



## Does any other organization in the entire world have the same function as the GNMS? Clearly not.

Ralph D. Winter



### Dear Reader,

Some things are sleepers.

When years ago a tiny baby was born on the small island of Corsica west of Italy, the world did not take notice. But that baby, named Napoleon, became one of the most prominent people in European history.

The same could be said of that little baby born in the tiny town of Pauleerspury in the north of England. No one could have imagined what William Carey would become.

(I won't add about a baby born in Bethlehem because that would be too large an exaggeration.)

I will go on to say that in Amsterdam on April 20 a new baby organization was born. What it will become is by no means certain. What it is intended to do is extremely crucial.

Does any other organization in the entire world have the same function? Clearly not.

Something of the kind existed earlier (see page 11). But for over 30 years no global-level entity has represented specifically the crucial sphere of the mission agency.

In recent history the spectacular Berlin 1966 World Congress on Evangelism was sponsored by *Christianity Today* and the Billy Graham Evangelistic Association. Since then, many marvelous "Lausanne" meetings have been held to discuss what local churches and even denominations can do in service for Christ.

But global linking of the leaders of mission agencies? Some smaller

meetings of specifically mission leaders have been convened by invitation.

What has not existed in recent times are either meetings or organizations on the global level as described on page 11. Yet that sort of thing does successfully happen within *countries* like India, USA, Nigeria, just not on the *global* level.

However, the need for global-level planning, coordination and strategy is much, much more relevant today than it has even been in human history. Only in the "last few minutes" of the human story have human communities been so massively on the move all over the planet.

Chinese restaurants have been widespread for a long time. Filipino workers are all over the world. Same with Korean and Japanese businessmen. But the quiet, relentless migration of families and whole peoples has recently been going on at a faster pace than ever.

So? It is quite possible that fairly soon the large majority of all of the least-reached peoples will be found in pockets here and there in the Western world.

Wow, the amazing thing is that migrating people are often the most open to new ideas! The significance of this for missions is vital. For example, Rifi Berbers from North Africa, by the tens of thousands, are now to be found in Spain and the Netherlands.

### Missions is Complex

I have received several letters from mission agency leaders asking for permission to reprint my editorial from our May-June issue. In that editorial I spoke of the need for professional wisdom in missions. I mentioned the

limitations of three popular trends:

1. Just "sending money" (to hire "native missionaries"),
2. Congregations sending and trying to supervise their own missionaries, and
3. Sending out two-week short-term people.

None of these is all bad. Yet, all of these would seem very seriously to underestimate the complexity of the missionary task.

One example of that complexity which is rarely mentioned has to do with the dispersion of disease.

I think of the Spanish Catholic missions in the vast area of what used to be called "Florida" (taking in most of southeast USA). A book by a Florida university professor tells of the many native peoples who over a lengthy period were served by a network of 150

mission settlements, in which agricultural, industrial and educational activities were promoted along with the Christian religion.

But this huge accomplishment was erased completely, along with the people. Not a single piece of wood remains from all those settlements. Not a single soul appears to

have survived the onslaught of European diseases.

Think of the ocean of good will, the sacrificial labors, the patience and suffering that went into that huge undertaking!

### What About Glorifying God?

Those missionaries did many things right. They did not effectively cope with one single factor. Does getting people into heaven adequately glorify God? Or, is the destructive plundering of His creation a problem with which we can be involved that will also glorify His Name?

Millions of Christian believers are dying in Africa due to the unchecked ravages of AIDS and other diseases. The Millennium Development Goals (pages 14-16) include dealing with disease. But I am afraid that the makers of that list of goals are unable to

**I am afraid that the makers of the Millennium Development Goals are unable to count on any concerted, distinctively Christian efforts at defeating those diseases at their root.**



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

**I**n a war, treating the wounded and dodging bullets is not as essential as defeating the enemy. Loving care of the sick and good nutrition does not necessarily eliminate the germs.

count on any concerted, distinctively Christian efforts at defeating those diseases at their root.

Of course, our Evangelical missions reach out to the sick. Our hospitals and clinics display genuine and helpful concern for those who have already been overtaken by disease pathogens. But we are relatively unacquainted with the task of dealing with the origins of disease. And most of the problems the Millennium Development Goals mention are seriously complicated by the factor of rampant disease.

In the case of leprosy, years ago missionary initiatives led the way to virtually eliminating it wherever found.

**Defensive and Offensive Efforts**

One reason, except for leprosy, missionary medicine has not made much of a dent in the eradication of the diseases themselves is simply because the load of healing the sick is such a burden there is no time or energy left over to delve into the eradication of causal pathogens.

Furthermore, we often don't know how we could do it, or training in curative medicine is not of much help.

Even "preventive medicine," good as it is, is not what I am talking about. Preventing an enemy from attacking is not the same as defeating the enemy.

Thus, there are three kinds of essential effort in a real war:

**Defensive:**

- 1. Treat the wounded (Curative)
- 2. Avoid bullets, bombs (Preventive)

**Offensive:**

- 3. Defeat the enemy (Eradication)

All of these are important, but the third is the most urgent and crucial. You can fumble the ball in treating the wounded and dodging bullets, but you can't win the war without the offensive.

For example, many people talk as if we can win the war against disease by better and better methods of treating the sick, and they feel we must pour more money into the medical/phar-

maceutical industry. (High prices for drugs may mainly fund huge television advertising).

Tragically, the vast majority of the many good things that the medical/pharmaceutical industry does has very little to do with eradicating disease – any more than does the work of a skilled heart surgeon who all day cuts people's hearts out to replace them with donor hearts or artificial hearts. What that dedicated surgeon does has absolutely nothing whatsoever to do with the causes of arterial shut-down.

Dear reader, do you think I am off on a tangent? I am aware that only in recent history have humans recognized that most sickness is due to ingenious, invisible, deadly forms of intelligent life. I realize that our major theologians – our Calvins and Luthers, Augustines and Aquinas – had no opportunity to decide

whether germs brought over a great shadow on the glory of God, or, thus, whether fighting those destructive entities would be a significant means of glorifying God.

But, if an ounce of prevention is worth a pound of cure, a tenth of an ounce of eradication is even more crucial.

Furthermore, human beings, now in Singapore, Tokyo, Shanghai, Uppsala, Atlanta, Bangalore, Berlin, even Moscow have stumbled their way into phenomenally greater knowledge of microbiology. Today opportunities exist for systematic and serious eradication that have never existed before. Using this knowledge, our own government has investigated military applications. Why not go the other way? Why not, in the name of Christ, for the glory of God, seek to destroy those obviously deadly germs? Does the church have to be three centuries behind the world? 🌐

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INTRODUCING

# THE Global Network

OF MISSION STRUCTURES

David Packiam

**F**inally ... a Global Network of Mission Structures has been called forth!

Prompted by initial discussions at the Singapore 2002 Unreached Peoples Consultation, a group of 28 delegates from older and newer agencies gathered in Amsterdam April 18-21, 2005 to found the Global Network of Mission Structures (GNMS). Since the Edinburgh meetings of 1910 and 1980, no non-invitational gatherings of mission leaders had been held which were open to all the agencies of the world sending equal delegates, nor had any other gatherings “called” for the establishment of a global-level network of strictly mission structures. As such, the Global Network of Mission Structures is reinvigorating the rich tradition of the International Missionary Council in the first half of the 20th century. (See page 11, “Historical Precedents and Foundations.”)

**The GNMS is reinvigorating the rich tradition of the International Missionary Council in the first half of the 20th century.**

ers. By contrast, the *delegate format* – where each participant represents and is delegated by his or her own agency – allows a leader from a newly-formed, 30-member agency from the Global South to

While many valuable “invitation-only” global-level conferences have been conducted, these can sometimes cultivate an “elitist” status and mentality for those invited and can further separate them from grassroots lead-

dialogue as an equal with leaders of 1000-member agencies from the West.

*National-level* associations of mission agencies – such as the Nigerian Evangelical Missions Association, the India Missions Association, and the Evangelical Fellowship of Mission Agencies (USA) – have shown great value. So have *regional* networks, such as the Interdenominational Foreign Mission Association of North America, the Asia Missions Association, and the Third World Mission Association. But none of these are *global*, while the people groups which missions seek to reach are on the move all over the globe!

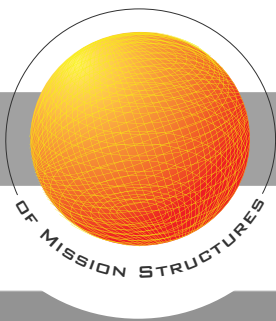


Thus, the sense of the founding group in Amsterdam was that a global network can significantly advance God’s Kingdom. Since unreached peoples are on

the move, we face a clear need to establish a global office to monitor their movement and plan for more coordinated efforts of outreach. The staffing of such a network will not necessarily be large since it can draw on many other offices and agencies in collaboration, but the sense of the Amsterdam group was that a closer networking of agencies, missiologists, and others – including sister organizations on a global level – is needed.

Furthermore, while it is a splendid thing for church leaders to network on the global level to better discern the potential outreach of congregations, the specialized task of missions has often gotten lost in the shuffle of many such gatherings and in the many worthy activities of churches. “We want to maintain the cutting-edge vision of specifically *mission structures* themselves,” Amsterdam participants noted.

# THE Global Network



Amsterdam,  
April 18-21, 2005

Founding Delegates,  
Registrants

Country	Representative	Mission Structure
England	Lanny Arensen	AIM, Africa Inland Mission International
	Peter Maiden	OM, Operation Mobilisation*
Germany	Burkhard Schoettelndreyer	WBTI, Wycliffe Bible Translators
Ghana	James Adebayo Famunre	AMEN, Agape Missions & Ev. Network*
India	Jinukuty Emmanuel	IGSM, International Gospel & Social work
	Krishnasamy Rajendran	IMA, India Missions Association*
	Nungshisosang Kika Jamir	NCM, Neighbour's Concern Mission
South Korea	Jung (Paul) Kook Han	UPMA, Unreached People Mission Alliance
	Sung-Sam Kang	KWMA, Korean World Missions
Malaysia	David Packiam	MMN, Malaysia Missions Network
Mexico	James Edward Heimberger	The Missionary Cooperation of Mexico
Nigeria	Gabriel Lohven Barau	MCM, Missionary Crusades Ministries
	Timothy O. Olonade	NEMA, Nigeria Evangelical Missions
	Martins Odutola Adewole	ZWPM, Zion World Prayer & Missions
Peru	Juan Marcos Ravelo	AMEN, NEWMA
Singapore	Ian Prescott	OMF International
	Lorraine Wendy Dierck	WOI, World Outreach International
Spain	Gina Fadely	YWAM, Youth with a Mission
United Arab Emirates	Grimmer Daniel	TAM, Tell Asia Ministries Inc.
USA	Chong H. Kim	Band Barnabas
	Don Eenigenburg	Charstar
	Ralph D. Winter	FMF, Frontier Mission Fellowship
	Timothy Lewis	Frontiers Inc.
	Yong-Joong Cho	Global Partners/TWMA, Third World
	Scott Holste	IMB, International Mission Board
	Ronald Harry Wismer	MAF, Mission Aviation Fellowship
	David Hupp	MUP, Mission to Unreached Peoples
	Jon Christopher Shuler	NAMS, New Anglican Missionary Society
	David Jerrell Brooks	SIL International
	Malcolm McGregor	SIM International
	Greg Parsons	USCWM, U.S. Center for World Mission

\*Three agencies registered to attend but were hindered at the last minute.

How to achieve such a task and nurture the Global Network? Today we have more tools than ever, including the Internet, to nurture connections, information-sharing, and other forms of learning among agencies. The founding documents at Amsterdam noted, "The idea is for all 'frontier-active' mission structures—wherever located—to become equal members with each other. Small, newer structures can belong and be full members."

After discussion, Amsterdam delegates agreed to speak primarily of mission "structures" because such a term is more comprehensive than mission "agencies." A mission statement was formulated:

## The Global Network of Mission Structures:

### Coming together to advance the Kingdom across the frontiers

The name speaks for itself: the emphasis is on unity in advancing the Kingdom towards the frontiers of the gospel. "Frontiers" includes more than unreached people groups – anything that advances God's purposes.

Many felt one "servant facilitator" would be sufficient at the beginning to promote the cause of the GNMS and to actively engage participation of a wide range of mission structures – old and new, and

from the West as well as the Global South. David Packiam was appointed GNMS administrator for a term of two years. Packiam is Chairman of the newly-formed Malaysia Missions Network and also Chairman of the Strategic Missions Program (STAMP). In addition, Packiam is Director of the Malaysian Centre for Global Mission (a missions training center), a director of Antioch Missions – Chinese Church Support Ministries, and Senior Minister of The Dwelling Place – a Ministry Centre (church) he pioneered and planted, with his wife, ten years ago.

Amsterdam delegates noted, “What the GNMS will be three years from now depends upon whether we start out boldly or not. The question of what will happen depends upon the basis of which we start.” Part of an effective beginning is to incorporate an organization to give legal standing to the network. After much discussion, it was agreed that the office of the GNMS be in Malaysia but the corporation be registered in California because of the difficulty of moving funds in and out of Malaysia.

**“What the GNMS will be three years from now depends on whether we start out boldly or not.”**

Amsterdam delegates also formed an initial Executive Board for the GNMS, seeking a broad representation of world regions. Nominated from continental

networks, the following were selected to serve:

Latin America – Obed Alvarez (Peru)

North America – Ralph Winter and Chong Kim (USA)

Africa – Gabriel Barau (Nigeria)

Asia/Pacific – Ian Prescott (Singapore), Yong Cho (Korea), J. Emmanuel (India)

In a “working governance model,” the GNMS Executive Board is to provide the anchor for the vision and overall operation. The terms and duties of the Executive and the larger Board will be outlined in the by-laws and articles of incorporation.

Amsterdam delegates noted that sufficient financing will be necessary for the success of the GNMS. The delegates agreed to initially encourage freewill contributions from participating agencies rather than imposing fees because the latter might hinder some agencies from joining. GNMS membership is open to all structures that classify as “frontier-active agencies” and have fulfilled minimal administrative standards. A GNMS web site has been established ([www.gnms.net](http://www.gnms.net)), to be incrementally upgraded in coming months.

Other activities and functions anticipated for the GNMS include:

1. Membership directory (web-based)
2. Information-gathering (case studies/articles) on mission structures, values, and successes
3. Identifying and discussing unique needs
4. “Discovering” new sodalities
5. Sharpening the criteria for membership
6. Improving ways for GNMS members to access the community
7. Identifying pitfalls and learning from others how to avoid them
8. Sharing of tools, knowledge, and resources
9. Sharing vision
10. Sharing experiences in internal evaluation
11. Providing models/case studies of effective ministry
12. Helping information-screening for peoples and countries
13. Clarifying GNMS uniqueness/purpose/value/place in history
14. Encouraging a 2010 Centennial Event for Edinburgh 1910
15. Sharing field contacts
16. Sharpening the GNMS cyber presence
17. Highlighting joint opportunities in promotion and jobs to be done
18. “Pointing the way” to emerging ministry opportunities

Inquirers may direct communication to David Packiam ([packiams@hotmail.com](mailto:packiams@hotmail.com)). Also note that progressively more information will be posted to the GNMS Website at [www.gnms.net](http://www.gnms.net). 🌐



## Historical Precedents and Foundations for the GNMS

Ralph D. Winter

The future, of course, is built upon the past. That is why this effort to found the GNMS is deliberately the result of a “Third Call.” That is, we are consciously attempting to put in place the kind of structure which existed before, which blinked out about a third of a century ago, which was reattempted in 1980 unsuccessfully, but which today has more compelling reasons to come into being again than ever before. Let us rehearse an outline of those events.

At Edinburgh, Scotland, in 1910, the famous “Student Volunteer Movement for Foreign Missions,” (SVM) – born almost

25 years earlier – culminated in a world-level meeting of the kind that had been urged 100 years earlier by William Carey for the year 1810. However, it took 100 years for Carey’s “First Call” dream to be fulfilled in 1910. The meeting, finally, at Edinburgh in 1910, then in turn spawned a whole series of follow-through events – the founding in 1914 of the *International Review of Mission* (IRM), in 1921 the formation of the International Missionary Council (IMC), and in 1948 even the World Council of Churches (WCC). Unfortunately, a little over 50 years after 1910, the WCC, by bringing into vote much of the entire world church, obtained the apparent authority to swallow up both the IRM and the IMC, but lacked the wisdom to avoid doing that. When church leaders try to lead mission efforts, the results are not ideal.

All this is to highlight the fact that the vision for global mission, which had energized the 1910 conference, as well as the following IRM and the IMC, was a *minority vision*. It was the initiative of the Student Volunteer Movement for Foreign

Missions, which, though strong and widespread, had always been the vision of a minority within the world church. Thus, when a world-church body such as the World Council of Churches took over the IMC, the cutting edge of *missionary vision* was dulled and almost completely forgotten in the midst of the many legitimate but internal concerns of a global church movement.

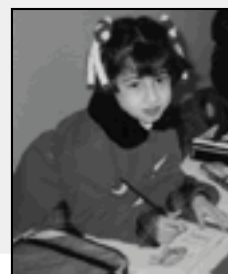
In the light of all this, the “Third Call” for the reestablishment of a global-level association of mission structures focused on both the frontier vision of the 1910 conference

– the “First Call” – and the frontier vision of the second similar

conference at Edinburgh in 1980, the World Consultation on Frontier Missions (the “Second Call”). Unfortunately, Edinburgh 1980 did not quite achieve the re-establishment of a global entity expressing the specific concerns of mission agencies.

By now, however, the idea of specifically mission leaders routinely meeting together both nationally and regionally is a well-established and very helpful activity. It seems obvious that if such meetings have been helpful on the *national* and *regional* levels, they would be of value on the *global* level. The emergence of The Third World Missions Association is already a vibrant example. Its very existence points in the direction of the need for an entity which can specifically express the concerns of the mission structures of the entire world. 🌐

### THE Global Network



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# How Much Stuff is Enough?

## Why We Buy Things We Don't Need

Bob Putman

Ever read a book that made you mad? I was intrigued by the title of Pamela N. Danziger's *Why People Buy Things They Don't Need*. But after browsing through pages 1-96, I found myself grouching. Why? Because Danziger knows precisely what she's talking about, and her job is to sell marketers the goods on you and me.

If you don't like being manipulated any more than I do, you might want to look at what Danziger says about Madison Avenue's clever ploys. These people study your weaknesses, then use them to raid your earnings.

Danziger spent the past 20 years researching why Americans spend as we do. We purchase kitchen gadgets, home textiles, computer software, candles and aromatherapy products, gardening items and a host of other discretionary products. In fact, we fork out about 30 percent of our income for stuff we don't need. Why this madness?

According to Danziger, 14 "justifiers" underlie our motivation to spend money on unnecessary items. "When marketers do the hard work of providing the justifiers for their customers, it is amazing how this bolsters product sales. Justifiers overcome objections and compel the consumer to buy," she writes.

How do we justify spending hard-earned cash on unneeded purchases? On the basis of one or more of the following "reasons."

- Quality of life – The product will improve our education/knowledge, health, spiritual life, emotional satisfaction/security, social success.
- Pleasure – The experience of shopping in an exclusive place makes us feel better.
- Beautify the home – We get a feeling of identity and worth from our home's appearance.
- Education – The more education we have, the more we crave. And then we apply it in the excitement of researching our major purchases.
- Relaxation – The longer we stay in a store, the more we spend, especially on relaxation products.
- Entertainment – We buy or rent things to reduce boredom and generate excitement. Or we seek an environment that helps us experience shopping as entertainment.
- Planned purchase – We build anticipation for buying something unneeded by researching and planning for the purchase.
- Emotional satisfaction – We spend seeking emotional comfort, the fun of having the latest and greatest, or to express our identity.
- Replacing an existing item – Replacing a worn-out item often serves as a catalyst for an extended spending spree on coordinated items.

- Stress relief – We turn to relaxation products/ equipment, nostalgia- and tradition-themed items to deliver comfort.
- Hobbies – We collect for the joy of ownership and the thrill of the hunt. If one family member collects, usually others do also.
- Gifts – When buying gifts for others, we often buy a more expensive one for ourselves.
- Impulse purchase – We gain a feeling of power and entitlement from making an impulse buy.
- Status – While few of us admit it, we buy things that will be visible to others in order to impress them.

Do any of these justifiers sound familiar? They should. Advertisers spend billions each year to push these buttons in your psyche. For the most part these reasons to spend are simply nonsense. Danziger states: "The justifiers give consumers the illusion they are acting rationally in purchasing, but in reality, they remain driven by personal desires and emotions. ... When marketers really understand how their products play into the hearts and emotions of their customers, the judicious use of justifiers in marketing communications stacks the deck in the marketer's favor and gives consumers permission to buy."<sup>1</sup> In other words, they pull your emotional and psychological strings and a-spending you go.

Armed with these clues to how marketers snag you, how do you declare war against Madison Avenue manipulation?

A few suggestions:

- Whenever you see an advertisement on TV, talk back to it or mute the sound. Point out the commercial's hidden lie to your children, spouse or friends.
- Do a word study on "content" and "contentment" in the Bible. You might want to begin with 1 Timothy 6: 6-8 and Philippians 4:11-13.
- If you're wired for impulse buying ("see it; like it; buy it"), pray while you shop. And exercise the most non-commercial spiritual fruit, self-control.
- Meditate on your motivations. What do you get out of shopping and spending? Does it improve your mood, strengthen your confidence, energize your emotions? Should it?
- For long-lasting satisfaction, invest your extra money in helping people and extending Christ's kingdom. See Luke 16:9.

You don't have to be a victim of your own indulgence or Madison Avenue's manipulation. You were chosen for a better life. So shop wisely, shop well and shop only when necessary. Diligently search for your satisfaction in God alone. There's plenty there for the savvy shopper (Isa. 55:1-3).

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*Bob Putman is editor of BGC•WORLD. Reprinted by permission of BGC•WORLD.*

<sup>1</sup>Why People Buy Things They Don't Need, by Pamela N. Danziger, © 2004 (Paramount Marketing Publishers), pp. 59-60.

# Are We Trifling With Missions?

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

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

It is a pretty solemn question whether we ourselves are saved if we allow this state of things to go on much longer. I used to think I was in earnest about missions. I made up my mind that I had been trifling with the whole subject, and I could not get over the conviction that I was trifling with it until I came with my wife and my seven children and said to God and to His church, “If we can be of more service in foreign lands than here in spreading the Gospel, we will go and take our places in the foreign field.”

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

Then go down through your conveniences and comforts until you come to the necessities of life, and consider what a marvelous awakening there would be in the Church, and in the world too, if we came to the point of dividing the last crust of bread for the sake of giving bread to starving men, and consented to go without two coats where there was another man that had none. That is the only way to deal with the question of mission, and any other way of dealing with it is, in a sense, hypocrisy, or at least disingenuous and

insincere treatment of our God and of lost souls.

It seems to me that the Church of God is trifling with the whole subject of missions. Why should we not show a spirit of enterprise in the Church such as the world shows in all business schemes? What is the matter with the Church, that in this nineteenth century she has scarcely one of those great master agencies which men use to carry their inventions to the ends of the earth? Why should we not have a “great church exploration society,” and go forward and pioneer the way into destitute fields, on the basis of inter-denominational comity and courtesy, and put into every field some working force, so that no absolutely destitute place should remain in the world? Why should we not have a pioneer information bureau, to guide missionaries into new districts?

Why should not the Church agree and covenant that it is as much a matter of necessity to give to the support of missionaries as to come to the Lord’s table or to the prayer meeting, or to make a decently punctual attendance at church?

Why should not we have great world agencies to carry on this work for God?

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

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



*Condensed from “The Evangelization of the World in the Present Generation—How Made a Fact,” a speech delivered by Rev. A.T. Pierson, D.D., at the First International Convention of the Student Volunteer Movement for Foreign Missions, Friday, February 27, 1891. Original address found in Student Mission Power, published by William Carey Library Publishers.*

How Much Stuff is Enough?



# Who Cares about the Millennium Development Goals?

Darrell Dorr

Who cares about the Millennium Development Goals? Enthusiasts for frontier mission should – as an expression of our compassion for suffering peoples and our desire to see God honored in earth's most neglected corners. But chances are that you haven't even *heard* of the Millennium Development Goals (MDGs). If so, here's a brief introduction.

## What Are the Millennium Development Goals?

In September 2000 the 189 member governments of the United Nations issued the *Millennium Declaration*, stating their intentions to make substantial new inroads in extreme poverty and its causes. UN leaders and others subsequently developed a cluster of eight goals to be achieved by 2015 around the world:

- Halve the population of people living on less than a dollar a day and those who suffer from hunger
- Ensure that all boys and girls complete primary school
- Eliminate gender disparities in primary and secondary education
- Reduce by two-thirds the mortality rate among children under five
- Reduce by three-quarters the maternal mortality ratio
- Halt and begin to reverse the spread of HIV/AIDS and the incidence of malaria and other major diseases
- Reverse environmental loss and halve the proportion of people without access to safe drinking water
- Develop a global partnership for development focusing on fair trade, good governance, national debt, affordable drugs, and access to new technologies

The zeal of promising beginnings soon faltered, however, when during 2002-2003 world summits began to bog down in the details (especially the

funding) and when the wars in Afghanistan and Iraq assumed the global spotlight. By 2004 the international development community sought to regain momentum, partially through the United Nations Development Program's (UNDP's) sponsorship of the *Millennium Campaign*. Meanwhile, many faith-based and non-governmental organizations (NGOs) also began to visibly throw their support behind the MDGs, including the *Micah Challenge* co-sponsored by the World Evangelical Alliance.

## What's Happening in 2005?

Many consider 2005 to be a pivotal year in fostering new progress toward the year-2015 targets of the MDGs. In January 2005 the energetic Jeffrey Sachs of Columbia University's Earth Institute unveiled

the UNDP-endorsed, ten-volume *Millennium Project*, a detailed, interdisciplinary "practical plan to achieve the Millennium Development Goals." Scholars, journalists, and activists have begun to dissect and discuss this how-to program.

Meanwhile, preparations are underway for the summit of G8 heads of government in Scotland in July, where Britain's Prime Min-

ister Tony Blair and Chancellor of the Exchequer Gordon Brown are expected to take advantage of Britain's chairmanship to promote their advocacy of the MDGs. UN heads of state are due to gather in New York September 14-16, when progress toward the MDGs will be reviewed; the Micah Challenge is convening a Global Day of Prayer the prior Sunday (September 11).

## What Are the Strengths and Weaknesses of the MDGs?

The Millennium Development Goals have generated an enormous volume of discussion and



reams of written critique. Indeed, the MDGs have come under fire from critics as little more than the United Nations' attempt to improve its image and standing, or as a new opportunity for specialists in the international development "industry" to further their careers and funding. Some non-governmental organizations have complained that the MDGs represent a top-down, heavy-handed attempt to centralize and bureaucratize international development planning, that the MDGs over-reach and inflate expectations, and that the MDGs emphasize economic and "macro" development to the neglect of other components of development.

There are elements of truth in such criticisms, and more could be added. Indeed, the Millennium Development Goals are decidedly imperfect, both in

substance and process. Yet the Millennium Development Goals also represent an enormous opportunity – a minimal shared framework for improving the lives of hundreds of millions of people, including many among unreached peoples. The MDGs represent an attempt to replace "compassion fatigue" and "donor jaundice" with new hope and generosity and a renewed sense of common stewardship, partially through an initial emphasis on do-able "quick wins" and by fast-tracking development aid to countries showing they can usefully absorb such aid.

## Why Should We Get Involved?

Furthermore, the UN and others are appealing to non-governmental organizations or "civil society organizations" (CSOs) – which include mission structures – to not remain aloof from the MDGs, but to take their place as necessary partners in dialogue and development, even if only through vigorous critiques. For example, the Millennium Project "how-to" plan of January 2005 notes, "Within countries, CSOs can contribute to MDG-based poverty reduction strategies in at least four ways: publicly advocating for pressing development concerns, helping design strategies to meet each target, working with governments to implement scaled-up investment programs, and monitoring and evaluating efforts to achieve the Goals. Internationally, CSOs can also mobilize and build public awareness around the Goals, share best practices and technical expertise with governments, and deliver services directly."

In addition, mission structures can utilize the MDG processes to clarify their distinctive perspectives *on the roots and fruits of international development*. The Millennium Project report observes, "The Goals constitute a *minimum set of objectives that the global community has agreed to*. In several country contexts, they can provide the basis for more ambitious national objectives. *Strategies to achieve them may also require a broader set of inputs than specified by the MDG targets and indicators . . .*" (emphasis mine). For example, the MDGs lean heavily on the vital prerequisite of "good governance" in developing societies. Don't evangelical mission structures have much to say about where good governance originates and what it looks like – and where personal and social transformation originate and what expressions they can be expected to take? (See, "Addressing the Roots of Human Problems," page 16.) Frontier mission sows the seeds of far-reaching transformation, not merely incremental development.

**Don't evangelicals have much to say about where good governance originates?**



**Partners in Bible Translation**

O.K. You've heard about Bible Translation and its vital role in planting churches among unreached people groups.

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*How would I start the process of finding out more???*

*Do I have what it takes to be a Bible translator???*

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(TOTAL stands for Taste Of Translation And Linguistics)

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Check it out at: [www.wycliffe.org/events/total/home.htm](http://www.wycliffe.org/events/total/home.htm)

You've got questions?

During September 12-15 the Evangelical Fellowship of Mission Agencies, the Association of Evangelical Relief and Development Organizations, and the International Society of Frontier Missiology are conducting joint deliberations in Denver on "Synergistic Kingdom Advance Among the Least and the Lost." In a happy convergence of scheduling, this joint conference occurs the same week UN heads of state gather to review the MDGs in New York and when the Micah Challenge is convening a Global Day of Prayer. But will the convergence extend beyond scheduling to wider, substantive evangelical engagement with the MDGs?

In February 2004 Gordon Brown, Britain's Chancellor of the Exchequer, appealed to faith communities to take their place at the MDG table:

2015 is the fixed point on our horizon — seemingly distant but closer than we think. But it is actually 2005 — as close as can be — that will determine whether we are likely to make the rest of the journey. If we let things slip, the Millennium Goals will become just another dream we once had, and we will indeed be sitting back on our sofas and switching on our TVs and — I am afraid — watching

## TO LEARN MORE ABOUT THE MDGs

[www.un.org/millenniumgoals](http://www.un.org/millenniumgoals)  
[www.millenniumcampaign.org](http://www.millenniumcampaign.org)  
[www.unmillenniumproject.org](http://www.unmillenniumproject.org)  
[www.one.org](http://www.one.org)  
[www.micahchallenge.org](http://www.micahchallenge.org)  
[www.cgdev.org](http://www.cgdev.org)  
[www.globalfutureonline.org](http://www.globalfutureonline.org)  
 (see First Quarter, 2004)

people die on our screens for the rest of our lives. We will be the generation that betrayed its own heart.

Will we respond with Biblical discernment and compassion? 🌐

*Darrell Dorr is Managing Editor of Mission Frontiers.*

# Addressing the Roots of Human Problems

One example of an integrated approach to international development comes from William Carey International University (WCIU), affiliated with the U.S. Center for World Mission. Note how WCIU seeks to approach the Millennium Development Goals and comparable challenges:

*William Carey International University prepares men and women to discover and address the roots of human problems around the world.*



WCIU is a specialized educational institution which uses an integrative approach to create understanding of socio-cultural aspects of international development. Its focus is the broad field of international development as understood and practiced by transnational NGOs (non-governmental organizations), most of which are faith-based. WCIU offers three degrees in this field: the B.A., M.A., and Ph.D. in International Development.

WCIU fulfills its purpose as an academic degree-granting institution by offering field-based

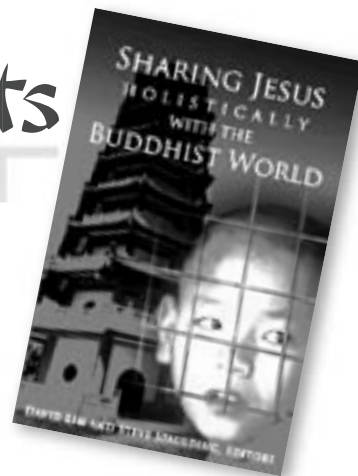
educational programs that assist NGO workers in discovering and addressing the roots of human problems. It also provides curricular assistance to educational institutions of similar purpose and constituency both in the U.S. and abroad.

Contrary to popular opinion, the roots of human problems lie deep within cultural and social systems. WCIU seeks to equip students to understand these systems, identify the roots of pervasive problems, and effectively address their causes. Only through such development practices can lasting change be achieved.

The University approaches international development as an integrated academic field involving a number of different disciplines. Students study the historical, social, cultural, religious, educational, economic, technical, and political matrix in which NGOs work. This study leads to more effective practices for NGOs and their workers.

The University's primary constituents are non-profit organizations, particularly those that are faith-based, working cross-culturally and engaged in integrated development efforts. Its graduate programs are designed primarily for working adults already serving or preparing to serve with these NGOs across cultures. 🌐

*To learn more, see [www.wciu.edu](http://www.wciu.edu).*



**Michal Solomon Vasanthakumar**

The following is excerpted from *Sharing Jesus Holistically in the Buddhist World*, edited by David Lim and Steve Spaulding (William Carey Library, 2005). To order copies of this book, see pages 20-21.

**T**he Buddha and Qoheleth (author of the book of Ecclesiastes) have employed similar methodologies to analyze human existence and propose solutions to its predicament. The Buddha explained the Four Noble Truths after his enlightenment in consequence to his intense meditation on human life, which he had personally experienced, observed, and analyzed. Likewise, Qoheleth's depictions are based on his own experiences and observations. Hence, both have discovered similar facts about human life, but analyzed and proposed solutions differently according to their religious and cultural contexts. Since the Buddha has denied the existence of God and human soul, his doctrines do not have any reference to these concepts. Qoheleth, however, due to his Hebraic religious background, had made references to these aspects. Nevertheless, Buddhists can appreciate and comprehend Qoheleth's writings, due to their familiarity of the similar analysis of the Buddha ....

### **Human Desires and Our Common Predicament**

... Like the Buddha, Qoheleth also sees human desires as the root cause for the human predicament. Though he does not express it in such phraseology, his description resembles the explanation of the Buddha. According to Qoheleth's Hebraic orientation, human cravings or desires are nothing other than human will or selfish motivations in opposition to the divine will. Instead of constantly seeking and living according to the will of God as the Bible admonishes, people live the way they want, thus bringing sorrow and lack of satisfaction into their lives. This type of life could be described in Buddhist way of thinking as life conditioned by cravings. It is a life conditioned and characterized by human desires only.

Qoheleth describes such a life in reference to "under the sun", a phrase that occurs nowhere in the Bible except in the book of Ecclesiastes. Like the term *hebel*, this expression is an important concept in the

book of Ecclesiastes, used by Qoheleth twenty-nine times. Qoheleth thus restricts his remarks to terrestrial human activity and work. Qoheleth's "frequent use of the phrase 'under the sun' highlights the restricted scope of his inquiry. His worldview does not allow him to take a transcendent yet immanent God into consideration in his quest for meaning." Hence Qoheleth's approach and that of the Buddha were almost the same. Both have tried to find meaning in human life without considering God's dealings in human affairs. For the Buddha human desires bring sorrows and frustrations, and for Qoheleth human desires are godless self-oriented motivations ....

### **Buddhists and the Laws of God**

The Bible clearly teaches that God has revealed himself to all human beings, which is theologically known as general revelation. Thus, God's existence and some of his attributes are known to all human beings, and "the basic requirements of the law are stamped on human hearts." Therefore, it could be concluded that the moral teachings of the Buddha were related to this phenomenal and mysterious work of God in human hearts despite his denial of God. By explaining the nature of the ethical teachings of the Buddha via general revelation, Christians can communicate the commandments of God to Buddhists. It could be done by pointing out the similarities of the ethical teachings of the Buddha and those that are found in the Bible. In fact, many have seen the similar teachings of both religions but wrongly concluded this phenomenon is Buddhist influence on the biblical writings. The similarities were not necessarily due to such influences, but were mainly due to the general revelation of God. 🌐

**Both Qoheleth and the Buddha have tried to find meaning in life without considering God's dealing in human affairs.**



# Learning to Advance the Kingdom

Greg H. Parsons



**W**hat could a network of missions like the Global Network of Mission Structures do with and for each other and to advance God's Kingdom? The ideas elsewhere in this issue of *Mission Frontiers* outline some possibilities. They range widely, and naturally much depends on the willingness and ability of one agency to connect with another in the midst of other ministry.

One example comes from a worker who was on our staff and who then went to a Muslim country. He has served there for 20 years. He recounts an experience that highlights the value of learning from the insights of others and applying those transferable insights in "on-the-ground" situations.

More than 15 years ago I plopped myself down on a wooden seat on a commuter train. Across from me sat a conservatively dressed Muslim man reading a fundamentalist Muslim newspaper. Just by looking at him, I knew what kind of conversation we would have.

We said hello to each other, and it wasn't long before this man's eyes brightened and he sat up in his seat. I was the first Christian he had ever met, which also made me the first non-Muslim he had the chance to witness to in his life. I could see the excitement welling up inside him as he tried to recall all of the sermons he'd heard in the mosque, which declared the falsehood of Christianity and condemned the immorality of Christians. I could almost hear his inner voice whispering, "Wait till the guys at Friday prayers hear about this!"

He hardly knew where to begin, but once he got started he shot questions and accusations at me in rapid fire: The Bible's been corrupted and is unreliable! Jesus didn't die on the cross! Christians believe in three gods! Muhammed is the last and final prophet!

What this sincere Muslim gentleman had not anticipated was that I just might have legitimate answers to his questions, and reasonable responses to his accusations. The imams in the mosque never prepared him for this possibility. When I had respectfully countered each of his claims one-by-one, he ran out of steam. Slumping back into his seat, he flung out his arms in exasperation and blurted out, "OK, Mr. Elliot, just what do you want me to do?" He had tried and failed to convert me to Islam on the spot. He wanted to know what my intention might be for him.

Now it was my turn to be caught speechless. No Muslim had asked me that kind of question before. In a nanosecond my mind processed — and rejected — a series of possible responses:

"Receive Jesus as Savior and Lord!" I suppressed that because he would hear it as, "Blaspheme against God!"

"Become a Christian!" I nixed this one because he would hear it as, "Reject your ethnicity and your nationality and bring eternal shame on your family!"

"Come to church!" I eliminated this one because he would hear it as, "Risk being struck by lightning as God's judgment!"

By God's grace, I eventually got to the gospel with this man, but I wished I'd had a succinct phrase for him then like the one I use now: "Be reconciled to God!"

So how does a Muslim man hear this statement, which I lifted from 2 Corinthians 5:17-20? Well, at the very least, he does not have a knee-jerk reaction from his file of Friday sermons. He might ask a benign clarifying question like, "What do you mean by that?" Or, he may be provoked and respond in a challenging tone, "Are you insinuating that I'm not reconciled to God?" In either case, we can skip religious arguments and get right to his need to be reconciled to God through the Messiah because his sin has made him an enemy of God, no matter how religious he is (Romans 5:10-12).

These insights are simple and clear. They express the kind of thoughtfulness we need to effectively understand people from cultures without a Christian background. This is just one example of the kinds of things we can glean from those "at the coalface" of the advance of the Kingdom. If you have other examples, please share them with us. 🌐



*Rev. Greg Parsons is General Director of the U.S. Center for World Mission. He's been on staff at the USCWM for 22 years.*