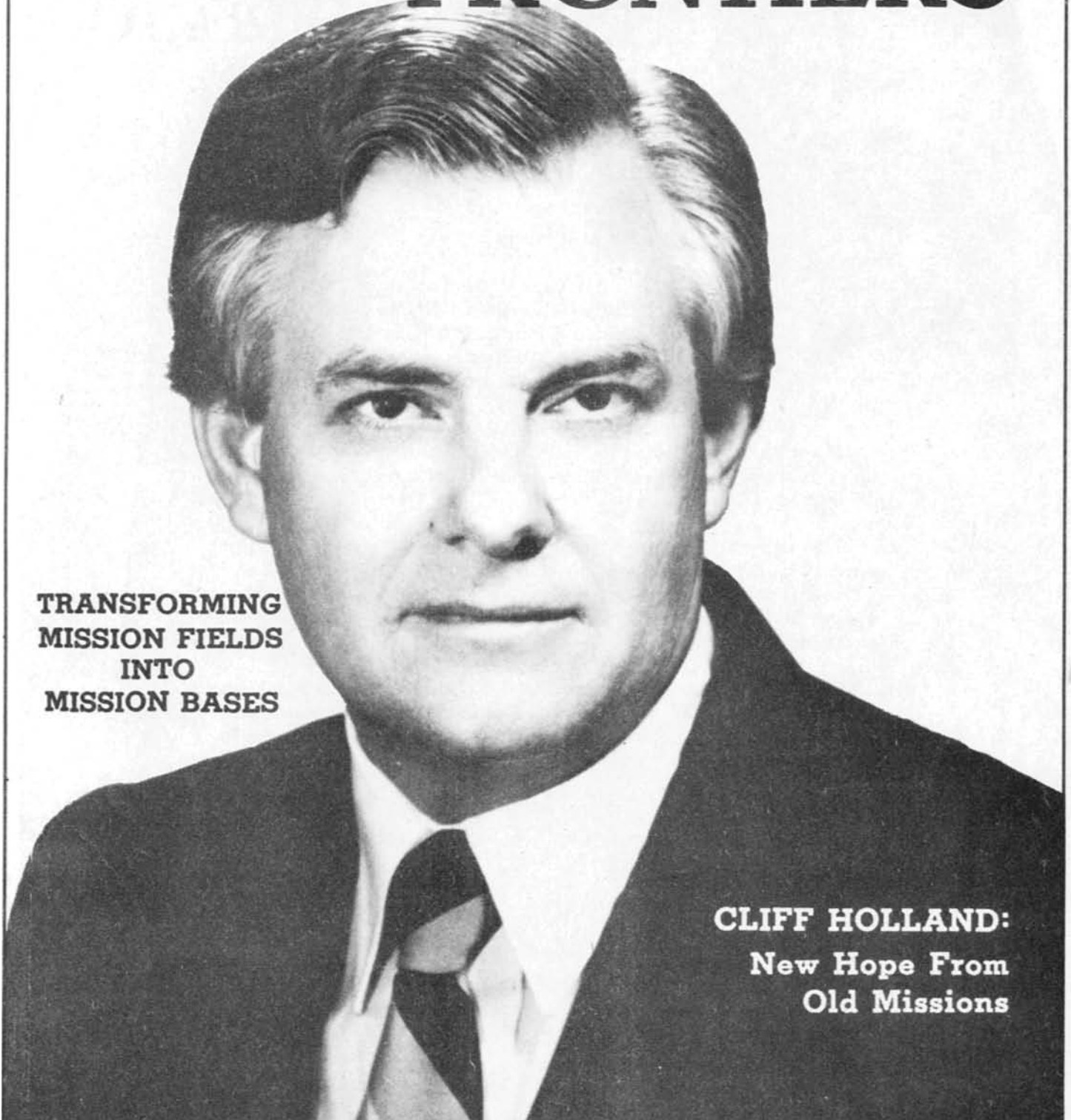


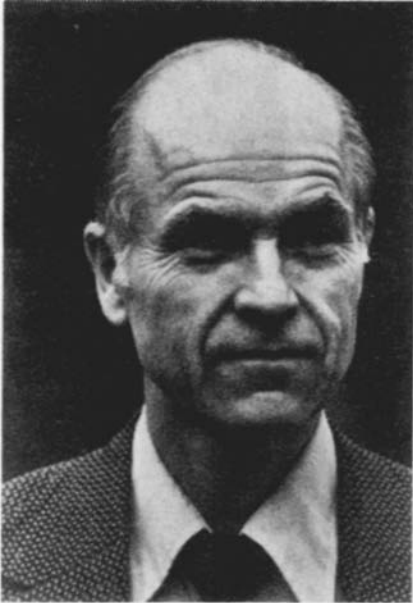


MISSION FRONTIERS



**TRANSFORMING
MISSION FIELDS
INTO
MISSION BASES**

CLIFF HOLLAND:
New Hope From
Old Missions



FROM THE DIRECTOR:

Dear People,

If every mission agency were to do what LAM's Cliff Holland (cover picture) is doing it would overnight double the impact of the Gospel on the 17,000 remaining mission fields of the world. Well, not "overnight" but...

No idea in mission circles is more potent than the idea of preaching the Great Commission to the overseas national churches.

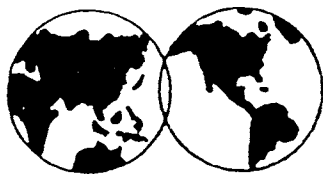
I would rather see one missionary doing what Cliff Holland is doing than see 100 new recruits go to the field. (The catch is that it may take new recruits to carry that vision out there and assist heavily-burdened missions to do what Holland is up to.)

Last issue, we gave you the exciting report that all the major mission agencies are now consciously embracing the challenge of the remaining frontiers. Here is what one is doing about it.

By the way, our financial situation is so bad and so good you might check pages 4 & 5--and pray!

Yours in His care,

Ralph D. Winter



Keen people from 64 mission agencies work together at the U. S. Center for World Mission to foster the growth of a "frontier missions" movement among Christians and churches in this country.

There are three major components of this movement:

First, there are the mission agencies which are willing to make the penetration of new people groups with the Gospel their highest priority.

Then, there are the students--the missionary volunteers of the new era of missionary outreach to frontier peoples.

Finally, there are the churches who make the establishment of churches in groups of people where the church has not existed their highest priority in prayer, in giving and in sharing this vision for the frontiers with others.



MISSION FRONTIERS

The Bulletin of the U.S. Center for World Mission
December 1982 Volume 4, Number 10



Chapel by the Sea is a Southern California congregation with a big vision for the world. See page twelve.

From the Director	2
To Save an Unusual Project	4
To Work Out a Peculiar Faith	5
New Hope from Old Missions by Dr. Ralph D. Winter	6
Breakthrough in Central America Interview with Cliff Holland	9
Local Church with a BIG VISION!	12
Newsbriefs	14
Letters	15
MISSION FRONTIERS Book Service	16



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THE PROBLEM

(TO SAVE AN UNUSUAL PROJECT)

LOOK BEHIND THE SCENES!

1. In the first diagram below all you can see are nice, neat, black "paid payments." Well, it does show at the very end that we are behind right now.

2. But in the second diagram you can now see all the shaded gray areas that indicate DELINQUENCY. The truth is that we have been 30 to 90 days behind most of the time. What pain! Then, new "geysers" of debt every 90 days...

prayer, miracles of God, your own generous help, dear reader--all this is behind the scenes in the gray areas. But the end is near! We face NO further December payments, for example!

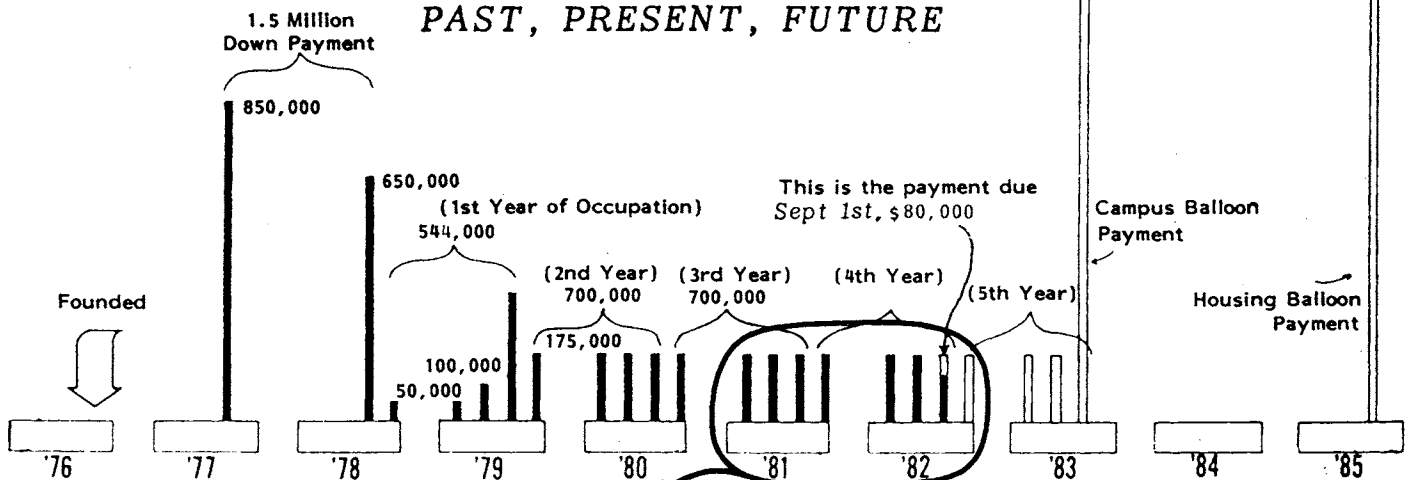
We then have only four payments left--if we can just finish this year. Right now (as I write, Nov. 27) we lack \$80,000 for the Sept. 1st payment. But in a few hours--Dec. 1st--we'll owe an additional \$175,000, urgently to be paid by Jan. 1st.

Heartache, strained faith, desperate

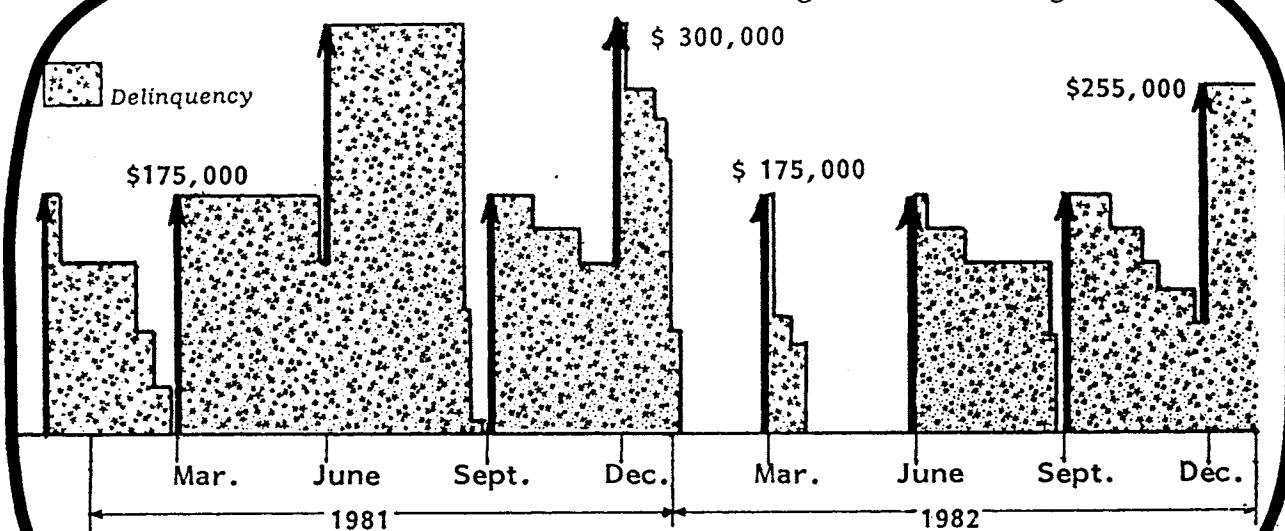
6 Million
(= 400,000 gifts of \$15)

3 Million
(=200,000 gifts of \$15)

PAST, PRESENT, FUTURE



BEHIND THE SCENES: Anguish/Blessing



Every 90 days "geysers" of debt shoot up. Only five times in the last two years has God allowed us to drive the delinquency down to zero at or near the time the next payment came due. By Dec 31st we earnestly seek to pay the \$255,000 balance overdue!

New Hope From Old Missions

USCWM General Director Ralph Winter examines a new thrust in frontier missionary outreach coming from yesterday's mission fields. The transition from mission field to mission base holds great hope for the penetration of the final frontiers of the gospel.

In this issue, Mission Frontiers introduces its readers to a little-known but highly significant development. It is at the very "edge of the edge" of a mission organization that has for many years itself been at the forefront of innovation and advance.

In the opinion of this writer, there is perhaps no other single project in missions today that holds greater significance for the evangelization of the world than this one, even though it is still a tiny and experimental project.

Last issue we discussed the upswing of mission interest in new frontiers as viewed at the two major annual gatherings of mission leaders--the IFMA in New Jersey at the end of September and the EFMA in Colorado Springs the same month. In both cases, the frontiers were the chief concern. Our observation last issue was that this turning heralds "new forces for new fields but also new vision for older fields".

In this issue we will try to point

Holland's picture on our front cover symbolizes the importance we attach to the fact that he has introduced to the mission world the concept of an overseas "missiological institute." A few weeks ago he confronted 300 pastors in Central America with the question, "You have been receiving missionaries for many years. Is it not time for you to become a sending base? Now is the time for your people to become missionaries, not merely to continue to be recipients of missionary help."

Holland's challenge does not mean that overnight all existing missionaries can be withdrawn or, indeed, even that they should be withdrawn. It does mean that all existing missionaries can pursue their present involvement with a new gleam in their eyes--the goal that present mission fields must become mission bases.

For too long we have assumed that a "successful mission" will produce thousands of souls won to Christ, or hundreds of churches that will stand on their own two feet and work indigenously within their own

work is not for missionaries to walk away from a field burgeoning with churches but for them to leave behind them a mission field that has finally become a mission-sending base. It is the appearance of Third World missions, as they are called, that is ultimately the only measure of complete success on the mission field.

As I have said, the establishment of Third World mission societies is not an entirely new idea, but in terms of their impact, they are not yet a major force in missions. In our next issue, we will sum up the situation as definitively discussed in a new book, The Last Age of Missions.

Now, however, Cliff Holland's idea, supported by the Latin America Mission and by the others who are working with him, brings into existence for the first time during January, February and March of this coming year (and every year thereafter) a special institute which will allow pastors and other Christian leaders to gain an insight into the very different task of setting up and operating a mission outreach. Pastors are not normally involved in supervising people at a distance. The development of new mission structures of several different kinds (where that kind of long-distance supervision must be done) is not going to be a simple thing to achieve. Not only pastors but other specialists must be educated in the complexities of running a mission agency before anything even remotely approaching the kind of veteran agencies which we know in the United States will become available to believing congregations overseas.

The pattern that is established is something that can be a bombshell . . . all around the world!

out why it is really not so bad as some have thought that 90% of our missionaries are not in new fields breaking new ground. Cliff

society. Of course, that is one way to measure initial success.

But the ultimate success and the only valid completion of mission

Maybe no single institute of this sort in Central America is going to revolutionize the world, except simply the individual world of those who attend. But the pattern that is established is something that can be a bombshell of new steps forward all around the world.

This would not be the first time that the Latin America Mission has done something which many others can copy. For many years the now world-famous Evangelism In-Depth program developed by Kenneth Strachan, the son of the founder of the mission, has reverberated all over the world. It was a brilliant idea of across-the-board collaboration in evangelism of an entire area through an "in-depth campaign" involving all missions and churches in a thrilling team. The idea caught on in many countries, and has produced vitally important results.

The Latin America Mission has one of the most exciting stories of any mission organization whatsoever. It was originally the inspiration of a handful of people to set in motion evangelistic efforts all down through the hemisphere. As time wore on, Strachan and his cohorts flexibly recognized the necessity of doing a lot of different things in order to bolster, buttress and provide follow-through for their evangelistic efforts. In some instances they established hospitals and clinics, in other places church-planting work. They established a major Biblical seminary in Costa Rica, which for many years supplied outstanding leadership in Latin America. They developed literature and radio ministries through a wonderful attitude of cooperation with other missions in Latin America.

The most radical departure from standard practice, ultimately, was the result of assimilating Latin American leadership into their own mission ranks. In Latin America this is not so difficult, although even there such assimilation did not extend to aboriginal church leaders. Other Latin Americans, those whose ancestors immigrated in, usually from some place in Europe, were not really that different from other Europeans. Thus, it was readily possible not only for intermarriage to occur with members of the mission

board of directors is in Costa Rica, and there is a parallel board in the United States called IDEA ("In-Depth Evangelism Associates") created simply to assist in the initial stages of funding.

In other words, the Latin America Mission proved that in at least the "Latin" extension of the Western world in Latin America, it is perfectly possible to set up boards of directors that will function like mission agencies. It is only logical that if these various "ministries" we

*. . .this turning (emphasis)
heralds new forces for new fields
but new vision for older fields.*

but for the mission itself to absorb a large number of outstanding national leaders into their team.

Ultimately, after a period of many years, this process produced a "community of Latin American ministries" which in turn became a series of autonomous boards for publishing, medical work, seminaries, etc., which simply worked together under the same banner. One of those many ministries is the basis now for this new missiological institute which Cliff Holland and others are developing.

One of the most unique things about these autonomous ministries is that their incorporation is on the mission field itself. In this phenomenon, the legal strings are held in Latin America itself, not back in the United States. In the case of Cliff Holland's work, the

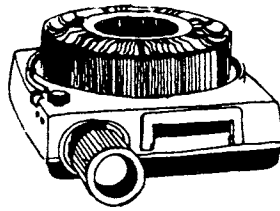
have already mentioned can be set up in Latin America, it is easily possible for "sending" mission agencies to be established as well. The Missiological Institute will attempt to pave the way for this.

Cliff tells the fascinating story of how the Spanish-speaking churches in Central America have tended to overlook hidden people groups, such as the "Black Caribs." These people are culturally and linguistically Indian, but racially more nearly African. They are so different from the other more Europeanized peoples that they have remained outside the purview of national evangelistic efforts--as we say, "hidden" from the view of the evangelical congregations in Central America.

Now, however, their existence is being recognized, and steps are being taken to reinforce the tiny

THE IN-DEPTH STORY

See and hear for yourself the story of open doors for evangelism and discipleship in Central America. In-Depth Evangelization's slide series, "The In-Depth Story" is available to show to your church or group. To obtain this 105-slide series, loaded in a Kodak carousel, with a recorded cassette, write or phone the Latin America Mission.



Latin America Mission
P.O. Box 341368
Coral Gables, Florida 33114

efforts that have been put into their sphere in the past.

This kind of probing for overlooked minorities all around the world is essentially parallel to what ought to be happening in the United States. Yes, we also tend to overlook people in our midst that seem culturally different. Here in the U.S. probably only one agency has been truly alert to such groups. It is the entity headed up by Oscar Romo of the Southern Baptist Home Board of Missions. It encompasses thousands of ministries with over 80 ethnic groups in the United States in addition to another 55 ministries with different kinds of American Indians.

Unfortunately, for whatever reason, most denominations--and indeed most foreign mission boards--do not come to grips with the vast ocean of hidden people groups right at our doorstep here in the United States. I mention this because it helps us to understand

What is so unique about Cliff's plan? Simple. It's a step backward.

the problem of the overseas churches in reaching out to the hidden people groups in their areas. It always seems easier to think of sending missionaries a great distance. This has been true in the United States, and it is true

elsewhere. We more readily send our people to Singapore, for example, than Singapore Christians send their people to their own hidden people groups in their own country.

This being the case, it is extremely crucial that missiological institutes along the pattern of that described by Cliff Holland become common all over the world, even in the United States, so that each national church both can do the job at its own doorstep more effectively and also where it is needed at a distance.

In a word, there is now an unused ocean of energy consisting of evangelical congregations all over the world. To boost these congregations and their resources into more specific awareness of, and outreach to, the world's hidden peoples is surely one of the highest strategies in our time.

But at this point you may be wondering. Am I telling you, dear reader, that there has never been such a thing as a "missiological institute" anywhere in the "overseas" mission fields of the world? Not quite. The superb Friends Missionary Prayer Band in South India, for example, has a regular mission training school.

Even in Latin America we note the outstanding creative effort of the AMEN group which has annually sponsored a School of Missiology in Peru. So what is so unique about Cliff Holland's plan?

Simple! It is a step backward! Back to full cooperation between Western mission personnel and national leadership. Instead of what? Instead of simply waiting for national churches to reinvent the wheel by themselves. Cliff's

plan would fail if it were not primarily national-run. But it would not exist if North Americans had not "hung in" and offered help. And it will not succeed

...it would not exist if North Americans had not "hung in" and offered help.

without continued North-South collaboration for some time.

To this very moment, the Western mission agencies still constitute an immense and extremely powerful enterprise. Less and less are Western missionaries needed for evangelism and church planting within the sphere of existing churches overseas. But they do themselves represent and operate within distinctive "mission" structures, which they have hardly begun to reproduce on the field.

In other words, we can either continue to wait and wait all over the world for Third World agencies to appear, or we can follow Cliff's lead and purposefully collaborate with national Christians in the founding of such structures. Before that: found missiological institutes to show the way forward into the new era, the final era, of Third World mission dominance!

Breakthrough in Central America

In a MISSION FRONTIERS interview, Latin America missiological specialist Cliff Holland details his vision for training Latin American pastors and Christian leaders in Church Growth--both to reach the people groups around them and to penetrate new groups in Central America and around the world.

Dr. Ralph Winter has stated that the bold new thrust in missions today must be dominated by third-world missionary outreach. Only the mobilization of the total resources of the church of Jesus Christ in frontier missionary penetration will produce the establishment of a church for every people group by the year 2000.

Such a goal requires the re-orientation of churches in the third world from local evangelism to people-group evangelism, with an emphasis on penetrating unreached or hidden people groups, both in their own communities and countries and on other continents.

Any massive re-direction of the energies of a church movement requires a very special kind of missionary leadership--a sensitive, articulate spokesman equally at home with scholarly research and grass-roots communication. It requires a warm-hearted motivator who is able to explain complex theories in easy-to-understand language. One who fits this description is Cliff Holland of the Latin America Mission. He is seeking to mobilize the churches of seven Latin American countries to fulfill the Great Commission.

Holland is a veteran of eleven years of ministry in Central America, most of it as a member of the Institute of In-Depth Evangelization. Since 1977 his major responsibility has been directing PROCADES, the Central America Church Growth Studies Project. During this time, he has supervised extensive church growth research in seven countries of Central America and has published a series of reports on each country.

MISSION FRONTIERS recently had

the opportunity to interview Holland about his new position. He was in Southern California to discuss the results of his church growth studies and to develop strategies for a major new thrust toward the final frontiers of evangelization in Central America.

MF: TELL US SOMETHING ABOUT THE STUDY YOU ARE JUST COMPLETING.

HOLLAND: The project is called the Central America Church Growth Study and covers Guatemala, Belize, Honduras, El Salvador, Nicaragua, Costa Rica and Panama. We limited the study to those countries because Central America is a distinctive geographic region, and we wanted to study church growth factors within a clearly defined but diverse region. We asked questions like "Why is the church growing at different rates in different countries?" and "What factors influence the growth of the church?"

MF: NOW THAT THE STUDY IS NEARING COMPLETION, WHAT DO YOU PLAN TO DO WITH THE INFORMATION YOU HAVE GAINED?

HOLLAND: We hope to provide Central American church leaders with tools for evaluation and planning. I wrote an article several years ago with the title "Discovering the Facts; Planning New Strategies" which appeared in the Latin American Evangelist. I wrote it to try to help church leaders discover the facts about how they were getting on with the Great Commission in their Jerusalem, Judea, Samaria and (theoretically) the rest of the world. Before we discuss the participation of Latin American Christians in the evangelization of

the rest of the world, let's look at their Jerusalem, Judea and Samaria. Many of the church leaders have only a partial view of how their own denomination is growing, even within their own country. They know even less about the Christian movement within neighboring countries. They have not asked themselves, for example, what the church looks like in Guatemala in comparison to Panama, or any combination of countries.

The reason for helping church leaders discover the facts of church growth is so that they may see what the unfinished task is in Central America. Who are the people that are still to be reached: geographically or in terms of people groups, and distinguished linguistically, racially, socio-economically or any other way that you want to break these down? Which are the unreached groups, the "Hidden groups?" What is the remaining task that needs to be accomplished in Central America?

Then, Latin American church leaders must ask themselves, "What is our responsibility for reaching people groups around the world?" Are we exempt from participating in the Great Commission? Is our responsibility just Jerusalem, Judea, and Samaria, or are we called to participate in the Great Commission in terms of reaching unreached people groups in Africa, Asia or wherever you locate them around the world?

Unfortunately, the church in Central America does not have that missionary vision. Many of the leaders do not even have a vision for reaching unreached people groups in their own countries. We trust our church growth research may help them discover who is yet

unreached, where new churches need to be planted within the Central American region, and then help them move on to consider all of Latin America, the Carribean and the rest of the world as their own mission field.

In a certain sense, we are facing the same problem that the U. S. Center for World Mission faces in

church's worldwide missionary mandate.

And that is actually what happened. The Lord has allowed us to establish the Central America School of Missiology at which we will be provide intensive training in cross-cultural communication and a wide range of courses on church growth and mission strategy.

...new forces for new fields, but new vision for older fields.

educating churches and church leaders here about their responsibility of reaching unreached or hidden people groups around the world.

MF: YOU HAVE THIS INFORMATION THESE CHRISTIAN LEADERS WANT AND NEED. HOW DO YOU PROPOSE TO DISTRIBUTE THE INFORMATION TO THEM?

HOLLAND: Well, over the past five years, I have taught 35 seminars on holistic church growth.

In those seminars we try to teach this concern for the world which comes out of the Great Commission. I soon found out it was physically impossible for me to fill all the



requests for seminars. I was killing myself, so to speak. As we came to the conclusion of our research on church growth, we simultaneously came to the conclusion that in order to reach all the key leadership of Latin America, we would have to bring them to us. Thus, we began to brainstorm the idea of establishing a school of missiology in Central America in order to train leaders with this concern for actively participating in the

We are trying to do something similar to what the U. S. Center is doing in North America, that is, mobilizing the church for missions. The basic idea is that there are people groups out there that need to be reached with the gospel, but nobody is reaching them. We feel that the church in Central America is not exempt from the missionary mandate. And we want to be God's instruments for mobilizing the church in Central America to get down to business in reaching unreached people groups in their area as well as in the uttermost parts of the world. We want them to pray with us that by the year 2000 every people group will have had the opportunity of hearing and believing and obeying Jesus Christ.

MF: YOU TALKED ABOUT THE KEY LEADERSHIP THAT THE INSTITUTE NEEDS TO REACH. WHO ARE THESE KEY LEADERS?

HOLLAND: We've defined four publics we would like to reach through the School of Missiology. The first is church and mission leaders, the decision-makers. They are the leaders of opinion; if they believe in a cause, they will get others behind it. They are the denominational and mission executives who are the thinkers and the organizers and the motivators for the church in Central America. We're inviting them to participate in our missiological training program, both for their own needs as Christian leaders and also to help them guide their churches into a more productive period of growth and participation in the missionary mandate.

The second group is the professors teaching in Bible institutes and seminaries who have not had any missiological training. We want to provide them with that

training, so that they will go back to their institutions to teach their courses from a new missiological perspective. We hope they will also begin to teach some strictly missiological courses. We believe that the professors are the key to reaching a whole new generation of Christian leaders in Central America as they come up through the Bible institutes and seminaries.

Thus, in the first case, we seek to reach the present church leadership at the top level, and in the second place, the professors who are developing future leadership.

Thirdly, we'd like to provide special training in the skills and problems of cross-cultural communication to national church workers anticipating working with unreached people groups. Such individuals might become missionaries to unreached people groups in Honduras (to the Black Caribs, for example). Or their national church in Honduras might send them as missionaries to a tribal group in Africa or Asia. So we're really talking about both home and foreign missions. The reality is that few national churches in Central America have the vision for either home missions or foreign missions. [Editor's note: If, in both cases, their missionaries are working with an unreached group, they could be said to be working as "frontier" missionaries rather than "home" or "foreign" missionaries. It is not the geographical distance that is important, but rather the cultural distance that the evangelist must go to reach that people group.]

The fourth group are expatriate missionaries from the United States. This group would include both new missionaries to Latin America who have come to study at the Language Institute in San Jose, Costa Rica, (where our institute is located), and missionaries returning to the field after a study leave or prolonged period in the U.S. The latter sometimes come to the Language Institute for refresher training. At our School of Missiology we would like to provide them with a new missiological orientation to Latin America so that they see their work in the perspective of the worldwide picture.

MF: THESE PEOPLE YOU DESCRIBE ARE BUSY PEOPLE--HOW WILL THEY HAVE TIME FOR THIS TYPE OF TRAINING?

HOLLAND: I'm glad you asked that question. We feel that the only way we can really reach those four different publics is to provide a short, intensive program of missiological training.

Consequently, we have designed five sessions of two weeks each. Each session is the equivalent of a whole semester of regular training in a theological seminary, the equivalent of approximately 50 hours of classroom instruction. Obviously, we can't complete all 50 hours of instruction in two weeks, so we have planned 2 1/2 hours of classroom instruction daily with its required outside reading. For every core course the students must also do a field work project. Thus, for every core course they get 4 units of credit (2 for classroom work, 1 for assigned reading and one for their field work projects.)

We operate at three levels: we have a bachelor's program in missiology, a master's program in missiology and have just recently established a relationship with the William Carey International University to provide our students with a Ph.D. in Inter-Cultural Studies with a concentration in Latin American Studies. We're still working out the details with Dr. Buswell here at the university. So our graduates can now go on and earn a degree from WCIU or they can go to Fuller Seminary and get a degree in Missiology.

MF: YOU MENTIONED FIVE CORE COURSES IN THE CURRICULUM.

HOLLAND: We have five periods of training. They all take place during the regular holiday periods for students in Latin America. We are not competing with programs of theological education. Students come to our programs when they are not in school. Students have to be enrolled either in a Bible institute or a seminary or be graduates of such institutions. The master's level program is designed specifically for seminary graduates, and the bachelor's program for Bible institute grads.

We have seven areas of study: Theology of Mission, Church Growth, History of Mission, Social Sciences and Mission, Techniques of Missiological Field Work, Cross-cultural Communication and Mission, and Christian Leadership and Mission. At the bachelor's level all students would take Theology of Mission and then three other areas. For the M.A. in



missiology, they would take theology plus four other areas and write a dissertation. All the core courses require a field work project.

MF: WHO COMPRISES THE FACULTY OF THIS PROGRAM?

The faculty is composed of 40 professors, the majority of whom reside in Costa Rica where the program is located. They come from many different organizations. About two-thirds of them have doctorates; the other third have at least a master's degree. We have more than enough professors to teach at least ten courses in each of the seven departments I've just mentioned. At present, some of these professors lack missiological orientation, but they have an area of specialization that will contribute to the overall program, and by participating they themselves will receive the necessary missiological perspective.

Perhaps we might say that the essential ingredient, the genius of the program, is the schedule by which a busy executive can come for just two weeks and take two or three courses in his area of responsibility. If he can study for four weeks, so much the better. Some can come for the entire thirteen weeks. The basic program begins on January 3, 1983, and through it we anticipate attracting the interest and participation of church leaders throughout Central and Latin America in the years to come.

MF: HOW IS THE MISSIOLOGICAL INSTITUTE FUNDED?

HOLLAND: We have a shoestring budget of \$10,000 for the first year. We do not have our own facilities, but will be using those of the Nazarene Seminary in Costa Rica. In fact, when the Nazarenes found out about our program, they

cancelled their own so that all their students could take ours. We're starting out with approximately 50 students, and hoping for 100 the second year.

We are offering to pay an honorarium to each of our professors, though many are volunteering their time. We are paying their transportation costs, but since most of them live in Costa Rica, that's a relatively small part of our budget. The largest expense has to do with granting scholarships for transportation, food and lodging to students from other countries. We can't provide a lot of help for a lot of students. But we can provide some. Many are coming under the sponsorship of their own organizations. Several from Honduras are coming with this arrangement. The basic funding is coming from several churches in Southern California and from a Christian service agency. Ten thousand dollars is just enough to get us on the road and keep us moving.

Most of our funding will be routed through In-Depth Evangelism Associates, which is the name of our U.S. based sister organization (PO Box 2020, Orange CA, 92669). IDEA is the support arm of the International Institute of In Depth Evangelism. I, personally, am a

...key to a generation.

missionary with the Latin America Mission, but am on loan to the Institute of In-Depth Evangelism. In fact, I'm the only person on the board of both organizations. I'm also the North American director of IDEA.

I would like to add that without the inspiration and leadership provided by Ralph Winter of the USCWM, we would not have attempted to do something like this in Central America. I consider Ralph Winter something like my personal mentor. He was my thesis advisor when I was doing my M.A. work in 1969 and 1970. I have received much inspiration and blessing from my association with him. I think more than anyone else he taught me to attempt great things for God and expect great things from God. I really believe that slogan of William Carey's, and I believe that if we begin to practice it we can fulfill the Great Commission as never before.

Local Church with a BIG VISION

Chapel By The Sea focuses its outreach ministry on penetrating Hidden People Groups.



*To the ends of the earth
And to the people next door,
Extend your love through me,
O Lord!*

It's the last Sunday evening of the month, and for members of Chapel by the Sea in Oxnard, California, that means Frontier Fellowship time. Almost one hundred excited young Christians have gathered in the Chapel's large meeting room to worship the Lord and share their burden for the thousands of frontier people groups yet untouched by the gospel.

Up front, Kelly Green, a talented young musician, leads the group in several of the contemporary worship songs he has composed. All those songs tonight have missionary perspective because Kelly has been "converted to missions," as the young members of the church laughingly (and seriously) say.

He is not alone. Chapel by the Sea is a unique, exciting new congregation. Begun only nine years ago while its founder-pastor was still a student at Fuller Theological Seminary, the church ministers to more than 500 people each Sunday morning. Even its building is unusual—a former restaurant at an important crossroads, modified only slightly.

But it is the two pastors who have made this congregation such a missions-oriented group of people. Steve Robbins, the young senior pastor, worked overseas with his wife until she became desperately ill with an unusual disease picked up in Africa.

Even so, he credits Rick Love, his energetic minister of outreach and missions, with the present high level of missions awareness. Love himself is en route to the mission field, with plans to leave the U.S. this summer for work with overseas Muslims.

"Missions is crucial to the life and growth of our church," Robbins insists. "This is why we have so many programs pointed in that direction," Love adds. He begins to enumerate them.

"The Frontier Fellowship is our largest program. It's exciting to

see our people march for the Hidden People each month at our Frontier Fellowship meeting." The congregation marches to the front of the auditorium, family by family, to present their loose change offerings for the month.

"We usually collect between \$400 and \$500 each month from the fifty or so who participate," Love explains. "But more important is the daily discipline of reading the prayer guide and praying as a family for the Hidden Peoples. You have to really think hard to keep God's perspective on the world, and the prayer guide really helps.

"Perhaps even more important, at least for our young adults, is the 'Understanding the World Christian Movement' class we have every Monday night. It's really an extension class of the Institute of International Studies course offered on the U. S. Center for



Prayer for frontier missions is an important feature of each Frontier Fellowship meeting at Chapel by the Sea.

World Mission campus in Pasadena. We have 50 students from our church and our area, and are able to bring up from Pasadena most of the professors they have there. It's really great!"

Just this fall Robbins and Love have solicited the assistance of a former USCWM staff couple, Larry and Debby Estopp, to help with missions training in their church, both in the Monday evening class and at the primary school level. During the daytime they share responsibility for teaching in the Christian school which the church runs. Classroom walls are decorated with maps and the classes are saturated with missions stories.

"We feel it is essential to start at this level if we want to raise up Christian leaders to evangelize the world," Estopp says. "I am really amazed at this place. I've never seen a church like it. It is fantastic."

"There is one more program we



Rick Love (left) and Larry Estopp check arrangements before the Frontier Fellowship meeting at the Chapel.

must tell you about," Love insists. This is a special project of his: Operation Hidden People, the Chapel's most ambitious program in missionary outreach. "This

program gently leads our entire membership step-by-step into a new simpler lifestyle so that those who are called to stay home as mission senders will be able to support those from our body who are called to go to Hidden People groups.

"Just this past summer we sent our first couple to work with a frontier people group in Indonesia. Right now our pastor and several other staff members have just returned from a short term of service in South Africa, where they implemented some new ideas for establishing churches among specific people groups. We want a lot of our people to have this first-hand experience, even if they never become professional missionaries."

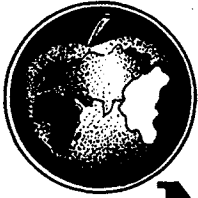
What a church! Chapel by the Sea in Oxnard, a small, rather sleepy seacoast town, is about 75 miles north of Los Angeles. But God has blessed it, perhaps because it is so eager to be a blessing worldwide. Already the church is bursting at the seams, and the leaders are looking for a new site. Yet their more important goal is to send a hundred missionaries in the next ten years.

"That's going to take sacrifice. That's going to be radical. My vision, my drive, my role and my gifts are to see this church explode into a missionary movement," Love says. "I see great things happening."

With that kind of faith, that kind of program, that kind of obedience, how can they fail?



Members of the Frontier Fellowship contribute coins for missionary outreach to Hidden People groups.



NEWSBRIEFS

5 Facts booklet ready

About to come off the press is the new edition of FIVE GLOBAL FACTS. Based on the format of the Four Spiritual Laws of Campus Crusade, its purpose is to convert Christians to missions. One man has observed that this is harder to do than to win ten people to Christ.

The booklet is very small, very concise and very straightforward. It gives the latest statistics on the frontiers and tells what God expects us to do about them.

Len Bartlotti, the author, says he designed it in such a way that one Christian within a few minutes could lead another into a new awareness of God's passion for the lost peoples of our world.

It is useful for individuals, Sunday School classes, campus fellowships, etc. (20¢ each, 10 or more copies, 15¢ each. See back page for order form.)

Frontier challenge aimed at students

The students are at it again! For the eighth time 500 of them will meet for the Southern California SCOWE (Student Conference on World Evangelization), this time on the USCWM-WCIU campus at 1605 Elizabeth in Pasadena, CA. The conference is student-planned, student-run, even student-fed. It runs on two tracks: "Catch the Vision" for those with little exposure to missions, and "Obey the Vision" for those ready to move on in their missions commitment. There are seminars, plenary sessions, missionary case studies, famous missionary speakers. Last year some were turned away because they didn't register on time.

Episcopal prayer guide debuts

The Episcopal Church Missionary Community is promoting an Episcopal church version of the Daily Prayer Guide, starting in January of 1983. This organization is a warmly evangelical, renewal ministry in the Episcopal church which is currently providing all training for outgoing missionaries of that denomination. According to Rev. Walter Hannum, ECOMC General Secretary, "We want to help mobilize Episcopalians and Anglicans along with other Christians to penetrate with prayer the last frontiers of unreached peoples."

FF coins 'repay' gift

Almost a year ago now the RBMU, International generously gave \$5,000 to help the USCWM make its end of the year payment. It was not until the following May that RBMU, Int., joined the Frontier Fellowship and produced its own version of the Daily Prayer Guide. In the few months since then, through loose coin offerings, that \$5,000 gift has more than been returned. And that is just the beginning!

Staff abandons Today's Mission for World Christian

Today's Mission magazine is changing its name in January 1983 to World Christian magazine. Its staff of eight is branching out into holding conferences, leading tours (to Ghana next summer), and writing books on missions. In 1983 they plan to expand to eight issues.

Green's vision spreads

Although its founder and director died last summer in a plane crash, Last Days Ministries has continued on with Keith Green's scheduled concerts. Just before the accident, Keith had taken a new step of involvement in mobilizing students for frontier mission work. Melody, his wife, has continued with this emphasis at the thirteen or so concerts held since his death. Up to 10,000 young people jam the concerts, and at least half of these have expressed their willingness to be used of the Lord in the hard places--planting a church in unreached people groups. If only 1000 per concert were to respond, that is still 13,000, but the numbers are far greater. Before the birth of her fourth child in March or April (two died in the crash with their father), Melody will present the frontier challenge at a number of other concerts. We need to pray for her and for the hand of the Lord to rest mightily upon these young people.

Coins, stock gifts aid SEND's frontier outreach

SEND, International (formerly Far Eastern Gospel Crusade) reports having received more than 400 responses to their initial promotion of their own specialized edition of the Daily Prayer Guide. Beyond loose coins sent in to them, one couple donated a sizeable amount of stock to be applied to their frontier work. Present work among "Hidden People" groups is in the Philippines, Taiwan and a few other places.

Pa. college awakens

Millersville State College (Penn.) is awakening to missions. At a conference there in early November 70 students listened to J. Hudson Taylor III, visited mission agency booths, saw audio-visuals on missions, etc. Several subsequently expressed interest in Muslim work overseas.



LETTERS

Dear Ralph:

Please accept this gift as an expression of our love and appreciation for you and your missionary vision. Wycliffe is blessed by your ministry in many ways. Your emphasis has brought a new focus and priority in the church to the minority groups. Part of the spin-off has been a renewed interest in Bible translation. You will be happy to know that recruitment for Wycliffe in the U.S. this year is up 100% over 1980. We will be sending to the field about 250 career members, plus 200 short-term recruits in 1982. It is by far the biggest recruitment year in Wycliffe's history in this country. These results we accept as an answer to prayer and an indication of God's purposes. We also believe God has used you and other colleagues in the ministry to create a climate which has produced these results...

With love and appreciation,
Bernie May, U.S. Director
Wycliffe Bible Translators

Dear Len (Bartlotti),

These Daily Prayer Guides are inspired and written by the Holy Spirit! Please use my enclosed order to see how much I appreciate them. (Ed., He ordered 50 Dec. and 500 January copies!)

How I loved the Nov. 1st one about our Servant-King! How I learnt a powerful new idea about the "smelly fisheries" of Galilee! (Nov. 2)... Thank you more than I can express for the excellence of the Daily Prayer Guides. May the Holy Spirit keep on writing them!

Your fellow soldier in the
Frontier warfare,
Nigel Buxton, Ontario, Canada

Dear Fellow workers,

..I am so happy to know that it is not too late to help in purchasing the Pasadena property, and stand with you in prayer that the Lord will provide all that is needed. While on the field I was unable to send the amount you are requesting, but now on furlough it is a privilege to have a small part in this work which I believe the Lord is already using in His church around the world...

Sincerely yours, in Christ,
Gerald L. Carner

Dear Friends at F. F.,

Praise the Lord! Each Sunday at the opening of Sunday School, I share about missions, focusing mainly on the Hidden Peoples. Nearly everyone is saving loose change. Our first combined offering totalled over \$120.00. The first \$15 is coming to the Center for the founding budget. The remainder has been divided equally and sent to Wycliffe Bible Translators and World Vision, MARC division.

God bless you,
Karin Hastings

[Editor's note: Many organizations and churches which are participating in the Frontier Fellowship campaign are sending the first \$15 from every participant to the USCWM. All the rest is used for a frontier somewhere or to advance the frontier cause. Some have used some of their money to help advance the Frontier Fellowship, itself. This is very appreciated as we have no other funding for that purpose.]

Dear UPFF,

Praise the Lord! My wife brought back the UPFF Daily Prayer Guide from the States. I'm so excited I can hardly stand it. I'm working as a missionary in Korea with special emphasis on encouraging Korean young people to consider frontier missions.

In Christ,
Jefferson Ritchie
Presbyterian Mission, Korea

Dear Dr. Winter.

It gives me great joy to enclose a check for \$5000.00 to help with your quarterly payments for the U.S. Center for World Mission. Please treat it as an anonymous, one-time gift. Your work needs this even more than I do.

...I am still searching for a volunteer teaching position in some "mission field..."

With all my wishes for God's blessings,
R.G.

Dear S.H.,

I would like to have 30 single issues of the Nov. issue of Frontier Fellowship Prayer Guide. I believe that the Lord wants me to give a prayer guide to the members of my Bible study (from church) and to the members of the Christian medical fellowship at the UCLA School of Medicine (I am a medical student)... My eyes are opening wider and wider through this type of intercessory prayer...

In His name,
Robin Martell

Mission Frontiers Book Service

Perspectives on the World Christian Movement. Winter and Hawthorne. An 864 page, spectacular collection of 87 chapters by 70 authors, focused on the Biblical, historical, cultural and strategic dimensions of the task of world evangelization. Most authoritative single book on missions today. 2nd printing. Retail \$19.95 (hardback) and \$14.95 (kivar). Your price, \$16.96 (hb) and \$12.96 (k).

(NEW) *Understanding the World Christian Movement.* This exciting 20 lesson study guide will lead students and church groups through an enlightening study of the information-packed *Perspectives* book. Carries college credit. \$10.00.

The Final Mission Frontiers, 1983. New, updated revision of our 4-color "Hidden People" wall chart, with new graphic displays diagramming the most recent statistics available to portray the challenge of the remaining unreached people groups. (\$1.50 each)

Parade of the Nations. Winter and Graham. An informative, 24-page booklet comparing 167 countries in 12 different social and spiritual factors. \$3.00.

People Groups of Mainland China, a large wall map complementing the National Geographic map of China, produced by the Institute of Chinese Studies. This map introduces a new concept for understanding Chinese peoples, by grouping them on the basis of occupational backgrounds. Beautifully illustrated in full color. \$3.90.

World Christian Encyclopedia, available for \$20.00 through the Evangelical Book Club. DO NOT ORDER FROM US! Send \$20.00 to Evangelical Book Club, Dept. MF, 1000 E. Huron, Milford, MI 48042.

FRONTIER FELLOWSHIP MATERIALS

"Hidden People Sunday" Planning Kit. All you need to plan and present the Hidden Peoples challenge in your church, including sample handout materials, publicity, message suggestions, etc. Use Frontier Fellowship materials to follow up. \$2.50.

A subscription to the *Frontier Fellowship Daily Prayer Guide* will bring 32 exciting pages of frontier vision into your home each month for one year. (Single subscriptions \$6.00; 10 or more \$4.50 each; sample copy \$.50)

NEW revised edition of the *Five Global Facts* booklet. This readable, 16-page little booklet concisely outlines God's global plan and challenges believers to become involved in the Frontier Fellowship. (\$.20 each; 10 or more .15 each)

The Narthex Plan. Send me more information and _____ copies of the Frontier Fellowship Daily Prayer Guide each month to display in our church, at the discount price of \$.40 per copy plus postage. I understand that we can increase, decrease or cancel our order at any time.

"The Plot" An upbeat cartoon booklet tracing the breakthroughs in world Christian outreach and introducing the Frontier Fellowship cause. \$.25 each.

_____ SUBTOTAL OF MATERIALS

_____ California Residents add 6 1/2%

_____ Postage/handling \$1.00

_____ TOTAL

Please include payment with your order (in U.S. funds). Make checks payable to USCWM.

PLEASE SEND ME MORE INFORMATION ABOUT THE FOLLOWING:

Institute of International Studies

Understanding the World Christian Movement independent or small group study course

Detailed financial report of the USCWM

William Carey Library Global Church Growth Bookclub Fall/Winter '82,'83 Booklist, a comprehensive collection of missions publications.

A complete listing of available "Mission Frontiers Bookservice" materials

I am seriously interested in the possibility of serving Christ at the USCWM.
Signed _____

I'm not yet a FOUNDER, but I'd like to become one! Enclosed, find \$15.95 as a one-time gift from each member of my family who wants to help establish the Center. Send my free copy of *Once More Around Jericho*, Hidden Peoples wall chart, and other vision-expanding materials.

Here's my personal response to the 12 month Frontier Fellowship COUNTDOWN:

1. As an individual: "I will not let a day close without at least a few moments of prayer for the final frontiers."

Please tell me what essential materials I'll need to keep this practice alive.

2. As part of a family, class, local church: "I will share this challenge with others."

Can I pass something out--readable, exciting?

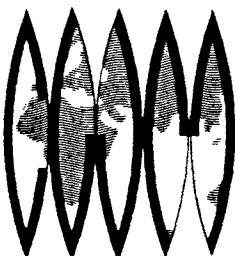
What five things can my local group do to become a Frontier Missions "Outpost?"

3. As a participant in a larger constituency--denomination, mission agency backer

I will try to make sure our national office knows that some of us are eager to become involved in the Frontier Fellowship movement.

Tell me what groups are already considering this.

UNITED STATES



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