t do, of course, is to taste the thrill of meeting smiling faces from the remote corners of the planet, all quite unified in their desire to set goals and reach those goals.

ties of its members. Rather, it would simply do on the global level what is already being done very effectively on the national level by such entities as the Interdenominational Foreign Mission Association of North America, or the India Missions Association (of India). The latter is the largest association of

For most of a century Evangelicals have not gone into the professions, public service, Congress or the Senate *simply because they got their education in an unrecognized package.*

missions in the world, with over 130 member agencies. Then, there is the Asia Missions Association and the Third World Mission Association, which are still struggling. But no global entity has ever existed where both Western and non-Western member agencies can meet together as equals.

What Could Such an Entity Do?

For example, both India and China have over 60,000 of their young leaders studying in the USA. To deal strategically and track effectively the key people groups *that are in more than one region*, only a global entity can do the job.

Also, workers in the USA need to hear from workers in China as to the backgrounds of these particular students. Then, when they return, workers in China need to be informed of those students' experiences in the USA.

Today there are literally thousands of ethnic and cultural peoples scattered in more than one region. That's what "one world" implies. No national or regional association can readily take this phenomenon into account.

Another example: we hear that the \$270 billion Gross Domestic Product (GDP) of the country of India is actually matched by the "GDP" of a mere 20 million overseas Indians! (One fiftieth of India outside India generates a GDP equivalent to all of India!) There is, fortunately, a new organization that is attempting to coordinate evangelism and mission within those two "pieces" of India. But a global mission office could have seen the necessity of that kind of globe-straddling strategy many years ago.

OK, so much for the need of an office serving missions globally. That is an urgent frontier. How about a frontier that came up at Singapore but not at the meeting?

Are There Other Frontiers?

I will speak now of "the frontier of faulty design of overseas mission education." All around the non-Western world we see over 4,000 schools for Bible and theological training, growing rapidly in number (see the review of Philip Jenkins' *The Next Christendom* on page 14). These schools, following USA models, are making two enormous mistakes.

1. One mistake is to believe that they can recruit untried young men as students and then, by the right teaching, confer upon them gifts and maturity. It does not work very well. Why? It ignores Biblical counsel as well

I will speak now of "the frontier of faulty design of overseas mission education."

as the now global and very significant Pentecostal method of elevating gifted local leaders (not usually young people) into ordination and *then* into ongoing extension education.

2. A second mistake (which I have been slow to recognize) is that these thousands of schools continue to employ an "alternative" educational model (now mainly abandoned in the USA), that is a non-credit bearing, non-transferable form of education. Evangelicals in the USA slowly learned something in the latter part of the last century as their 157 Bible Institutes, originally following the pattern of the Moody Bible Institute, virtually all finally converted over to standard educational patterns.

Nevertheless, for much of a whole century keen Evangelical young people were being channeled into a form of education that did not allow them to go on into medicine, law, engineering, etc.

Thus, for most of a century Evangelicals have not gone into the professions, public service, Congress or the Senate *simply because they got their education in an unrecognized package.*

A recent study reports that 41 "new universities" have sprung up in the mission lands (after a lengthy vacuum). I had a glancing contact with one of the earliest of these in Guatemala just before I left in 1966 to teach at Fuller. It now has 15,000 students.

At the same time in the USA some former Bible schools have now fairly recently transmuted into Biola University, Azusa Pacific University, Hope International University, and Vanguard University—to name four within a stone's throw of our university campus in Pasadena.

The problem is that while every last one of the 157 Bible Institutes in the USA has by now made the shift to standard categories, most of the 4,000 overseas leadership training schools, painstakingly founded by our missionaries, are still giving out diplomas *that count for nothing in the marketplace.*

A few days ago, after the Singapore '02 conference, I was invited to speak to the student body of a well-known Bible College in SE Asia, which has facilities that are far more modern than many a Christian college in this country. But upon graduation the students can't go on to graduate school in the secular system of schools. Is this any way to impact the world?

It could become a Christian University with a stroke of a pen, and it could package its courses in standard patterns which would enable the credits to transfer. How soon will that happen? Or, will a "new university" of the type of the "41" just mentioned struggle into existence to meet that need?

My fear if that does not happen is more fully laid out in my review article on page 14. 🌐

MISSION
FRONTIERS
LETTERS

**Thanks for Emphasis on
Missionary Care**

As we have just returned from teaching a course in missionary member care in New Zealand, and sorted our mail, our hearts have leapt at the discovery that your new issue of *Mission Frontiers* is titled "From Surviving to Thriving." . . . We have promoted "thrival rather than just survival" as the optimum, as the appropriate goal for missions in caring for their people . . .

As God continues to swell the ranks of persons involved in missionary care, we believe the perspective of "thrival" needs to continue and to grow. We hope you will keep reinforcing that message too. Thanks for your work!

Dr. Lois Dodds, Heartstream

Thank you so much for discussing missionary member care in your current magazine. I also appreciate that several times you refer to the book I co-authored with Dave Pollock on *Third Culture Kids*. Unfortunately, if people look for it under the title given in your magazine (*The Third Culture Kid Experience: Growing Up among Worlds*), it will come up as "out of print." Our original publisher, Intercultural Press, was bought out by Nicholas Brealey, and

they changed the title to *Third Culture Kids: The Experience of Growing Up Among Worlds*. A small change, but it is enough to stymie any computer search! If you could note this correction somewhere in a future magazine, we would be most grateful.

Ruth E. Van Reken

Mission Frontiers Helps a New Church

Thanks for the great articles and insight, time and time again! As soon as *Mission Frontiers* comes in the mail I can't help but read it cover to cover! I have also been blessed and amazed many times reading back issues.

For example, recently, I was thumbing through an older *MF* (December 2001) and came across the article on the "GO Team." I am part of a church plant that just started last year, and we have a fledgling missions group . . . We have been talking about how to get our church body interested in missions, possibly hosting Perspectives, adopting a people, etc. and just last week we had a meeting where the goal was to define missions.

Then I read the article, and that's exactly what GHCC struggled with too! It was great to read this story. I plan to share it with our group. What's even better is that there was an insert talking about the impact of Perspectives on GHCC - something I have also been trying to explain to our group! . . .

Paul Witkowski (Baltimore, MD)

Ad
Diversified
already has
to be
dropped in
here

Every day, 45,000 people around the world join together to pray for a specific unreached people group or a key mission effort. You can join them by committing 30 seconds a day and \$12 a year. You can get a prayer group going by ordering at least 10 copies to one address, and the price drops to \$70 for all 10 copies, within the U.S. Single subscriptions within the U.S. are \$12/year.

Join !

**a Worldwide Prayer Effort
for the Unreached!**



For more information, call (626) 398-2249, or email dan.eddy@uscwm.org
Send payment to: Subscriptions - GPD | 605 Elizabeth St., Pasadena, CA 91104

Singapore '02

Advancing Strategies Among All Unreached Peoples

by Greg Parsons

It is more and more difficult to effectively coordinate mission efforts among unreached peoples. With missionaries now coming from the same countries where other nations are *sending* them, the complexities are staggering. Without even considering the additional complications of current global events, the logistics are daunting—trying to keep from tripping over

Greg Parsons is the General Director of the U.S. Center for World Mission.

each other (on the one hand) or making sure that a particular people group isn't neglected (on the other).

Some might wonder, "Do we need to solve this problem?"

Mission leaders have noted that the majority of workers in India are working in the same places—mostly in South India or with tribal peoples and nominal Christians. Meanwhile, the vast Hindu belt remains largely untouched.

Some might wonder, "Is this really something we can change?"

In the last 15 years, various ministries have attempted to foster better global collaboration. The AD 2000 and Beyond Movement probably was the most pervasive in many countries. The Great Commission Roundtable is seeking to advance some of the AD 2000 missions emphases, and for this we can be thankful.

Nevertheless, "missions" discussions can sometimes be too broad.

Often global-level meetings address everything from recruitment to long-term member care, from language learning to ongoing missionary training. While these issues are important or even crucial, they can readily squeeze out deeper reflection on the strategic nature of our mission work.

But such deeper reflection was the focus of a consultation held in Singapore October 28-31, 2002. The convening committee (which I led) built its efforts on the belief that mission structures with a focus on the unreached people groups of the world must network effectively in order to effectively address issues at a global or "macro" level.

Approaches to Singapore '02

The plan for "Singapore '02" was to invite a cross-section of field-based church planters as well as mission agency executives to consider *advancing strategies of closure among all unreached people groups (UPGs)*. The intent was to foster the cross-fertilization of ideas and plans toward ultimately the reaching of all UPGs.

Several



overarching ideas drove consultation preparations:

- We wanted to be challenged and to challenge each another.
- We wanted to be progressive and provocative in our joint sessions and workshops.
- We wanted everyone to think new “Holy Spirit-empowered” thoughts in mission.

Thus, 212 participants from 129 organizations were invited to attend and to reflect on three levels:

1. Macro-sphere—To think “big picture”; to learn from each other; to listen to each other; to “peer over the wall” into each other’s domains to see what we might learn from one another.

2. Mega-sphere—To learn from lessons, successes and failures in each of the major blocs of UPGs: Muslim, Hindu, Buddhist, Tribal, and Nomads; to remember and learn from the varying ways God works through different people and ministries; to explore details, trends, and new avenues of outreach.

3. Micro-sphere—To consider how these insights might impact our day-to-day activities; to consider changes of priority and approach because of our time together.

We came to ask fundamental questions: How are we doing? What could we do better? Are we pushing enough in one area, or too much in another area? Can we get this job done more effectively? What are we doing that is working? What might we do to advance our thinking and actions to further the spread of the gospel in every unreached people group?

While a theme of *advancing strategies of closure among all unreached people groups* raises questions of



definition, it was not the purpose of Singapore '02 to hash out new definitions, for previous gatherings have given us foundations to build upon. (Yet note: The Evangelical Fellowship of Mission Agencies – of the USA – plans to focus its annual meeting in September 2003 on the Unreached – both the concept and applications to missions today.)

Why Closure?

However, the idea of “closure” has not been as well defined as other concepts related to frontier mission. Perhaps the place to start is to distinguish between finishing the “cross-cultural mission task” and finishing the “discipleship task” in each people group. None of us knows the fullness of what God desires and plans in relationship to any given people group; we are not in a position to say when a group is disciplined according to Matthew 28:19-20 and other Biblical passages.

But we *can* clearly recognize that the task of making the gospel accessible and the forming of growing, replicating fellowships of disciples is that uniquely *mission* task. We want to see this dynamic, often described as a “viable, indigenous, church-planting movement,” at work in each UPG.

Matthew 24:14 ties “the end” with the preaching of the gospel to all nations, but the missiological concept of “closure” is not predicting the end of redemptive history. It is talking about the beginning of the church in a new people group. It is *closure* of the uniquely *mission* task.

The Results of Singapore '02

Most of the consultation schedule was given to small group interaction. Significant “unscheduled” time was also set aside for networking and nurturing relationships. The first two evenings of small-group discussions generated the following list of the *top five tasks* participants believed they should pursue together:

1. We should convene a worldwide network for UPGs.
2. We should share models and resources for UPG ministry.
3. We should empower church-planting movements among UPGs.



4. We should integrate research and strategic thinking about UPGs.

5. We should engage the whole Body in holistic ministry.

In addition to dozens of results from special tracks as well as from personal reflections, consultation leaders agreed upon *three global outcomes*:

1. Secure Communication Options

Many participants – especially field missionaries – shared their need for ongoing communication. How to do this securely was discussed in various groups. Most from the West have access to secure communications (even if they don’t use it yet), but others can’t afford the extra costs associated. Therefore, a subset from the “Singapore '02” facilitation team agreed to later invite those with skills in this area to come together to work on this issue specifically on behalf of missionaries among UPGs.

2. Ongoing UPG-focused Gatherings

Another common recognition growing out of the consultation was that it is extremely valuable to occasionally gather with others around the focus of reaching UPGs. Therefore, participants concluded that a global, broadly-based, informal network focused on world’s UPGs must continue.

As a specific follow-up, Sealink—a network of ministries focused on UPGs in Southeast Asia—will convene a worldwide committee, including some from the Singapore '02 leadership team, to continue to



foster the process of a worldwide UPG network in serving the various tracks. The plan is to convene a follow-up global gathering within three years, allowing many who were not able to get to "Singapore '02" (because of the short lead time) to be able to participate.

3. Global Network of Mission Agencies

The idea of networking or partnering of mission-focused entities on a global level was discussed at various levels in Singapore. The third outcome was to task a group from this consultation to explore the need for a global network of mission agencies (perhaps with a focus on UPGs). Ralph Winter will be seeking to communicate with consultation participants and others to discern the level of interest in such an association. (See his editorial on pages 4-5 of this issue of *Mission Frontiers*).

We know we didn't accomplish all that we sought to do in Singapore. There were some significant short-comings to the event. At the same time, we also have heard stories of success, especially regarding the one-to-one relationships fostered by the consultation. For example, Beth, a field worker among Arabs, wrote

about the value of cross-track understanding and vision:

I was just called back from the field to work in the leadership team of my mission at "home." In our work on the field, we interacted on a daily basis with Muslims from different countries and various commitments to Islam. But we never met a Hindu. Since being back, we have seen Indians all around us, but my heart was not burdened for them. At Singapore 2002, we met, worshiped with, prayed with and developed friendships with Indians, former Hindus and workers among them. This was my first real exposure to Hinduism. Through excellent seminars, teaching and conversations, God began breaking our hearts for this people group. Now that we are back, our focus has enlarged. Not only do we desire to develop friendships with Muslims, but we are on the look-out for Hindus whom God is sovereignly bringing to our doorstep! ☺

Joint Sessions at Singapore '02

The purpose of these combined sessions in the mornings was to look at issues from a "macro" view and to challenge participants to think "beyond" their normal worlds. Each of the three speakers brought a different style; the three combine for more than 100 years of mission experience! The full papers of their addresses can be found in issue 19: 4 of the *International Journal of Frontier Missions* (www.ijfm.org), or see the back cover of this issue of *Mission Frontiers*).

Ralph Winter gave the first address, titled "From Mission to Evangelism to Mission." Winter described how areas we consider reached with the gospel might actually be unable to see the gospel spread throughout the culture because the church there is really just a transplant of the church in the West.

... [This is] a sequence not often recognized, in which mission work produces a national church that unfortunately is not much more than a projection of the Western-style

church in the missionary's homeland, and then after awhile the mission realizes it must go back and start over with a more indigenizing kind of mission effort which can produce a much more indigenous church than the one-call it a first try—which has inherited much of the missionary's culture.

The second morning K. Rajendran, Executive Director of the India Missions Association, presented a paper (read in his absence by J. N. Manokaran) on "A Vision and a Venture," talking about the need to reach the Hindu (non-Dalit) world both in India and beyond. He noted,

...new mission leaders [of the past] have had an unquenchable fantasy to reach out to tribals and Dalits. These ideas came from their predecessors, who often equated missions with the uplift of the poor and downtrodden. Compassion was needed, but missions were frequently connected only with "civilizing" peoples.

Rajendran added, "If this trend continues, missions will continue to leave the major unreached people of the world unreached!"



On the final morning Malcolm Hunter (missionary with SIM to nomadic peoples for more than 40 years) shared his burden for believers around the globe to be part of "The Omega Connection." He observed that many in the Church want to *start* something or to get in on the ground floor, but relatively few seem eager to be part of *finishing* the task Christ has given us.

How about an Omega part of the Body that is focused only on the last and least likely ethnic groups to become members of that Body? This can easily be dismissed as a wishful dream, but Joel tells us that it is OK for old men to dream dreams. I leave it to the young men to catch the vision and work out the details. ☺

Singapore '02

Advancing Strategies Among All Unreached Peoples

Tracks at Singapore '02

The track sessions were grouped around the major unreached blocs, including Muslims, Tribals, Hindus, Buddhists and Nomads. Tracks for Research and the Global Network of Centres for World Mission were also convened. Each track got up to 10 hours of time together during the three full days of the consultation.

A track to consider advancing strategies in China was planned, but conflicting events prevented more than 10 participants from attending. However, this smaller huddle became a platform for planning future activities and networking related to China.

Workshops at Singapore '02

After each joint session in the mornings (and a major break for networking) the workshops gave opportunity for cross-track interaction and "ideation." Workshops explored ideas, methods, and experiments that might be helpful for someone working in other peoples or blocs. Topics included:

- The Power Of Partnership and Collaboration in Reaching the Unreached
- Communication Bridges to Oral Cultures
- A Country Mobilization Strategy: From 21 UPGs Served to 94 UPGs Served in 10 years.
- Breakthrough: Connecting with Unreached Peoples
- Why Are Nomadic Peoples a Major Challenge?
- The Strategic Use of Contextual Media
- Problems and Promise in The Emergence of Still Newer Frontiers
- The Role of Research In Strategy
- How We Planted 5000 Churches in 15 months in One People Group in India



Singapore'02

Singapore '02 One Participant's Reflections

By Chong H. Kim

A theme verse emerged for the Singapore '02 Consultation, which Greg Parsons shared during the first evening's opening remarks:

"...we received grace and apostleship to bring about the obedience of faith among all the Gentiles, for His name's sake" (Romans 1:5)

Consultation participants shared in common the desire to bring about the obedience of faith among "all" the Gentiles, "all" the people groups. Here are my reflections on apostleship and related ideas:

1. "Apostleship" can mean different things. At Singapore '02, we were using the term rather broadly (as in "visionary"). The issue of apostleship as it relates to visionary leadership and decision-making processes deserves a second look. There is a radical difference in perspective and application of apostleship between the Western missions movement and non-Western missions. At the risk of sounding too simplistic, in the West (except in certain Pentecostal traditions) apostleship is often balanced by accountability and a consensus-based decision-making process. While accountability is necessary, too often the process of getting "democratic" agreement stifles the vision and leadership. George Bernard Shaw said, "Some people see things as they are and ask why. And some people see things that never were and ask why not." The history of missions has been shaped

Chong Kim directs the Korean-American Center for World Mission in Pasadena, California. He also was part of the leadership team for Singapore '02.

more often by people who asked the "why not's" than by those who asked the "whys." These are men and women who saw things that others did not see. They would ask, "What is not being done that *can* be done?" or rather, "...that *needs* to be done?"

In contrast, in the non-Western world, apostleship often lacks the qualities of servant leadership. In hierarchical settings apostolic leaders are granted an environment in which their authority is only indirectly challenged and "follow-ship" is expected. However, Hwa Yung, director of the Centre for the Study of Christianity in Asia, observes, "We [in Asia] can misuse our position and power as pastors and leaders." Not only is this an issue of ineffectual servant leadership, but also a lack of proper accountability. Yung goes on to say that this is as serious a sin as sexual immorality.

In global gatherings—where both Western and non-Western participants are present—differences in assumptions and expectations regarding apostleship do not always surface clearly. The "general culture" of global meetings gravitates toward the Western mode of apostleship. A question emerges: how do we provide a platform in global settings for apostolic leaders to voice what they see that others don't see?

2. Global missions gatherings in the last century have been rightfully initiated by the West. In the last decade or so, there has been progressively more non-Western participation in the development of these global consultations. However, if there is one reason why global meetings remain dominantly Western, it is money, for almost all the global meetings would not have been possible if it were not for money raised in the West. We talk about the issue of dependency at the field level, but could there also be an issue of dependency when it comes to global-level meetings? It is now widely known that there

are more cross-cultural missionaries from the non-West than the West. Could there soon be a time when "equal partnership" can be achieved in global gatherings? Can there be equal partnership if the source of money remains lopsided?

3. The issue of God's "two structures of redemptive mission" (the sodality and modality structures) is a sensitive one. Local churches around the world (especially the "mega-churches") have become very active in missions work and have often engaged in work without the involvement of mission agencies. Other churches involve agencies but are doing much more than merely sending their money and people to them. Church-agency partnership has drastically shifted in recent years, creating tension but also providing healthier checks and balances. Could the tension be a symptom reflecting different sets of theological assumptions? Is a mission agency a church? Is a mission agency merely a "para"-church? Should a mission agency be viewed as a sub-set of the local church structure? Or are the two independent from one another and fulfilling different functions? And what is a "church"? The dialogue and debate on such issues have, at best, been scattered. Perhaps it is time to revisit these issues more directly and clearly.





Philip Jenkins, *The Next Christendom*

A book many serious believers need to own

Reviewed by Ralph D. Winter



This is a book “out of the blue,” so to speak.

Philip Jenkins is not well-known in mission circles. As a professor in a secular university (University of Pennsylvania), he would not be expected to be concerned with the global advance of *Christianity*, certainly not in the so-called mission lands.

But he is, and he has done his homework. His 270-page book is published by Oxford University Press, no less. And it is going to create quite a stir—and already has.

Of course, we and many others in the mission movement have long been saying the same thing. But this is coming from the secular world. It is like the *Newsweek* cover story on “Evangelicals” a couple of years ago. It was as though *Newsweek* had discovered the Evangelicals and, through its pages, was now telling the whole country. But of course Evangelicals did not suddenly come into existence, they simply suddenly appeared to *Newsweek*.

So it is with Philip Jenkins’ marvelous book. It accurately portrays a truly major global movement which is both now and in the future an increasingly non-Western phenomenon.

But this global reality is not a movement that came into being just yesterday. Back in 1969, in fact, I wrote a book entitled *The Twenty-Five Unbelievable Years*, in which I described the collapse of the colonial empires in the 25 years following the Second World War and the widespread assumption that the hard-won fruits of the mission movement would collapse as well.

I timidly pointed out that 25 years after the colonial collapse the churches around the world had not disappeared but had grown. Little did I know at that time what was happening in China, where the most

spectacular growth of all time was taking place.

But I knew enough even in 1969 to say that while the colonial political structures had collapsed, the churches overseas had put down roots into the soil of the new lands and were growing to beat the band.

At that time pessimism was so widespread that I had to pussyfoot with my story. In my chapter titles I spoke ambiguously of “The Fate of the Missions, The Fate of the Churches” and only in the text did I gently point out that the overseas church was alive and well.

Looking back, I believe I overstated the case a bit. I realize that both much of what Jenkins describes now and I portrayed then was still highly “Western” Christianity which would probably need to be superseded eventually by more indigenous churches.

Nevertheless, Jenkins is quite aware of both the huge growth of 1) substantially Western varieties of Christianity and 2) the astounding appearance of nerve-rattlingly different non-Western forms. He does not make a great distinction between them.

For example, he is perfectly content to quote the existence of 61,000 priests in the Ethiopian Orthodox Church movement of 25 million people without highlighting the huge, almost total, difference between that age-old tradition (which is largely dead on its feet) and new, fast-growing tribal movements in Ethiopia that can only barely be recognized from a traditional Christian standpoint. He includes Mormons as Christians but admits that some people insist on defining who is a Christian by different criteria.

Curiously, while he presents a strong picture of “Eastern” Christianity until fairly late in Christian history, he does not cite Samuel Moffet’s impressive *Christianity in Asia*.

He speaks respectfully of the huge two-volume *World Christian Encyclopedia*. He may be unaware of the massive “third volume” called *World Christian Trends*, which is the interpretation of the first two volumes. And though he could have made great use of the statistics in *Operation World* by Patrick Johnstone, no mention is made of *OW*. While he knows of William Carey, he makes no mention of Frederick Franson or Hudson Taylor. He does mention an older book about the CIM but not A.J. Broomhall’s magnificent and far more recent six volumes.

The AD 2000 movement is unmentioned in the index, and so also Luis Bush, the World Evangelical Fellowship (now *Alliance*), the Lausanne Committee, Billy Graham, Bill Bright, Campus Crusade, the Jesus Film Project, Wycliffe Bible Translators, even Kenneth Scott Latourette, whose extensive portrayal of global Christianity to 1955 has no parallel.

On the other hand, despite apparently little acquaintance with these key figures, Jenkins does an admirable and crucially important job of revising typical Western European perspectives on the early history of Christianity.

The book, all things considered, is an excellent introduction to the overall phenomenon of Christianity past and present, giving at least half its space to the past despite its forward-looking title. This implies that the title merely highlights his major concern—to give visibility to the gradual, and now momentous, build-up of Christian faith in all the world.

For all serious Christians this is truly an unusual and valuable book. You could well introduce it to thinking friends who may wonder about the future of Christianity. (See our offer on p. 18.)

Boldly and contrary to the dominant perspective of Western academia,

Jenkins brashly states that *the future of Christianity is not in the Western world*. Even its present momentum is not!

Amazing as it may appear to a blasé West, Christianity exercises an overwhelming global appeal, which shows not the slightest sign of waning. (p. 39)

One fascinating insight is his observation that ongoing immigration into this country is actually increasing the percentage of Christians here rather than watering it down.

However ...

But unstated, and yet very important to us here in Pasadena, is the ominous question: even though Christianity is now a remarkable, extensive, and global phenomenon that has “turned into an uncontrollable brush fire” (p. 53), *what will keep it from becoming a burned-out “West” tomorrow?*

The book radiates appreciation for the Pentecostalization of global Christianity, whether Catholic, Protestant or independent. “Some forty new Pentecostal churches are opening in Rio each and every week” (p. 64).

Yet Jenkins does not speculate at what may be next after this marvelous new “Next Christendom.” Will it be like a spiritually dead Europe that followed the emotional flowering of medieval Christendom (and the Crusades)? We have known for a long time that Christianity of the mainly emotional type, however authentic, is “a mile wide and an inch deep.”

Meanwhile, Jonathan Rice, in a cogent “letter” from India (which we will include next time), reports an ominous parallel between Victorian England’s massive Evangelical Awakening and the virtual collapse of that movement in the next century due to its mainly emotional character combined with a pervasive anti-intellectualism.

In Japan, for example, it is already clear that Christianity would have added hundreds of thousands of new members had it been able to keep most of its new members from going out the back door. Two things have fed

this hemorrhage. One has been the inability of Western Christianity to adjust radically to the cultural tradition of Japan. But the other factor is not cultural but universal. Christianity has somewhat coexisted with science, but by now the polarization has seriously heightened. Scientists are focused on creation while Christians are focused on revelation.

Curiously, the Bible embraces both *Creation* and *Revelation*, that is, both *Nature* which considerably displays God’s glory, and the *Bible* which considerably conveys His intent to redeem a fallen creation. These are like two Bibles.

Even in the United States thousands of “secular” scientists are truly awed by the glories of nature (and could be close to the Kingdom) but feel they must ignore the Bible, since thousands of devout Christian scholars who are awed by the glories of His Word feel they must ignore the glories being discovered daily in

science. Neither wants to give up what it “knows” to be truly awesome.

For example, beginning seriously in 1810 Christian believers (and even Oxford professors) began to dig up huge bones in England which did not represent any then-existing creatures. In the next 100 years Christians by and large accepted the antiquity of such fossils. The Scofield Bible made allowance for an “old earth.” The “Fundamental” books in the 1910s and 20s made allowance. But today, especially throughout the homeschool movement, an originally Seventh-Day Adventist theory of a flash creation of a young earth that only looked old has taken root and means many youth are unprepared to confront later on what are widely understood as facts. I am not talking about the bankrupt concept of a Darwinian “unguided” evolution. I am merely talking about the antiquity of the earth.

Today, science has gone so far in so many directions that it is becoming clearer and clearer that most past explanations are simplistic. Scientists are being forced into making statements of sheer faith about the most confus-

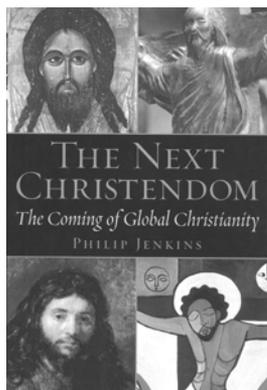
ing new discoveries they have ever imagined—such as the whole universe exploding out of a tiny particle, ideas they would have scorned if found in the Bible.

Consider an incredible recent article which we hope to publish in the *International Journal of Frontier Missions*. [I urge you to subscribe to this periodical, which is a weightier “brother” of *Mission Frontiers*, by sending \$15 to IJFM, c/o Rory Clark, 1539 E. Howard Street, Pasadena, CA 91104]. The name of the article is “The New Convergence” by Gregg Easterbrook, a senior editor at *Atlantic Monthly*. He is writing in the December 2002 *Wired* magazine. He spins out an amazing picture of how science is running into unfathomable puzzles which call for faith as much as any religious tradition. And they are making statements which “would be laughed out of town if they came from a religious text.”

In other words, this may be no time to put all our money down on a global and highly emotional “next Christendom,” no matter how sincere and vital it may be—if in fact it is “next” going to dissolve into the ashes of European and American disbelief on the grounds of failure to come to grips with stubborn but highly tangible and intellectual questions.

For example, our theological roots are stuck back in John Calvin’s day, when germs were unknown and prayers were the only resort. Today a stupendous new microbiological world is laid out before us, and Christians are in some respects paralyzed in digesting limitations in their theological inheritance.

Let’s be realistic. In the southeast of this country between 1530 and 1780 one hundred and fifty mission stations grew up and collapsed for one primary reason: the hundreds of thousands of native Americans were totally exterminated, mainly by misunderstood disease. Are we fighting God (or Satan) if we fight disease? Is it a mission? That’s an intellectual question. Does Jenkins’ mushrooming global Christianity answer this question effectively? Singapore ’02 did not address it. Is this a true “frontier” of missions? Look for this in a future issue of *Mission Frontiers*. ☺





Music, Millennials, and Mission Mobilization



Rachel Dorr

“Give me the music of a nation, and I will change the mind of that nation.”

– Plato

“There is a whole generation that the church has lost – the sight and sound generation. MTV has captured them, but the church hasn’t.”

– Ed Basler,
founder of Souled Out

Some may suspect such claims to be exaggerations, but we must acknowledge that musicians are a powerful influence on the millennial generation, for good or for evil. This wave of young people, born from the late 1970s onward and comprising a fourth of America’s population, responds to authenticity and enthusiasm. While boring sermons or shallow Christianity may turn youth away in disgust, a singer with a guitar and a burning passion for Jesus can shake them to the core.

Has the story of God’s kingdom – the story portraying the goal of all history – been reflected in the music for this generation? Are young people being challenged by Christian artists and worship leaders to consider God’s part for them in missions, specifically among unreached peoples?

What’s already happening?

A number of artists in the 1980s and 1990s – such as Scott Wesley Brown, Keith Green, Twila Paris and Graham Kendrick – infused their music with a global vision. Brown took Perspectives in 1987 and promoted missions at his concerts, even laying out passport applications to encourage

people to go overseas. He founded I CARE MINISTRIES and has trained a variety of Christian musicians.

The message of God’s global reign is nonetheless conspicuously missing in much of today’s Christian music, although the picture is changing. Frank Fortunato, music director for Operation Mobilization, observes, “There has been a gradual growth, particularly in the last ten years, in the increase of songs about worship among the nations.”

For example, the “Passion” CDs are selling like hotcakes; these focus on God’s glory and provide some global glimpses. Worship leader Shane Barnard has produced the “Psalms” album, which includes the lyrics, “Ask and I’ll give the nations to you/Oh Lord, that’s the cry of my heart/Distant shores and the islands will see your light/As it rises on us.” Much global-minded music comes out of the United Kingdom from artists such as Matt Redman. In “There’s a Louder Shout to Come,” he proclaims, “Bowing down before your throne/Every tribe and tongue will be/All the nations with one voice/All the people with one king/And what a song we’ll sing upon that day ... You deserve an anthem of the highest praise.”

Teen Mania Ministries hosts “Acquire the Fire” conventions across the USA. They use worship and popular music to energize the hearts of youth, then challenge them to go on summer mission trips (among other steps). Similar events occur overseas at “Mission Korea” and Australia’s “Reach Out” youth conferences.

Music has been used to raise awareness of the persecuted church, often coupled with a challenge to overseas service. Wycliffe Bible Translators partnered with Steven Curtis Chapman on his most recent tour, featuring a multimedia presentation called

“Beyond the Gates,” based on the Jim Elliot story. Jars of Clay have long been spokespersons for the suffering Body of Christ with Open Doors International and Prayer for the Persecuted Church. DC Talk produced two powerful volumes called “Jesus Freaks,” containing true stories from many nations of radical and costly discipleship.

Some mission-minded groups are dedicated to train musicians, whether to minister in their own culture or to prepare for cross-cultural service. Karen Lafferty directs YWAM’s “Musicians for Missions,” working to train and mobilize “grassroots” musicians from all over the world. The SOZO music festival, in Hungary, trains musicians from surrounding countries to use music in outreach and reconciliation. Dave Hall of Pioneers directs another ministry, also based in Hungary, called “Worship From the Nations,” mobilizing worship leaders to serve overseas and disciple worship leaders among the unreached.

What still needs to be done?

1) Follow worship to its rightful conclusion

Dave Hall (in *Mission Frontiers*, May–August 1996) has written that worship should lead directly into missions so that God may be glorified in the last remaining unreached people group. The link between worship and missions is too vital to be ignored. Yet how many of today’s youth have made this monumentally important connection? Such a message is often obscured by the plethora of worship songs extolling God’s love for me, me, me.

The Traveling Team, which promotes missions in Christian groups on college campuses, has noticed a conspicuous lack of interest on the part of worship leaders. Director Todd Ahrend comments, “This is a continuous trend – very few worship leaders take time to

Rachel Dorr is an intern with Mission Frontiers and a student in the USCWM’s INSIGHT program in Pasadena. She plans to return to Wheaton College for her final two years of undergraduate study.

meet with us. We have yet to find an artist whose passion is mission mobilization.”

2) Find artists who will catch the vision

Could the Body of Christ raise up a generation of musicians who demonstrate a heart for peoples without church movements in their midst? Heather Miller of Caleb Project summarizes the goal: “I am not looking for singers to use lyrics such as ‘be a missionary.’ I am looking for singers to focus on the glory of God, on the fact that his purposes are global, on the fact that our purpose here is to make his name great among the nations, the fact that many people have never heard his name. We have got to look up out of our comfortable world and be aware of what God is working on worldwide. Many of us feel that musicians in our day serve as prophets and preachers to this generation, and we want them to preach this message. But there are few that are doing so.”

To increase that number, there are at least three levels to target. One is to nurture and train little-known musicians who nonetheless have a burning passion, as Karen Lafferty and others are doing. Second, attention should be given to music producers and others who impact the music industry in a broad way.

Third, an excellent way to involve high-profile artists is to bring them overseas for short-term experiences. Scott Wesley Brown says, “I would take [artists] with us and let God speak for Himself...I wouldn’t have to say a word; God got the ball rolling.” More

recently, Teen Mania has done this with other musicians, including Audio Adrenaline, Superchick, Newsboys, and Rebecca St. James. Audio Adrenaline’s “Hands and Feet” video was filmed on a short-term trip to Panama.

Are mission agencies and musicians working together? Fred Heumann, director of Music Works International, is representative in his call for better partnership: “Today’s mission agencies are just beginning to grasp the idea of using contemporary Christian music.” Shaun Winn, of Teen Mania Ministries, urges organizations to put in the needed effort: “Very rarely do we find resistance when we ask artists to do this, but it takes work because of their busy schedules.”

This task is more difficult because Christian musicians and mission agencies often move in separate spheres. At best there is usually a temporary contract: the musicians draw the crowds and the mission agency preaches the message. James Shelly, worship leader and mobilizer for Pioneers, observes, “The recurring ‘gap’ in music and mobilization is that the music is usually the ‘hired gun’ for the organization. We have not yet figured out how music itself is truly integrated into the call.”

3) Be relevant

If students aren’t excited about missions, it may be that we have poorly communicated the message. For them to understand and respond to God’s call on their lives, it is vital that they

don’t connect missions with outdated worship songs, thick theological textbooks, or boring speakers. If we are going to mobilize this generation, relevant music is not an option.

The increasing multiculturalism in our society points to future musical trends. In a recent issue of *Christianity Today* Andy Crouch surveyed the American scene and declared, “The Future is P.O.D.,” referring to the successful, multi-cultural band that is innovating forms of witness to the MTV generation. Crouch observes that the secular world “is falling over itself to court bicultural people with talent and potential” and urges evangelical communities – including parachurch agencies – to better tap into this vitality.

Yet P.O.D. represents only part of the musical scene among millennials. Diverse styles are essential to reach a generation with wide-ranging musical tastes.

Wendy Murray Zoba has observed, “Two characteristics are emerging as defining features of many Millennials: They are activists, and they long for God” (*Christianity Today*, February 5, 2001). If youth are truly seeking excitement and purpose, what weightier challenge could there be than Yahweh’s call to proclaim His glory and invade the darkness of the earth with His light? A new generation is waiting to be summoned to Christ’s ageless call: to give up their small ambitions, take up their crosses, and bless the nations. 🌐



Resources on Globally-Minded Music

- www.worshipmusic.com/mattredman.html
- www.passionnow.org (Passion Network)
- www.scottwesleybrown.com
- www.worshipfromthenations.org (Dave Hall)
- www.billdrake.com
- “Let the Nations Rejoice” – a songbook and double CD produced by Frank Fortunato and Scott Wesley Brown, can be ordered from OM USA, 1-800-899-0432

Other Resources

- www.beyondthegatesthemovie.com (movie shown at Steven Curtis Chapman concerts)
- www.fourthturning.com (information on millennials)
- www.growingupdigital.com (information on millennials)
- www.reach-out.org (articles on worship and youth ministry)
- www.disciplethenations.org (numerous links, resources, clips, and articles on music and missions)
- www.thetravelingteam.org

Missions Education—Where To Begin?

Nancy Tichy

Just where do you find the seed thoughts for missions education in church or Christian school? They're usually planted in the heart of an adult who wants to enlist kids for God's global cause. Check out some ideas that even a beginner can use to chart a course designed to take kids from self-absorption to participation in God's Kingdom business.

Multiply Your Vision

If you're a "committee of one," pray for others to partner with you. God may already be preparing someone close to you to share your vision. You can begin by surveying the resources that are available once you do get going, but don't venture out alone. Pray for your pastor and others in leadership. Pray for those involved in children's ministry and on the missions committee, if there is one. Pray until God puts together a task force of men and women who share your concern.

Introduce Your Vision

Be positive and enthusiastic. Be a catalyst. There's nothing quite as thrilling as influencing others to join with you in God's work. Use current examples of people who are doing missions education successfully, and point out some of the significant resources that have been developed in just the past five years. Explain that discipling kids for mission benefits everyone involved—the kids and the church or school, the lost, and it brings God glory! Develop a case for missions education being central—not peripheral—to children's destinies.

Start With Prayer

When you have enlisted a few "believers," begin to pray together. PRAY! PRAY! PRAY! Prayer is the fuel of missions, and it is also the basis for success in missions education. People who may not get involved in the programs you create will, nevertheless, PRAY. Be specific and rejoice in the answers.

Survey and Record

What is already going on in your school or church missions efforts? Investigate matters relating to budget and expenditures, teaching from the pulpit and in classes, short-term trips your church endorses, agencies that have support on a monthly and a seasonal basis, and any community outreach efforts.

Introduce a Plan

Brainstorm with your task force to write a short and simple mission statement and a set of goals. Include ways you think these goals could be implemented. You'll have, in effect, a strategy which will develop, change and be refined as time goes by.

Optimize Partnerships

Don't be surprised if your concerns are not greeted enthusiastically. Most church mission leaders and school administrators are not looking for more to manage. Suggest ways you can enlist help for the activities you suggest. Often people who are intimidated by or indifferent to working with kids on a regular basis will take on a task that is short-term or that makes use of their creative hobbies and interests. Locate these people and convince them of their value in the big picture.

Seek New Beginnings

Think big, but start small! In most cases, it is better to do something small and succeed in a big way. Then you can build on that success for expansion of your vision.

Share Ideas and Existing Resources

Build on what is already going on. Ideas for this are abundant. One church has a missions "story lady" who visits classes on a rotating basis with her apron of treasures. Another puts a missions giving and education component into their children's church program or their Vacation Bible School. Older kids can host a person or small group getting ready for a short-term missions trip; after the interview, kids pray for them. Get kids involved! Serving younger children, puppet shows, drama and music, feeding the homeless, teaching ESL—*doing* it along with *hearing* about it makes a big difference.

Expand as He Leads

Ask God to give you the resources to firmly implement plans—to last! Hopefully your vision and goals incorporate deep spiritual development, including biblical literacy, Christian life disciplines, understanding cultures and religions different from ours, and strategies that kids can be a part of now. This will not take place quickly. It is, however, worth the effort needed to succeed.

Develop a Network of Resources

Contact mission agencies, your denomination or association, and children's ministries that combine missions and kids. Share ideas that work. Attend missions conferences at national and regional levels. Network with Margie Marsh, ACMC's Children's Education coordinator (margiemarsh@acmc.org). Or contact me (909-782-0171 or Ftichy@aol.com).



Nancy Tichy and her husband Frank serve as Inland Empire (California) regional representatives of the U.S. Center for World Mission.