



**I hate to bring it up. We don't like to talk about such things. But we must understand it. It affects what we do today and in 2010!**

Ralph D. Winter



Dear Reader,

The background for these four global conferences celebrating the famous Edinburgh 1910 conference is both miraculous in one sense and sad in another. But things are somewhat different now.

Talk about miracles. Here are a few:

Can you imagine how a poor kid from the backwoods of Massachusetts, who could not even talk “proper” American English, could go to England and speak to the aristocratic students at Cambridge University (even though friends urged him never to go to England where proper English was even more *proper*)?

Can you imagine that he persuaded seven of England's top athletes to join the (then lower class) mission of Hudson Taylor, which was already having trouble?

Can you imagine that J. E. K. Studd, later to become Mayor of London, and the older brother of one of the “Cambridge Seven,” C. T. Studd, was persuaded to travel to the United States where he won John R. Mott, a student at Cornell who later became the world class citizen he was, won the Nobel Peace Prize, but more importantly headed the globe girdling Student Volunteer Movement?

Well, those are God's miracles.

D. L. Moody was that “hick from the sticks.” His dyslexia was so bad he could not spell the simplest words and was therefore assumed to be ignorant. He had to learn most of what he knew

through intense conversations with every clergyman and Bible scholar he met. Later, although reluctant to talk to educated students, he was arm-twisted into sponsoring a college student conference, which launched history's largest and most sudden missionary movement.

One of those seven Cambridge students while on the field, inherited a huge sum and gave today's equivalent of at least \$1 million to Moody for the purpose of starting a school for missionaries. Moody accepted the gift but instead started what became known as Moody Bible Institute, which was for more than missionaries yet by 1978 one of every 18 North American Missionaries was a graduate of Moody Bible Institute. (Robert, p. 198)

### **Ominous Results?**

However, something happened both surprising and perhaps in some ways unfortunate. Not exactly miraculous. Yet it came out of these great gains we so properly embrace as God's blessing! I hate to bring it up. We don't like to talk about such things. *But we must understand it. It affects what we do today and in 2010!*

Hudson Taylor married above his station. Then later his whole mission began to be jacked up by the unusual infusion of seven aristocratic university graduates into his “lower-class” mission.

Moody, that incredible soul, in England could speak to 50,000 common people at the Haringey Arena and then jump into a wagon and rattle across London to hold 5,000 upper class people spellbound in the opera house. Some were so impressed they left their seats and went out to urge their servants holding the horses to go in and hear what they had heard.

However long it had been in coming in history, Hudson Taylor, decisively

not only took in unschooled candidates but even accepted unschooled single women, especially in the early years of his mission.

This sounds a lot like some present-day megachurches telling their people “You don't need training; just get out there.” But, back then the “faith mission” movement, promoted by Taylor, seriously cut loose from the formal financial backing of denominations and began to flood the fields of the world.

So far so good, but these burgeoning “faith” missionaries (including most of Taylor's early field missionaries) did not generally value formal education, and could not do a lot more in many cases than some of today's “Bible and bare-handed” missionaries. Missions stopped founding universities for eighty years, for instance, not realizing that the university custom would come to dominate the leadership of the modern world.

Even today's inadequately-trained missionaries usually have college degrees. What? Yes, even Moody Bible Institute now offers regionally accredited degrees.

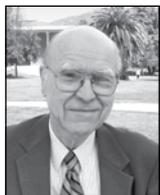
### **Now what?**

This class polarization is still a considerable force. Professors of Mission in scores of schools that once were Bible Institutes still feel they must be suspicious (cautious, yes) of the Professors of Mission in the colleges and seminaries of the older denominational traditions.

Ironically, there are two different, fine, societies of mission scholars in this country, the American Society of Missiology and the Evangelical Missiological Society, and many unquestioned Evangelical professors belong to both.

That's right. The first came from the college-level missionary tradition, while the second derives from the Bible Institute tradition.

Similarly, the Foreign Mission Conference of North America, which began with mission agencies from both the Bible Institute and College (meaning wealthy, influential) sources finally declared the former could not vote and by 1917 essentially forced into existence the Interdenominational Foreign Mission Society, representing the “Faith Missions” which were interdenominational—a rift that exists to this day.



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

## Two Traditions?

But, why these two traditions? So to speak, it is to a great degree Moody's "fault." As noted, he could profoundly influence the relatively few wealthy college-educated class of people (only 2% of Americans went to college by 1900—he died in 1899). But, he attracted millions of poorer "uneducated" and less-influential people, including the immigrants flooding the country in his day—people who would feel out of place in a well-heeled historic denomination.

Also extremely adverse events like the Civil War, the Boxer Rebellion in China, the 1<sup>st</sup> World War, the global flu epidemic right after the war that took far more lives than the war—all these things commended wide acceptance of a theory that the world had to get worse and worse before Christ's Second Coming.

## Result? Horrors!

George Marsden describes this view of Evangelicals:

These American Christians underwent a remarkable transformation in their relationship to the culture. Respectable "evangelicals" in the 1870s, by the 1920s they had become a laughingstock, ideological strangers in their own land. (p. x)

While this transition is well understood by historians, a much chewed bone, the mainly class differences producing it are rarely recognized, or are unmentionable. So what difference does all this make, and what can we do about it?

One big difference is that all those poor, non-college people have undergone an enormous social, educational and financial lift.

Evangelicals founded Fuller Theological Seminary, by far the largest non-denominational seminary in the country, presided over for many years by a brilliant Bible scholar and theologian with a Pentecostal background, David Hubbard.

Similarly the president for years of the Gordon-Conwell Theological

Seminary was Robert Cooley, another Pentecostal.

Oral Roberts, a Pentecostal healer, founded both a university and even built a truly magnificent set of buildings for a major hospital, but the latter failed because he reached (too fast) past the perspectives of his donors.

How will these disparate streams work out in 2010? You can read more details in my article on p. 9. 🌐

Dana Robert, *Occupy Until I Come*, (Eerdmans: Grand Rapids, 2003)

George Marsden, *Fundamentalism and American Culture*, (Oxford: New York, Second Edition, 2006)

*Incidentally, it is my pleasure to become merely a consulting editor while the current managing editor now becomes the Editor of this Bulletin. Rick Wood has more and more been taking over the functions of Editor and I don't see any reason why there will be a big change. He has been serving faithfully with Mission Frontiers for about 14 years. Congratulations, Rick!*



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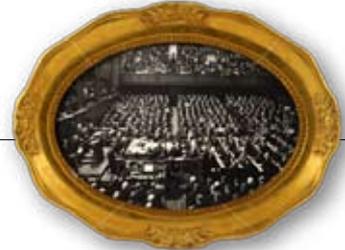
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INTERNATIONAL MAP

# Is It Possible?

## Global Cross-Cultural Mission Collaboration: 1910 to 2010

By Ralph D. Winter



Curiously, while many professions require special training and insight and have large meetings of their practitioners from time to time to compare notes and share knowledge, the role of a *cross-cultural mission agency*, has not often merited that kind of meeting on the global level. On the national level, in the United States, it was not until 1891 that the Foreign Mission Conference of North America (FMCNA) came together.

Today we have in the USA at least two associations of mission agencies with large annual meetings of member agency executives, the CrossGlobal Link (formerly IFMA) and The Mission Exchange (formerly EFMA), both with around 100 member agencies. (Nothing like the India Mission Association with nearly 300 member mission agencies!)

### Lineages?

IFMA was founded in 1917 when the just-mentioned FMCNA decided only denominational boards could vote—not the delegates of interdenominational mission agencies (like the China Inland Mission [now Overseas Missionary Fellowship], Wycliffe Bible Translators, etc.). It was also a split between the social level of the missionaries in the denominational agencies who were college products and those of the Faith Missions who were not necessarily so. The FMCNA eventually helped to create its own umbrella in the form of the National Council of Churches of Christ USA (NCCCUSA), now calling itself the Division of Overseas Ministries (DOM) of the NCCCUSA.

The EFMA as an intentional replacement for the DOM was born in 1945 partly also because the IFMA had from its founding admitted only interdenominational agencies, later excluding Pentecostal and Charismatic mission agencies as they emerged.

However, in about 1976 both the EFMA and the IFMA decided to meet jointly every three years. (Plans in 2008, under their new names, are to meet jointly every year beginning in 2010.) The meetings of such entities are helpful. But mission agencies as such have very rarely met *on the world level*—1910, 1980, and 2010. That's it.

At Edinburgh 1910 the meeting was run by the denominational agencies but was open to all agencies. At the 1980 meeting, as we shall see below, the sponsorship was no longer mainly denominational. Tokyo 2010 will be primarily run by non-Western agencies but will include Western.

Meanwhile, the educational and social “lift” of the non-college and the Bible-Institute Evangelicals has brought them gradually into increasing harmony with the Evangelical missionaries of the older denominational traditions.

But a whole new layer began to emerge in the “charismatic” sphere. In what is now called Accelerating International Mission Strategies (AIMS), there are many mission-concerned entities ranging from a handful of formal agencies, like Youth With a Mission to thousands of local churches which send their members to visit and link with overseas churches in their same sphere.

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Interestingly, leadership at its best in this somewhat amorphous Charismatic sphere often comes from the older and wiser Pentecostal tradition.

The Charismatic sphere is still strong on (blemished by?) strange miracles, visits to heaven, and of course, charismatic experiences, differing from and going beyond the older Pentecostal tradition, while the older Pentecostal sphere is already downplaying that sort of thing,

The Charismatics have many big, even global meetings of various kinds, but there is nothing that fully unites them on that level and there is nothing at this date in this sphere on the national or international level comparable to *an association of mission sending agencies*.

For good or ill, many local churches are big enough nowadays to send their own (mainly short term) missionaries, rarely with any success other than linking (meddling?) with existing like-minded churches overseas. Moving in every direction it is likely that this vigorous, sizable sphere will gradually come closer to the “straight” Evangelicals.

However, this tendency of “missional” congregations, many of which see no reason for professional

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mission agencies (and have consequently shied away from pioneer fields), is becoming prominent even in the much more orderly, older Evangelical sphere. All three of these spheres, older denominational, older Evangelical, Pentecos-

tal/Charismatic will appear in some way, probably, in all four 1910-commemorating conferences in 2010. Note that these spheres each have their flagship magazine, *Christian Century*, *Christianity Today*, and *Charisma*, respectively.

Two of the 2010 conferences, the one in Edinburgh itself and the student conference in Boston will both be anchored in the older denominational traditions. They were the backbone of the enormous, popular Ecumenical Mission Conference of 1900 in New York, which attracted up to 200,000, with three presidents and former presidents as speakers. (This event was only weeks removed from, and mainly oblivious to, the backlash of the terrible Boxer Rebellion in China killing hundreds of missionaries.)

This sphere was also, note, the leader of the later, smaller, more professional and historically more influential (and much more famous) Edinburgh 1910 World Missionary Conference. It is clear that

in the year 2000 nothing like the four scheduled conferences in 2010 took place to commemorate the enormous Ecumenical Mission Conference of 1900. A major factor in that absence in 2000 was that a hundred years had made the shallow triumphalism of 1900 embarrassing.

It is interesting that the more sober, professionally based 1910 conference less than 1% as large would now be commemorated by no less than four global level conferences in 2010.

## Legacy?

William Carey suggested that all the agencies in the world send delegates to a meeting at Cape Town, South Africa in 1810. But that did not happen.

With a rising gust of wind in their sails from the newly-born Student Volunteer Movement for Foreign Missions, the denominational leaders dominating the Foreign Mission Conference of North America sponsored the huge popular meeting at Carnegie Hall in New York City in 1900. A second such extravaganza was then intended for 1910. However, in 1905, a significant change of course was suddenly envisioned. The influential leader of the Student Volunteer Movement, John R. Mott, attended a large meeting in China, which consisted of just missionaries from all over China. In 1907, he attended the same kind of meeting in South India. He was impressed. He now resolved that the 1910 meeting would become that same type of radically different meeting—not a *demonstration* but a *strategic working conference* of workers.

He had firmly concluded that there was good reason for mission executives and missionaries to meet by themselves, whereas the 1900 meeting in New York, however helpful in other ways, included all kinds of people besides those actually involved in cross-cultural mission work.

With only a short time to shift gears, Mott and his associates (mainly of Student Volunteer Movement background) managed to redefine the 1910 meeting almost totally. For the meeting in 1910 study commissions were set up producing stout books on eight major themes. There was no list of individuals being invited—as in the meetings in China and India. Those attending were the *delegates* of mission agencies approved as organizations by a credentials committee. Those accredited sent delegates of their choosing. Due to fervent diplomacy, and building on the already broad sweep of Student Volunteers, almost the entire Protestant world of missions was included.

It was a triumph of sorts in pushing forward global cross-cultural mission agency collaboration, typical of the elite high-blown student idealism of the day.

It was also a triumph of potential ecclesiastical unity. The fact that the 1910 meeting of missionaries drew from more parts of the global Christian community than any previous meeting easily gave rise to the idea that, if the missionaries from highly diverse backgrounds could meet together, why not the church leaders?

Such optimistic thoughts failed to take into account the fact that missionaries don't usually argue about minute differences in the handling of the Eucharist (and such topics were, accordingly, not on the agenda in 1910). Thus, it took many years and many meetings before the Faith and Order, and the Life and Work movements could attract

anything like the breadth of unity that already existed on many mission fields and at Edinburgh in 1910. Finally, in 1937, merging the Faith and Order, and the Life and Work movements, the first faltering step was taken to found the World Council of Churches. Due to the Second World War the official ceremony did not take place until 1948. No one questions that the early inspiration of such a thing as the WCC was the 1910 meeting.

However, it is truly ironical that the resulting WCC may have found it difficult to achieve theological unity to the extent manifested in 1910, but was and is structurally unable to achieve or handle the structural background of the mission agencies

*(continued on page 12)*

## A Case for Another Meeting of the Global Network of Centres for World Mission (GNCWM)

By Chong Kim

During GNCWM's heyday in the late 1980s, it had identified close to 40 such centers worldwide. At one such meeting in Singapore (hosted by the Singapore Centre for Evangelism and Missions), 33 representatives of 12 centers and 5 other organizations discussed how to bring synergy and to plan for the network's future. The 1986 "Singapore Statement on the Global Network of Centres for World Mission" defines a center for world mission as an "interdenominational, inter-mission organization working in a supporting role for the cause of World Evangelization and especially for the reaching of the unreached peoples." It also reads that a "Centre for World Mission" is intended to fill a gap not being filled by other mission organizations. The Statement also includes the aspiration to collaborate with the existing global entities such as the Lausanne Committee for World Evangelization and the Missions Commission of the then World Evangelical Fellowship (now World Evangelical Alliance).

However, due to a lack of administrative oversight and various other factors, GNCWM fizzled out and ceased to function in the mid 1990s. This does not mean, however, that the centers for world mission ceased to function. In fact, a case can be made that there are new centers that have sprung up in the last decade or so. Naturally, a question emerges, "Is there a need for such a global network again?" Going by the Singapore Statement and the current world's needs and challenges around us, perhaps GNCWM

is more desperately needed now than ever before. Leaders of the centers for world mission will not know the answer with full conviction and clarity until the leaders come face to face and discuss whether GNCWM is worth rebuilding and thus begins to contribute to the cause of frontier missions again.

Once again, the Singapore Centre for Evangelism and Missions (SCEM) will play a crucial part in hosting the GNCWM Consultation April 20-23 of 2009. The planning committee includes Stanley Ow with SCEM, Chulho Han with Mission Korea, Robert Lopez with the Philippine Missions Association, Timothy Olonade with Nigeria Evangelical Missions Association, and Chong Kim with the U.S. Center for World Mission. Other than Ralph Winter's keynote talk, most of the schedule will revolve around group interactions highlighting fruitful case studies and sharing of specific resources reflective of the theme which is "A New Beginning: Challenge and Opportunity of the Centres for World Mission in the 21st Century." The Consultation will also seek to deal with challenges and opportunities in frontier missions in the 21st century and how centers can "fill a gap."

Thus, if you are a leader of a center for world mission, you are cordially invited to be part of the Consultation this April. Please write to Stanley Ow (Executive Director, SCEM) at stanley.scem@gmail.com for the invitation letter and other necessary documents. The registration fee is \$25 and the venue is set at the historic St. Andrews Cathedral. 

manifested in 1910. Theologically, missionaries will almost always find it easier to meet and even work together if only because, immersed, as they are, in a radically non-Western culture, their differences now seem far less significant. In many spheres of doctrine and liturgy dear to church leaders back home, missionaries simply don't feel inclined to split hairs.

### **But Structure?**

The usual *structure* of mission agencies is a type of organization quite different from that of a church. There has been relative acceptance of such mission structures in the case of the orders in the Roman Catholic tradition. The Reformers accepted congregations but abolished the orders. When the same structure (somewhat like a private enterprise) centuries later re-emerged within Protestantism (with the help of William Carey) it has been, as a structure, extensively ignored, despised or denigrated by such phrases as "parachurch structures." As for the term *parachurch*, in truth, modern American congregations are so far removed from the *ecclesias* of the New Testament that it would be just as reasonable to refer to our contemporary congregations as "paramission" structures.

In 1972, a Southern Baptist professor proposed for 1980 another conference like the 1910 conference. It was only the second time in a century that a conference of that kind was convened. The third is the one scheduled for Tokyo in 2010.

In any case, nothing being said here should be taken to mean that there have not been any other global gatherings with mission significance. The World Council of Churches' Commission of World Mission and Evangelism, which carries on part of the function of the former IMC, has its periodic meetings. But, as mentioned above, quite a few mission agencies cannot be involved.

The Lausanne Committee for World Evangelization on the other hand has a very much broader constituency and will include quite a few *individuals they invite* who may be related to mission agencies. The Lausanne Committee was born at the original 1974 International Congress for World Evangelization in Lausanne, with later similar meetings at Manila and Pattaya, Thailand. Earlier there had been a sort of proto-LCWE meeting in Berlin, the 1966 World Congress on Evangelism, which was jointly sponsored by 1) the Billy Graham Evangelistic Association (note that Graham's wife grew up in China as a child of missionaries) and 2) the periodical *Christianity Today*. Carl F. H. Henry was the editor and his wife also grew up in Cameroon as a child of missionaries.

Most of these other, excellent conferences, however, could be characterized as meetings similar in structure and purpose to the 1900 Carnegie Hall type of meeting, namely strategic attempts to encourage church leaders in the direction of evangelistic and mission outreach.

Take for example the mammoth Amsterdam conferences (e.g. "International Conference for Evangelists") sponsored by the Billy Graham Evangelistic Association in 1983, 1986 and 2000. Each one drew about 10,000 local "evangelists" (many, if not most, just local pastors) from primarily the so-called mission lands. Thus, they focused on people evangelizing their own people in their own country. That is wonderful and essential, but it does not necessarily reach into new, unengaged peoples.

### **So What Is Mission?**

As a matter of fact, at the 1986 conference, in a press interview, Billy Graham was asked by a reporter what he thought about missions. He immediately told a story about a man up in the mountains north of Chennai in India who had heard something about Christ and then went deliberately down to Chennai to find out more about it. On return to his mountain village he won many to Christ.

Note that Graham in his response, I think intentionally, made no reference to foreign missionaries, or even to cross-cultural outreach within the same country. Similarly, when I submitted my paper for the Lausanne conference in 1974, I noticed that every time I used the word *mission* it was crossed out and replaced by the word *evangelism*. When I asked why this was so I was told that many people consider missionaries coming in from the outside of a country to be an imperialistic activity, but that evangelism within a country was less offensive. I guess that's true.

Now, I am not predicting that the Lausanne-sponsored meeting at Cape Town, South Africa in 2010 will continue to replace the word *mission*. The International Director, Douglas Birdsall, has had years of experience as a mission executive. However, I certainly cannot fairly expect him to transform the Lausanne meeting in Cape Town into a conference for just mission executives! That is not the purpose of the Lausanne conference. But, it may well be that mission agencies and missionaries will be more visible. The day of missionaries going to countries other than their own is certainly not past.

The willingness to recognize each other, as seen already in the four global conferences of 2010, is a good sign. 🌐

# Mission Cooperation Goes Global!

## An Interview With the Director of the Global Network of Mission Structures



*For this special issue of Mission Frontiers, we talked to Dr. Yong Cho, international director of the Global Network of Mission Structures (GNMS) about his role and vision for this new world-level initiative. For our readers, we have included some excerpts from that recent interview below.*

**MF:** Dr. Cho, you have quite a remarkable background as a field missionary, then international director of a global mission agency (Global Partners), then general secretary of the World Korean Missionary Fellowship and now director of the GNMS. Tell us a little about your journey and how God has prepared you for this new role.

**Dr. Cho:** After my conversion to Christianity in Korea, I moved to the United States to continue my studies, where I completed a Ph.D. in Intercultural Studies at Trinity. My experience in the U.S. really helped to broaden my perspective on world mission, so later when I moved with my family to the Philippines as a missionary, my work there was focused on developing the missions movement in the country (rather than on the typical church planting focus of most Korean missionaries at the time). Our team conducted surveys of unreached peoples, developed partnerships (such as the Samar Integrated Community Advancement Project, which was focused on the unreached Waray people) and helped serve the Philippine Missions Association. My experiences there enabled me to see firsthand the importance of the body of Christ working together to fulfill the Great Commission.

**MF:** You have also been involved with the Third World Missions Association from its beginning in 1989. What have you learned from this experience that can benefit the GNMS?



Dr. Yong Cho

**Dr. Cho:** TWMA has done much to help strengthen the missions movement in the non-western world. However, there are several areas which are lacking that the GNMS can and should address. First, in TWMA we were working primarily with existing mission agencies. What is needed now is to facilitate the birth of new mission agencies and structures around the world to tap the unlocked potential of the global church. For example, what might a Korean Presbyterian mission agency do to help Presbyterians in Mexico develop their mission program? Second, there has been a great deal of progress in mission sending from the non-western world. Missions is now from everywhere to everywhere,

and while this is a good thing, it has also created a great deal of unnecessary duplication and even confusion. We need to ask ourselves how we can all work together to maximize the effectiveness of missionary deployment to reach the unreached. Third, we need to partner more with the West. The GNMS is the ideal entity for facilitating this since it is not limited to any particular segment of Christianity, that is to say, we are able to work with Evangelicals in every Christian tradition, including those affiliated with the World Council of Churches, charismatic groups, and independent indigenous movements.

**MF:** What makes the GNMS unique in its approach?

**Dr. Cho:** We are especially concerned about strengthening small beginnings, that is encouraging smaller mission agencies and new mission networks. We feel they actually have the most to benefit from participation. As they interact with larger, more established mission structures they can learn from the wealth of experience represented in these groups

which will be invaluable to their efforts. This is why at Tokyo 2010, even mission organizations with as few as five missionaries and only a few years of experience will be invited to come.

**MF:** What do you hope will result from Tokyo 2010?

**Dr. Cho:** Several things. First, we anticipate that Tokyo 2010 will be an important opportunity for mission organizations from around the world to learn from one another. Second, we expect that from this, significant strategies will emerge to facilitate inter-mission cooperation at every level—nationally, regionally, and globally. Third, we want to see this translated into real field-partnerships that will engage the unreached peoples of the world in the most effective way possible. As of yet, there is still no global network of mission organizations networking together to fully engage all the peoples of the world in a systematic way. We remain largely ignorant of what each other is doing. We need more cooperation in research and joint planning to address this, and our hope is that Tokyo 2010 will get us moving in that direction.

**MF:** What do you anticipate will be some of the obstacles in moving forward with the GNMS?

**Dr. Cho:** There needs to be clear communication about its purpose and objectives, and a greater appreciation for why global mission cooperation is vitally important. So the basic obstacle we need to overcome is simply creating awareness about where we stand and where we need to go from here, both on the field—among the unreached peoples, and in terms of what is lacking in mission infrastructure to address those field realities.

**MF:** Finally, as the director of the first interdenominational mission agency in Korea, which is now almost forty years old with 230 missionaries, what would you like to say to other mission agencies around the world, especially those just getting started in the “Global South?”

**Dr. Cho:** We need each other. We can't repeat the mistakes of the past. They will only be amplified by the fact that so many more people will be making them! Are we going to plant a hundred different denominations in Turkey, for example, each with their respective ties to groups around the world, or is it possible that after two hundreds years of Protestant missions we can do better than that? I believe we can, and for the sake of the unreached peoples, we must. 🌐

# Centenary of Edinburgh 1910 World Missionary Conference

## The 1910 conference

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Wikipedia: 1910 World Missionary Conference	<a href="http://en.wikipedia.org/wiki/1910_World_Missionary_Conference">http://en.wikipedia.org/wiki/1910_World_Missionary_Conference</a>
A contemporary Account of the Edinburgh 1910 World Missionary Conference	<a href="http://theologicalstudiesorguk.blogspot.com/2007/02/contemporary-account-of-edinburgh-1910.html">http://theologicalstudiesorguk.blogspot.com/2007/02/contemporary-account-of-edinburgh-1910.html</a>
Blogs about: Edinburgh 1910 [on WordPress]	<a href="http://wordpress.com/tag/edinburgh-1910/">http://wordpress.com/tag/edinburgh-1910/</a>
The October 2006 issue of the International Bulletin of Missionary Research has several articles on Edinburgh 1910 but only the following is open access on line: “Edinburgh 1910: Friendship and the Boundaries of Christendom”	<a href="http://www.internationalbulletin.org/ibmroct2006editorial.html">http://www.internationalbulletin.org/ibmroct2006editorial.html</a>

## The 2010 conference

Edinburgh 2010: Witnessing Christ Today	<a href="http://www.edinburgh2010.org/">http://www.edinburgh2010.org/</a>
Towards 2010 Online	<a href="http://www.towards2010.org/">http://www.towards2010.org/</a>
The University of Edinburgh School of Divinity's page: Edinburgh 2010 Project	<a href="http://www.div.ed.ac.uk/edinburgh2010">http://www.div.ed.ac.uk/edinburgh2010</a>
Edinburgh 2010: Mission for the 21st Century – A Global Initiative	<a href="http://www.missionsresearch.org/jj/billedarkiv/arkiver/Misc/Towards_2010.doc">www.missionsresearch.org/jj/billedarkiv/arkiver/Misc/Towards_2010.doc</a>

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Wikipedia: 1910 World Missionary Conference	<a href="http://en.wikipedia.org/wiki/1910_World_Missionary_Conference">http://en.wikipedia.org/wiki/1910_World_Missionary_Conference</a>
A contemporary Account of the Edinburgh 1910 World Missionary Conference	<a href="http://theologicalstudiesorguk.blogspot.com/2007/02/contemporary-account-of-edinburgh-1910.html">http://theologicalstudiesorguk.blogspot.com/2007/02/contemporary-account-of-edinburgh-1910.html</a>
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Edinburgh 2010: Witnessing Christ Today	<a href="http://www.edinburgh2010.org/">http://www.edinburgh2010.org/</a>
Towards 2010 Online	<a href="http://www.towards2010.org/">http://www.towards2010.org/</a>
The University of Edinburgh School of Divinity's page: Edinburgh 2010 Project	<a href="http://www.div.ed.ac.uk/edinburgh2010">http://www.div.ed.ac.uk/edinburgh2010</a>
Edinburgh 2010: Mission for the 21st Century – A Global Initiative	<a href="http://www.missionsresearch.org/jj/billedearkiv/arkiver/Misc/Towards_2010.doc">www.missionsresearch.org/jj/billedearkiv/arkiver/Misc/Towards_2010.doc</a>

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# World Christian Foundations



General Editor Ralph D. Winter

### From the Creators of the *Perspectives Study Program*.

The World Christian Foundations study program invades the mainstream curriculum, the legendary "liberal arts" curriculum, and invests it at every point with missions-oriented content and perspective, teaching everything people would normally learn in college and seminary (aside from vocational specialties) and doing so with a broad, 4,000-year global, mission perspective.

Through their studies, students begin to understand God's plan for reestablishing His glory through "general" and "special" revelation,

partnering with humans in defeating the Evil One and restoring Creation through Jesus Christ.

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# Planting Churches: Learning the Hard Way

By Tim and Rebecca Lewis

“**C**hurch planting is easy!” we thought. Within a few months of landing in a North African city, we already had a group of men and women meeting in our home. Joining that fellowship were some Muslim-background believers who had previously come to faith in the Lord through the testimony of others. We lined our living room with couches, in the local style, served sweet mint tea, and wore *djellabas*. We hoped a contextualized fellowship could grow into a solid church. Tim, a seminary graduate, functioned as the pastor, but rotated leadership. We sang and studied the Bible in English, Ara-

**Before the year was out, this church was already collapsing. The believers came from all over the city and had little in common. We wanted them to become like a family, but they were not interested.**

bic, and French. The participants came from Berber, Arab, French, Spanish, Scottish, and American backgrounds. We even collected an offering for the poor. We thought we had planted a truly multi-cultural New Testament house church.

However, before the year was out, this church was already collapsing. The believers came from all over the city and had little in common. We wanted them to become like a family, but they were not interested. If Tim was gone on a trip, no one came.

Gathering a contextualized group of believers was our attempt to plant a church that would last by applying insights from the past. For at least 60 years, missionaries had been winning individuals to Christ in this country. But they had been returning to Islam to regain the families and communities they had lost. So, in the last 20 years, missionaries began gathering them together in hopes of creating community, but the churches thus planted did not last. Thinking the churches were too foreign, which made the families and government oppose them, we were now trying to contextualize the fellowships, but they too were falling apart.

We gave up and started over. Perhaps we were gathering people from too many different backgrounds together. This time, we determined to gather only believers from one people group--the one we were focusing on. So when the opportunity arose, we introduced the only two known believers from that tribe. We expected them to embrace with joy. Instead, they backed away with suspicion. Later, each one reprimanded Tim for introducing them. Each feared the other would expose him as a Christian to his hometown or to the government.

Now we thought, “*Church planting is so hard!*” Our contextualized, multi-cultural fellowship had failed. Our contextualized, mono-cultural group had also failed. How were we ever going to get believers to trust each other enough to plant a church?

As it turns out, we needed to re-evaluate our assumptions about what the church is, and how one is started. First, God unexpectedly showed us a completely different way to plant churches. Then, we noticed how Jesus planted a church cross-culturally and how He instructed the disciples to start a church.

## **God showed us a different way.**

God overhauled our concept of church by planting a church Himself within our people group. To be accurate, He didn't really plant a church; He planted the Gospel into a community that already existed.

Struggling with our failure to plant a church, we received an entirely unexpected letter. The hand-carried letter notified us that two brothers from our people group had finished a Bible correspondence course. They now wanted to meet a believer. We promptly sent off our best Arabic speaker to their distant town. When he arrived at their house, it was packed. Our team member wondered if he had stumbled onto a wedding, so he hesitantly asked for Hassan, who had written the letter.

Hassan and his brother rushed forward to welcome him into their household. They had gathered all their relatives and close friends to hear their honored guest explain what they had learned in

their course. They eagerly received the gospel and pledged as a group to follow Jesus. Our teammate was thrilled. When he returned home, we shared his amazement.

This new church, consisting of an extended family and friends, continues strong to this day. Decades later, they are still spreading the Gospel from town to town through their natural networks. They study the Word together, pray, baptize, and fellowship in ways they have determined best fit their community. No outsiders have ever tried to contextualize what has taken place. They have never had a leader or funding from outside their relational network. They do not feel any need for them.

*“Is this church planting?”* we asked. It was so different than what we had been doing. For decades, faithful workers had been forming churches, only to have them collapse in one to ten years. When we arrived, there was only one fellowship left, struggling along in the largest city. We ourselves had witnessed the genesis and demise of several more groups. Was there another way?

We compared the two ways of church planting. Our way consisted of forming a church by gathering together believers we knew. Their faith preceded their commitments to each other. We were the connecting center of the relationships, whether the church was contextualized or not, multi-cultural or mono-cultural. Of course, we hoped to turn leadership over to the believers as their commitments to each other grew. Instead, the churches collapsed. The way we were building community was a pattern common within our own culture but not theirs.

But a church developed in a different way when the Gospel was planted into Hassan’s family. The believers encouraged each other *within* their natural community. Their commitments to each other preceded their faith. Members could no more easily leave the church than they could leave their family. We provided occasional Biblical input, such as translated Scriptures, but little else. We were truly outsiders.

Could faith growing *within* a family or network be a more effective way of establishing churches within communal societies? If so, how could we do this as outsiders? As we looked at the Scriptures, we noticed two things for the first time: Jesus had planted a church cross-culturally *within* a Samaritan village, and He had given His disciples instructions on how to plant the Gospel *within* communities.

### **Jesus taught us a different way.**

*“How do we plant a church this other way?”* we wondered. We began by looking at the way Jesus planted a church in a Samaritan community (John

4). The Samaritans, like Muslims today, worshiped the God of Abraham. Like the Samaritans, the Muslims “worship what they do not know.” Because of their emphasis on purity, the Jews considered the Samaritans defiled and excluded them from the temple and all regular worship of God.

So, the Samaritan woman was shocked when Jesus asked her for a cup of water, because of the longstanding enmity between their people groups. And when Jesus offered her eternal life, she turned it down, because she knew her people could never join the Jewish religion. “Interesting,” we thought. Our Muslim friends often turned down salvation in Jesus because they could not imagine joining the Christian religion.

But Jesus removed that barrier. When the Samaritan woman pointed out that Jews worshiped in the temple, but Samaritans on the mountain, Jesus clarified that changing religious forms was not the issue. Instead, he said, “A time is coming and has now come when true worshipers will worship the Father in spirit and in truth, for they are the kind of worshipers the Father seeks,” (John 4:23). The woman was so overjoyed that they too could become true worshipers, she ran back and told her whole village.

As a result, the Samaritans invited Jesus to come *into* their community for two days. Jesus persuaded them that He “really is the Savior of the world,” not just the Savior of the Jews. Many believed, and Jesus left behind a church inside that community, like the one in Hassan’s family. Jesus did not try to get them to come out of their community to join with Jewish or Samaritan believers from elsewhere. We had never noticed this part of the story before!

This story was not a parable; Jesus faced the same barriers we were facing! All the Muslims we knew had been taught that to worship God through Christ they would have to leave their family and join the Christian group, who had been their enemies for 1400 years. But somehow Hassan and his family had seen things the way Jesus did: They could become true worshipers without leaving their community.

Then we saw, for the first time, that Jesus had also taught the disciples how to plant a church *within* a community. In Luke 10, he told seventy disciples to look for a “man of peace”—someone who would invite them *into* his own household. They were to remain in that household sharing the Gospel with all who came into that home, and not go from house to

**Could faith growing within a family or network be a more effective way of establishing churches within communal societies?**

house. If no one in a particular village invited them *into* their household, they were told to leave and go on to another village. Amazingly clear!

We had never thought of looking for people who would invite us *into* their family or community to talk about Jesus! But Jesus and the disciples had planted churches this way.

**We can begin by telling our Muslim friends that worshiping God in spirit and truth does not require them to change religious systems.**

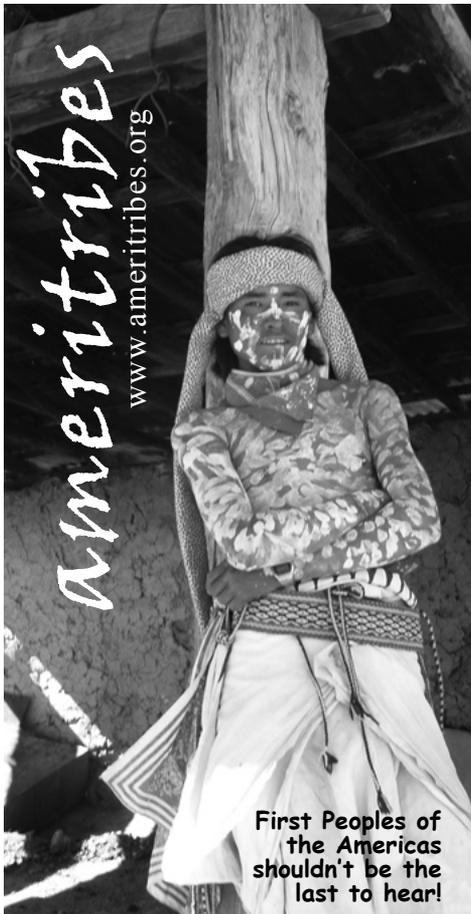
*"We can copy what Jesus did!"* we realized. We can begin by telling our Muslim friends that worshiping God in spirit and truth does not require them to change religious systems. If some receive this news with joy and invite us back to tell their whole family, we can go *into* their community. As happened in Hassan's family, those who decide to follow Jesus can grow in faith together. Instead of trying to get believers from different communities to form a lasting new group, we could, like Jesus, establish a church *inside* their natural community.

## Conclusion

After 15 years, we had learned the hard way that—in communal cultures—we couldn't plant a lasting church by gathering random believers into new groups. It didn't matter if they were contextualized or not, multi-cultural or mono-cultural, after a few months or years, these groups would fall apart.

Instead we needed to find a person of peace who would invite us into their own community to share the Gospel. Jesus was welcomed *into* the Samaritan village. The 70 disciples were welcomed *into* a home. In the same way, Peter was welcomed *into* Cornelius' household, and Paul was welcomed by Lydia *into* her household.

In each case, they were welcomed *into* a cohesive community, so the Gospel was shared with the whole group. As a result, people *already committed to each other* came to faith together. A church was born *within* a natural community, without creating a *new* group just for fellowship. It reminded us of something Ralph Winter had said, "The 'church' (i.e. committed community) is already there, they just don't know Jesus yet!" 🌐



# Raising LOCAL Resources

by Glenn Schwartz

## Gathering Recruits: The Challenge of Growth in the Christian Movement

The Church of Jesus Christ is a vast voluntary society spread across the world. It consists of several billion people who come together for the purpose of carrying out the Great Commission. In John 17, Jesus prayed for those who would become believers in generations to come. How did this globally expanding band of believers come into being? In some ways it is like a vast volunteer army of committed individuals, families, clans, extended families, congregations and denominations resulting from the work being done by zealous “evangelists.” They travel the world looking for recruits to voluntarily join the cause of Christ. Unfortunately, a few times in history, people were forced to declare their allegiance to the church, but that is not the way Jesus intended it to be.

Sometimes they joined voluntarily as individuals or as families; and sometimes they came in very large numbers as nearly whole ethnic groups joined in what are sometimes called “people movements.” When this process happens as it should, these new recruits not only become rightly related to God, but they join in giving their time, energy and resources to help further the cause.

But sometimes the process has not worked the way it should. Instead of gathering those who can help further the cause, some recruits actually slow down the process. Rather than becoming contributors to the movement, some turn out to be a burden, consuming resources much-needed for ongoing expansion. Admittedly, the expanding Christian movement will find some along the way in need of assistance who may not be capable of contributing a great deal to the movement. However, unhealthy dependency arises when able-



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bodied potential recruits are assumed to have nothing to give and are allowed to become dependent on those on the frontlines of service.

The ideal is that believers join the Christian movement for what they can give, not for what they can get. They should be told that joining the movement means doing their part to further the cause. It might be as simple as reminding them that we all have something to give back to God in gratitude for the salvation we receive. (The Macedonians in II Corinthians 8:2 gave out of severe trial and extreme poverty.) When that sinks in, it goes a long way to help avoid unhealthy dependency in the Christian movement.

As I write this, I am reminded of my own part in helping to further the cause. Among other things, I must guard against being only professionally religious. I am to be a recruiter encouraging others to join the cause. Perhaps you feel that you are not a zealous frontline evangelist like the ones I referred to above. The matter of spiritual gifts helps us to understand our part in a movement like this. Some are evangelists. Some are preachers. Some are administrators. Some have the gift of admonition, and some have the gift of hospitality. In short, there are many ways for us to make our contribution. The problem arises when we sit back, allowing others to do the work (or the giving) and simply go along for the ride. It was not intended to be like that in God's kingdom.

Whether Christian recruits arise out of poverty or wealth, all need to be reminded that they have something to bring to the Kingdom of God. II Corinthians 8:12 reminds us: *For if the willingness is there, the gift is acceptable according to what one has, not according to what one does not have.* When we turn over to God what we have, it can be multiplied for God's purposes in His kingdom. And if we do not give from what we have, as a woman church leader in Kenya said, “If we give zero to God, He can multiply it, but it is still zero”!

As I have often said elsewhere in my writings, those sincerely in need should be helped. But many who have become dependent on resources in the Christian movement are capable of giving something back to God in gratitude for their salvation (as the Macedonians did). These are the ones who should be challenged to become active participants in the work of God's kingdom. 🌐

**Unhealthy dependency arises when able-bodied potential recruits are assumed to have nothing to give and are allowed to become dependent on those on the frontlines of service.**

# PERSPECTIVES READER

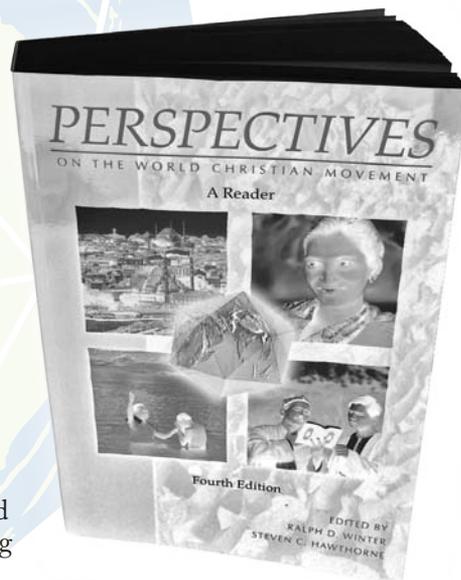
## 4<sup>TH</sup> EDITION SHIPS

The Fourth Edition of *Perspectives on the World Christian Movement* is ready for Perspectives extension classes in January, 2009. Leaders of the Perspectives Study Program have been working since the fall of 2006 to update and refine the curriculum. A core team of five people worked with many of the larger community at the USCWM in Pasadena. Dozens of Perspectives coordinators across the country and the world were frequently consulted during the process.

Co-editor Steve Hawthorne reports that the lesson structure, basic themes and core ideas have been refined more than they have been changed. The fourth edition will be familiar to the tens of thousands of people who have worked through the *Perspectives* course. The fifteen lesson titles are almost identical. But much has changed. Many articles have been retained but greatly revised, even though they carry the same title. Some have been edited to simplify the language or to organize them more clearly. Other articles have been updated with up-to-date figures, current vocabulary or emerging ideas.

In the Fourth Edition, counting all the sidebar articles and the two forewords, there are 172 articles, with 65 of them new to the book. The book remains the same length as the Third Edition, with 800 pages overall. That means that many articles were edited to be shorter. And new articles tended to be much shorter. Of the editorial portion, the new material (177 pages) is about 23%. There are now 152 authors, with 61 of them new to the book. Compared to the Third Edition, the number of women contributing as authors nearly doubled from 9 to 17. The number of non-western authors increased from 9 to 21.

In the biblical section new articles clarify the powerful idea of blessing, explore how God endowed humanity with responsibility for creation care and delve into the tricky issues of contex-



tualizing Christ-following movements. A few new items by recognized scholars show how the truths of the kingdom of God give hope that the pursuit of God's mission aims to overcome evil and display signs of Christ's life and righteousness in the present age.

In the history section new material recounts the fascinating story of how the gospel moved to the east, the surprising change of how the Christian movement is shifting to the global south and the encouraging reality of mature non-western mission movements sending more missionaries than are being sent

from the West. Look for a summary of research that dispels some of the anecdotal myths about missionaries harming societies.

The culture section contains some new material about orality and oral learning strategies. There is more about story-telling that presents the gospel in ways that connect with and yet eventually transform the worldview of receptor societies. New material delves into the complexity, beauty and value of ethnicity in a globalized, urbanized world in which many feel themselves to be part of multiple peoples. Another set of articles explores the complexity of missionary identity with integrity in a globalized, terrorized, pluralized world.

In the strategy section new material lifts the definition of churches above the institutional features to the reality of Christ being obeyed as Lord. Around the simple reality of Christ being served as king in dynamic church movements, the hope of the kingdom of God to withstand evil and to bring significant change to society becomes practical. Some of the new articles describe dynamic church planting movements, bearing fruit in two ways: bringing about significant changes in culture and society, while at the same time multiplying rapidly to bring the gospel throughout entire peoples and cities. For many the highlight will be several new case studies describing the dramatic and costly

work of God among the unreached. A new section about world Christian discipleship is designed to help every believer move beyond filling roles and integrate their lives with others to fulfill God's greater global purpose.

Perspectives alumni and instructors will want to get their copy of the Reader as well as the companion Study Guide. The Study Guide has been significantly revised. The lesson titles are largely the same. But every lesson has been changed to some extent. 🌐

## *Perspectives on the World Christian Movement* A description of articles and sidebars—new to the 4<sup>th</sup> Edition Reader

### **The Biblical Perspective**

#### **Mission and God's Earth**

*Christopher Wright*—God's concern for all He has created and how that concern relates to Christian mission.

#### **Blessing as Transformation**

*Sarita D. Gallagher and Steven C. Hawthorne*—Explores the promise of blessing for the nations in the book of Genesis, showing that God brought about tangible, social and relational benefits among neighboring peoples in the days of Abraham and his immediate descendants.

#### **The Story of Blessing Prevailing Over Curse**

*Richard Bauckham*—A brief look at blessing as one of the macro themes of the Bible.

#### **Building for the Kingdom**

*N.T. Wright*—Balanced view of the present and the future that helps avoid the extremes of triumphalistic activism and passive escapism.

#### **The Kingdom of God in the Life of the World**

*Leslie Newbigin*—True mission brings about change as signs of the kingdom by confronting the power structures of this world, not aligning with them.

#### **To Inaugurate His Kingdom [sidebar]**

*N.T. Wright*—To keep mission from becoming social activism that merely serves diverse ethical agendas, we must keep the inauguration of the kingdom firmly rooted in the death and resurrection of Christ.

#### **Become Like, Remain Like**

*Harley Talman*—Explores the implications of Paul's example of identifying with those he was trying to reach and encouraging new believers to retain their existing relationships. (Based on 1 Cor. 7 and 9)

#### **A New Creation [sidebar]**

*David Anthony*—Integrating issues of identity for new believers from Corinthians and Galatians.

### **The Historical Perspective**

#### **Asian Christianity: Facing the Rising Sun**

*Scott Sundquist*—Reviews the five advances of Christianity into Asia from the 1<sup>st</sup> century to the present day with lessons for mission today.

#### **Three Mission Eras: And the Loss and Recovery of Kingdom Mission**

*Ralph D. Winter*—A new summary of Winter's widely known three eras of Protestant mission showing the interplay of mission priorities and secular history.

#### **The Social Impact of Christian Missions**

*Robert D. Woodberry*—Sociological evidence for the positive social impact of missions during the colonial era.

#### **The State of the Gospel**

*Jason Mandryk*—Survey of the status of global Christianity as of 2006 with a view towards world evangelization.

#### **No Longer Emerging**

*Beram Kumar*—Introduction to the vitality of mission sending from the majority world.

#### **The Surging Non-Western Mission Force [sidebar]**

*Bruce A. Koch*—Evidence that the size of the non-Western cross-cultural mission force has surpassed that of the traditional Western mission force.

#### **Majority World Sending [seven reports]**

Reports on mission sending from leaders from Africa, Brazil, Korea, India, China, the Philippines and Latin America.

#### **Now is the Time**

*Bill Taylor*—Western perspective on global partnership.

#### **Old Ways for a New Day**

*David Ruiz*—Non-western perspective on global partnership.

#### **New Pioneers Leading the Way in the Final Era**

*Yvonne Wood Huneycutt*—An analysis of Ralph Winter's 30-year old projection that the third

# Perspectives on the World Christian Movement

A description of articles and sidebars—new to the 4<sup>th</sup> Edition Reader

and final era of modern protestant mission would become characterized by majority world mission sending.

## From Western Christendom to Global Christianity

*Todd Johnson, Sandi Lee*—Christian movement is now a global reality with tremendous diversity that raises new issues and challenges.

## The Next Christendom: The Coming of Global Christianity

*Philip Jenkins*—The demographic shift of Christianity means that the influence of Western views of Christian belief and practice will inevitably diminish in the face of the vitality of Christian movements in the Global South.

## The Cultural Perspective

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### Understanding Culture

*Lloyd Kwasst*—A classic simple treatment of worldview, values, beliefs and behavior.

### Is God Colorblind or Colorful? The Gospel, Globalization and Ethnicity

*Miriam Adeney*—Addresses the value of cultural diversity as an expression of God-given creativity and its implications for service and worship. Also explores the value of ethnic churches in a globalized world.

### Created to Create Culture [sidebar]

*Erich Sauer*

### Clean and Dirty: Cross-Cultural Misunderstandings in India

*Paul Hiebert*—Uses an insightful comparison to show how beliefs shape behavior and perceptions of behavior.

### Making Disciples of Oral Learners

*International Orality Network*—The majority of people in the world are primarily oral learners. Explores the implication for Christian communication.

### Transforming Worldviews Through the Biblical Story [sidebar]

*D. Bruce Graham*—The power of transforming worldview by connecting the Biblical story to a people's own story.

### Finding a Place and Serving Movements Within Society

*Paul G. Hiebert*—A new compilation of existing material that addresses effective missionary roles and the need to understand the impact of social structure

on cross-cultural communication. Expanded material on social structure in urban contexts.

### Culture Shock: Starting Over [sidebar]

*Paul G. Hiebert*

### Closing the Gap [sidebar]

*Donald N. Larson*

### Identity with Integrity: Apostolic Ministry in the 21st Century

*Rick Love*—Proposes the need to reshape the core identity of missionaries in a globalized and interconnected world.

### Google-Proof Transparency [sidebar]

*L. Mak*—Genuine love and professional excellence are essential to establish credibility with those prejudiced against missionaries.

### As Unknown, Yet Well-Known: Commending Ourselves as Servants [sidebar]

*Bob Blincoe*—A transparent identity that brought protection in a dangerous environment and paved the way for others to follow Jesus.

### Missions and Money

*Phil Parshall*—Examines the complexity of finding an acceptable role in poorer societies for westerners who are wealthy by global standards.

### Different Views Concerning Relationships and Money [sidebar]

*Joseph Cumming*—A contrast between common Western and Non-Western views of money and relationships.

### The Role of the Righteous Rich [sidebar]

*Jonathan Bonk*—Outsiders may do well to learn how to function within the culturally assigned role of the “righteous rich.”

### Discovering the Holy Spirit's Work in a Community

*T. Wayne Dye*—An examination of the Holy Spirit's role in bringing about progressive conviction of sin and transformation within churches and whole communities.

## The Strategic Perspective

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### God's Symphony of Effort [sidebar]

*Ralph D. Winter*—Quantified summary of diverse resources and approaches to world evangelization.

### Christ Movements in the Hindu World

*H.L. Richard*—Sums up the history, complexity and hope of Christward movements in the Hindu world.

# Perspectives on the World Christian Movement

A description of articles and sidebars—new to the 4<sup>th</sup> Edition Reader

## **Cities and Salt: Counter-Cultures for the Common Good**

*Tim Keller*—How church movements need to be a transforming influence on urban societies.

## **Wiping Out HIV**

*Kay Warren*—A heartfelt story of one evangelical who could simply not stay uninvolved when confronted with HIV/AIDS.

## **The Church—The Greatest Force on Earth [sidebar]**

*Rick Warren*—Why churches are a powerful vehicle for tackling tough global problems.

## **Organic Church**

*Neil Cole*—A fresh look at the essence of what it means to be a church.

## **Church Planting Movements**

*David Garrison*—Analysis of the phenomenon of church-planting movements.

## **Mission Comes Home**

*Andrew Jones*—One missionary discovers the need for cross-cultural mission at home.

## **Insider Movements: Retaining Identity and Preserving Community**

*Rebecca Lewis*—Articulates the value and distinctives of insider movements.

## **Three Types of Christward Movements**

*Rick Brown, Steve Hawthorne*—A comparison of features of people movements, church planting movements and insider movements.

## **Beyond Loving the World: Serving the Son for His Surpassing Glory**

*David Bryant*—A new look at what it means to be a “World Christian” that challenges common assumptions.

## **Life on Purpose**

*Claude Hickman, Steve Hawthorne, Todd Abrend*—Explores the practices and disciplines of effective World Christians.

## **Live with Intentionality**

*Caroline Bower, Lynne Ellis*—How everyone can work with others to find ways to contribute their gifts, skills and opportunities to fulfill the mission of God.

## **Just Willing**

*Casey Morgan*—Young couple wrestles with the question of being “called” into mission.

## **All or Nothing?**

*Greg Livingstone*—Those considering cross-cultural ministry need to ask the right questions.

## **Be a Church Whisperer [sidebar]**

*Larry Walker*—Wisdom for moving local churches toward greater mission involvement.

## **Missio Dei or “Missio Me?” Short-Term Missions and God’s Global Purpose**

*Roger Peterson*—How can short-term missions make long-term contributions to missions.

## **Restoring the Role of Business in Mission**

*Steve Rundle*—Explores the history and contemporary modes of integrating enterprise with mission.

## **Blessing Berabistan: Doing Mission Differently [sidebar]**

*Nicole Forcier*—Mixing business and mission requires a new kind of church support.

## **Tentmakers: Integrating Work and Witness [sidebar]**

*Ruth Siemens*—A closer look at the biblical support for tentmaking.

## **New Case Studies**

### **The Zaraban Breakthrough (case study)**

*Ken Harkin, Ted Moore*—The insightful story of a breakthrough of the gospel that combines an amazing array of key principles — all seemingly orchestrated by God.

### **Planting Churches: Learning the Hard Way (case study)**

*Tim and Rebecca Lewis*—Lessons learned from decades of pioneer church planting.

### **A Movement of God Among the Bhojpuri of North India (case study)**

*David Watson, Paul Watson*—A look at one of the more famous contemporary church planting movements.

### **Ourselves as Servants: Latin American Workers in the Middle East (case study)**

*Andres and Angelica Guzman*—A Latin American medical team tells their story.

### **A Movement to Jesus Among Muslims (case study)**

*Rick Brown*—A story of how the gospel can spread spontaneously between groups.

### **The Awakening of the Persian Church (case study)**

*Gilbert Hovsepian, Krikor Markarian*—The story of the modern rebirth of the Persian Church. 🌐



# Skills for the Task

Greg H. Parsons



“**W**hatever skills you have, you will use them on the mission field.” I can’t remember when I first heard that but it was probably 30 years ago—and from a field missionary. At the time, I thought about using my skills in photography, or stained glass or in keeping old cars working. Later I thought about my experience running a small off-set printing press (that challenged my spiritual walk so much, that I kept quiet about it later!).

Now of course, we talk about using all the gifts God has given to us—natural and spiritual. Today, people take job inventory/skills tests to see where they are strong. Books are written in the secular market on topics such as “focusing on your strengths” and matching skills with the job.

While I understand these ideas, sometimes we may take it too far. When I was younger, I would have guessed I would use different skills than I have now developed. I have been able to do things and learn things I would have never learned or even asked for. Often, those are the kinds of things that help us to really learn and grow in all of life. Certainly, we grow in our capacity to see things from a different angle—something very important in mission work. Sometimes now, I see some young people having a better sense of what they believe they want. And, sometimes, they are correct!

As we seek to engage people at all levels—business, medical, technical, practical, non-profit—it is exciting to see the broad range of gifting and callings that God is using in His purposes.

But, I wasn’t ready for this one!

Recently, I was consulting with a church and I heard something that I would have never thought about. The church had a man who was an undertaker, and he had expressed interest in using his skills in their global outreach! He didn’t want to just go on a short term and do “spiritual” things like teach or do street drama.

Perhaps you are thinking ahead of me on this one, but my first thought was, “what do you do with that?” Here’s what happened:

The church already had a global disaster response team. They had prepared for and been involved in disasters around the world. When the tsunami struck in S.E. Asia, they knew they needed to be there to do what they could with as many of their people as feasible. They had contacts through their agency and began to prepare to have people out there within 3-4 weeks—as soon as team members could clear their work schedules and book flights. As they communicated with their field contacts, it became clear that one of the most important things that needed to be done was for bodies of the dead to be wisely and safely removed. The average village person, not to mention field worker, didn’t know how to do that and the government was not ready for the extreme level of this disaster.

So not only was there an invitation and an open door by the government to go into places where days before outsiders could not go, but they needed them to come in days, not weeks. And sure enough, the gifting and skills of the undertaker were crucial.

I don’t know all the details, but since then, this man has developed materials and training for people and governments to prepare for the next disaster. He is now traveling around and training government officials on how to prepare for this need during disasters! Who would have thought?

It seems like God has a way of surprising us. Yet we need to be ready too. I like the quote of Louis Pasteur, “Fortune favors the prepared mind.” I am trying to learn to prepare better so I can be ready for what God may open up next in the world. I encourage you to take the next step God has for you this year.

Another quote comes to mind, which Dr. Ralph Winter used to use a lot. It is from Dawson Trotman, “If you can’t see very far ahead...go ahead as far as you can see.” 



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