

Editorial Comment

Ralph D. Winter



We have been trying to plan many other things about the future of missions, and in this entire issue we are addressing the difficulties and complexities of that task. We need to be able both to plan and measure progress.

In my editorials I usually write about things that are happening at the moment, but I don't usually say much about things that are happening to me personally.

This time a very crucial event for me will be taking place July 6, when, if all goes well, I will marry again.

I will mention such plans in a minute after I do my duty to the crucial, mission planning process to which this issue of *Mission Frontiers* is devoted.

Yes, while I have been trying to plan my own future, we also have been trying to plan many other things about the future of missions, and in this entire issue we are addressing the difficulties and complexities of that task. We need to be able both to plan and measure progress.

In fact, one brief article by a brilliant Brazilian missiologist addresses the deplorable situation in which some well-meaning people are calling into question the very idea of planning. Such people are saying something like "Those people in Pasadena plan too much and are 'managerial missiologists,'" as if planning is always a man-centered effort that focuses on quantity and not quality.

Such critics have a point. It is obvious that the presence of God in human affairs is itself a factor which is not easy to predict. Who, for example, at the *Los Angeles Times* would try to plan out that newspaper's headlines even a year in advance?

But, as Dr. DeCarvalho (who is also the Academic Vice President of our university) courteously points out, there are arresting other factors to consider.

If you wish to pursue further the full text of his remarkable article, it is contained in the recently published *International Journal of Frontier Missions*, vol. 18:3. See box for details.

However, the centerpiece of our bulletin this time began some years ago as a forty-page document, now called the World Christian Global Action Plan (WCGAP). This plan is massive, detailed, impressive, and thoughtful, and was generated by the World Evangelization Research Center office in Richmond. The final compilation was done by one of the authors in this issue, Michael Jaffarian. His own sober review of that plan is fascinating.

Please understand that some of the distinctive perspectives of the WCGAP are not shared by others. Thus look for kindly objections in the responses of some of the mission executives we polled.

Now, to my own "plans." Just a year ago, on July 20, Roberta and I celebrated the 50th anniversary of our first meeting. Little did we realize that nine weeks later she would enter an Intensive Care Unit, lose almost all awareness, and never emerge alive. In my last editorial I said, "It has seemed clear that another life-companion would be very helpful, and I am beginning to believe that will be possible."

By now, the plans are for that life-companion and I to be united in marriage July 6, 2002. Barbara Scotchmer is the widow of the senior pastor for many years at the Memorial Presbyterian Church of St. Louis. That is the church which houses our regional office, the "Gateway Center

for World Mission." It is that pastor's son who, with his wife, took over in 1967 the work Roberta and I had done for ten years in Guatemala, from 1957 to 1967, when I joined the faculty of the Fuller School of World Mission. Barbara and Roberta are very much alike and very different. Yet, both are marvelous creations of an all-wise God who understands perfectly that men don't usually amount to much without a godly woman at their side. My trips to St. Louis in past weeks have been a major irregularity in my schedule, but nowhere near as great a disturbance as has been the many months of absence of a close companion—after 50 years of rich marital teamwork. Hope for that again is now in sight!

Since I am at present the de facto editor of the *International Journal of Frontier Missions*, as well as editor of this bulletin in your hands, it is not surprising there are connections between that journal and this bulletin. The IJFM has the luxury of going at things more in depth.

Why not try out a one-year subscription by asking for the four issues of Volume 18? That volume not only includes the full article by Dr. DeCarvalho mentioned to the left, it includes a whole lot of other outstanding things.

There are two series running through several issues that should be of great interest to all *Mission Frontiers* readers.

One is a three-part series on the burning issue of whether mission societies need or ought to have a corporate board of mainly outsiders.

Another is a remarkably insightful story and analysis of the Unreached Peoples movement, which beautifully and critically sums up what may have gone wrong as well as what is right.

In the fourth issue, 18:4, is a whole cluster of fascinating articles which address the delicate issue of what to do with millions of Hindus who are sincere, Bible-believing followers of Christ, but who do not track with Western Christianity.

(Send in \$15 for all four issues of Vol 18 to Rory Clark, Managing Editor, IJFM, 1605 Elizabeth St., Pasadena CA 91104.)

The Case of the Disappearing Nomads?

I enjoyed the March-April issue of MF. I was surprised that none of the nomads listed under Afghanistan on page 8 were Pashto-speaking Kuchis. This group was numbered at two million and [I] figured that almost all the nomads in Afghanistan were either Pashtuns or Gypsies. The Kuchis live in black goat hair tents and the Gypsies (Jats) use white tents.

I realize that the number of Kuchis has dropped due to the drought which wiped out most of their animals. However, I think there must still be some around. Let me know if you can explain what happened to make them all disappear.

Anonymous

Canadians and House Churches

I can't tell you how excited I was to read your editorial about house churches and missions last week when I received the [March-April] edition of *Mission Frontiers*!

You may be interested in our web site of house church resources: Canadian House Church Resource Network (www.outreach.ca/cpc/housechurches.htm) and my web site (DiscipleTheNations.org).... The Canadian House Church Resource Network has been in existence for about four years now, and for the past 1 1/2 years or so we have been sending out our free quarterly e-newsletter about house churches, not only to Canadians but to folks from many nations

Many blessings,
Grace Wiebe,
DiscipleTheNations.org

MF Articles on Disease Prompt "Fire-up Discussion"

I am a Liberian pastor, indigenous resource person, and regular recipient of your magazine. Five years ago I read your book on the establishment of the U.S. Center for World Mission and followed the patterns – especially prayer and trust in God – and today we have a native African mission agency called Rural Indigenous Mission

I just want you to know that as you celebrate the 25th anniversary of the U.S. Center, your work is bearing other fruit here, and you need to know. Congratulations on your 25 years of leading mission work. Your articles about war against disease turned into a fire-up discussion in my mission discipleship class. I am meeting with 10 young men to pray, research, and study mission in the Bible from cover to cover

Rev. David Boakai
Rural Indigenous Missions
Ivory Coast, West Africa

MISSION FRONTIERS LETTERS

Both Sides of Issues

Enclosed is [our gift] to cover the cost of our next year of *Mission Frontiers* magazine. We appreciate the fact that you present both sides of various issues.

Diane Sylvestre
Canton, OH

Older Issues of MF Still Circulating

I am writing from Papua New Guinea with great interest about your ministry. Recently I borrowed an October 1999 issue of *Mission Frontiers* titled "Strategic Partnerships" and I was more than thrilled and so impressed by the contents that I could not wait further to write you people and requested to be added to the mailing list and to start receiving *Mission Frontiers* I sincerely thank you so much in advance. May God continue to richly bless you all at the Center for World Mission as you tirelessly partake in the fulfilling of the Great Commission.

Mamu Trimas
Goroka, Papua New Guinea

Explore! YOUR OPTIONS

DID YOU EVER CONSIDER
HOW YOU CAN HELP REACH
THE UNREACHED PEOPLES
OUT THERE,
BY SERVING IN MISSIONS
HERE?

FIND OUT MORE BY
ATTENDING OUR NEXT
EXPLORE SEMINAR
SEPT. 25-28, 2002.

VISIT OUR WEBSITE,
WWW.USCWM.ORG/EXPLORE
FOR MORE DETAILS
OR EMAIL
DAVID.FLYNN@USCWM.ORG



*A catalyst among God's people,
for His glory in all peoples.*

PIONEERS

Church Planting Among the Unreached



out of reach?

www.pioneers.org
800-755-7284

the “World Christian Global Action Plan”



Michael Jaffarian

Editor's note: in recent months other publications have begun to explain and explore the enormous resources in the second edition of the *World Christian Encyclopedia (WCE2)* and its companion volume, *World Christian Trends (Trends)*. But few have given attention to a proposed action plan embedded within *World Christian Trends* – the “World Christian Global Action Plan” (WCGAP). Therefore, we invited Michael Jaffarian, a member of the *WCE2/Trends* team, to present the inside story behind the WCGAP. We also invited a number of North American evangelical mission leaders to give their brief critiques of the WCGAP, especially encouraging them to assess the WCGAP’s “eight global goals”, the WCGAP’s recommended steps for mission agencies, and the value of goal-setting attached to the year 2025 or other dates. Our intent is to thereby help *Mission Frontiers* readers to better understand the strengths and weaknesses of the WCGAP and to consider how its recommendations may apply to their own ministries and plans.

Every now and then I find myself in a situation that calls for telling someone that I once wrote a grand, comprehensive plan to evangelize the entire world. I never admit to this without smiling, since the idea seems, on the surface, so preposterous. Who am I to attempt something so big and important? Actually, it’s not completely accurate to say I wrote it. Yes, I composed its final form, but most of its ideas and content came from earlier work by others.

For seven years, from 1992 to 1999, I was on loan from my own mission agency, CBInternational (formerly the

Michael Jaffarian is a missionary researcher with CBInternational and an Associate Research Editor of the World Christian Encyclopedia, 2nd edition. He and his wife Dawna have served in India and Singapore and now live in

Richmond, Virginia. In Singapore Michael served for six years as the Executive Director of the Singapore Centre for World Mission (SCWM). Email: michaeldawna@earthlink.net



Conservative Baptist Foreign Mission Society), to the World Evangelization Research Center in Richmond, Virginia. My main task was to work with David Barrett, Todd Johnson, George Kurian, and others to help research and write the second edition of the *World Christian Encyclopedia (WCE2)*.

Though all of us in this inter-mission research group helped each other in many ways, we each had responsibility for certain parts or sections of the work. It fell to me to write the World Christian Global Action Plan (WCGAP). Together we researched and wrote a 3-volume Encyclopedia, but as it turned out, two volumes were published by Oxford University Press under the full title of *World Christian Encyclopedia: A Comparative Survey of Churches and Religions in the Modern World*. The third volume was published by William Carey Library under the title: *World Christian Trends AD30 – AD 2200: Interpreting the Annual Christian Megacensus (Trends)*. The WCGAP landed in *Trends*, on pages 822-832.

Let me explain further by answering some questions.

1. What is the WCGAP?

Its first sentence reads, “This is a plan to bring Christians together to evangelize the world.” The WCGAP is a document that maps out a way

that some key goals in world mission could be achieved by AD 2025. It would require that many Christians of many kinds, around the world, work together, and that certain services be provided to this global movement by an international office supported by plan members.

After a 12-point introduction, the plan document in *Trends* includes:

- A World Christian Manifesto based on Scripture.
- A list of 12 Foundational Concepts.
- “A World Christian Agenda: The 8 Global Goals”.
- A section explaining the categories of involvement in the plan – about the members of the WCGAP, as well as supporters, participants, observers, and opponents.
- A detailed list of 87 tasks that would allow the 8 Global Goals to be achieved by AD 2025. Some of the tasks would be done by the WCGAP International Office and others by global ecumenical and confessional bodies, by Christian churches and denominations, by mission organizations, by seminaries and training institutes, by local churches, by missionaries, and by individual Christians.
- An 8-step scheme of implementation for the plan, showing how it

would emerge, take form, grow, function, and be maintained up to AD 2025.

- A set of 16 sidebar mini-articles commenting on or explaining various important aspects of the plan.

The first six Foundational Concepts are the basis for the plan. They are:

Evangelization

– that every person on earth should hear the gospel in a way they can understand, and have a valid opportunity to become a Christian.

Cooperation

– that Christians from all countries, many peoples, many denominations, all ecclesiastical traditions, and many languages, should work together in world evangelization.

World A – that global Christian resources, especially missionaries, should be deployed with a priority to the least-evangelized peoples, countries, languages, and cities.

AD 2025 – that a global plan requires a concrete date for the achievement of its goals, and that the 2025 date is the best for our present, post-2000 situation.

Quantification – that the task requires extensive, professional statistical research and publication.

Segmentization – that the larger goals in world evangelization should be divided into logical, strategic, and manageable units that are then approached one by one, by various Christian ministries or workers, with ongoing monitoring and course correction.

2. Why did you write it?

The simple answer: it was assigned to me! But, more significantly, it made sense for something like this plan to appear in the *WCE2*. Here is this huge trove of information; how should the global Church respond to it all? The WCGAP answers that question; it emerged as a logical response to the data.

The WCGAP also serves as an update of an important plan composed

by David Barrett and Todd Johnson in the late 1980s, which looked toward the final decade of the 20th century, which was to be the great global Decade of Evangelization. That earlier plan, the Kaleidoscopic Global Action Plan (KGAP), was published in the book *Our Globe and How to Reach It* (Birmingham, Alabama: New Hope, 1990, 136 pages). In many ways the KGAP, and that book, were oriented toward AD 2000 goals. The post-2000 situation called for new ideas on a global plan. We (Barrett, Johnson, and Jaffarian) decided together on AD2025 as the best new date for the plan's goals,



David Barrett

for several reasons – which are explained in one of the sidebar mini-articles (on page 827).

3. Where did the elements of this plan come from?

The name, “World Christian Global Action Plan”, links it to the *World Christian Encyclopedia* and to its predecessor, the Kaleidoscopic Global Action Plan (KGAP).

Much of the material came directly from the KGAP, which was mainly written by David Barrett. As part of the important AD 2000-related consultation in Singapore in 1989, a wide circle of Christian and mission leaders from many countries read and studied the KGAP, and I carefully studied their extensive written comments

while compiling the WCGAP. I also drew upon lessons learned through the 1990s (the Decade of Evangelization) by many Christian movements and organizations with global goals, including the AD2000 and Beyond Movement.

Some of the ideas come from my own experience as the director of a national missions center, the Singapore Centre for Evangelism and Missions, in a small but dynamic missionary-sending country. I learned a lot about mobilization, research, inter-mission and inter-church cooperation, and global networking during my Singapore years. Some of the ideas came from the Bible. Though it is a simple document, I put a lot of careful work and prayer into the World Christian Manifesto. The WCGAP also draws upon much common missiological thinking of recent decades, including many ideas that have appeared in the pages of *Mission Frontiers*.

4. What does the plan seek to accomplish?

The eight global goals of the plan are linked to each other. Many of them have appeared before in other forms or places. For example, the WCGAP affirms the idea that there must be a church for every people in order for every person on earth to be evangelized. The eight global goals, all directed to AD 2025, are:

1. For everyone on earth to be evangelized (to hear the gospel in a way they can understand and have a valid opportunity to become a Christian).
2. For the world to be 40% Christian (that is, Christian of any kind, of any denomina-

tion or tradition. Note that this is different than seeking for 40% of the world to be “born again” or “saved”, spiritual realities that cannot be known until the Lamb’s Book of Life is opened).

3. For the world to be 20% Great Commission Christians (Christians who know of, understand, and are acting on the Great Commission of Jesus Christ).



Todd Johnson

"A church in every city?" The WCGAP points to such a goal.

4. For every 2,000 Christians to send at least one cross-cultural missionary.
5. For Christians to give 3% of their income to Christian causes.
6. For there to be a church in every city.
7. For there to be a church for every people.
8. For there to be scriptures available in every language.

5. What are some of the best ideas in the plan?

Any plan that encourages Christians to prayerfully proclaim the gospel where people have not yet heard, to plant churches where there are none, to bring the light of Christ to places now dark, is on the right path. Many Christian plans call for such things; the WCGAP is among them.

I think the greatest strength of this plan is its link to the mass of detailed data in the *WCE2* and *Trends*. Any good goal-setting process requires one to first ask, "Where are we at?"; second, "Where would we like to be?"; or, "Where would God like us to be?"; followed third by, "How can we get from where we're at to where we would like to be?" For the WCGAP, the first question is answered, in great detail. That is a huge advantage, a great starting place.

The idea of membership is, I think, a good idea. I remember as a student and a young missionary reading about the Lausanne Committee for World Evangelization and

thinking very highly of its work and aims. But there was no way I could ever be a part of that elite Committee. I could only be a spectator and maybe a donor to their work. I did later attend the Lausanne II conference in Manila, but there was never any meaningful way for me, and thousands of other interested missions-minded Christians, to really be a part of that movement as active members. For the WCGAP, membership is open to individual Christians, individual churches, mission organizations, Bible colleges and seminaries, denominations, other Christian organizations of many kinds – with set membership requirements (including annual dues), and membership privileges.

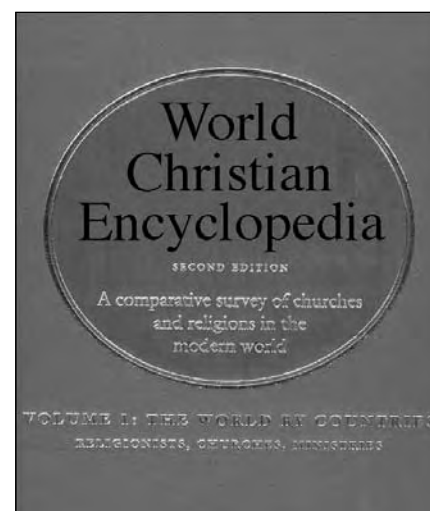
The WCGAP is optimistic. One of the sidebar mini-articles (on page 824) is titled, "It can be done." For this plan, that claim is backed up by the mass of data in the *WCE2* and *Trends*, data that makes clear the immense resources of the Christian world, and that shows in great detail the task remaining.

The heart of the KGAP is a detailed list of 109 specific tasks or action steps. The WCGAP's similar list of tasks improves on that in one simple, but powerful way – by noting exactly who would be responsible for which tasks. This plan tells any interested missionary what she or he could do to most strategically help the success of this plan, and the same

for any interested seminary or Bible college, Christian denomination, local church, or individual Christian. I was telling a local church pastor here in Richmond, Virginia about the WCGAP, and mentioned that his own church could be an official member of this global plan, that they could see their own ministry fit into a comprehensive plan for world evangelization. He was immediately attracted to the idea.

The WCGAP is also realistic about the need for a substantial International Office – including an organized World Christian Prayer Office, a World Christian Research Office, a World Christian Office of Plan Consultants, a World Christian Communications Office, and a World Christian Futures Office. I believe that any movement or network that declares, "We're not going to start a new organization", sets limits on itself that make impossible the fulfillment of an ambitious plan like the WCGAP. There are many tasks in this plan that can only be done by a substantial, new, international organization, unlike anything that now exists.

Two final good ideas: first, the plan is realistic and deliberate about the work needed in translation of all plan documents and materials, recognizing that global mobilization requires a vast multi-language approach. Second, the steps of imple-



mentation map out a series of events, publications, research tasks, and other actions in 5-year blocs through the entire period to 2025.

6. What are some of the weaknesses of the plan?

Others can be better judges of that than myself! To start with, certainly there are many people out there who are more qualified than myself to write such a plan – people with more experience, more gifts, and more knowledge. I wince as I read the plan today and see many ways it could have been better written. The writing style of the WCGAP is a lumpy mix of Barrett, Johnson, and Jaffarian echoing the thoughts and ideas of Barrett and others. Though I think it is well organized, I don't think it is written in a particularly graceful, compelling, or eloquent style.

As I read it today, I see the plan as strong on information and communication tasks, but weaker on organizational matters and the very important factor of bringing together the dynamics of different groups within Christianity. I am an Evangelical Protestant. There are real limits on how well I understand the perspectives of Pentecostal, Roman Catholic, Orthodox, Ecumenical, and Independent Christians and missiologists.

7. Will the plan ever actually be implemented?

My first thought: not likely. On the one hand, I tried to make it as realistic and workable as I possibly could. But on the other hand, on a personal level I have a hard time believing it could all happen. I look at my list of the six factors most likely to scuttle the plan (indicated on page

831), and they certainly loom large. Then again, I review the list of reasons for membership (in a sidebar on page 830), and it all once again makes so much sense to me, and looks very promising.

At the very least, I hope people will glean good ideas from the WCGAP, to apply to whatever stands among the next generation of significant plans for evangelization. I have no doubt that Christians will continue – after a brief, post-2000 lull – to write and promote plans for world evangelization, of various kinds, shapes, and sizes. I believe the WCGAP has good things to say to any of them. But it is not written as a grab-bag of disconnected ideas. The WCGAP is designed as such a thing must be designed – as a coherent whole, with interdependent parts throughout.

I'm not confident that now is a good time for such a plan. I hear some measure of "anti-research, anti-quantification" bias now in Evangelicalism, maybe in Christianity as a whole. But the great thing about publication is that the WCGAP will be out there, it will be in libraries, it will pop up through ever-improving retrieval processes any time into the future. The WCGAP may well be ignored in our own time but put to good use – even fully implemented – in another. 🌐

*To read the "World Christian Global Action Plan" and its context, you may order **World Christian Trends** and/or the **World Christian Encyclopedia** via the ad on pages 20-21.*

Mission Leaders Critique “the World Christian Global ACTION Plan”



**Steve Richardson,
U.S. Director, Pioneers**

Helps to crystallize thinking and channel efforts

I believe that initiatives like the “World Global Christian Action Plan” help to crystallize the thinking of the global Christian community with regard to the unfinished task and serve to channel our combined efforts for maximum effect. Furthermore, practitioners in the field benefit greatly from global perspectives and plans generated by mission leaders and strategists.



**Frank Severn, General
Director, SEND International**

Concurs with much, but a cluster of concerns

While I cannot endorse the WCGAP because of its inclusive nature, and its commitment to reassign missionaries working in nominal Christian lands, I always rejoice to see plans to reach the great bloc of people living in lands where non-Christian religions dominate. I am specifically concerned about the way in which very important doctrinal differences are glossed over for the sake of unity. I am also concerned with the breadth of activities which are considered legitimate and necessary missionary activities such as liberation and conscientization.

Perhaps my greatest concern is the classification of Europe and Russia as reached (i.e., traditional Christian). One only has to work in these areas to realize that the vast majority of people have no idea of the gospel. Many have rejected all forms of Christianity, while others remain notional Christians without a clue regarding justification by faith alone, through grace alone. These areas need missionary activity.

I can concur with the majority of the goals set forth in the plan. I also concur with the great need for those of like faith to work together. We need to be working for Christ's Kingdom, not our own.



**Jim Montgomery, Founder
and Chairman,
Dawn Ministries**

Eight world evangelization goals on a coat hanger without a hook

Since goal-setting is an essential part of the DNA of Dawn Ministries and, I believe, a crucial component of any plan to complete the Great Commission in our time, I'm pleased to see this element included in “A World Christian Global Action Plan” as presented in *World Christian Trends*.

While all eight goals are vital in this majestic enterprise, I'm surprised that the one goal that would make all the others work has been left out. The glue that holds all the pieces together, the capstone that secures the arch, is, in my opinion, missing.

Again drawing on our experience in mobilizing the Church in scores of nations for a DAWN (Discipling A Whole Nation) strategy, we observe that a goal for the number of churches or congregations to be planted is the engine that drives all the other goals. Focusing on the multiplication of churches is the primary activity that produces the maximum number of new Christians rather than the other way around.

Time and time again we have seen goals for new converts fall short. The basic problem is that the goal is set for the number of people to be born again rather than the activity that will lead most directly and most significantly to reaching a goal for new converts.

Peter Wagner's oft-repeated statement that “church planting is the most powerful evangelistic tool under heaven” is not just a cute slogan but a reality backed by a growing mountain of evidence. The most direct way to reach the goals of a world that is 40% Christian and 20% Great Commission Christian, then, is to work towards a goal of a certain number of churches to be planted in the world, and a specific number for every “continent, region, country, province, city, district, town, denomination” and smaller sub-units.

This approach, in our experience, should be applied to the unreached peoples as well. I assume that when goal 7 targets “a church for every people,” it refers to a viable church that can reproduce itself within its culture. But this is way too indefinite.

For example, at the Amsterdam Conference in 2000, Indian delegations spoke of the unreached Ahir people. This segment of the Indian population numbers something like 57 million people scattered in 14 states with maybe 2,000 or more believers. To plant “a church” – even a viable, reproducing, multiplying church – would be almost insignificant in terms of the vastness of the task.

But a goal of, say, 57,000 churches for the Ahir, is the “specific, measurable, quantifiable, realistic, attainable and yet challenging” goal that would lead most directly to the Ahir becoming 40% Christian and 20% Great Commission Christian.

Furthermore, such a goal becomes the integrating factor for three other goals set in the WCGAP. It specifies what the one cross-cultural missionary sent by the 2,000 is going to do when he gets to the Ahir: he’s going to search out the approach that will be optimum in the multiplication of churches towards the 57,000.

And what will be the most strategic use of the 3% of Christian income that is targeted? The primary outcome of contributing to the multiplication of churches that will produce the number of Christians. Why do we need scriptures available in every language? Certainly for evangelism, but more importantly for the disciplining process of those new converts within the context of local churches.

My experience tells me that the eight really excellent goals are like eight objects strung from a coat hanger without a hook. A goal at every level for the number of churches to be planted is the hook that integrates and makes viable all the other goals.



Bob Blincoe, U.S. Director, Frontiers

Reinventing the “axle” envisioned?

American mission agencies have begun to develop, independently from one another, plans to accelerate their efforts to evangelize this or that part of the unreached peoples mosaic. Now comes a proposal from the editors of the *World Christian Encyclopedia* for a breathtaking cooperative effort to finish the task of world evangelization. (This should sound familiar to the readers of *Mission Frontiers*. The U.S. Center for World Mission has long advocated the completion of the task of church-planting among unreached peoples through collaborative efforts.) If we failed before, it was a failure of nerve; it takes more courage to cooperate than we had in decades before the year 2000. Let’s have no more sentimental prose about the need to cooperate. Let’s meet, and let’s keep the end in mind, and let’s move ahead the world evangelization agenda.

I think Barrett and Johnson are right: the task remaining will need an axle to run on. That axle is the neutral, crucial “large organization requiring substantial resources” that they propose. Hmmm. That sounds like the U.S. Center for World Mission movement, doesn’t it? If we invented a neutral, crucial “large organization” such as the one the Barrett and Johnson envision, doesn’t it sound like

a fully-staffed version of what we already have in Pasadena?

Barrett and Johnson’s plan to line up all the wheels of the mission industry, “a plan built on facts” that the *World Christian Encyclopedia* has magnificently assembled, is our best chance to complete the measurable tasks remaining in obedience to the Great Commission.



Robert Sayer, U.S. Director, Arab World Ministries

Appreciate the efforts, but cannot support

I want to make it clear that my comments regarding the WCGAP are my own, as a mission leader, and they

do not reflect the opinions of other leaders within Arab World Ministries (AWM). While I am supportive of the WCGAP’s overarching goal of world evangelization, I have several reservations about the plan and its implementation.

Obviously, it’s good to set goals, and the “8 global goals” are surely “faith” goals! I affirm these goals enthusiastically with the caveat of withholding my affirmation of goals #1-3 until I would receive a satisfactory clarification on what the WCGAP defines as a “Christian” and what is meant by being “evangelized.” Such clarification on the definition of key terms is critical to my assessment of the WCGAP goals. Furthermore, I want to make clear that while I support the goals of the WCGAP, I do not affirm its implementation plans.

Goal-setting and strategic planning are valid and well-advised. Our agency has a 5-year strategic plan for raising up, resourcing and servicing new workers among Arab-world Muslims both abroad and in the U.S. When considering a worldwide evangelistic goal, I think that a longer time frame can be appropriate. I would want such a plan to be an encouraging catalyst rather than an imposing directive.

It is regarding the recommended action steps for mis-



sion agencies that I have the greatest concern about the WCGAP. My concerns focus on two areas with regard to implementation: the WCGAP's comprehensive centralization and its ecumenical posture.

I think there is great value in having a worldwide tracking system of missionaries, missions work and the task remaining as specified, for instance, in the number of remaining unreached people groups. However, I also think that centralizing the analysis and strategic planning of worldwide evangelization is potentially dangerous. Such a comprehensive effort is a lofty goal, but it could yield an ecumenical, overbearing and unwieldy structure that ends up wasting resources. I would not be comfortable with providing the resources and personnel required of this structure and of participation in the WCGAP. Nor would I agree to the stipulations for requisite cooperation in the promotion of the WCGAP and its goals.

Enhanced effectiveness is not necessarily a by-product of massive centralization. The history of missions is filled with wonderful examples of how God has used individuals and independent mission organizations to accomplish incredible evangelistic and church-planting advances. AWM has participated in networking alliances and strategic partnerships for decades. Our current international recruitment model centers around partnering with indigenous and other international agencies, rather than around establishing new AWM "sending" bases in multiple countries. So I am not opposed to working in cooperation with others. But the WCGAP model, unless I am misinterpreting it, appears to have the intention of usurping the goals, plans, personnel and resources of other organizations for its own vision of world evangelization and the definitions and strategies entailed therein.

In addition, I am concerned about the inclusion of Roman Catholic, Orthodox and liberal/neo-evangelical groups in the WCGAP's vision of partnership for world evangelization. I would not support association or cooperation with non-evangelical groups such as these in evangelistic programs or projects. Furthermore, I do not agree that evangelism includes "conscientization"

or "liberation," and while I am supportive of holistic ministries that include relief and development initiatives as incorporated within gospel proclamation (meeting both spiritual and physical needs), I fear that inclusion of "social agendas" in the WCGAP's definition of evangelism sounds more like the agenda of the World Council of Churches than a truly evangelical body.

In conclusion, I want to say that I appreciate the efforts of those who put together the WCGAP; however, I cannot affirm the plan in its current form, nor do I wish to support it.



Colin Stott, U.S. Director, Gospel Recordings

Valuable to link goals to dates

I think the "8 Global Goals" are worthy goals to set. I feel that we should be setting the bar higher in increasing participation by the Body of Christ in the Great Commission, but these goals as stated are realistic and show growth on all fronts.

From my perspective, having worked with Gospel Recordings for 28 years, I would expand goal #8 to include audio versions of scripture as well as evangelism and discipleship teaching. It may be an unrealistic goal to translate and print scriptures in every language, bearing in mind that thousands of languages are spoken in the world and a significant percentage of them are unwritten languages. The audio emphasis for those with an oral tradition makes the good news in every language more of a realistic possibility.

As to the value of goal-setting related to AD 2025 or other dates, I think that linking goals to dates usually helps us to accomplish more than we would have if we hadn't attached a time frame to it. And by setting three-year or five-year goals, we can break a large project into smaller, bite-sized pieces. However, we must be careful not to give the impression that the dates we use are set in cement or come from God. A case in point would be the AD 2000 and Beyond Movement: I don't believe we reached the goal of a church for every people by 2000, but I believe we are a lot closer to that goal than if the movement had not set any target date at all.

Our own mission has set a goal to have the good news available in 8000 languages and dialects by 2010. We are currently at the 5500 mark. We are considering a 2020 goal (2020 Vision!), perhaps to have the gospel in every language and dialect by then.

I think the WCGAP's recommended actions steps for mission agencies are good. I especially like #62 – that we publicize that our work is part of a larger whole. The more we can work together in partnership rather than in competition, the better.





“Managerial MISSIOLOGY”

Levi T. DeCarvalho

A new label has recently been proposed in the field of mission studies. I am referring to the epithet “managerial missiology,” which—to my knowledge—was coined as a way of criticizing the kind of missiology that has been produced by the “Pasadena think-tank.” The epithet is unfortunate for several reasons, some of which I discuss below

Christianity Today recently reported on a missiological consultation held in Iguassu, Brazil, in October 1999, where the term “managerial missiology” dominated the intense debates, under the guidance of William Taylor, WEF’s Missions Commission head. David Neff reported:

Peruvian missiologist Samuel Escobar was unable to attend the consultation ... But in a paper discussed at the meeting, he criticized the ‘managerial missiology’ practiced by certain North American groups. ‘The distinctive note’ of this approach to missions ‘is to reduce Christian mission to a manageable enterprise,’ Escobar wrote. Practitioners of this approach focus on the quantifiable, measurable tasks of missions and ask pragmatic questions about how to achieve goals. Escobar called this statistical approach ‘anti-theological’ and said it ‘has no theological or pastoral resources to cope with the suffering and persecution involved because it is geared to provide guaranteed success.’¹

The other two names most readily associated with the use of the term (and who admit to having borrowed it from Escobar) are James Engel (Escobar’s colleague at Eastern Seminary) and William Dyrness (a professor and former dean of Fuller Seminary’s

own School of Theology). Neff states, somewhat paradoxically:

This managerial approach is ‘a major leap onto the secular stage of strategic planning,’ according to a monograph from retired Eastern College professor James Engel. In the event’s opening address, consultation director William Taylor quoted extensively from Engel, who was among the first to foster evangelical adoption of marketing principles.²

The critics associate the proponents of “managerial missiology” with the plans fostered by selected agencies to evangelize the world by 2000 AD. Following Escobar’s lead, Engel and Dyrness have published the controversial *Changing the Mind of Missions: Where Have We Gone Wrong?* (Downers Grove, IL: Inter Varsity, 2000, 192 pp.), which has elicited some strong criticism from David Hesselgrave and Ralph Winter, among others

Pejorative Use of the Word “Managerial”

It appears to me that the word “managerial” is being used in a pejorative way. This is most unfortunate since a whole group of Christians who try and develop their God-given managerial gifts for the advancement of God’s Kingdom find their vocation placed under such negative light. Management is one of many gifts of the Spirit. Time and again Scripture instructs the believers about the use of their managerial skills....

Reductionist Understanding of Missiology

Labeling the kind of reflection that has come out of Pasadena as “managerial missiology” is reductionist in terms of an intentionally negative categorization of missiological studies. The so-called “Pasadena group” or “Pasadena think-tank” represents a wide variety of field experiences. The theories or models that have been proposed by

both Fuller Seminary’s School of World Mission and the U.S. Center have been tested by that most demanding group of Christian witnesses, namely, the multiethnic group of students and practitioners who have taken these ideas to bear upon their field contexts, and have critiqued and criticized them in papers and dissertations for more than two decades now

All in all, we must be grateful for the criticism leveled against “managerial missiology.” We have been forced to rethink our assumptions, values, and commitments – in short, our world-views

I would propose that we convene a consultation to discuss the relationship between missiology and management. It is high time we made a sober analysis of the interplay between the methodologies we have proposed in the light of the biblical principles of stewardship in church and mission. Theologians, missiologists, mission practitioners, mission agencies’ CEOs, and management experts (such as those I quote from in this paper) should be invited to participate in the debate. The ideal place to do that would be the U.S. Center, in my opinion. Since we have been particularly (often indirectly) criticized, we should be at the forefront of the debate

^{1,2} *Christianity Today* 43(14): 28, December 1999.

This article was excerpted from a longer article, by the same name, that appears in issue 18:3 (fall 2001) of the International Journal of Frontier Missions (IJFM). To read the full article, or to subscribe to the IJFM, see the IJFM Web site at www.ijfm.org or the IJFM advertisement on the back cover of this issue of Mission Frontiers.

Levi T. DeCarvalho, Ph.D., is a member of the Training Department, Latin American Division, U.S. Center for World Mission. He may be reached by E-mail at levi@uscwm.org.

KIDS KORNER

*Why do all these people have fire in their eyes:
A Report on the 2002 International Children's Expo*

—Jill Harris

Imagine a room filled with children's workers, Christian school teachers and homeschooling parents on fire for children and missions. The air seems to buzz. One woman comes up to Jill Harris, Expo Coordinator, and exclaims, "This is the most incredible place I've ever been. Everyone here has the same heart as I do! I don't have to explain myself or feel like a freak because I'm passionate about children and missions." Comments like this are heard every time an International Children's Expo is held.

Attracting participants from around the U.S. and other countries, the International Children's Expo is a biennial conference that teaches people to mobilize, equip and disciple children to advance God's kingdom. Xenos Christian Fellowship in Columbus, Ohio hosted the most recent Expo April 11-13, 2002. This year participants came from four countries in addition to the U.S.: Canada, Mongolia, South Africa, and Trinidad & Tobago.

Over 55 workshops were presented on a full range of children's and missions topics: Puppets Speak 3000 Languages; How to Use Music to Energize Your Bible and Mission Lessons; Cultural Simulations and Field Trips; Missions in the Inner City, Missions Skits and Dramas; Technology in Missions: Connecting, Challenging and Commissioning Kids; Preschoolers Can Do Missions Tool; and Legacy of a World Christian Home.

Gerald Robison from Unveiling GLORY Ministry (ACMC- Advancing Churches in Missions Commitment) challenged the attendees with his keynote addresses. "Cat and Dog Theology" takes a look at our relationship with God. Are you a "cat"

who thinks everything revolves around you, or are you a "dog" who is totally devoted to the Lord? "The Story of the Bible" helps us read the Bible as one story with God as the main character. Robison's fast-paced, visually-stimulating presentations complete with sound effects kept the audience engaged.

"The church in North America would be twice its size if Christian parents disciplined their children," asserted Rick Osborne, author and speaker



Jill Harris (seated, left) with Rosemarie Brooker of Trinidad (seated, right) and Magriet Lotter of South Africa (standing) at the International Children's Expo

from Lightwave Publishing of Canada. Osborne's vision is to see kids disciplined to impact their world, whether next door or around the globe. He has authored over twenty books, many published by Focus on the Family and ZonderKids. Osborne also presented two well-attended workshops.

What would an International Children's Expo be without involving kids? A special time of videos, music,

crafts, international games, and ethnic snacks were part of a morning session that included praying for the world and how to study the Bible on your own as a child. Kids 5 to 11 years old went out the door ready to change the world!

A variety of ministries exhibited and sold a wide range of children's missions education materials. Many groups premiered new products, such as Wycliffe Bible Translators' new Bibleless peoples book, *From Akebu to Zapotec*. Caleb Project debuted *Kids' Missions Skits and God's Got Stuff to Do* as well as *He Wants Your Help*—a 13-week follow-up curriculum. YWAM introduced its *Heroes for Young Readers* series.

A highlight in the exhibit area was Joy Sutton's "Prayer Chair". Six-year-old Joy came up with the idea all by herself that when people stopped by her mother's booth (Pray Kids! Magazine) she could pray for them. So with a sign drawn and two chairs next to the table, Joy was ready to pray for anyone who came by. She had a line of people waiting at one point!

Special-interest groups met for networking on children at risk, developing a national prayer network, how to host a Regional Children's Expo, and Children's Perspectives. Over 30 people spent time brainstorming ideas on how to see a Children's Perspectives Course be developed in conjunction with the adult Perspectives Course. Plans are forming to see a curriculum produced and available by 2004.

Jill Harris, International Children's Expo Coordinator and Children's Mobilization Specialist for Caleb Project, commented, "Every International Children's Expo is as exciting as the first one held in 1994 in Mesa, AZ. Over the years thousands of people have gone away with their passion enlarged, their vision refocused, and resources to get the job done, no matter what their area of children's ministry is." If you would like to receive information on future International Children's Expos or Regional Expos held around the country, e-mail your contact information to: kidsmobilization@cproject.com or write Caleb Project, 10 W. Dry Creek Circle, Littleton, CO 80120.

Jill Harris is the Children's Mobilization specialist for Caleb Project.

Human Strategy vs. the Holy Spirit: Is It a Fair Dichotomy?

—Greg H. Parsons

If you've been around missions "junkies" as I call them (I'm one myself!), you have seen it. It comes in many shapes and sizes, but one of two basic approaches is involved: either planners or dreamers.

Planners like to lay out all the details and have things in place for various contingencies.

Dreamers have a sense for what God wants to do, and they want to follow the Spirit's lead, so they go down to the airport and decide then which flight to board.

Planners get upset when things happen they didn't plan for. Dreamers don't get upset because they figure that this turn of events was what God wanted.

Obviously, I've built a straw man here. The characteristics on these extremes on this continuum are rarely found in one person. But it illustrates the tension present in trying to mix our culture's penchant for organization and what the Scriptures seems to demonstrate as the leading of the Holy Spirit.

There is no question that God has a plan. Space here won't allow the 12 hours of Biblical teaching you get in the first five lessons of the *Perspectives* course on this or how it links with Strategy. (See www.perspectives.org for more info on that.)

However, there is a determination in the midst of Christ's life that points to His awareness and accomplishment of what God wanted. In John's Gospel, He says that He was sent to do the will of the Father and to accomplish His work.



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

While Christ's particular work was different than ours, He was no less dependent on God during His time on earth than we are. God, it seems, directed His life and ministry at every step. Christ spent time in prayer to know what the Father wanted.

There are a number of references in John's Gospel that refer to Jesus working on specific things (4:34; 5:17, 30;

6:38-40; 8:42; 9:4; 12:48-49; 19:28). In Matthew 16:18b, he says, "I will build My church; and the gates of Hades will not prevail against it."

Ultimately we see the gates of the new Jerusalem open, day and night, as the nations walk by the light of the glory of God as they bring their glory (given to them by Him) into it (Rev. 21:22-27). Building His church is central to Christ's purpose.

We can see that the plans and activities of Jesus on a day-to-day basis were not quite as haphazard as a surface reading of the Gospels might lead some to believe. Yet, even with the purposefulness at the core of his activities, Jesus never seems to be put off by people. He never seems to be interrupted—that may be the hardest lesson for many of us to follow.

On the other hand, He seems to put some people off. He doesn't seem to care what people of power think

of Him. He is not trying to impress anyone—except the Father.

How do we apply all of this to our strategy or planning?

1. We, like Christ, must totally depend on God. We must spend the time with Him in His Word and prayer to be sure we are hearing from Him.

2. We must be accountable to those He has put around us. He has given us further instructions about His Body, the Church. This can be a hard one—especially for those with vision who want to rush ahead at times. At the same time, those who are inclined a bit more toward planning and organizing tend to try and constrain those with "knife between

the teeth" vision a bit more than they like.

3. Learn how to fit in, given our gifting and background. On the global level, there are times when those of us from the U.S. are way too forceful, entrepreneurial and independent—even those who are not dreamers. If there is one thing most folks in the non-Western world can't understand, it is that kind of independence. We see it as the foundation of our nation. They see it as weakness and an excuse to do our own thing and not being connected—to families, church, or others in community.

There are roles for all of us in this global task. God has given the task to all of us. As the international scene changes, we need to draw that much closer to God and those we serve among to effectively work out His plans for today—in the power of the Holy Spirit!

Learn how to fit in, given our gifting and background.... There are roles for all of us in this global task. God has given the task to all of us. As the international scene changes, we need to draw that much closer to God and those we serve among to effectively work out His plans for today—in the power of the Holy Spirit!