



Frontier Mission Fellowship
Principles

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These *Principles* of the Protestant mission society with the legal name, The Frontier Mission Fellowship, are primarily the work of the General Director of the FMF.

Much simply appears here without being explained or defended. A wealth of other, more detailed documents of the FMF detail the meaning and method of our existence as a task-oriented, disciplined, mission community (see page eight). This is not a confidential document. Whoever may come upon it is welcome to consult it or criticize it. We are happy for any suggestions from any quarter. Certain of its materials reflect IRS requirements that are the same for all "Protestant religious missionary orders," which is the classification under which most mission agencies are to be found, as of 1989 and after.

You will find here matters related specifically to the basic community we call a *fellowship*. Administrative details related to the first major project of the fellowship, the U.S. Center for World Mission are in a separate document.

It is possible that before long an ever larger number of our members will be serving in other places, in other projects that will with equal cogency contribute to the global mission network with which our fellowship is involved. It is expected that the general materials found in this manual will undergird their work as well.

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Introduction

One purpose of this *Manual* is to encourage members to seek to achieve a truly interdependent, interactive, organic community. The everyday workplace is one of the most important places for personal fulfillment to be able to take place. It is not by seeking to save (fulfill) ourselves that we are to be fulfilled, but by giving ourselves over to the purposes of God, trusting that in obedience with other believers He will allow us to find life within His purpose, empowered by grace, to develop vision, courage, insight, patience, sensitivity, and love.

Thus, helping members realize their full potential for Christ in their individual lives is a wondrous by-product of fellowship and teamwork in a common, urgent, crucial task to which we are all committed. The task is primary. The community is secondary but essential.

Whenever people are working together to accomplish a common task it is imperative they agree on the most effective means of achieving their goal. No team can succeed in its teamwork apart from each member achieving a high degree of *predictability*. We must be able to rely on others to do their part or the entire team will break down. Faithfulness to each other and reliability in teamwork are not taught in school, but learned in the workplace when great goals are at stake!

It is therefore true that this is a “missionary community” in the truest sense of the word. The mission being performed by the missionary—to extend the Kingdom to all of the peoples of the world (not just those which already have a church movement among them)—is a mission which requires people both at the front lines and behind the scenes. Those who labor in mission mobilization are crucial to the cause, and are as necessary as those who work on the front lines. (See, *Why Stay Here* in the Jan-Feb. ‘95 issue of *Mission Frontiers* Vol. 17 No. 1-2.)

However, since many of our members are returned missionaries, and all of our members are working conscientiously within the global mission movement, it is both possible and necessary for us to take seriously many of the values and perspectives which characterize the mission movement. It has often been said that the new missionary finds half of his culture shock coming from the newness of the missionary world itself. Missionaries are different. The mission movement, like the Navy, is not the same as ordinary civilian life. Higher standards and different standards characterize the missionary community. These are not all obvious. They need to be at least hinted at in a manual of this kind.

For example, the global mission movement in some ways reflects an earlier kind of Christianity, now uncommon in the United States, in which “Church discipline” is earnestly upheld. What is no longer common in

the U.S.A. is still very common among churches on “the mission field.” Church people in the mission lands gained this kind of accountability from their own culture and from the missionaries of an earlier day, and, of course, from the Bible. Our purpose here is not to rehearse the history of this particular subject but simply to use it as an example of inevitable culture clash between two ways of life, one which is common in the mission-field churches but rare here in contemporary American Evangelical life. As an example, in America, local congregations tend to induct *individuals* as members without any inquiry whatsoever concerning the other members of their *natural families*. You will find mission field churches which will not admit individuals but only families, respecting the structure of the natural, “extended” family as a redemptive structure even more basic, than the local congregation—the elders of the families becoming elders of the congregation. Our neighborhood fellowships are intended to be these substructures of the overall fellowship.

Thus, this document is not intended to be so much a “how-to” Manual as it is designed to deal with the *what* and *why* questions, that is, *why* we do *what* we do within the Frontier Mission Fellowship.

Many of the issues in this *Manual* have been carefully thought through, discussed and revised. As time goes by, however, we will no doubt continue to improve its contents even more. We wish to circulate this document to the extent necessary to be able to benefit from the good judgment and insight of many people. We look forward to a revision and refinement which we expect to come from both members as well as non-members of the FMF community. There is nothing confidential about this Manual.

We hope that this *Manual* will “stimulate you to love and good deeds (Heb 10:24)” and that, in faith, you will not undertake to live up to it without counting on gaining the appropriate motivations and inner power which grace enables. Otherwise you will be subjecting yourself to legalism. We trust it will aid you in understanding the way of life which the FMF community has chosen to follow. We want to recognize that mere intellectual understanding cannot, in itself, create within us the grace and power to act out our obedience in joy and rejoicing rather than in a begrudging, unmotivated legalism which is mere outward conformity. Mere legalistic conformity occurs whenever we lack the motivation appropriate for the deed to which we are committed. But when we act in faith, even at moments without the appropriate motivation, but out of purity of heart and a commitment to faithfulness, we thereby allow the grace of God to flow into our lives and empower us in that moment of high demand.

Chapter One

Basic Issues

A. Statement of Purpose

The *Frontier Mission Fellowship* is the name of a mission society in the common meaning of that phrase.* The FMF mission society, or fellowship, owns and operates directly and indirectly a major center in Pasadena, and other offices elsewhere, including what is functionally a subsidiary educational corporation—a specialized university.

A major day-to-day concern or mission of the FMF is to care and nurture its membership and recruit new members. But it also oversees the core vision and the organizational purpose of its various projects.

All of this is related to a foundational purpose:

To foster Christian ministries whose purpose is to stimulate and encourage the growth and refinement of the frontier mission movement throughout the United States and the world. In the 1980-99 period the focus was the goal of a viable, indigenous, evangelizing church community within each of the remaining unreached people groups by the year 2000, or as soon as possible, as reflected in the watchword **A Church for Every People by the Year 2000!**, which in 1980 was coined in one of our gatherings, a phrase which was then taken up by the AD2000 Movement.

This goal and our more general frontier emphasis are pursued by providing mission agencies, churches, and students with insights of strategy, mobilization, training, and other services. This involves us in setting up local, area, and regional representatives and offices all across the United States, and interfacing with about 50 other centers in other countries.

The Center for World Mission in Pasadena, as distinct from the FMF mission society, could well be set up as a separate corporation, just as the university corporation already has. In any case, the Frontier Mission Fellowship would still be the basic entity, one which may eventually be involved in the establishment of other different projects. One of those is the Roberta Winter Institute.

* “A mission society” means a “committed community” of the kind Charlie Mellis talks about in his winsome book, *Committed Communities, Fresh Streams for World Missions*. (William Carey Library, 1975). The average mission society is actually an entity more recently categorized as “an order” by the IRS. For example, Campus Crusade for Christ, The Navigators, Wycliffe Bible Translators, and the SIM International, are all recognized as “orders” by the U.S. Government. The FMF has always considered itself as such, and, in 1981, at the suggestion of the IFMA (to all of its 100 members missions), the FMF (under an earlier name) formally declared itself to the IRS as an order (a category the IRS did not yet have for Protestant orders). In 1992, over ten years later, the IRS formally recognized Protestant orders, which then included the FMF. The use of the word “order” does not imply a connection to the Roman Catholic Church any more than does the use of the word “church.”

B. Our Objectives in Relation to Constituencies

Wherever possible, the FMF will do all of these **Objectives** by working with and through other organizations.

I. Mission Agencies

The FMF community will endeavor to:

- A. Assist agencies in the discovery and verification of every existing frontier people group and maintain this information on file, doing this by fostering specialized agencies in this endeavor.
- B. Suggest strategies (through research and study) for penetrating frontier peoples and planting viable, indigenous, evangelizing churches within them, doing this by working with and for existing agencies both general and specialized.
- C. Offer mobilization services in local areas around the country (See point four).
- D. Offer academic services in every part of the world for both missionaries and related national workers.

II. North American evangelical Christians and churches

The FMF community will endeavor to:

- A. Enlist Christians in a daily discipline of prayer, reading, and giving which is focused on the frontiers, doing this by working with and through other organizations wherever

possible.

- B. Spread the vision for frontier missions throughout the various major sub-groups of evangelicals by means of personal contacts, speaking engagements, and the use of mass media and other formal and informal means of communication.

III. American evangelical students, especially those studying at secular campuses

The FMF community will endeavor to:

- A. Stimulate and encourage a movement of students committed to frontier missions as a lifetime objective.
- B. Help students develop a godly perspective on Christ's global cause in at least four dimensions (Biblical, historical, cultural, and strategic). (See for example the Perspective Study Program.)
- C. Equip students for service with mission agencies by providing training in Bible, theology, and missions they require. (See for example the World Christian Foundations Program.)
- D. Equip and prepare students for service among many frontier people groups where traditional missionary identification is either not possible or is relatively undesirable.

C. Our Strategic Perspective

The highest priority of the FMF in its work at the USCWM is to found strategy institutes focusing attention upon the major blocs of unreached peoples in the world today. These institutes will develop and share information with mission agencies that are in a position to reach such peoples for Christ.

If our first priority must be to assist in defining the *nature* of the unfinished task, our second priority is then surely to assist in *mobilizing the resources necessary to complete that task*. To do this, the Center will invite individuals and groups willing and able to develop mobilization institutes which reflect the different evangelical constituencies in the U.S.A.

Both of these two programmatic priorities, however, derive from our basic concern: the FMF is, and will continue to be, relentlessly preoccupied with those people groups which as yet have no indigenous, evangelizing church within their cultural tradition—all of which, in Biblical terminology is the task of bringing the nations to declare His glory. Pragmatically we recognize and seek to emphasize that the largest number of these groups is found among the following major blocs: Muslims, Tribal peoples in general, Hindus, Chinese and Buddhists.

D. Our Organizational Structure

The Frontier Mission Fellowship was born out of years of study of the various orders in the history of missionary activity, both Protestant and Catholic. It is noteworthy that both William Carey and Hudson Taylor were specifically impressed by the Roman mission structures. The view of our founders was that this type of mechanism in the hands of God was an excellent vehicle both to employ and to protect in the Protestant context. With good reason Wheaton College's history professor, Mark Noll, recognized this reality when he wrote, "The rise of monasticism was, after Christ's commission to his disciples, the most important—and in many ways the most beneficial—institutional event in the history of Christianity" (*Turning Points*, Baker 1997, p. 84).

The most specific parallel to our organizational impetus has always been that of the Overseas Missionary Fellowship, founded by Hudson Taylor. He learned a great deal from the ordeal of his own seven years in China under a mission managed by outsiders. He also quite likely learned from the ordeal endured by the Serampore Trio (Carey, Ward, and Marshman). Not least, it was confirmed to him from the ordeal in his own mission, 25 years after its founding, that it is best for the legal power to be in the hands of the actual working members of his fellowship.

A landmark article written by our founder (an adaptation of "Protestant Mission Societies, the American Experience" published in *Missiology*) was published later in a book on religious sociology in 1978

(note, before the present campus was occupied). It provided part of the basis for the successful legal effort of the Sudan Interior Mission (now SIM International) to continue to operate in the eyes of the U.S. Government IRS as a *Protestant Religious Missionary Order*. The outcome of that court case, in turn, encouraged the Interdenominational Foreign Mission Association to urge all of its member missions to declare to the U.S. Government that "they are and always have been a *Protestant Religious Missionary Order*." We gladly complied at the time the IFMA sent this recommendation to its members, duly declaring to the IRS that we were and always had been a Protestant Religious Missionary Order.

More recently that same article and some others plus our founders personal court witness, provided the crucial the basis for the Canadian Council of Christian Charities to win a parallel case with the Canadian government.

In 1990 the Frontier Mission Fellowship established the U.S. Center for World Mission as a separately managed project of the FMF. The USCWM continued to be managed by an Executive Director, leaning on his own Director's Advisory Council. This paralleled the other major project of the FMF, its educational corporation which is managed by a President, who leans on his President's Advisory Council. The FMF is led by a General Director, who draws strength and wisdom from the Fellowship Advisory Council—members of the order selected mainly on the basis of seniority of experience in the order.

In the 125 year history of the Overseas Missionary Fellowship, such advisory councils have worked very nicely. The General Director of the OMF, with thorough input from its entire Fellowship, has, over the years, appointed Field Directors for each geographical area in which OMF personnel labor, as well as Home Directors for each country entity making significant contribution of funds and personnel. The annual meeting of the Field Directors, called "The Overseas Council," has a great deal of involvement with the General Director in regard to basic decisions within the Fellowship. The Triennial Central Council, which includes the Home Directors as well, has the ultimate authority, although the General Director, with thorough, widespread input from the Fellowship, appoints his own successor.

The Central Council, specifically, wields a great deal of power legally, to protect the public from the moral turpitude, insanity and illegality of a General Director. It has the power to remove a General Director for any reason. This actually happened once in the 125 year history of the OMF. However, the vast majority of the decision making is decentralized to the fields of endeavor and the home fields of support. There are no ballot box elections or decisions at any level. Yet all decisions and appointments of home or

field directors is done with extensive input from everyone involved.

In a recent case, a missionary order in the evangelical tradition, which shall go unnamed, under pressure from some of its members decided it might be better for its legal body (all already members of the order) to be elected by ballot by the members. A party spirit arose and it is now clear that this move has been the root of much dissension in their midst. People who grow up in America are brought up with a great fear of authority, and find it difficult to cope with other kinds of decision-making processes, even though many of the most durable Christian organizations as well as most secular structures employ them. Many local congregations have what could be called Elderships, wherein the elders, not the congregation, choose new elders. Many mission agencies have self-perpetuating boards in order to maintain their vision.

The six defining characteristics of an order set out by the IRS are listed in the article mentioned just below under G. 4 in the next column, "William Carey's Major Novelty."

Many different patterns exist, all of which may have both advantages and disadvantages. It is not the intent of our fellowship to denounce or to speak disparagingly of any type of organization employed by other groups of Christian believers, since "the Church of Jesus Christ" is basically a people, the people of God, no matter how the individual members are organized. It has been the intent of the founders of the FMF to follow the classical OMF pattern. It is expected that details of procedure in our case will continue to be clarified. Certainly it is important for every member to avail himself or herself of the wealth of reference documents which the FMF has provided over the years in its orientation programs and other public writings. Some of them, not included in this Manual, are listed as follows:

- A. "Our Response to the Biblical Covenant"
- B. Documents on community:
 - 1) "The Disciplines of a Mission Community"
 - 2) "The FMF Commitment"
 - 3) "The Protestant 'Vow of Poverty'"
 - 4) "Document of Delegation" (of children by parents of members)
- C. "The Further Formalization of the USCWM Order"
- D. "Facing the Future, Part I" (a university document)
- E. Documents on *discipleship* Strategy
 - "The Discipleship Strategy in a USCWM Regional Office"
 - "USCWM Members: The Principle of Multiplication"
 - "Discipleship in Graduate Studies" (a

university document)

- "Why Stay Here," *Mission Frontiers* Jan 1995
- F. "Foundational Principles and Practices for USCWM/WCIU Accounting"
- G. Documents on Basic Missiology:
 - 1) "Seeing the Big Picture"
 - 2) "Crucial Issues in Missions Today"
 - 3) "Basic Concepts in Frontier Missiology"
 - 4) "William Carey's Major Novelty"

One of the very best treatments of the phenomenon of orders is Chapter Three in the book mentioned on the previous page, by Mark Noll. Another is Andrew Wall's Chapter 18, "The Mission Societies and the Fortunate Subversion of the Church," in his book, *The Missionary Movement in Christian History*. However, his choice of words in this catchy title is probably misleading.

Original Consultants (Appendix A)

These "Consultants" were mission executives and experts from all over the world. Their role was to wisely counsel the USCWM in the formative period and to answer questions about the Center for those who might contact them for information.

Governing Bodies (Appendix B)

These bodies include the FMF General Council, made up of senior members, and the USCWM board made up of various representative groups of our constituency.

FMF Elders Council (Appendix C)

This body is constituted occasionally for the purpose of dealing with matters of Spiritual discipline rather than administrative matters, the latter being the province of the administrative structures of the various projects of the FMF. It is drawn considerably from members chosen for their years of experience in real life.

USCWM Executive Director's Advisory Council (DAC, Appendix D)

This is a management group consisting mostly of the Chairpersons of the various USCWM administrative divisions. It is a group that meets regularly, through which many important management decisions flow.

USCWM Administrative Council (Appendix E)

This council consists of the directors of those organizations formally collaborating with the USCWM and provides opportunity for personal interface and consideration of common concern.

Organizational Chart of the USCWM (Appendix F)

FMF General Council (Appendix G)

E. Determinative Questions To Be Pondered By Prospective Members

—Ralph D. Winter, June 1990, Frontier Mission Fellowship

1. Will you accept an obligation to the State of California and to the general public to guard the FMF against a leadership which succumbs to moral turpitude, insanity, unethical or illegal practices?

2. Are you aware of the fellowship-nature of the FMF, and specifically the OMF type of “Directorship” pattern which corresponds most closely to the 14-year history of this fellowship?

3. Are you willing to learn more about that pattern and enthusiastically uphold such a structure, while maintaining a healthy critical perspective?

4. More generally, are you willing to affirm the concept of a committed Christian fellowship in its daily life of mutual exhortation and accountability?

5. Are you willing for our fellowship to accept and fulfill that measure of responsibility it has been delegated by our members’ natural families and to avoid the sin of Eli in failing to exhort and correct those who have been given into our care?

6. Do you agree with the concept that the various natural families from which our members come possess primary authority over them, and that our fellowship is working with its members by delegation from the families involved?

7. Are you willing to uphold for this fellowship and its various projects the highest priority of reaching Unreached Peoples in comparison to all other legitimate and worthwhile Christian causes?

8. We consider the academic, university tradition as potentially honorable and legitimate. Are you willing to uphold the premise that solid teaching and learning—the academic tradition—is an integral part of our calling as a committed fellowship in the completion of the Unfinished Task?

9. Are you willing to uphold the concept of a university project “owned and operated by missionaries,” where the predominant majority of the leadership and staff are *supported* missionaries rather than paid employees?

10. Do you accept and uphold the fact that the university project was created by the FMF *for the purposes of the FMF*, and that the university project has never been intended to live a life which might be expected from a normal institution of higher learning?

11. Will you accept and uphold the concept that the FMF’s university project is a laboratory-type school, and that

...since the educational needs of the mission movement are so great, we must measure our success not in terms of the number of students which we attract but in terms of the number of schools which adopt programs of our design?

12. Are you willing to uphold the commitment we have to the evangelical mission industry through which we expect our most significant influence to take place?

13. Are you willing for our efforts to take place mainly behind the scenes, without seeking the kind of public image necessary to maintain a donor base, and to expect that our own initiatives will consistently be supplementary to existing efforts rather than competitive?

14. Are you willing to maintain the longstanding promises

the USCWM project has made to the mission industry that it will do its very best not to compete with other mission agencies for funds at the local church level, but that it will try to subsist on the income from the endowment provided by the property we have plus the modest income of services that are rendered?

15. More specifically, are you willing to accept the principle that the FMF ought to hold its property (or its financial equivalent) as essentially an endowment fund, rather than as assets to be gradually eaten up for operating expenses over the years?

16. Do you accept the fact that the two projects, the WCIU and the USCWM, are deeply and legally obligated to a vast donor base which has been assured many times that we will continue to seek \$15 gifts and eventually to either “return or reassign” their gifts to other mission agencies of their choosing? Are you willing to participate enthusiastically in this effort?

17. Do you understand and sympathize with the emphasis on a war-time lifestyle which the FMF has had from its inception?

18. Are you familiar with the “parity of support” principle (that still runs strong in the mission world) whereby families and individuals are paid according to their need, not according to their merit or education or seniority? Is this concept something you can heartily accept as a general goal for all members of the FMF, of the board, of the donor base and for your own life?

19. If you are a board member who is not a member of the fellowship, are you willing to participate frequently enough in its various community activities to be able to experience the nature of the fellowship?

20. If you hear criticism about members of the fellowship—either 1) of a serious nature regarding their performance or, even more especially, 2) of their ethical, legal or Christian behavior—are you willing to convey such a matter to a member of the Elders Council of the fellowship and not to share such reports with other people? Will you be willing to abide by the decisions of that Council in regard to the appropriate action to be taken? Will you take the same action in case you yourself become aware of another member’s possible failure in either of these two ways?

21. If at any time in the future you find you cannot uphold the longstanding purposes and procedures of the Frontier Mission Fellowship, are you willing to withdraw voluntarily (from Board or membership) without prompting?

22. Will you express at this time any reservations you have with any of these questions?

F. Statements of Faith Affirmed by the FMF

Each of the many creeds of Christendom may highlight better than the rest certain aspects of the Biblical revelation. Rather than producing one more humanly-devised summary of Biblical truth, the FMF feels it best to identify itself with all three of the statements of faith of the Interdenominational Foreign Mission Association, the Evangelical Fellowship of Mission Agencies/National Association of Evangelicals, and the Lausanne Committee for World Evangelization. These are ample statements of the evangelical heritage and concern within which the FMF expects to live and work.

IFMA, 1917

1. We believe that the Bible, consisting of Old and New Testaments only, is verbally inspired by the Holy Spirit, is inerrant in the original manuscripts, and is the infallible and authoritative Word of God.

2. We believe that the one triune God exists eternally in three persons: Father, Son, and Holy Spirit.

3. We believe that Adam, created in the image of God, was tempted by Satan, the god of this world, and fell. Because of Adam's sin, all men have guilt imputed, are totally depraved, and need to be regenerated by the Holy Spirit for salvation.

4. We believe that Jesus Christ is God, was born of a virgin, died vicariously, shed His blood as man's substitutionary sacrifice, rose bodily, and ascended to heaven, where He is presently exalted at the Father's right hand.

5. We believe that salvation consists of the remission of sins, the imputation of Christ's righteousness, and the gift of eternal life received by faith alone, apart from works.

6. We believe that the return of Jesus Christ is imminent, and that it will be visible and personal.

7. We believe that the saved will be raised to everlasting life and blessedness in heaven, and that the unsaved will be raised to everlasting and conscious punishment in hell.

8. We believe that the church, the body of Christ, consists only of those who are born again, who are baptized by the Holy Spirit into Christ at the time of regeneration, for whom He now makes intercession in heaven and for whom He will come again.

9. We believe that Christ commanded the church to go into all the world and preach the gospel to every creature, baptizing and teaching those who believe.

NAE/EFMA, 1945

We believe the Bible to be the only infallible, authoritative Word of God.

We believe that there is one God, eternally existent in three Persons: Father, Son and Holy Spirit.

We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

We believe in the resurrection of both the saved and the lost, they that are saved unto the resurrection of life, and they that are lost unto the resurrection of damnation.

We believe in the spiritual unity of believers in our Lord Jesus Christ.

INTRODUCTION

We, members of the Church of Jesus Christ from more than 150 nations, participants in the International Congress on World Evangelization at Lausanne, praise God for his great salvation and rejoice in the fellowship he has given us with himself and with each other. We are deeply stirred by what God is doing in our day, moved to penitence by our failures and challenged by the unfinished task of evangelization. We believe the gospel is God's good news for the whole world, and we are determined by his grace to obey Christ's commission to proclaim it to every person and to make disciples of every nation. We desire, therefore, to affirm our faith and our resolve, and to make public our covenant.

1. THE PURPOSE OF GOD

We affirm our belief in the one eternal God, Creator and Lord of the world, Father, Son and Holy Spirit, who governs all things according to the purpose of his will. He has been calling out from the world a people for himself, and sending his people back into the world to be his servants and his witnesses, for the extension of his kingdom, the building up of Christ's body, and the glory of his name. We confess with shame that we have often denied our calling and failed in our mission, by becoming conformed to the world or by withdrawing from it. Yet we rejoice that even when borne by earthen vessels the gospel is still a precious treasure. To the task of making that treasure known in the power of the Holy Spirit we desire to dedicate ourselves anew.

Isa. 40:28; Matt. 28:19; Eph. 1:11; Acts 15:14; John 27:6,18; Eph. 4:12; Rom. 12:2; 1 Cor. 5:10; 2 Cor 4:72

2. THE AUTHORITY AND POWER OF THE BIBLE

We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice. We also affirm the power of God's word to accomplish his purpose of salvation. The message of the bible is addressed to all men and women. For God's revelation in Christ and in Scripture is unchangeable. Through it the Holy Spirit still speaks today. He illumines the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole Church ever more of the many-colored wisdom of God.

2 Tim. 3:16; 2 Peter 1:21; Isa. 55:fl; Rom. 1:16i 1 Cor. 1:21; John 10:35; Matt 5:17-18; Jude3; Eph. 1:17-18

3. THE UNIQUENESS AND UNIVERSALITY OF CHRIST

We affirm that there is only one Savior and only one gospel, although there is a wide diversity of evangelistic approaches. We recognize that everyone has some knowledge of God through his general revelation in nature. But we deny that this can save, for people suppress the truth by their unrighteousness. We also reject as derogatory to Christ and the gospel every kind of syncretism and dialog which implies that Christ speaks equally through all religions and ideologies. Jesus Christ, being himself the only God-man, who gave himself as the only ransom for sinners, is the only mediator between God and people. There is no other name by which we must be saved. All men and women are perishing because of sin, but God loves everyone, not wishing that any should perish but that all should repent. Yet those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God. To proclaim Jesus as "the Savior of the world" is not to affirm that all people are either automatically or ultimately saved, still less to affirm that all religions offer salvation in Christ. Rather it is to proclaim God's love for a world of sinners and to invite everyone to respond to him as Savior and Lord in the wholehearted personal commitment of repentance and faith. Jesus Christ has been exalted above every other name; we long for the day when every knee shall bow to him and every tongue shall confess him Lord.

Gal. 1:6-9; Rom. 1:18-32; 1 Tim 2:5,6; Acts 4:12, John 3:16-19; 2 Peter 3:9; 2 Thes. 1:7-9; John 4:42; Matt. 11:28; Eph. 1:20-21; Phil. 2:9-11

4. THE NATURE OF EVANGELISM

To evangelize is to spread the good news that Jesus Christ died for our sin and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialog whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the histori-

cal, biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his Church and responsible service in the world. *1 Cor. 15:34; Acts 2:32-39; John 20:21; 1 Cor. 1:23; 2 Cor. 4:5; 2 Cor. 5:11,20; Luke 14:25-33; Mark 8:34; Acts 2:40,47; Mark 10:43-45*

5. CHRISTIAN SOCIAL RESPONSIBILITY

We affirm that God is both the Creator and the Judge of all. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression. Because men and women are made in the image of God, every person, regardless of race, religion, color, culture, class, sex or age, has an intrinsic dignity because of which he or she should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with other people is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbor and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again, into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead. *Acts 17:26,31; Gen. 18:25; Ps. 45:7; Isa. 1:17; Gen. 1:26-27, Lev. 19:18; Luke 6:27,35; James 3:9; John 3:3,5; Matt 5:20; Matt. 6:33; 2 Cor. 3:18; James 2:14-26*

6. THE CHURCH AND EVANGELISM

We affirm that Christ sends his redeemed people into the world as the Father sent him, and that this calls for a similar deep and costly penetration of the world. We need to break out of our ecclesiastical ghettos and permeate non-Christian society. In the Church's mission of sacrificial service evangelism is primary. World evangelization requires the whole Church to take the whole gospel to the whole world. The Church is at the very center of God's cosmic purpose and is his appointed means of spreading the gospel. But a church which preaches the cross must itself be marked by the cross. It becomes a stumbling block to evangelism when it betrays the gospel or lacks a living faith in God, a genuine love for people, or scrupulous honesty in all things including promotion and finance. The church is the community of God's people rather than an institution, and must not be identified with any particular culture, social or political system, or human ideology.

John 17:18; 20:21; Matt. 28:19-20; Acts 1:8; 20:27; Eph. 1:9-10; 3:9-11; Gal. 6:14,17; 2 Cor. 6:3-4; 2 Tim. 2:19-21; Phil. 1:27

7. COOPERATION IN EVANGELISM

We affirm that the Church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation. We recognize, however, that organizational unity may take many forms and does not necessarily forward evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness. We confess that our testimony has sometimes been marred by sinful individualism and needless duplication. We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We urge the development of regional and functional cooperation for the furtherance of the Church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience.

Eph. 4:34, John 17:21,23; 13:35; Phil. 1:27

8. CHURCHES IN EVANGELISTIC PARTNERSHIP

We rejoice that a new missionary era has dawned. The dominant role of western missions is fast disappearing. God is raising up from the younger churches a great new resource for world evangelization, and is thus demonstrating that the responsibility to evangelize belongs to the

whole body of Christ. All churches should therefore be asking God and themselves what they should be doing both to reach their own area and to send missionaries to other parts of the world. A reevaluation of our missionary responsibility and role should be continuous. Thus a growing partnership of churches will develop and the universal character of Christ's Church will be more clearly exhibited. We also thank God for agencies which labor in bible translation, theological education, the mass media, Christian literature, evangelism, missions, church renewal and other specialist fields. They too should engage in constant self-examination to evaluate their effectiveness as part of the Church's mission.

Rom. 1:8; Phil 1:5; 4:15; Acts 13:1-3; 1 Thes. 1:6-8

9. THE URGENCY OF THE EVANGELISTIC TASK

More than 2,700 million people, which is more than two-thirds of all humanity, have yet to be evangelized. We are ashamed that so many have been neglected; it is a standing rebuke to us and to the whole Church. There is now, however, in many parts of the world an unprecedented receptivity to the Lord Jesus Christ. We are convinced that this is the time for churches and para-church agencies to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelization. A reduction of foreign missionaries and money in an evangelized country may sometimes be necessary to facilitate the national church's growth in self-reliance and to release resources for unevangelized areas. Missionaries should flow ever more freely from and to all six continents in a spirit of humble service. The goal should be, by all available means and at the earliest possible time, that every person will have the opportunity to hear, understand, and receive the good news. We cannot hope to attain this goal without sacrifice. All of us are shocked by the poverty of millions and disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism.

Mark 16:15; John 9:4; Matt. 9:35-38; Isa. 58:6-7; James 2:1-9; 1 Cor. 9:19-23; James 1:27, Matt. 25:31-46; Acts 2:44-45; 4:34-35

10. EVANGELISM AND CULTURE

The development of strategies for world evangelization calls for imaginative pioneering methods. Under God, the result will be the rise of churches deeply rooted in Christ and closely related to their culture. Culture must always be tested and judged by Scripture. Because men and women are God's creatures, some of their culture is rich in beauty and goodness. Because they are fallen, all of it is tainted with sin and some of it is demonic. The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. Missions have all too frequently exported with the gospel an alien culture and churches have sometimes been in bondage to culture rather than to Scripture.

Christ's evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the servants of others, and churches must seek to transform and enrich culture, all for the glory of God.

Mark 7:8-9,13; Gen. 4:21-22; 1 Cor. 9:19-23; Phil. 2:5-7; 2 Cor. 4:5

11. EDUCATION AND LEADERSHIP

We confess that we have sometimes pursued church growth at the expense of church depth, and divorced evangelism from Christian nurture. We also acknowledge that some of our missions have been too slow to equip and encourage national leaders to assume their rightful responsibilities. Yet we are committed to indigenous principles, and long that every church will have national leaders who manifest a Christian style of leadership in terms not of domination but of service. We recognize that there is a great need to improve theological education, especially for church leaders. In every nation and culture there should be an effective training program for pastors and laity in doctrine, discipleship, evangelism, nurture and service. Such training programs should not rely on any stereotyped methodology but should be developed by creative local initiatives according to biblical standards.

Col. 1:27-28; Acts 14:23; Titus 1.5,9; Mark 10:42-45; Eph. 4:11-12

12. SPIRITUAL CONFLICT

We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the Church and frustrate its task of world evangelization. We know our need to equip ourselves with God's armor and to fight this battle with the spiritual weapons of truth and prayer. For we detect the activity of our enemy, not only in false ideologies outside the Church, but also

inside it in false gospels which twist Scripture and put people in the place of God. We need both watchfulness and discernment to safeguard the biblical gospel. We acknowledge that we ourselves are not immune to worldliness of thought and action, that is, to a surrender to secularism. For example, although careful studies of church growth, both numerical and spiritual, are right and valuable, we have sometimes neglected them. At other times, desirous to ensure a response to the gospel, we have compromised our message, manipulated our hearers through pressure techniques, and become unduly preoccupied with statistics or even dishonest in our use of them. All this is worldly. The Church must be in the world; the world must not be in the Church.

Eph. 6:12; 2 Cor. 4:3-4, Eph. 6:11,13-18; 2 Cor. 10:3-5; 1 John 2:18-26; 4:1-3; Gal. 1:6-9; 2 Cor. 2:17; 4:2; John 17.15

13. FREEDOM AND PERSECUTION

It is the God-appointed duty of every government to secure conditions of peace, justice and liberty in which the Church may obey God, serve the Lord Christ, and preach the gospel without interference. We therefore pray for the leaders of the nations and call upon them to guarantee freedom of thought and conscience, and freedom to practice and propagate religion in accordance with the will of God and as set forth in The Universal Declaration of Human Rights. We also express our deep concern for all who have been unjustly imprisoned, and especially for those who are suffering for their testimony to the Lord Jesus. We promise to pray and work for their freedom. At the same time we refuse to be intimidated by their fate. God helping us, we too will seek to stand against injustice and to remain faithful to the gospel, whatever the cost. We do not forget the warnings of Jesus that persecution is inevitable.

1 Tim. 2:1-4; Col. 3:24; Acts 4:19; 5:29; Heb. 13:1-3; Luke 4:18; Gal. 5:11; 6:12, Matt. 5:10-12, John 15:18-21

14. THE POWER OF THE HOLY SPIRIT

We believe in the power of the Holy Spirit. The Father sent his Spirit to bear witness to his Son; without his witness ours is futile. Conviction of sin, faith in Christ, new birth and Christian growth are all his work. Further, the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a Spirit-filled church. A church that is not a missionary church is contradicting itself and quenching the Spirit. Worldwide evangelization will become a realistic possibility only when the Spirit renews the church in truth and wisdom, faith, holiness, love and power. We therefore call upon all Christians to pray for such a visitation of the sovereign Spirit of God that all his fruit may appear in all his people and that all his gifts may enrich the body of Christ. Only then will the whole Church become a fit instrument in his hands, that the whole earth may hear his voice.

Acts 1:8; 1 Cor. 2:4; John 15:26-27; John 16:8-11; 2 Cor. 12:3; John 3:6-8; 2 Cor. 3:18; John 7:37-39; 1 Thes. 5:19; Ps. 85:4-7; Gal. 5:22-23; Rom. 12:3-8; 1 Cor. 12:4-31; Ps. 67:1-3

15. THE RETURN OF CHRIST

We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. This promise of his coming is a further spur to our evangelism, for we remember his words that the gospel must first be preached to all nations. We believe that the interim period between Christ's ascension and return is to be filled with the mission of the people of God, who have no liberty to stop before the end. We also remember his warning that false Christs and false prophets will arise as precursors of the final Antichrist. We therefore reject as a proud, self-confident dream the notion that people can ever build a utopia on earth. Our Christian confidence is that God will perfect his kingdom, and we look forward with eager anticipation to that day, and to the new heaven and earth in which righteousness will dwell and God will reign forever. Meanwhile, we rededicate ourselves to the service of Christ and of people in joyful submission to his authority over the whole of our lives.

Mark 14:62; Heb. 9:28; Mark 13:10; Matt. 28:20; Acts 1:8-11; Mark 13:21-23; 1 John 2:18; 4:1-3; Luke 12:32; Rev. 21:1-5; 2 Peter 3:13; Matt. 28.18

CONCLUSION

Therefore, in the light of this our faith and our resolve, we enter into a solemn covenant with God and with each other, to pray, to plan and to work together for the evangelization of the whole world. We call upon others to join us. May God help us by his grace and for his glory to be faithful to this our covenant! Amen, Alleluia!

International Congress on World Evangelization, Lausanne, Switzerland, July 1974

Look at What God's Done!

A Playful Update of Article 9 of the Lausanne Covenant

On the eve of the Manila Congress of 1989, often called "Lausanne II," the following playful revision of the ninth article of the original Covenant (see full text on previous pages) appeared in an issue of *Mission Frontiers*. The intent was to show the great difference in perspective there is between conventional attitudes toward a large and virtually impossible task and what we see—a "Finishable Task." Ralph D. Winter

The 1974 version of Article 9

More than 2,700 million people, which is more than two-thirds of mankind, have yet to be evangelised. We are ashamed that so many have been neglected; it is a standing rebuke to us and to the whole church. There is now, however, in many parts of the world an unprecedented receptivity to the Lord Jesus Christ. We are convinced that this is the time for churches and para-church agencies to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelization. A reduction of foreign missionaries and money in an evangelised country may sometimes be necessary to facilitate the national church's growth in self-reliance and to release resources for unevangelised areas. Missionaries should flow ever more freely from and to all six continents in a spirit of humble service. The goal should be, by all available means and at the earliest possible time, that every person will have the opportunity to hear, understand, and receive the good news. We cannot hope to attain this goal without sacrifice. All of us are shocked by the poverty of millions and disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism.

The Proposed 1989 Revision

Only 3,400 million people, which is barely seven for each truly-believing Christian, have yet to be evangelized. We are amazed that so few are still to be reached. That fact is a standing tribute to the power of the Holy Spirit and to the living, growing, global Body of Christ. We rejoice that there is now in so many parts of the world, unprecedented growth and opportunity for the gospel of our Lord Jesus Christ. We are convinced that this is the most crucial moment of history for churches and para-church agencies to pray earnestly for the penetration of the remaining unreached groups and to launch new efforts to make that possible by the year 2000. We do not feel that a reduction of foreign missionaries and money in evangelized countries is wise, since it is both necessary and highly strategic to facilitate the national church's growth in self-reliance in its own mission outreach so as to reach out to the remaining unevangelised peoples of the area. Missionaries will flow ever more freely from and to all six continents in a spirit of humble service. The goal is, by all possible means and at the earliest possible time, that every person will have the opportunity to hear, understand, and receive the good news from someone representing a believing fellowship among his own people. We fully expect to attain this goal with willing sacrifice. All of us are shocked by the poverty of millions and disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to avoid a simple life-style for its own sake, and to adopt a wartime lifestyle in order to contribute more generously to both relief and evangelism, knowing that only the completion of the evangelistic task will enable the return of Christ when He alone "shall wipe away every tear ... there will no longer be mourning, crying, pain, or death...." (Rev. 21:4).

Chapter Two

General Considerations

A. Aspirations and Expectations

The serious believer and a serious believing community will embrace many high aspirations which relate to the well-being of the individual or the community or simply to the glory of God. The aspirations of the FMF extend beyond the work day. A military structure holds standards of purpose and lifestyle which go beyond those of the civilian world. In any human society, even in the tiniest tribal village, each day of the week involves literally thousands of expectations woven together in a lifestyle which is mainly invisible to those who live and move within it, much like the water in which a fish may swim. Likewise, the organizational culture and specifically the institutional values of the evangelical missionary tradition, a tradition born in the profound spiritual revivals of the last century, reflects determination, hardship, sacrifice, unbounded creativity, cross-cultural wisdom, sensitivity, vision, and purpose. The vast majority of the novel elements of the FMF simply reflect this noble, global tradition. We urge our members not to hastily suppose that things that are “different” in the FMF are merely local novelties or that they have no reason for being.

The fullest general statement of the aspirations and expectations of the FMF is the reference document entitled “Our Response to the Biblical Covenant.” See also, “The FMF Commitment. The former is our attempt to be serious about the overarching covenant of global mission as set forth in 1) the Bible, and as set forth as 2) the larger vertical and horizontal dimensions thereof which Jesus described as loving God with all of our heart and soul, and our neighbors as ourselves. As a mission fellowship, we have repeatedly reflected on the four dimensions in the vertical direction—namely, loving God with all the heart, soul, mind, and strength—and for practical purposes, we have elaborated our “love for our neighbor” in four other dimensions. These eight areas of aspiration and expectation are eight areas of conscious, willingly-expressed love, empowered by the grace of God through His Spirit. Our fellowship has named eight corresponding “Fitness Committees” as an attempt to help our members express creatively and obediently what God’s Covenant entails in each of these areas of our lives. See Chap 3, Sect 5, p. 27.

We do not normally speak of “rules, requirements, obligations,” lest anyone fall into either a begrudging or a proud legalism. We speak of *aspirations*, which are, in faith, commandments of the heart. A member of the FMF has *committed* himself or herself to *aspire* to our few stated aspirations. An aspiration is not less than a requirement but more. When Paul asked the Corinthians to give cheerfully, not begrudgingly, he did not mean that his hearers should give only if they felt like it (2 Cor 9:6-8). He went on to say that if they lacked the necessary grace to do what was required, God would help them. He, in effect, commanded them to *give joyfully*, not just give. This is more, not less, than external compliance. It is not legalistic. It is inward yielding not to man but to the living God, just as the servant of Ephesians 6 is required to serve his master *as unto Christ*. This does not mean there are not occasionally good excuses for falling short. It recognizes that there may also be sinfully inadequate excuses.

B. Essential agreements

To be invited into membership or to continue in membership, a person must agree:

- ✓ To secure and maintain the consent of his or her natural family, considering those God-given relationships as primary and permanent
- ✓ To answer affirmatively, without qualification, the “Determinative Questions” (on page 9)
- ✓ In general terms this means three things:
 1. To endeavor to embrace all of the aspirations of the community rather than merely comply with those aspirations.
 2. To help other members achieve those aspirations.
 3. To be willing to be helped by other members in achieve the aspirations.
- ✓ To affirm all three of the FMF statements of faith
- ✓ To accept the sharp focus of the FMF on frontiers in mission.
- ✓ To pursue continuing education so as to complete the foundational requirements of the Fellowship as well as the knowledge and

skill associated with particular assignments related to our purposes

C. Call To A Task-oriented Community

Of necessity, being a part of a task-oriented Christian community dedicated to penetrating Satan's spheres of power, thrusts us into the front lines of spiritual battle. There are many pressures. Attacks from Satan are common, and the going can get rough, both physically and emotionally. Thus, because a person who is unsure of his leading might find himself on shaky ground, it is imperative that every applicant be certain that God is leading him or her to be a part of this specialized ministry. We realize that when a person first applies, his leading might not yet be fully developed but, it is necessary that a person be sure of God's leading by the end of the application and screening period. We pray that this leading will be further strengthened as exposure to the full breadth of day-to-day ministry and community is experienced.

The call of the Apostle Paul (Galatians 2:8), unlike that of the Apostle Peter, was to people who had no "viable, indigenous, evangelizing church movement" within their cultural tradition—a sphere which in his day was called simply the *Gentiles*. Paul's call to reach out to this sphere was a legitimate specialization of responsibility. We, likewise, feel called to the remaining Unreached Peoples as our primary focus of responsibility.

We realize, however, that although a prospective member may feel specifically called to the Unreached Peoples, it does not necessarily follow that he or she senses God's call to work within a particular channel of activity, such as in a team like ours—largely behind the scenes in a "Center for World Mission" in Pasadena—or even as one of our members who is assigned somewhere else. Furthermore, we recognize that commitment to working as part of a team, or mission fellowship does not, without additional and specific leading, indicate God's will for a person to become a part of our particular long-term, task-oriented community.

This is why we, who are members of the FMF, believe it is extremely important that a prospective member be sure of his leading from God before accepting an invitation to become a member of this community. You are *invited* to become a member, but there are two conditions under which this invitation becomes operative: 1) the FMF fellowship must sense God leading it to extend to you such an invitation, and 2) you, also, must indicate that you believe God is leading you to accept that invitation. In the case of a married couple, both husband and wife are separately taken into consideration. Both of them must be extended an invitation by the community and each must feel confident that God is leading them, as a couple, to become members. One partner in a marriage is not accepted without the other also becoming a member with a similar com-

mitment. Of course, one partner may feel stronger or be further along in that commitment than the other.

As in the engagement period before marriage, the really important things in life do not necessarily become clear at first glance. This is why we have an initial two-year period of trial commitment. A candidate for membership must be as sure of God's leading as is possible before joining. But after the two-year period of initial commitment, when both the Center Community and the new member have had time to test their sense of God's leading of that person to this fellowship, as the case may be, he/she will (or will not) be invited to renew his/her commitment as a *long-term* member of the FMF Community. It may very well be at this time that other requirements have also been met, such as foundational studies, and that Commissioning will take place as well as renewed, long-term membership.

Planning and stable management require that any member family leaving FMF membership give at least two months notice before relinquishing its duties. What this means, then, is that if a person is to leave precisely at the end of the two-year term of service, notice would have to be given two months prior, or the departure would have to be two months later than the end of the initial two years.

In the event that after the initial two years, the member family cannot yet decide if it wants to be a long-time member or not, if invited to continue, it may ask for an additional period of time in which to make a decision. It will be asked, at that time, to put in writing the length of time which is being proposed for the next period of commitment.

Finally, the origin and development of the FMF fellowship is well portrayed in the book, *I Will Do A New Thing*. We feel that our own team is just a small part of a global "New Thing" which will herald the conclusion of the Great Commission and the final events of history. We do not join together because we prefer the essentially artificial nature of a community in mission, but because we are responding to the crucial, war-time footing into which God has brought the world-wide community of faith.

D. Maturity

Before applying to become a member of the FMF, a person must have been a Christian for at least one year and display continual growth and maturity. We expect a person to demonstrate a Spirit-controlled life. We are here following the direction of the Apostle Paul to Timothy when he advised that new believers should not be put in roles of leadership. Missionaries, no matter what age or what position they may have in our work force, are almost always thought of as leaders by churches and individual supporters.

E. The Test and Blessing of Diversity

For an organization to remain effective, it is necessary for all who represent it to stay true to its basic philosophy and strategy. We expect that our members will come from many different church backgrounds and thus be able to work with many different groups. Although we enjoy the diversity of the Body of Christ, it is important that we speak with one voice. Thus, all who join us must realize that some of our beliefs and practices may not be common to all in the Body of Christ and should not be imposed on others even though they are willingly embraced by ourselves.

There are times when an individual member or couple may feel very strongly and conscientiously that an immediate superior is wrong and is either sinfully or mistakenly pursuing a course to which higher leadership would or should object. A member's right of appeal always exists. The way to do this is to write something down to which the immediate superior can add his perspective on its way up. That way the higher level will not simply be exposed to one side of the picture. It would be tempting for an upset individual to "campaign" by talking to various people about what they feel is wrong rather than bringing issues up in proper channels. In a secular organization either "going over the head" or "going around" a superior might well be a basis for instant termination. In our case we simply provide and insist on the appeal process mentioned. For us it is a matter of courtesy, fairness and basic protocol that we follow this appeal process.

F. Qualifications

Each member of the FMF Community must be able to demonstrate the following qualifications. Continual failure to measure up to these qualifications may be grounds for dismissal.

- ✓ a commitment to and a heart for God
- ✓ a teachable attitude
- ✓ a strong desire to see the Great Commission fulfilled
- ✓ humility as shown in wholeheartedly embracing the attitude of a servant
- ✓ the ability to readily adapt to new situations
- ✓ a cheerful and positive attitude
- ✓ conscientiousness in all matters of work and spiritual life
- ✓ patience and perseverance under trial
- ✓ a cooperative spirit
- ✓ tact and wisdom in dealing with others
- ✓ loyalty to the organization and its leadership

G. Lifestyle

The FMF does not speak of "simple lifestyle" but *wartime* lifestyle. Our disinclination to "conspicuous consumption" is rooted not in an ascetic concept but is

pursued in view of the wartime situation in which the Christian cause finds itself in this life. Our modest lifestyle is something we embrace and recommend to all serious believers who would like to see Christian resources stretch further in the global mission movement. See also paragraph I on page 30.

The FMF is committed to an all-out attack upon the gravest problems of a world seriously in trouble on a global level. The people and organizations associated with the Center must be involved heart and soul in this endeavor and it is inevitable that their convictions will be radiated in their daily lives, attitudes and behavior.

The FMF has no desire to be restrictive upon the human spirit in any way but to be expressive of the urgent—even emergency—concerns which have brought the FMF into being.

On the other hand, since much of the work of the FMF is located in the wealthiest and most powerful society in the world, it is exceedingly difficult, apart from a determined and constant questioning of conventional American values, to act sensibly and reasonably with reference to the needs of real people and real opportunities beyond our immediate psychological horizons. This is, of course, equally true for believers within foreign cultures in the mission fields of the world.

Thus, for members of our Fellowship to withstand the social pressures of a modern industrialized society characterized by affluence and wastefulness, we must agree together to positively promote alternative patterns of life. It is not easy simply to disengage from the entire U.S./Western cultural system, nor is it deemed strategic to attempt to do so since, in fact, we must both deal with and seek to enlist the collaboration of the people of our time in the real world in which they find themselves.

Also, the FMF must encourage and support a wholesome lifestyle for its members as free as possible from the culturally approved evils of our society such as substance abuse, whether that be nicotine, ethanol or even excessive use of caffeine. Therefore, certain minimal general goals have been established which all members are expected to pursue. Our orientation is primarily to the pattern of life reflected in mission circles over the past two centuries rather than to the generally less demanding standards found in much of American church life in the latter part of the twentieth century.

For example, we seek the goal of courteous recognition of all ethnic and cultural traditions as such. It must be deemed unacceptable for those associated with the FMF to judge the physical, social or cultural characteristics of any other group as inferior or immoral by reason of their differences from their own. All cultures are to be judged solely under the common absolutes of Scripture, not by each other on any social, cultural, or personal basis.

Another example, in view of our "international development" approach to mission, is that we seek the goal of effective land use and thus decry the excessive

use of land for the production of animal protein. We feel strongly that in the Western world, and in the U.S. in particular, animal protein is commonly used in excess and not only tears down health, but diverts a huge percentage of land that would otherwise be available for the cultivation of more efficient foods. (The corn grown on a given tract of land will feed ten times as many people as it will if fed first to cattle which are then eaten as meat. The people of India could not support their population if India were not mainly vegetarian!). The largest income-producing land use in California is not its enormous fruit and vegetable industry but its production of marijuana and wine grapes.

Thus we specifically decry the vast misuse of land and the damage to health occasioned by the cultural protection granted in our country to the use of tobacco and alcohol, as well as government subsidies thereof.

We are determined, therefore, that all who voluntarily associate with the FMF must be at least supportive of our efforts to avoid encouraging culturally inherited practices of our society when those practices conflict with our goals of effective employment of global resources. Members of the FMF, working as they are in the global mission community, cannot expect believers in tribal cultures to sit in judgment on their own cultures if we are unwilling to do so from within our own culture.

In general, we expect that the people of our fellowship will maintain and uphold with genuine respect the long standing tradition of the mission agencies. Among many other fascinating cultural aspects of this tradition we are determined to embrace:

1) simplicity of lifestyle (better, wartime lifestyle, as already mentioned) and

2) parity of support level (see point H. below) and uphold these traits as part of our own way of life. We feel that these convictions must not be upheld begrudgingly as a necessary evil but championed zealously as noble purposes required by the very emergency of our times—which we interpret as the essentially wartime footing of the Christian believer in a world that is still under the power of the God of this world (I Jn 5:19).

The FMF, both as a committed membership, and in the collaborative center it administrates, has deliberately chosen to live and function within the “organizational culture” of the evangelical mission movement. To illustrate one aspect of what we refer to, we append a statement that comes from a major IFMA agency. We have accepted it for our own use:

Lifestyle Principles of the FMF

(by permission of AIM International, the following statements are, verbatim, from their members manual, the acronym FMF inserted where appropriate.)

The lifestyle of FMF members as well as all others who regularly use Center facilities shall be guided

by:

I. Biblical Standards:

Scripture specifically names some acts and attitudes as sin. These are morally wrong and therefore unacceptable. Included among these are:

drunkenness,
dishonesty, greed, misuse of time,
slothfulness, stealing,
adultery, homosexuality, lust, pre-marital sex,
gossip, slander,
anger, profanity,
jealousy, prejudices, pride,
occult practices.

While sinful attitudes are often difficult to detect, they are as subject to the judgment of God as are outward forms of disobedience to Him.

II. Biblical Principles:

The Scriptures indicate an obligation on the part of believers to support principles such as the following:

The mature believer limits his behavior in the interest of edifying fellow believers.

Love edifies and refuses to offend other believers.

The interests of ministry often call us to limit the exercise of our rights.

We should avoid temptation and harmful associations.

Discipline should be exercised in corporate worship and in the exercise of spiritual gifts.

Love finds fulfillment in edification.

A. Requirements:

Members are required to refrain from:

gambling,
possession and use of alcohol as a beverage,
and
possession and use of tobacco and other drugs (other than for medical purposes).

B. Discretion:

Personnel shall exercise discretion and restraint in matters such as the following:

games; dancing; dress; relationships between the sexes; the stewardship of money; the use of the Lord’s Day; and the choice of music, movies, reading material, television, theatre, and video programs.

H. Support

As has been mentioned (G. p. 16), members are expected to adopt a wartime lifestyle to whatever extent

it is practical. For some helpful guidelines, they may refer to Roberta Winter's article, reprinted from *Moody Monthly*, "The Non-essentials of Life." See also paragraph I, p. 30.

"Parity of support" is part of this lifestyle. Parity of support means that members receive their living allowance based on need and not on position, education, or tenure. In other words, the newest member family receives as much as the director's family (assuming the new family has the same size family). If the new member family has more children or they are older, it will receive more—because of need, not some other kind of merit.

Because of this, the monthly *living allowance* varies for single members, couples, and families (depending on number and ages of children).

This allowance is not a salary and should not be described as such—except when it is necessary to use IRS terminology—because there are many other reimbursable expenses (such as car expenses, repairs, etc.) which are over and above what is referred to as the living allowance.

Regardless of the level of the living allowance set for a specific member or family, members are expected to work toward full support. There are normally no subsidies or guarantees prior to support being raised. Members receive training in ministry team development (MTD)—which focuses on the development of an effective "Personal Ministry" (giving rather than getting, ministering rather than gaining income). This requires practical faith in the Biblical injunction, "Give and it shall be given unto you." Just as a pastor ministers to a small congregation without his salary being his primary goal, so a missionary conducts a "personal ministry" to a number of people who pray for and/or give financial support without that ministry being conditioned upon receipt of support. A similar "Extension Ministry" is expected of FMF members in regard to a section of the larger public constituency of the FMF. We have no higher priority than personally the sharing of our vision with other believers who show an interest in the calling of our fellowship.

Upon completion of orientation, a person will be appointed as a provisional member. His or her initial assignment will be to develop at least 85% of full support before reporting for any other assignment. Once that is done, we strongly recommend that a person's church hold a commissioning service before he or she returns to the FMF. This is not the same service as the service of commitment which takes place in the presence of, and in the environs of, our community.

I. Home Church Involvement

Members are expected to be involved in a church in the area of their assignment (for most members in the Pasadena, area). That church, and at times a church from their home area (if it is out of the area) should be a serious dimension of ministry of the FMF member

family. In turn, that congregation should be actively involved in the development of that person's ministry in and through the FMF—as well as being involved with the development of that person as an individual.

For example, the Los Angeles area has the largest concentration of ethnic minorities in the country if not the world. If a person is preparing for service abroad he or she can get significant cross-cultural and/or discipleship experience outside of the everyday life of the Center. However, if that person's home church's mission committee wants to ensure that the necessary exposure which it deems appropriate is gained, the church will need to make those goals clear and participate in the process.

Home-church involvement, then, is basic to our carefully designed "full-context" education, which we aspire to for all our members. In this pattern, 1) home church, 2) school, 3) mission agency, and 4) natural family—all four—need to take an active role in a member family's development in order for human growth and missionary service to be most effective.

J. Engagement And Marriage

We rejoice when FMF members discover God's choice in a life partner. Engagement or marriage affects membership as follows:

∨ If two members become engaged, they should decide before marriage whether they feel it is God's will for them jointly to continue their commitment to FMF membership.

∨ If a member becomes engaged to a non-member, the non-member must separately be invited to become a member in Fellowship for the member to continue as such. We would encourage the non-member to attend, if feasible, the next orientation program so that the couple may decide as early as possible whether they wish to continue on as members of the FMF Community once married. As is true with most, if not all, mission societies, a married member cannot belong unless the spouse is also a member.

Before announcing his/her engagement, a member needs to follow the normal guidelines for approaching engagement. We feel the normal process of obtaining parental consent should involve discussing the proposed engagement face-to-face with each set of parents and gaining their approval. These guidelines are intended to back up the rightful role of the parents and not to cast the FMF in the role of parental substitute. That is, our members do not need our approval to become engaged. We only require that they take their parents' role seriously.

If the relationship seems to be heading toward marriage, the member (or, preferably, both parties) should meet with one of the Center counselors to discuss the development of the relationship, the response

of the parents, and FMF expectations. If, for any reason, there is a departure from the normal procedure described here, the couple should meet with the Elders Council before finalizing their engagement.

K. Married Members

In most American mission societies, as well as in the FMF community, husband and wife are considered a team. They must be in agreement as to their leading to this ministry, and each is accepted as a member on his/her own merits. We realize that the first responsibility of the wife is to her husband and children. Even so, we believe it is reasonable to assume that she will be willing and eager to be as active as possible in this ministry. She should follow the same application procedure, be encouraged to participate in the same training and provide as much contribution to the Center's needs as her home responsibilities permit. The input of both spouses is expected in the assignment of either one.

L. Training

Lifelong learning takes place in many different ways. We learn from experiences, and in the workplace, from difficulties as well as from books and teachers. We need to exploit all kinds of learning from earliest ages through adulthood. We value mixing age groups to help older children teach and respect younger children and to enable children to teach adults, integrating work with study wherever possible so that valuable practical lessons are learned for life and learning throughout life. Even if a member does not have children, he or she will be expected to both give and receive in a multigenerational learning community.

We have high standards for our members' general education. See section xxx

Mission experience and education, specifically, is also very important. If you have not had any substantial Bible training, or if what you had was weak in its mission focus, you will need to begin to work on the World Christian Foundations (WCF) curriculum. If you have already had this type of training in seminary, you should be prepared to mentor others in this so as to become familiar with its unique features. Completing the WCF program will mean that you may have to limit evening involvements during that period. However, this kind of solid foundation will better prepare you not only for full membership in the FMF, but as a Christian worker or missionary with any agency. Of great value is a habit of work and study which will remain with you beyond this period.

A special training leave of up to three months is expected from time to time, but is not likely to be granted in the last year of a term. (For more information, see Training under section III.), and no such leave is possible during the first term.

M. Indebtedness

Having a pattern of indebtedness that is unresolved

could prove to be a hardship for any missionary. Because we value training, Candidates can request that remaining school debt be included in support levels. This will be approved on a case-by-case basis. If the amounts are too high, as determined by the Personnel Department, they may not all be able to be included.

Since support levels are usually not raised for other types of debt, it is recommended that single applicants should not have an indebtedness that would require monthly payments of more than \$100 (this does not include car payments). Married couples should not have an indebtedness that would require payments of more than \$150 a month (not including car payments). If you have debts in excess of these amounts but feel that you can manage on the FMF support level, you will be asked to submit a budget to the Personnel Department.

Once people become members, they are expected to live on the support that the Lord supplies, but to attend diligently to their personal ministry so as to assure the greatest possible financial backing for their work. We recognize that credit cards are useful, unless the intent is to borrow money at credit card rates. However, because it is so unwise (due to astronomical interest rates) for money to be borrowed from such a source, we feel it necessary to prohibit credit card loans absolutely. If a member cannot pay a credit card bill on time, or if there is a financial need, the member must contact the Personnel Department before any indebtedness is incurred. It is only logical that we do not permit members to incur the kind of debt which would not allow them to be members in the first place.

N. Length of Service and Renewal Conditions

The first term is two years starting with the date you return from developing your ministry team and commencing full-time service in your work assignment. The length of subsequent terms of service will depend on whether you are called to long-term or short-term service at the Center:

- √ five years, if you are called to the prime task of preparing others for more effective service to Unreached Peoples;
- √ two years, if you anticipate joining some other agency of mission after service within the Frontier Mission Fellowship, this can be extended in consultation with the leadership.

Furlough

If it is planned properly, after each term of service, you may request a furlough, or special assignment. One of the main reasons for this is to further develop a member family on a personal level as well as to equip it for more effective service at the FMF, or wherever the Lord may be leading. This is like an academic "sabbatical" in the sense that it is an alternate assignment not an extended vacation. The furlough in our

case (since our Pasadena people are not located “overseas”) could be for :

- √ a trip to a cross cultural mission field in order to rekindle your vision and commitment to Unreached Peoples through serving in the FMF;

- √ extended studies;

- √ ministry to your sending church or churches in some part of the U.S.

The length of the furlough will vary according to the specific proposal itself and the length of the term of service to which the member family is re-committing:

- √ for a five year renewal, the furlough can be for up to six months;

- √ for a two year renewal, up to three months.

Early Resignation

If you feel that the Lord is leading you to some other place of service before the completion of a term of service you should present these thoughts to the Personnel Director. Your home church and your other supporters should be taken into account. If a decision is reached to release you from your current commitment to membership, you should share this with your immediate supervisor as soon as possible, but at least two months prior to leaving.

O. Termination of Membership

Bad attitude

Because of the intimate nature of the relationships in a small organization, and the necessity in any team for members to have confidence in the dependability of one another, it is vital that you have a positive, believing attitude toward other members and the organization as a whole. While frank disagreements about substantive matters are viewed as signs of a healthy organization, a constant negative or pessimistic attitude, or sowing seeds of dissention, which affect not only a person’s own work but that of others will disqualify such a person or family for continued membership in the community including housing here.

Dishonesty or immorality

It is vital in a Christian organization that each member maintain honest personal relationships. Any deliberate dishonesty or immorality will disqualify a person for continued membership in the community.

Low motivation

It is very important that members be “self-starters.” This is not to say you must always be innovative or merely keep busy, but rather ask God for the grace to be motivated by the work at hand and not to need constant management prodding. Inability to work under these circumstances will disqualify a person for contin-

ued membership in the community. Also included is the unwillingness to be held closely accountable for your time schedule. Donors must be confident that our corporation is not spending its money improperly.

Habitual lateness

It is important that members demonstrate consideration for fellow workers by being punctual. In Pasadena our work day begins at 7:45 am. You should aim to arrive 5 minutes early so your work can start on time. After receiving counsel, frequent failure to be on time for responsibilities will disqualify a person for continued membership in the community.

Unfinished Work

The time to question the reasonableness of assigned completion dates is before such deadlines occur rather than after. Consistent failure to meet reasonable dates for completion of work assignments will disqualify a person for continued membership.

The meaning of termination

Termination may directly result from the appearance of the characteristics listed above, but it may derive from matters more basic, for example, from an emerging discrepancy between the person involved and the heart, vision or perspective of the Fellowship itself. If that gap can be reduced or eliminated it is often that the above characteristics disappear by themselves.

Section 5: The Eight Dimensions of All-Around Fitness Toward God and Man

Undoubtedly the most basic document of our Fellowship is the first one listed on page eight—“Our Response to the Biblical Covenant.” That document is an attempt to understand as fully as possible what it is God expects of us in our relationship to Him and to His Creation. It (the ORBC) perceives the Biblical Covenant as speaking of both vertical and horizontal relationships, whether we see them in the Great Commission of Genesis 12 (Don Richardson’s “Top line” and “Bottom line”) or the Decalogue of Exodus or Deuteronomy, with five vertical and five horizontal commands, or in Jesus’ summary of those two dimensions—that we should love both God and neighbor. Thus the document elaborates four aspects of the vertical as well as four aspects of the horizontal. Jesus’ elaboration of the vertical dimension (“Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.” Mark 12:30, NIV) is a reasonable basis for four aspects of the vertical. We have ourselves have come up with four possible aspects of the horizontal.

1. Four vertical dimensions.

We have considered very carefully the four aspects Jesus mentions of our love for God and have honored them as “fitness” areas. But, we have tried to lift them

above self-centered humanistic “fulfillment” (which characterizes all religions, whether Buddhist, Hindu, or the Evangelical “Prosperity Gospel”). We are sure we ought not to seek four kinds of fitness for our own benefit but as a means of glorifying the intent of our Creator in our daily, practical lives. These four areas are:

Q. 1. Spiritual Fitness

This is the area of worship, devotion, love, obedience of the heart. Many are the “means of grace” which down through the ages have enabled people who seek to know God. One of the most important disciplines for all members is to maintain the habit of a consistent time spent with the Lord each day (15—30 minutes of devotional time). A program of concentrated Bible study as well as a scripture memory program is highly recommended. However, our time alone with the Lord each day must not become merely an intellectual conquest of the Bible, much less a means of preparing for ministry tasks. We must zealously seek to come away from the Word each day with some *personal, specific* application, some word from the Lord for us personally. It is then out of our own walk that we can share with others. With this spiritual foundation, we can then seek to hear what the Lord may be saying to all of us. It is this daily kind of experience which normally will surface in the small and large groups of our Morning Meeting.

R. 2. Psychological Fitness

This area has to do with the condition of the “soul”—the area of a clean conscience before God, reality in personality, honesty before Him, where we may have to gradually live down habits we have have nursed over many years of trying to impress others with our spirituality. Why are really downcast? We remember the crisis in Cain’s life and hear the Father say, “Why is your face downcast? If you do what is right, will you not be accepted?” (Gen. 4:7). This is quite different from the usual use of the word *psychology*, which generally excuses any problem in our personal well-being, our emotions, hurts, sense of victimization, etc. without reference to our fellowship with God. Note that a failure to gain the grace from God to fulfill our aspirations, or a loss of that motivation, leading to frequent failure is an insidious process that is sure to erode the soul. This is the urgent reason for accountability and faith.

S. 3. Intellectual Fitness

Although this area has to do with much more than formal education on a life-long basis, it does include what is called academic achievement. God does not guide us or bless us beyond our intellect if we fail to make full use of the rational sense we have been given. The IRS, also, expects full membership in an order to involve the equivalent of a seminary education. We feel the World Christian Foundations Curriculum is an adequate minimum for all members, or the equivalent

thereof. But far beyond such minimal requirements we seek to honor God in the full use of intellectual endowments.

T. 4. Physical Fitness

It is very important that we be at our very best physically, intellectually, emotionally, and spiritually to effectively carry out the task before us. But, all of the above areas of vitality in our relation to God are based upon and nourished by soundness of mind and body, as closely as these two are related. Therefore, it is expected that each member commit himself to eating right, and to getting regular exercise and rest every day. Our “flextime” provision enables a daily nap for everyone, and is highly recommended (See page .). One’s morning group leader should frequently encourage small group members in these areas. This, not less than any other area, is what we have in mind when we talk about 1) embracing the aspirations of the community, 2) helping other members achieve those aspirations, and 3) being willing to be helped by other members in such development (see page 14). We are dealing with a spiritual matter even though we are talking about a physical reality. “We ought to be no more concerned to maintain a good physique in the eyes of humans than we are concerned to please and honor the God Who created our bodies and entrusted them to our care.”

2. Four horizontal dimensions.

U. 1. Natural-Family Fitness

This area is very greatly more important than is recognized by the average American who is likely brought up to think, act, and live independently of either his own parents or those of his wife. School uses up so many years, postponing marriage, that in America it is very unlikely that fathers and sons are as close together in age as was the Divine intent. This makes it very unlikely that children will learn to obey their parents by witnessing their parents obey their parents. A recent book on missionary anthropology describes, deadpan, various kinds of family structures without the slightest hint of evaluation on any Biblical grounds. *The Promise*, by Philip Rosenbaum is remarkable as it attempts to reestablish a Biblical perspective on the fifth commandment (“Honor your father and mother that...”) which is the one commandment “with promise.”

V. 2. Vocational-Family Fitness

The concept of a “vocational family” is not so far removed from many Americans, who often end up being closer to the people with whom they work eight hours every day than they are to members of their natural family whom they see fleetingly during the week, or maybe not at all in the case of young people who go off to college at about the time they could really get to know (and begin to advise) their parents. The office-family may in fact be a danger to natural family cohe-

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siveness, especially where there is very little concept of a Biblical natural family in the first place. Yearly, perhaps a million American men divorce their wives and marry someone at the work place, often a woman with they may work closely many hours a week.

A significant fact missionaries often need to take into account is that most natural families around the world are also vocational. “The family that works together stays together,” may be a truth which Americans have forgotten quite a while ago.

Our community is like one of the military services in being an artificial community. Ours is a war-time community, an emergency community, a task-oriented community. In striking contrast to a cult, it does not claim to be more important than the related natural families; it claims to be less important, emphasizing the priority and prior claim under God of the natural families from which we all come.

Nevertheless, there is ample reason to believe that artificial or arbitrary ties other than natural relationships are workable and valuable, and can mean a great deal if nourished and cherished without lessening obligations to our natural families. In the absence of natural family ties, close by, surrogate families are a very important thing. Americans in shrugging off the natural family end up with only vague, wistful feelings about forming relationships. The casual, dispensable friendships which are “normal” in America are often only temporary and not very trustworthy. Surrogate vocational families may help us better understand our natural extended families and even close our natural ties. They will certainly help us understand the situation most missionaries deal with. This explains our desire to foster “neighborhood fellowships.”

W. 3. Fitness in Existing Ties and Relationships

As we go through life—especially in the common flux and flow of America—we gradually meet more and more people who become what are called here “Existing ties and relationships.” Some of these people will never know another Christian and you cannot escape your responsibility toward them. This is where Christmas cards come into the picture. But prayerful concern for existing relationships, whether we had a choice in those relationships or not, is one of the foundational responsibilities of a believer. “If we can’t love those we have seen, how can we love those whom we have not seen.”

X. 4. Fitness in Potential Relationships

These are relationships in addition to all the others above, relationships that are purely optional. This is the area of the missionary calling. It is not one to pursue having failed in all the others! It is probable that if we have not been able to gain fitness in natural family relationships that fact will limit our ability to

have sound vocational relationships etc. Missions is not a way to flee all other obligations but to extend them, to build on successful existing relationships. On the other hand, going to the mission field—or becoming part of a task-oriented mission-mobilizing community like ours—will certainly lessen our ability to be as active as we might otherwise be in our other relationships.

This is why coming into the FMF must be with the advice and consent of other members of our natural families. It is an emergency assignment, and you are coming on loan. The new, surrogate relationships you form here are a second best to the natural relationships you partially give up in taking this assignment. If we have not understood well the meaningfulness of our natural families we may need to learn what that is in the surrogate setting here. However, every family, whether natural or surrogate, must lift up its eyes to additional ministry which is not self-fulfilling. For isolated missionary families probably the most telling burden is to live and work and minister without the supporting relationships of a natural or surrogate family of “people of their own kind.”

Chapter Three

Daily Life in the FMF

Introduction

The Inherent Hazard in Working for a Christian Organization

Earnest believers who have never worked in a Christian organization—moving from a world of secular values and pressures to a new situation in which a different kind of motivation is presumed—will likely experience very quickly an unusual and puzzling problem. It is partly a new arrangement of demonic forces which one ought to expect if new and more crucial efforts are undertaken for the Lord. But it is also partly a momentous shift in motivational resources, worse still, something the average believer, the average church goer, and the average sermon seldom address.

The pastor of the Lake Avenue Congregational Church, Gordon Kirk, however, did address the problem from a slightly different perspective, and did so in the sermon he preached when he was being considered as a candidate for senior pastor. We can only suppose he felt the subject was very foundational. Taking the topic “Working Conscientiously,” he attempted to point out that working—even in a secular environment—ought to be a holy task, a labor of obedience to the Lord, “Not with eye-service as men-pleasers, but as the servants of Christ, doing the will of God from the heart...with all respect, not only to those (masters) who are good and gentle.” (Eph 6:6, I Pet 2:18)

He told of a lengthy conversation he had with a godly member of his church who was the personnel manager of a large, secular firm. As a result of certain things that came up in the conversation he finally asked the question point blank, “If you had two applicants who were equally qualified for a position working directly under you, one a fine evangelical believer and the other not a Christian, which would you choose? The personnel director unhesitatingly said, “the non-Christian.” Asked to expand on his answer, the man said, “I find that Christian employees who know that I am a Christian tend inevitably to operate with a certain presumption. They make assumptions about bending the rules, taking extra time off, assuming they will be granted special privileges.”

This may be hard to accept, but it is not altogether difficult to understand. In the secular world much of work comes out of fear—transfixing you with concern for your job, for your next promotion, for what people think of you. In that rare and wonderful situation in which you have a Christian for a boss, it seems only reasonable that things would be very different. Now you “know” that you will not be fired over some misunderstanding—because “you know” your boss will be sure to be fair. Now “you know” that you do not need

to rely on fear for motivation. But, what tends to happen is that getting to work exactly on time becomes more difficult. Working “with all your heart” seems less and less easy to attain—precisely because there will be “forgiveness.”

In a word, the momentous shift is from fear to faith, from external pressure to internal pressure, from getting things done to avoid judgment to getting things done out of love for the Lord. It may be a devastating discovery that in our humanness, in the day to day, hour by hour experience of earnest believers the second motivation may wax and wane. It takes time and a great deal of genuine growth in grace for the second motivation to equal the first.. And then when we find the the new situation is often not adequate to “make us do what we know we could do and should do,” this may lead us into a great deal of guilt and denial.

Our immediate tendency will likely be to find fault with others or with the nature of our assignment. We may say to ourselves, “If I only had a job I really liked, or which built on my real talents and desires...or involved Spiritual counselling.” However, ninety percent of a missionary’s time is not in Spiritual ministry, but in dealing with mundane activities that are necessary means to a Spiritual end. Why should it be different for a behind-the-scenes worker?

Gordon Kirk’s prescription is that we must learn to work for the Lord even when the external pressures come from earthly, imperfect, non-Christian masters, and gradually replace those worldly motivations with Kingdom motivations. While he was not talking about people working in Christian organizations, it is obvious that what he was proposing is also the ultimate solution for the person in a Christian organization, who finds himself falling far short of what he knows he should be able to do. To learn to work for the Lord is tremendously liberating, freeing us from mere external pressures so that we feel pulled not just pushed. The famous statement that comes to us from Christians centuries ago, “To labor is to pray,” does not make sense unless “Obedience is better than religious sacrifice” (I Sam 15:22).

All of this is especially crucial when the Christian organization we work for happens to be very short of experienced supervisors, who would gently and skillfully pace those who work under them, encouraging and challenging them (not threatening them) to do the tougher, less desirable jobs earlier in the day, etc. All of us need appreciation, but in a Christian organization God’s appreciation must become the ultimate reality. Meanwhile it is very unwise to underestimate this problem. It is crucial that we not attempt to prove to ourselves that we do not need anyone to “pace” us

through the day—and resent anyone who attempts to do so. Supervision does not represent tyranny. Yet, our school backgrounds have taught us to get along without it. Our real-world foregrounds must now allow us to comprehend how essential it really is if we are to be and do our best in faithfulness to the Lord of our lives.

Section 1: Work Schedule

A. Essential Community Structure

The following basic elements are the bones of our body. Faithful participation is expected of all members, whether visitors, volunteers or long-term FMF fellowship members. These essential features of group growth and accountability are not to be adhered to slavishly. Attendance is not taken. Other obligations can at times take their place. What is absolutely required is a positive commitment to these features—a genuine aspiration to fulfill them. Once having promised, no one can miss very many Thursday evening meetings, for example, without suffering a devastating setback spiritually as well as in current mission knowledge and perspective as compared to the rest of the fellowship. *Unity depends upon a certain minimum of common experiences and common knowledge.*

1. Each Morning, on working days, at 7:45, our joint “Morning Meeting”

Morning meetings at the USCWM are intended to be an opportunity each day to listen to what God is saying. We regard *listening* to be a significant form of prayer—not just talking. We want to listen because we want to know what He is saying to us *as a community* through His Word, and through His Works. This daily period is a major factor in keeping the Bible central to our lives personally and corporately. At other times in the week, at church and at home, we can focus on personal and general Christian concerns. This time is intended primarily to be a central guidance moment daily for us as a strategic mission task force with very specific goals.

The “Morning Meeting” is also a daily discipline of punctual attendance, sharing of personal Biblical applications and conversational prayer in small groups, and then further sharing and announcements as a larger community. This morning meeting is not less but more than a prayer meeting, business meeting, seminar. It is even a key element in pastoral care at the USCWM. Attendance and participation we have discovered are barometers of individual and corporate spiritual health and vigor. All believing communities need to avail themselves of God’s guidance. While there is no “best way,” The morning meeting is our way. Let us get as much from it as God wants to give.

Attendance: Representatives of every FMF family should attend the morning meeting each weekday and should arrive on time. Husbands whose wives’ main

assignment is at home should care for the children two mornings a week to allow their wives to attend. If no representative of a family can attend there should be notification of the small-group leader in advance. The families of a block fellowship are the basis of the normal small group, and are accountable to one another for regular and punctual attendance. Small-group leaders have the responsibility to hold family representatives accountable to the standards expressed in this section.

The Small Group Period: The first ten minutes are for brief, concise sharing of applications gleaned from the Bible in the previous 24 hours in private Bible study. Care should be taken that personal applications are consistent with the context of Scripture and are gleaned as specifically as possible for personal, family and community obedience. Over a single year’s time the flood of Bible verses we are exposed to coming from other people’s applications is a very rich blessing. The last five minutes are for conversational prayer responding to God according to what He has just revealed of Himself in His word and works, bringing corporate requests before Him and interceding for one another.

The Large Group Period: The length and content of this time is flexible, making provision for community needs as they arise. On seminar days the seminar runs from 8:15 to 8:45. At 8:00 we always begin with continued sharing, corporate prayer and praise, brief and necessary announcements, singing, or admonition from within our group. What we have heard already in the small groups can judiciously be shared now with the larger community. We have very weighty responsibilities under God. We believe that His primary means of guiding us will come through the different Bible verses we meet each morning, and through the evidence of His working in our world—His Word and His Works. Do not overlook the fact that cumulatively over a year’s time this morning meeting is also a significant educational resource.

2. Mondays, 11 AM to Noon: Interface and Missiology (alternating)

Interface Meeting: On the first and third Mondays of each month, departments and agencies come together to give brief, verbal reports emphasizing their *plans and future considerations*. Interface is the best opportunity for campus activities to work together on events still in the future.

Missiology Meeting: The second and fourth Mondays are reserved for this meeting. In a year’s time a person involved faithfully in this meeting will gain a wealth of current insight into the way the things are going in the world of missions. Anyone seriously interested in the cause of missions will not want to miss this, or attend sporadically. It is possible for this and other meetings to be part of a credit-bearing course under the university.

3. Thursdays

Members' meeting: On the first and third Thursday, at 3:45- 4:45 pm. This is the meeting of those who are members of the USCWM official community. Others are normally welcome. Business, member development or other communication can be part of this meeting.

Campus Community Dinner is normally at 5:30 PM in the cafeteria on campus. Often, many members join together for fellowship.

Campus Community Night is at 7:00 - 8:30 PM. This weekly meeting is a great way to accumulate over a period of time a startlingly large and up-to-date picture of global outreach to Unreached Peoples. Every collaborating organization and department on campus is expected to employ this one meeting to give brief, verbal reports of what God has been doing and saying *during the previous week*. (Note: the Interface Meetings on Monday, by contrast, are joint planning for the *future*.) These meetings are for the entire USCWM community but are also open to visitors. They provide the best opportunity for campus personnel and interested friends to keep in touch with the exciting things God is doing and saying through and to us, in His Word and through His Works among us and around the world. Thursday evening is when we seek to know and recognize all this and rejoice together in His presence.

5. The 24 hour Prayer Watch. These four-hour assignments (usually 3-4 times a month) in the special room set aside for this 24-hour prayer watch constitute further contact with people seeking our help, only it is "live" — "on line." Here the ultimate test arises of our love for those whom God loves. This phone number has not perhaps been adequately advertised, but the overall trend in America is to deal by phone. It is also a time for prayer and reflection and absorbing the recent comments in the prayer log. It has been a great blessing in the years since we began in 1983.

B. Working Hours

Normal working hours at the USCWM are 7:45 to 4:45 M-F plus the time involved in our Prayer shift schedule, Thursday evening meetings, etc. One hour off for lunch. Breaks: A ten-minute break may be taken each morning and afternoon.

C. Adjusted Work Schedule

Adjustments in the normal work schedule can be made by agreement between a division manager/supervisor, and a worker. This applies when time-off is desired during regular work hours and the work can be accomplished at another time: e.g., work on Saturday in order to be off on Tuesday for a special purpose. But it is also where "flexitime" comes into the picture—people working a consistent schedule, but not the usual eight-hour day. Anyone, with proper discus-

sion with those concerned, can make a flexitime arrangement. People in older years, or people with small children to take care of, are quite naturally not expected to show up for the usual eight-hour day. Mothers can work in an office as well as at home around a varied schedule to accomplish various types of ministry.

K. Ministry Team Development

Members of the FMF serve God at the USCWM, the University (or some other project of the FMF) but also, in His Grace, undertake a "personal ministry" to a relatively small group of people outside of the FMF. This is something like the ministry of a part-time pastor of a small church. The basic verse here is "Give and it will be given unto you." This is how, in faith, missionaries in any direct support system are supported in prayer and finances by other Christians who are linked with them in a ministry team. If our primary psychological mood in our approach to this area is one of "How can I get what I need?" rather, than, in faith, "How can I give what is needed?" we are much less likely to receive what we need. As Jesus put it, "Seek above all the Kingdom of God and His righteousness, and all of these things (food, clothing, housing) will be added to you" (Matt 6:33). He also said, "He who seeks to save his life shall lose it, but he who loses his life for my sake and the Gospel's will save it."

God does not give this particular kind of faith to everyone. It is a precious gift, not to be ignored or lightly discarded in moments of pressure and need. In one sense we are working for our supporters. We are working for a living like everyone else. The difference is that most people work ultimately for some customer somewhere who is served by the money he pays. In our case our supporters are magnanimously paying us not to serve them but to serve others. They must also have faith to do that. If we ask them to give without getting anything back directly, other than our ministry to them, how can we be unwilling to serve them without necessarily getting anything from them? Faith allows us to obey God in this area. Grace gives us the joy in doing it with high motivation. Let us pray for faith and grace, not just "skill" in raising support.

During the Candidate Training Program, each candidate should draft a letter of introduction and spend some time planning the principal activities which will occur during their Ministry Team Development time. Normally, ministry team development will be more effective when there has been communication by letter in advance, giving some background on the individual and the U.S. Center and the concept of Unreached Peoples. Time away for Ministry Team Development should be focused; that is, the new member(s) should develop a plan and work on it full time if at all possible.