



The ACID TEST of missions is not merely how many followers missionaries have produced. It is the quality of the vision of those followers. Never before has as massive a global INQUIRY been launched probing exactly that!

Ralph D. Winter



Dear friend,

I get disturbed and dismayed sometimes when I visit a highly “missionary minded” church. Why? The people may be very faithfully sending missionaries and yet be almost totally in the dark about the overall “score” in missions. They may know a little about the progress of the work of their own missionaries. But that is like a “keyhole view” of the whole scene. It seems like a great leap forward of exuberant concern for missions would result if sending churches could only discover the truly amazing impact modern missions has had on the entire face of the globe.

Yes, it’s as if (and this is a silly analogy) churches were praying for years for their missionaries to have enough “rivets,” not realizing that the missionaries were using rivets in the construction of a huge 747. That’s when people back home don’t grasp clearly what it is that their missionaries are trying to do. Sounds like John the Baptist who was looking for the wrong thing, “Are you the one to come, or do we look for another?” For example, do we merely measure the advance of the glory of God, the kingdom of God, and the destruction of the works of Satan by how many people say

they believe in Jesus?” In huge congregations in Africa if you ask how many “believe in Jesus” everyone enthusiastically raises their hands. But their daily lives may not have changed the slightest. What about the African head of state who loves Bible studies but murders his opponents?

When John the Baptist wondered what Jesus was up to, Jesus sent word back, “The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear,” etc. But this was apparently not what John was looking for. Yet this powerfully demonstrated a God, a Father in heaven, who was truly concerned about human suffering.

To glorify God in all the earth is a task not easily reducible to measurement of evangelism. A much more important ACID TEST of missions is more likely the quality of the vision of those followers. This is where the current “World Inquiry” comes in. Never before has as massive a global INQUIRY been launched asking exactly that! It is being led by that indefatigable, masterful diplomat in global collaboration, Luis Bush. Rick Wood’s two pages (6-7) describe what has already gone on (involving over 5,000 leaders!).

Why is this so cogent, so necessary? One reason is that local churches only have a “keyhole”

view of things. Another is that everyone benefits when the results of what we are doing are better known. There may be (as for John the Baptist) some things we have not expected! It is a sad thing when what we expect to see isn’t what God wants to happen.

I am reminded of the huge hot air balloons employed during the Civil War, allowing a better view of what the other army was doing, beyond ordinary vision. I am also reminded that the single most influential book in the history of missions has been William Carey’s *Enquiry*. That 96-page book even though to some extent “guess work,” sketched out the state of affairs of the Gospel for every square inch of the Earth’s surface.

Further, I am reminded of the little-known “Society for Missionary Inquiry,” which began in the days of the Haystack Prayer Meeting and hung on at U. S. colleges for the next hundred years,

undergirding the much later Student Volunteer Movement for Foreign Missions. All of

this kind of “inquiry” has enabled the missionary movement to refine its vision, and move forward with knowledge and confidence. Really, we MUST know what is happening “out there.”


Today thousands of young people are going “out there” in “short terms” who really don’t have the faintest idea of what truly needs to be done. Many mission candidates are leaving for the field without a clear idea of what they should do or what is really happening.

The Inquiry is a step in the right direction. Read on! 🌐

Really, we MUST know what is happening “out there.”



Ralph D. Winter is the Editor of Mission Frontiers and the General Director of the Frontier Mission Fellowship.


 *Mission Frontiers* commends the book *Cat and Dog Theology* to any who wish to see how living for the Kingdom contrasts with cultural forms of Christianity.

In this humorous book, you'll discover that the modern gospel message is antagonistic to the foundation of Biblical Christianity. Without knowing it, many Christians have themselves become primary in the gospel and have replaced the glory of God.


Authors Bob Sjogren and Gerald Robison created dog "theology" and cat "me-ology" to uniquely illustrate how this happens. For too long, the modern culture has been busy teaching "how to make a living," but not "how to live for God" — we pursue His glory, but only on our own terms.

The readers will find themselves "happily convicted" about what has become our normal way of life, and comforted with adequate answers bringing the Glory of God back to the forefront of Christian thinking.

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We are calling together mission, music and worship leaders from around the world.

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 *The Evangelical Fellowship of Mission Agencies (EFMA)* will have its annual executives retreat from Sept. 15-18, 2003 at the Founder Inn, Virginia Beach, VA. For registration info email the program chair: greg.parsons@uscwm.org with "EFMA Details" in the subject line.



Third Call

Dear Mission Frontiers,

I've just finished reading your May-June issue. Thank you for your strong affirmation of the

need for mission agencies to take a fresh initiative in the task of World Evangelization. As U.S. Director for SIM, I am very interested in being part of the on-going process. Let me mention a couple of concerns for your consideration as the process moves forward:

1) As you well know, an increasing number of local churches and fellowships of churches in North America are choosing to conduct missions programs apart from any partnership with agencies. One of the major needs of missions from North America today is increased cooperation between church and mission. The organization of any such gather of agencies must be careful to avoid further polarization between church and agency and enhance their cooperation. How do we do this if we don't include these

churches in any gatherings that take place?

2) The emergence of mission from the Majority World in the past 3-4 decades is, perhaps, the most exciting and far-reaching event in recent mission history. Any gathering of mission agencies should be largely a gathering of missionary sending forces from Latin America, Africa, and Asia, NOT just a joint IFMA/EFMA/ISFM/ACMC meeting of North Americans who are involved in missions. Perhaps even more to the point, the LEADERSHIP and ORGANIZATIONAL PLANNING of any such gathering should be led by missions leaders from the Majority World, not by missions leaders from North America. Do they feel the need for such a gathering? What do they feel the agenda of such a meeting should be?

Please put me on any mailing list or information list being assembled. I am very interested in the on-going planning and implementation of any gathering of mission agencies as proposed in *Mission Frontiers*.

Cordially,
Steve Strauss,
Director SIM USA

letters to the editor

Response to Steve Strauss

Virtually all responses so far are from the third world. The network will not be sponsoring house parties where invitation only reigns, but will be open to any qualified agency from wherever, as in 1980, which was a smashing success. Judging by that meeting the IFMA/EFMA people will be the last to feel the need to attend. I wouldn't mind if all of the people who come to send out the Call and even those who meet to implement it were third world-ers. No one will be "invited." All are freely able to come. Those who do will formulate it. I myself will probably be unable to attend, due to advancing cancer.

I agree that this sensitivity must be addressed. It explains in part the simple fact that global gatherings of explicitly mission agencies are so infrequent.

For example, gatherings at which there is a significant presence of local church leaders usually end up emphasizing something less important than agencies could be discussing. Local churches simply aren't in a good position to supervise field missionaries. However, if agencies want to gather together to see how they can best help local churches "send" their missionaries, this may help.

Cordially,
Ralph Winter
Editor, Mission Frontiers



The World Inquiry

Listening to the Heartbeat of God's People

Rick Wood

For several years from the late 1980s to the end of the year 2000, thousands of faithful believers spared no effort in attempting to reach the goal of "A Church for Every People and the Gospel for Every Person." This vision was the driving force behind the AD2000 Movement. As a result of this movement, hundreds of people groups were reached for the first time and every unreached people group over 10,000 in population was selected by mission agencies for outreach. Tremendous progress was achieved.

But then the year 2000 came to a close, the AD2000 office closed its doors and everyone began asking the same questions. "Now what?" "Where do we go from here?" "What should our goals for the future be?" The mission movement seemed to be adrift with no clear direction and goals.

Luis Bush, the director of the AD2000 Movement, took note of this and launched the Evangelizing Our World Inquiry or *The World Inquiry*, for short, in the fall of 2001. A survey was developed with six basic questions.

- I. What are the major external challenges facing the Church regarding evangelization in your city or country?
- II. What are the major obstacles to world evangelization internal to the Church?
- III. What do you believe God is calling His people to do in world evangelization over the next 25 years?
- IV. What would be a suitable phrase (watchword) to capture the essence of world evangelization to serve as a unifying paradigm for the next 25 years?

Rick Wood is the Communications Director for the World Inquiry.

- V. How important are the following for Global Evangelical Structures to provide to local believers to enhance world evangelization efforts?
- VI. You made a decision to trust (place your faith in) Jesus Christ as your Savior because of?

Each question has several possible choices provided from which each participant can choose or add his own.

The goal of the World Inquiry is to get Christian leaders together in hundreds of cities around the world and to listen to what God is saying through the leaders of His Church. Thus far over 5,000 Christian leaders in 600 cities in 66 countries have participated. A remarkable accomplishment in just a year and a half.

During the first week of May, 2003, 132 delegates met in Seoul, Korea for a mid-course assessment of the results of the World Inquiry. Some of these results are presented in this issue of *Mission Frontiers*.

But what does this mean to you and to the Church as a whole? What difference is the World Inquiry making and where is it headed. And how can you be involved? Let's examine these questions.

The Power of the Inquiry Process

From the very first World Inquiry meeting of Christian leaders in September of 2001, something remarkable became evident. The very process of leaders gathering together to wrestle with specific external and internal challenges to the Church and the future of World Evangelization has had a tremendous catalytic effect.

The World Inquiry is not just a means to gather

information, it is a process by which the dreams and visions in the hearts of God's people have taken on flesh and bone and begun to walk. Even after the survey forms have been completed, leaders often-times have remained for hours to continue the process of discussion, dreaming and planning. So far 42 major new initiatives have been birthed in China, India, Africa, Mongolia and various other regional and religious spheres out of the World Inquiry process. See the full list at www.missionfrontiers.org.

The leaders participating in the World Inquiry events were often so excited by the process itself that they took it upon themselves to organize World Inquiry events in the major cities of their country or region.

The fact that the World Inquiry has had events in over 500 cities in 66 countries is not a result of great organizational expertise and effort. It is simply the result of people catching the vision for the process itself and volunteering their time and resources to host these events. Essentially the World Inquiry process has flourished because of the volunteered efforts of hundreds of people in various avenues of ministry.

Surprisingly, there are no large donors or foundations supporting the efforts of the World Inquiry. The World Inquiry is a virtual organization of volunteers with no central office. The vision for the World Inquiry process itself is what carries it forward.

What this all means is that almost anyone with a little training can organize and host a World Inquiry event. It also means that this process of inquiry can take on a life of its own after the World Inquiry is officially scheduled to end in the summer of 2004. People all over the world who catch the vision for the potential of the inquiry process itself can continue to organize events for the benefit of their own cities, regions and ministries.



If you would be interested in organizing a World Inquiry event in your city or country you may contact me at <rickwood@xc.org> for more information.

emerged. One wonders how many of these new initiatives will develop over the next year of the World Inquiry and what could occur through an ongoing process of inquiry.

unique needs requiring tailor made solutions. The challenge, however, will be to integrate the myriad of local initiatives into a process of global interaction and cooperation so that the big picture of missions is not overlooked.

...major mission agencies responsible for the success of missions worldwide have not yet been a part of the World Inquiry.

This growing group of World Inquiry event facilitators could also be the foundation for an ongoing process of global interaction by mission leaders around the world.

In a recent issue of *Mission Frontiers*, Ralph Winter and Patrick Johnstone have issued a call to the mission leaders of the world to network together in an effort to provide much needed cooperation, coordination and sharing of insights.

The World Inquiry could provide the basis for this kind of global interaction. Ironically, the major mission agencies responsible for the success of missions worldwide have not yet been a part of the World Inquiry. This needs to change as we move forward. We need mission leaders to catch the vision for this process and take it back to their agencies, associations and the countries where they work. The results of the process so far indicate that it could provide much needed vision and insight to existing mission efforts as well as provide the foundation for launching new efforts.

The Inquiry Process Leads to New Emerging Mission Initiatives and Leaders

The most exciting aspect of the World Inquiry is not the information that has been collected from the 5,000 participants thus far. A goal of the Inquiry process is to identify and empower a new generation of younger Christian leaders who can lead these new initiatives. Thus far over 200 of these new leaders have been identified. The interaction of leaders getting together to share their visions and dreams has often turned into specific new initiatives. As mentioned, so far 42 exciting new efforts have

What NOT to Expect from the Results of the World Inquiry.

1. Don't Expect that Most Christian Leaders Are Going to Share Your Vision For Ministry.

For many years now my passion has been to see the Unreached Peoples penetrated with the Gospel. This has been the vision that has been promoted through the U.S. Center, the AD2000 Movement and many other organizations.

The results thus far from the World Inquiry indicates that in most areas of the world this is not the highest priority for many participants. Whether you or I like it or not, no matter how misguided this may be, it is the reality of what people are thinking and we have to deal with it. On the positive side, it gives us a place to start the dialogue on these issues. Even if Unreached Peoples is not the highest priority for many, there may still be a way for our respective visions to intersect so that each can move forward.

2. Don't Expect the Whole World to Agree on Everything.

While there are certainly some common themes coming out of the World Inquiry events, the one thing that also seems clear from the current results is that geography does make a difference in how people answered the various questions. The French speaking Africans, for example, felt that illiteracy was a very formidable challenge in their area. This was not the case in many other areas of the world. As a result, the dreams and visions for evangelization coming out of the World Inquiry are unique to the respective areas of the world from which these leaders come. This is understandable since each area of the world has

The Outlook for the Future

The May meeting of Christian leaders in Seoul, Korea marks the end of the first phase of the World Inquiry. The complete compendium of this meeting including all of the preliminary results can be viewed on the *Mission Frontiers* website at <www.missionfrontiers.org>. Just go to the latest July-August 2003 issue and click on the link to the World Inquiry Compendium.

Over the next several months the process of World Inquiry leadership meetings and data collection will continue. Once the data collection is complete, the process of analysis and interpretation will begin. The final results will be presented at the next global World Inquiry event scheduled for June 2004, in Seoul Korea.

What Can You Do?

If you are interested in participating in the World Inquiry, here are some ways that you can help.

1. Volunteer to organize and host a World Inquiry leadership meeting in your city, country, or region.
If you already have a meeting scheduled where a World Inquiry could be added to the schedule, please contact us for more information <rickwood@xc.org>
2. If you would like to explore with us how the World Inquiry can be expanded to foster global interaction please send an email to <thirdcall@uscwm.org>
3. Pray and Give. The World Inquiry needs whatever help that you can provide. There are no foundations or large donors supporting the World Inquiry. For information on donations contact Bethany Lay at World Help <info@worldhelp.net> 434-525-4657



International Coalition

Steering Committee Report

Luis Bush

In spite of concerns about traveling to East Asia due to the SARS virus and resulting airline cancellations the World Inquiry International Coalition met May 7-9, 2003 near Seoul with 132 participants from 39 countries.

The World Inquiry has been an 18-month journey in the listening mode. It began with a question: "Where to from here in world evangelization?" It was born out

Renewal movements of the present provide important clues to mission movements of the future.

of a desire to hear what God was saying to his people. It was inspired by the sevenfold repeated question in the book of Revelation: "What is the Spirit saying to the churches? The World Inquiry is a quest to know the mind of God through the burdens, visions and dreams of his people as we move into the future. The World Inquiry seeks to discern the divinely orchestrated frontier of the Church's mission of world evangelization at the beginning of the 21st century.



Luis Bush is the former International Director of the AD2000 Movement, and is one of the foremost leaders in the mission world. He is now the World Inquiry International Director.

The Basic Assumptions

1.	God leads His people through the burdens, visions and dreams of His servants who are submitted to His will and engaged in His mission. By listening to these burdens and visions we have an indication of what God wants to do in the future.
2.	There are lessons to be learned from the vantage point of Church history which can inform the present and anticipate the future course of His working through the Church. The experiences of the Church as it is engaged in God's mission of world evangelization in previous generations provides insights about how God is moving through his people to fulfill his purposes in this generation.
3.	Mission springs from renewal. There exists an inherent link between a movement of renewal and a movement of mission. Renewal movements of the present provide important clues to mission movements of the future.
4.	Emerging streams of mission are notable as "the new things" of the mission of God. Because the missionary mandate is given to the Church in any place and at any time, there are new initiatives emerging in the historic mission fields of mission.
5.	Significant missionary movements normally appear on the fringe periphery of the larger ecclesiastical structure.
6.	Spontaneous Holy Spirit-prompted mission-action initiatives unveil future direction for mission. Since the Spirit is the primary agent of the mission of the Messiah, "Pentecost-like promptings" serve as sign-posts to a divinely initiated mission path.
7.	The Church's critical reflection through a group of respected scholars with a heart for mission contributes to the shaping of a framework for mission into the future.
8.	Fresh ideas, concepts and their expressions related to God's mission where there is vigorous engagement of culture on the mission field by the Gospel provide fresh resources for the future. It is time to listen to voices from the non-Western world.
9.	An inquiry by means of a survey by focus group can be not only informative but catalytic in regard to God's purposes.
10.	The biblically-based goal of mission is the consummation of all things in Jesus Christ Christian mission is future driven. "And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ" (Ephesians 1:9-10).

The preliminary findings were bound in a five hundred page series of five compendiums* by the Facilitation Fellowship for a mid-course assessment by the World Inquiry International Coalition.

Informed by the Facilitation Fellowship, the World Inquiry

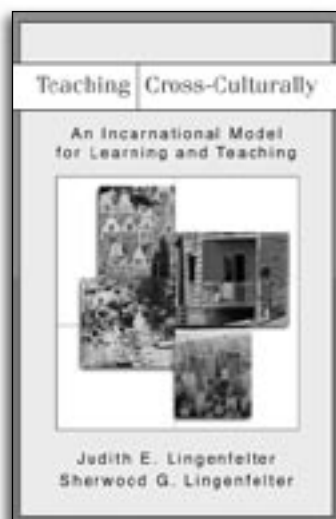
International Coalition: assesses the preliminary findings of the World Inquiry, makes further observations and interpretation of the results for the Steering Committee to deliberate on, and then provides directional application to the ongoing inquiry process.

The assessment of the preliminary findings considers the verbal presentation of results at the Coalition Event May 2003 in Korea, as well as the written record of the preliminary findings in five compendiums as follows:



- Position Papers on the World, the Church and the Mission
- Preliminary Findings Quantitative and Qualitative Surveys from more than 5000 focus group participants from seventy countries and more than 500 cities.
- 21st Century Realities & Dreams of God's Servants
- Forty-two Emerging Streams of Mission
- City-Based Action Plans Unveiled by case studies from India, Indonesia and the Philippines

Sharing the GOOD News



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“This engaging book helps westerners understand just how western they really are, in most cases, in their educational and pedagogical assumptions. The authors show that learning styles and kinds of intelligence may look quite different in non-western cultures, posing unforeseen challenges for would-be teachers. Very useful for anyone engaged in transcultural ministry, whether at home or abroad.”

—Howard A. Snyder, Asbury Theological Seminary

“Drawing on decades of research and experience, the authors identify sources of bewilderment for both teachers and learners, then suggest a wealth of practical techniques with which to meet the challenges. Here is a ‘must read’ book for all cross-cultural instructors, whether novices or seasoned practitioners.”

—Patricia M. Davis, Summer Institute of Linguistics, Dallas



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“For more than three decades, Arthur Glasser touched the lives of thousands of students with his exceptional scholarship on the theology of mission. Now his insights are available to the world through this volume. No other work provides such a thorough biblical foundation for God’s mission of redeeming a lost and broken world.”

—Sherwood Lingenfelter, author of *Ministering Cross-Culturally*

“A superb book. It relates God’s mission to God’s people for God’s kingdom in God’s world, as found in God’s Word. Evangelical missiology at its best!”

—Gerald H. Anderson, director emeritus, Overseas Ministry Study Center

It is time to listen to voices from the non-Western world.

Conclusion

There are expressions in the evangelical mission community of a vision gap and silence regarding a cohesive global initiative at the present time. Strategies to address the vision are in short supply in view of mission leaders. The new paradigms that help us interpret and organize our strategies for the future have not become clear. Mid-course findings point to fresh paradigms as we all anticipate the imminent return of the Lord Jesus Christ. 🌐

*See www.missionfrontiers.org for more detailed information.

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Transformation and Leadership

Moving forward with the World Inquiry

David Greenlee

The “Evangelizing our World Inquiry” seeks to “enhance world evangelisation in the 21st century by . . . using a survey and focus group consultative process to gather, compile, organize and communicate the insights of Christian leaders throughout the world.”¹ Luis Bush has noted that the Inquiry is “a ‘listening venture’ that seeks to tune in to God’s voice through his people, especially those voices and leaders who are now emerging onto their local, regional and national scenes in the Two-Thirds World.”²

A Global, Grass-Roots Process

From Dehra Dun to Zaria, from Argentina to Finland, among first generation Kazakh Christians as well as Greek Cypriots with church roots going back twenty centuries, over 5000 women and men, from six hundred cities, have participated in sixty-seven World Inquiry events since July 2001. As a mid-point assessment of the process, World Inquiry steering group chair Sang-Bok David Kim and Luis Bush convened 132 delegates from thirty-nine nations at the Evangelizing our World Inquiry International Coalition Consultation May 7-9 near Seoul, South Korea.

Korean hospitality, organizational skills and generosity enhanced the conference, and many first-time visitors to the country were struck by the vitality of the Church there. One surprise on arrival was how many consultation delegates did *not* know each other. It was no accident that this was not just another gathering of the same old group! One theme coming from the floor of the consultation was the clear call to intentionally seek to identify, listen to,

and develop younger leaders. Mere replacement of existing leaders is not the issue: we need multiplication to meet the challenges we face.

Missiological Concepts Underlying the Statistics

The conference was not just about

surveys and statistics. In her key concept paper, Swiss-Argentine scholar Delia Nüesch-Olver challenged delegates to the demographic and social

realities the global Church faces. Wilbert Shenk of Fuller Theological Seminary explored concepts of missional ecclesiology while India Missions Association director K. Rajendran addressed changes and challenges in categories, defining who and what a missionary is. René Padilla challenged the Church to “be, say, and do the witness,” all integral components of world evangelism. “A holistic church,” said

Padilla, “understands that all spheres of life are ‘missionary fields’ and is constantly seeking for ways to affirm the sovereignty of Christ over all of them.”

This missiological perspective was affirmed not only in the preliminary findings from World Inquiry surveys but in each of the five World Inquiry processes. Spending much of the final day’s regional discussion time on the concept of “transformation,” delegates recognized that the word itself is slippery and needs clarification.

Transformation Coupled to Personal Evangelism

What has been the source of this emphasis on “transformation”? Is it a response to old ways of doing evangelism? In Korea there have been significant tensions over this

One theme coming from the floor of the consultation was the clear call to intentionally seek to identify, listen to, and develop younger leaders.

Region	Attendance
East Asia Pacific	23
Europe	18
Latin America & Caribbean	13
Middle East, North Africa, Central Asia	10
North America	19
South Asia	20
South East Asia	14
Africa	7
South Pacific & Australasia	8
Total attendance	132
Distinct countries	39

World Inquiry - Korea May 2003

David Greenlee is International Research Associate for Operation Mobilization.

issue. Rather than criticism, Korean consultation participants called for recognition that both streams, with emphases on personal evangelism and on social transformation, are gifts of the Holy Spirit to the Church.

How we respond to the concept of transformation is colored by our context. In the Middle East, how might Christ-centered social transformation be introduced among marginalized groups where the gospel has received minimal exposure in recent centuries, if ever? In Europe, “re-transformation” is needed; values

The key question we must ask is if we ourselves are transformed enough to transform society.

on human rights and social justice issues have moved away from Christ as their center. While outsiders can have a constructive role to play, we see from the Philippines that some roles must be played only by insiders in the process of transformation.

The key question we must ask is if *we ourselves* are transformed enough to transform society. Transformation has to start with each person, Christ being the center.

Vision and Emerging Leadership

The preliminary findings point to “lack of vision” as a major internal barrier for the Church. It is not a lack of ideas and ways to keep busy, and not so much about local matters. Instead, this problem includes

- a lack of transformational vision **within** the church
- a lack of vision **beyond our local setting** to encompass the world
- a vision that is **shared** by the

church as a whole, not just capturing the hearts of a few

- a vision birthed in **our own hearts** rather than emerging from somebody else’s program.
- a vision centered on the **glorious Lord Jesus Christ**.

Lack of vision is coupled with perceived weaknesses in leadership. There are no simple programs, easily duplicated, to pass on vision or train up leaders. Time together is one vital ingredient: people can cry together, paper and ink do not.

In some of our cultures age itself carries weight and being a woman may limit exercise of gifting and ability. Older leaders may fear being replaced, but the question is not one of simple replacement but of multiplication to provide more and more leaders for the vast challenges which face us.



Moving Forward

While there is evidence of global patterns and trends in the preliminary findings, there is diversity across and even within regions and nations. Religious fundamentalism may be the key concern in Malaysia or Mindanao,

but corruption may rank highest in Manila and Mexico City. Rosemary Dowsett, chair of the WEA Global Missiology task force, pointed to the need amidst this diversity to find missiological and strategic solutions which *complement*, not fragment.



A key response of the delegates was a commitment to take the survey phase of the World Inquiry broader and deeper, making sure that the voice is heard from more nations, from more women and younger leaders, from rural areas, and even from those who might not be naturally inclined to favor a process such as the World Inquiry.

Another key concern is that the Lausanne 2004 Forum for World Evangelization issue groups be informed by the ongoing World Inquiry process. Finally, recognizing the need to ground the process and findings in solid missiology, further World Inquiry processes will look into underlying theological issues, worldview assumptions, and the concept and definition of a missionary. 🌐

Footnotes

¹ From the Lausanne Committee for World Evangelization website, May 15, 2003,

www.gospelcom.net/lcwe/2004/overview.htm

² Luis Bush, “How the World Inquiry Began” in *Mission Frontiers*, May-June 2003, available online at www.missionfrontiers.org/2003/03/PDF/16_Bush.pdf



Future Challenges in Progress and Partnership

Hugo Morales

In preparation for the 2004 Forum for World Evangelization which will be hosted by the Lausanne Committee for World Evangelization (LCWE), in partnership with the Great Commission Roundtable (GCR), the leadership members of the various Issue Groups which compose this forum met for a 3 day intensive planning session along with the sponsors of the World Inquiry International Coalition (WIIC).

Although results varied between regions, composite ones helped immensely in establishing a clearer picture of current church realities. Religious fundamentalism, materialism and injustice were recognized as the highest external challenges that the Church faces today. Lack of vision, lack of inspiration/united prayer and lack of effective leadership, the highest-ranking internal obstacles. Personal evangelism and social transformation were predominant as respondents stated their beliefs of what today's Church calling is; and finally the areas of support which are expected from global structures were inspirational/prayer networks, leadership development, and relationship/fellowship building.

Undoubtedly some of the most encouraging news came from areas with a high degree

Hugo Morales serves as Director of Development and Partnership Training of COMIBAM International

of persecution, places like India, Indonesia and China where in spite of many times, violent opposition, the Church continues to grow and solidify.

Undoubtedly some of the most encouraging news came from areas with a high degree of persecution...

Three presentations were particularly challenging as they confronted participants with trends that have colossal expressions worldwide. First, "The World of the Twenty-First Century" by

Delia Nüesch-Olver. This position paper encouraged the audience to understand the powerful forces of globalization, urbanization, unemployment, hunger and AIDS and to live and exercise a Christian faith that is culturally relevant and holistic.

Second, "The Younger Leaders Forum" by Jeffrey De Leon and Lucas Leys. As many statistics show, the largest percentage of the global population is found below the age of 30 and in the evangelical world it is not any different. The need to strategically focus on this group and specifically on those who already exercise leadership or have the potential to do so was emphatically



conveyed. At a time of transition, passing the baton in a fluid manner is of utmost importance. Third, "The Church's Mission of World Evangelization at the beginning of the Third Millennium" by C. Rene Padilla. A back to basics kind of paper, it had the impact of narrowing the enormous task being handled at the time into the simple reality that we must not be led astray from a proper understanding of the Gospel, the commitment to Christ as Lord that it requires, the expression of discipleship as a missionary lifestyle and the significance of "being, doing and saying the witness."

Unfortunately, as the Mid-Course Assessment Session was



being brought to a close, tensions arose in the blending of agendas with Lausanne. The two groups continue to dialogue about their next steps together.

Lausanne and the World Inquiry are information providers and thought provokers. I believe that the Lausanne Covenant is a timeless document which is as pertinent today as it was when it first was published. It needs to be read and understood by a new set of leaders

if they are to continue building on the “good” things that this generation has produced. I believe this is part of what Jeffrey de Leon described as “holding the hand of new leaders as they move into positions of influence.” Second, the World Inquiry is a phenomenal tool to gain an understanding of church realities nowadays.

Both go together; the latter gives you a updated picture of the church and the former a framework in which to respond and become an agent of transformation.

God in His sovereign plan has not allowed any one person/initiative/organization or movement to hold “all aces” in its hand. In this day and age, financial resources are more difficult to obtain, fundamentalism and persecution are on the rise, and church growth is explosively occurring in the southern/poorer portions of the globe. The call for these entities, the majority of them “western led” by the way, to come together and find a way in which to vividly demonstrate how to work in unity is more important than ever before.

In our part of the world we honestly do not have the luxury of going our own way to accomplish our God given vision. Our poverty and lack underdeveloped situation forces us to partner with others. It is a matter of survival. If “western led” entities are going to show some relevant level of global leadership today, it will have to be in a one-body environment of unity and partnership.

From the information and themes presented during this Mid-Course Assessment Session, the World Enquiry and the 2004 Forum for World Evangelization are clearly needed and must be carried out to completion. May God grant us this day the unparalleled strength, grace and vision to see them become a model of efficient and fruitful cooperation. 🌐

What the Lausanne Committee and Others are saying about the World Inquiry

The World Inquiry meeting in Korea symbolized a major shift in the leadership of the world missionary movement, from Europe and North America to Asia, Africa, and Latin America, and also to a new generation of leaders. It also represented a genuine desire to listen, to hear what God is saying to the Church through believers in the “two-thirds” world.

—**Paul Pierson**

*Dean Emeritus and Senior Professor of History,
Fuller Seminary School of World Mission*

We reconfirm our commitment to blend the best in planning and vision of the 2004 Forum Issue Group participants, with the cutting edge insights being gathered through the World Inquiry. We pray for a seamless flow between these two important activities, and we trust the Lord to make each stronger because God has called us to work in unity.

—**Paul Cedar**

Lausanne Committee on World Evangelization Chair

Our commitment is to gain new insights from the World Inquiry, so that as LCWE addresses the 25 critical issues which are the focus of the 2004 Forum, we will have the freshest ideas helping to develop significant action plans for the Church to use in working together to reach our world for Christ.

—**Roger Parrott**

*Chair of the 2004 Forum
Lausanne Committee*



"Emerging Streams"

These excerpts from World Inquiry reports give a taste of the refreshing flow of God's Spirit in new plans and initiatives.

Lee Purgason

UP (India) Transformation Movement

Vision 2010: UP Transformation Movement is the God-given strategy to reach India's Uttar Pradesh state: with multiplying, reproducing, disciple-making house churches through a consortium of organizations and networks committed to the Great Commission.

U.P. is India's largest state with 174 million people (including Uttaranchal). If U.P. was a separate country it would be the fifth largest nation in the world. The center of political control of India, it is also a state of utter poverty, violence, corruption and religious fundamentalism with the most powerful spiritual strongholds in India. In the year 2001, during the Hindu Kumbh Mela festival, 70 million people from all over the world came to the city of Allahabad to have a dip in River Ganges with the hope that their sins would be washed away.

A massive prayer initiative was launched by several organizations with approximately 500,000 around the world mobilized to pray. Many did prayer walking on site. About seven hundred people from nearly 30 organizations distributed nearly 20 million pieces of literature in six languages.

Third Way Chinese Christian Revival Fellowship

After the Cultural Revolution closed the doors of all churches including TSPM they were opened in 1978. At that time an estimated seventy percent of

Lee Purgason is the Managing Editor of Mission Frontiers and the Director of Operations for the U.S. Center for World Mission

the Protestant stream of the church in China was TSPM churches while thirty percent were house churches.

In 1994 (about fifteen years later) the percentage had almost inverted. Now forty percent are TSPM and fifty-five percent house churches, but a new stream has emerged, five percent, called the New Model Movement. Many ministers left the TSPM for the house churches at this time.

In 2002 (eight years later) TSPM was only thirty percent, house churches sixty percent but the new model movement ten percent.

An Emerging Stream in the Persian World

The small group of underground believers is increasingly bold in sharing their faith, despite extreme risk. Gospel radio is still broadcast into Iran. Recently, Iranians in the United States have launched satellite television stations in Persian that are accessible inside Iran. Increasingly, Iranians living outside Iran are coming to faith. Persian language churches exist in most major cities of the world, and Iranian leadership training schools exist in both England and Germany. These



Iranian believers have increasingly begun to look back at Iran with their gospel efforts. And some of the new believers inside Iran are even beginning to consider reaching out to the rural

areas and nomadic tribes, where there is virtually no access to the gospel, and where people are still living as they did a thousand years ago.

A Church Renewal Movement in the Turkic World

...we formed the "Vision Silk Road Center" to reach the Turkic people groups along the "Old Silk Road" including Turkey, Azerbaijan, Turkmenistan, Tajikistan, Uzbekistan, Kyrgyzstan, Kazakhstan and Xinjiang Uygur Province of China. We have a

...instead of conquering the world with the sword, Mongolian churches pray and cry for sending missionaries to those nations.

clear goal: to plant 1,000 churches along the "Old Silk Road" by 2010.

We are sure that we are preparing the way "Back to Jerusalem" together with Chinese brothers and sisters paving the

road along the Silk Road among the Muslim Turkic and Arab peoples.

Dalit-Bahujan Movement

This movement towards the Gospel has social, spiritual and community dimensions. These oppressed communities are looking for major reformation spiritually and socially. The Christian commitment to the Dalits is to help build a caste free society—and more so, a caste free Church.

There is a sovereign move of God as He has used the persecution of Christians to bond the Christian community and the Dalit-Bahujan people in a new way. The direct interaction and bonding is leading to major social and leadership and community networks across the nation. There is a spirit of repentance and

contrition among Christians for their own mistreatment of Dalits within the Church.

Mission Movement in Mongolian Churches

Mongolians are nomadic-minded people.... They are adaptive to any climate, lifestyle, culture or situation. By nature, they can cope with a hard life and tough conditions.

Mongolian Christians believe that they are obligated to take the Gospel to the nations their forefathers once ruled harshly. This time, instead of conquering the world with the sword, Mongolian churches pray and cry for sending missionaries to those nations.

Primary Health Care and Evangelism (W. Africa)

Health care began almost two thousand years ago one Saturday evening in Capernaum in Galilee. Jesus modeled the full range of primary health care—bringing hope, purpose, and joy to life, teaching healthy relationships with God and others, and healing sick persons. His Good News embraced all aspects of life - physical, emotional, social, and spiritual - as he brought new life and eternal life to all who trusted in him.

Jesus modeled an integrated approach to evangelism, caring for physical, emotional, social, and spiritual needs as he encountered them.

Jesus modeled an integrated approach to evangelism, caring for physical, emotional, social, and spiritual needs as he encountered them.

The Bible is the foundation for an understanding of health and the health sciences.

Obedience to God's laws as revealed in the Bible or as discovered by scientific investigation favors health and a healthy lifestyle. ☉

For more complete information on these and other World Inquiry reports, see www.missionfrontiers.org

CRAF 2002: Francophone Africa Regional Consultation – One Participant's View

“What if we spent a few days in Grand Bassam, Côte d'Ivoire this May?” My wife, a Congo MK, was curious. “Sure . . . what's in Bassam?” “Well, since 1998 people from across Africa have been coming to these five-day CRAF gatherings. They're mostly from Francophone Africa, so they meet in places like Senegal and Côte d'Ivoire. But English-speaking Africans and others come too.” “So what *exactly* do they do at CRAF?” she insisted. “Uh, hold hands.” I looked sheepish. “Oh, honey, how sweet,” she replied. “Is it a marriage seminar?”

Now the point of this partially fictitious exchange is that “holding hands” can be understood many different ways. But for the organizers of CRAF (*Consultation Régionale pour l'Afrique Francophone*) “holding hands” refers to unreached peoples-focused partnerships (the CRAF logo even uses “hand holding” imagery). An initiative of Interdev, CRAF itself is a partnership venture between Interdev, MANI (Movement for African National Initiatives), World Vision and AEA (Association of Evangelicals in Africa).

Of course, spending five days talking about holding hands isn't the point. The point is to go home and do it. As a follow-up to Bassam 2000, mission and church leaders from the Lake Chad Basin countries of Cameroon, Central African Republic, Chad,

Rory Clark is currently Managing Editor of the International Journal of Frontier Missions.



Nigeria, and Niger met in 2001 to begin holding hands together for the unreached. And as of this year, all of the countries related to CRAF have had a national consultation.

Clearly “hand holding” can have great benefits. Eleven major partnerships currently exist for peoples like the Wolof, Tamasheq, Fulani, Malinke, Soninke, and others. Networks for mission execs, researchers, AIDS, economic development and other concerns also exist. The people and vision they represent are an enormous kingdom resource.

Yet the very idea of “hand holding” can be misunderstood. When one speaker—a no-nonsense Nigerian researcher—rebuked those who would come simply looking for Western money, she expressed what CRAF *doesn't* mean by partnerships. Thankfully, I didn't meet many who seemed to be out just for my financial contacts.

But even when our motives are right, “holding hands” can still be an uncomfortable experience. I offer a literal example. An African male who grabs the hand of his American brother in friend-

ship as they walk along the path does so from a completely different set of cultural assumptions than his friend has. If the American doesn't understand this and pulls away, his brother may feel confused. Likewise our divergent world views, expectations, church and ministry preferences—and just plain humanness—can cause tension as we seek to expand the kingdom together. Yet the rewards of working through these differences and continuing to walk hand-in-hand far outweigh the uneasiness we may initially feel.

Africans relating to other Africans face similar challenges. Church and mission leaders can misread each others' intentions. And some problems are not just imagined; they're real. Sometimes partnerships don't work out the way we expect. Disappointments happen. Missionaries have disagreements. That's why CRAF's focus on reconciliation between denominations and agencies—indeed all believers—is so vital.

Finally, learning to hold hands with those whose hands have nursed victims of AIDS or have buried relatives who've suffered from civil war or brutality is yet another way we can show we care.

Will you join hands and pray for these brothers? Or even join hands in person? The next CRAF will be held from August 1-6, 2004. For more details, contact Younoussa Djao at Ydjao@compuserve.com. I also hope you'll download Djao's official report on CRAF 2002, which was a World Inquiry venue. It's part of Luis Bush's compendium. You'll be encouraged by what you read there.

PERSPECTIVES

ON THE WORLD CHRISTIAN MOVEMENT



"*Perspectives* has deepened my understanding of [God] and His character, not to...mention His purpose for us!"
San Francisco, CA

It was exciting to see the students interact in response to the speakers and catch a wider, clearer vision of what, where and how God wants us to be involved in His mandate for the nations. Several students are planning a short-term mission trip, one was encouraged to recruit, sending missionaries and he is himself going on a mission trip this year, with a possibility of next year also. Another student, a pastor, caught the vision of church multiplication and has begun implementing this in his own church. Many students stated that their vision of missions was challenged and changed by the class. The class brought a clear focus to what Christ's mandate really means...globally as well as on the home front.

-Dave Lenton,
Coordinator Whittier, CA

A highlight of my class was the privilege of seeing my student's hearts change and to be a part of their life decisions. One student responded, "*Perspectives* has changed how I approach sharing the Word with others. Last night, I kept thinking about culture, where [people are] coming from, and how God loves [them] as they are and wants to reach [them]. Sharing [is] such a joy." The most stubborn made decisions to be a "go-er" someday and the most willing, humbly submitted to stay. In either case, all decisions were made with the intent to pursue with excellence. Praise God! All the glory unto Him, our Almighty God.

-Cecilia Lamb, Coordinator
Anaheim, CA

Quotes from Students in the Raleigh, NC class:

My husband and I are going to pray through *Operation World*. This course

broadened my thinking beyond church life. I want to read more mission biographies. I want to get acquainted and build relationships with foreign students.

I have completed a master's degree in seminary, but I have never had such a course as this. It is so integrating of all that I have learned. The thing I grasped from the speakers and the book is a passion for all nations to hear God's saving message. As a new pastor, I want to train church leaders in with this material.

Although I have been on many short-term trips, I learned so much from the cultural sections. I realized how "ethnocentric" I am and how judgmental I have been of other cultures. The Biblical section and Cultural section humbled me greatly.

I am heading for a long-term career with Wycliffe. I needed this theological foundation. This course was great timing in my life. I want to pray through the

Global Prayer Digest and

attend prayer group for unreached peoples at my church.

I was a new mission committee chairman in a church that was just starting our missions program. I had no idea what I was doing. This course more than met my expectations.

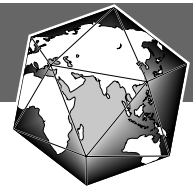
People who go on short-term mission trips should take this course.

After 58 years in ministry as a pastor, and with great concern for missions this was the first I had heard about all these unreached people groups. I thought I knew everything about missions, but I don't.

I heard about this class from two Bible study leaders while I was in college, but this is the first time it worked out for me to take the class. The Bible section was life changing and the cultural insight was great. The model of a wartime lifestyle encouraged me. I am going to live on beans and rice for a week and give the difference to missions. 🌍



Newly trained Perspectives Coordinators
Livermore, CA



BRITISH COLUMBIA

Chilliwack	Sep. 9	Reg Toews	604-823-6364
Delta	Sep. 8	Carol Moerman	604-467-1636
Langley	Sep. 11	Pat & John Burman	604-854-3818
Surrey	Sep. 8	Doug Friesen	604-597-9082

ONTARIO

Missassauga	Sep. 3	Wayne Matthews Kelly Kang	905-458-1687 905-455-7821
Toronto–Richmond Hill	Sep. 4	Marilyn Chung Colleen Lindsay	905-508-2007 416-223-0034

SASKATCHEWAN

Regina	Sep. 9	Femi Ogunrinde	306-522-6541
Saskatoon	Sep. 8	Graham Knox	306-343-9341

ALABAMA

Auburn	Aug. 25	Rob Martin	334-887-7094
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CALIFORNIA

Arcata	Sep. 1	Steve Taylor	707-445-0281
Fullerton	Sep. 1	Jerome Hannaman Dick Palm	626-398-2464 714-871-1380
Los Angeles	Sep. 8	Tallis Chang	818-701-9866
Thousand Oaks	Sep. 8	David Cragoe	805-446-7007

COLORADO

Franktown	Sep. 1	Sharon Springston Brenda Bollwerk	303-841-1908
Littleton	Sep. 3	Dee Dee Douglas-Toney	720-283-2000 x2570

GEORGIA

Atlanta–Midtown/Buckhead	Sep. 4	Jon Levy	770-350-9273
Atlanta–North & NE	Sep. 4	Kate Bova Laura Dill Warner	770-290-5729 678-405-2229
Atlanta–NW	Sep. 3	Amy Johnson	404-261-0720

ILLINOIS

Champaign-Urbana	Aug. 28	Beverly Hillmer	217-337-5288
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KENTUCKY

Louisville	Aug. 19	Brian Wright Melanie Mitchell	502-253-8160
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MICHIGAN

Grand Rapids	Sep. 8	Marlene Cole	
Kalamazoo	Sep. 9	Marlene Cole	

MINNESOTA

Bemidji	Aug. 26	Greg Giles	218-751-8671 x1262
Moorhead	Aug. 23	Mark Fugere Lon Cockerill	701-297-0282 701-232-9436

PENNSYLVANIA

Pittsburgh	Oct. 4	Jen Haddox	724-898-1016
Sinking Springs–Reading	Sep. 9	Jim MacArthur	610-375-0300
Warrington	Sep. 16	Fran Patt	610-647-9888
York	Sep. 2	Steve Niphakis	717-417-1486

TEXAS

Arlington	Aug. 26	Allan Mann	972-602-9017
College Station	Sep. 8	David Swanson	979-693-3571

VIRGINIA

Fredericksburg	Sep. 8	Lisa Stoltzfus	540-785-5127
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WISCONSIN

Madison	Sep. 2	David Lippiatt	608-268-0779
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WYOMING

Laramie	Sep. 2	Nader Wadie Jeff Brown	307-745-8710 307-742-6656
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Starting dates are listed above and classes meet once a week for 15-16 weeks. Contact a coordinator to visit a class near you. See www.perspectives.org for up-to-date listings of classes and regional contacts.

For information on other classes that are part of the broader frontier mission movement and have grown out of the *Perspectives* course, see www.perspectives.org/movement/programs. *Perspectives* is sponsored by the U.S. Center for World Mission.



Where do you fit in God's Kingdom efforts?

Is God stirring you to invest your life more fully or more significantly in blessing the nations? Don't be satisfied with the good you are now doing if God has something more important for you to do.

Opportunities abound for more significant and strategic roles in advancing God's purpose, as global outreach and upheaval continue to accelerate toward that great day when some from every tongue, tribe, people and nation celebrate together in eternity.

Changing circumstances and a deepening understanding of the remaining missionary task lead the USCWM steadily into new opportunities for strategic ministry. The USCWM's ability to respond to these opportunities depends on God's provision of staffing and other resources.

The most essential resource is the men and women God calls to significant "behind-the-scenes" service or, through their prayers and gifts, to release others to such full-time service.

Is God calling you to become part of the USCWM team? Look over the accompanying sample of critical USCWM staffing needs. Pray about supporting someone in one of these roles, or even filling such a role yourself! For more information email Dave Flynn at <David.Flynn@uscwm.org>, or call him at (626) 398-2336.

A sampling of urgent staffing needs:

Role	Duties
Academic Administrators	to serve students and their academic committees.
Accountants and Bookkeepers	to maintain appropriate attention to careful stewardship of finances
Administrative Assistants	to enhance the effectiveness of busy, creative departments and leaders.
Faculty	to refine curriculum and programs for global mission training.
Field Deans	to recruit missionaries (with PhDs) to mentor students/assistants in studies and practical service.
Graphics Designers	[Mac experience preferred] to facilitate the effective communication of concepts.
Library Workers	to make our unique collections accessible to students around the world.
Managers	to coordinate the creative efforts of diverse teams on specific projects.
Perspectives Extension Class Supervisor	to coach and help support Perspectives coordinators
Programmers	[FileMaker experience preferred] to improve office systems and information handling.
Registrar(s)	to maintain records and correspond with students and mentors.
Teachers	to innovatively educate and disciple children for kingdom service.
Web Developers	to create and maintain a variety of web sites.
Writers	to communicate new mission insights through a variety of significant publications.

To discover where your skills might fit into the USCWM team, email Dave Flynn at <David.Flynn@uscwm.org>, or call him at (626) 398-2336. *U.S. Citizens only.*

To learn more about serving at the USCWM, EXPLORE the USCWM, on line or in person. See <<http://www.uscwm.org/explore>> for details.

If service is your future, why not prepare now?

These practical steps will benefit God's kingdom, open doors for service, and enhance your long-term impact.

1. Start Multiplying

Draw others to join you in advancing God's kingdom, through personal discipling. God will then give you more insight. When you are ready for mission service, you will have prepared soil from which to gather support.

Start a regular letter sharing how God is working in your life. Ask for input and prayer on your next steps. Before copying your letter, get two people to critique it. Write everyone you know who might rejoice at your interest in missions. Be sensitive to relatives or family friends who might take offense. (This is initially a lot of work, but keep at it. You'll get efficient and improve.) You need prayers and advice now, not just after you've made important decisions regarding service.

Also ask God to give you one or two people you can start discipling in mission vision.

2. Support a Missionary

Support a field missionary who communicates consistently and effectively, and let them become a role model for you. If you are considering service with a particular agency, support someone with that agency. If no one comes to mind ask your church for ideas.

Support them sacrificially as you might like to be supported (both in prayer and finances).

No matter how tight your finances, you can give at least \$10 to 25 per month by making some small weekly sacrifice (like skipping a meal each week).

3. Support a "Home Office" Worker

Also support someone in a "home office" assignment who communicates consistently and effectively. (Though not on the front lines, such workers are still "missionaries" by virtue of the cause to which they are dedicated.)

Again, choose someone in an agency with which you might one day serve, or ask your church to help you.

4. Reduce Your Expenses

Adjust your expenses to fit within a missionary living allowance, applying any surplus toward reducing your debts and advancing God's kingdom. Just ask a mission agency you might join what you would receive monthly as one of their missionaries, or ask your church for this information.

Nine Practical Steps

1.	Start Multiplying
2.	Support a Missionary
3.	Support a "Home Office" Worker
4.	Reduce Your Expenses
5.	Find a Local Encourager
6.	Feed your Vision
7.	Prepare your heart to Receive
8.	Choose or start a Team
9.	Watch for New Opportunities



5. Find a Local Encourager

Seek out someone local to you who is working strategically to advance God's kingdom. Offer to assist them part-time if they will mentor you and pray regularly with you. Ask God to help you find someone who will really push you to keep on track with whatever God is saying to you. Then ask your church or a local agency representative for guidance in choosing someone to disciple you in this way.

6. Feed your Vision

Make use of periodicals, courses and events. For daily inspiration start

with the *Global Prayer Digest* (global-prayer-digest.org) and *Operation World* (wclbooks.com), *Perspectives* (perspectives.org) will connect you with others and give a solid foundation. And *Mission Frontiers* (missionfrontiers.org) and the *International Journal of Frontier Missions* (ijfm.org) will keep you current in mission thinking.

7. Prepare your heart to Receive

Many believers would rather be martyred than raise support. This may be your biggest barrier to mission service. Yet raising support is a approach to kingdom partnership that results in a win-win-win situation for the donor, the missionary and God's kingdom.

To overcoming your own cultural conditioning and develop firm Biblical convictions, read and apply Scott Morton's book *Funding Your Ministry* (available on Amazon.com).

8. Choose or Start a Team

Working with a team is essential to staying on track and maximizing your effectiveness. Choose carefully a team that can make strategic use of your strengths.

9. Watch for New Opportunities

As you serve faithfully, God will reveal more significant ways to multiply your contribution and your impact. Don't be satisfied with the good you are now doing if God has something more important for you to do.

But don't become impatient when God calls you to be faithful in difficult circumstances. Don't hastily skip out on the lessons He may want you to learn in your current circumstances.

Trust Him to lead you, and be sure to follow! 🌐

By Robby Butler,
USCWM Personnel Director.



Barriers to Missions 101

Fear and Comfort: Obstacles to Recruiting for Missions

Greg H. Parsons



Once we are old enough to realize that our parents can't protect us from everything, we can tend toward worry and fear. Whether it is the high school girl who fears rejection if she is not invited to the prom or the natural fear of seeing a bear (not in the zoo), all of us have that human tendency.

September 11 forced a new level of fear upon us—new to most Americans that is. While much of the world has lived in a state of vulnerability, we didn't. And we didn't know it.

It may be that recent events, global issues like war, or cultural shifts around us, have us more on edge than normal. The airline industry is a barometer for how the masses are feeling. Until flights are full and airline schedules are built back up, we all sense things are not back to "normal." While "the masses" are clearly impacted, what about those of us who have trusted our lives to Christ—are we as prone to fear?

Recently, I've heard of a few short-term (and longer) outreach programs to China have been canceled because of SARS. Right now, the chances of dying of SARS in China are 1 in 3.5 million! Hong Kong it is 1 in 24,000. If SARS is Satan's latest tinkering to bring all possible evil that he is allowed, he



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seems to be successful again—not just because today, some 8421 people have or have had it or that 784 have died, as painful as that is to them and their families. Satan has succeeded because of the fear that is imbedded in the hearts of many of God's children, fueled by this new threat. Fear that keeps us home.

The government of China has asked one American I know to leave—perhaps using SARS as an excuse to get people out. There are a couple of provinces you would want to avoid for a while. But I still ask: why would ministries close outreach programs down? Answer: people either (1) aren't signing up to go, and/or/because; (2) parents are saying no.

Are we now more interested in our children getting a good job, settling down and having a normal life? Will normal ever be normal again?

I've heard of the latter for years. Just yesterday a young man asked for prayer because he is wanting to major in Linguistics instead of Law or Medicine (which his parents want). Years ago, a relative of mine was working for a major company and toyed with the idea of working for them in Russia to share his faith. His mother, a committed Christian, said there was no way her adult son was going to Russia.

Perhaps we will not see the breakthroughs we pray about until there is a releasing of young people by their families and churches at new levels. The Student Volunteer Movement really started by the prayers of moms at home praying that their kids would make a difference in the spiritual needs of the world.

Are we now, it would seem, more interested in our children getting a good job, settling down and having a normal life? Will normal ever be normal again?

Risks should indeed be evaluated to the value of the goal, not the probability of success, as Ralph Winter noted years ago. If I take the risk of sky diving, the goal of "just doing it" or overcoming fear has to be weighed against the risk of injury. While some in missions may simply be the risk-taking types, many of us are far more cautious about physical risk with no eternal value.

Jesus told Paul he would suffer. Paul said he, in effect, beat his body into submission to the physically trying work to which God had called him. The writer of Hebrews notes:

"But remember the former days, when, after being enlightened, you endured a great conflict of sufferings..." (Hebrews 10:32)

For them, great affliction was part of the task. Like Paul, they must have said:

"But we have this treasure in earthen vessels, that the surpassing greatness of the power may be of God and not from ourselves; afflicted in every way, but not crushed, perplexed, but not despairing; persecuted, but not forsaken; struck down but not destroyed..." (2 Cor. 4:7-9)

Part of the reason we may not see the power of God more is because we don't want to be earthen vessels—used by God however he wishes. We kind of like things made of silver and gold. Or perhaps it's just fear. Why take the risk if we can choose comfort? 🌐