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Ralph D. Winter



Dear Reader,

Few things have I followed more closely in the last 50 years than the attitude of the secular world toward the church and missions.

Talk about “Missions at the Edge,” which is the theme of this issue (and the theme of the recent conference of mission executives mentioned in this issue).

In my opinion, the biggest single “EDGE” is the edge of the Evangelical tradition as it meets the secular world. This EDGE is the boundary (or wall) between two very different worlds. It is a boundary we have to cross.

When a few hardy souls from the secular world venture into ours, they feel strange with our specialized vocabulary and our unanalyzed practices. Meanwhile it is common among Evangelicals to pooh-pooh science as well as the scientists.

One man who crossed over this edge I heard about just yesterday. I received an email from a missionary in Jordan. It contained an article from last Sunday’s *New York Times* (Sept 28). One of the *Times*’ most liberal writers saw first-hand Evangelicals at work in Mozambique. His title for what he wrote about them is “God is On Their Side”: very friendly, but very arms-length. Some good things have bled through the secular media lately.

But, for me, the colossus of bias today is a deeply ingrained negative attitude throughout the academic world, especially in history, sociology and anthropology.



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

However, recently we saw a professor at Penn State, Philip Jenkins, come out with a worldwide survey of Christianity that is very appreciative—*The Next Christendom*. It speaks glowingly of the millions of Christians in the Third World.

Meanwhile, our millions of school children—whether in Christian schools or not—are exposed incessantly to a world barren of the work of God, or of honest, praying people. Why? Because the ruling texts in both kinds of schools have been prepared by publishers who hardly dare to raise the subject of religion. Yet religion, for better or worse, in every country of the world, is a truly mighty force. And it has been all down through the centuries.

Here in Pasadena, in our task-oriented fellowship, we have come to the conclusion that Evangelical students at every level, in every course they take, ought to be enabled to see the larger picture. We can’t wish away the millions of dollars of investment in secular texts with beautiful pictures and graphics. They are what SAT scores lean on, whether you are in a Christian school or not.

What we can do, little by little, while setting an example for others to follow, is to compile “Supplementary Texts” (actually booklets) that add in these missing ingredients of the real world where the expanding kingdom of God is the principal reality. We are attempting to do this for specific widely-used textbooks.

The other day I went through the first 70 pages of a substantial text on American history and noted 22 places

where significant additional facts need to be added, and, in some cases, faulty understanding contradicted.

Trouble is, the average Christian school teacher has been brought up on secularized texts and simply does not know what is missing.

Meanwhile the growing number of truly outstanding Evangelical historians, like Mark Noll at Wheaton and George Marsden at Notre Dame, are producing superb treatments of American history that rarely cross the threshold of the average Evangelical family.

Nevertheless, our best missionaries are products of our secularized school world. But how can a missionary to intellectuals in India cope with harsh criticism of the Christian tradition when all he knows, and all the Indian intellectual knows, is a very jaundiced record of the facts?

If the Bible is responsible for the unending persecution of Jews, the Inquisition’s burning of heretics, the Vatican’s oppression of Galileo and the Salem witch trials, you would think that for anyone to accept our faith they would have to go schizoid into an intellectual “warp.” That is, they might accept the nice people and the fellowship, but have

Whatever scientific view we prefer, how can we insist that other believers or secular scientists must all be stupid or dishonest?

to hold in reserve all kinds of intellectual doubts—or live in two disparate worlds.

One of the most popular and pervasive secular viewpoints is Darwinian evolution. Personally, I believe

that no “scientific” theory has ever been more unbelievable. I just can’t see how the idea of random change, abetted by natural selection, remotely explains the incredible profundity of life on earth.

However, many Evangelicals who are devout believers in the Bible do not agree with me. In fact, there are a half a dozen alternative theories, and there are Evangelicals holding all of them. Now if earnest Bible believers hold some of these theories, whatever view we prefer, how can we insist that other believers or secular scientists must all be stupid or dishonest?

Can you still get to heaven if you

Not in my lifetime, to my knowledge, has any professor in a secular university produced such a ringing defense of Christianity.

don't understand the "right" viewpoint about the age of the earth?

Francis Collins is the tall, solid believer who was tapped by the U.S. government to head the massive Human Genome project. He frankly believes in unaided evolution. As the editor of the *International Journal of Frontier Missions*, I am running a brief spiritual testimony by him in the Oct.-Dec. issue of IJFM. In that issue we also have three articles by other Evangelicals who want earnestly to reduce the blood being spilled by crusaders for one position against another.

This whole fall issue of IJFM is on the frontier of science vs. missions. We cannot any longer take the Gospel into all the world without meeting highly educated leaders inside and outside of the church movements who have acquired essentially the same secularized education that pervades the United States. This is every day becoming more and more a major factor in missions. (You can get this issue of IJFM, plus all four of next year, for \$17.50 by phoning in your credit-card order to Betty, 626-296-7501.)

This is why we have been pushing the absolutely marvelous video *Unlocking the Mystery of Life*. It is still available for \$10 postpaid. (Call to the same number above.)

And now I have saved the very best news for the last. Not in my lifetime, to my knowledge, has any professor in a secular university produced such a ringing defense of Christianity and as cogent a correction of secular biases as Rodney Stark, in his three books published by Princeton University Press: *The Rise of Christianity*, *One True God*, and *For the Glory of God*. The latter is the best. The dust jacket boldly claims that

Whether we like it or not, people acting for the glory of God have formed our modern culture.

He gives 80 pages just to the essential dependence of the rise of science itself upon Christian belief. (I have written Princeton for permission to reprint those 80 pages as a separate

book.) He steps on a lot of toes. He shows how consistently biased most historians and sociologists are in the mainstream of academia. Astonishing. Every seminary student should have this book. Every student of science. Well, every student, period. Every Evangelical. (At one point he even quotes from *Mission Frontiers*!).

Quite honestly I regard this book to be one of the most valuable books I have ever owned. I would almost give my entire library for it. You can order it from Amazon.com or Half.com. There is nothing like it.

Stark's academic credentials are secure. For many years he has been on the faculty at the University of Washington. Now, in retirement, he

has recently agreed to teach at Baylor University.

Why am I so high on this book? Because it meets the EDGE head-on. It goes to bat with exhaustive hard facts to disprove a wide variety of myths that have flourished in the arid air of contemporary secularity. It, like the *New York Times* article mentioned above, is a credible case for overturning many negative viewpoints with which secular people are walled off from us. It sets the record straight. It will undergird the Supplementary Texts we envision. It can be cited with authority. It is truly a sensation without being sensational. 🌐



Announcement

In connection with the 25th Anniversary of the *Mission Frontiers* bulletin, we are soon to make available a nicely-bound, full-size first combined volume of 450 pages containing the first four years of existence of this bulletin. These four years are the period January 1979 through December 1982. They portray the most risky and exciting period of the founding of the Frontier Mission Fellowship and U.S. Center for World Mission.



By a miracle of modern technology this whopper of a book can be yours (and for your church library or missionary or mission-minded student) for just \$12 plus \$3.95 postage. But don't send any money. Just phone, mail, or email us your personal address and shipping address(es). When it is ready we will send it (them) and enclose a bill for \$12 + \$3.95 per copy. You then can pay by check or credit card.

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Mail: 1605 Elizabeth Street, Pasadena, CA 91104, USA



Folded-Up and Dog-Eared

I enjoyed and read every article of the [March-April] *Mission Frontiers*. My issue is folded up and dog-eared from reading. And I am not a professional missionary [or] teacher of missions but rather a layperson with an interest in the subject. Mark Harris' article about student selection covered a topic with understanding in a manner that I had never thought about.

Dave Fritz
Tallahassee, FL

Selling Magazines by Stirring Controversy?

I am writing to respond to your recent [September-October] issue concerning Mission and Media. I think this is a healthy discussion. As one who works in closed countries (Muslim, Hindu, and Buddhist), I am keenly aware of the problems and concerns of personnel in these areas. I was approached by TIME through a mission executive to speak with them about our work. I proceeded to tell him why I would not do that during my lifetime or his. The work we do in transformational business development would be jeopardized in every place we work as well as bringing possible harm to those brothers and sisters we work among.

My reaction, while giving respect to the valid criticisms of the TIME article, is that they are only interested in one thing: selling magazines by stirring controversy. We are not starting paper businesses either (a valid critique of some kingdom enterprise work), but real companies that bring wealth and stability to the local economy and that help indigenous people fund

their own kingdom objectives (i.e., evangelism/church planting/recovery).

One observation is that most of the content for the article(s) came from mission executives, not field personnel. Those in the battle know the risks generally, and kept quiet.

For many years the only people who really loved the sons and daughters of Ishmael in the West were and are those brave souls who love Christ and are giving their lives to these that need the Good News of Christ. Recent interest by the secular press and others is filled with self-interest and not the right heart for Christ's transformation of souls and cultures.

Name withheld for security

I do not disagree with many of the facts [TIME author David Van Biema] presents. In his reporting on the issues he has done his homework and certainly raises many of the common concerns with which missiologists and missionaries alike are presently wrestling. In the case of tent-making ministry and so-called "undercover evangelism", certainly Christian integrity demands truth-telling rather than lies and outright deception, and certainly some Evangelicals have stepped over the line in their presentation of themselves and their ministry.

The problem with Van Biema's analysis of this issue is that it doesn't seek to honestly deal with such activities in light of biblical ethics or any other ethical standard. His purpose in reporting on this one aspect of missions in Muslim lands is not to consider its consistency or inconsistency with biblical teaching or ethical standards, but rather to build his case against Christian activity that seeks to convert Muslims (i.e., Christian activity that is

proactively evangelistic). The fact that Evangelicals and other Christian groups (even non-Christian groups) disagree on how Christians living in Islamic countries should practice their faith and fulfill their missionary calling only serves to further his argument that Christians should not proselytize Muslims in such places.

Of course, the undercover nature of how some missionaries operate in Islamic countries is only one area among a host of others that Van Biema briefly addresses in order to build his case. While he doesn't come right out and say that Christians should not convert Muslims, he certainly says so much in the totality of all of the article's sub-topics and the commentary that ties them all together. If one were to recognize the big picture first and read each particular sub-topic in light of the chief topic (Should Christians Convert Muslims?), I believe that the unmistakable conclusion one would draw is that Christians should not evangelize Muslims in Muslim countries (and perhaps anywhere else as well) ...

Should Christians convert Muslims? The Christian answer that is appropriately grounded in the teaching of Scripture is yes. (Of course, it is the Holy Spirit doing the converting.)

Do you have a response to something you've read in Mission Frontiers? We'd like to hear from you. Send your responses to us either by postal mail (see address below) or by E-mail: (mission.frontiers@uscwm.org).🌐

To: _____

Ralph Winter, Patrick Johnstone, Tim Lewis, and *Mission Frontiers* magazine

From: _____

The Global Leadership Team of the World Evangelical Alliance, Missions Commission

Subject: _____

Issues related to the "Third Call", an invitation to form a global fellowship of mission agency leaders [as presented in the May-June 2003 issue of *Mission Frontiers*]:

August 13, 2003

Dear Colleagues in global mission,

On behalf of the WEA Missions Commission (MC), we greet you in the Name of the Triune missionary God. We also write with a commitment to the unity of the Body of Christ, in this case as together we determine how to best serve the global mission movements "in every nation and to all nations" committed to full obedience to the full Great Commissions of Christ.

With this heart we engage in what we hope is a fruitful dialogue related to what is named the "Third Call"...

The MC Global Leadership Team discussed this past June some of the issues related to the proposed global inter-mission network of mission leaders. The following is an attempt to present some of the major concerns and questions that emerged. Answers to these will provide greater clarity as we move forward in mutual commitments to Christ and his global Church.

1. We were puzzled that while the major article on the topic in the May-June 2003 issue of *Mission Frontiers* was written by Patrick Johnstone, there seem to be substantial differences between his vision and that of Ralph Winter. It would be helpful to have this matter clarified. For us in the MC, the way forward is to work together in convergence instead of perpetuating differences or polarizing sodality and modality. We need to recognize the validity of both dimensions of the Church of Christ and encourage mutually enhancing relationships between the two. We all note and affirm the reality that a very substantial percentage of the mission movement in the South is church-driven, much more than in the North.

Ralph Winter's Response

Patrick and I have never talked together about this since Edinburgh 1980. Any convergence you see from his sincere thinking and mine is purely coincidental, and thus significant. There would have to be differences. There is a whole host of historical material in the *International Journal of Frontier Missions*. We sent out both the relevant issues of *Mission Frontiers* and *IJFM* to everyone who attended the Singapore 2002 conference last fall (where a global linkage of mission agencies surfaced as the highest-ranked concern)...

2. We wonder what type of a substantial, global needs analysis has been done for this proposed network that would establish its viability? How broad is the constituency that is truly calling for a new worldwide entity? There very well might be a global groundswell for it, and we would rejoice in it. But some of us were at the GCOWE 1997 meeting in Pretoria, South Africa and remember that one reason there was no groundswell to affirm the "Call" as expressed there was simply because the need for such was not shared widely by that very representative group of mission agency leadership.

Ralph Winter's Response

By 2010 there will have been 100 years of track record and thought behind this. Furthermore, the value of lots of things is not at the beginning recognized by groundswell awareness. The Singapore meeting did have a groundswell in this direction, however.... When the Pretoria meeting took place I don't recall that the issue ever came before the plenary, and there was no other opportunity for a follow-through structure for mission agencies even

though other tracks (like the Deans and Presidents of Seminaries) did form a follow-through structure. It is as though all the other interest tracks can fellowship on the world level, but when someone suggests that mission agencies do so, there is the outcry of division.

3. We wonder how this new network will relate to the established national and regional mission leader networks? This concerns us because it is very probable that a significant majority of the mission movements are already linked to both national and regional mission organizations, and hence to the WEA MC. Now they will have to respond to the invitation of the proposed "Third Call" and consider the investment of their limited resources for yet another new entity. In the words of Dr. K Rajendran of India: "This may divide the allegiance and the synergy effects simply because of slight differences. We feel that this is not helpful. The WEA MC has caught the imagination and built a tremendous forum of the newly emerged mission world and it is working hard to build a 'new' type of partnership between the 'older' and the 'newer' sending world. We cannot afford to dilute the energies of our colleagues around the world".

Within the MC network we work with some 40 national mission movements... Besides these national movements, we serve in partnership with regional mission bodies in the Caribbean, Latin America, Asia, Europe and Africa.

While membership categories vary widely, all include mission agencies (independent and denominational); many include a combination of missional churches, Christian aid and development agencies, mission support and resource providers, Bible and other theological schools that help train missionaries as well as dedicated missionary

training institutions, mobilizers, home mission agencies, research groups, communications bodies, funding agencies, member care groups, professors of missions, business associates with missional purpose, and other individuals.

We wish to avoid duplication, to strengthen but not overly-stretch the limited resources of existing national and regional mission movements. These national and regional mission bodies—representing missional modalities as

well as sodalities—are working very hard to serve their members. If an additional component is to be birthed by the Spirit of God, it seems wisest to join forces with established networks and with creativity serve to strengthen them.

Ralph Winter's Response

It has already proven true that regional networks are helpful in addition to national networks, and in exactly the same sense so can global networks be helpful. In fact, the ethnic peoples of the world are rapidly becoming global, not just regional or national. No regional network can look efficiently with care on the global dispersion of Hindus, for example. ... As for the problem of dwindling resources, no one is suggesting the termination of the regional networks' existence on that ground. Perhaps once a global network of mission agencies is founded and is properly "docked" with the WEA Missions Commission, the Missions Commission can easily then say that it does now in fact convene meetings to which you don't need an invitation but can come simply because of the nature of the agency you represent.

4. It was rather perplexing to read of Patrick Johnstone's evaluation in the same issue of *Mission Frontiers* of the WEA Missions Commission as not relevant to the new network, particularly because "...it remains somewhat distant from the harvesters themselves. In fact, the Missions Commission is a very small body indeed, and is hardly able to be fully representative of mission agencies in global conference in more than a very general way." We wonder what sources led to these conclusions? Does this perspective fairly reflect the MC in its fullness? Might it not be

time for an updated understanding? Would wisdom not call us to contribute to strengthen and broaden the agenda of an established international mission network instead of attempting to start a new one?

Ralph Winter's Response

I will just ask to what extent the WEA Missions Commission has favored, fostered, or assisted either the Asia Missions Association or the Third World Missions Association. And has the Missions Commission encouraged into existence any national association of mission structures? I hope so. In that case a world-level association would be equally logical.

5. In what way would this network include the significant church-based (with all of its weaknesses and strengths) sending bodies? Again, it is vital to note that a very substantial percentage of the mission movement in the South is church-driven, much more than in the North with its traditions of entrepreneurship, individuality and organizational diversity.

Ralph Winter's Response

As I see it, whether a church or a para-church organization is seriously sending missionaries, there you find an "agency" of mission. Usually, though, whether a mega-congregation or more than one congregation unites in sending cross-cultural workers, a specialized structure eventually emerges. Those are the people, then, who need to interface with similarly responsible people.

6. We wonder if *Mission Frontiers* would be willing to dedicate an entire issue to report on the global outreach and impact of the WEA Missions Commission networks, as well as the outcomes of the consultation and the ten task forces/networks in Canada this past May 31-June 6.

Ralph Winter's Response

Absolutely. Across the years we have given whole issues to the AD2000 Movement and the Lausanne Committee and maybe even the former WEF. We would love to do it....

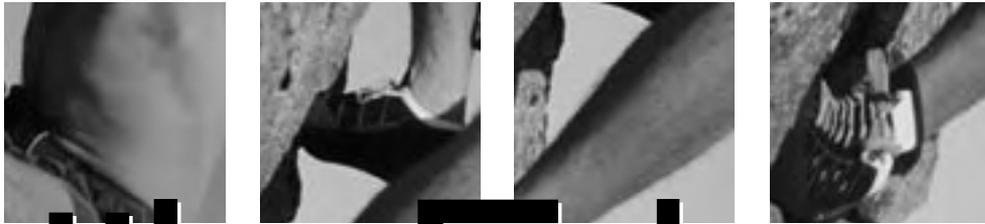
7. Finally and most seriously, we wish to invite you into a mission dialogue that seeks the highest good of the global mission movement. We do not wish to go down on record as a body that blocks this venture of the "Third Call", nor to attempt to monopolize. At the same time, the Missions Commission is committed to engaging in strategic collaborative ventures with other established or emerging bodies that desire to serve the worldwide mission movement. With that in mind, TIE (Tentmakers International Exchange) joined with the MC this past June. We have diverse "docking mechanisms" that allow full freedom and at the same time allow us to serve in convergence and not divergence. We simply want to avoid duplication and to foster convergence and synergy. We want to engage in a healthy process of exploration (with includes some of the already established major players that would be directly affected by the current presentation of the "Third Call". In other words, the MC architecture is open.

Ralph Winter's Response

I treasure your magnanimous and magnificent statements of purpose. I join with you wholeheartedly in the very highest hopes for close fellowship and collaboration in the future of what many conceive to be the one missing piece in global mission strategy. (There are national, regional, and Third World networks of missions agencies, but none global.) What I hope will form is a modest entity in which all legitimate, serious, "frontier-aware" agencies of mission in the world can meet on an equal footing, and are all welcome (not needing to be invited by name) to participate and relate, in full and sympathetic fellowship with all regional and national entities.

It seems clear to me that the tentatively entitled "Global Network of Mission Agencies," if it is born (it has only been conceived at this point), would readily "dock" with the WEA Missions Commission as has TIE. Getting the job done requires a host of different kinds of structures and relationships. ☺

Missions



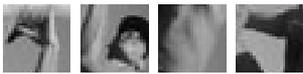
at the Edge: Moving Past Cultural Christianity

In conjunction with the International Society for Frontier Missiology and the Alliance for Missions Advancement, the Evangelical Fellowship of Mission Agencies (EFMA) conducted its 2003 annual meeting September 15-18 in Virginia Beach, Virginia. The theme: "Missions at the Edge: Moving Past Cultural Christianity." EFMA president Paul McKaughan comments,

"The edge is a monumental place. People used to think the edge was the place where one fell off into the abyss. Today we know the edge is where innovation takes place. The edge is where the impetus for renewal always starts. It is at the edge that true transforming mission happens. To often we who have organizations and positions of responsibility still look at the edge as the place where historic gains are threatened. We often feel immobilized by the possible threats to theology and practice and fail to perceive the very holy seeds of transformation that exist at the edge.

The edge is that location where Biblical faith encounters the belief systems of those who do not acknowledge Christ as Lord. This is the place where our theological reflection ceases to be theoretical and becomes intensely practical. This same faith encounter with the people at the edge can and must take place in our own culture if mission is to be effective. In the encounter at the edge the Holy Spirit applies his word and we as instruments of his grace are enriched with new understanding of what it means to be followers of our Lord. The Holy Scriptures take on new significance at the edge. By this wonderful work of the Holy Spirit lives and society are transformed by the power of the Gospel."

In this issue of *Mission Frontiers* we excerpt three presentations from the 2003 Virginia Beach conference. As you read, consider: where might God be calling your church or mission agency to move beyond your comfort zone and out to the edge?



The Global Chinese: Rethinking Kingdom-Building and Nation-Building

After 25 years as the senior China research specialist at the U.S. Department of State, Carol Hamrin is now a Chinese affairs consultant and Research Professor at George Mason University as well as a Senior Consultant with ChinaSource. The following excerpt is from a larger paper posted to the Mission Frontiers Website (www.missionfrontiers.org.)



All we tend to hear about the Chinese church from the media and ministry newsletters likewise is amazing statistics of growth. It seems that both Chinese and foreign Christian leaders have a similar “rapid church growth” fever, focused on the miracle of the largest and longest church revival and growth in the history of Christendom which has taken place in the past thirty years in China. But what would be a more balanced perspective?

Last year, ten house-church leaders gathered together to study the history of the life and death of revivals. With tears they asked, “Why does God bring people to Himself faster than we can disciple them?” One leader lamented, “We can only ask new converts to disciple new converts, and it results in so much bad teaching that we are beginning to fear that the gains of the revival could be undone.” Another leader added, “This revival looks statistically incredible, but it is spiritually vulnerable. Millions of Chinese Christians are just one unanswered prayer away from moving on to another religion.”

Political repression and social discrimination are obviously major reasons why the church in China is having trouble discipling its converts, and why it remains marginalized in society. These external troubles are well known, but it is the internal problems of the Chinese church that

we need to learn more about. It is time for us to take a realistic rather than romantic approach to the problems in the church and our contributions to them.

For example, there is a false sense of urgency and there are mass conversion methods that leave a shallow faith. Here we can see a combination of the “quick results” mindset of outside supporters with a traditional Chinese “short-cut (or Great Leap Forward) mentality. Often, only a few weeks of training (mainly in evangelism) are given to new converts, and then they are sent out on the road. This approach leaves the revival “a mile wide and an inch deep.” There is insufficient time and attention given to spiritual formation – to the deep transformation of character, lifestyle, and relationships. As a result, immature church leaders are vulnerable to temptations that discredit their witness. (Remember that even Paul took three years after conversion before he began to evangelize.)

Also, there is competition and a lack of accountability. Fund-raising often leads to exaggeration of accomplishments and cover-up of problems. Chinese church leaders are tempted to monopolize resource channels and to double-dip in multiple channels for the same projects. Outside supporters are tempted to compete rather than work together in order to get the requisite photo-ops with “top leaders of China’s largest house church movements” or reports of large numbers of converts. I am afraid that the genuine need in China for caution, discretion and secure communication may be abused at times to avoid partnership, transparency and accountability.

The Back to Jerusalem Movement may be a good case study of both the pluses and minuses. The idea of training thousands of Chinese missionaries to take the gospel to ethnic minorities, such as Tibetan Buddhists and Turkic Muslims, across China’s Western borders and along the Old Silk Road through Central Asia all the way back

to Jerusalem is a genuine and admirable calling of the Chinese church with deep roots in the 1930s. But current efforts often reflect a simplistic and naïve response that focuses on idealistic goals and fast results more than on realistic plans.

For example, talk of building 10,000 training centers and sending 100,000 missionaries in ten years reflects both outside influence promoting Year 2000 goals, and Chinese millennialism. The numbers game sets idealistic inspirational goals that often dissipate into thin air. Overseas champions have added hype to the facts in their fund-raising efforts, which may be attracting enthusiasm but wasting resources without good accountability. Added to this are authoritarian church leaders who practice army-style “volunteering” of young evangelists to go out with little preparation, cultural or language knowledge – and no ticket home. These leaders may have great faith, but there also may be a problem with irresponsibility. They may need to be challenged and helped to develop a servant leadership style.

Among participants in the Back to Jerusalem movement, there are some with mixed motives, who seek any means of leaving China. When I queried one young trainee about his motive for crossing the border, he said, “It is too hard to work in China.” The assumption that it will be easier to work outside China in turn is based on a naïve expectation that ethnic groups in neighboring countries will welcome Han Chinese more than Westerners discredited by the Crusades. This totally ignores the history of Han oppression and neighbors’ fears of Chinese expansionism. Chinese evangelists may stumble into unnecessary conflict with those of other faiths, and also with state agencies who view them as instigators of intra-religious strife. There may also be an element of nationalistic pride in claiming a key role for China in world missions that creates a blindness to potential



partnership, for example with Mongol Christians who want to bring the blessings of Christ to countries their ancestors pillaged, or Turkic Christians who have an ancient legacy of Christianity and in fact helped first bring the gospel to China!

By raising these concerns about the Chinese church, and by questioning the Back to Jerusalem efforts, I do not mean to denigrate the work of the Chinese church or this positive vision of world missions, and I do not mean to overlook the sacrificial and fruitful work underway by dedicated Chinese believers around the world and by Chinese-speaking expatriates committed to long-term service in China. Right now, experienced mission agencies and educated Chinese church leaders are beginning to grapple very creatively with some of these challenges. They are expanding leadership training to include personal and family counseling, conflict resolution, and administration and management.

The effort to deal with these issues cannot come too soon, because we face a new wave of *ad hoc* missions, as a whole new set of actors in North America is getting involved in China ministry. Large churches or church coalitions with little experience, limited discernment in identifying ministry options, and very little awareness of the cultural baggage and sectarian agendas they carry with them are getting involved. Also, young mainland Chinese congregations in North America are beginning mainland ministry, but they lack experience in providing leadership either within their church or in missions. I personally think we should place a high priority on mentoring and supporting these mainland leaders right at our back door, so they can take the lead in mainland missions.

This wave of church-based missions has inspired a new effort by ChinaSource to encourage wise and effective agency-church partnerships, both English- and Chinese-speaking, and we ask for your prayers and participation in this effort ...

What could we do differently to help the Chinese church prepare for an era of globalization, to meet the chal-

lenges of sectarianism, consumerism and nationalism? How could we help them sustain and expand this period of relative toleration in China?

First, as Luis Bush' World Inquiry has suggested and modeled, *learn to listen and learn to follow!* Note that this may require slowing down and taking the less efficient route. What do Chinese believers ask for? They ask, "Help us help ourselves."

Chinese church leaders want to move beyond the *ad hoc* sporadic training formats and materials translated from other cultural contexts, provided by whatever group or denomination happens to choose them to "help." They want to learn how to discern for themselves what to adopt from foreign experience and how to draw out lessons from China's indigenous experience and realities. Shanghai house church leaders told me in January

What could we do differently to help the Chinese church prepare for an era of globalization?

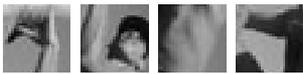
2003, "We've learned from Saddleback's seven-fold growth experience, but help us all learn from our 70-fold growth history." One current goal is to create a comprehensive and systematic leadership training curriculum. This will require unprecedented cooperation within the church and among outside mission actors.

Second, we need to adopt a long-term commitment and mindset and help develop sustainable strategic initiatives that can transform society. Lay leaders want mentoring, advice and support in all occupations and professions. Some are involved in popularizing the Christian worldview as a coherent social philosophy in academia and the media, building up civil society institutions in the non-profit sector, and reforming government and developing the rule of law, including a new "edict of toleration" to provide full religious freedom protected by the Constitution and legislation. There is a civil rights movement just around the corner in China in which Christians

will be involved or even take the lead. The protest demonstrations in Hong Kong over the anti-subversion law are an important harbinger.

And too, we can help the church position itself to reach urban youth in the coming post-Cold War, post-modern generations. To some extent, Protestants from evangelical and charismatic circles have been more successful than other wings of Christianity in the industrial era of international modernization. They lead the way to a post-modern global era because they are flexible in structure. They focus on small group fellowship that provides personal nurture and community support, and they are quick to use new technology. Charismatic missions have had an especially powerful impact in poor rural areas, perhaps because charismatic worship and healing "fit" better with pre-modern traditional religion. (The downside of this is the danger of syncretism and cults around charismatic leaders.) The more fundamentalist evangelical mission efforts, which focus more on preaching than worship, seem to do especially well in societies in transition from authoritarian rule. They are independent and relatively more democratic, rather than part of a denominational hierarchy.

But looking to the future, evangelicals may make the mistake of fueling China's worship of the Idol of Modernity, and fall far short of reaching post-modern generations growing up in the most advanced parts of maritime (urban, coastal) China and Asia. Youth are open to the cosmopolitan global pop culture, but they also have a renewed interest in seeking their traditional roots. Ignoring this, we inadvertently or even consciously pass on our contemporary American ways as the best or only way for them to do church or missions. We are oblivious to the full legacy of biblical and pre-modern Christian experience relevant to them, including early missions to China and pre-1949 independent Chinese church experiences, which they know nothing about. Helping reintroduce this history could promote pride in being at the same time both Chinese and Christian, and mitigate the pull between Chinese and foreign ways.



Missions AT THE EDGE

Living Like Jesus, a Torah-Observant Jew:

A Guide for Incarnational Witness Among Muslims

Joshua Massey is a cultural anthropologist, linguist, and missiologist, laboring among Asian Muslims since 1985. He is currently coordinating the development of contextualized evangelistic and discipleship literature for Muslim followers of Jesus in Asia. He has published several missiological articles on church planting and ethnographies on folk-Islamic ritual. The following excerpt is taken from a longer paper expected to appear in a future issue of the International Journal of Frontier Missions.

Christian missionaries have a serious problem when trying to proclaim good news to devout Muslims. Without major life adjustments, even the most spiritually vibrant among us tend to appear to Muslims as unclean pagans, whose devotion is often mistaken for irreverence towards God. Many Muslims would not dare to enter Christian homes lest they become ritually defiled. Those who embrace contextualization and adjust their diet accordingly may grow a beard and don local clothes, but the actual practice of their faith often does not communicate holy living to onlooking Muslims. Such missionaries generally do not pray liturgically in a particular direction, they do not perform ritual ablutions before prayer, and they do not pray at set times throughout each day. In short, most missionaries to Muslims, even pro-C4 and C5 workers¹, simply do not live and worship according to Muslim categories of righteousness, which are typically perceived as legalistic and works-oriented ritual.

As a result, most missionaries fail to earn the spiritual respect needed to be effective witnesses among devout Muslims. Ironically, however, these Muslim categories of righteousness are extremely similar to the very same Jewish categories of righteousness rooted in the Mosaic Law and practiced by Jesus and his earliest followers. Therefore, if Gentile missionaries to Muslims begin to live more like Jesus and his apostles lived—i.e., like Torah-observant Jews—we will be

far more likely to earn their spiritual respect, and therefore be more effective messengers of the Gospel.

In order for Gentile Torah-observance to be genuine, and not some kind of “contextual façade” or legalistic delusion, we need to take a fresh look at the role of the Law in the new covenant, and Gentile freedom to obey it. We will be greatly helped in this task by surveying the theological work of several Messianic Jewish theologians.

Why spend so much time building a foundation for incarnational living on the Torah when Paul’s example of becoming all things to all men is far simpler and more than adequate? A cursory look at Paul’s example in 1 Cor 9 may suffice for ministry to Gentiles, but we must go much deeper into Paul’s understanding of the Law if we want to minister effectively to peoples whose worldview is dominated by divine law and religio-legal categories of thought, as is the case with both Jewish and Muslim peoples. In ministry to Muslims, then, we need to look less at Paul’s approach to Gentiles, and closely study how he, Jesus and all Christ’s apostles reached Jews.

A better understanding and appreciation of the Law is therefore critically important for four salient reasons:

1) Knowing the difference between legalism and being free to obey the Law will help prevent the inconsistencies of “contextual chameleons,” whose behavior oscillates according to the people they are with at any given moment (e.g. Muslims or Christians), often resulting in a nagging inconsistency that can pester missionaries about their own authenticity, i.e. “If my Muslim friends saw me now, what would they think? Might they feel I have deceived them?”

2) Rooting incarnational witness in the Law frees a missionary from the occasional discomfort of wondering whether or not it is healthy to adopt Islamic forms which are ultimately rooted in flawed theology. However, when Torah-observance guides our personal liturgical practice and diet

(among other things), it becomes clear that we are actually living more like our Lord and his Jewish apostles.

3) Similarly, the Torah provides a much firmer foundation to explain our lifestyle adjustments to accusing Christians who think we’ve abandoned the faith or succumbed to syncretism.

4) Fourthly, understanding the Law as interpreted by the world’s pre-eminent rabbinic theologian (i.e., Jesus Christ our Lord), will not only help us live incarnationally among Muslims, but it will help us preach a Gospel with Law that truly is good news to Muslims. A gospel without Law may have been good news to Gentiles in the first century who didn’t want to keep the Law in the first place, but it is not good news to most Muslims, who share a Jewish appreciation of delighting in the Law as “a lamp unto our

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feet and a light unto our path” (Ps 119: 105).

Proclaiming “freedom from the Law” does not sound like Good News to God-fearing Muslims, but like antinomianism, a lawless, chaotic existence that demands unbridled freedoms and eventually results in what we see today in the Christian West: the virtual rebirth of Sodom and Gomorrah. Young missionaries to Muslims often naively assume that once a Muslim learns how few restrictions will be upon them if they become Christian, naturally they will convert. However, just the thought of eating pork is enough to make many Muslims nauseated.

We also mentioned a fifth reason to let the Law be our guide for incarnational living among Muslims, especially for pro-C4 and C5 workers

who want to promote truly indigenous church planting movements. Living like a non-Torah-observant Christian can actually hinder the very indigeneity we long to promote as we mentor Muslim believers. Though they hear

Without major life adjustments, even the most spiritually vibrant among us tend to appear to Muslims as unclean pagans.

our constant encouragement to remain culturally Muslim, students are more likely to follow the example we live out before them. Living as liturgically Gentile Christians, therefore, may well end up contributing to their “Chris-

tianization” and “de-Muslimization” which we strive to avoid. As Jesus said, “A student ... who is fully trained will be like his teacher” (Lk 6:40).

All of the Law is good if used properly, including dietary laws, the law of keeping a beard, the law of circumcision, and even traditional developments surrounding observance of the law to serve God with all your heart. So while Gentiles are free to let the Gospel permeate their own society according to the categories of their own worldview, incarnational witnesses to Muslims are free to obey the Torah for the right reasons, i.e. if they want to delight in the Law as David did, and not pervert it into burdensome legalism as the Judaizers did.

(1) “Pro-C4 and C5” refers to missionaries who favor the use of biblically permissible Islamic forms by Muslim followers of Jesus (Massey 2000).

Big Denominations and Their “Second Mission Structures”:

They Really Do Need Each Other

Bob Blincoe is the U.S. Director of *Frontiers*. The following is excerpted from “Desired Symbiosis: Church and Mission Structures”, in the *International Journal of Frontier Missions*, 19:3 (Fall 2002).



Call it *Symbiosis*.¹ Denominations are governing bodies that “grow the church where it is,” while small, scurrying “second mission structures” initiate all kinds of pioneering outreaches to “go to where the church is not.” My recent survey of 23 denominations and denomination-related mission agencies supports this idea.

I asked 12 denominations and 12 small denominationally related mission agencies—let’s call them “second mission structures”—how they start new mission initiatives. The question I e-mailed each of them was:

Suppose your office wanted to send missionaries to Muslims in a country where you presently do not have

work—say, in Morocco or Iraq—how would your office go about doing this? In other words, how would you proceed to begin mission work in a new location?

I followed up most of the e-mails with a phone conversation. An intriguing pattern emerged: Each denomination—Lutheran, Presbyterian, Methodist, Episcopal, Reformed—that has defined its mission as “partnering with existing national churches” has made room—at times unenthusiastically—for creative outside-the-headquarters structures that initiate missions “where there is no partner.”

Andrew Walls, perhaps the foremost missiologist of our day, has called this pattern the “fortunate subversion” of the church. Here is Walls:

The voluntary society arose because none of the classical patterns of Church government, whether Episcopal, Presbyterian, congregational, or connexional, had any machinery (in their late-eighteenth century form anyway) to do the tasks for which missionary societies came into being. By its very success, the voluntary society

subverted all the classical forms of Church government, while fitting comfortably into none of them From age to age it becomes necessary to use new means for the proclamation of the Gospel beyond the structures which unduly localize it. Some have taken the word “sodality” beyond its special usage in Catholic practice to stand for all such “use of means” by which groups voluntarily constituted labour together for specific Gospel purposes. The voluntary societies have been as revolutionary in their effect as ever the monasteries were in their sphere. The sodalities we now need may prove equally disturbing (*The Missionary Movement in Christian History*, 1996, New York: Orbis Books, pp. 247, 253-254).

¹ Symbiosis 1: the living together in more or less intimate association or close union of two dissimilar organisms. 2: the intimate living together of two dissimilar organisms in a mutually beneficial relationship.

Look to the *International Journal of Frontier Missions* for similar articles originating from the September 2003 EFMA conference and other discussions. 🌐

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Mission	Feb. 3	Pat Burman	604-854-3818
North Vancouver	Apr. 2	Elizabeth Doerksen Sharon Walraven	604-859-8249 604-433-3252

MANITOBA

Winkler	Jan. 13	Cliff Davie	204-663-3453
Winnipeg	Jan. 12	Cliff Davie	204-663-3453

ALABAMA

Auburn—afternoons	Jan. 19	Rob Martin	334-887-7094
Auburn—evenings	Jan. 19	Rob Martin	334-887-7094

ARKANSAS

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Conway	Jan. 13	Kevin McKelvy	501-513-6932
Fayetteville	Jan. 13	Steve Adams Jody Farrell	479-442-2629 479-283-9419
Little Rock	Jan. 12	Charlie Beckman	501-834-4001
Lowell	Jan. 14	Dick Nelson Joseph Mason	479-631-3029 479-957-0541
Russellville	Jan. 15	Mark Wood	479-880-1632
Siloam Springs	Jan. 12	Ed Klotz	479-549-3113

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Elk Grove	Jan. 13	Julie Stewart	916-685-9437
Foster City	Jan. 5	Catherine Eusebio	415-947-4806
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Lake Forest	Jan. 5	Teri Haymaker	949-422-8455
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Pasadena-Pastors' Intensive	Jan. 6	Perspectives Study Program	626-398-2125
Pismo Beach	Jan. 13	Lori Rai	805-473-9025
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San Jose	Jan. 4	Lisa Wagner	408-259-2203
San Luis Obispo		Jeremy Limpic	805-481-6353
Santa Cruz	Jan. 3	Glenn Davis	831-335-7147
Santa Maria	Jan. 12	Jess Ayers	805-925-7756
Sonora	Jan. 19	Jeffery Ray	209-533-3063
Visalia	Jan. 19	Jim & Carrie Tienken	559-435-5357
Whittier	Jan. 15	David Lenton	562-947-5293
Yorba Linda	Jan. 12	Doug Shell	714-695-9294
Yuba City	Jan. 13	Lou Binninger	530-671-3160 x208

COLORADO

Colorado Springs	Jan. 7	Nancy Fox	719-471-3763 x278
Fort Collins	Jan. 4	Steve Savig	970-482-1651
Littleton	Jan. 11	Jackie Hoban Linda Gawlik	303-274-7818
Longmont	Jan. 12	Kristie Drage	303-651-1488
New Castle	Jan. 13	Paul & Cheryl Currier	970-625-5433

FLORIDA

Gainesville—Mondays	Jan. 5	Jeff Moody	352-332-6459
Gainesville—Tuesdays	Jan. 6	Joanna Figley	352-332-6459
Jacksonville—Beaches	Jan. 13	David Frantz	904-246-8934
Jacksonville—Ortega	Jan. 11	Ken Neikirk	904-388-2681
Ocala	Jan. 7	Scott Harman	352-369-3328
Tallahassee	Jan. 12	Richard Lotspeich	850-921-4208

GEORGIA

Atlanta-South	Jan. 27	Al Winter	770-774-0641
N. Augusta	Jan. 12	Danny Armstrong	803-819-0481
Roswell	Jan. 26	Mark Hills	770-640-0649
Snellville	Jan. 25	Ray Gonzalez	770-498-0577

IDAHO

Boise	Jan. 18	Joleen Seusy	208-376-2991
Nampa	Jan. 19	Joleen Seusy	208-376-2991

ILLINOIS

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Oak Park	Jan. 14	Nancy Worth	708-771-8204
West Chicago	Jan. 15	Saheed Olalekan	847-368-0541

INDIANA

Crown Point	Jan. 5	Cathy Bell	219-987-3259
Evansville	Jan. 19	Bill Heller	812-476-7385
Ft. Wayne	Jan. 12	Kurt Uhen	260-490-8053
Huntington	Jan. 13	Karen & Tom Bennett	260-356-3586
Warsaw	Jan. 6	Kevin Carter	574-269-6545

KANSAS

Leawood	Jan. 4	Dustin Turner	913-647-2452
Manhattan	Jan. 20	Lisa Freyengerger	785-539-8221

KENTUCKY

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Lexington—Mondays p.m.	Feb. 9	Otie Kidwell	859-422-0237
Lexington—Sundays	Feb. 8	Otie Kidwell	859-422-0237

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MARYLAND

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Lanham	Jan. 13	David Shive Sundee Simmons	301-552-1400 x220 410-552-4555
Rockville	Jan. 14	Geoffrey Wong	301-977-3693

MASSACHUSETTS

Boston-Jan. Term	Jan. 8	Bill Yoder	978-256-2898
Easton	Jan. 22	Elizabeth Powell	508-230-7302
Hingham	Jan. 19	Ed Le Normand	781-659-4830
Lexington	Jan. 20	Eric Ding	781-373-3366

Starting dates are listed above and classes meet once a week for 15-16 weeks. Contact a coordinator to visit a class near you.
See www.perspectives.org for up-to-date listings of classes and regional contacts.

Contact a coordinator to visit a class near you.



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MINNESOTA

Roseville Jan. 5 Christine Pearson 651-426-6786

MISSISSIPPI

Jackson Jan. 20 Joe Martin 601-981-1334

MISSOURI

Joplin Jan. 12 Wade Landers 417-624-6915
Chris DeWelt 417-624-2518 x2502
Lee's Summit Jan. 5 Mary McCoy 816-524-9692
St. Joseph Jan. 4 Mary R. Hinde 816-364-6502

NEVADA

Las Vegas Jan. 13 Doug Schuster 702-938-6547
Reno Jan. 26 Bruce Logan 707-253-7085

NEW JERSEY

Hawthorne Jan. 21 Julie Frey 973-614-9914

NEW MEXICO

Albuquerque Jan. 20 George & Elizabeth 505-878-0864
Baca
Santa Fe Jan. 19 Zelda Trujillo 505-424-0819

NEW YORK

Albany Jan. 20 Alana Skinner 518-371-0371

NORTH CAROLINA

Chapel Hill Jan. 13 Brian & Kim 919-932-3375
Burchell
Charlotte–Mondays Jan. 19 Coty Pinckney 704-455-7775
Charlotte–Tuesdays Jan. 20 Coty Pinckney 704-455-7775
Raleigh Jan. 12 Bob Stevens 919-787-3821
Winston-Salem Jan. 19 Jane Evans 336-788-7600

OHIO

Columbus Jan. 26 Graig Pellman 614-861-5234

OKLAHOMA

Edmond Jan. 13 Deborah Cassel 405-216-8291
Norman Jan. 12 Melissa Boudiette 405-325-9337
Tulsa Jan. 14 Brock Blackburn 918-631-4382
Josh Moseby 918-637-3435

OREGON

Boring Jan. 17 Rick Hibbs 503-658-8011
Grants Pass Jan. 21 Peter Bogdanov 541-476-5187
Mary Berns 541-956-1237
Gresham Jan. 8 Asher Sarjent 503-262-8359
Lake Oswego Jan. 11 Erica Ramisch 503-684-4975
Kye Kircher 503-590-3327
McMinnville Jan. 12 Mike Taron 503-434-1465
Jeanne Hood 503-852-6312
Portland Jan. 12 Coiya Jaquith 503-251-8788

PENNSYLVANIA

Lancaster Jan. 13 John Bush 717-464-5489 x110
Amos Stoltzfus 610-286-5607

SOUTH CAROLINA

Columbia Jan. 19 Chip Atkinson 803-691-0688 x103
Greenville Jan. 12 Kamarie Amato 864-609-5321
Matt Swecker 864-678-4911

TENNESSEE

Nashville Jan. 17 Becky Peterson
Jan. 12 Sue Detweiler 615-377-8037 x238
Ron & Becky
Tri-City Brown
Mary McClellan

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Austin-NorthWest Jan. 12 Clifford Worthy 512-259-1582
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Dallas Jan. 5 Mimi Lawson 972-242-6424
El Paso Jan. 21 Dan Klooster 915-593-5776
Ft. Worth Jan. 22 Brian Coughlin 817-272-7957
Highland Village Jan. 12 Deborah Davis
Houston-Central Jan. 14 Peggy Meeks 713-854-9086
Houston-North Jan. 12 Roger Javens 281-583-7614
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Phil Luckett 972-401-1899
Richardson Jan. 13 Mimi Lawson 972-242-6424
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Samuel Park 703-361-6080
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Redmond Jan. 11 Brian Herring 425-260-7676
Seattle Jan. 13 Dwight Matsuda 206-723-9163
Spokane Jan. 19 Blake & Joan 509-924-5930
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Denise Curry 360-574-1611

WISCONSIN

LaCrosse Jan. 20 Bill Floyd 608-782-8706
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For information on other classes that are part of the broader frontier mission movement and have grown out of the *Perspectives* course, see www.perspectives.org/movement/programs.
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Beth Snodderly

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PRISM

Nancy Tichy



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Recently I formulated ten questions I would love to ask children's workers—parents and teachers—who influence future generations of God's Global Kingdom workers. Here they are:

1. How can we develop opportunities for "character checks" in children?
2. How do we develop intimacy with God in children?
3. How can we intentionally "grow" the fruits of the Spirit in children?
4. How do we define and develop the "obedience of faith" (Romans 1:5) in children?
5. How can we develop a teachable spirit in children?
6. How do we develop a servant heart in children?
7. How can we develop adult-child Christian mentoring opportunities?
8. How do we build a prayer base that includes each child—by name—in our ministry?
9. Can we advocate and implement "missionary training" all the way back into childhood?
10. What develops the courage in children to learn from failure?

If any of these questions spark some interest, or if you have an answer or two from your own ex-



Nancy Tichy, along with her husband Frank, is a regional representative of the USCWM in Southern California. She specializes in the Perspectives course and children's mission curricula.

perience and research, let me know. We hear a lot these days about character development. Please share ways you've found to grow godly character in your kids. This might include curriculum and/or media materials, programs, people resources, etc. Respond by email to Ftichy@aol.com, if possible, and label the message PRISM.

What's New in Resources

Gerry Dueck



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Website or phone 1-800-284-0158.

5. While you're at it, look into DiscipleLand & Missions' awesome Sunday School curriculum. Call the above number, or see the Website.
 - "Mission Kids" is the new mission-focused curriculum from Trans World Radio, for Sunday School, VBS or home school. It contains fun activities and factual presentations of conditions in selected countries, and calls children to share the Gospel. Five lessons include memory verses, drama, games, prayer and crafts. Call TWR at 1-800-456-7897, and ask for the Ministry Partnerships Department, or for orders, ask for the Donor Services Department. Kits are \$49 plus \$7 shipping and handling. See their Website at www.gospelcom.net/twr/features/kids_missions.

• *A Cry from the Streets*, by Jeannette Lukasse, is a new book about working with street children and families in slums. The author has much experience of ministry with YWAM in Belo Horizonte, Brazil. Read the first chapter online: www.ywamconnect.com/sites/childrenatrisk.

• Pen Pal Friends for Turkish Youth is a great pen-pal project for children. Children must be age 11 and older. Turkish World Outreach (formerly Friends of Turkey) matches Turkish students with Christians who have similar interests. Most Turkish students of English are between 13 and 20 and are eager to hear from those in other lands. Correspondence may be either by mail or E-mail. Reply to postalfriends@cs.com or call 1-970-434-1942.



Gerry Dueck directs the Children's Mission Resource Center at the U.S. Center for World Mission (gerry.dueck@uscwm.org).

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"No introduction to the global phenomenon of missions has been as up-to-date, nor, in many a day, as thorough and well organized as this superb volume by three outstanding mission scholars."

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"This foundational volume is comprehensive, contemporary, and challenging. It is an outstanding text for an introductory missions course as well as an invaluable resource for prospective missionaries and local church leaders. I recommend it highly."

—Kenneth B. Mulholland, Columbia
Biblical Seminary and School of
Missions

This book, the first in the "Encountering Mission" series, includes a free CD-ROM containing the *Evangelical Dictionary of World Missions*.

Baker Academic

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I enjoy coming across new magazines that are well-crafted and that make me think. A good example is *Middle East & International Review*, a new English-language periodical produced in Dubai. *MEI Review* offers a range of editorial opinions on international affairs, with emphasis on Middle Eastern issues. Here's a good tool for healthy dialogue across cultures and ideological divides. Check it out at www.meireview.com or by sending an E-mail inquiry to editor@meireview.com.

During January 2-4, 2004 the *Rethinking Forum* is sponsoring a weekend conference on the Hindu-Christian interface from the perspective of the Rethinking Movement in Indian church history. Friday's agenda will focus on the work and witness of individuals past and present, while Saturday's will concentrate on practical perspectives and ministry concerns. This Chicago-area conference will close by lunch on Sunday following a worship service. For more information, contact info@rethinkforum.com.

OMF International has produced a media package as part of their "*One Billion Wait*" campaign focused on Buddhist peoples. The OMF package (intended for churches and small groups) includes print materials, overhead transparencies, a PowerPoint presentation, and a variety of excellent videotapes. Learn more at www.onebillionwait.org.

Speaking of Buddhism, an OMF missionary recently told me about the *Maitreya Project*, an effort to construct a massive Buddhist complex in northern India featuring a 500-foot bronze statue of the Buddha. To learn more and to obtain a virtual tour, see www.maitreyaproject.org.

Vishal Mangalwadi, author of *The Legacy of William Carey*, was awarded an honorary doctorate by William Carey International University on September 18 at the

launch of his latest project, *The Book of the Millennium: How the Bible Created the Modern World*. To learn more about Mangalwadi and his varied interests, see www.vishalmangalwadi.com.

We can rejoice with the editors of the *International Journal of Frontier Missions* that, with the publication of the July-September 2003 (20:3) issue, the IJFM is "caught up" in its production schedule. In this latest issue Ralph Winter delineates the first six of 11 new "frontiers of perspective" he has gained and promoted in the past 25 years. Joel Carpenter, provost of Calvin College, offers an overview of new evangelical universities and asks if they are "cogs in a world system, or players in a new game." For further information, see www.ijfm.org or E-mail ijfm_subscriptions@wciu.edu.

J. Hudson Taylor is a well-known mission pioneer of the late nineteenth century. Far less heralded is his energetic contemporary, Fredrik Franson, who founded 16 mission agencies, including what is now The Evangelical Alliance Mission. The July 2003 issue of *Missiology* includes an accessible introduction to Franson as well as a helpful set of comparisons and contrasts between Christian missions and Islamic "da'wah" (calling people to the path of Allah). For further information, contact cdepta@mph.org or see www.asmweb.org.

Are you familiar with the seminars offered by the *Overseas Ministries Study Center*? You can learn more at www.OMSC.org. Among the notable seminars planned for January are (1) "Culture, Values, and Worldview: Anthropology for Mission Practice" (co-sponsored by the U.S. Center for World Mission) and (2) "Ethnicity as Gift and Barrier: Human Identity and Christian Mission" (of special interest for those who care about how "peoples" are defined).

Darrell Dorr

Darrell Dorr is the Managing Editor of *Mission Frontiers*.





Why Meetings of Mission Leaders?

Greg H. Parsons



As I write, I'm sitting at a meeting of mission leaders, administrators, professors and a few others. This is the second of two similar fall meetings, which are sometimes combined as they'll be next September 23-25 in St Louis.

Why do they meet?

I'm sure there are many reasons—depending on who you ask. Let me tell you why I think these gatherings are a help to the advance of God's purposes globally.

My first time to attend one of these was in the mid-1980s. I was not yet 30, whereas most of the mission leaders had grey hair. One year I videotaped many of them to record breakthrough stories their missions had experienced. Beyond the blessing they were to our video production that year, I've always been blessed and stretched by sitting with mission leaders, hearing them pray from their hearts, concerns, and burdens—and seeing what it takes to run a mission. I learned a lot.

I also saw them connect with other leaders. These were men (mostly, back then) from various mission agencies and denominations who had deep, lasting relationships with each other. They had partnerships around the world, they deferred to each other, and they had strategic working relationships that most of the secular business world wouldn't have even dreamed

of before "partnership" became a cool business strategy.

It wasn't perfect. I'm sure there were things going on behind the scenes I didn't know about, but these events helped shape me and my view of agencies and how we do mission.

Now my heart aches when I hear about agencies or churches going it alone, not connected with others, often not knowing what is being done by other agencies where they want to work—not to mention work done by non-Western agencies. I've seen that anything done in a vacuum is not done as well as it could be.

This fall, key issues were discussed, like:

- the need to see the impact of our lives as believers in the world in light of social and political situations—as in China or the Muslim world.
- asking why the Gospel hasn't made in-roads in some places (like Japan or North India) as it has in other places
- looking at new ways to be ready to reach out in times of crisis—given that we see crises more often.
- how to create "insider" movements in cultural groups who have difficulty hearing an effective message about Christ through normal "religious" channels.
- how our culture is shifting – what are the trends in mission
- how we deal with 60% of the world that doesn't get information by reading (70% among the unreached)
- the advance and evaluation of church planting movements in locations around the world

- how we keep focused on the centrality of Christ in a world with many "paths to God".

Beyond these issues, partnerships were advanced in one-on-one meetings in areas like:

- on-field training in multi-agency partnership.
- collaboration between training schools to get training resources to national leaders on-site.
- publications of various sorts discussed and planned across agency lines.

I am still applying what I learned to my own life and to leading the USCWM. I encourage you to connect with others in whatever you are doing in mission. Churches (or individuals in them) can join some of these associations to enhance their mission program. They, too, can rub shoulders with these leaders and think through tough mission issues with them. They can keep in touch with current thinking through

The bottom line is that we will see more effectiveness as we work together where we do agree.

journals like the *International Journal of Frontier Missions* (or *Mission Frontiers* of course) and through web sites like www.ifmamissions.org or www.efmamissions.org. There are also some new information sites like www.globalchristianity.org, which is an initiative of the newly-formed Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary. (More on that in the next *Mission Frontiers*.)

But most of all, we all need to be aware of what is happening in places where we work. While there will always be differences in both doctrine and practice, these often create a helpful breadth of approach. The bottom line is that we will see more effectiveness as we work together where we do agree. 🌐



Rev. Greg Parsons is General Director of the U.S. Center for World Mission. He's been on staff at the USCWM for 20 years.