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ANNUAL REPORT 1987

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This brief report is presented as a summary of the year's major activities. Reporting is an aspect of accountability and evaluation. What follows does not include all aspects of CGRC ministry (the responsibility of the CGAI/CGRC Director, Rev. S. Vasantharaj Albert), but focuses upon areas of my personal involvement which bear upon accomplishing set goals and objectives. 1987 has been a year of much hectic activity and considerable travel which must be evaluated in light of purposes and goals related to the ministry of Christ through CGRC in India. At the outset I wish to express gratitude to the CGRC staff for valuable service and assistance without which most of what follows would not have been possible.

1. McGAVRAN INSTITUTE. My major assignment this year has been the development of the McGavran Institute in its first full year of operation. Four residential sessions were conducted during 1987: Summer Session I at Coonoor (29 March - 11 April), Summer Session II at Coonoor (14-27 June), Hindi Area at Sat Tal (25 Sept.- 6 Oct.), Winter Session at Carmelaram, Bangalore (8-19 November). Attendance was 17, 25, 18, and 18 at these sessions, a total of 77 Christian workers. A total of 7 subjects were taught. In addition to Biblical Theology of Mission, Theological Issues in Mission, Focus on the Indian Church, and Indian Church Growth Principles where I taught in these four sessions, other courses included Preaching from the Bible (Rev. David Singh), Local Church Leadership and Ministry (Dr. Thomas Vadalethudiyl), and Case Studies in Church Planting (Mr. Samson Lazarus).

A major difficulty has been schedule and calendar! Securing facilities at the right time and place has involved considerable searching and planning. Presumably this will be much simpler during the next year as we build upon experience and contacts made.

A major achievement has been in recruiting visiting faculty. These include the following from India and overseas: Dr. Elliston (Fuller: Leadership), Rev. Hrangthuma (UBS: History), Mr. G. Isaiah (UBS: NT Exposition), Mr. Sam Lazarus (Kodaikanal: Evangelism), Dr. Titus Loong (Singapore: Healing Ministry), Mr. Alachamy Paul & Mrs. Christy Paul (Gujarat: Linguistics), Rev. Sobodh Sahu (Orissa: Spiritual Formation), Dr. Don Smith (Western Seminary: Communication), Dr. Sunand Sumithra (WEF: Theology), Dr. Thomas (Coonoor: Counselling), Rev. David Singh (Madras: Preaching), Mr. Arjun (HBI: Contextualization), Dr. M.T. Paul (Madras: Management, Research), Rev. C.V. Mathew (UBS: Hinduism), Dr. & Mrs. M.T. Paul (Madras: Management & Research). Others are also being contacted and have indicated interest.

The major pressing need is for an administrative aid to coordinate activities and handle details of calendar, schedule, courses, faculty—especially in light of my projected six-month leave of absence during 1988. The second pressing need is for a full-time lecturer. A third need is for our own facility.

Courses projected for 1988/89 are as follows:

January 17-30: Andhra (Telugu) - Indian Ch.Gr.Principles (REH) - Ch.Planting Case Studies (SVA)

February (holding)

March: CGAI/CGRC Meeting

April 17-30: Pune (Course on Ministry, Training Institutes) - Geography of the Chr.World Mission (REH) - Research Methodology (Dr. & Mrs. M.T. Paul)
May 1-14: Pune
- Expository Study of Acts (Mr. G. Isaiah)
- Counselling Techniques (Dr. Thomas)

Vadakethudiyil
May 29-June 11: Kotagiri
- Anthropology (REH)
- Management (Dr. & Mrs. M. T. Paul)

July (holding for Maharashtra)

September 18-30: Sat Tal
- Evangelism North India (Rev. Hrangdhuma)
- Cross-cultural communication (SVA)

October 16-29:
- Bangalore

November 7-18:
- Spiritual Life & Witness (Rev. S. Sahu)

1989: January
- Communication Principles?

February/March
- CGAI Symposium?

April, May, June
- Summer Sessions....
  July - Leadership (Dr. Elliston, SWM Fuller Seminary)
  July - Anthropology/Translation (Dr. Dan Shaw, SWM Fuller?)
  September - Sat Tal....

In retrospect and prospect, it was a good, small beginning in which we learned a number of things which should help us in the future. Experience taught the important of planning at least a year in advance and the necessity of tending to details such as an adequate meeting place with basic furnishings and food services! We were somewhat handicapped by our own staff limitations. Obviously we need a person with ability and a calling to handle all details including planning, scheduling, and meeting faculty needs. Warm response to the McGavran Institute idea is evident from major denominations including Baptists and Methodists as well as smaller bodies and mission organizations. A number of participants attest to a new perspective gained. A firm financial base needs to be established through endowment and self-support projects.

2. CONFERENCES AND MEETINGS. In addition to McGavran Institute sessions, it was a year for speaking and participating in various conferences. These included: The Bible Mission of Rev. Devadas at Guntur (Jan. 27-29), Anna Nagar Methodist Missionary Conference (February 13-15), Southern Asia Christian College Graduation (March 14), St. Stephen's Church, Ooty (13-19 April), Sat Tal Ashram (15-30 May), HBI (July 6-10), OTC/IVCF students, Nagpur (17-20 July), YCLT (July 21-30), FECI (17-20 Sept.), and Islam Seminar, Madras (1-4 December).

3. SEMINARS. A most rewarding CGRC seminar was conducted February 20-22 for the Badaga converts congregation at Union Church in Ooty. Then in March I spoke in a "Word of Faith" seminar organized at Chromepet, near Madrash (March 2-5). March 18-19 CGRC in collaboration with HBI sponsored a DAWN Pastors Seminar with Rev. James Montgomery. On August 5th I conducted a one-day seminar for pastors of the Pentecostal Holiness Church in Andhra Pradesh. On September 15 CGRC conducted a one-day Anna Nagar Pastors Seminar in Madras. A Seminar on Islam was conducted by Bro. John Abubakkr December 1-4 in Anna Nagar, Madras.

4. SPEAKING. In addition to the above there were a number of speaking engagements. These included the Bible Mission, Guntur; Christian City Church, Anna Nagar; Anna Nagar Methodist Church; Union Church Badaga Congregation, Ooty; Anna Nagar Christian Workers Fellowship; St. Andrew's Church, Egnore; SACC, Emmanuel Methodist Church; Union Church, Coonoor; Engeldine Gospel Church, Coonoor; Coonoor Christian Workers Meeting; St. Stephen's Church, Ooty; Trinity Full Gospel Church, Madras; Grace Gospel Church;
5. TEACHING. Teaching assumes many forms in various places: lectures in ashrams, seminars, colleges, churches; seminars and courses. In addition to forming curriculum and planning courses in the McGavran Institute, this year I have taught the following concentrated courses: Biblical Theology of Mission, Theological Issues in Mission, Focus on the Indian Church, and Indian Church Growth Principles. At HBI I gave lectures on Cultural Anthropology to visiting college students from USA. At YCLT I taught Church Growth and Church Planting to the enrolled "leaders" in training.

6. ASSORTED APPOINTMENTS AND VISITORS. Interesting interviews and appointments and visitors seen this year include John Christian (Pioneers, a fledgling "tentmakers" organization), Dr. George Dokee (CNEC Canada), John Robb (World Vision), Gordon Bronleewe (Oregon Memorials), Al Lutz (CNEC), Miller and Buler (Rosedale Mennonites), Jim Montgomery (DAWN), Viju Abraham (Bombay), Dwight Smith (Cornerstone Bible Church, San Jose), V.T. Rajshekar (Bangalore), Jacob Prabhu (Hyderabad), Doug Nichols (Action Int', Philippines), Les Hill & Jason Lee (Southern Baptists), Tim Svoboda (YWAM), and numerous others.

7. WRITING. Writing has been a lesser occupation this year but has included a number of papers and reviews published and unpublished. The main ones are as follows (plus some overlooked):

1) A Portuguese edition of MISSION TO MAN IN THE BIBLE is in process of production in Brazil.
2) THE CHURCH & THE KINGDOM. Short monograph published by CGRC.
3) "What Is True Church Growth?" Sermon published in KIRKSPIRE.
4) "Conversion." Graduation address, Southern Asia Christian College. Distributed to students.
5) "Do Evangelicals Need the Church?" Bible Study, Anna Nagar Christian Workers Fellowship. Circulated for discussion.
7) "Introducing the Evangelistic Task...." Paper for AICOME II.
8) McGavran Institute PROSPECTUS.

Book reviews are several including the following:

2) Risking Christ for Christ's Sake by M.M. Thomas. Accepted for publication in MISSIONOLOGY.
3) Christians and Dalit Liberation by V.T. Rajshekar. Accepted for publication in EVANGELICAL MISSIONS QUARTERLY.
4) Let the Indian Church Be Indian by Bishop Sundar Clarke. LIGHT OF LIFE.
7) sRevolution as Revelation by Sundand Sumithra. EVANGELICAL
8. RESEARCH. CGRC research is in the capable hands of Rev. Vasantharaj who is carrying on a number of projects. My involvement is limited. This year I have touched two small research projects. HOW INDIAN URBAN CHURCHES GROW was initiated this year as a study of the growth history, composition, origin and life of churches in Anna Nagar, Madras. Inspired by Prof. Olof Myklebust of Oslo, Norway, and in order to assist his research, CGRC is also doing a survey of training institutions to determine THE PLACE OF MISSION STUDIES IN THEOLOGICAL EDUCATION IN INDIA TODAY. Questionnaires have been sent to more than 80 training institutes.

In addition to the above, on the international scene I serve as sub-editor for Asia in the Bibliography on Missiology project of the American Society of Missiology.

9. PUBLICATION (FROM CGRC). The main publication project continues to BE INDIA CHURCH GROWTH QUARTERLY. Four issues were produced this year as normal. I have very little to do with this production but sometimes contribute ideas or materials. Most of the work is carried out by June Hedlund and by the CGRC office manager, Mr. Raj Kumar. This year CGRC began the publication of cheap editions of short monographs. First and shortest was THE CHURCH AND THE KINGDOM (REH). Next came NEO-HINDUISM: A MISSIONARY RELIGION by Rev. C.V. Mathew. Then, co-published with Henry Martyn Institute, ACCESSIONS TO ISLAM IN INDIA by Dr. Dwight Baker. Last but not least, the long-awaited EVALUATION OF INDIGENOUS MISSION IN INDIA by L. Joshi Jayaprakash. Also for the January '88 AICOME II, CGRC hastily put together INTRODUCING THE EVANGELISTIC TASK: UNREACHED PEOPLES AND UNEVANGELIZED AREAS OF INDIA. Copies of the books by Mathew, by Baker and by Joshi were prepared for distribution at the InterVarsity Urbana Missionary Conference, USA, in December. Earlier CGRC granted permission to Action International, Philippines, to print TOWARD A BIBLICAL THEOLOGY OF URBAN EVANGELIZATION for distribution at Urbana. Long negotiations for the publication in India of the first edition of McGavran's SATNAMI STORY seem to have ended in oblivion, a matter of great disappointment over much wasted effort for Dr. McGavran as well as for CGRC.

10. CORRESPONDENCE. All of the above have entailed extensive correspondence in which our new word processing capabilities have been a great asset. More than 575 letters have been sent from our house this year (not including the considerable number processed by the CGRC office). This load will increase. Greater efficiency and full utilization of office hours will be necessary to meet the demand. "There remains yet much land to be possessed."

In Conclusion: "The mission of the Church in India today is being carried on in the midst of massive spiritual and social needs, revolutionary change, and challenging possibilities. The patterns of the past are inadequate for the present challenge. The goal of mission is to make Christ known, loved and followed on throughout the world. The task is to "disciple all peoples." (From the McGavran Institute Prospectus). CGRC exists to this end. For this purpose, in response to the call of Christ, we continue to live and minister in the present milieu. So may we serve Christ in faithfulness as He comes.
An immense debt of gratitude is owed to CBFMS, its various departments and staff, especially Drs. Tuggy and Webster, and to the Board and supporting constituency. Yours is truly a partnership in obedience, often unseen and unmentioned, but of substance and quality. Without your vital interest, assistance and encouragement our particular role in this corner of the Lord’s Vineyard would not be possible. For every remembrance of you, Thanks Be To God. amen
I am a second generation Mizo Christian, born and brought up in a village pastor's home in S. Mizoram. I am also a product of the mission schools, in the village and at the mission station.

During the British rule of some fifty years, there was a succession of about twenty officers in charge of the country's administration. They were helped by a few military officers in keeping law and order. Those selected few officers made, on the whole, a good impression of the British in the minds of the people. The entire educational work was delegated to the Christian missionaries whose achievement through God's help no one can fail to recognize. During the period between 1894 and 1968, fifty-five British missionaries served in Mizoram; some for a long period of over thirty years, while some others remained only for a short period. They were instrumental for the rapid change of the Mizo culture.

Mr. C.N.S. Nair, who served in Mizoram as administrative officer in different capacities during 1969-71, made the following observations which I think is a good summary statement of the cultural change:

The transition in the Mizo Hills from a primitive to a fairly modern society occurred at an incredibility swift pace. At the dawn of the present century, the British administration put an end to inter-tribal wars and brought about peace in the Lushai Hills. Missionary activity and the consolidation of administration ran concurrently. The earliest missionaries reduced the Lushai dialect into writing and the translation of the Bible followed closely. Schools and dispensaries sprang up and within a few decades the entire population embraced Christianity. There are no practitioners of the traditional religion in Mizoram today. A community accepting a new religion "en masse" has few parallels in the tribal areas of North East India..... No other part of the country can boast so many primary schools, middle schools and high schools in relation to the size of its population. And Mizoram has a literacy of over 50 per cent, second only to Kerala (The Illustrated Weekly of India Annual 19731184).

Missionaries of the Welsh Calvinistic Methodist Foreign Mission working in the Khasi Hills, became interested in the Mizos. One of them, William Williams, managed to get to Aizawl in March, 1891, but was allowed to remain only a month. He strongly urged his Mission Board to start work in Mizo land without delay. As a result, the Welsh Mission formally adopted, in June, 1892, the Mizo Hills as part of their mission field (Morris 193080, Saiithanga 19698). Thus, the Welsh Mission was ready to take over from the pioneer missionaries, Lorrain and Savidge, when they had to leave in 1897 to be sent to a virgin field, after a short furlough.
Their first night in Aizawl was a memorable one. About midnight they were awakened by the noise of foot-steps definitely drawing near to their tent. There was a tense pause. Then came a whisper, "Sirs, sirs, have you a gun?" They were in a dilemma. If they said "No," the head-hunter inquirer only had to enter the tent and add two more to his collection. If they said, "Yes," it would be a lie for they were unarmed, and it was not the thing for missionaries to tell a lie. They replied truthfully that they had no gun, and the inquirer went away. In the morning a simple explanation was forthcoming. A deer had ventured into the village and there was not a gun to shoot it because the British Government had taken all their guns from them. They thought the newcomers, being British would have guns and they were trying to borrow one from them to shoot the deer. Had they told a lie that night they would have lost their credibility when they preached the Gospel. They trusted the Mizos implicitly, and soon won their confidence by simple kindness and by medical services. Because of their loving concern and services, the Mizos on their part conferred upon them a title 'Zosap' meaning 'Sahib for Mizos' (the British were known as Sahibs), a name by which all the Christian missionaries who followed them were also called by the Mizos (Carter 1945:48; Glover 1944:111).

Their arrival was at exactly the right time, as the British Government, for its own convenience, was intending to impose the Bengali language on the Mizos as a court language. Had that materialized, it might have meant the dying out of the Mizo language. Glover has rightly said that they might not have become such good Christians had Bengali been the medium of their Christian teaching (1944:111). Indeed, evangelization of the whole tribe in such a short span of time would never have taken place if the Gospel had not been communicated in the language of the people. So the pioneer missionaries worked hard to learn and reduce the language to writing, using the Roman script with slight modifications. During their four years' stay at Aizawl, they not only learned the language and reduced it to writing, but with the help of two Mizo lads translated the Gospels according to Luke and John and the Book of Acts of the Apostles. They also wrote a 'Grammar and Dictionary' containing seven thousand words which was published by the Government in 1898 and became the foundation of all educational work in the Mizo Hills. Thus they gave to the Mizo people the supreme gift of a written language and a literature and prevented Bengali from becoming the trade and court language for the Mizos. They also started a school. As we shall see later, the foundations were well and truly laid in those early days at Aizawl.

Two years after their arrival at Aizawl, the pioneer missionaries felt that they had enough of the language to start a Sunday School. They carefully prepared a Bible lesson, translated a simple hymn and had their group of little boys singing it on the verandah of their hut. That was incredible to the Mizos. For them singing and heavy drinking were inevitably connected, and both were confined to adults only. So, men at work up in the village, when they heard the sound of singing ran to the spot, peered about and asked, "Where is the beer-pot?" Listening to the verandah, Sunday School soon became popular with the grown-ups, and a little bamboo church was built to accommodate those who would come to join or listen. Mizos in those days could hardly help smoking, and a simple plan was made. Those who were willing to hand their smoking pipe to the missionaries might enter and sit down inside. Those who felt they had to smoke stood outside and listened from without (Glover 1944:12). Lorrain wrote of their first message as follows:

Our first message as soon as we could speak the language, was of a Saviour from sin. But the people had no sense of sin and felt no need for such a Saviour. Then we found a point of contact. We proclaimed Jesus as the vanquisher of the Devil -- as the One who had
bound the "strong man" and taken away from him "all his armour wherein he trusted", and so had made it possible for his slaves to be free. This, to the Lushais, was "Good News" indeed and exactly met their great need (B.M.S. Printed Report for the year 1913:2).

The pioneer missionaries seemed to be aware of their cultural mandate as well as their spiritual mandate as is suggested by the following quotations from Kyles:

When Mr. Lorrain and Mr. Savidge left Fort Aijal, they were uncertain as to what the future held for them, but one thing they clearly saw already was their future missionary work must be well based on the gracious, Christ-like ministry of the healing of men's body as well as their souls. They have proved from their own experience that there is no surer way of learning the thought and language of the people than by relieving their pain. So when they returned to London in 1868, they both entered the Livingstone College for a course of study in surgery and of tropical diseases and tropical hygiene. This was to prove of the greatest value in the years that followed (1944:17).

Interestingly, D.E. Jones' letter, written soon after they left the country, contains the following:

I forget whether I told you that Khamliana had given up sacrificing before Mr. Lorrain and Mr. Savidge left. Seeing their medicine did more good than the sacrificing (From D.E. Jones to Mr. Thomas dated Fort Aijal, North Lushai Hills, January 18,1898).

In Mizo Sunday Schools, practically all students become Christian. Truly the Mizos were a receptive tribe! In those early years the revival was not nearly as effective an agency as the schools and Sunday schools.

In 1904 the Chief Commissioner of Assam visited the Lushai Hills (Mizoram) and was so impressed by the two Mission Schools that he put the entire educational work in the North Mizo under the care of the Welsh Mission, and the education of the whole of South Mizo under the care of the Baptist Mission (D.E. Jones' letter to Brethren dated Aijal, February 24, 1904; Savidge, B.M.S. Annual Printed Report for 1904). Government schools at both stations were closed and incorporated with the Mission schools since then. Thus, education in the whole country was the monopoly of the Missions. Many of the first Christians were the product of these schools and they were taught not only how to read and write, but discipline, cleanliness, Christian love and service for others and sharing of the Gospel with others. Herbert Anderson, B.M.S. India Field Secretary who visited the B.M.S station and several interior villages of South Mizo in 1913, was able to write:

The transformation of the Lushai life has been wonderful among those who have taken upon themselves the Christian name. In cleanliness of appearance, in brightness of life, in social relationships, in trustful prayer, in witness to the Saviour's redemptive power (Among the Lushais 1914:38).

A sincere tribute must be paid to all the above mentioned missionaries. They all had their limitations but God had used them mightily for the transformation of the Mizo people and the establishment of His Church in Mizoram.

Let us now hear what a non-Mizo, non-Christian, intellectual Indian has to say. The first Chief Secretary of Mizoram, Mr. R.M. Aagrawal, I.A.S., wrote the following:
Thus the new religion became the single and central factor in the making of a new Mizo Society, and the Church as the most dominant institution. ...The activities of the Church continue to have a strong hold over the individual’s mind and his daily life at all levels and age groups. This is all very good and everyone has reason to be proud of the all-round transformation of Mizo society which has taken place during the span of three quarters of this century, religion playing the pivotal role (1974:10, italics mine).

Christianity has transformed Mizo family life. divorce is rare, husbands are less bossy and more helpful to their wives, love and kindness are seen in the relation of the family members. Mizo women have been liberated by Christianity.

The Mizos were a non-literate society till almost 1900, with no written language or literature. Now they are the most literate Society in India. The Mizos among the tribals have the highest number of officers in the Indian Administrative Service.

Education in Mizoram was in the hands of Christian missionaries till 1952. All the high schools and colleges were first started by the Mizo public and the first ones with the help of Missions and Churches. The first Mizo high school was started in 1944, the first Headmaster was a missionary and he wrote in 1957:

"Along with the awakening of the spirit has gone the awakening of learning which has taken the people far beyond the transition from illiteracy to literacy. In a minor way the arts of music and literature have begun to blossom. Children whose fathers lived in the "Bamboo Age" are now studying in the Universities."

Spiritual transformation. This to me is the most important, because the intellectual and the physical transformations are based on it. Saiaithanga said that most of the Mizos had become Christian by 1950. Nair also pointed out that no practitioners of the traditional religion remained in Mizoram by 1971. It was indeed the greatest change that has taken place in Mizoram, and has transformed the whole Mizo world view and life.

After they were transformed by Christianity, the Mizos had a new concept of the world and the people of the world. Before they were Christians, they were thinking in terms of plundering, killing and capturing others for their selfish ends. But Christianity has taught them that they should love God and their neighbours as themselves.

To Mizoram Christians —-

Remember that you have been freed from the bondage and fear of the evil spirits and that your lives (personal and social) have been transformed by the power of Christ and that you have been enjoying the light of the Gospel. Now you have been called to share with others the Gospel which has transformed you. You owe your very life to Christ who died for you and the Christian missionaries who spent their lives in communicating the Gospel to your people. Can you say 'No' to the Spirit’s call?

Remember the pioneer missionaries and all who followed them. Be worthy of their love and sacrifice for you. 'Consider the outcome of their way of life, imitate their faith and zeal' (Hebrews 13:7).

Remember the early Mizo Christians who had braved scorn, and rejection and persecutions for the worthy of them. When duty calls or
To Others --
You have heard the account of how the people who were called "Irreclaimable savages" have been reclaimed for Christ. You have seen how Christianity has transformed the whole life and culture of the Mizos.

You have seen how the head-hunters have become soul-winners for Christ. The Gospel of Christ which has transformed the Mizos can transform your lives too.

Christian friends, remember the Mizos, pray for them that they may be worthy of their high calling, that they may be able to accomplish their assigned task in Mizoram and outside Mizoram and bring glory to Him who called them out of darkness into His marvellous light. To Him be the Kingdom, the Power, and the Glory for ever and ever.

This paper excerpted from *The Life and Witness of the Churches in Mizoram*, copyright 1987 by Chhangte Lal Hminga. Published by the Baptist Church of Mizoram.
As I prepare to leave India for a six-month assignment in North America, let me give a brief account of ministries during the first half of the year beginning with the McGavran Institute which was my major responsibility.

1. January 17-30. Maruteru, Andhra Pradesh. This Institute was conducted through Telugu translation at the newly-opened Boy's Home facility of the Pentecostal Holiness Church and was attended by 17 fulltime participants including missionaries of the National Missionary Society working in Orissa and Andhra, Baptist church planters from Bombay, Pentecostal Holiness pastors and evangelists, and a team of self-supporting church planters from Guntur. Lectures on church growth and church planting were given by R.E. Hedlund and Rev. Vasantharaj.

2. April 17-30. Pune, Spicer College. Geared especially to faculty of training institutions, this Institute also attracted 17 participants from several institutions including India Christian Bible College (????)(Kerala), Ishvani Kendra (Pune), Maharashtra Bible College (Nargaon), Spicer College, Union Biblical Seminary, and Yavatmal College for Leadership Training as well as four Indian Evangelical Mission missionaries from Gujarat and Orissa, two pastors from Meghalaya, and CGRC staff. Subjects included Research Methodology taught by Dr. M.T. Paul and Dr. Rhada Paul and Geography of the Christian World Mission by R. E. Hedlund.

3. May 1-14. Pune, Spicer College. Participants at this Institute were entirely from Bombay and Pune. Visiting lecturers Dr. Thomas Vadakethundiyil and Mr. G. Isaiah respectively taught Counselling Techniques and Expository Method from the Book of Acts. Full credit for these courses was offered by Spicer College to Spicer students.

4. May 29-11 June. Kotagiri, Nilgiris, Tamil Nadu. Twelve persons from Bangalore (Indian Pentecostal Church of God), Bombay (Free Methodist), Coonoor (Engledyne Gospel Church), Gujarat and U.P. (Friends Missionary Prayer Band), Kerala (CSI), Madhya Pradesh (Indore Christian College), Madras (CGRC), Maharashtra (Conservative Baptist) attended this session which featured Management Techniques taught by Dr. M. T. Paul and Mrs. Rhada Paul and Anthropology and Mission by R. E. Hedlund.

5. Highlights. Two important developments emerge from the 1988 summer courses. One is the magnificent contribution of Dr. & Mrs. M. T. Paul, dedicated Christians with the highest academic and professional competence and experience in the fields of social work and psychology. Their lectures were acclaimed by participants as highly beneficial, practical for personal and Church life in India today. We should plan for further
involvement of the Pauls in developing the McGavran Institute as a vital contextual in-service training programme. The other important development is recognition of McGavran Institute courses for academic credit at Spicer College. This has encouraging ramifications for future development of the McGavran Institute diploma as a recognized degree.

6. **Needs.** Weaknesses also are evident. The most conspicuous is our failure to project our image and attract sufficient numbers of trainees. As few as 12 attended some courses, a serious lag behind the intended minimum of 20 or projected goal of 30. This is due in large part to a failure in advance planning and must be corrected through adequate preparation and execution of plans including effective publicity and public relations work. CGRC staff and members and friends should be recruited for voluntary promotional work. Brochures are in preparation for the soon-coming courses at Sat Tal (September 18-30), Bangalore (October 16-29) and Madurai/Wadipatti (November 10-17). Procedures, plans and suggestions to be followed were laid out during the Management Principles course at Kotagiri. At present CGRC has to subsidize more than 3/4 of Institute expenses, which is possible only through the generosity of the Southern Baptist Foreign Mission Board. Thought should be given to making the CGRC training wing viable financially. A further need is for scholarship sources to underwrite expenses for deserving needy candidates.

**OTHER IMPORTANT EVENTS**

1. A symposium on **Christianity and Tribals** was conducted at part of the CGAI/CGRC Annual Meetings, March 10 and 11. Papers presented by Dr. M. Bage, Principal of Gurukul Lutheran Theological College, on "Contribution of Christians to Tribals", by Dr. K. C. P. Kosala, Professor of New Testament at Gurukul, on "Tribal Identity and Christian Faith", and Dr. C. Lal Hminga of the Baptist Church of Mizoram (in absentia) on "Transformation in Mizoram" are being published in **INDIA CHURCH GROWTH QUARTERLY**. The CGAI annual General Body and Executive Committee meetings were held at this time, also a public "Mission Rally" conducted at Trinity Full Gospel Church, Ayanavaram.

2. March 19-22 I was able to accept a long-standing invitation to deliver a series of lectures at the Presbyterian Theological Seminary in Dehra Dun. As a theme I chose, "Evangelization and Church Growth, Issues in the Indian Context." Topics included "Theology and the Task of Mission," "Conversion in the Indian Context," "Judgement on Their Gods," "Social Action and Church Growth" as well as information about the growth of the world Church and unreached peoples in India. This material is being edited with a view to possible publication.

3. March 24-27. Yavatmal College for Leadership Training Board meetings and Graduation Services. I was requested by Dr. Swamidoss to arrange and guide training for YCLT faculty, specializing in
various branches of missiology, through McGavran Institute.

4. During May I had two unusual opportunities to present papers. In Pune I was requested by Dr. D. K. Sankeethamony to address the Spicer Sabbath Forum on "Methodology for Approaching Non-Christians." A lively discussion followed, chaired by Dr. M. E. Cherian, Spicer College President. In Bangalore I gave a presentation on "The Church in India Today, Its Conditions and Prospects and the Role of Radio" at the Far East Broadcasting Associates of India Regional Planning Conference.

5. Summer Reading. During a short break in June at Kotagiri I was able to read two important books. A Christian Folk-Religion in India by P. Solomon Raj is sub-titled A Study of the Small Church Movement in Andhra Pradesh, with a Special Reference to the Bible Mission of Devadas. This intriguing evaluation of what is frequently labeled a heretical sect shows the biblical orientation of the "peculiar" doctrines which arise from the Indian cultural context. Such movements can be expected to have a radical impact upon the future of Christianity in India. The second book, No Other Name? by Paul Knitter, follows an entirely different line. Knitter dispenses with the exclusivity of Jesus and finally opts for a "mission of the Church" which will promote the Kingdom of God but also propagate Muhammad, Buddha and Krishna, the goal being to make Buddhists better Buddhists and Christians better Christians. Needless to say I find Knitter's ideas far too narrow and sub-Biblical. In fact I feel he has brewed a pot of poison which, unfortunately, is being imbibed at theological institutions in India and the West. Evangelicals need to reply. LCWE might take this into consideration in planning the next great International Congress at Singapore next year. Without doubt evangelization would be stopped if theologians such as Knitter had their way.

6. CGRC HEADQUARTER! As I write, CGRC is in process of acquiring its own building. In fact the office has already shifted to the new address at 13/2 Aravamuthan Garden Street in Egmore. This major accomplishment is due to many hours of work and months of searching by our devoted treasurer, Mr. A. C. Rajan, and our Director, Rev. Vasantharaj. Thanks be to God for His faithful servants. We believe the Lord Himself has provided this facility in a good location in the heart of the city. Glory to God in the highest! Let us continue to pray that the Lord will provide needed funds for renovation, furnishings, maintenance and direction for use of these facilities.

7. Looking ahead. The next six months will be spent in USA. Following a short, intense speaking tour in three states, Colorado, Arizona, California, I will be teaching fulltime at Western Baptist Seminary in Portland, Oregon. We have reservations to return to India in mid-January, 1989.

8. P.S. Some have asked why I did not participate in the January 1988 All India Congress on Mission and Evangelism (AICOME
II) organized by the EFI at Pune. CGRC should have been represented but was never invited although the omission was pointed out to the organizers. I could have attended as an individual, but chose not to do so. Rev. Vasantharaj was supposed to help lead one of the workshops but fell ill and was unable to travel. Consequently CGRC was not represented at all which is unfortunate.

When AICOME was announced it was evident that no advance planning or research had been carried out. This observation was pointed out. In July 1987 the EFI General Secretary, Rev. Francis Sunderaraj, contacted CGRC requesting information as to the unreached peoples and areas of India. Unfortunately there was not sufficient time between the request and the Conference to be able to conduct the massive survey required to uncover and compile the needed information. Such an effort should be carried out, but it requires considerable planning and funding as well as the cooperation of ecumenical and Roman Catholic agencies in addition to evangelicals of various connections.

It is doubtful whether a committee can carry out such a project, as the following will illustrate. Later in July the India Missions Association (IMA) called a "Committee on National Level Survey" meeting which then proposed a survey to be carried out between August and November--to be led by CGRC--to compile, process and make available to AICOME "essential data" as to 1) unreached people groups in each district, 2) partly reached people groups, and 3) Churches, missions, evangelists working among each of them. A budget of Rs.20,000. was proposed. Later the budget was withdrawn. In the remaining time it was not possible to initiate the Committee's idea. In fact the Committee never managed to compile the instrument for carrying out its proposal.

Although CGRC still was not invited to AICOME '88, it appeared that we were to be "left holding the bag", i.e. we would get the blame for failing to do the impossible. Therefore it seemed necessary to attempt something. Another difficulty was that the AICOME committee had made a ruling that no literature (other than promotional materials) would be permitted at AICOME. This meant that CGRC publications containing some of the desired information could not be distributed. I expressed my disappointment and distress to the IMA Secretary, Mr. Ebenezer Sunder Raj. The only alternative was to utilize existing CGRC information compiled from various sources and past research projects including copyrighted and privileged information. Mr. Ebenezer Sunder Raj was keen that this should be done and 500 copies printed at their expense for AICOME distribution. I worked on this compilation during my 1987 summer break. The CGRC office staff rallied to push the material through the press in time for AICOME. With the unavailability of time, funds, personnel and extra resources, it was not possible to present a comprehensive overview. But a 25-page book, introductory and suggestive, entitled *Introducing the Evangelistic Task: Unreached Peoples and Unevangelized Areas of India* was prepared for presentation.
“with apologies” to the Congress. Apparently it was not distributed at AICOME: participants tell me they did not receive it. CGRC is left with quite a number of copies—and the bill. But let us weep no more over the past but get on with the waiting tasks at hand. The experience raises questions but also provides lessons.
EMBASSY OF INDIA (CONSULAR SECTION)
2536 MASSACHUSETTS AVE., WASHINGTON, D.C. 20008

FORM OF APPLICATION TO BE FILLED IN BY A FOREIGNER DESIRING TO PROCEED TO INDIA

REQUIREMENTS:
1. PASSPORT SHOULD BE VALID FOR A MINIMUM PERIOD OF SIX MONTHS BEYOND DATE OF INTENDED DEPARTURE FROM INDIA.
2. TWO (2) PASSPORT SIZE PHOTOGRAPHS.
3. VISA FEE IS $15.00 PER U.S. CITIZENS FOR SINGLE/Dbl/TLPE ENTRY.
4. VISA FEE IS $34.00 FOR BRITISH CITIZENS FOR SINGLE ENTRY, $68.00 FOR DOUBLE/TRIPLE ENTRIES.
5. MAILING CHARGES FOR ONE PASSPORT $4.15 AND FOR ADDITIONAL PASSPORT(S) $0.50.
6. OTHER CITIZENS MAY ENQUIRE THE VISA FEE BEFORE SUBMISSION OF PASSPORT.
7. PHOTOGRAPHS ARE TO BE PASTED/STAPLED AT THE SPECIFIED SPACE ON VISA APPLICATION.

1. Name in full/Surname in Capitals
   (Mr/Mrs/Miss) ____________ ____________ ____________ PHOTO
   _______ _______ _______
   First Middle Last

2. Surname at birth (if different: ________________________________

3. (a) Whether married or single:

   If married, give maiden name: ________________________________

4. (a) Permanent address: ________________________________

   Zip Code _______ Tele. No. _______

   (b) Present address: ________________________________

   Zip Code _______ Tele. No. _______

5. Date of Birth _______ 6. Place of Birth ________________________________

7. Present Nationality ___________________________ 7A. Nationality at Birth ________________________________

8. Previous Nationality ________________________________

9. Profession with address of employer ________________________________

10. (a) Name and address of father/husband ________________________________

    (c) Nationality of father/husband ________________________________

11. PARTICULARS OF PASSPORT OR OTHER TRAVEL DOCUMENTS

    (a) Number _______ (b) Place of Issue __________________________

    (c) Date of Issue _______

    (d) Date of expiry _______

12. Whether visited India previously, if so please give address where stayed, with dates ________________________________

13. Whether permission to visit India or to extend stay in India has been refused previously, if so when? ________________________________

14. Whether holding valid 'NO OBJECTION TO RETURN TO INDIA' endorsement, if so please give particulars: ________________________________

15. (a) Period for which visa is required: ________________________________

    (b) Whether a single, double or triple entry required: ________________________________

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY
16. (a) Object of journey (Full particulars must be given): ____________________
(b) If travelling on behalf of a company, name and address of company should be stated: ____________________
(c) Address of intended stay in India: ____________________

17. (a) Date of departure from USA: ____________________
(b) Probable date of landing in India: ____________________
(c) Port of landing in India: ____________________

18. Whether any children accompanying the applicant are included in the Passport? If so, give the following details:
(a) Name in full: ____________________
   Place & date of birth ____________________ Sex ______
(b) Name in full: ____________________
   Place & date of birth ____________________ Sex ______
(c) Name in full: ____________________
   Place & date of birth ____________________ Sex ______

19. Name and address of references: ____________________

IN THE COUNTRY OF THE APPLICANT

(a) ____________________

IN INDIA

(a) ____________________

I, ____________________, hereby undertake that I shall utilize my visit to India for the purpose for which the visa has been applied for and shall not, on arrival in India, try to obtain employment or setup business or extend my stay for other purposes.

Place ____________________
Date ____________________ Signature ____________________

NOTE: 1. IF ANY OTHER PARTICULARS ARE FOUND TO BE INCORRECT OR ANY INFORMATION IS FOUND TO HAVE BEEN WITHHELD, THE VISA IS LIABLE TO BE CANCELLED AT ANY TIME.

2. THE FEES SHALL BE PAID BY PERSONAL/CASHIER'S CHECK/MONEY ORDER, PAYABLE TO THE EMBASSY OF INDIA, WASHINGTON, D.C. ONLY. IN CASE THE PERSONAL CHECKS ARE NOT HONORED BY THE BANK, THE DEFAULTERS WILL BE BLACKLISTED.

3. MONEY PAID IN EXCESS IS NON-REFUNDABLE.
Christianity Mainly For Export

By RAM SWARUP

In 1968, North America's 411 agencies supported 33,800 missionaries. In 1974, they sent out 67,000 personnel, an increase of 86 per cent in agencies and about the same in men. In 1981, North America was spending 1.3 billion dollars on its missionary operations.

American Role

On a first glance, the American role seems indescribable but the reality still finds it below the mark. They point out that while the USA sends out only one missionary for its each 4,800 citizens, the ratio for Switzerland is 1/2,400, for France 1/2,300, for the Netherlands 1/1,300, for Spain 1/1,260, for Belgium 1/134, and above all 1/228 for Ireland, a country poor in worldly wealth but rich in missionary zeal, a veritable example for richer Western nations to follow.

Some may regard the method of multiple labour by many countries and denominations as inefficient and wasteful but not so the mission strategists. They point out that the method gives Christians many faces which helps to confuse unfriendly countries. As Barrett put it, it makes it "far more difficult for hostile regimes to comprehend the phenomenon of Christianity in order to control it, suppress it, or eradicate it."

The number of career missionaries is supplemented by "term-making" missionaries. They are professionals or officials of their governments. They are not missionaries in the strict sense but they are interested in the mission field. A study of 1,000 such men revealed that "almost half had led either one to Christ, and 29 per cent were instrumental in planting a church." Their role in countries where there are other restrictions on the missionary activities can be important. Their number in these "restricted" countries is "reduced in secrecy, and should perhaps remain that way." The Handbook says the missionaries see in this "network" an enormous but yet largely unexplored potential. Barrett, a statistician, urges that the missions should confine efforts to the 300 million Christians that travel abroad on business or pleasure.

Christianity is losing its hold in Western countries but they still keep it for export to the third world. It was their versatile third arm and it continues to play the same instrumental role today.

Demographically, the centre of gravity of Christianity has shifted to the third world, though America and Europe still continue to be the missions' recipients. Latin America is the most popular and religiously predominant. In Latin America the percentage of Christians among the serious sinners is very high. It is almost as high as in its old home.

Africa is now 36 per cent Christian, and 64 per cent if we consider only the Sahara. In certain countries like Uganda, the conversion rate of Christians is difficult to keep records up-to-date.

In Nigeria, 3,000 missionaries are at work. Both by natural increase and conversion, 6.2 million Africans are being brought annually to the Christian fold.

In the North, Islam competes and already one-third of the people are Muslims. But in both cases, the inhuman peoples and culture and religions are at the receiving end. In Asia too, the missions have made serious inroads. The Philippines is 92 per cent Christian, South Korea 32 per cent. The India 4,000 missionary are being trained, of them 3,500 Catholic and the rest Protestant.

Lowering Of Profile

American Protestant missionaries working in India have already registered 22,000 local churches located in 100 people-groups — a way of their own in the mission strategies divide Indian people. At present, 154 American church agencies are participating in the support of 134 missionaries a drop from 1,493 in 1979. This lowering of the profile is due to political reasons. But it has in no way affected mission operations.

Local surrogates are found who substitute for the lack of religious leaders yet enjoy two advantages the respect and reciprocity, and an indigenous look to what has hitherto been an essentially white understanding.

Now many missions are giving up their religious facade and are adopting what they call "liberation ideology." They are a philosophy of domestic political action. They float dubious organisations calling themselves Christian Right Groups, Action Groups, Forums and act through local political forces and ideologies of divisive significance. They seek their chance in an India of subverted nationalism.

New forces of fundamentalist beliefs are separatist movements and foreign finances, but mouthing liberation slogans are coming up and forming a new axis. Happenings in the North West are links in the same chain.

Though the missions come from wealthy countries, they have their own difficulties, particularly here. They do not have the prestige and the work in an admission of increasing wickedness. The missionaries from America have their own peculiar difficulties in the country, there are no others. No Con- cordats, no governmental appro- priations for the support of the songs, therefore they have to ransom their own money. Different denominations.
Should American Churches/Christians Get Involved in Supporting Indian Nationals Doing Missionary Work In India?

In a day when visas are not available for foreigners to go as missionaries to India, it is important to discover effective means to buttress the witness to Christ among the 750 million inhabitants of that country. Providing financial assistance is one such possibility. A question comes, however, as to which ministries, agencies and individuals to support. Many voices clamor for assistance.

Some Principles.

The present paper assumes 1) that American Christians have financial assets which could be shared, 2) that many Americans will give generously to various causes, 3) that giving should be part of careful Christian stewardship, 4) and that wise giving therefore requires accountability, and 5) that it should be preceded by thorough investigation. The following points are offered to Christian donors considering the support of Christian ministries in India. These principles may be applied to specific projects, persons and organizations requesting help.

Some Facts.

Remember that India is a vast sub-continent with immense needs. The Church, to a large extent is concentrated in the South and the northwest. Christians located in these areas are active in numerous forms of Christian witness. The best-known (in the West) are not necessarily the only ministries needing and deserving prayer and financial support. Likewise some individuals appealing to the West for finances are not in every case the most deserving. At worst, in a few cases, some are rogues and rascals! How, then, can the prospective donor discern?

India has more than 100 organizations claiming to be "indigenous" Indian mission societies. More than 3,000 Indian missionaries serve under these organizations. "Indigenous" is variously defined by leaders. In the strictest sense it means that an agency is rooted in India, guided, directed, manned and financed solely by Indian Christians. Probably all of the Indian mission societies are totally Indian in terms of missionary personnel, administration and management. Some are fiercely indigenous in finances and refuse any financial help from non-Indian sources. Many, however, are willing to receive aid from outside, and some actively solicit foreign funding. Among them are little-known agencies deserving support. The difficulty is in discerning the few who sound plausible but are, in reality, dishonest or
deceptive and undeserving. Perhaps it is well to be aware that India today has a shortage of orphans and a Bible school explosion! Brother R. Stanley, the respected leader of the Full Gospel Young Men's Association, an indigenous agency in South India, who makes the startling comment that there are more orphanages and Bible schools than South India can profitably absorb, lays the blame on undiscerning North American giving. Emotion is not an adequate basis for intelligent giving.

Some Questions to Ask.

One critical evaluation of the indigenous Indian missionary movement is in preparation. Until such is available, the American donor should make an effort to investigate potential recipients of assistance. The following questions may be used.

1) What are you doing in your organization?
2) Do you have stated policies, guidelines? Plans? (Ask to see them).
3) Is yours a registered society? (Registration is comparable to incorporation and means legal status which is also a basis for income-tax exemption in India).
4) What goals have you set? (Do you set goals?) How were they set? By whom? How do you evaluate? (the purpose of this kind of questioning is to find out if the organization has any clear direction and also whether it is a sound operation or merely a one-man show).
5) Who is being evangelized/reached? (Try to find out what specific groups are being targeted, if any. Watch for vague generalizations).
6) What outcome is expected? What results have been seen? (What is measurable in terms of groups penetrated and churches planted - get specifics, if possible including dates and places).
8) Do you have other funding sources outside India? From India? (Be discreet, but try to determine whether he is over-supported or under-supported).

Other questions may come to mind, and sometimes all questioning may fail! A few rare unscrupulous individuals have anticipated the crucial points and have prepared references as well as answers which are designed to mislead even the experts. Every prospective donor is wise to seek the guidance of the Holy Spirit in planning his giving.
How to Evaluate Support.

In addition to questioning the client, Christians should evaluate their own giving. In light not only of the immense need, but in terms of the potential impact, it is part of Christian stewardship to try to determine where one's money may do the most good. The following questions may help.

1) **Does my giving contribute to evangelization?** How do I know this to be so? Are there measurements? Verifiable reports? Reliable references and on-the-spot checks?

2) **Do I hereby contribute to evangelization of a significant population?** (Is a specific target population being reached? Is the effort effective? Is it hopeful, i.e. long-range? Or does my gift merely support Christian activity or ministry among Christians?)

3) **Does my gift make any appreciable difference?** (Or is the prospective recipient already so well cared for that my gift will not really matter? The point here is that some lesser-known ministries are doing an effective ministry which is hampered due to inadequate funding.)

4) **Does my missionary giving buttress the work of local, national evangelists and the growth of the Church in India on new ground?** Is this ministry crucial?

Through these and similar questions it should be possible to evolve sound principles for effective involvement with Christian outreach ministries in India today.

Some Support Suggestions.

In addition to the guidelines suggested above, American Christians can greatly assist the evangelization of India by careful sh~ing of resources in three crucial (and oft-neglected) areas: Training, church planting, and research. These three dimensions are frequently over-looked, yet they are inter-related and indispensable.

1) **Training.** Theological education is well cared for by the Bible colleges and seminaries that abound in India. The work of cross-cultural evangelization, however, requires a special kind of training not generally available through the colleges and seminaries. Church planters need specialized training. Looking beyond the many monthly programs of theological education, then, I would suggest investing in leadership training, particularly efforts devoted to helping Indian missionaries to become more effective church planters. One such worthy project is the Yavatmal College For Leadership Training in Maharashtra. The project is new, relatively unknown, and in desperate need of initial funding.

2) **Church Planting.** Many say they are doing it, but few are actually producing new churches on new ground. Unfortunately...
the leadership in some agencies has never actually done cross-cultural missionary and church planting work. Others merely produce propaganda. Yet here is the cutting edge. It is one of the most difficult aspects to evaluate: how is the donor to know what a worker has actually produced? Bogus records, exaggerated accounts, false reports, sheep stealing and congregation stealing are parts of a policy of deception by the unscrupulous. Indian law requires strict accounting of all foreign funds received and used. Donors should demand proper receipting, disbursement and accounting of funds. Effective evangelism in India today is generally low-key and low-profile. Publicity is not helpful. Much of the grass-roots needs reinforcement. Expenditure of funds in the right situation may prove a sound spiritual investment.

The India Church Growth Mission at Madurai (Tamil Nadu) is one example of an organization dedicated to planting churches among responsive people in unchurched villages of the state.

3) Research. The neglected ingredient in much of the Protestant missionary effort is research. Some organizations simply do not want the facts: they are "promotional" in orientation. Others, however, realize that without factual information they cannot effectively carry out their mission. From the aware, therefore, come requests for help. Research requires money. Unfortunately many who desire help do not provide the needed monetary resources. Church Growth Research Centre therefore is in the predicament of needing to carry out extensive surveys but lacking the funds to start. The research effort needs to be carried out in context from the base in India and without "strings" from outside, yet here is a major opportunity (and need) for funding from the West.

For effective use of their consecrated dollars in India, American Christians should spread their investment in all three areas. Agencies, personnel and projects can and should be investigated. Candid and discreet evaluations of specific groups and individuals can be carried out by contacting reliable and knowledgeable sources. Persons anxious to be involved in support of indigenous efforts, but unable to investigate, are encouraged to work through agencies such as CNEC (Christian Nationals) of San Jose, California. Sound principles and policies can be evolved to guide meaningful giving to efforts which will enhance the progress of the Gospel in the Hindu world.

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2 Carried out by L. Joshi Jeyaprakash, 1983-1984, through the collaboration of the Union of Evangelical Students of India with Church Growth Research Centre, the study has been published, and may be ordered from CGRC at: Post Bag 512; Egmore, Madras 600 008 (INDIA) $1.00 per copy.
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Preamble: Is CGRC the victim of a whispering campaign? Certain vibrations cause us to raise this question. If there is in fact a subtle attack it may be necessary to respond, but the words with which we reply must be carefully chosen. Not with vindictiveness toward any, then, but with gentleness and for the sake of clarification and understanding we set forth the following.

CGRC Formation. CGRC/CGAI came to birth in Hyderabad in 1978 following a national Church Growth Consultation. Participating in that Consultation were churchmen representing a variety of denominations and traditions including Alliance, Baptist, CNI, CSI, Independent, Methodist, and other Churches as well as prominent leaders from EFI, FECI, and NCCI. Bishop Elia Peter of MCI, ACTC Principal (now CSI Bishop) Victor Premasagar, Rev. Gabriel Massee of FECI among others were active participants in the discussions. Committee members included such national/international figures as Rev. K. Imotejen Aier of CBCNEI, Dr. C. Lal Hminga of Mizoram, and others from the different regions including Bombay, Andhra Pradesh, Kerala, and Madras as well as North East India. These Committee members comprised the first General Body and Executive Committee of the newly created Registered Society, the CHURCH GROWTH ASSOCIATION OF INDIA. From the beginning the members have been involved in the affairs as well as the direction of the Society. The Executive Committee in particular works in close association with the Executive Director through participation in CGAI/CGRC programmes as well as being the policy-making body of the organization. In addition the Director has been involved with the members at the regional level, e.g. in North East India.

AFFILIATION/RELATIONSHIPS. This is a sensitive issue. The stance of CGRC/CGAI is the stance of the non-alligned! That is to say, we have been careful to avoid organizational identification with any one narrow segment of the Church in India. The following points are to be noted:

1. The question was discussed and settled at the formation meeting when the chairman read out a letter (intercepted?) between members of one faction. Hence it was clarified: The Church Growth Movement in India is not the property of any one section of the Church.

2. The question was reopened from time to time in response to requests for CGAI affiliation from certain para-church organizations, e.g. AETEI, IMA, and YCLT. It should be noted that CGAI members themselves represent diverse affiliations such as BWA, EFI, FECI, CCA, NCCI, etc.
3. The issue relates to strategy. The mission of CGAI/CGRC is to encourage evangelization efforts from every wing of the Church; hence effort is made to serve the cause of Christ wherever possible. To accomplish this objective, it is felt necessary to avoid entanglements that may be misunderstood as identifying CGRC and the Church Growth Movement with one particular structure or ideology or faction of the Church. The question has always been resolved on that basis. It does not imply criticism or attack on any structure or organization, but is intended to offer the possibility of fellowship with like-minded followers of Christ from any tradition.

4. This "evangelical ecumenism" should not be misinterpreted. It has not prevented CGAI participation in and with such diverse bodies as FECI,IMA, NCCI, NEICC, the Baptist Union of India, and the Methodist Council on Evangelism. It allows free access to Pentecostal, Independent, Evangelical, CSI, CNI and other denominational churches and institutions.

5. Evangelical commitment is protected by a strong statement of faith and by the CGAI statement of objectives.

NAME. Church Growth Association of India was the name chosen by the Consultation/Committee, following spirited discussion, and reflects the stated objectives. Members felt that this name expressed the true purpose of the society; members preferred an explicit identity as opposed to "church and society" or some similar disguised entity. "Church Growth Research Centre" became the working identification which more precisely expressed the day to day functioning of the agency. More recently "McGavran Institute" has been added to describe the nature of the CGRC training programme. Controversial? Yes! All Christian words are suspect in some context or other: e.g. church growth, evangelism, evangelization, missionary, conversion, church—all are highly suspect words and must be used with discretion. Members have seemed to feel strongly that the name should signify what the Society actually stands for and does. It was also proposed that we adopt an "Indian" name, a suggestion that was repudiated by at least one Evangelical leader who felt that this would create confusion with Hindu extremist groups! Sanskrit terms, e.g. Kendrat Samaj Parishad, do not necessarily change anything, can be considered, but also require translation and explanation. A further question to be considered: did God lead the founders in their decisions? Has the situation changed measurably since? Is there any indication that God is leading CGRC to change direction and identity now?

TRAINING PROGRAMME. Since its inception in 1978, CGAI has received requests for specialized training in church growth. For a detailed statement of the rationale and philosophy behind the
CGRC training programme, see the Purpose Statement in the McGavran Institute Prospectus. Response has been encouraging as shown by the attendance and by active participation by both Methodists and Baptists in sending workers for training. From its inception, CGRC has been involved in training through seminars conducted in various places in India. That activity continues. The Consultation which led to the formation of CGAI was preceded by Church Growth Seminars featuring Dr. McGavran, Rev. Jim Montgomery, and Dr. Vergil Gerber of EFMA/IFMA EMIS held in four national cities: Bombay, Madras, Calcutta, Hyderabad. The CGRC/CGAI Annual Reports of the director and the coordinator indicate further involvement in fulfilling CGAI Aims and Objectives plus participation in the life of the Church and its institutions.

QUESTION ABOUT PUBLISHING PROGRAMME. The very first project of CGAI was the publication of INDIA CHURCH GROWTH QUARTERLY. Initial funding from O.C.Ministries was specifically for the purpose of this publication. Therefore publishing, especially ICGQ, has a special place in CGAI/CGRC history and ministry. Moreover, we continue to receive unsolicited expressions of appreciation for the value of this publication. CGRC has a deep sense of gratitude to OC and particularly to Jim Montgomery for this early commitment which also made the development of CGRC possible.

Publishing is a minor effort, however, but is important as it related to our other main division of research and training. Research findings, at least some, need to be published and used in training. Both through the Quarterly and through our limited publication of books we see to encourage Indian writers. CGRC initiated the publication of Ajith Fernando's first book. More recently we have published Rev. C.V. Mathew, Mr. Joshi Jayaprakash, Rev. Vasantharaj and others: F. Hrangkhuma, Beulah Herbert, M.J. Kumar Dos, and contributions by George Samuel, R. Cunville, C. Zachariah, Ebenezer Sunder Raj, among others in ICGQ. Publishing primarily, however, has been directed to a need to respond to issues such as Islam, Neo-Hinduism, Indigenous missions, theology, and various topics in ICGQ related to mission/evangelization. Unintentionally, our publications have brought a certain amount of recognition to our work. ICGQ articles have been included as "abstracts" in the prestigious MISSIONALIA journal published at the University of South Africa. CGRC books have been reviewed and listed in ATC (Asia Trading Corporation, Bangalore) and in the IAMS Journal (International Association for Mission Studies), and our research data is often utilized by others both with and without permission and acknowledgement!

A related issue is the question as to whether a foreigner should publish in India. Perhaps a moot point. It was never really raised except in connection with the 1977 book (Church...
Growth in the Third World) which fell into the hands of the Communists in Calcutta and Tripura and was misused and misquoted but focused upon R. Cunville who is far from being a foreigner. In any case, someone should publish, and somethings deserve publishing. CGRC books have been by request: Kingdom, Mission to Man, Roots, Building the Church. Others were edited with Indians: Hrangkhumu, Beulah Herbert, M.J. Kumar Dos.

An important consideration is the question of subsidy. Can publications be made self-support or a profit-making venture? Our director is hopeful that a joint publishing venture may be worked out with experts in the field who feel they can do both. Their product is well-done, they claim to have a distribution network. Let us try.

SELF-SUPPORT; A GOAL

CGRC is not self-supporting. Our director has wisely set this out as an important goal. The question is one of procedure. CGRC is not a mission. It should not compete for funds needed for the support of IMS, NMS, IEM, FMPB, ICGM, and a hundred others. CGRC is a service agency, a resource centre working to assist the Churches and agencies engaged in the evangelization task. To make this possible we do depend, at least for the present, on the generous commitment and continued involvement of international agencies with similar objectives and interests and who join us in a sense of partnership. At the same time we are exploring self-support schemes which, however, require time and investment to initiate and develop. Possibilities include (1) income producing property, e.g. buildings or land, (2) income producing subsidiary institutions, (3) endowment. The last seems the simplest and most sensible but requires initial capital which we do not have and for which we must turn to partner agency friends.

CHURCH RELATIONS

We affirm our commitment to the Church, our individual relationship to local churches, and the need for staff who are evangelical "churchmen." We are encouraged by the positive affirmation of CGRC by the Methodist Church in India (at least three bishops), by Baptists (NBCC, ECMizoram, CBCNEI, Tamil & Telugu pastors), by CSI (Rt.Rev. Jason Dharmarat; Rt.Rev. Victor Premasagar), by CNI (Rt. Rev. I.P. Andrews), by the Pentecostal Holiness Church (So. India Superintendent, Rev. Vidyasagar), by FECI, NEICC, and others.

INTERNATIONAL

Recently the Santal Mission of the Northern Churches wrote from Norway requesting CGRC for a general missiologist to serve as part of a 3-person team to evaluate the work of their Mission in Bangladesh. Also from Norway, Prof. Olav Myklebust, revising his massive study of the place of missiology in the theological training institutes of the world, contacted CGRC for data on India. We are now cooperating on compiling the same. A few years ago when David Barrett, in
collaboration with Southern Baptists, began his survey of Urbanization and Mission in the Modern World, he turned to CGRC for India/South Asia. More recently Bob Waymire, coming to India for the Global Mapping Project, 1985, requested and received full assistance including names and addresses and information sources from CGRC. CGRC is endorsed by the National Indian Ministries of the Southern Baptist Foreign Mission Board and by the Conservative Baptist Foreign Mission Society. A few years back the CGRC Coordinator was chosen to lead an International Association of Mission Studies workshop and is at present Asia sub-editor for the American Society of Missiology's Bibliographical Project. CGRC has been invited to neighbouring countries to lead consultations and conferences in Sri Lanka, Pakistan and Malaysia. Mission boards of the Brethren In Christ, General Conference Mennonites and other churches, as well as Independent organizations, individuals and para-church agencies, have made use of CGRC staff and resources at various times. It is our commitment to continue to serve the Church of Jesus Christ and its mission in the world.