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GLOBAL PARTNERSHIP IN MISSION

An Introduction to This Issue

It has become a cliché to say "It's a small world." Communications, economics, and politics have made all nations nextdoor neighbors. It has been easy for us in the church to forget that it is a small world for us as well. The Church of God outside the United States and Canada is now larger than the Church of God inside the U.S. and Canada. It is not simply a matter of a strong North American church and a few small mission outposts. The Church of God is a bigger, more global endeavor than most of us have realized. What is our relationship to the rest of the Church of God? Do we really need these other members of the body of Christ? Is it enough to let them be the church where they are while we attempt to be the church where we are, or do we have real responsibilities for each other? Are we one body or several? Are we to be independent or interdependent? Do we really need each other? This issue attempts to open a broader discussion of interdependence in the Church of God. There is not total agreement about the issues raised but in our "small world" we cannot afford the luxury of leaving the questions unaddressed.

Since some of the articles in this issue make reference to the World Forum in Nairobi, a brief introduction to the World Forum seems important.

The inaugural World Forum was held in 1980 in conjunction with the Sixth World Conference, Anderson, Indiana, U.S.A. The composition of delegates was based on a recommendation from the World Conference Planning Committee, meeting in Nairobi, Kenya, East Africa in 1977.

The World Forum does not intend to be elitist or theologically authoritative. It is a small group

composed of delegates selected by each respective national assembly. It aims at facilitating communication, harmony and interdependence in the Church of God around the world.

Its specific objectives are:

1. To foster acquaintance with Church of God leaders in various countries of the world.
2. To help the Church of God become a unifying force in today's world.
3. To share needs and concerns as well as solutions and resources for fulfilling our ministry.
4. To consult with one another on doctrinal and theological emphasis being made in different countries.
5. To develop strategies for the work of the Church of God around the world.

A World Forum is held every four years to run in conjunction with the World Conference. Dr. Paul A. Tanner is its convenor. Dr. Tanner is the Executive Secretary of the Executive Council of the Church of God's General Assembly.

Dr. Douglas E. Welch is Associate Professor of Christian Missions at the Anderson School of Theology. Dr. Welch served on the mission field in Kenya, East Africa from 1960 to 1975 and as a spot missionary in India from 1980 to 1982 and again in Kenya in 1983. Dr. Welch is well qualified to write about the Biblical Basis for Interdependence in Missions.

Dr. Robert A. Nicholson is President of Anderson College. His article is based on observations made during the final hours of the Second World Forum of the Church of God in Nairobi, August 10-11, 1983, in summary of the issues arising during the first day's discussion.

Dr. Byrum Makokha has served the Church of God in East Africa as Executive Secretary since 1970. He received his BA from Anderson College, an MA from Asbury Theological Seminary and a Doctor of Missiology from Fuller Theological Seminary. He has a unique perspective for his contribution to this issue.

Recently, Professor L. Spencer Spaulding, editor of *Centering On Ministry*, held an interview with a group of persons from the Missionary Board of the Church of God to discuss how the agenda for the church's work in the world is formed. The article, "The Church's Global Agenda" contains excerpts from that interview. The following persons were involved in this interview:

Dr. Donald D. Johnson is Executive Secretary-Treasurer of the Missionary Board of the Church of God. He serves as Administrative Coordinator and Program Administrator. Dr. Johnson is the field supervisor for Africa, Europe and the Mid-

dle East.

The Reverend Maurice Caldwell serves as the Associate Secretary of the Missionary Board of the Church of God, with specific responsibilities for Latin American Ministries. Mr. Caldwell and his family have served as missionaries for many years and he has great sensitivities in this area of ministry.

Mrs. Gwendolyn Massey serves the Missionary Board in the capacity of Coordinator of Refugee and Relief Services, Refugee Resettlement and Child Care Ministries. Mrs. Massey brings a spirit-filled commitment to this particular new need within the Church of God.

The Reverend David Reames served with his wife, Greta, in Korea from 1979 to 1983 as missionaries. Prior to that time they served as short-term teachers for two years in Saga, Japan. Dave has recently been appointed to the Missionary Board as Coordinator of Living Link and Promotional Services.

A BIBLICAL BASIS FOR INTERDEPENDENCE IN MISSION

by

Douglas E. Welch

INTRODUCTION

A term of growing prominence in missiological circles is the term "interdependence". Indeed, the second World Forum of the Church of God centered around this concept. The specific theme of the Forum, convened just prior to the World Conference in Nairobi, Kenya, this past August, was "Strategies for Interdependence in Mission".

My assignment for the Forum was to explore the biblical basis for interdependence in the light of our situation in the Church of God as a world community of faith. I dealt, first of all, with the appropriate biblical material and what is possible legitimately to infer from it. Secondly, using the insights drawn from this biblical material, I made some tentative suggestions concerning the future shape of our own missionary obedience in Christ.

Before endeavoring to summarize this, however, it will be helpful to define the term *interdependence* as we use it here. *Interdependence* speaks of that relationship which rejects both dependence and independence. Dependence is a one-way-street relationship in which one member is dependent upon another for both existence and function. This usually involves tutelage and control. Independence is, of course, a severing of this kind of relationship. It is, in effect, standing alone, functioning alone.

Interdependence, on the other hand, suggests standing together, working together as full and equal partners, in a fully reciprocal and mutually dependent relationship. It is saying that each partner is incomplete and inadequate

without the other. It is the strengths of each partner complementing the weaknesses of the other.

OLD TESTAMENT

And so we turn to those texts from which we may legitimately draw insights concerning, and patterns for, interdependence. We begin—perhaps surprisingly—with the Old Testament. The idea of interdependence is bound up inferentially with the whole Old Testament concept of the People of God. This People, called out in Abraham, is a community remarkable for its interdependence, its mutuality. It is best characterized by the Hebrew word *shalom*.

Professor D. J. Harris, in his book *Shalom*, notes that this Hebrew word is so broad, so varied in the meanings which it conveys, that the Septuagint uses more than twenty different terms in an effort to express its range of meaning. It refers to wholeness, reconciliation, liberation from bondage, neighborliness, human reciprocity, physical well-being, community, caring, concern, joy, peace, and freedom from fear.

Harris concludes that *shalom* refers to persons in their corporateness or community. In this context *shalom* is peace, justice, harmony, integrity, reciprocity, and interdependence. The wholeness and well-being of the individual is then determined by harmonious and reciprocal relationships with the entire community. Further, the wholeness and well-being of the total community may be endangered by the willful actions of the individual, as in the case of Achan (Joshua 7).

Mosaic Code

The practical implications of the concept of

shalom are amply illustrated in the Mosaic Code. An example of this is the inalienable right of land use. According to Leviticus 25 no one was to be deprived of a livelihood. Thus, every 50th year the land was to be redistributed, so that those who had lost their land, and thus their dignity and humanity, were to have it restored to them or their descendants. There was to be no grasping for wealth and privilege and power at the expense of others. There was, therefore, an egalitarian dimension to God's will for his people.

Then, according to Deuteronomy 15, in every seventh year slaves were to be set free and all monetary debts were to be cancelled. Further, minority peoples and their rights were to be protected. There was to be no victimization of the powerless, those without legal rights, that is, widows, orphans, and foreigners. All were to be treated justly.

The Mosaic Legislation is concerned generally to mandate ethical behavior, mutual concern and helpfulness, and to build a strong sense of caring community among the people of God. It is concerned with fairness and justice for all, whether rich or poor, citizen or alien, powerful or powerless. No segment of the community is to isolate itself from the needs and concerns of all the rest of the community. No segment of the community is to live and act independently of the rest of the community. It is to be interdependent.

Isaianic Servant

And finally, from the Old Testament, there is the servant concept of Isaiah. It is obvious from such passages as Isaiah 43:10 and 44:1-2 that the People of God is a *servant* people. What does it mean to be a servant people? According to the first of the Servant Songs of Isaiah, Isaiah 42:7, the People of God is, first of all, a missionary people. It is a community in mission. It is a sent people. This is integral to its servantness.

But there is another dimension of servantness, suggested by the Servant Songs, Isaiah 49:1-6. In addition to the missionary dimension there is the dimension of ministry to the community itself. Each segment of the community is servant to all the rest of the community. We are a community of those who give ourselves to help and upbuild each other.

Now, a servant is not necessarily one who does things for others. True servantness has to do not so much with performance as it does with being. To be a servant is to be open, vulnerable, self-forgetting. A servant has no rights, makes no demands, plays no power games, for a servant is voluntarily powerless.

NEW TESTAMENT

Body

With this, we turn then to the New Testament. A general inferential statement of our interdependence is to be found in Paul's concept of the Christian community as "body". In 1 Corinthians 12 Paul argues that just as Christ is like a single body which has many parts, but is still one body, so we, "whether Jews or Gentiles . . . , have been baptized into the one body by the same Spirit . . ." (vs. 13).

Paul goes on to argue that this body is, by its very nature, interdependent. In the body there can be no question of independence. No matter how powerful, how dominant, one part of the community seems to be any question of self-sufficiency is only an illusion. There is, in the community of faith, no such thing as self-sufficiency. Further, Paul states, those parts of the body which are weak and unattractive are to be the objects of special care by all the rest of the body.

And to go even further, Paul insists that even the weaker and less attractive parts are to be concerned about all the other parts, for "all the parts have the same concern for one another." All of this speaks of mutuality of love, of caring. And it speaks of interdependence in function. No part goes its own way and does its own thing, no matter how seemingly dominant and powerful it may be.

Koinonia

Moving on from this general concept of interdependence, we shall note four specific areas in life of the first century Christian communities in which interdependence is expressed inferentially. First of all, in **community life**. The New Testament word which describes the quality of this life is *koinonia*. It is usually translated into English as "fellowship". But this, it seems to me, is a very weak translation. A much better translation is "community".

In the New Testament, *koinonia* suggests caring about others, participating in their human struggles, sharing their concerns, contributing to their needs, and receiving from them. This is especially evident in the Book of the Acts. The believers were of one heart and mind, sharing with one another, continuing together in *koinonia* (Acts 2:44; 4:32).

Caring, loving, giving, sharing, supporting, praying—these are words which describe the concept of *koinonia*. This is Christian community in its ideal sense. It is to such *koinonia* that we are called as a world community.

Resource Sharing

The second area in which interdependence is expressed is that of **resource sharing**. Paul was a strong advocate of resource sharing within the larger community of faith. In 2 Corinthians 8 and 9 he speaks of the financial aid being sent to the Judean churches from the Gentile churches. He speaks in glowing terms of the joyful participation of the churches of Macedonia in sharing their resources with those in Judea. "Of their own free will," Paul says, "they . . . pleaded for the privilege of having a part in helping God's people in Judea" (2 Cor. 8:4, TEV).

Decision Making

A third area in which interdependence is expressed is that of **decision making**. The Acts 15 account of the meeting in Jerusalem of the first inter-national council of the church suggests this. The purpose of that meeting was to work out what should be the relationships between Jewish and Gentile churches. The very fact of the council suggests that both of these

faith communities had agreed that unilateral decisions were not appropriate. And thus Jewish and Gentile representatives sat down together to seek the mind of the Lord in those concerns which affected their common life, or *koinonia*.

Missions

A fourth and final area in which interdependence is expressed is in the area of *missions*. Paul clearly expected Christian communities to participate with him in missions to Gentile communities. This is evident from his letter to the churches in Rome.

In this letter, Paul appears to have been trying to unite the various segments of the Christian community on behalf of a proposed mission to Spain. From Romans 15:24 it appears that Paul expected the churches in Rome to sponsor and to participate in that mission. Proclamation in lands to the west was the task of the whole community, not just that of Paul and a few companions.

IMPLICATIONS

In conclusion, we turn to some of the implications of the Biblical material we have discussed. What does it have to say to us as a world body? How does it affect our common life? What changes in our interrelationships does it call upon us to make? What new forms of obedience does it demand of us in our contexts? I will touch very briefly on four areas which I see the Biblical texts addressing.

Selfhood

In the first place, there is the area of **selfhood**. It may seem that Paul was being self-contradictory when he insisted on the one hand that "there is neither Jew nor Gentile," that there is only one body, not many; and then on the other hand that Gentiles do not have to think and behave like Jews. But interdependence does not demand uniformity. It begins rather with diversity, a diversity which is to be recognized and celebrated.

Selfhood does not mean independence, for each part of the body needs the whole to be truly itself. Nor does it mean self-sufficiency. And true selfhood has to do with self-acceptance, with the recognition of the gifts one has to offer the whole body. It has to do with being set free from the imprisonment of inherited structures, structures of church polity, structures of theology and of mission, structures of domination and dependence. And it is being set free from the need to dominate, to be preeminent, to maintain control, and to think and speak for others.

Community Building

A second area which the Biblical material addresses is that of **community building** among us. Our special problem in the West is our lack of a sense of world community. Very many have little knowledge of the world church and little incentive to seek that knowledge. Ours is the problem of self-sufficiency. We feel we really do not need anyone else. We have it all; we know it all; and we understand it all. Our respon-

sibility is simply to take it to the rest of the world.

It is urgent that at this point in our history we sit down together and discuss ways and means of informing ourselves more fully about each other. We need to find ways of building community among us—*koinonia*. We need to build mutual acceptance and trust.

Structuring for Missions

Thirdly, there is the area of **structuring for missions**. It is to be accepted as a biblical given that missions are a necessary part of our total mission as People of God, a necessary part of our missionary obedience in Christ. But no longer can this missionary obedience be largely a movement from North America to the rest of the world. Geopolitical reality, if nothing else, makes that impossible in many areas of the world. It is not possible to send Western personnel to a growing number of nations. And even when it is possible it is not always desirable. Such sending may violate the selfhood of other parts of the community.

Decisions which affect the whole community should not be made unilaterally. This is especially true in the area of missions. Therefore in those efforts which take a part of the community beyond its own borders there is need for consultation, coordination, and cooperation with other parts of the community. Here again one segment of the community is violating the selfhood of all other segments when it acts unilaterally both in decision making and in missionary sending.

Resource Sharing

Fourth, and finally, the very sensitive area of **resource sharing**. Here we refer to the total resources of the church; spiritual resources; human resources; and financial resources. It is in this area that the principle of reciprocity applies. We do not share the same things with each other. As Paul remarks in 2 Corinthians 8, "it is fitting that you should share your material resources with the churches in Judea, for they have shared their spiritual resources with you."

But while we do not give and receive the same things, we must all both give and receive. The problem is that our philosophies and structures of resource sharing have made it impossible for some of us to give and for others of us to receive. Some of us feel we have nothing to give, and others of us feel we have nothing we need to receive.

Especially is this true of us in the West. We are, for example, having great spiritual problems with our affluence. Rather than enhancing the strength of our congregations, it seems to be doing quite the opposite. We need the rest of our world community to sit down with us and help us deal spiritually without affluence. We need the rest of the community to help us find ways of sharing our human and financial resources in ways which do not create dependence, which do not stifle local initiative, and which do not violate selfhood. In other words, to help us learn how to be servants.

ISSUES IN INTERDEPENDENCE

by
Robert A. Nicholson

Two significant events which occurred during 1983 have particularly stimulated my thinking. First, in that year the North American portion of the Church of God Reformation Movement was surpassed in size by the Church outside North America. The North American Church no longer is the majority Church, although the United States portion remains the largest single national body of the Church of God. Second, during 1983 the Second World Forum of the Church of God was held—in Nairobi, Kenya. The First World Forum had been held in Anderson, Indiana in 1980, in conjunction with the centennial celebration of the Church of God. The Forum is an occasion dedicated not so much to speech-making and passive listening as to active dialogue between representatives of the various national churches. Thirty nations were represented. The Third World Forum is scheduled for Seoul, Korea in 1987.

As I reflect on the meaning of these two events in 1983, I see much evidence that as ministerial or lay leaders in the Church of God, most of us have not thought deeply or seriously about the issue of interdependence in the international Church of God movement. My conclusion is that such prayerful thought is imperative in the years immediately ahead. The article by Dr. Douglas Welch in this issue of **Centering On Ministry** introduces the topic from the necessary starting point of Biblical revelation.

I should like to propose three questions as handles or devices by which we may address the issue.

The first question is: **Are we serious about practicing interdependence in the Church of God?** There is also a prior question: In reality, how do we view the international Church of God? Is there any world-shaped Church of God—or only national or local churches? We and other national churches have been diligent in organizing the work of our national churches; but we have seemed relatively disinterested in examining our function as a world church.

The issue of a world-shaped Church of God deserves careful thought. How do we honestly perceive the Church of God movement? Is it a United States movement with other national **subordinates**? Or is it a series of **equal** groups? Does it consist of mature and immature churches? If so, which are mature and which are immature? Those who have traveled widely in the Church of God overseas see a great many very mature and Biblically-sound national churches.

Historically, it might be fair to describe us as mother church (USA) and children (most other national churches). Is that now true? With many other national churches fulfilling the role of

mother with the sending of their own missionaries, does that figure of speech continue to be accurate?

In discussing this issue with representatives of many national churches at the Second World Forum in Nairobi, I observed that there seemed to be at least three stances: (1) Sometime, somewhere, someone needs to address this issue; or (2) We already know the answer, but no one is discussing it; or (3) We had better not open up this issue. There appeared to be persons who would express each of these three responses. As we have enabled national church groups to become self-sustaining and indeed to develop their own missionary efforts, these questions rise in importance. Our brothers and sisters in other national churches deserve to know what we think, how we view them, how we expect to work with them in the decades ahead.

A second question: **Are we serious about strategic planning for mission?** I use the term “strategic planning” to indicate the assessment of purpose, goals, design and planning—and to contrast it with “operational planning” (choosing specific programs, activities or persons to carry our long-range goals). Strategic planning deals with the questions *what* and *why*; operational planning deals with the specific questions *where*, *who* and *when*.

This second question may be answered either on the national or transnational level. The need for strategic thinking and planning has been uppermost in the design of the Consultation of Mission and Ministry scheduled for early April 1984. This is the first major effort at strategic planning by the United States Church in many years, and holds great promise. Is there a parallel felt need for strategic planning involving most or all of the national churches? Or are those churches essentially independent of each other, with their expertise in mission and ministry not relevant to the other churches?

As a participant in the 1983 World Forum, I can give the following witness: During the brief hours we were together in the Forum, many new exciting efforts were shared by the various countries represented. There is real expertise in practicing the gospel in many of these national churches. We have so much to learn from each other, but we seem hesitant to establish devices and opportunities for learning. Perhaps we are dealing with an attitudinal problem. It is possible that we lack the basic ingredient for learning: humility. Or the problem may be primarily mechanical; for splendid as the Forum was, it is a frail device for comprehensive learning, occurring once each three or four years, and then for only one or two days. It is a device to be commended, and a major step from the time prior to

1980, when virtually no such device was available. The Forum does indicate that transnational strategic planning for mission is a significant priority. If such a priority were established worldwide, it would exact a considerable price in time and money, probably requiring structures which do not now exist.

An inevitable third question arises: **Are we seriously open to diversity?** There is a constant tension between the values of diversity and the values of uniformity. We understand the pleasant human reaction we have to uniformity, others agreeing with us. But it is likely that neither uniformity nor diversity should become an end in itself. As we examine mission, it **might** lead to more diversity; would that be acceptable? For example, if we were more successful in evangelism, in winning others, would we then be more or less diverse? Do we place primary

emphasis on winning others to Christ, or winning others to our particular doctrinal position?

This question of diversity is important for the United States Church, for if we conclude that it is within the will of God for us to interact more with our brothers and sisters in the transnational Church of God, we may encounter an increased diversity of thought and practice in several significant areas. Much of our practice is determined or conditioned by our own cultural experiences. Will we **value** the learning opportunities from those who think or practice differently, or will we be threatened? What types of diversity would **strengthen** us? What types of diversity would **weaken** us? How much equality are we willing to grant to our brothers and sisters in the Church of God overseas regarding their interpretation of scripture or their churchly practices?

A CALL FOR INTERNATIONALITY

by

Byrum Makokha

The second World Forum of the Church of God convened immediately preceding the 7th World Conference of the Church of God in Nairobi, August 10-11, 1983. The Forum focused on the current urgent imperative to evangelize together as a movement in the context of the twentieth century.

The internationally addressed suggestions included (1) the possibility of forming a World Missionary Board that would not reflect the confines and dictates of the socio-economic and political trends of any given individual country; (2) the need to sort out priorities for efficient cooperative evangelism punctuated by international zeal, effort and motivation; (3) the identification of the unreached peoples among whom evangelism must be primary and urgent; (4) respect for the integrity of given cultural contexts to which the Gospel needs to be introduced in a positive manner with full confidence in the ability of the Holy Spirit to effect the needed changes and bring to bear the Lordship of Christ in the cultural contexts; (5) capitalization on radio/TV/telephone facilities currently available; and (6) together with other church groups operating in given evangelizable regions to discover the whys and why-nots of church growth and seek to win people to Christ rather than to "our own church".

The accomplishment of these pertinent suggestions, with which I wholeheartedly concur, would call for certain prerequisites. These prerequisites include the willingness of all the countries involved to share international skills in order to capitalize on the evangelistic potentials of given regions. International skills would be shared for instance through singing groups, literature, specifically qualified and multi-

culturally seasoned personnel, world-wide joint prayers at specific times during a known evangelistic campaign in a given country, and funds internationally contributed and distributed to facilitate travel, broadcasts, etc.

Underscored in this kind of sharing is the necessity of awareness of the Church's activities around the world. The World Forum, clearly a non-legislative but only facilitative body of the Church of God leadership around the world, has the obligation of seeking ways and means to establish an international publication whose content and tone would be a **true** reflection of our internationality as the body of Christ and through which (relevant, unbiased, accurate and complete) information would be shared so that we might be truly aware of what is taking place among us as one Church.

Current events, modes of communication, and research have made more manifest our oneness as a world community. Hence, in the context of the Church, individual or isolated effort or commitment to the demands of the Great Commission is a serious truncating and misconstruing of the truth of that Commission. The text of Luke 10, where the 70 are sent into the world, is perhaps more pertinent today than previously. The world is one, with the same need for the redemptive Christ who alone has the fullness of life. If, therefore, medical, educational or socio-economic and relief needs offer avenues to spiritual ministries, then by all means we must capitalize on such avenues. The Roman Catholics in Kenya, for example, seem to have learned this lesson exceptionally well.

We are one in the bond of love. The world is one, and the message is one. Thus our mutuality and interdependence in strategy and actual

involvement is a must if we are to bear meaningful fruit. Whether we establish a World Missionary Board or interdependent missionary boards to structure and interrelate strategies for the evangelization of the world, it is important to note that the Church of God's leadership around the world senses the imperative and urgency of (1) *INTERNATIONAL* sharing of information (research, ideas, literature, etc.), personnel skills; equipment; concerns through joint prayers for specific evangelistic campaigns; funds (internationally contributed); (2) *INTERNATIONAL* restructuring of old and traditional models of relationships and operations, with specific long and short-term accomplishable goals, rather than enslavement to the same

models for the sake of traditionalism; (3) *INTERNATIONAL* innovation and holy courage to experiment with the new interrelationships, with the recognition that God, not man, is in charge of the affairs of the Church in the context of the world under the sovereignty of the same God; (4) an *INTERNATIONAL* form of practical mutuality that does not negate diversity of forms of operation, best exemplified by the unity of the body with its diverse parts that function together according to its design and purpose.

May the Lord grace on us the courage, the faith, the creativity and the trust through the guidance of the Holy Spirit to take another stride forward in the history of the movement to be truly an *INTERNATIONAL MOVEMENT*.

THE CHURCH'S GLOBAL AGENDA

An Interview with Staff of the Missionary Board of the Church of God

L. Spencer Spaulding—L.S.S.

Donald D. Johnson—D.J.

Maurice Caldwell—M.C.

Gwendolyn Massey—G.M.

David Reames—D.R.

L.S.S. Recently I've been thinking about the question, "Who sets the agenda for the Church's work in the world?". The thing that triggered my thinking was the "Reames'" experience in Korea, when they were denied a return visa. It seemed to me that the agenda was being set, not by the church, either in Korea or here, but by an agency totally outside the church. Sometimes we hear it said in sermons "The church shouldn't let the world set its agenda." Is there a way that the world really does set the agenda and maybe ought to set the agenda?

M.C. I think that human need is one determinant for our agenda in the world. We cannot, for instance, be a redemptive community in Central America, or anywhere else, where there is strife and where human life is not respected if we are unconcerned about such things. Part of our concern must be such things as need for freedom and dignity and the need to escape from poverty.

G.M. When the world does not have on its agenda the respecting of human needs and the respecting of cultural situations in a particular country, a crisis develops. Our agenda gets set, for example, when South East Asians are displaced and become refugees. My concern is that we ought to have on our agenda preventive measures to help create a whole change of mind and attitude. We need to work so that some things that become crisis agenda do not happen. Not because we don't want to have to meet the crisis when it happens, but because we don't want the people to go through the pain and the agony of it in the beginning.

D.J. I think that is true. It's not just a question of the world setting the agenda, but along side of that is the Biblical imperative which is our mandate. If we see on the world scene a need that corresponds to our mission as a church, then we can respond to that.

M.C. If we see a need on the world scene and if we are faithful servants, then we will respond not only because there is a need, but because it's our mandate, as servants.

D.J. I've also heard in churches, "Don't let the world set your agenda." It could be a positive statement, that we are responsible to know as servants of God, just what God requires and then must order our affairs, our leaders, etc. by that.

G.M. Would that be a corollary to "Don't let the world squeeze you into its mold?" Its mold becomes its agenda. That's a new way of looking at that.

L.S.S. Is there anything positive about the world setting the agenda?

G.M. Well, I think that it has positive aspects in my work, but it has its problems also. Take the Cambodian dilemma, the boat people's experience. In a sense the disaster in Cambodia and Viet Nam set the agenda, by bringing into focus what was happening in that area of the world. There is another agenda setting item that we need to bring in here. Because we as a country were aligned with groups in that area and had been involved there, our media gave the situation immediate attention. We don't always get that kind of media attention on what is happen-

ing in Africa today, especially in areas where those countries that are aligned with East Germany or Russia, but the need is there. Maybe at such points the church must push to bring the need to the attention of our church community. Maybe we even need to go another step and bring to the attention of our government that we would like to be involved there.

L.S.S. So sometimes "the world" setting our agenda makes things known in a way that would otherwise not be known.

M.C. Deprived groups of people can bring to the attention of the wider community and ultimately to the world, the conditions under which they are living. It is a bad situation, but at least it's good that someone's attention is secured and that we begin to recognize that these are people who need to be liberated. Latin America in the last fifteen years has provided a dramatization of the "haves" and "have nots". Much of our problem in Central American political policy now is centered right at the point of neglecting for a long time what a lot of people there have been saying. It's good that we're starting to hear what they are saying.

G.M. It is good for us who happen to live in the world of abundance to hear those things. It keeps us North American Christians sensitive to what is happening to our brothers in other parts of the world. If we did not have that information, we perhaps would feel that the rest of the world was living as we are. Seeing our brother on television, or hearing of him from missionaries who come back, pushes us to respond. I think it keeps us sensitized to the important issues of the Gospel.

L.S.S. So in a sense, the world setting agenda can call us back to our faith?

D.J. And how do we not know that this is also in the plan of God? God might be in on bringing these things to our attention. Not that He is directly causing disasters and human distress, but has the plan of pricking us and making us face the needs in the world.

L.S.S. Of course there are some times when at least overtly it appears pretty negative. Dave, can you respond personally to the situation that you and your wife experienced? What was a long term plan, for you, for the church in Korea, and for the Missionary Board in the U.S.A. was apparently thwarted by the political agenda that was set by the government in Korea.

D.R. Yes, of course, it was a distressing experience to have that long term agenda interrupted at least for a time. I think this interim, when it seems as though "the world" is setting the agenda, can be a positive thing. Our church people are able to deal with questions and issues now that perhaps otherwise they would not have been forced to deal with. Though it seems like our agenda was set aside, nonetheless, the main agenda, God's agenda, has not been thwarted.

D.J. As a matter of fact, I think it gives us direction as a board. I've said several times that some of the best action we've taken has been as a result of forced situations where visa, immigration, and problems of that kind, were involved. The remedial things that have been done are good, but the thing that makes me feel less than good about the situation is that we have to have those kinds of catalysts before we really deal with a crucial issue.

M.C. Often it is not just the fault of a political situation, but the lack of compliance on the part of the national church which thereby invites the negative action that is taken by the government. So that sometimes while we may say that the church is setting the agenda or the world is setting the agenda, the church is also a participant in the process both ways.

L.S.S. You mean they may be refusing to cooperate with a particular government mandate or that sort of thing?

M.C. Yes, or refusing to meet requirements. There may be government requirements for church existence or for construction or whatever, so that the refusal of a visa is retaliation for negligence on the part of the national church.

G.M. Even if nothing is amiss from the national church side, I think the officials of the developing countries would at times test their power over the coming and going of personnel. Arbitrarily one year one thing will be allowed and maybe the next year the same thing won't be. It's a test of power. We see this in sub-groups in the United States and I'm sure it happens with developing countries.

M.C. Well, in some countries, like Bangladesh for example, where you have the change of leadership and the change of policy, it's impossible to know all the things that one must do to comply with the rules about getting people into the country.

D.J. Another agenda item that we need to face is how do we work with the church in an overseas country toward the time when they will need to deal with the whole life of their church without North American personnel or expatriate help. I think that we need to live on the bubble all the time, and work as though we didn't have forever. Often times we've received criticism as a North American mission enterprise on that very point. It seemed to some that we were trying to perpetuate the work that we were doing in a specific place for too long a time.

L.S.S. Are there an agenda or agendas that exist for the Church of God outside North America and North American influence?

D.J. Both the Missionary Board representing the church in North America and whatever specific church one talks about outside North America have an agenda. Often we have agenda items about the same thing, but the agendas are

like two ships that pass in the dark. For instance, we feel that there is a contribution that we can make with North American personnel, that is agreed to by the church overseas. Our reasons for saying it and their reasons for saying it may be very different. Our feeling is that we are working toward interdependence, we are willing to share personnel to meet needs they have. On the surface it looks like that is what is taking place only to find that one of the unspoken agenda items of the churches overseas may be "we need North American personnel to keep contact with North America in order to keep resources from North America coming and we know that with personnel we can get more than we can if we don't have North American personnel." So, here is a mismatch. Even though it looks like we have the same item on each agenda. We're having to look very carefully to see what the real reasons are and bring those things to the surface and talk about them. I think as we become more at ease with others in our interdependence, we can talk about those kinds of things more openly.

L.S.S. For many places resource kinds of questions are very real concerns, are they not?

D.J. It's not altogether up-building for a missionary to recognize that he may be desired in a particular country more for the resources that he can martial than for himself. That's a tough one to deal with in role relationships as far as missionary personnel are concerned. I think rarely it is one way or the other. I think it is a mix that you have to live with, but I surely like to know what the ingredients are in the mix. I think we are working at that job now.

L.S.S. How is the agenda set for personnel and finances?

D.J. Personnel and finance have been, and still are, two areas where we provide resources. All budgets of the national church are planned by the two-thirds world church. The extent to which that church or that assembly wishes to have the Missionary Board be involved is a matter of budget request. There is a budget request for capital funds for buildings and that kind of thing. There is also a budget request for operational funds. These would be in terms of annual grants. The way that we try to effect that agenda is to make the planning less short range. We look at grants and try to get away from having the names of people who receive money on our budget. So that we are not involved in approving the budget setting of another country in the grant that we give. They may tell us what the support goes for, but once that support is given, we are leaving the allocation, the distribution and the care of those funds in the hands of the national church. I think that is a very considerable change over the years from a time when our missionaries would have been responsible for the budget in the national church, dividing what should be given, asking the Missionary Board for it, and dispersing it. That's a big step.

L.S.S. So that is no longer something that missionaries do?

D.J. Only as they are asked to participate at the local level in doing it, perhaps with advice and counsel. But that is not sought or demanded. It is a matter of earned counsel and advice in that particular country. In terms of personnel in those countries where churches have developed a structure, the Missionary Board becomes involved in trying to match people with the needs the two-thirds world church has expressed. We do our best in trying to get biographical information and resumes, etc. to the church overseas and then some sort of decision is made. Now, that would be in the rather highly developed church situations, like Kenya. When the Missionary Board is moving into a rather early initial stage of missionary work we are then very much more involved in determining what the needs are because there isn't a national church there. However, there are churches that have assemblies that are structured, where we have never, ever had conversation at the point of asking them for their input about personnel. Right now we are asking the missionary in situations where this development has not occurred or where the structure has not taken on that responsibility to help them identify their needs.

L.S.S. So that the church in a particular place really ultimately will respond as to whether they want a particular missionary back, whether they want a missionary at all, what sort of person they want, etc.

D.J. And ultimately, they decide yes or no on persons that we describe or ask them about.

L.S.S. So, in one sense, no missionary is sent who isn't received?

D.J. That is what we hope for. One of the interesting exercises that I'm going through is trying to determine where each national church is on this road from dependence to interdependence, because national churches are not all at the same place at this point. Many of them are very dependent on the Missionary Board and desire that. I'm trying to set the agenda to say we need to discuss interdependence and they may be very satisfied with dependence.

L.S.S. Is part of that hesitancy that might exist in some places also related to finances?

D.J. Yes, that would be part of it. Part of it would be that the church might be in a developing country where leadership is not well trained and missionary personnel exemplify a training level that would not exist in the national church. We are trying to nudge, where it is appropriate, the church to raise the kinds of questions that will get at a changing relationship. We've found that you can't move from independence to interdependence without going through a very painful stage of independence. We have a number of churches that are independent right now and the

feeling levels on a whole range of things create a lot of discontinuity, dissonance and pain, but that is part of the growing process that we are trying to bring about.

L.S.S. Another painful question: "Is there a veto held by the Missionary Board, especially on budget?"

D.J. It is a painful question, because it's painful to say no. There are times when no has to be the answer. Otherwise, the requests for financial assistance, especially capital funds, would go far beyond the ability of the Missionary Board. One example of that occurred when we were dealing with the special projects for Asian aid. We convened a group of national leaders in Asia to discuss the building of the special project agenda. What items ought to be included in the budget for which the church in North America will raise \$150,000? We ended up having discussions about the shape of the table and all kinds of things; we had walk-outs, because those persons were there to drive hard bargains on how much of the pie they got. What was in effect a meeting that we called to look at evangelism in Asia came down to a bargaining session where each national leader was there trying to get as much as he could. Ultimately we had to make the arbitrary decision from all that we knew and we still live with some reaction to what was included in that budget and what wasn't.

L.S.S. Ultimately, would you hope for there to be more mutuality in that process?

D.J. Yes, but the extent to which any national church or leader can determine the availability of funds here is something of a non-negotiable item. I just don't know how we could or would have total mutuality in terms of a decision on how much could be expected to be raised here for a particular thing. I think to include in the process the whole matter of discussion about fund-raising in the U.S. is the type of mutuality that I would hope to see happen. So it becomes a discussion between adults and not between a parent and a child. They say, "You don't know our own individual situation as well as we do. If you did you wouldn't say no." Our side of that is, "You don't know the broad picture as well as we do or you would know why we can't say yes". So each backs up against the specific knowledge it has and so there is no understanding of the final outcome of those negotiations. I think that's got to stop. I think that we have got to come to the place and spend the time necessary to bring about some understanding as to why certain decisions have to take place in the way that they do.

G.M. I think that there is a point where we North Americans, especially the Missionary Board, have to take some risks. We have to be able to see the value of what they are requesting, not being sure that it is exactly where we would place things and yet trusting that they see more than we see because they are in that culture and

are daily meeting needs there. That is a real struggle when you think of the accountability to the funding church from our standpoint, but I'm sure there are times when this will be necessary as we work toward interdependence. Much as we try to be involved and understand the needs of their culture, we cannot completely get inside it all the time.

L.S.S. There probably has to be some range for them to make their own mistakes as well.

D.J. One of the complications is that as North Americans, we are trying to be very collaborative in the kinds of decisions that are made, so that the decisions that are passed on to the U.S. church are not the decisions that come out of the mind of one person. I do not sit here as the Executive Secretary making all the decisions. However, you may work with national churches where leadership has tremendous power, much more power than leadership here, and where the decision about what the needs are in that country are made in a very, very tight circle, by very few people, and often by one person. You have political and organizational styles that are very different from us in most of the churches overseas. The church is often like a pyramid with the point at the top affecting the wide base at the bottom. We are trying hard to invert that pyramid much in our country, to try to make leadership respond to the grass roots. So we are contending with two different styles of leaderships. Often, in my own mind, when I hear a need raised by a national leader who is supposed to have more knowledge than I, I ask "How does that affect the local church?" or "How does that affect the broad needs of people who have less than you have at the top?" For instance in the church in Kenya a tremendous percentage of the amount of money from the Missionary Board is given directly to the support of top leadership in the church. So you have both a collision of polity, where the North American church is congregational in polity and the church of God overseas sees no problem at all in being very episcopal in polity. They don't see any discontinuity at all in terms of scripture at that point because that is the political style that exists in those countries.

L.S.S. And we have to recognize that part of our democratic style grows out of our political situation.

D.J. Yes, that's exactly right, so in agenda setting it's all confused with who has the power.

M.C. I wanted to mention to illustrate our moving towards global partnership, that not all of the missionaries that we recruit or support are North Americans. Churches overseas need assistance in supporting missionaries. We are involved and I think that is very significant.

D.J. Our only support to Meghalaya, India, is for the development of leadership and in the support of missionaries they are sending. No support goes to the support of the local organizational

church structure in that country. For years one of the over-arching kinds of things that people have talked about in our country has been internationalization of mission. People have tried to be very practical about that by say bringing an African in to a North American Missionary Board which really never worked. True internationalization of missions is the interdependence that we are talking about, where Japan and the United States and a couple of other countries can focus their resources on helping Meghalaya, who has the personnel to be a missionary presence in Nepal.

M.C. One of the things that was mentioned earlier that I think is a part of biblical agenda setting. Both we in North America and the churches overseas claim to try to live close to the Biblical mandate and to have Biblical agendas for what we do. There has been in the last ten years a whole rise of new theology that does not presume on a western-based theology. Writers in Latin America and writers in Asia, two major areas in the two-thirds world, are determining different kinds of agenda from the Bible than those that Western theology has presumed to say are important. Latin and Asian theologians are emerging and making practical applications of the biblical mandate. They are having different outcomes from the past theology in those parts of the world and that is really shaking up some of the North American mission enterprises.

G.M. And we must not omit Africa in that. Young, new voices in Africa are speaking out and being heard.

L.S.S. Is there **one** biblical agenda?

M.C. There is the biblical agenda, so you could call that **one**, but how that is translated it seems to me is many, not just one.

L.S.S. Have we sometimes understood the biblical agenda to be the agenda North America has? Is that part of what we are talking about?

D.J. That would be my view of the attitude of a segment of our churches.

G.M. We do come at it from our frame of reference.

M.C. We specialize in certain areas of the gospel. Preaching and teaching the gospel in terms we prefer.

D.J. Koyama, who is speaking theologically to Japanese Missionary work in Asia, asks western theologians and missiologists to consider the whole matter of presenting "guns and butter" or the "Bible and bullets". He says, "On the one hand you come to us with peace and the olive branch. On the other hand you come to us with bullets and the sounds of explosion". To him that is discontinuity with the Bible. To most western religionists that is not discontinuity. All one has to do is listen to the television on Sunday morning and you know that immediately. Some of the most

hawkish people in our world today are the conservative evangelicals and that troubles most Asians, Africans, and Latin Americans.

L.S.S. So in a sense, our understanding of Biblical agenda has been rather selective. We have taken the things that fit us and our culture.

G.M. Or traditional things that we have heard.

M.C. One of the criticisms of missions through generations has been that many North Americans are trying to teach and promote a culture perhaps as much as they are the gospel; instead of planting the gospel in the soil of the country letting it flower naturally and develop as it may. I was impressed to hear Billy Graham say in an Urbana student missions conference that it was a great day in his life when he realized that the Kingdom of God and the American way of life are not synonymous.

L.S.S. Why do you think that it is so difficult for so many people? It seems to be a rather wide spread kind of phenomenon to fail to recognize the difference between culture and gospel.

G.M. We have difficulty making changes in any area where we have cherished traditional teachings. We have been taught certain things from not only our homes, but from our pulpits and to depart from them is like giving up the old truths. We don't always understand that we should broaden and expand on the truth as we know it in each generation. It's just not easy for some people to give up values which they see as traditional.

D.J. I believe it's even more subtle than that though. There is a feeling that is really widespread in our country, that if people want to do things right, learn English. Any immigrant coming to this country is not considered a very good American if he doesn't immediately learn English. Even in our foreign corporations overseas very few of our people ever bother to learn the language of the country. It's as though we are saying you must come to us not only in a religious and traditional way, but also in a cultural and linguistic way. It's a subtle psychology that permeates the church just as surely as it does the rest of the world.

L.S.S. So, in one sense, in spite of all our American contacts around the world, in many ways we are very isolated as a people and many people have very little cultural experience beyond their immediate surroundings by which to measure the difference between culture and gospel.

G.M. I think that more and more of our people, that is Church of God people, who travel overseas are getting out of this. They are trying to get off the beaten path, out of the Hilton Hotel, and really have contact with the people. I think that is a really good thing. If you are with a group which has had that experience then you are more in touch with what is happening in the world and with the needs of people. You want to respond.

But, if you go abroad and live as a North American, then you have no way of cutting through to this.

D.J. I think many North Americans travel into other cultures with a set of attitudinal expectations. Their attitudes about the culture, food, etc., are so preset that it takes more than a trip or a couple of exposures for any real changes to take place in them. I wish that I could be more optimistic about the fact that change would come as quickly as I would like to see it come. It is a tough uphill battle across our churches and in our culture to help change some of the expectations that people have of what must happen if people become Christians in another country. We expect them to have three songs and prayer, a sermon and a benediction and if they don't have that kind of worship service, they obviously haven't learned. We expect them to be like us.

G.M. I agree that the brief contact will not bring about a miracle over night, but it will help sincere Christians struggle with this difference of cultures. If we could be challenged often enough through our churches to deal with this issue, then I think it really would help as we have contacts with other cultures. If we could hear it actually interpreted from our pulpits that the separation of culture from gospel really is the will of God, I think that would help Church of God people. It would help them start breaking up some of the cement of that position.

M.C. I would like to comment about the significance of the role of the World Conference and the World Forum in the Church of God on the global agenda. I think it is really exciting to see how sending churches and receiving churches (and in a sense every church should be a sending church and a receiving church) are beginning to understand the total global situation and respond cooperatively. The churches in many countries are beginning to send missionaries and, I think, moving toward full partnership in God's global mission.

L.S.S. Is this part of how we begin to understand what the agenda is outside North America? Are there other ways we can get at that, for local churches and local pastors and local people?

It seems both in terms of the world forum and the world conference that information is very slow to circulate. It's very difficult to get any sense of what people in the two-thirds world said about the issues that were raised there, especially missionary or agency people who were there to restate as part of their own opinion or feeling about matters.

M.C. I think you are correct in your observation that the statements of people in the two-thirds world are not being heard as they should be. But, there is, for instance, Asim Das, one of the prophetic voices in the two-thirds world, and two articles from his presentation in Nairobi have appeared in **Missions Magazine**. But all of us could wish that in our International Convention

in Anderson and in other ways the significance of Nairobi could be conveyed to the church at large. It really is unfortunate to ignore Nairobi.

D.J. You talked about the International Convention, for example, who sets the agenda for the International Convention? We have an International Convention program committee. How do we get the international and global expression to people who set that program for the International Convention? It is very interesting, that we call it an international convention and yet we do not provide ways of input for us to get a global perspective unless the World Conference happens to be here for the hundredth anniversary. One would hope that before we have another one-hundredth anniversary we would have more international input. I think I have to claim some ownership to the paucity of information getting out. Many of us who have the privilege of attending these kinds of things feel satisfied in our hearts that we have been fed and had a chance to participate. We really come away feeling full and don't take our responsibility seriously to do our part to do the translating that you were talking about and to let that filter down in what we say and do and think in the long term. I want to take some responsibility in that in not perhaps doing what I should be doing personally to let that agenda have its yeasty effect in the whole life of the church in this country.

G.M. But with our church structure, even if all of us had taken our responsibility and decided to share what we had experienced wherever we were invited what would be the result? We could give our testimony but it really places no responsibility on those who hear it to do anything. We have no authority or power to set up agendas to carry out anything that we heard in the Forum or the Conference other than to express it as a testimony. If it touches a heart there is an individual response. I mention that because one church communion that had a world conference in Nairobi some years ago set certain global emphasis. Because of their structure those emphases were then given to all their dioceses around the world to deal with. It became a church mandate that these things would be carried out on a five and ten year basis.

M.C. The question ought to be raised, "What does Nairobi '83, say to the church in North America?"

L.S.S. Or how are we going to prepare ourselves not to be dealing with the same questions four years hence?

D.J. Which is what we did to some extent this year. Questions were raised right here in the Patterson Room four years before Nairobi and we were dealing with many of those same questions again four years later in Nairobi.

L.S.S. One wonders, if persons in the two-thirds world might not get tired of having to raise the same questions and never receiving any responses to them.

M.C. That's the unfinished business of the church.

L.S.S. I wonder if it's not also true that we have to recognize that some of the persons who go to a world conference, even some who are leaders of national stature in the church, may just be beginning to deal with some of these issues? It is not that they are insensitive, but that this is just a new area for some of them. Maybe for some, Nairobi was almost a first contact with some of these issues. It may be difficult for some of them to be very expressive about it when it is the very beginning of such things for them.

D.J. I think that there were those persons at Nairobi that saw an international church conference as an opportunity to do some traveling. They really didn't set out to go to Nairobi to participate in a learning experience. They came away with inspiration and were surprised at the church in Kenya and its vitality, but were not a part at all of the ideas of the Forum. So the big questions, the over-arching concerns, that the church has to deal with, were not even a part of the experience for many of the 4,000 people who were there. Not only do the ideas of the forum not filter down to the people here, but many who were there went to another meeting, dealing with other, more "inspirational", less challenging things than those that came out of the forum. One of the things that is being dealt with by the present program committee is how to make the forum an integral part of the whole experience so that everybody goes away exposed to the substantive ideas of the forum.

L.S.S. As I understand it, when the question was raised about where the next world conference would be, Asim Das made the suggestion that perhaps the next one ought to be in India, where the facilities were not opulent, where the government was not necessarily in favor of having the group there, where the church might not be able to do some of the things that have been done other places. How do you respond to that?

M.C. He was very sincere in making his statement and all of us hope that North Americans will be able to become acculturated in the sense that when they go to another part of the world, they can identify with the people and begin to understand their situation. But the fact is that most of the delegates that were in Nairobi probably would not go if they could not be accommodated comfortably in a first-class hotel.

D.J. Yes, move it a step further and put the practical thing right on the line and say it takes 500 to 1,000 North American delegates to support the process of the convention. If you don't get that 500, 600, or 700 North Americans then the rest of it doesn't take place. You talk about who and what sets the agenda. Here's a practical example. Dollars set the agenda. Not only what happens sometimes, but where it happens.

Our resources are needed, but I think that evades the question. Probably nothing would do the North American delegates to the conference

more good than to live with the depression of being in India for a few days or a week. It would not be long lived, but it would make an indelible impression which those North American delegates would need to live with the rest of their lives. I think some time or another we have to make that possible for those who will go. It could be Bangladesh or some other country where accommodations would be only one part of it, but where the impact that seeps into your soul would be present. It is something that I think our people need to deal with.

M.C. I'd like to see our leaders have this kind of experience whether it would be in a world conference or not. I'm speaking of our pastors and agency leaders, but as I say that I'm thinking that getting laymen to have that experience would be easier. It's quite a challenge he has put to us.

L.S.S. Since we're talking about finances specifically, perhaps we need to talk about how financial things set agenda. It seems to me that in the United States we've often had the philosophy that the person who has the bucks calls the shots. How does that sort of idea affect the agenda and the agenda setting?

D.J. I think you are right in making a distinction between affecting and setting the agenda. Rather than set the agenda, it affects the agenda. I will go that far. For example, we have a national budget committee in the church. We try to determine as a Missionary Board what our dollar agendas are and we take that to the national budget committee and receive a report from them, ultimately as to what we can expect by way of basic dollars. We have to go back then and decide what part of that agenda has to get cut. So it affects the agenda in that we don't have resources to do what we would like to do to follow possibilities that are presented to us by churches elsewhere in the world as being the things that need to be done. We try to respond to them as best as we can, but often the net effect is that we cannot respond as we ought to because of the agenda that is set largely by five persons who have no relationship to global or international kinds of perspectives. That is something we deal with.

There is a problem related to the building of budget and to the financial structure which is built between the Missionary Board, the church in North America and the two-thirds world churches. This process where subsidies go to help a developing national church is often subverted by people, who become enamoured by a certain pastor, a group of people or a segment of the church in a country. They begin to funnel financial support to that segment which creates all kinds of problems in the country.

L.S.S. I assume that you mean not just problems for the Missionary Board?

M.C. Right. Also, problems for the other national churches.

G.M. It could be an area where it is not the greatest need, but there is an emotional attachment for that area because of maybe a visit made by a person or personal friendships between the national leaders and the pastor or church back home. That is another way the agenda for the local congregation gets set. These missions agenda may not be at all the Missionary Board's agenda.

L.S.S. So it really is pretty important for the local congregation and the local pastor to have some sense about the big agendas that exist in our world right now. How do they get at that?

D.J. One of the things preventing it is that there is abroad in the nation a feeling of distrust of national agencies. So if we are wanting people to see the broad agenda and that happens to be the agenda of the Missionary Board, there may well be some reaction or resistance to that as being the agenda of a national agency. We often have questions come in "We know you are spending budget to some particular thing, but what is the hot item that is not being funded by World Service or the Missionary Board?" That says, "You're handling the bread and butter stuff, but what is the exciting thing that nobody can deal with that you're not telling us about?" I do think that there is a considerable amount of resistance across the church, not only this matter of drawing into ourselves and becoming rather isolated as a nation, but I also think there is an antibureaucracy kind of feeling that creates some distrust of agenda items.

L.S.S. You mean that just because it's bureaucracy doesn't necessarily mean that it's wrong.

M.C. That's right. Or just because an agency says something doesn't mean that that is always a right perception.

D.J. The answer to your question, I think, is that we have not done as good a job as we ought in making the big agenda, the over-arching agenda, known to the church. I think that's a responsibility that we need to learn to take and fulfill better.

L.S.S. What are some of the big items of agenda for the church outside North America?

D.J. I believe that the agenda of most churches overseas is that the Missionary Board relates to them in such a way that the national church will grow in that country.

M.C. To plant churches in every part of the world and to see that those churches develop into responsible sending churches.

D.J. Another major agenda is that the national churches develop their own leadership. If you take a look at our budget you would see the translation of that major agenda in terms of the dollars that we spend around the world. Those are two major agenda items.

L.S.S. What's beyond that? What sort of agenda does the church outside North America have in terms of things like development, not just development of leaders, but development

socially, financially, and so on. Do they perceive some of that differently than we do?

M.C. There is some awareness. For example, in Brazil there are seven childcare centers that are pretty much supported by the church in West Germany, but this is all done through the national church in Brazil and the Brazilian Government. There is an awareness of need. Sixty to seventy percent of the total population of Brazil is marginal, so that this is recognized and is being at least to a degree considered by the national church.

L.S.S. Is development a common theme in the two-thirds world churches, in places like Kenya, Korea, etc.?

M.C. Sometimes it is. It depends on such things as availability of land and density of population. In Kenya, for example, having a piece of land on which you can grow a garden is possible for most Kenyans. That is not true in other parts of the world and therefore hunger and the problems of overpopulation are much more acute. I think our church sets the example in development. As a matter of fact, this Missionary Board had its beginning in response to famine in India that was brought to our attention by Indian national leaders. That is really the way that the Missionary Board began its missionary work. Most people aren't aware of that. As knotty and thorny as the question is about Arabs, Palestinians, and Jews, we have our church in Lebanon which started an orphanage primarily to house Palestinian children who have lost their parents. That's an unheard-of thing. Our church doors were opened to West Beirut people, most Moslems who didn't have a place to go when that was the focused area of the Israeli war machine. So you have people responding in humanitarian ways out of the Christian mandate in the Bible in some ways that are really examples to us. There are orphanages in many countries looking at that particular kind of thing. Of course, that is not development in terms of the poorest of the poor.

D.J. Something that has been exciting for me to see emerging as a major item is this increased vision of churches across the world in sending missionaries from their own ranks. It may be down the line several years, but at least the vision has started. Korea is thinking about this several years in the future, and there are cases that we are aware of Taiwan requesting missionaries from Japan. Maurice shared incidents in South America and Africa. This to me is the major thrust of the church.

G.M. I wonder if the church overseas might not be a notch above the North American church. Some of what we are noting as part of the outreach of the ministry of the church is not seen by them as a separate development program. They see it as a total response of the church to the world. We divide these things in program segments and pockets.

D.J. Our expectation in North America is that every congregation deserves to have a full-time

pastor. We don't live up to that because 50% of our congregations have pastors that help support themselves, but that nevertheless is a model that we hold up. Here is a church in Meghalaya, North East India that has 380 congregations and only 12 ordained ministers and three of the 12 ordained ministers they have they are sending as missionaries. So obviously they are not following our model or agenda for local congregations. It isn't that the churches that don't have ordained pastors don't have leaders, they do. They are lay people.

M.C. Bolivia is another example. There are 8,000 believers and 80 churches all of which are led by lay leaders. The leadership in Bolivia is a lay leadership.

D.J. So who has the Biblical model? Who follows the Biblical agenda in that instance?

In the U.S. we are constantly preaching and dealing with professionalism in the ministry, trying to help lay people see that the role of the professional minister is not to do the whole job. When we look at countries like Meghalaya and Bolivia, we see people movements. Now which is the concept that is closer to the people of God? That is a tough one to really look at and deal with.

G.M. Another part of the question is how you interpret what is the gospel. I don't separate the response to the physical body as not a part of ministering to man or woman. I'm reminded of when I was in Thailand at Cambodian camps in '79. The camp director told us of the number of organizations that came from all around the world to help. They really saved that situation. But, she had to deal with some of the evangelical groups who wanted first to preach and save starving, dying Cambodians, who could barely respond in even raising their hands, before they could feed them.

For survival a man or a woman would say anything just to be fed. As late as '79 there were organizations that really felt that they could not give the money to feed and clothe and render medical help to the person until they saved the soul. That's difficult to understand.

L.S.S. We hear a lot of talk about accountability in the church. We know that the Missionary Board has to be accountable to the General Assembly, but what kind of accountability does the Missionary Board have to the two-thirds world churches?

D.J. Well, we have accountability in several ways. Whenever we enter into any kind of a negotiation or a commitment to a national church we become accountable to that church for the terms of that negotiation. Usually that refers to personnel and finance. I'd like to think that our accountability to the two-thirds world churches is much beyond personnel and finance. In our interdependence, we are relied upon and accountable to the church overseas, for our own willingness to hear and listen, for our own ability to be affected by the agenda that is produced in the local situation, for a commitment to partnership that will see us respond to what we are told,

not just what we decide here. I don't think we've been very creative in our accountability. But, I do think we are coming to the point of saying in this whole matter of interdependence that we are willing to be accountable and want to understand the terms of that accountability in ways that are very different from the past.

M.C. We are moving in the right direction and this 75th year of the Missionary Board and its focus on global partnership are examples of the direction in which we are moving.

L.S.S. So in a very real sense, the Missionary Board and persons involved in this area are really still in the process of learning how the whole business of agenda really should operate.

M.C. We, like everyone else, are children of culture following what have been traditional ways of mission.

L.S.S. What are the biggest hindrances to developing mutuality?

M.C. I think that neo-isolationism is one. In a day when we are understanding better than ever before how truly interdependent we all are in the world, it is frightening to think about a resurgence of a pulling back and an isolation that would tend to separate us from the rest of the human family and from the global community.

G.M. And I would say that we have touched upon it, but still we have to deal with the fact that there is an image that we still have in the eyes of the two-thirds world. We have the power and the resources. Even in reciprocal arrangements we have that image and we have to deal with that, because it does hinder our rapport in many points.

M.C. The greatest gap in our world is the gap between the rich and the poor. The fact that that gap is widening must be a priority concern.

D.J. It affects how our church people think. I hear it in a Sunday School class in the question: "Why are we so interested spiritually in the people overseas when we have so many people who need to be preached to here in the United States?" or "Why do we send all our dollars to feed the hungry people overseas when we have people in the United States that need to be fed?" I think those are good questions but not to the exclusion of dealing with the same issues outside the United States. It seems to be an either/or thing to so many of our people. I think one of our greatest hindrances to mutuality is an educational hindrance we have in the North American church. I think our people are willing, are ready, and are poised for an understanding that has not quite yet happened. I feel a great burden of responsibility for that, I think all our staff does. But, at this point we talk about partnership and interdependence and the fact that we need the church overseas. But I don't see very many lightbulbs light up out in the congregation when I say we really do need our people and our churches overseas. I just see lots of "whys" and "what for?" Somehow we must learn that we really do need each other.

NEW CURRICULUM OFFERING

With Emphasis in New/Small Church Ministry

The School of Theology announces a Master of Divinity concentration in New/Small Church Ministry. Building upon a Master of Divinity core of fifty-three (53) hours of basic courses in Bible, Theology, Church History, Preaching, Pastoral Care, Christian Education, and Missiology, this concentration enables the student to specialize in courses related to planting and pastoring a new/small church.

Specialized courses will be offered in Church Growth, Evangelism, Discipleship, Small Group Process, Ministry in the Small Church, Internship in a small local church, and special seminars and guided study in church planting and pastoring of small churches. A minimum of twenty-five (25) credit hours of study is required for the concentration. The remaining hours may be taken from general electives of the student's choice.

Additional part-time faculty persons have been secured to teach the specialized courses. Rev. Joe Crane, a small church specialist with the National Board of Christian Extension and Home Mission, and Dr. Charles Lake, Pastor of Greenwood Community Church and specialist in Evangelism and Discipleship, are two persons who will be teaching in the program.

For more information contact Anderson School of Theology.

SOT ALUMNI BANQUET

Don't forget the SOT Alumni Banquet on **Tuesday, June 19, 1984**. The annual banquet is held during the International Convention.

Attendance is always good! You will hear from **Alumni**, meet and hear from present **faculty**, receive an **update** of plans and programs, see a special **slide presentation**, have good **food**, and enjoy lots of **fellowship**.

You will receive direct information from the Alumni office a bit later, but for now, put the date on your calendar and reserve the time for a great alumni occasion!

COME JOIN US

for the annual

“CENTER FOR PASTORAL STUDIES CHAPEL LECTURES”

During the 1984 International Convention

Dr. Merle Strege, Assistant Professor of Historical Theology at the Anderson School of Theology will be our lecturer.

Thursday, June 21, 1984

7:30-9:00 a.m. Center for Pastoral Studies, Adam W. Miller Chapel
THEME: “Ethics—A Matter of Biblical Character”
Lecture 1: “What Kind of People Do We Want to be?”
Chairperson: Dr. Jerry C. Grubbs
Leader: Dr. Merle Strege

Friday, June 22, 1984

7:30-9:00 a.m. Center for Pastoral Studies, Adam W. Miller Chapel
THEME: “Ethics—A Matter of Biblical Character”
Lecture 2: “God's Story, Israel's Story, the Church's Story.”
Chairperson: Dr. Jerry C. Grubbs
Leader: Dr. Merle Strege

Saturday, June 23, 1984

7:30-9:00 a.m. Center for Pastoral Studies, Adam W. Miller Chapel
THEME: “Ethics—A Matter of Biblical Character”
Lecture 3: “Skills for Living As God's People in the World.”
Chairperson: Dr. Jerry C. Grubbs
Leader: Dr. Merle Strege

BELIEVERS' CHURCH CONFERENCE

JUNE 5-8, 1984

Hosted by:

Anderson School of Theology
Anderson, Indiana

THEME: Believers' Baptism and the Meaning of Church Membership:
Concepts and Practices in an Ecumenical Context.

The theme for this conference emerged from discussions by some Believers' Church leaders in response to the World Council of Churches Faith and Order Commission statement on "Baptism, Eucharist and Ministry." Inasmuch as many churches around the world are now engaged in the process of "reception" regarding this document it seemed appropriate for representatives of Believers' Churches to participate together in this ecumenical dialog, particularly on the issue of baptism. Consequently the program for this Conference is built around the encounter of Believers' Church beliefs and practices regarding baptism with this broadly based consensus statement. The intent of this exercise is both theological and practical, with involvement of many pastors and teachers as well as professional scholars.

Several internationally known speakers such as British theological Dr. Geoffrey Wainwright currently at Duke University and former Faith and Order staff member Dr. Michael Kinnamon, presently at Christian Theological Seminary, Indianapolis have been invited.

Selected leaders from representative Believers' Church communions such as the Church of God, Church of the Brethren, Mennonites, Disciples of Christ, Baptists and Quakers will also make presentations and lead discussion groups.

Registration fee and a housing and meal package will run approximately \$100. This includes three nights' lodging and nine meals. For registration forms and further information contact:

BELIEVERS' CHURCH CONFERENCE
Anderson School of Theology
Anderson, IN 46012

Be Sure to Register EARLY

BELIEVERS' CHURCH CONFERENCE
June 5-8, 1984

NAME: _____

ADDRESS: _____

(Street)

(City)

(State)

(Zip)

CHURCH AFFILIATION: _____

REGISTRATION: (Advance registration fee of \$35.00 per person *MUST* accompany this form)

Regular: \$35.00

Student: \$25.00

HOUSING/MEAL PACKAGE: Room \$33.00/per person (3 nights)

Meal plan (nine meals) \$32.00/person

☐ Room and Meal Plan ☐ Room only ☐ Meal plan only

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Anderson, IN 46012

DALE OLDHAM MEMORIAL SCHOLARSHIP IN CHURCH PLANTING

The Church of God recently lost, through death, a great man, preacher, and leader. The family of Dr. Dale Oldham has established a scholarship fund at Anderson School of Theology to provide a means for his many friends to honor Dr. Dale.

The Dale Oldham Memorial Scholarship in Church Planting will provide an annual award to a Senior in the Graduate School of Theology of Anderson College, who by call and preparation is committed to a ministry of planting new congregations of the Church of God.

Now you can share in the memory of Dr. Dale. Your gift will go directly to the memorial fund. The Oldham family will be notified of your contribution.

**MAIL TO: Dale Oldham Memorial Fund
Anderson School of Theology
Anderson, IN 46012**

Enclosed is my contributiun to the Dale Oldham Memorial Fund:

☐ \$5.00 ☐ \$10.00 ☐ \$20.00 ☐ \$50.00 ☐ \$100. ☐ other.

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NEWELL LECTURESHIP IN BIBLICAL STUDIES

June 20-22, 1984
(DURING INTERNATIONAL CONVENTION)

SUBJECT "BIBLICAL PERSPECTIVES ON CHRISTIAN HOLINESS"

ABOUT DR. RALPH EARLE:

Dr. Ralph Earle

Dr. Ralph Earle is Distinguished Professor Emeritus of New Testament at Nazarene Theological Seminary. He received his M.A. degree at Boston University, his B.D. and Th.D. degrees at Eastern Nazarene College. He did postgraduate studies at Harvard & Edinburgh Universities. Dr. Earle is the author of forty books. In addition, he has contributed to some twenty reference works. He has preached, lectured, and taught in many countries of the world. He is a member and past president of the Evangelical Theological Society and a member of the American School of Oriental Research, the American Academy of Religion, and the Wesleyan Theological Society. Dr. Earle was the recipient of the 1983 Christian Holiness Association's "Holiness Exponent Award".

SCHEDULE OF FOUR LECTURES

- | | |
|------------------------------|--------------------------|
| (1) Wednesday, June 20, 1984 | 10:15 a.m. to 12:00 Noon |
| (2) Thursday, June 21, 1984 | 1:15 p.m. to 3:00 p.m. |
| (3) Friday, June 22, 1984 | 10:15 a.m. to 12:00 Noon |
| (4) Friday, June 22, 1984 | 1:15 p.m. to 3:00 p.m. |

LOCATION

Anderson College Campus—Decker Hall, Room 133

COST

Four Lectures—\$15.00
(lunch available on Friday—\$3.75)

IMPORTANT NOTE

Due to other conference activities during the International Convention, this lectureship will be **limited to 140 persons**. Reservations will be made on a first come - first serve basis, so **GET YOUR REGISTRATION IN EARLY!**

(Please clip and mail)

REGISTRATION FORM NEWELL LECTURESHIP IN BIBLICAL STUDIES June 20 - 22, 1984

NAME _____

Fee Enclosed:

ADDRESS _____
(street)

How Many: _____ @ \$15.00

(city) (state) (zip)

Please reserve a place for me at the
luncheon on Friday. _____ @ \$3.75

DATE MAILED: _____

TOTAL AMOUNT ENCLOSED: _____

Tickets and other information will be sent by return mail.

(For Office Use Only) _____

CASSETTE TAPE RESOURCES

1. Church of God Heritage: Reformation Reflections

A set of eight taped lectures by Dr. Robert Reardon, Dr. John W. V. Smith, Dr. Val Clear, Dr. Harold Phillips, Dr. Gene Newberry, Dr. T. Franklin Miller, and Dr. Dale Bengtson. Vinyl album included. \$20.00

2. Lectures on the Book of Revelation

A set of four taped lectures by Dr. Bruce Metzger, 1982 Newell Lecturer in Biblical Studies. Vinyl album included. \$15.00

3. The Secret of Communicating

A set of eight taped lectures on four cassettes by Dr. Maurice Berquist. Vinyl album included. \$15.00

4. How To Study the Bible

A set of four taped lectures on two cassettes by Dr. James E. Massey. Study manual included. Vinyl album included. \$10.00

5. How To Pray With Understanding

A set of four taped lectures on two cassettes by Dr. James E. Massey. Vinyl album included. \$10.00

6. Guidelines for Family Living

A series of lectures by Dr. James E. Massey. Two cassettes and vinyl album included. \$10.00

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Please send me the tapes I have checked below.

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PLEASE NOTE THE IMPORTANT ANNOUNCEMENT ABOUT THE "NEWELL LECTURESHIP IN BIBLICAL STUDIES" IN THIS ISSUE.

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