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INDIAN EVANGELICAL MISSION, 1965-1990: AN
EXAMINATION OF TYAGIGARGHA OR THE WAY OF
SACRIFICE AS A MODEL FOR MISSION ALONG
THE INDIAN ROAD.

A Dissertation
Presented to
the Faculty of E. Stanley Jones School
of World Mission and Evangelism
Asbury Theological Seminary

In Partial Fulfillment
of the Requirement for the Degree
Doctor of Missiology

by
Desmond C. Francis
May 1990.

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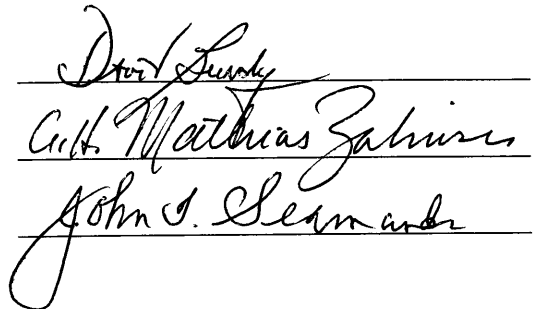
This dissertation, entitled
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written by
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and submitted in partial fulfillment of the
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has been read and approved by the undersigned members of the
Faculty of the E. Stanley Jones School of World Mission and
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Date: May, 1990

ABSTRACT.

This dissertation is an historical and evaluative study of one of the Third World's indigenous mission organization, namely, the Indian Evangelical Mission.

The approach throughout the historical study is to tell the story of IEM's mission not from the perspective of the Mission (operators) but from the perspective of the people who in one way or other are affected by the Mission. Technically, it is a study from the underside of history.

In order to achieve this, the methodological instruments employed were three ingredients. These are, field observation, interviewing, both the written and personal forms and the use of life-histories which is a more sophisticated and specialized form of personal interviewing.

During the process of telling the story of the Indian Evangelical Mission from its inception on the 15th of January, 1965 to the present time (May 1990), the following questions are answered. Who is the Indian Evangelical Mission? What factors gave rise to the formation of the Indian Evangelical Mission? Who was instrumental in the birth of the Mission? How was the vision shared with others? What factors sustained the mission of IEM? What are the goals and motivation of IEM? How do these motivations work themselves out in fulfilling the goals of the mission or what strategies does the mission employ to achieve their mission? How do they recruit and train their missionary personnel? Where and among whom do they serve? How do they select a field or a people to minister to? How do they

evangelise the people they minister to? What other additional forms of service does the mission of IEM take? What are some of the results of the mission of IEM?, and finally, what model of mission best characterises the IEM and how can it be implemented along the Indian road?

The gathering of data for answering the above questions has resulted in writing, The Indian Evangelical Mission, 1965-1990: Examination of Tyagiqarqha or the way of Sacrifice as a model mission along the Indian road. It covers eight chapters. Chapter one is the introduction to the study and basically lays down the ground rules by which the story of the IEM is told. Chapter two and three describes the history of IEM from January 1965 to May 1990 from the perspective of the people who are affected by the Mission. In chapter four, the significance of purpose, goals and objectives and motivations of mission. Chapter five studies the structure of IEM as a mission organization. Two main areas are discussed. One relates to its management and two, its finances. Chapter six discusses in considerable length IEM's strategy for accomplishing its goals of evangelism and church planting. Chapter seven enumerates IEM's second major strategy for implementing their second goal, namely, Church ministries. It also includes a discussion of IEM's history, objectives and philosophy and evaluation of their missionary education and training. Finally, in chapter eight, an evaluation of IEM is made. Based on the evaluation four items are discussed. One is IEM a success or failure? Two recommendations are made to IEM for greater success. Three what model characterizes IEM's mission and four,

how the model informs us and inspires for mission along the Indian road.

The study is documented with extensive references which includes a comprehensive and up to date bibliography on Third World missions particularly as it relates to India.

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CHAPTER 1

Introduction

Twenty six years old Manglu Somu is a farmer from Borkhill, Dangs, south Gujarat. On the 15th of February, 1987, his uncle Bagul Bhai invited Manglu and his family to a bhajan conducted by Indian Evangelical Mission Tyagis/Swastiks (missionaries) the same evening in his home.

During the bhajan, IEM Tyagis played the harmonium and the tabula and sang the story of Jesu Masee in the form of questions and answers. After the program, it was announced that the bhajan would continue for a week in the same place at the same time and the people were encouraged to bring more of their families and friends. At the end of the week, Situ Ben, Manglu's wife "committed" her life to Jesu Masee and indicated to the missionaries her desire to be established in her new found faith. In spite of opposition within her home and persecution from without, Situ Ben began to grow in her faith and become a radiant witness to and for Jesus Christ. Situ's Christian witness made such an impact upon Manglu that after a year he indicated his desire to become a Christian. Together, Manglu and Situ received Christian teaching and baptism and began jointly to witness to their families and friends regarding Jesus Christ. Subsequently, the Manglu's received further Christian education and today they are the local leaders for the Christian church in Borkhill, Dangs (M. Somu 1989).

These events typify the work of missionaries from an

indigenous mission in India. One such indigenous mission agency is the object of this study- the "Indian Evangelical Mission." It was born on the 15th of January, 1965, with only one missionary and 780 rupees or US\$56 (T. Williams 1988:11). This year as the Mission is celebrating their silver jubilee in May, IEM has sent more than 300 missionaries to 60 mission stations in 25 mission fields in 13 States and 2 Union Territories in India and 5 countries outside India (Srinivasagam 1989:11) supported on a budget of more than 5 million rupees or US\$362,319 of which more than 75% is raised indigenously (Williams 1988:11). How did it come to pass? What is the story of the Indian Evangelical Mission? This is what this study is about.

The Scope of the Study

In the light of the phenomenal rise of the Indian Evangelical Mission, it is imperative missiologically to discover the many factors that converged to give birth to it; the reasons for its existence; its goals and the structure it has to implement those goals; their manner of recruiting and training workers and the development of strategies for evangelism; the different peoples among whom they embody mission; their development of resources and forms of ministry; their support system; their accountability; their relationships with one another, with other mission agencies, the political forces and the Church; and the results they have generated in the light of their goals and objectives.

This study will examine the story of the mission of the

Indian Evangelical Mission.

The Process of the Study

This dissertation, The Indian Evangelical Mission 1965-1990: An Examination of Tyagigarqha, the Way of Sacrifice as a Paradigm for Christian Ministry and Mission within India, will describe and analyze the Indian Evangelical Mission as a contextual model for Christian mission and ministry in India. On the basis of interviews with administrators, officers, missionaries and converts, and a recording of personnel and institutional life histories, the congruence of the Indian Evangelical Mission's work with its stated goals and objectives has been determined. The hermeneutical framework governing the analysis will be phenomenological and comes from the perspective proposed by theo-praxis which focuses on Christian identity within a culture, with a purpose for social change (Bevan 1985:192). It is a method of analyzing social reality "from the bottom to the top."

Contexts of Our Study

The context of our study consists of three components. The essence of the Indian situation, the presence and contributions of Indian indigenous missions during the late 19th and early 20th centuries and thirdly, the contemporary Indian scene and the possibilities for Christianizing people groups following India's independence.

Essence of the Indian Society

Firstly, the heart of the Indian situation. At best the formal Indian situation can be identified in India's ancient heritage and the contemporary realities of Indian life. What are these?

According to Father M. Jacob Kurian (1988:60), professor of Indian Christianity and Hindu Theological thought in the Orthodox Theological Seminary, Kottayam, India, the following general aspects identify India's ancient heritage:

1. The generally accepted pattern of a religious life that is set up in the family background with its spiritual goal on the individual perfection.
2. Although the goal of religious life was the individual perfection, all its disciplines were internally related to the family and social responsibilities.
3. Art, literature, sciences, philosophy etc., were the outer manifestations of the religious quest.
4. Religious observances including the scriptural recitation were expected to evince a sort of experience and solace by themselves.
5. Simple life-style based on the principle of common-satisfaction.
6. Tolerance, hospitality and the reverence to an accepted social order were part of the common-life.

As for the contemporary realities of Indian life, Father M. Jacob Kurian (1988:61) identifies the following common threads:

1. A secular culture that seeks to establish itself by isolating from the religious life.
2. A socio-economic structure that reflects lacks of planning or superficial planning.
3. A national-life being increasingly threatened by the narrow considerations of religion, caste, tribe, state. language, etc.
4. Unbridled and corrupt influence of the Western culture.
5. An administrative structure acclimatized to corruption and injustice.
6. An emerging value-system based on money and sensuality in place of an old value system based on

- 'quality' and 'discipline'.
 7. Decaying witness of official religion due to the unholy alliance with the exploiting socio-political and economic structures.

The words of Abraham V. Thomas (1974:48) sum up the essence of the transition from classical to modern India, "the axiomatic repetitive clarion call is reversed from world negating to world affirming." This is good news for Christian missions because Indian culture caught up in the process of reform and change is open to new influences. The average Indian has become more open because of large gaps and dissatisfaction created by the political system and varying philosophies. Underneath all this plethora of experiences is a yearning for liberation, reconciliation and the fulness of life (Chandran 1952: 259-272; Thomas 1971:27-31).

The Rise of Indian Indigenous Missions

A second context of this study is the rise of Indian indigenous Missions. This belongs to two eras, the pre-independence and post-independence eras (Jeyaraj 1982:45).

Pre-independence Era. In the pre-independence era there were at least 42 Indian indigenous missionary organizations¹.

A number of factors sparked the rise of these missionary societies. First, the rising tide of nationalistic movements particularly after the formation of the Indian National Congress in 1885 made it incumbent upon Christian Indians to take greater responsibility for their country and communities (Jeyaraj 1982:45). Secondly, there was increasing Hindu opposition to foreign Christian missionary work demonstrated by the formation

of the Arya Samaj and the Ramakrishnan Mission Society in 1920 (Sharpe 1965:191). Thirdly, developments in mission theory and practice of indigeneity as self-supporting, self-governing and self-propagating churches provided change from western to Indian ownership and responsibility of their Christian institutions (Baago 1969:2). As early as 1850 Lal Behari Dey argued against the excessive control of mission societies and missionaries in the ministry of the Church of Scotland in Calcutta. He urged persuasively and successfully that Indian ordained ministers be put on equal level with the missionaries and receive full membership in the Scottish Church Council (Philip 1972:284-285). This resulted in the convening of successive Indian Missionary Conferences which explored ways to transfer power and positions in churches and mission agencies to Indian personnel, and to the spontaneous development of Indian indigenous movements (Baago 1969:1-11). Fourthly, the massive influx of converts initiated into the Church through mass movements drew attention to the need for trained national Christian leaders to conserve the fruit of conversion (Pickett 1933 :33). Finally, there was renewed evangelistic zeal and fervor, personified in Bishop Azariah who is best remembered for his insistence at Christian baptism of converts, that they place their right hand on their heads and pledge, "woe is me if I preach not the gospel of Jesus Christ." (1 Cor 15:9; Graham 1972).

Post-independence Era. When the very fires of mission which gave birth to indigenous churches became an end in itself, it resulted in the stagnation of the Christian Indian witness. Nationalism dealt a severe blow to the flow of both foreign missionary personnel and finances necessary for the maintenance and support of Christian institutions begun and managed by mission societies (Pothacamury n.d.:21-24). Militant Hindus became very suspicious of missionaries, mission agencies and the Church's mission of conversion and began to protest vehemently against them. So, Christian communities began to lose their credibility in the eyes of local, state and national officials (Sharpe 1965:191; Neill 1964:486-487; Prakashan 1979).

Third, changes in mission policies. The principle of conserving and strengthening the converts was replaced with large scale attempts at church unions and indigenous theologising. This drained the local Christians and their communities of their evangelistic zeal and enthusiasm (Neill 1970:134-136). Change in evangelistic strategy from conversions to education as praeparatio evangelica to reach the Indian intelligentsia short circuited the expansion of the Church (Neill 1964:254-255, 358; Manickam 1988:103-117). The growing need for trained Christian leaders as well as evangelists led to the formation of theological schools, colleges and seminaries where evangelism was domesticated, thinned and weakened the combined witness of the Church (Warren 1967). In addition, Theodore Williams (1988b:13-15,22) notes, spiritual lethargy, nominalism and liberal theology

which questioned the uniqueness of the Christian faith led to a decline in evangelistic and missionary zeal of the Church.

However, renewed Christian evangelistic efforts have during the last few decades ushered in the birth of new indigenous missions. Several factors contributed to this new epoch of missions in the Indian Church. Renewed lay interest in evangelistic work among children and young people like the Vacation Bible School movement led to the formation of the Friends Missionary Prayer Band which concentrates on reaching the unreached peoples in India (Williams 1989).

Vacation Bible School and Indigenous Missions. The Vacation Bible School movement began in South India in the late 1950's, with Mr and Mrs. Victor Hamilton, Mr. P. Samuel, of the Friends Missionary Prayer Band, and Rev. Dr. Theodore Williams, the General Secretary of the Indian Evangelical Mission when the former couple were missionaries in India from the World Gospel Mission and the latter two were students in South India Bible Institute (now, South Indian Biblical Seminary [Kumar 1988:167-169]). The Vacation Bible School movement drew not only young people but adults, teachers and parents of the children to total commitment to the Lordship of Christ. Among these new believers, P. Samuel and Theodore Williams formed "prayer groups" which met for two consecutive years in 1958 and 1959 in retreats during the summer and winter holidays. It was in the winter retreat of 1959, Theodore Williams challenged the group towards missionary involvement. One particular evening during the retreat, the

group decided to forfeit food and spend hours in prayer. After spending much time in waiting upon the Lord, they were convinced that they were being led in the direction of definite missionary involvement (Williams 1989). Before they dismissed for the rest of the evening, they decided to form a new missionary society with the distinctive purpose of reaching the unreached peoples of India; particularly, north India (Williams 1989). They named themselves, **Friends Missionary Prayer Band**, nominating Theodore Williams to be the first President and P. Samuel as the first Vice-President. To further the cause and impetus of missions, the Friends Missionary Prayer Band launched the publication **Araicooval(challenge)**. This was the beginning of greater and larger missionary enterprises that were to follow along the Indian road in the post-independence era.

South India Biblical Seminary and Indigenous Missions. In the latter part of 1933 and early 1934, Miss. Anna McGhie and Mrs. Elizabeth Elliott of the National Holiness Missionary Society (now, World Gospel Mission. From now on, NHMS) came to India for several months of evangelistic meetings (Cary 1940:361; Hamilton 1988:81-82). They experienced a very fruitful time of service in the churches with Rev. and Mrs. J. Darashah (Parsees) of the Veprey English speaking Baptist Church and Rev. and Mrs. Ralph King of the Veprey Methodist Church.

Questions arose about conserving the fruit, offering further training to the converts and the growing necessity of reaching villages that missionaries may never have the opportunity to reach for years.

To meet the need it was decided to start a Bible training school. Miss. Anna McGhie shared the vision with the NHMS in the U. S. A. After months of prayer and consultation the leadership of the NHMS decided to implement the same. Rev. and Mrs. James R. Bishop, who were formerly missionaries with the NHMS in China and who were teaching in the Tienstin Bible Seminary in China were delegated and commissioned to accomplish the beginning of a Bible School with founding South India Bible School in India.

The Bishops arrived in Madras, South India, in October 1937 and were surprised to find that Miss. Anna McGhie, and Mrs. Annie Laurie Greiner evangelists of the NHMS had already formed a team consisting of the pastoral teams of the Darashahs and the Kings, Stephen Chase, an Anglo-Indian Banker, Dr. M. D. Frost another Anglo-Indian and Mr. D. Samuel and his daughter ready to support the entire project (Zachariah 1988:141-144).

After acquiring suitable facilities and an enrollment of 12 resident and seven non-resident students representing six denominations, South India Bible Institute was formerly founded on the 16th of November 1937 with the motto "Saved to Serve" (Zachariah 1988:144). From the very beginning the school emphasized; deepening of the spiritual lives of the students, Bible Study, Prayer and Soul-winning (Williams 1988a:159).

The impetus for soul-winning took the form of missionary prayer bands begun by Mrs. Grace Rice of Asbury College who also represented the NHMS as one of their missionaries on the staff at

South India Bible Institute in 1940 (Zachariah 1988:143). Through the missionary prayer bands, which met every Monday and Friday between 10-11 AM, and the annual missionary conventions conducted during the last week of October (the same schedule continues today), the seminary has consistently supplied the Indian Church with her missionary vision and force. Half of her graduates have joined indigenous missionary organizations as full time workers (Williams 1988a:159-160). In fact, the founding of **Friends Missionary Prayer Band** and **Indian Evangelical Mission**, the two most weighty indigenous missionary organizations in India today were organized by P. Samuel and Theodore Williams, both graduates of South India Bible Institute (Williams 1988a:160).

Other Factors and Indigenous Missions. The arrival of political independence, secular democracy and the search for authentic freedom created an atmosphere for fulfillment. The visit of Billy Graham for evangelistic crusades forced the Church through prayer and other follow-up preparations to receive new converts into her fellowship (McMahon 1970:23-27). This brought in new vitality and fresh enthusiasm in the Church to reach non-Christians with the gospel. Positive responses by non-Christians to the sharing of the gospel by word and life accelerated the passion of the Church to shoulder greater responsibility for evangelising the vast numbers of unreached peoples of India (McMahon 1970:74).

The converging of all these factors resulted in the increase

of the Indian indigenous Mission societies from 42 in pre-independent India to 85 in 1973 and from 140 in 1980 to 184 in 1988 and the number of missionaries from 420 in 1973 to 3328 in 1980 and today (1990) there are more than 6841 Indian indigenous missionaries engaged in cross cultural missions all across India and the Indian diaspora (Jayaprakash 1987:42; Pate 1989:18). India is not only the largest sending missionary country of the two-thirds world (Pate 1989:35) but also, five of the top ten mission sending agencies of the two-thirds world are Indian².

The Indian Evangelical Mission. It is in the atmosphere of this vital, renewed evangelistic zeal that the Indian Evangelical Mission comes into sharp focus.

In the year 1965, from the 16-20th of January, the Evangelical Fellowship of India scheduled their annual meetings at Devolali, central India. Prior, to this, the executive committee met for a week to prepare. These preliminary preparation days included business sessions, preaching services, prayer groups, communal confessions of inadequacy and failures in Christian ministry, and long discussions of data indicating the realities that there were vast areas of India devoid of a viable Christian witness. In these meetings Christian Indians sensed a growing awareness that the rest of the world should and could be evangelized.

After much prayer and the willingness to count the cost of missionary involvement, the executive members of Evangelical Fellowship Members decided that they should add the department of

mission to their agenda and program. So, a new indigenous Indian mission was born on the 15th of January 1965. They named the new missionary society, Indian Evangelical Mission (from now on, IEM).

The first decision of the executive was to find a General Secretary who would fulfill the following responsibilities: recruit, train and support Asian Christians to evangelize non-Christians; mobilize Christian Indians to engage in evangelising the Indian diaspora; challenge the Indian Church to cross cultures and evangelise people in the neighboring countries of Bhutan, Sikkim, Nepal, Afghanistan and reach the vast unreached peoples in India; particularly, responsive people groups (Williams 1988d). The executive asked Theodore Williams, to take up the responsibility. In spite of teaching in South India Bible Institute, he consented. They choose as their theme, "Vision, Faith and Sacrifice," based on Isaiah 52:2-4.

The objective of the mission is to take the gospel of Jesus Christ to the unevangelised areas in and outside India and plant churches among them. Their goal is definitely evangelism and church planting. The means, is to challenge Christian Indians to their responsibility for world evangelisation and co-operate with Christians around the world in fulfilling this responsibility. Currently, there are about 300 (Srinivasagam 1989:11) missionaries. In addition, there are part-time and innumerable volunteers who work as a team in 60 different cross-cultural situations (Williams 1988c:10; Srinivasagam 1989:11).

Independent and Modern India

The third context is present day India and the IEM. There are at least three dominant realities that make up the contemporary Indian context. Firstly, the strong currents of both traditional and popular Hindu system and faith. Second, there is strong movement towards industrialization, modernization, urbanization, westernization and globalization.

Two themes around which Indians rally and advocate are "development" and "nationalism." India is striving to affirm her presence and strength in both the market place and centers of learning. Third, there is the cry for humanisation because of the stark realities of overpopulation, increasing unemployment, abject poverty, wide spread social injustices, low self-esteem, divisive communalism and inequalities of varying dimensions between people groups. So, there are strong movements toward full human dignity, irrespective of social status, social system, color of skin, age, sex, economic status, educational qualifications, traditions and lineage (Smartha 1982:301-304).

Modern India is composed of a network of tensions between traditionalism and modernity; superstition and science; idealism and realism; religious and non-religious realities; illiteracy and intellectualism; opportunities and limitations and affluence and poverty at the individual, family, social and national levels (Amalporpavadass 1976:137, 146, 156). It is into this web of contrasts that the IEM must confront, address and minister (Williams 1988b:13-15, 22). The central question is, "What is the authentic witness of the Indian Evangelical Mission given the

context described?"

The Hermeneutical Framework

The study is historical and evaluative³. The hermeneutical frame work comes from the revolution that is affecting the study of ecclesiastical history generally. The primary source is, "a praxeological phenomenon" (Costas 1976:8), associated with liberation theologians, who use the praxis interpretive key to understand history⁴.

The major characteristics of this model are twofold: First, its movements is from the "bottom to the top" and not from the "top to the bottom" (David 1988:108)⁵. The focus is on commonality, the ordinary, everyday patterns of living and not on the so called "important" and "big" events in life (David 1988:106). The emphasis is on popular piety and common persistent beliefs and practices (David 1988:107). The spotlight moves from the shepherd to the flock; from the clergy, theologian and administrators to common people; and, and from the national scene to local levels.

Second, there is a strong attempt to integrate,

the various branches of history to one's chosen theme, so that history is done in the total context of humankind. Historians have concluded that ecclesiastical history does not for the most part occur within chancel walls with clergy persons robed investments, but in a world of social, ethnographic, economic, political and geographical dimensions that 'great people are a typical' (David 1988:107).

It is a contextual recording and interpreting of history. It concentrates on the concrete, situational reality. It encounters the lives and struggles of people in their context.

It is receptor oriented and therefore incarnational. It listens to the questions and cries of the context and attempts at all costs to propose workable solutions for the purposes of social transformation. It anticipates the question and seeks to find answers. It does not exclude faith. It seriously considers faith and human existence, faith and social reality, faith and political action and faith and works. There is an ongoing dialogue between the "text" of revelation and the "context" of reality. It is convinced that God is at work in the the world and in the Church, so that "all" would ultimately be reconciled to Christ who will be Lord (Eph 1:10).

The full achievement of mission history written from this hermeneutical principle is aided by the sub-disciplines of critique, recovery, and reconstruction, which is the process by which a Mission story is told based on the writings, practices, observations and interactions of missionaries with people groups (David 1998:106-107).

Two consequences of this hermeneutic are; one, the emphasis is on the whole and not on bits and pieces. Second, it is for the benefit of those who are at the bottom and at the top.

Research Methodology

In keeping with the above hermeneutical framework, we combined in this study both library research, field observation and interviewing.

As far as library research is concerned this study examined the archival and published data about contemporary Indian and

third world missions⁶; especially, the Indian Evangelical Mission, so that a more adequate appreciation, interpretation and evaluation is offered. This was achieved through the research facilities of the B. L. Fisher Library, Wilmore, Kentucky., and in India, the Libraries of United Theological College, Bangalore; Union Theological Seminary, Poona; and, the Tamilnadu Theological Seminary, Madurai and the IEM Center, Bangalore. This research is further supplemented by both field observations and interviews.

Field Observations

Field Observation is a part of participant observation⁷. It is a unique method of yielding ethnographic data relevant to both disciplines of anthropology and missiology. Its genesis is traced back to Bronislaw Malinowski's (1922; Firth 1957:54) pioneering work among the Trobriand Islanders who brought anthropological theory to bear on given phenomenon to produce an authentic ethnography.

What do I mean by field observations? Firstly, it is not casual observation. Ordinary observation requires no anthropological skills, is non-technical and free from critical reflection (Spradley 1980:53). Second, it is the ethnographer's observations of a given context done with the permission of the participants, in order to provide and publish data hitherto unknown. The axiom is "knowledge for the sake of knowledge" (Spradley 1980:54). Third, field observation is friendly, disciplined, intense, ethically bound and rigorous observation on the part of the researcher who interacts with a given context in

order to understand its meaning (Spradley 1979:78). The purpose is social transformation, designed and implemented by the participants who makes use of the new ethnographic data. It involves socialization (Ellen 1985:34), identification (Nida 1960:166-168) and incarnation (Kraft 1979:173-178) in a given context on the part of the researcher. It is not being intrusive and confrontational. On the other hand, it is voluntary partnership, comradeship and collegiality with the particular context for the purpose of service. It goes beyond the incidental, obvious question, "Who are you?" to the compound issue, "Sketch to me the events, incidents, causes and correlates that explains and understands you?" (Langness and Frank 1985).

There are two steps crucial to the method. Ethnographers call the first step, grand-tour observation (Werner and Schoepfle 1987:262, 318). It is the encyclopedic approach in fieldwork. It involves systematization of various observations relevant to the goals and interests of the ethnographer. The danger is, the ethnographer can be easily bogged down with irrelevant minutiae. An example of this approach used in my field observation put in the form of a question to each of the associate general secretaries for IEM Field and Church Ministries was, "Sir, when I am in the IEM mission field, please tell me who are the people with whom I must interact that will help me understand IEM and its mission?" Another question put to the Mission field coordinator in different IEM mission fields was, "What are the different responses you have received at different times by the people you are attempting to reach with the gospel of Jesus

Christ and why do you think they did so?" This first step takes note of everything in the context. It is getting hold of the entire picture at one given time.

The second step is called "mini-tour observation." It focuses on relationships and strategies. It is synonymous to "focused observation." It is a narrowing of cultural elements observed. To use an image here, it is an attempt to look at one part of the forest. While, the former step was an observation of the entire forest. An example of "focused observation" used was, "Does the IEM pay attention to the idea of 'strategy' in reaching people for Christ?" Another was, "What are the expectations of the Mission from their workers?"

Subsequent to "focused observation" is "selective observation." The observer no longer looks at the forest, nor a particular part of the forest; but he or she observes a tree or a group of similar trees in the forest. Here, the attention is on attributives, differences, uniqueness and contrasts present in the context. The chief concern is, "In what way, or manner is this better than the previous one?" In my observation of IEM I asked both the people served by IEM missionaries and the missionaries themselves, "How is it that the workers of the IEM are able to move in and among the people they mission freely; while, 'X' Mission workers are restricted in their contacts and movements with the people they mission?"

All the above observations are carefully and sensitively done, and then documented (Spradley 1980:77). The maintaining of these entries helps to prevent ethnocentrism and facilitates

the discovery of meaning. Valid ethnographic data becomes available only if it is submitted to the scrutiny of native evaluation, interpretation and is approved. It is the insider's perspective and perception that is both essential and indispensable to authentic, credible ethnographic data (Werner and Schoepfle 1987:264). The accuracy of the data lies in the fact that it would not be falsified if the informants reject the account (Ellen 1985:34).

How was field observations applied to the study of the IEM? In keeping with the interpretive framework, the procedure was to see, hear, live, interact and make careful entries of the Mission in action. Field observations was conducted in two phases. Phase one included observations of the Mission headquarters in the city of Bangalore, south India. It also included observations of the finance office and work in the city of Madras. Phase two covered extensive observations of the Mission in different fields this included IEM recruitment methods and Christian education program as well. Mission fields that were not personally observed will be studied on the basis of literature published monthly by the organization.

The choice of field observation was decided between the associate general secretaries of Field Ministries and Literature and Church Ministries and Training and the researcher. Off course, greater freedom was given to the secretaries in the decision process and flexibility on the part of the researcher.

Criteria for the selection of the field included:

(1) Accessibility to the place of ministry. (2) Competence and

familiarity of language usage. (3) Mission situations and fields must adequately represent the heritage and traditions of the IEM. (4) Mission situations and fields where there was development of contextual and other forms of ministries. (5) Possibilities of extensive observations of older and mature missionaries with newer and younger workers. This included family situations as well. (6) Exposure to different people group the mission ministers among and churches planted. (7) Mission experiences of both successful and resistant growth among various peoples groups. (8) Various relationships that constitute the Mission and their mission with other Christian Missions, Churches and social and political forces.

Interviewing

The second instrument that informs the study is interviewing⁸. Meaning is resident in a given cultural context (Kraft 1983:109ff). It can be discovered and described through a speech event which can take the form of interviewing (Hymes 1974). Here, interviewing is described and demonstrated in two stages: the general and the specific.

General interviewing ranges along the continuum of casual conversations, informal and formal (Spradley 1979:56-58). Casual conversation result from impromptu encounters and is noted for its spontaneity and freedom from pre-arranged formal conversation. Normally, it includes all the people in the context and precludes the use of instruments, like a tape recorder, etc, to record the event. In most ethnographic

experiences this is necessary to establish rapport, break down prejudices and fears and build bridges of trust and confidence between the researcher and the informants. In my field work, this was accomplished when I met with the general and administrative staff and mission field co-ordinators of IEM when they met every morning during the week for prayer and fellowship before they began their days work.

Informal conversation may happen during personal encounter. Some of the cultural rules that govern an informal encounter include: opening greetings; lack of an explicit purpose; avoidance of repetition; asking and exchanging information on broad, general, inclusive and personal topics of interest; expressions of interest in each other; sometimes, expressions of ignorance over certain issues conversed; utterances of abbreviations and hints of partial information assuming the other will fill in the gaps in details; the use of silence which may indicate the need for more time to think further on the matters discussed, the need to change the subject matter or the possibility of terminating the conversation and finally, some kind of verbal ritual that concludes the conversation (Spradley 1979:59). This approach was used in my field work to set up formal interviews.

Formal interview are a series of friendly conversations. They consist of three stages: an explicit purpose, ethnographic explanations and ethnographic questions⁹.

In my interviews with IEM missionaries, administrative

staff, Christian converts, and others associated with IEM directly and indirectly, I told them my purpose in studying IEM was not only to know their mission story but also to determine why they are or not successful and enable me to determine their model of Christian mission. At first, the purpose is clear to the ethnographer and at best hazy to the informant. But, as the interview proceeds, which, in the beginning it is controlled and guided by the ethnographer who plays the role of a learner. Gradually, the purpose becomes clear to the informant as well.

The next stage is ethnographic explanations. Exchanging the role of a learner to that of a teacher, the interviewer explains to the informant: one, the subject matter, the various facets of the subject that will be covered, methods that will be employed to retrieve data, authenticity of data, rights and privileges of the interviewee, the reasons for gathering information and their immediate purpose and long time goals. Next, explanations regarding recording data must be shared. This normally includes: the person recording the interview; if, it is other than the interviewer; the approximate duration of the interview; the time of the actual recording; equipment used, and when, where, and how the interview may be used and preserved. Finally, it is best that an ethnographic interview be conducted in a language familiar to both informant and interviewer.

When informants supplement cultural knowledge with terms, themes, and meanings that are ambiguous; the interviewer, sensitively asks for explanations. An example, "Today, I've written some terms on these cards that do not make much sense to

me. Would you please make them clear and meaningful to me?" An example of this was when my interviewees/missionaries used terms such as Swastik or Tyagi or Simani Bhaiji or Bania or Bapu cultures which are explained in the text.

Finally, there is the most important part of the interviewing process which is the ethnographic questions. These generally include three different forms: descriptive, structural and contrast questions.

In my field work I employed both methods of personal and written forms of interviewing¹⁰.

Two separate, written form of questionnaires was sent both to IEM missionaries and converts. Of the 200 questionnaires (100 for missionaries and another 100 for converts) sent, 25 (from missionaries) and 19 (from converts but in 2 responses no names are mentioned) or a total of 44 or 22% written responses received. An additional 74 missionaries were contacted by means of personal interviews. Out of a total missionary force of 300, 174 were contacted either with a written or personal questionnaire and a total of 119 responses or little more than 68% received.

The rest of IEM mission force, especially the stories of the converts is observed through their monthly mission publication, IEM Mission Outreach or IEM Outreach from 1965 to the present time and the quarterly, half-yearly and yearly reports of each of the administrative and central secretaries of IEM from 1979 to the present.

Life and Institutional Histories¹¹

A specialized form in interviewing that has informed this study is what ethnographers term life-histories (Langness and Frank 1985:118). It is an attempt to link culture with personality and society with self. It is an attempt to get to the meaning of culture through the individual. It is person centered ethnography. Life-history is the "text", the interviewer interacts with. It seeks to humanize anthropological data and make it available to a wider audience. In the process, subjective meanings, interpretations, perceptions and understandings of the individual and society are discovered and delineated contextually. It is biographical, collaborative, holistic and inter-disciplinary¹².

The goals in view are; understanding of the individual, understanding of the person in various relationships, description of living with the social group and hence the possibility of knowing the social group, understanding the ethos of the particular culture and hopefully be informed of the cultural and social facts that describe behavior. It is not just a knowledge of the superficial description of behavior; but, it grasps the very terms, subjective reasons and ideas that motivate, shape and guide behavior. In all this, the overarching concern is arriving at a understanding of the individual and the meaning of his or her culture from within (Langness and Frank 1985:33).

The model that is employed in this study comes from the work of David G. Mandelbaum. Researching the life of Mahatma Gandhi,

he suggested, life histories be studied in three components: the **dimensions** of an individual's life; the **principal turnings** in that life and the individual's characteristic means of **adaptations** to the **turnings** that have occurred (Mandelbaum 1973:177-186).

Mandelbaum (1973:181) indicates that **dimensions** are, "made up of experiences that stem from a similar base and are linked on to the person's subsequent actions."

Dimensions include the biological, social, cultural and psychological ingredients that constitutes life. The biological refers to the basic conditions for a life course. The cultural consists of the expectations, understandings, and behavior patterns held by the people among whom the person grows up and in whose society the individual becomes a participant. Culture provides the general ethos for the life course that identifies the major divisions, and informs when transitions have to be made or else the individual faces the possibility of deviance and becomes marginal to that society. Culture stamps and seals a social meaning on all behavior from birth through death and beyond. Mandelbaum (1973:181) insists on the overlapping of the biological and cultural ingredients.

The social includes; social relations the individual encounters during life, the roles required, the acts of personal choice characteristic of the group and the commonly accepted ways of dealing with conflict. The psychological embraces the feelings, attitudes and subjective world of the individual. Even though, these dimensions refer to the individual, they are a

fair representation of the social group.

Turnings are,

the major transitions that an individual takes during the course of living. It is accomplished when the person takes on a new set of roles, enters into fresh relations with a new set of people and acquire new self-conception (Mandelbaum 1973:181).

Turnings may be either gradual, or a single eventful crisis and may be either impoverishing or enriching for the individual. In most cases they are prescribed.

Adaptation mean,

changes that have a major effect on an individual's life and its basic relations with others. It is a built in process because every person must, in the course of his life, alter some of his established pattern of behavior to cope with new conditions. Each person changes his ways in order to maintain continuity, of simple survival. Some of these conditions are imposed by his own physical development. Others arise from changing external conditions, whether of climate or custom, family or society (Mandelbaum 1973:182).

The use of this instrument in studying the IEM was applied when interviewing the pioneer, and first missionary of the Mission. Its application is also made in IEM's general mission.

The use of all instruments in this study was to appreciate, interpret and evaluate the IEM in the light of their identity and their objectives. The ultimate goal is to be able to answer the questions, "Is there a model of mission that characterizes the IEM?"; "What is that model?" and "How can it be deployed for mission along the Indian road?"

Summary

As the pages of mission history is being written today, none is more exciting and fascinating than the story of third world indigenous mission societies. Especially, the indigenous mission societies that have come into existence in India since independence.

Obviously, it is impossible to study the 184 or so organizations with a viable missionary force of 6841 people (Jayaprakash 1988). But, just because of the mammoth size of the task, the study cannot be either ignored or unattempted. The way around the gigantic and monumental task is to choose one significant mission society and give serious thought to its Mission and their mission in order to appreciate, understand and interpret them in the light of their goals and objectives.

This study argues that the Indian Evangelical Mission is not only indigenous in the formal sense of being founded, governed, supported and carried out by Indians, but in the informal sense of being shaped in the mould of radical separation from the world which epitomize the Indian cultural view of Holy Persons. The central issue in this study is the mission story of IEM and its interpretation with the view to discover its model of mission and how it informs us regarding mission in general and particularly in India.

The kinds of questions this study asks are, Who are the IEM?, When did they begin their ministry?, Who were responsible for their beginnings?, How and Why did the vision catch the attention of Christian Indians and bear fruit?, How do they

recruit and train workers?, What methods or principles do they follow to identify peoples among whom they minister?, How do they support themselves?, What are they actually accomplishing and Why?, Why are they a significant and successful missionary organization?, What is their relationship with the Church in India?, In what ways do they manifest their credibility?, How do they contribute to the mission of Christ's Church around the world?, What is the model that best describes them?, and How can the IEM model of mission instruct me for mission along the Indian road?

The answers to the questions will be determined through the hermeneutical key of praxis, i.e., IEM mission practice. The IEM will be appreciated, historized, understood and interpreted not only from their leadership perspective alone or those at the top, like their Mission board, society and executive but also from the bottom, i.e., mission converts, missionaries and supporters who in one way or other have been affected as a result of Christian mission.

Of course, no Mission can be studied apart from its context. So, the IEM will be understood in the contexts of the formal Indian situation; the factors that gave rise to indigenous missionary organizations in the 19th and 20th centuries and the current Indian ethos. The means by which IEM was studied are, field observations, interviewing both personal and written, with special emphasis on life-histories applied to the founder and first missionary of the Mission and library research . This was accomplished by the researcher going to where IEM is effecting

its mission and interacted with its multi-facted dimensions so as to determine who and what the IEM is all about.

Having now laid the ground work and spelt out the foundations for the study of the IEM, we are now in a position to construct the Mission and its mission.

Endnotes

1. For a chronological list of Indian indigenous mission organizations see Appendix I. The list is in no way complete. But, from the best available sources given below, the list has been compiled. Indigeneity means: The idea, impetus, inspiration and stimulus for the mission may have originated in the west, but the actual mission was in the native soil and was managed and staffed both by foreigners and nationals. Second, drawing on western mission models, nationals began their own missions and not only staffed them; but also, governed and financed them. In essence, the nationals were taking greater responsibility in reaching their own people. It was a clear indication that the Christian faith had taken root in Indian soil and was beginning to bear fruit. The mission was not necessarily rooted but related to the soil. See, Harlem P. Beach and Charles H. Fahs, eds., World Missionary Atlas Containing a Directory of Missionary Societies, Classified Summaries of Statistics, Maps showing the Location of Mission Stations throughout the World. A Descriptive Account of the Principal Mission Lands (New York: Institute of Social and Religious Research, 1925), 61-64. P. O. Philip, Report on a Survey of Indigenous Christian Missions in India, Burma and Ceylon (Poona: Scottish Industries Co, 1928). P. O. Philip "Indigenous Christian Efforts," The Christian Task in India, ed. John McKenzie (London: McMillian and Co, 1929), 346-415. Robert Smith Wilson, The Indirect Efforts of Christian Missions in India. The Sir Peregrine Maitland Prize Essay in Cambridge University (London: J. Clark & Co, 1928?). Kenneth S. Latourette, A History of The Expansion of Christianity Vol VI. (New York: Harper and Brothers, 1944), 470-477. Esther Boorman Strong and A. L. Warnshuis, eds., Directory of Foreign Missions (New York, London: International Missionary Council, 1933), 200-216. Joseph I. Parker, ed., Directory of Foreign Missions (New York, London: International Missionary Council, 1938), 128-138.
2. The top ten two-thirds mission sending agencies of which five are from India include the following:

Agency	Country	Missionaries in 1988
Burma Baptist Convention	Burma	1440
Diocesan Missionary Association	Kenya	1283
Forward in Faith ministries	Zimbabwe	1275
Evangelical Missionary Society	Nigeria	729
Fellowship of Pentecostals Churches of God	India	560
Indian Evangelical Team	India	559
Friend Missionary Prayer Band	India	439

Zoram Baptist Convention	India	408
Gospel Mission of Uganda	Uganda	406
All India Prayer Fellowship	India	403

The Indian Evangelical Mission is ranked twelveth among two-thirds world mission sending agencies.

See, Larry D. Pate, From Every Tongue: A Handbook of Two- Thirds World Mission Work Directory/Histories/ Analysis. (Milpitas, CA; Monrovia, CA: OC Ministries and MARC), 29.

3. Historical means **historie**. It signifies a chronological recording of events. The image of the recorder is that of a chronicler. It is "class room" history. By evaluative, I mean **geschite**. It is the interpretive, hermeneutical aspect of history. The former, insists on the accuracy of events; while, the latter insists on significance and meanings of events. It has direct bearing on the great themes such as, "salvation" and "wholeness." Colin Brown, History and Faith (Grand Rapids: Wm. B. Eerdmans Publishing Co, 1987), 37.
4. Gustavo Gutierrez, A Theology of Liberation: History Politics and Salvation, Trans., and eds. C. Ina and Eageleson J (Maryknoll: Orbis Books, 1973). Andrew J. Kirk, Liberation Theology: An Evangelical View from The third World (Atlanta: John Knox Press, 1979). Ray C. Huntley, Radical Liberation Theology: An Evangelical Response (Wilmore: Bristol Books, 1987). D. W. Ferm, Third World Liberation Theologies (Maryknoll: Orbis Books, 1986). Clodovis Boff and Leonardo Boff, Salvation and Liberation (Maryknoll: Orbis Books, 1975).
5. The chief and primary source is Emmanuel S. David, who, at the time of writing, "Church History: History as Lives of Christian People," Asia Journal of Theology 2, no.1 (April 1988): 108., was President of the Church History Society India and Head of the department of Church History, United Theological College, Bangalore, S.India. Stephen Neill as early as 1970 wrote, "Our Christian History has been written far too much from the side of the operators and far too little from that of the victims." "The History of Missions: An Academic Discipline," The Mission of the Church and the Propagation of the Faith, ed. J. C. Cumming (Cambridge: At the University Press, 1970), 160. See also, John B. Pohill, "Paul: Theology Born of Mission," Review and Expositor 78, no.2 (Spring 1981): 233-247. Cyril H. Powles, "Christianity in the Third World: How do we Study its history?," Studies in Religion 13, no.2 (Spring 1984):131-144. It is worth mentioning the problems Cyril, envisions in the methodological process. He mentions

three such problems. One, the paucity of indigenous records. Second, scientific and traditional historical research techniques are not employed to detect and weed out biases. Third, lack of co-operation and empathy between first and third world historical scholars helping each other to prevent ethnocentrism on both sides. Melinda Roper, "Third World Theologies and the Mission of the Church," Missiology: An International Review 12, no.4 (October 1984): 449-452. Domingo Diel, Jr., "An Asian Theology of Mission and Evangelism," Review and Expositor 82, no.2 (Spring 1985):217-224. Horace O. Russell, "The Rewriting of Church History in the Third World," Review and Expositor 82, no.2 (Spring 1985): 247-255. Larry W. Caldwell, "Third Horizon Ethnohermeneutics: Re-Evaluating New Testament Hermeneutical Models for Intercultural Bible Interpreters Today," Asia Journal of Theology 1, no.2 (October 1987): 314-333.

6. For a review of the literature on indigenous missions especially, Indian indigenous missions see, Appendix II.
7. For a useful discussion of participant/field observation see, Florence Kluckholm, "The Participant Observer. Technique in Small Communities," American Journal of Sociology 46 (1940): 331-343. T. S. Bruyn, "The Methodology of Participant Observation," Qualitative Methodology, ed. W. Filstead (Chicago: Markham Publications, 1970). James P. Spradley, The Ethnographic Interview (Chicago, New York: Holt, Rinehart and Winston, 1979). Also, Participant Observation (Chicago, New York: Holt, Rinehart and Winston, 1980). R. F. Ellen, ed., Ethnographic Research : A Guide to General Conduct (London, Orlando, New York: Academic Press, 1985). Oswald Werner and Mark G. Schoepfle, Systematic Fieldwork: Foundations of Ethnography and Interviewing, Voll. (Newbury Park, Beverly Hills, New Delhi, Sydney, London: Sage Publications, 1987). The last four cited sources have been extensively used in this study.
8. The following sources are helpful in understanding the interviewing process. R. L. Kahn and C. F. Cannell, The Dynamics in Interviewing: Theory, Technique and Case. (New York: John Wiley, 1967). N. K. Denzin, ed. Sociological Methods: A Sourcebook. (London: Butterworths, 1970). M. H. Agar, The Professional Stranger: An Informal Introduction to Ethnography. (New York, London: Academic Press, 1980). R. L. Gordon, Interviewing Strategy, Technique and Tactics. (Homewood, Illinois: Dorsey Press, 1969).
9. When it comes to the issue of "questions" in interviewing, both **form and functioning** must be taken into consideration. First, the **form** of questions. Here, there are two models. Model one includes: presumption, hypothetical, embarrassing, direct and indirect

and questions relating to the behavior and memory of the informants. It is not wise to use the tactic of embarrassing the informants in the first few times of interaction. If, ever used, it must be done cautiously, wisely and sensitively. Werner and Schoepfle, op. cit., pp. 345-349. Model two involves a taxonomy of questions. We begin with verbal and non-verbal questions. Then, the verbal becomes direct and indirect questions. The non-verbal branches off into overt and covert questions. Then, the direct becomes open and closed questions. While, the open divides, into simple, complex and grammatical questions. The closed, become structural, specific alterations and yes/no questions. The direct questions normally are the "WH" questions- what, when, where, who, whom, why, and how. Indirect questions are "beating around" the bush issues. Second, the function of questions. These are: epistemic, which serves to elicit both 'reference'- the informative/ requesting and evaluating modes of data, echoic, expressive, exerting authority and request means of gaining information. Werner and Schoepfle, op. cit., pp.304-306. General guidelines for framing questions include: 1. Prepare a list ahead of time to ensure flow of conversation. 2. They must not be complicated. 3. Two or more questions, called 'double-barrel' questions must be avoided. 4. They must not be too short to solicit ambiguity. 5. They must mean the same to both interviewer and interviewee. 6. They must be legitimate and answerable. 7. Avoid loaded questions that appeal to status-quo. 8. Avoid 'leading questions' which may be a way of suggesting the needed response. Ellen, op. cit., pp. 233-234.

10. See Appendix IIIa-d for a list of the questions used to obtain pertinent data for the study of IEM. Appendix IIIa is a written questionnaire sent to IEM missionaries, Appendix IIIb is a written questionnaire sent to converts as a result of IEM mission and Appendix IIIc is a questionnaire used in the personal interviewing process. Appendix IIId is a list of the all people interviewed. It includes the names of both written and personal interviews.
11. "Life-History" is used synonymously with autobiography in this study. See, Ellen, op. cit. , p. 249. A. Faraday and K. Plummer, "Doing Life Histories," Sociological Review 27(1979): 773-798. B. Shaw, "Life History Writing: A Methodology Review," Mankind 12(1980): 226-233. The chief source used in this study is, L. L. Langness and G. Frank, Lives: An Anthropological Approach to Biography (Novata, California: Chandler and Sharp Publishers Inc, 1985). The following guidelines are useful in gathering life-histories. 1. A meaningful relationship between interviewer and informant is necessary for data gathering. 2. The interviewer must possess a fairly good working knowledge of the community. 3. There must be a sense of "identification" on the part of the interviewer. 4. Objectivity must be maintained in the process. The

ethnographer must understand self needs and motives and how they influence and intervene with what is attempted. 5. All informants words and their meanings must be recorded. 6. A recording of all observations- descriptive, focused and selective dimensions must be done. 7. All recording must be done as soon as possible. Preferably, simultaneously. 8. The recording needs to be checked more than twice for accuracy. 9. Checking of data for accuracy of information may be done both with informants and with two or more witnesses of the same group or context. 10. Both the direct and the indirect questioning methods may be used in the process of data gathering. 11. Information must be obtained from a broad spectrum of age, sex and social status groups. 12. More than a single recording of data must be carefully maintained.

12. It is collaborative because it includes all the categories, forms stages, hypothesis and theories that emerge in the life-history approach. It is holistic in that it includes the individual personality as a whole and the functioning of the individual with the larger sociocultural context. It is also inter-disciplinary. It makes use of the disciplines of History, Psychohistory, Psychology, Literature, Personality Studies and Phenomenology in gathering and interpreting data.

CHAPTER 2

History of the Indian Evangelical Mission

Christian Indian response to India's search for a national identity took two forms. First, the presence and performance of the National Christian Council of India (Baago 1965) and second, the visibility and viable witness of the Evangelical Fellowship of India (from now on EFI [McMahon 1970:1-12]). The former was a union of the various non-Indian Missions that were increasingly realizing the futility of non-indigenous Christian witness (Ward 1953; Sundkler 1954; Devadutt 1941:207-216; Neill 1941:242-262; 1970:145-154; Philip 1972:267-299). In the process of evaluating the evangelical witness in India, EFI concluded that the ecumenical movement symbolized by the National Christian Council of India had abandoned the urgency of evangelism. Subsequently, EFI felt it their responsibility to evangelize the large groups of people in India unreached with the gospel of Jesus Christ (Neill 1964:572; Danker 1964:25f; Gibbard 1965:104; Hooft 1971:197-198; Newbigin 1985:265; 1988:310-339).

EFI is a branch of the World Evangelical Fellowship (McMahon 1970:7-8; Howard 1988), which represents different Christian denominations, institutions and missionary organizations (Ramm 1973; Quebedeaux 1974; Dayton 1976; Fackre 1983:191-192; Marsden 1987:190-197). The World Evangelical Fellowship came into existence on the 16th of January, 1952 (McMahon 1970:6), with the sole purpose of,

Providing fellowship among evangelical Christians
and to be a means of unified action directed
towards (1) spiritual revival in the Church, (2)

active evangelism, and (3) effective witness to, and safeguard of, the evangelical faith in the Church in all its agencies (McMahon 1979:9).

After three years of existence EFI reviewed their purpose and discovered they had nothing tangible to show for their second statement of faith; namely, "active evangelism." So, the executive decided to do something about this breach of faith and purpose.

This chapter will narrate the story of forming, founding and functioning of the Indian Evangelical Mission (from now on IEM) in mission activity. It is a story that passes through several stages of development. The first stage is an early attempt by the executive of EFI to form the Indian Overseas Evangelical Mission and their struggle and apparent failure in fulfilling their missionary enthusiasm.

Next, we will study the rebirth of the missionary enterprise by EFI largely through the vision and effort of Theodore Williams. Theodore Williams initiation into missions will be presented following the model suggested by David G. Mandelbaum (1973). Third, the birth, formation, co-operative efforts and growth of IEM will be presented. This will include: their first missionaries and mission fields; early attempts at co-operation with existing indigenous Missions; emergence and visibility to governmental bodies and churches and their period of growth and merger during the years 1970-1975.

This chapter will cover the history of the first ten years of IEM's existence as a missionary organization.

Formation of The Indian Evangelical Overseas Mission

Realizing their unfulfilled commission and confronted with an unprecedented opportunity to propagate the Christian faith freely, and challenged with the growing conviction and willingness of Christian Indians to take the gospel where it has never been before, the EFI executive formed The Indian Overseas Evangelical Mission in January 1954 (from now on IOEM [Williams 1989]). The General Secretary of the EFI at this time was Ben Wati, a Christian Indian from Manipur in north-east India. He single handedly managed the affairs of the EFI.

The first decision of IOEM was to support V. M. Kattapuram and his wife who were working on their own among the Indians of Kenya. This included partial financial and prayer support. Everything was going well for about ten months. After that, the Kattapurams decided that the general support of IOEM was inadequate in assisting them to fulfill their responsibility in evangelism. They joined another missionary organization in Kenya. This brought the venture of IOEM to an end. EFI's first Mission effort was a failure. Why? From this vantage point one can only suggest possibilities. The real answers are a study in themselves. According to Ben Wati (1989) and Isaac Khimla (1989), IOEM failed because, (1) EFI had limited resources in terms of administrative staff, facilities and finances to really and truly follow through on its commitments to the work of the Kattapurams in Kenya. (2) There was a break down of relationship between EFI and the Kattapurams due to the

geographical distance between the two parties. (3) It seems, right from the beginning IOEM did not have the entire backing of the EFI executive. There was a strong difference of opinion between the Indian members and non-Indian members on the executive about the feasibility of starting a new missionary organization. (4) EFI leadership lacked the grit, vision, enthusiasm, charisma, and data that were necessary to both sustain and give dynamic momentum to the movement. (5) There was a growing imbalance between EFI's goals of Church renewal and Christian apologetics and their desire to reach the unreached.

At the same time renewal was taking place in South India among Christians in South Indian. During the late 1950's, students from South India Bible Institute [now, South India Biblical Seminary] (Greiner 1938:2-3; Bishop 1939:10; Hamilton 1988:81-98), went down south and began the Vacation Bible School (Kumar 1988:167-172). This later gave birth to the Friends Mission Prayer Band (Devadason 1977) and the Indian Evangelical Mission. One of the students who helped in the work of the Vacation Bible School was Theodore Williams, future founder of

The Development of Theodore Williams's Vision for IEM

It is impossible to study the history of IEM, apart from Theodore Williams. Theodore Williams is a worthy subject for a major acholarly biographical study. Because of the constrains of space this study can only briefly discuss his life and ministry. The analysis follows the model suggested by David G. Mandelbaum

(1973:177-196). All of the following material on Theodore Williams comes from several interviews conducted by the author.

Dimensions of Theodore Williams life

Williams was born in Nazareth, Tinnelvely, S. India., on the 24th of February 1935. His forefathers became Christians largely due to the efforts of the missionaries from the Society for the Propagation of the Gospel (from now on SPG [Gibbs 1972; Williams 1981:5]) and the Church Missionary Society (from now on CMS [Gibbs 1972]) of the Church of England. His grandfather was an ordained presbyter of the SPG as well as headmaster of the local school. The grandfather was well known for being a strict and severe disciplinarian.

Williams's parents were Christians when he was born. Just like the grandfather's home, his home was noted for its discipline. Like the grandfather, the father was a headmaster after completing both the high school and teacher's training program. But unlike the grandfather, he was not a presbyter. Williams was the oldest in the family; next, was a sister followed by two brothers.

After some schooling in Nazareth, the family moved to the city of Madras. Here, in St. Paul's High School, started by the missionaries of CMS and managed now by the Church of South India, he completed high school. After high school, Williams enrolled in Loyola College, a Roman Catholic higher education institution, and successfully completed the Bachelor of Arts program. Then, he enrolled in Presidency College of the University of Madras for the Master's in Statistics in which he graduated near the top of

the class. It was during his Master's program that life began to take on a seriousness and meaning for Williams it had not before. Events happened during this time that changed the entire course of his life (Williams 1983:17).

Turning Points in Theodore Williams life

Conversion experience. As a baptized Christian, Theodore used to worship in Emmanuel Methodist Church, Veprey, Madras. However he had not become aware of the implications of his Christian commitment. During the first year of his Master's program, in December of 1955, the Student Christian Movement invited Williams along with other college Christian students to a special Christmas young people's program in Emmanuel Methodist Church. During the service, the students were confronted with the claims of Christ and challenged to confess Him as Lord. At the end of the service, Williams, made a personal decision to live the Christian life. He now began to take the Church and her Mission very seriously and earnestly (Williams 1983:17).

Discipleship and Christian growth. The pastor of Emmanuel Methodist Church at the time of Theodore's conversion was a Methodist missionary, Rev. Alfred Sheck. Rev. Alfred Sheck, personally initiated a discipleship relationship with Theodore, fully realizing his potential for the work of the Kingdom. They met once a week for prayer, bible study and witnessing. This enabled Theodore to grow strong in his Christian life. He decided to be all that the Lord would have him be; even, if it

meant going to the mission field (Williams 1989).

Involvement in Vacation Bible School. In the meantime, Williams completed his Master's in Statistics and was searching for employment.

The answer came in the form of an invitation from Dr. Norton Sterrett of Union Evangelical Students of India (Howard 1982), who was contacted by P. Samuel, a student at South India Bible Institute, with a request that young men were needed to assist him in the work of the Vacation Bible School in Tinnelvely, S. India. Theodore Williams accepted the invitation and joined P. Samuel in the work.

Student at South India Bible Institute. While Williams and P. Samuel were working together for Vacation Bible School, Williams learnt for the first time of the existence and purpose of South India Bible Institute. The purposes of South India Bible Institute are: first, the deepening and establishment of each student in his or her spiritual life; second, emphasis on Bible study and third, practical soul-winning (Bishop 1939:13). Desiring to follow through with his commitment to the Lordship of Christ and convinced that he was both "called" to, and being "led" to Christian service, he decided to join the Bible Institute for their two year Christian Worker's certificate program.

In the Bible Institute, Williams came under the influence and teaching of holiness interpreted in the Wesleyan-Armenian hermeneutic, called "entire sanctification," or "heart

purity" or "perfect love." The emphasis is on the "second work of grace," subsequent, to "regeneration." The teaching led to the experience which later shapes and fashions the personal goals of IEM missionaries (Williams 1982:6).

This new experience of personal holiness led to the growing awareness of others who were without Christ and without hope. This growing awareness took on new proportions when, in South India Bible Institute for the first time, through their weekly missionary prayer bands, Williams came face to face with the realities and needs of the ^unevangelized worlds. This realization of unreached peoples and unevangelised worlds became the focus of his life. After graduating from South India Bible Institute, Williams was asked to join the faculty and be their sponsor for the missionary prayer bands.

Williams direct involvement and information regarding unreached peoples in the world inspired him to begin reaching them. During the Christmas vacation of 1959, Williams took along a student from the Bible Institute and went on a missionary journey to Jawadhi Hills, an unreached area near the Bible Institute. Here he came face to face with tribal people who knew nothing about Jesus Christ. Energized and motivated by this discovery, Williams urged the Friends Prayer Fellowship to begin evangelised these people. The following summer and winter vacations, Williams took additional trips to Orissa, Madhya Pradesh and Sikkim and was further challenged with the fact that these tribals lacked the knowledge of Christ. The idea and vision of beginning a mission among these groups of peoples began

to take shape in the mind of Theodore Williams.

Friends Missionary Prayer Band. During the ministries of the Vacation Bible School many young people, their parents and teachers made first time commitments to Jesus Christ. All of these converts indicated their desire for strong and stabilizing Christian discipleship as they came from non-Christian and nominal Christian backgrounds. So, P. Samuel and Theodore Williams together with these new Christian believers formed the Friend Prayer Fellowships (from now on FPF). These were formed in Madurai, Tuticorin, and Nagercoil. Twice a year the prayer fellowships would meet for retreats. They called themselves Vacation Bible School Friends Fellowship (from now on VBSFF). All this was happening simultaneously with the missionary journeys of Theodore Williams. Everytime he would meet with the prayer fellowships, he would share the needs and realities of the mission field. One evening during the retreat, Theodore Williams (1989), recalls the experiences of the inspirational hour at which he spoke,

This was done with the help of a world map and lots of information. The Holy Spirit moved upon us and we decided to skip lunch and fast and pray that day. Many young people gave themselves to the Lord's work. Some of them now are in Christian service like Arnold of Child Evangelism Fellowship, Rev. Manickavasagam of Church of South India, Madras Diocese, Rev. Chellaraj Fenn, of Church of South India, Madurai Diocese, and others. In the evening, the Friends Fellowship Prayer Band was formed with I as President and P. Samuel, as Vice-President. I also started the missionary magazine, Araicooval (challenge). I continued as President till 1962. When Samuel Kamaleson returned from the U.S., he was asked to become the President. I continued with Friends Missionary Prayer Band, but was dissatisfied

because we were not sending missionaries and just having retreats and prayer fellowships.

Adaptations

How was Theodore Williams going to finally reckon with the fact that "Missions" was his calling, life goal and pursuit? If, this was true; then, he had to make changes in his life style and practice.

Joining the Evangelical Fellowship of India. While, Theodore Williams was dissatisfied with the outreach of Friends Missionary Prayer Band, the EFI in 1962, once again began to discuss their share and responsibility in world evangelism; particularly, the unreached peoples of India. The EFI executive was also on the look out for fresh leadership for their mission thrust. It was suggested to them to contact Theodore Williams who was still teaching in South India Bible Institute to help them get the mission program started and off the ground. He was contacted and invited to join the executive in 1963.

Founding the Indian Evangelical Mission. During the executive meetings of 1963 and 1964, Williams, urged the EFI to launch into missions but each time his suggestion was tabled for special study and review and the unanswered questions were, (1) the reasons for starting a new Mission organization while, there were others, (2) the ways and means for raising funds for the same, (3) obtaining qualified missionaries, and (4) to whom or where will the new missionaries be sent. According to Theodore

Williams (1989), these became organizational ploys to delay the possibility of beginning missionary work.

The executive took up the issue once again in 1965. Once again, Theodore Williams persuaded them with facts and figures that there were vast areas untouched with the gospel, millions of tribals unreached and under the bondage of oppression and indignity, and the growing willingness of Christian Indians who have indicated their desire to take the gospel to those who have not heard of Jesus Christ. He fortified his rhetoric and challenge with specific course of actions that may be attempted and never left the appeal to mere chance. Williams, concluded his presentation by challenging the EFI executive with both the urgency of the evangelism task and its propitious time in India. After much debate and disagreements, the Chairman of the EFI, who was an Indian, suggested that the Indian members of the executive meet to discuss the matter further among themselves.

They did. Eight men, Dr. K. Thirumalai, Rev. Dr. Ben Wati, Rev. Subodh Sahu, J. Victor Manogaram, B. A. Prabkhar, John Richards, Augustine Salins and Theodore Williams huddled together in much prayer, fasting, confession and discussion. After two days of "waiting" upon the Lord and "seeking" divine direction, they decided to take a bold step of faith in starting a new missionary organization. On the 15th of January 1965, the Indian Evangelical Mission was born. They invited Theodore Williams to be its first General Secretary. He accepted the invitation. He also continued to fulfill his teaching responsibilities at South Indian Bible Institute (E. Williams 1985: 17-19).

It was decided from the very beginning that the new Indian Mission was to be self-supporting, self-governing and self-propagating (Williams 1989). A board of Mission and Evangelism of the EFI consisting of nine members was formed to assist Theodore Williams in keeping the new movement well and alive by recruiting, training and sending young men to begin reaching the unreached (E. Williams 1985:19).

What was it that kept the board of Mission and Evangelism in high spirits and enthused with the vision of the IEM? According to Esther Williams (1985:20), three factors may provide the clues. One, a genuine love for the Lord and His Word by each member in the group and the group collectively. Two, a sincere, unfettered, non-distracting, unflinching zeal for missions along the Indian road by the group. All members committed themselves unreservedly to reach the unreached no matter what the cost involved. They were willing to pay any price demanded of them to take the Gospel of Jesus Christ to others who have never heard and make disciples. Three, there was a strong fellowship within the group that helped to sustain the vision and keep it clear. This facilitated the maintenance of strong faith and commitment which opened channels, for receiving whatever resources to lift the movement off the ground. They had put their hands on the plough and there was no turning back (Luke 9:52).

Sharing the Vision of IEM. The Board of Mission and Evangelism requested Theodore Williams to share the vision and

the birth of the Mission with the constituency of the EFI. This he did with much passion and Christian pride, pleading with all the delegates to get involved in the venture by covenanting to pray regularly for the Mission and indicating the same in writing. They were requested to mention their addresses and the times they would pray for IEM. Second, if they so desired, they could also send their contributions to the Mission for which receipts and strict accountability would be maintained and forwarded to all contributors. Further, the Mission would keep in touch with them through its news and prayer letters which was about to be started.

The response was positive and encouraging. Many signed and began making contributions to the Mission. When Theodore Williams returned to South India Bible Institute he shared the vision with the students and the staff. In response, they pledged to pray, to give whatever little they could and share the vision with their people, churches and prayer groups they represented. Since, the student body came from all over India, the vision spread all over the land. The sharing of the news of the new Mission by South India Bible Institute and delegates at the EFI 1965 conference set the wheels of IEM in motion.

When they began in 1965, they had only a General Secretary, one associate missionary whom they supported partially and a sum of 780/- rupees or 78\$. Twenty-five years later, IEM has more than 300 missionaries, serving in 55 mission fields in India, 5 outside India and with an annual budget of 5 million rupees or US\$362,319 (Williams 1988:10).

The First IEM Missionaries, 1965-1970

Again most of information in the early beginning of the Mission comes from interviews conducted with the General Secretary of IEM, Theodore Williams. This has been verified and supplemented with Esther Williams' book, Sacrifice or Involvement, published in 1985, by the Mission's publication department. Esther, the wife of Theodore Williams records the early history of the movement.

First things first. How was the newly formed Mission going to fulfill her missionary obligation? Who would go as missionaries for the Mission? How would they go? What kind of training and experience was required for the ministry? How would they determine who to reach? What were the kinds of things they would have to do, or not do, in order to get to know the people whom they would serve? Who would support these missionaries and how? What was expected of their missionaries and what kind of results were they planning to achieve? These plus other questions remained to be answered.

Co-operation with Existing Indigenous Mission Work

The first decision of the IEM board in fulfilling their missionary obligation and purpose was their willingness to partially finance George David with a modest sum of 50/- rupees or 5\$ monthly during the early period of 1965.

George David. George David was a member of the Emmanuel Baptist Church in Bangalore and was working independently among the Karens in Andaman Islands and was receiving some financial support from his home church and the Carey Baptist Church, Calcutta.

David's work was not without opposition and tensions. The Karens and other local Indian tribals of Andaman Islands repulsed the missionary efforts. Particularly, during the months of February through May, the different groups among the Karens and Indian tribals would take turns at inflicting severe wounds or even death to outsiders. In the midst of uncertainty and physical danger, George David continued to minister and in 1967, he requested IEM to send more missionaries to join in the work. The story of IEM's effort in Andaman Islands will continue as we begin to study their mission fields.

Financial support for Prem Pradhan. A second early investment of IEM in carrying forward with their mission plans was to financially and generally support the work of Prem Pradhan, another independent worker in Nepal. This support was given in the form of a substantial financial gift to help his family in various material needs as Pradhan was imprisoned for his mission activity in Nepal, where till today, it is illegal to preach, practice and propagate any faith, except Hinduism.

Ten months passed by before IEM really and truly began to recruit their own missionary who was commissioned to minister among his own unreached people.

Simon Baru, IEM'S First Missionary

Most of the information comes from a letter by Simon Baru, received by the author, dated 8th February, 1989. The model we will follow in analyzing the "calling" and "commissioning" of Simon Baru as IEM missionary is one suggested by David G. Mandelbaum (1973).

Dimensions of Simon Baru's Life. Simon was born in 1930 in a village in Sambalpur District in Orissa state in a Christian home. Baru was a third generation Christians. But, they were economically poor. Since Baru grew up in a poor environment, he received financial assistance from the state government in order to get an education. Through this program, Baru was able to complete Intermediate or the 9th grade. By the time Baru was 20 years old, both his parents had died. Then, he went to live with his grandparents. His grandfather was a Baptist minister in Calcutta. In Baru's early years and in his twenty's, he grew up not only in a Christian environment but also in one that was closely tied to the Church and its activities.

By this time he joined the Economic Survey of India and after working with them for a couple of years, he joined the Indian Railways. During these days employment in the Indian Railways was significant providing both employment and financial stability and security.

Turnings in Simon Baru's Life: Inner Rumbings. All the while Simon was a Christian, he knew that something significant was missing in his life. He never really came to grips with the real purpose and meaning in life. Besides, he began to have an inner urge for greater usefulness but did not know how and where to begin and find help?

Youth For Christ Meeting. While he was on his individual pilgrimage for greater service and usefulness to human kind, the young people of his church invited him for a special rally that was being conducted in his town that evening. Hungry for anything that would satisfy his thirst for "abundant life," Simon decided to go. The preacher for the evening was Rev. Subodh Sahu, a Baptist evangelist, from Calcutta, who was also on the executive of EFI and on the Mission and Evangelism Board of IEM. At the end of that evening's worship experience, while counselling with Rev. S. Sahu, Baru affirmed the Lordship of Jesus Christ in his life and began to give expression to the same.

Life Vocation. After becoming a Christian, Simon Baru felt he had to renounce rights and claims to himself. It was no longer a matter of what he wanted to do with his life; but, what Jesus Christ wanted him to do. He prayed and counselled much with Rev. S. Sahu and fellow Christians in his church. Convinced that he needed to go in the direction of Christian ministry, he gave up his job in the Indian Railways and enrolled as a student in Calcutta Bible College. Upon graduating he joined the Baptist

Conference, received pastoral ordination and began pastoring a church in Rourkela.

As a pastor, Simon had to read a lot of Christian literature to be better prepared to minister wisely and effectively. He began by reading the works of Oswald J. Smith, the famous missionary statesman and pastor of The People's Church, Toronto, Canada. After a few months, Simon was frustrated with pastoral work and discovered that his gifts and calling lay along the path of evangelism. Deeply impressed with Smith's appeal "to take the gospel to those who have not heard," he resigned from the pastorate.

Adaptations. When he was convinced that his calling was to be a missionary, he gathered all his savings and other belongings, went to Pallahara, Orissa, and began Christian ministry to his own people. Additional financial support came through two of his friends; an Anglo-Indian mechanic, who he met when he was in the Indian Railways, and a Judge executive, who was a member of his home church.

Initial Effort of Contacting IEM. After 5 months of independent ministry, Simon Baru was practically drained of his resources; inner and otherwise. He knew Ben Wati, chairman of EFI and so, wrote him a letter explaining his calling and his present situation. Ben Wati responded by suggesting he contact Theodore Williams, general secretary, IEM. He did. Theodore wrote back assuring Baru of IEM support. Williams in addition, suggested that Baru team up with Rev. Subodh Sahu in his

evangelistic work and submit to an apprenticeship of at least 3 months.

At the end of 1965 and early in 1966, Simon Baru's work was assessed and evaluated by the IEM executive. After having judged that Baru was adequately qualified for the ministry of IEM, he was accepted and confirmed as IEM's first missionary and requested to work primarily among his own tribal people, the Mundas in Dhenkanal, Orissa. He was also requested to establish contacts with the other tribal peoples, the Hos's, Jungas's and Bhunyana's, all in the same district, as IEM may send more missionaries depending on the receptivity/resistance of the people to the Christian faith.

Simon Baru as IEM's First Missionary. Simon Baru began working among the Mundas. Even though he was a Mundasee and fluent with the trade language he was initially rejected by the people. To them he was a traitor because he had become a Christian. Further, Christianity was associated with everything foreign and he was perceived to be a foe of nationalism. Since, Christianity was associated with foreignness, he was judged as being paid large sums of money for the work. These perceptions jeopardized his credibility and claim to be a man who represented God.

Baru had his work cut out for him. He began to rectify the false perceptions people had about him and educate them as to who he really was and what he was about. This he had to do both by his life and words. Submitting himself to the scrutiny of the

people, withstanding their hurts and insults and physical threatening from caste Hindu, slowly but surely he established a rapport with most of the people. They now began to hear him for who he was and what he represented. Leaders of the village and commoners alike would gladly come and request him to share stories about Jesus.

Baru's Work Expands. The work began to take root and bear some fruit. In 1970, Baru asked for another worker and the Mission sent him Sunilkumar, a graduate of South India Bible Institute. Five years later, Baru married Shanthi, another Oriyan and a nurse. Now, in addition to evangelism, the work was re-enforced with medical mission.

IEM mission among the Mundasees was expressed through visitation, personal friendship contacts in the market place and the farms, medical care, open air preaching, sharing of Christian literature and conducting Bible studies. Among the non-literate tribal people of the village, there was a sharing of Jesus with the help of life size pictures and during the evenings after the sun had set, Simon would sit around the fire place and share Bible stories and what Jesus means and had done and is doing for him and his family. Baru's mission was primarily E-1 evangelism, (Winter 1975), i.e., evangelism to his own people, the Mundaees.

What Have been the Results? After 10 years of faithful ministry, Simon had no fruit in terms of number of conversions and churches established. But, Simon believes the ministry was still significant and explains the significance in terms of

faithfulness in the midst of the odds and oppositions. Why have people not become Christians? Baru says, "political pressure and the fear of loosing their jobs have kept the people from becoming Christians." The political pressure Baru is referring to, are the threats of government officials who use the fear tactic of not continuing to give to the people their government benefits such as food supplies, medical facilities and schooling privileges. The loss of employment, Baru is referring to, are the threats of upper caste people who will not allow the common, tribal/villager to continue to work in his field as he/she will defile the land. When the very sources of a people's daily life sustaining measures are threatened to be confiscated, they are being manipulated to doing very much what you expect them to do, that is be on your side and not against you. Mission in such situations means more than just sharing the Gospel, it also must include social welfare, social action and social justice. Currently, it seems, the mission IEM is engaged in fails to meet the total person in context. The issue is, mission must be such that it meets the needs of the context and directly affects people in context. Mission must be firmly fixed in the "text" but must relate to the "context" as well. Secondly, mission cannot just deal with the spiritual aspects of a people, without including their societal and legal dimensions. Another reason for the failure of IEM's work may be the Mundaees are just not receptive to the Gospel. We have already seen, they were prejudiced in the first place that Christian faith was

associated with foreignness. Another reason may be, the local people expected IEM to give them a lot of social and humanitarian benefits, particularly, when they were threatened both by governmental officials and upper caste people.

Current IEM mission in Pallahara. Today, the conversion situation in Pallahara is changing according to Sunil kumar Nayak (1980:5-9, 14). Nayak, reports several incidents that led to at least one conversion and potentially more.

The first is Siva from the Mohanto family. After establishing friendship with Siva, Nayak gave him several Christian pieces of literature that spoke about Jesus Christ and the fullness of Life He brings in a person's life, if they believe in Him. This was re-enforced by continuous visits and counsel by Nayak. One day, Siva was so desperate that he had no control over his and his family's life. So, he determined that the best way to end the misery was to commit suicide and homicide. While, he contemplated such action, Siva was reminded once again of some of the tracts he had read. He took them out once again and began reading them. This left him with a greater sense of inner confusion and turmoil. His sense of meaninglessness and emptiness multiplied. While Siva was about to take his family's life, his hand was paralyzed from doing so and he heard a voice asking him to trust in Jesus who can give him and his family peace. The next day, he related the incident to Nayak, who later led him to accept Jesus Christ as his Lord, God and Savior. Subsequently, Siva experienced the healing of

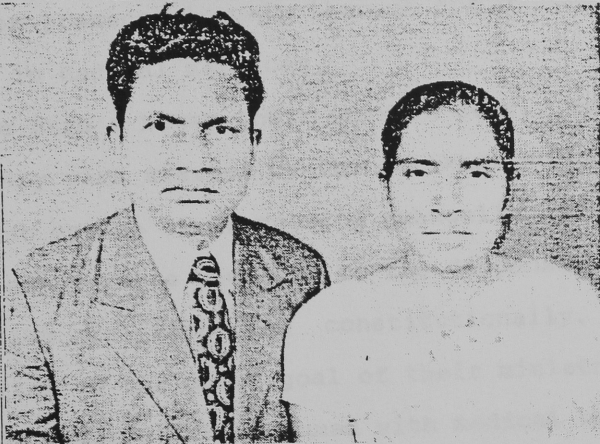
his left eye and his boy's health which helped him to be a more firm believer in Jesus Christ. In spite of these miraculous and dramatic events in his life, he has not yet received baptism and his wife has still not confessed her faith in Christ. Here we have glimpses about Christian conversion. First, people need to be made aware of Jesus Christ as an option for meaningful living. Second, this initial knowledge must be re-enforced by personal Christian witness through tangible Christian witnesses and presence and as people are ready to confess the Christian faith, to help them to do so, particularly, if the contact's background is totally non-Christian. Third, a person's inner insecurity and emptiness provide space for that person's life to be filled with meaning and purpose for living. Fourth, The Holy Spirit is at work in the lives of people, convicting people of their need and convincing them that Jesus Christ is the best person who can meet that need. There is also the element of the miraculous intervening in a person's life, leading them to the light. Fifth, people must be given resources they can examine again and again to convince them of the truth and beauty of the Christian faith. This may take the form of Christian literature or portions of the Scripture itself. Conversion, becomes re-enforced through Christian discipleship particularly as people are encouraged to trust God through faith and pray to meet the needs of their lives.

Nayak tells us further about Sisira, Trilochan, a primary school teacher, and Gobardhana, all Caste Hindus from the village of Dimiria, in Dhenkanal district (Nayak 1980:8), who have bought

New Testaments and have enrolled in Bible correspondence courses conducted by the Every Home Crusade. These meet with him at least twice a week to discuss the New Testament and some of the questions and responses related to the correspondence course. Nayak also narrates contacts with Bhabirathi and Madan, both Harijan people from the villages of Tiribi and Juang (Nayak 1980:8f) who are in the process of discovering more about Jesus and the Christian faith. Nayak hopes that before long these people will come to faith as he not only continues to share with them Christ but has also begun Sunday School and literacy classes for the children of the villages. According to both Nayak and his wife Swarnamayeeown (1980:9-10, 14), the people will come to faith in Christ, if they can begin to read the Story of the Bible in their own tongue and receive other social helps like literacy classes and medical benefits to help them in their fight against malaria, typhoid, small pox, and tuberculosis (1980:10). It is a matter of "waiting" for the seeds sown to bear a Christian harvest. The Nayaks mission is also E-1 evangelism, since they are Oriyans themselves.

Due to their minimal success in Pallahara, in 1979, IEM requested the Baru's to leave the work in Dhenkanal District and begin pioneering work close to the Nepalese border. In 1980, Simon and Shanthi Baru (see picture no. 1) began work in Semri, Nepal.

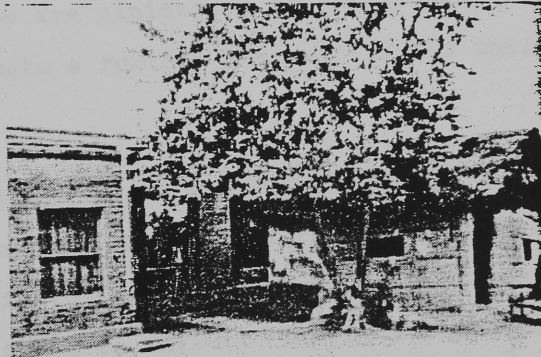
Nepal is the only country in the world where Hinduism is the official religion. Nepal is also a constitutional monarchy. About 70% are Hindus and the rest are Buddhists



Semri Dispensary

PICTURE 1 Simon and Shanthi Baru who work in Semri

A portion of
the dispensary.
Nearly 400
patients are
treated every
month.



PICTURE 2.



Sheds where patients
and their relatives
can stay and prepare
their own meals.
Many patients come
from distant villages
usually in bullock
carts.

M OUTREACH
AY 1980.

(see "Nepal at a Glance"-statistics no. 1). There is a Christian presence largely through the United Church efforts in Medical services.

The Baru's began their work in Semri, by continuing the dispensary work started by the Gorakhur Nurseries Fellowship. They also engage in pioneering evangelism, E-3 evangelism (Winter 1975), among those who come to the dispensary. Public pioneering evangelism is forbidden constitutionally. Besides pioneering evangelism as the chief goal of their ministry; currently, their time and efforts are consumed with medical work. Through a small dispensary (see picture no. 2) attended mainly by Shanthi Baru, at least 400 patients are ministered to (Balasingh, 1980:6-9). Only those who indicate a further interest in the Christian faith are followed up.

What are the fruits of Baru's work in Semri. Baru reports that in the past years of their ministry in Semri, only one person has come to faith in Jesus Christ; he has received baptism and continues to witness to Christ. One gets the impression that the work is temporarily on hold in Semri as IEM seeks to send another medical missionary couple to continue the work. The impression is largely due to the fact that Semri work does not even figure in IEM's 1989, May issue of IEM Outreach, their monthly official mission magazine.

Again in terms of number of churches and converts, the work has not been successful. But, in terms of Christian faithfulness to the mission and establishing a strong Christian presence in a

Nepal at a glance

Capital	: Kathmandu	Groups of people	: About 70 tribes & peoples.
Area	: 1,40,797 sq. km.	Major groups	: Gurung, Magar, Tamang, Newar, Limbu, Sherpa, Tharu, Maibili.
Population	: 12,85,760	Hindus	: 60%
Rate of pop. growth	: 2.3%	Buddhists	: 33%
Pop. under 15 yrs	: 40.5%	Muslims	: 6% (?)
Literacy	: 15%	Christians	: A few hundred
Official language	: Nepali		

1980

• IEM Mission OUTREACH

Statistics No. 1.

predominantly Hindu society where Christian witnessing is forbidden, the work is a success.

Williams (1989:11) report that the Baru's have retired from the IEM since they have reached the age for the same.

IEM Mission to The Andaman Islands

The story continues with the request of George David to IEM to send more missionaries to join him in the ministry among the Islanders, as well as to begin new ministries to the unreached peoples in the area. IEM did just that. They sent Thomaskutty, a graduate of SIBI and J. G. Paul in January 1967 to work initially along with George David and eventually to break new ground (Williams, E 1985:44; Thomas 1989).

The Andaman Islands cover an area of 8,293 square kilometers and are situated in the Bay of Bengal. They are popularly known as "Kalapani" meaning a place unfit for habitation (IEM 1981:7).

The people belong to four different groups: (1) The tribals represented by two major groups; the Andamanese, the original settlers, and the Ongs. There are other smaller tribes, the Jarwas, Sentinelese and the Shompens. There are stringent government restrictions and regulations regarding contacts with tribal peoples. This makes mission work among them very difficult and almost impossible. Occupationally these tribals live off the sea and the forest. They are hunters and gatherers. (2) The second group are the native, original dwellers, who are descendants of ex-convicts. Primarily they are urbanites and live in and around Port Blair, the capital city. The

chief sociological unit are the Tamilians.

(3) The third group are the ones who came as a result of the dislocation and relocation policies of the British government when they ruled India and Burma. These include Indians from Uttar Pradesh, Tamilnadu, Kerala, Karens from Burma and in recent years, refugees from East Pakistan (now Bangladesh [IEM 1981:8; Jayajumar 1981:9; 1988:5]). (4) The fourth group are the mainlanders whose are Indians, representing the Telugu fisher people of Andhra Pradesh, common laborers from Tamilnadu and Biharis, all seeking a better livelihood. The languages spoken are Bengali, Hindi, Tamil, Malayalam and Telugu (see "Facts You Ought to Know about Andamans"- IEM 1981:8).

It was chiefly among the tribal people, that George David, Thomaskutty and J. G. Paul of IEM ministered in 1966. Having had some apparent success they decided to reinforce their presence and propagation of the gospel by sending another couple, Jayakumar and his wife Rosy to begin new work among the Tamilians in the capital city, Port Blair in 1977 (Jayakuma 1981:9). This is E-1 evangelism (Winter 1975) which is sharing the Gospel with people who belong to a similar culture and speak the same language.

Before too long, the Jayakumars discovered that the local Tamils were very resistant to the gospel. They experienced much scorn and scoffing. Pressure began mounting in the form of threats to their lives and physical safety. Discouraged and disappointed, they were ready to return to India. They decided instead to move to middle Andamans, settling in a place called

Facts you ought to know about Andamans

General

There are 321 islands, covering Andaman and Nicobar group of islands. Andamans alone accounts for 76% of the area.

Population

The Andamans is mainly populated by mainland settlers.

Andamans	93,468
Rangat Tashil	15,243

There are 5 Tashils in the Andaman group of islands with 81% of the total population of 115133 of this Union Territory of India.

Religion

Hindus	70,134
Muslims	11,655
Christians	30,342
Sikhs	865
Others	2,137

Most of the Christians come from the Nicobar group of Islands.

Language

Bengali	28,120
Hindi	18,499
Tamil	14,518
Malayalam	13,953
Telugu	9,361

There is a sprinkling of all language groups of main land India including tribal languages.

Tribals of Andamans

Andamanese	24
Onges	112
Jarawas	Not enumerated
Sentinalese	Not enumerated
Number of inhabited islands	232



1. A busy Street in Port Blair
2. Elephants help in moving logs. Timber is the important commercial Product
3. Shorelines are dotted with beautiful thick forests

Tribals of Andaman Islands

Where the tribals of Andamans came from and how they became the inhabitants of these remote

Rangat on the 26th of January 1979 (Jayakumar 1988:6). Even here, the common laborers viewed them as intruders and began to suspect their behavior. They received responses like, "Christians are from low caste people, we should never have anything to do with them." "Oh, these people are here because they are getting foreign money." "They are agents of foreign countries and cannot be trusted" (Jayakumar 1981:8f). These barriers almost brought the work to an end again.

After 3 barren years, however, one of the contacts, Shankar and his wife Jaya, accepted Christ and received baptism. Their witness led to Shankar's father becoming a Christian followed by his brothers and finally, the rest of the family (Jaykumar 1981:9). Through their combined witness others like Rathinam and his family have come to faith in Jesus Christ (Jayakumar 1981:10). It is recorded today (Jaykumar 1988:6), that 45 people have become Christians and received baptism. A congregation has been started and by early 1988, a worship facility had been built. In addition to Jayakumar's pioneering evangelism and church planting, they have opened a reading room where people have access to the missionaries, local newspapers, magazines, and books of general interest. Here lots of people come, see, hear, read and discuss, the Christian faith with the missionaries. Another means of contact the Jayakumar's have established with the people is their ministry to children in the form of The Good Shepherd Nursery School (Jaykumar 1988:6). Jayakumar's wife, Rosy also has a growing and encouraging Christian discipling ministry among the women of Rangat. She (Jayakumar, R 1988:7)

writes,

The Lord has opened the way for starting a woman's fellowship in our church. Every Sunday we gather for about an hour after the worship service. Now we have about 15 people. I teach them fundamental Bible doctrine, besides introduce them to some of the Bible characters. After the Bible study we have a time of sharing and discussion. Pray for Mrs. Krishnveny, a Hindu who attends our church. She needs to take the next step and accept the Lord as her Savior. We also have 30 children who attend our Sunday School.

Currently, there are plans to extend the work to two other villages, Nimbtala and Bakultala. Bakultala is more a industrial town with lots of Tamil and Telugu speaking people (Jayakumar 1988:6). The mission of IEM continues in the Andaman Islands. The local church has been handed over to the Methodist Church of South India Conference (IEM 1989a:22). The Jayakumar's are no longer working in Rangat, they have been transferred to Khandhikuppam last year to work among the Kurumbar and Kattupusari people in Krishnagiri district, Tamilnadu (IEM 1989b:22).

IEM mission in the Andaman Islands is a success story with the movement passing from mission to church to continuous mission. It is difficult to indicate precisely, why IEM mission, E-1 evangelism, was a failure in Pallahara and a success in Rangat even though both groups of people were hostile and suspicious of IEM's mission. The reason IEM's mission in Rangat is more successful in terms of numbers and accomplishing the goals of the Mission, may be, that the Tamilians in Rangat were less tied to their faith and beliefs than the people in Pallahara. Also, it may be due to the fact that the mission was

directed to the more receptive groups of the population, namely, the children and women. Another historical factor may be the diffusion of Christian innovation was more intense and concentrated among a particular family, the Shankars. Another factor may be that the church came into being within and among intimate social net works. It may be the people were less resistant to the Gospel.

IEM'S Mission in Himachal Pradesh

In January 1968, P. S. Thomas and T. V. Thomas, both from Kerala State, members of the Mar Thoma Syrian Church, and graduates of South India Bible Institute, were recruited by IEM and sent as missionaries to Himachal Pradesh and stationed in Manali (Williams 1985:44-45; Thomas, P 1989; Thomas, T 1982:9 [see Map no. 1, "Kulu Valley" and "Himachal Pradesh at a Glance"]).

Kulu Valley is also called the "Valley of the gods." Regarding this feature, IEM missionary Miss P. Satyavani (1982:7), a graduate of Union Biblical Seminary writes,

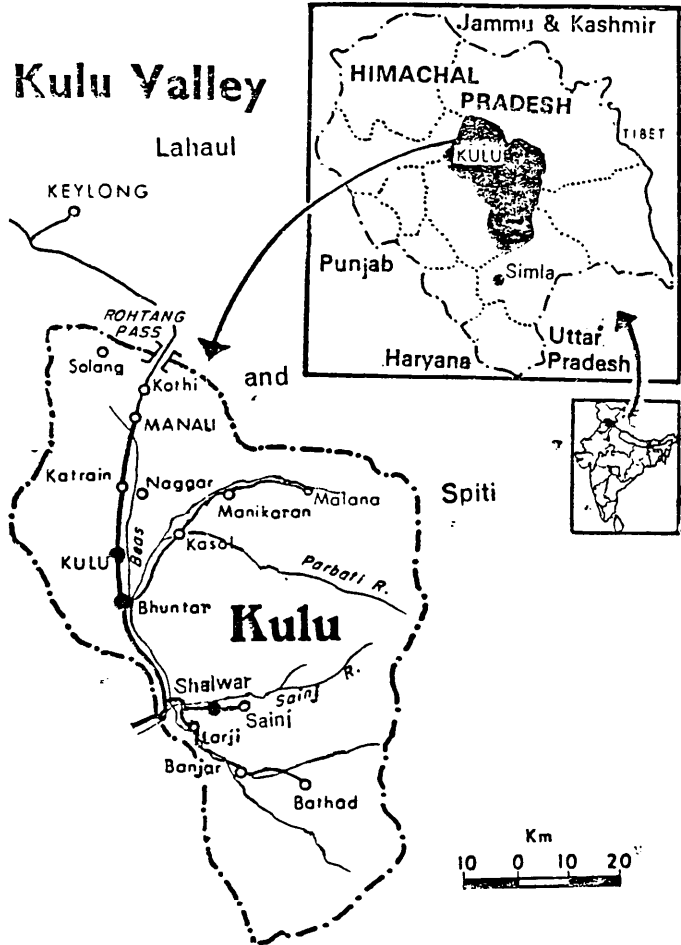
"Kulatha", the original name of Kulu (valley) seems to have appeared in Sanskrit literature and is traced back to Ramayana and Puranas because of the reference found in them. Almost all the main gods of Hinduism are worshiped in this valley though Siva and Durga are given preference. In addition, there are at least three hundred and sixty devatas. The local 'gods' do not sit in any ivory tower aloof from the people and beyond reach, but are in a way part and parcel of the community as a whole. They are happy when praised and prayed to and angry when neglected or defied. These 'gods' are worshiped as the 'benefactors' of the community and even individuals. They are invoked for the blessings for the fulfillment of wishes like the birth of a child, rain, good crop, healing, etc. Beside the tradition, there are also few modern Hindu

beliefs. Certain areas such as the Lahaul and Spiti district is completely Buddhist.

The Christians account for only 0.1% of the population and even

these are restricted to certain areas. This state along with Haryana are the least evangelized states in the whole of India. There are very few churches in

Kulu Valley



APRIL 1980

MAP No. 1

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LEM OUTREACH

A look at Himachal Pradesh and Kulu District

HIMACHAL PRADESH

Himachal Pradesh as the name suggests, is situated right in the middle of the Himalayan ranges in the north-west corner of India. On the north, west and south it is surrounded by Jammu and Kashmir, Punjab, Haryana and Uttar Pradesh and on the east it borders Tibet.

The State is almost entirely mountainous with altitude ranging from 460 to 6400 metres above sea level. It is an earthquake prone area. There are three mountain ranges which run from north-west to north-east and are more or less parallel to each other enclosing several beautiful valleys and helping in the formation of separate cultures. The highest range is Zaskar which separates Himachal from Ladakh. It is the basin of the Chenab river. The second highest is the Pir Punjal which originates from Jammu and Kashmir and is the exclusive source of two rivers,

Beas and Ravi. The lowest and smallest is the Dhauladhar range. The rivers Sutlej and Yamuna also pass through this state.

The state can be divided into two regions.

(1) The southern region is almost as hot as the plains. Further, two of the districts in this region, Simla and Sirmur have alluvial soil.

(2) The northern region has a summer that is temperate and a winter which is extremely cold with heavy snow fall.

The population of Himachal Pradesh is about 35 lakhs, but they do not form a homogenous unit. Each large valley has its own distinct cultural group such as Lahaulis, Spitis, Kuluis, Gaddis, Kinneris etc. Most of the people are categorized as Hindus, though many of them are basically animistic in their

Himachal Pradesh at a glance

Capital	: Simla	Largest tribe	: Gaddi
Area	: 55,673 sq. km.		(50,685)
No. of Villages	: 16,916	Other large tribes	: Kinneri
Population	: 3,460,434		(35,120)
Density of pop.	: 62/sq. km.		Gajjur
Literacy	: 32%		(20,634)
Scheduled castes pop.	: 769,572	Hindus	: 96.1%
Scheduled tribes pop.	: 141,610	Muslims	: 1.5%
Total no. of tribes	: 7	Sikhs	: 1.3%
		Buddhists	: 1.0%
		Christians	: 0.1%

religious movements like 'Sathsangh' and 'Ekantasram', a place where young and old women live together for a deeper religious experience. The encouraging factor about Kulu Valley is that the people in general are open to the Gospel though there may be opposition some times.

The Bible and Medical Missionary Fellowship had built a large hospital on the top of Kulu Valley to serve Kuli people. They had no Pastoral or Chaplaincy staff. To meet this need Dr. Peter Sneel, a Canadian, the Hospital Administrator requested IEM to help them (Williams, E 1985:58-59). Due to the efforts of IEM missionaries many Kuluis came to faith in Jesus Christ. The following narratives suggest the structure of IEM mission work. Unless otherwise noted, the stories that follow are from personal interviews between the author and P. S. Thomas and Yesvanthi, one of IEM's early convert's daughter who is now a IEM missionary.

Hiralal makes a Christian Commitment

P. S. Thomas, the IEM missionary regularly visited the hospital and consistently made contact with the people. One of his contacts was Hiralal, a Brahmin from Lahoometti. They became very friendly. In fact, P. S. Thomas began to learn Hindi through him. Hospital contacts grew into home contacts and rapport between Hiralal and Thomas was established. As P. S. Thomas gained the confidence and trust of Hiralal, he began to share Jesus Christ from the Gospel of Matthew. Also, he would request the members of the family to read the stories for themselves. Thomas made sure that Hiralal and his family knew the story of Jesus by asking them to repeat the same to him and ask questions regarding the same. Then, P. S. Thomas would read

and repeat the stories to the family members thereby striking two birds with one stone, i.e., sharing Jesus and learning the language. This went on for many months until one day, Hiralal asked for a personal copy of the New Testament. P. S. Thomas sold Hiralal a copy getting his permission for underlining several passages that focused on the person of Christ. After repeated readings and discussions, Hiralal discovered in Jesus Christ the "Guru" he had been searching for all his life. ("Guru" is the very term used by Hiralal, when he referred to Jesus Christ). He renounced Hinduism and became a Christian and received baptism.

Jeguram comes to Faith. Another one of P.S. Thomas's contacts was Jeguram. He was a high caste Hindu. One day his wife's mother, became very sick and felt she was slowly but surely losing her eye sight. The family contacted P. S. Thomas, who suggested, that she be taken to the hospital, Lady Wellington Hospital (Williams, E 1985:58) and have the doctors check her condition. After much reluctance and persuasion, she consented. But, only after she had been to see the Hindu Priests and other religious devotees to offer special pujahs for her to get well. Things got worse. Finally, Dr. Peter Snell, checked her and suggested immediate eye surgery. The operation was a success. This softened the resistance of the family towards Jesus Christ. Through continuous contacts by P. S. Thomas, Jeguram asked to read the Christian's sacred book. A copy of the New Testament was sold to them with the commitment that they read several

passages and be prepared to discuss the same when P. S. Thomas would visit them during the week. After many such sessions, Jeguram discovered the "Guru" he was searching for. (Jeguram used the term "Guru" when he referred to Jesus Christ). It may be that P. S. Thomas probably used the term to refer to Jesus Christ when he discussed the Christian faith with the family. It is an example of a missionary using indigenous terms and categories the receptor is familiar with, in order to communicate significant messages that will impact behavior and bring about change (Nida 1960:180ff). Missiologists refer to this kind of communication as "audience sovereignty" (Engel 1979:45) or "dynamic equivalence" communication (Kraft 1979; 1983). Granting of course, that the familiar terms and categories are invested with new content, in our case, the Gospel. It is part of the process of inculturation (Shorter 1988).

Through Jeguram, his entire family became Christians and received baptism. Today, one of his daughters, Yesvanthi, has not only become a Christian but also a IEM missionary, and serves the Adivasi Bhil tribes in Danta, north Gujarat (IEM 1989c:15).

In the next few years, Hindu Poojaris (priests) and others such as, Thakar Dhas in Shalwar village, Uttam Chand, Sadhu Ram and Nopu Ram, Daulat Ram and Dhila Ram, all of Shoel village in Sainj Valley have accepted Jesus Christ and received baptism. Today, in Kulu Valley, a Christian church has been built, a Christian reading room has been established and Jesus Christ is acknowledged Savior and Lord. Today, IEM (1989:12) reports the number of congregations has increased to three-in Bhuntar, Kulu,

and Shalwar with 2 church buildings and a total of 50 baptisms. Since, Kulu has many junior level colleges, IEM is in the process of seeking missionaries who can minister to college young people.

When I asked P. S. Thomas (1989) and read the accounts of other missionaries who worked in Kulu (Sathiannathan, B 1980:12; Sathiannathan, P 1980:7-8; Thomas, T 1980:9-11; Thakzu 1980:16-17; Srinivasagam 1980:20-21; George 1980:23-24; 1987:10-11; Davis, A 1987:12; Davis, J 1987:6-8), why the work in Kulu has been successful, they identified four reasons. (1) The missionaries took time to understand, appreciate and be sensitive to the needs and aspirations of the people. This included respect and honor for the traditions, customs and social system of the people. (2) Missionaries learnt the language and shared the message of Jesus Christ contextually as the people's search for the fullness of life and their yearning for union with the transcendent Supreme Being. The process included the missionaries willingness to allow the people to discover Jesus Christ for themselves by investigating the Scriptures and trusting the Holy Spirit to apply the truth to their lives. (3) The general openness and receptivity of the people to the Gospel. (4) Some of the first conversions took place not only among upper caste peoples and Hindu leaders but also among members of an extended social network, namely Jeguram's family. Thereby, rooting the beginnings of Christianity in Kulu Valley firmly.

In the early beginnings of IEM mission, we witness efforts at co-operating with existing Missions by supporting independent missionaries, E-1 (Pallahara and Rangat) and E-3 (Kulu Valley)

forms of evangelism, and both failure and success in terms of number of converts, and churches established. This of course depended on a number of factors such as indigeneity, contextualization of the Gospel, receptivity/resistance to the Gospel.

The main people among whom they ministered are tribal and some upper caste Hindus. Even though IEM was making progress in terms of reaching the unreached, it was not always smooth sailing. Their missionaries had to face a lot of opposition and sometimes pay the price of facing and braving threats to their physical safety. The bottom line is that IEM's work moved from mission to church to ongoing mission.

Government Recognition and Development of Administrative Structures

Registration of IEM

In January of 1968, the Mission officially and formally registered themselves under the Societies Act of India's religious and humanitarian endowment penal code in Madras, thereby earning the right of tax exemption (Caleb 1989). The Chairman was John Richards, the General Secretary was Theodore Williams, the Treasurer was Azariah Benjamin, and a Board of nine elected members from the General Body, represented by all supporters of the Mission (Williams 1981:6; E. Williams, 1985:100).

Earliest Finances and Administration

IEM began with a small inheritance of 772/ rupees or \$77, left over from the failed IOEM mission (Williams 1988: 10). The moment the Mission was born, Augustine Salins, one of the nine Indian EFI executives contributed 10 rupees, or \$1, and two youngsters contributed 1 rupee or 10cents each, bringing the total to 784 rupees or \$78.40. In February 1966, IEM received a total of 235 rupees or \$23. As the months went by, IEM received anywhere from 200-500 rupees or \$20-50 per month plus a lot of prayer pledges (Williams 1989).

All gifts were from India by Indians deeply committed to reaching the unreached in India. By the end of 1970, the total income of the Mission was 37,658 rupees and 48 paisa or approximately \$3,766 (Williams, E 1985:100). Their financial policy from the very beginning followed closely with the faith mission concept of Hudson Taylor of China Inland Mission (now Overseas Missionary Fellowship) and George Muller (Lindsell 1962:198-230). Unlike, these faith heroes and their Mission, IEM does make its needs known. However, they do it in a manner that does not draw attention to the finances but to the needs of the Mission. They are convinced that Christian Indians have to be informed and challenged about their responsibility and given concrete proposals for wise investments of their means in the work of the Kingdom. The Mission has made every effort to keep credible accountability of the funds received (Caleb 1989).

Administrative Growth

Administratively, Theodore Williams managed the affairs of the Mission while teaching full time at South India Bible Institute (Williams 1981:6). He was assisted by John Richards of EFI. Williams's position is honorary and till this day, the Mission does not pay him a salary. The only benefits Williams receives are his living quarters in the IEM center, and an office with secretarial assistance. IEM's first administrative office was in the home of Theodore Williams in South India Bible Institute and when he traveled, the IEM office traveled in his brief case.

By early 1970 the number of missionaries and mission fields was increasing. This led to the appointment of Arthur Selvaraj as office assistant in 1972. The same year Williams was appointed pastor of the Richmond Town Methodist Church, Bangalore. The administrative office of IEM was moved from South Indian Bible Institute to the parsonage of the church. Because, the Richmond Town Methodist Church parsonage also housed the administrative office of IEM, IEM loaned the services of Arthur Selvaraj to the church (Williams 1981:6).

In April 1972, due to health reasons, P. S. Thomas who was working among the Kulis in Himachal Pradesh, returned with his family to headquarters and was appointed IEM's first promotional secretary. Since Theodore Srinivasagam could not return to Thailand even after years of trying to get his visa renewed, he was asked to assist in IEM's promotional ministries which consisted of visiting various churches and making them

aware of the needs of unreached peoples in India, the work of IEM and their needs for fulfilling the great commission. In 1976, Srinivasagam, was made editor of IEM Outreach, the monthly magazine of the Mission (Williams 1981:7).

First Local Church Financial Support

The first local church support for the Mission came in 1966 from the Karnataka Church in Bombay city for the ministry of Simon Baru in Pallahara. This church was made up of Karnarese Christians who had migrated from Karnataka to Bombay in search of better employment and economic conditions. The pastor was Rev. Ranggaya who later became Chairman of IEM for a term. They are an independent congregation made up of Christians from various church backgrounds. The common denominatiior is that they are Kanarese people. The church is affiliated with the Federation of Evangelical Churches of India whose President is P. T. Chandapillai, previous General Secretary of Union of Evangelical Students of India for 25 years. The church continues to support the work of IEM (IEM 1973:12). Other churches supportive of IEM included, the Emmanuel Baptist Church, Bangalore, the Rourkela Christian Church, Rourkela, the Union Church, Mussoorie, Uttar Pradesh, the Kellogg Church, Landour, Mussorie, the CSI Church, Elthagiri, Tamilnadu, and the Richmond Town Methodist Church, Bangalore (IEM 1973:12).

Period of Growth and Merger and Further Growth

Much had been accomplished in the first five years; but, much more had to be done. During the next five years, IEM expanded their ministries to include work in two northern states, Tehri in Uttar Pradesh and among the Bondos in Orissa and in two Asian countries, in Thailand and Kabul.

Mission in Tehri, Uttar Pradesh

Having experienced some success in Himachal Pradesh, IEM began to think of opening new work in Uttar Pradesh, in Tehri, south of Kulu Valley (IEM 1973:8).

The people are Tehri Garhwalis; they number about 2 million and speak the Garhwali dialect. They also speak Hindi. Farming is the major economic source of income. The people also raise cattle and subsidize their income by selling milk. Due to hard labor and malnutrition a large percentage of the people suffer from Tuberculosis (Christian 1986:6)

The vicinity abounds in Hindu temples, Hindu ashrams and holy places. There are several pilgrim centers in Haridwar, Risikesh, Uttar Kashi, Gangotri and Yamurotri. Some of the famous shrines are Badrinath and Kedarnath. It is also the home of many Sadhus and Rishis. Every two months or so there are large melas (Hindu festivals). Their worldview parallels both popular and orthodox Hinduism (Sarma 1966:19; Neill 1966: 77-97; Samartha 1972:250-251; Hildebeitel 1987:336-360).

Jagat Singh representing the Hill Village Mission, a Hindu convert himself, was working among the Garhwalis. But realizing

that he needed the backing and assistance of a more substantial and supporting body, he requested IEM to help him. In 1971, IEM consented and confirmed Jagat Singh as their missionary. They asked him to continue his work among the Garhwalis.

Jagata's work was mainly among orthodox Hindus and some work among prisoners. The forms of his ministry included street to street and house to house evangelism (normally covering 25 villages in a month), distributing Christian literature, particularly during melas, and sharing with the people the Gospel. All of the Christian pieces of literature distributed focused on the theme of Christian salvation. He also sold portions of the New Testament, and the Bible. All literature distributed or sold was in Hindi. Occasionally, Jagat would dare to dialogue with Hindu Priests regarding why he became Christian and what Jesus Christ means to him (Srinivasagam 1981:6-7).

In both personal and literature evangelism, John's gospel was widely used because it recounts the story of how the eternal Logos became contemporary so that humans may become one with the Ultimate Being. Jagat connected the teaching of this Logos with representative Vedic teachings which affirm the Eternal, Supreme Being's becoming the vicarious sufferer for sin and evil in the world, i.e., the Prajapati (the one worthy of all sacrifice) who became a praja (sacrifice); so that, pashu (the human creature in bondage) may attain union with Pashupati (the Lord [Titus 1982:67-73]).

This kind of personal ministry and contextual theologizing have brought the following few people to faith in Jesus Christ: Mohan Singh Rama, Mukut Lal, Kundanlal, Mahaveer lal, Shanthu and

his wife (IEM 1981:n.p.).

Due to growing opposition and extreme hot and cold climatic conditions, and walking hours together to reach the various people, Jagat's health began to deteriorate, forcing his retirement from active missionary service in 1983 (Williams 1985:89). But the work established by Rev. Jagat Singh continues through other IEM missionaries; Y. Samuel and his wife Jessi, T. J. David and Rosamma, E. A. Abraham and Rajeshwari and R. Raja and Clara (IEM 1986:n.p.). The ministry has expanded to include a prayer hall for regular Sunday worship, Christian reading room used for Christian discipleship and providing an opportunity for more people to be contacted regarding faith in Christ and Bible translation by Dr. Immanuel and Mrs. Violet Christian (Srinivasagam 1981:7; Williams, E 1985:90; Williams 1989:12f).

IEM work in Tehri can be rated a success as people have come to faith and presently Christian discipleship and presence is being carried forth. The reasons for IEM success may be because of the personal evangelism of Rev. Jagat and his willingness to contextualize the gospel especially to the orthodox Hindus.

The First IEM Foreign Mission: Thailand

In 1971, there was a growing need and opportunity for Asian missionaries to minister among Asian university students; particularly in Thailand. This was conveyed to IEM through the Overseas Missionary Fellowship (from now on OMF [IEM 1973:8; Srinivasagam 1989]). Most of the information regarding IEM work in Thailand comes from several interviews conducted by the author

with Theodore Srinivasagam in 1989.

About middle 1971, Srinivasagam completed his Ph. D. in Marine Biology and after two years of post-graduate work in England, he experienced a "call" to missionary work. Learning that he had returned to India and was looking for an opportunity to serve in a missionary situation, IEM contacted him about the ministry opportunity among university students in Thailand.² The form of ministry would be tent-making. He would teach Marine biology in a university and during the evenings, and when the opportunity presented itself, engage in Christian ministry. Theodore prayed much and finally decided he would take the assignment.

Srinivasagam was about to step into a situation where out of a population of 31 million, only 0.12% are Christians. The church, largely uninvolved in missions and evangelism, had basically no Christian ministry, not even in Bangkok. Srinivasagam found the students generally had both a fancy for materialism and a flair for secularism in a predominantly Buddhist context (IEM 1973:8). Srinivasagam took up his teaching assignment with the Asia Institute of Technology and together with a few Christian volunteers from OMF formed the "Thai Christian Student." Through this new Christian fellowship, Bible studies were set up in the rooms and homes of Christian Thai students. Thai Christian Student fellowships were geared to the cognitive worlds of non-Christian students. The tools used were Christian literature that validated the authenticity and

credibility of the Christian Faith and Moody Science Films (IEM 1973a:15).

By March 1973, there were three Bible study groups in Bangkok, Kasetsart and Tammasat Universities. These groups met once a week for studying the Christian scriptures, prayer and fellowship. Srinivasagam aimed "to evangelise the entire campus."

In December 1974, Theodore Srinivasagam had to return to India as his first term of service came to an end. Also, the condition the Thai government set for renewing his visa, was, he had to apply for the same from the Thai embassy in India.

While Srinivasagam was in India seeking visa renewal to return to Thailand, the Thai Christian Students weekly meetings continued with the help of OMF. Theodore Srinivasagam was denied a re-entry visa and the reason cited was that the government was restricting employment of foreigners in their institutions and particularly Christian missionaries. He tried three other times for a re-entry visa, but each time was denied.

For the next ten years, IEM, had no work in Thailand. In December 1984, Rev. Lalawiand and Mrs. Zauva Lalthanzauva of the Zoram Baptist Church in north-east India, were sent as IEM missionaries to minister to the Akha, Hmong and Yao tribal people in northern Thailand. This they did in conjunction with OMF missionaries who helped established the Akha Churches of Thailand ([from now on ACT] Srinivasagam 1985:7; Lalthanzauva, L 1988:5). While, the Lalthanzauva ministered in Thailand to non-Christian Akha people through ACT, their four daughters, Lalawpuui,

Laldawngliani, Lalthlamuani and Lalremtluangi remained in Shillong attending junior, middle and high school.

Regarding their ministry to the tribals in northern Thailand, Rev. Lathanzauvas (1987:6; 1988:5-6) writes,

"after two years of learning the Thai language, my wife, Lalawi and I started our ministry among the Akha tribal people in Chiang Rai, north of Thailand. They cannot read, but they like to sing. In fact, it is through singing they learn the Word of God. The people flock to these meetings...The enthusiasm especially of the young people is catching on. But our own grasp of the language is poor. There are literacy classes conducted by the pastor which the people attend four times a week. There are also Sunday School classes. However, there are certain areas of church life that are a cause of concern and prayer. The pastor is left to do everything alone. Moreover, there are inadequate allowances made for youth, women's and children's work. Also, the people have very poor grasp of the whole of Scripture. It may be due to their illiteracy which stands in the way of their being able to grapple with Scriptural truths for themselves.

IEM ministry among the Akhas is not a success. Why is this? It may be due to the inability of the missionaries to speak the local language and hence the impossibility of communicating the Gospel adequately, convincingly and contextually. It may be also due to the nominality of the church (first established in April of 1962) and hence it is both non-committed (self-support and unorganized (self-determining and self-governing) to reach the unreached. (Lalthanzauva 1988:6).

In spite of the losses, IEM still has work in Thailand and in addition to the Lalthanzauva, they have sent Ginneithang and Ning Khan Ching also from north-east India to work among the Akha tribals. The present concern of IEM is that their missionaries master the language and begin to actively engage in pioneer

witnessing and evangelism. Another concern is church renewal through conducting Lay Leadership training programs (1989:24).

IEM Mission to Kabul, Afghanistan

In February 1972, The Bible and Medical Missionary Fellowship, an English based Mission organization, wanting some medically trained Indians to work in their medical facilities, requested IEM to send them some workers, because it was much easier for Indians than westerners to get entry visas into Kabul.

IEM discovered Mr. T. M. and Mrs. Saramma (IEM 1975:9) John, medical missionaries who were willing to go and minister among these Muslim Afghans. The John's were appointed and sent to the International Afghan Mission, in Kabul, to begin their medical missionary work. In June of 1973, there was growing opposition from the Muslim government to all forms of Christian service institutions. Some of them were indefinitely closed down and their workers were forced out of the country. IEM (1973:11) reports,

The Christian Church, the only place of Christian worship in that country has been taken over by the government. There was a blind run by the Christian missionaries. The government has asked them to close down the school and asked the teachers to leave, the accusation being, 'too much Christian influence' in the school.

Hardly had IEM's mission work in Kabul begun, when they had to recall the John's in 1974, in the wake of massive protest and political opposition to all forms of Christian services. The John's returned to India and then went on for further medical

training (IEM 1975:9).

IEM Mission to the Bondo Tribe in Orissa

In June 1973, IEM appointed Dr. R. A. C. Paul, ³ a veterinarian doctor and his wife Dr. Iris Paul, a medical doctor to open new medical and evangelistic ministries in Koraput district, Malkangiri, Orissa state (IEM 1973a:12; Williams 1985:48) among the Bondo tribes. The financial support for the Paul's mission came through the missionary budget of Richmond Town Methodist Church, Bangalore (IEM 1973a:12). IEM also appointed G. Sashikumar, a graduate of Hindustan Bible Institute (IEM 1973b:8), Madras, another Tamilian, supported by the Kanyakumari Diocese Prayer Band to work along with the Pauls (IEM 1974:7).

Malkangiri has 16,000 Bondos who live in 106 villages (Paul 1973:4). According to IEM (1973a:12), the Bondos are,

Very primitive people. They wear very little clothing and are hostile to strangers. Most women wear metal rings in layers around their necks. They hunt with large bows and arrows. There is much drunkenness among them. As far as we know, no one has so far reached them with gospel. Their dialect has no script.

Regarding the ministry among them, Dr. R. A. C. Paul (1973a:13) writes,

Gori is a tribal woman past middle age. Like all other women of her age she too is a grandmother. In spite of her age she fears to walk around when it is dark. "Dumma will catch you," she says when I asked her the reason. I told her about Jesus and said, "Trust Him. He will protect you. He has power over evil spirits". Her eyes brightened as she said, "Babu, tell me that name again." Buda is the chief of a Bondo tribal village. He was there, with a few more people, to listen to what I said. I told them about Jesus Christ. When I finished, Buda told me, "Babu, if people like you do not come and tell us, how are we to know?"

Today, this is the cry of tribal India: "Tell me that name again." "How are we to know if you don't tell us?"

In addition to IEM evangelistic mission among the Bondos, they have also established medical mission work. Dr. Iris Paul (1975:5) explains,

Two men carried her in a basket to the IEM clinic at Malkangiri. She was Podiyae suffering from Asteomyclitis of the right leg. A wide spread deep wound with the bone jutting out. After a weeks treatment, she was able to walk again. She stays in a neighboring house and sleeps in our missionary's home at night. She is listening to the gospel records in her language. Forty to fifty patients come to the clinic daily. Little children, young people and adults keep coming in from the hills and the plains. They come from various tribes such as Koyas, Runnas, Kondo and Bandos to find healing for their sicknesses. Some come a distance of forty to fifty miles. They come to the clinic with fevers, burns, ulcers, tuberculosis, etc, and find healing from their diseases. How? Its because our missionaries while treating them give out medicine mingled with the love of Jesus. This is the specialty of our clinic at Malkangiri.

In 1974, IEM appointed another couple, Jeyapaul and Evelyn Sitter, supported by the Tamil Bethesda Assembly in Bangalore, (IEM 1974:6-7) to join the Pauls and G. Sashikumar in the ministry. About the same time, due to a major jeep accident and the high mineral content of the drinking water in the area, R. A. C. Paul's kidneys were diagnosed as badly damaged (Richard 1974:5). In 1977, Paul's condition deteriorated forcing him to seek intensive medical treatment.

Things looking rather bleak physically for R. A. C. Paul, the family moved back south to Vellore Medical Center where he underwent kidney dialysis (John 1977:2). The improvement was

slow in coming. By now, he was advised to have a Kidney transplant. Since it could not be performed in India, through the influence of Theodore Williams, and the kindness of Houston Medical Center, Houston, Texas, U. S. A., R. A. C. Paul came for treatment (Schier 1978:10-11, 14). After the operation and recuperation the Paul's returned to India (Williams 1978:10). Although they wanted to continue their work, IEM weighing the problems, possibilities and prospects discontinued its work, handing over their property and work to the Indian Mission Society. The IEM transferred their missionaries to other places (IEM 1979:14).

The Paul's nevertheless, returned to Malkangiri as independent missionaries. They ministered for another 5 years. Because of kidney and heart problems, on the 30th of September, 1986, Dr. Paul was rushed to Vellore Medical Center for heart surgery which he did not survive. Theodore Williams (1986:23) recounts what happened,

He hoped that he would come through this as he had done before on previous occasions. But the Lord of the Harvest had other plans for his corn of wheat...now the corn of wheat has fallen into the ground and died; a soldier of the cross has died in the battle, so there is bound to be fruit.

IEM-Merger with Christ for Indian Tribes

By the end of 1973, IEM had 26 missionaries ministering chiefly to tribal in four states in India- Himachal Pradesh, Uttar Pradesh, Orissa, Andhra Pradesh; one Union Territory- Andaman Islands and two foreign countries- Thailand and Afghanistan. The annual budget was 78,000/ rupees or 7800\$

(Richards 1974:6). When IEM executive met in January 1974 to plan for the year, they set their annual budget at 100,000/ rupees or \$10,000 (Caleb 1989).

While, administratively IEM was expanding, another Indian indigenous Mission, "Christ for Indian Tribes" was founded and presided over by G. John, who was also manager of Good News Literature Center in Secunderabad, Andhra Pradesh. "Christ for Indian Tribes" supported and sent missionaries to work among the Gonds, Gottis, Koyas and Savara tribal people. Early in 1974 they approached IEM and negotiated a merger. G. John (1974:9), another graduate of South India Bible Institute, said the merger succeeded because "we had the same vision and policy as the IEM."

Describing the worldview of these tribals, G. John (1974:9), writes,

The tribal religion consists of animism and totemism. The tribal pantheon includes numerous deities and demons. They rely mostly upon magical charms and oblations for relief from sickness and epidemics or for the success of hunting expeditions and good crops. The sowing and reaping of various crops are associated with a series of rituals and sacrifices.

Absorbing "Christ for the Indian Tribes," IEM continued to support the ministry of B. Daniel and his wife and their four children among the Gonds in Karimnagar district (John 1974a:5-7); G. Sathyam among the Gottis in SriKakulam district; G. Daniel and his wife Suvarna among the Koyas and Lambadis in Adilabad district; B. Isaac, a Koya convert, his wife and their children among the Koyas in Dammamet in Khamman district and C. B. Jaya Raj among the Saorahs in Vishakapatnam district. The following narratives give the essentials details of IEM's mission in Andhra

Pradesh (IEM 1974:10-11)

Among the Koyas, the church came into being due to the healing of a leper who slowly but surely became very vocal and contagious about his new faith to his immediate family, then to others in the village (Williams, E 1985:64). By 1983, there were at least 103 baptized Christians with three organized churches, with trained local elders in each of the congregations (Williams, E 1985:66). Today, there are more than 450 baptized Christians with 15 missionaries and three more (Devagnanavaram 1985:10-11) organized churches in Seetha gunden, Ankampalam and Nadygunden.

In addition to evangelistic work among the Koyas, IEM began a medical mission. In 1977, the Koyas gave a piece of land to IEM to construct a clinic. The same year, Dr. Jacob Chacko became the first IEM medical missionary (Devagnanavaram 1985:10).

Realizing that Christian discipleship was necessary to keep the church resilient and growing, IEM missionaries conducted a Summer Bible School for 30 Koya Christians. This method of discipleship was re-enforced by IEM missionary, Devanangavaram, who translated portions of the New Testament, the Gospel of Mark, the Acts of the Apostles and James in Koya dialect (Devanangavaram 1989; Williams 1989:12).

Regarding the Gonds, the gospel spread among them through the preaching of Mulliah, who was once a seller of toddy (a local alcoholic drink). After, he became a Christian, he took the name of Mathai and instantly began sharing his faith to his family. Mathai's Christian witness and persuasive testimony among the

people led to his five brothers' becoming Christians. Subsequently, the brother's families became Christians. In 1975, there were only five Christians. But, in 1983, fifteen families became Christians and received baptism. Today, out of an habitation of 300, 80 people have received Christian baptism and a church has been planted. This church is pastored by a trained, local Paradeshi (bearer of Good News [Sashikumar 1980:9-10]).

Among the Lambadas, the gospel spread from the village headman to his family to the entire village. It happened after the missionary Ananda Roa, through prayer was able to exorcise the dwelling of an evil spirit in the lives of Bachibai and Shanker (Roa 1980:5-6).

IEM's mission in Andhra Pradesh is successful not only among tribals but also caste Hindus. The caste Hindus who have been affected by the gospel are the Reddies and the Neethakanis (Daniel, G 1989:6). After two years of ministry by missionaries M. Sunder, B. Daniel and his wife among the Reddies, 16 people received Christian baptism and a church was formed in December 1979 (Srinivasagam 1980:1, 12).

Through physical healings, indigenous sharing of the good news, repetitive teachings of the Scriptures, particularly, to the higher castes (Daniel, G 1989:6), the offer of hope for their despair, the sharing of medical facilities and medications through Jivan Jyoti Arogya Kendram, Dammapeta (Vicliph 1989:4), care for the children and women (Daniel, S 1989:8), development of indigenous leaders (Kunja Muthialu, Kunja Venkappa, Kunja Badhram, Kursa Rajulu, Kondru Boji, Korsa Ramundu, Modium Ramudu

[Devagnanavaram 1985a:20]), indigenous worship, indigenous oversight of the church and less control by the missionaries, the ministry of IEM has been a great success (Devanangavaram 1985:10-11; 1989).

IEM's mission in Andhra Pradesh is a success story. In the words of Victor Benjamin (1980:13) it reads, "several people have accepted the Lord and are ready for baptism." Like their work in Andaman Islands, the work began with mission, grew into creation of churches and now the local churches are actively involved in ongoing mission. IEM's current report (1989:19-20), regarding their mission in Andhra Pradesh reads,

Chinoor-200 baptisms and 4 worshipping congregations in Bheemaram, Kattagunden, Morligudem, and Udampur..... in Bonagiripally-70 baptisms and 9 worshipping congregations ...Khammam-900 baptized Christians and 7 village congregations...Every where in the villages of Andhra Pradesh, the people are responsive to the Gospel.

Summary

This chapter discussed the two responses Christian Indians made to the prevalent mood of India's nationalism during the early and latter periods of the 20th century. The responses were in terms of ecumenism and unity personified in and through the National Christian Council of India and sectarianism and mission embodied in, and means of, the Evangelical Fellowship of India. During its first three years, EFI neglected one of their articles of faith, namely, "active evangelism." They tried to start the Indian Overseas Evangelical Mission. Unfortunately, in a matter of ten months the venture was called off because of internal disagreement among members about the feasibility of the project

and lack of the external support needed for the project to continue.

Eleven years passed before they took up the missionary challenge once more, largely through the efforts of Theodore Williams who was supported and encouraged by P. Samuel. Williams had caught the missionary vision through South India Bible Institute prayer band fellowships and the Vacation Bible School. This new vision was manifested through the founding of the Friends Missionary Prayer Band. From the FMPB, IEM was established on the 15th of January 1965.

During the first years in fulfilling its missionary obligation, the Mission was involved in assisting and strengthening existing indigenous missionary efforts by supporting the ministries of both George David and Prem Pradhan. In this effort, IEM was affirming its tenet of strong evangelical fellowship.

Gradually IEM began to chart its own mission course. This was accomplished through their efforts in pioneering mission among unreached tribal peoples and caste Hindus in Orissa and Himachal Pradesh. In spite of opposition, prejudice and persecution, IEM engaged in minimum and distant cross-cultural mission which was successful when measured on the scales of faithfulness and number of converts and churches established.

In the next five years, 1970-1975, IEM grew 9 times in terms of their personnel from 3 missionaries in 1967 to 27 in 1975; about 130 times in their financial resources from 778/ rupees to 10,000/rupees and 5 times in administrative staff, from a single

general secretary who was also treasurer to an administrative secretary, office assistant, editor for the mission magazine, full time treasurer, and about 2 1/2 times in mission fields which included evangelism and church planting in Tehri, Uttar Pradesh; among the Bondos in Orissa and Koyas, Gonds, Lamdadas, caste Reddies and Neethakannis, all in the state of Andhra Pradesh.

During these years also, IEM began mission in two foreign Asian countries, Thailand and Afghanistan. IEM mission in these two countries was not very successful because of government restrictions and opposition to missionary services in both countries and failure of IEM missionaries to master the language (and so remain unable to communicate the Gospel adequately and contextually), and nominality on the part of Christians in the case of Thailand.

Some of the unique features of IEM ministry in this phase of their mission included mission not only to tribal people, which was predominant and widespread, but also among caste Hindus and university students. Besides, the Mission added to their forms of ministry which included traditional evangelism, through personal contact and conversations, literature, study of the Scriptures, and social concerns, through literacy and medical programs. In their traditional forms of evangelism, IEM missionaries employed contextual, Hindu ideas such as "Guru," when referring to Jesus Christ and "Prajapathi," when referring to the Divine Logos. We identified such evangelism as the process of inculturation. But, it was mission that was geared primarily to

the spiritual needs of people and secondarily to their physical and material needs. In meeting the spiritual needs of people, IEM also engaged in nurturing converts through leadership training programs and Bible translation.

The role missionaries played was primarily that of an evangelist. But, it also included the images of sensitive servant and priest as they respected peoples needs and aspirations, gave them directions to receive their legitimate social benefits from the government, and exorcising evil spirits from possessed people. The image of the missionary as a priest was also necessary for their own personal renewal, courage to face persecution and threats, strength to bear such sacrifices as separation, very limited living and medical facilities. In fact, one of the missionaries, Dr. R. A. C. Paul, paid the ultimate of sacrifice of death for the sake of Jesus and the Gospel.

In this period, IEM gained much visibility in the eyes of not only its evangelical and ecumenical constituency but also government agencies. This was achieved by receiving much of its support from the former groups and by registering with and making itself accountable to the latter group (Tamilnadu Societies Act, 1860). It was largely because of its grass root's support and process of visibility and accountability that makes IEM highly credible. Further, by co-operating with both its evangelical and ecumenical constituencies IEM modeled the possibility for evangelical missions not only to co-operate with each other, but also with ecumenical bodies, in order to share the Gospel with unreached peoples. Here there is a demonstration of Christian

co-operation and not competition that is inevitable for effective mission along the Indian road. IEM, even though para-church, soon learned two lessons: (1) that its own constituency was inadequate to support and help it fulfill its missionary obligation and (2) it needed the Church, its people and resources if it was going to make a difference in the lives of unreached people in and outside India.

Endnotes

1. Dr. Norton Sterrett is the author of How to Understand the Bible (Madras: Evangelical Literature Service, 1972). He founded and pioneered the work of Union of Evangelical Students of India. This Union, popularly known as UESI, is a branch of IVF.
2. The concept of tent-making is clearly enumerated in, J. Christy Wilson, Jr, Today's Tentmakers (Wheaton: Tyndale House Publishers, Inc., 1979). Ronald F. Hoke, The Social Content of Paul's Ministry. Tentmaking and Apostleship (Philadelphia: Fortress Press, 1980). Both these contain excellent bibliographies. Also, Ezra Sargunam, "The Evangelist as a 'Tentmaker,'" The Calling of an Evangelist, ed, J. D. Douglas (Minneapolis: World Wide Publications, 1987):355-361.
3. The account of Dr. Mrs. Irish Paul's return to work among Bondos appears in IEM Outreach (July 1987): 20-21. It provides an indigenous model for missionary biography.

CHAPTER 3

Expanding Mission, 1976-1990

The mission saga of IEM continued unhindered into the next fifteen years. However, before, they proceeded any further, they took time to reflect. The issue was: Should we continue to expand, or consolidate our efforts? Should we reach more peoples for Christ and His Kingdom or should we rest on our already accomplished laurels and strengthen our reserves in their respective places? Faced with an urgent and important decision, Theodore Williams (1976:3) wrote,

Expansion or consolidation? This is the question we face in the IEM as we enter the 11th year of our existence. Surely we cannot concentrate on the one at the expense of the other. Expansion without consolidation will make our movement superficial and weak. It cannot stand long. On the other hand, we cannot consolidate and ignore expansion for the need is great and the challenges are many. What we have already done is nothing compared to the great need that confronts us. If we look at the scriptures, we find that both expansion and consolidation must be carried on side by side.

This chapter is a study of IEM's ongoing mission. There are two areas that are covered in this chapter. The first area will focus on the Mission's administrative developments and the second will concentrate on IEM's expanding mission among new peoples groups.

The first area of study will focus on IEM administrative developments. Here, the study will concentrate on the Mission's installing of additional personnel in newly created strategic positions of administration. It will also make note of the change in location of their administrative facilities, the

acquiring of necessary real estate, and the construction of buildings for having in place new facilities and adequate space for better government of its mission. Some of the questions that will be answered are: Why did they decide to expand? How did they expand? and, What were the motivations behind their expansion? However, the study will not go into the full and relevant details of the Mission's science and art of management and principles of planning and administrative structure in the light of management literature. These areas of interest will be taken up in chapter five, which is a study of IEM structure and the facets related to it.

The second area of study in this chapter deals with the mission of IEM. Here, the study will concentrate on the where of mission, in other words the geographical locations of their ministry, the whom of their ministry or the various peoples among whom they minister, and finally, the how of their ministry. In mentioning the geographical locations of the mission, we will be aided with the help of regional maps that portray some of the area's physical features. This will be supplemented with another map that not only locates where the mission is at work, but also identifies the people of the area.

Regarding, the who of mission, the study will be limited to the receptors of the mission. Mention will be made of the manner the advocates of change or missionaries are viewed by the regional peoples. In emphasising the regional peoples, a brief ethnography of the people as seen through their eyes, the eyes of the missionaries, and the Mission will be stated. It will also

record the interactions between the peoples and IEM mission. In the how of mission, the focus will be on the ways and means IEM adopted to reach these peoples with the gospel and their response to the same. At this stage, the study will limit itself to mentioning the ways and means the mission used to make contact with the peoples for Christ and the Kingdom. Systematic and strategic details regarding the steps to contact the peoples, the presentation of the gospel, establishing of churches, and training of local leaders for continuing the mission, will be dealt with in chapter six. Also, there will be no presentation of the stages of preparations of mission personnel, etc., necessary for making meaningful contact with the people. These and other issues associated with education and support of the mission will be taken up in chapter six. However, fundamental principles, images that IEM adopts to reach peoples with the gospel will be mentioned and analysed.

Administrative Developments

Having decided to both consolidate their existing mission and begin new missionary work among unreached peoples of the earth, especially Indians in the Indian sub-continent and their diaspora, IEM had to provide for, and set up the necessary network of people and offices that could support them into further mission. How did this happen and why?

Change in Location and Additional Staff in IEM Administration

In 1976, IEM rented a commercial shop space in Jayanagar, Bangalore, and began functioning as a self contained unit. G. John, administrative secretary, P. S. Thomas, promotional secretary, Arthur Selvaraj, typist, and P. Shanthakumar, general assistant, all worked from the office in Jayanagar. Azariah Benjamin, treasurer, worked from his office which was in his own home in Madras city (Williams 1981a:6).

In 1978, the administrative office moved to Secunderabad, Andhra Pradesh. (Williams 1981:6). G. John continued to function from Secunderabad as both an administrative secretary and editor of "IEM Mission Outreach," the official magazine of the Mission.

In 1978, Theodore Srinivasagam could not return to Thailand as a missionary. Instead, he was appointed candidate secretary. The title was changed to personnel secretary in 1981. In 1984, he married Diana, an English missionary from the Oriental Missionary Fellowship, who joined IEM and was appointed the Mission's first Medical Officer. She was made responsible for the health of the missionaries and staff, teaching basic health in their training programs and co-ordinating the medical work by missionaries on the fields. The same year, Srinivasagam, was appointed associate general secretary of Personnel and Field Ministries (Srinivasagam 1989).

In 1981, Azariah Benjamin's health began to fail, due to a heart attack. He was relieved of his responsibilities as finance secretary and was replaced by Samuel Caleb, an uncle of Theodore

Williams, who retired from the post of chief accountant of the Accounts General Office of India, that oversees India's armed services financial status. Azariah Benjamin was given the responsibilities of literature secretary (IEM 1981a:4).

In 1984, Dr. Vinod Shah, who had been IEM's medical missionary doctor in Danta, N. Gujarat, since 1978, was appointed as the Mission's first medical secretary. The main responsibility of this office was to recommend to the Mission's administrative committee after consulting with mission field co-ordinator and missionaries as to whether a particular mission field needed medical missions in order to either meet desperate medical needs of the field or to bolster the general mission. Other additional recommendations included selection of missionary medical personnel, supplies and equipments (IEM 1984a:14). Dr. Shah's role as chief medical secretary was in the capacity of medical expert, advisor and consultant for IEM. He continued in the same capacity till May 1988. Today, he is the chief surgeon for the Church of South India hospital in Bangalore city (Srinivasagam 1989).

One of the reasons for the Shah's move to the city of Bangalore, first in the role as medical consultant with IEM and then as chief surgeon for the hospital, was to provide better educational facilities for their children. If they remained in Danta, north Gujarat, the children would not be able to receive educational qualifications that will enable them to choose from multiple options for a better professional career in the future. In this manner, the educational problems faced by the children of

missionaries remain unsolved. In the last three years however, IEM has begun a fund, called, "missionary children educational fund," which at least provides sufficient funds for missionary children to study in a boarding school environment either, in south or north India, especially established for children of missionaries by private Christian entrepreneurs.

In 1984, P. S. Thomas, was appointed associate general secretary for Church Ministries (formerly promotional ministries) and Training. But more of this aspect in chapter six.

Construction of IEM center

In April 1978, IEM finally bought some real estate at 38 (now 7) Langford Road, Bangalore. Because, the property had adequate housing and an additional minor facility for administrative responsibilities, IEM administrative offices moved from Jayanagar to Langford road, and began partial operations on the 22nd of April, 1978. The buildings were donated to IEM, but more particularly to the Williams, by Mrs. M.C. George, one of IEM prayer partners in Bangalore city (Williams, E 1989). The land however, was sold by her (Williams 1989).

On the 19th of June, 1979, IEM began construction of its center from financial aid received by Lutheran Christians in South Germany. The ground floor was completed in the month of March 1980 and the center was dedicated for "the glory of God and for reaching the unreached of the earth," on the 27th of May 1980.

The IEM center now contains all the administrative offices

and other facilities which enable them to fulfill their responsibilities for directing, co-ordinating and implementing all of their mission.

In addition to IEM main administrative facility, the center also includes the residence of the general secretary and additional housing facilities for two or three families [guests of the Mission, missionaries en-route, etc.] (Williams 1981a: 6-7).

Missionary Education and Training. Part of IEM growth was in connection with its missionary personnel. By 1979, there were 79 missionaries (Williams 1980:4). But few of them had any specialised missionary training, particularly in the area of cross-cultural communication of the Gospel (Tippet 1968:7-19; 1987:114-130; 1987:131-143; Hiebert 1985:13-27; Luzbetak 1988:12-63). This made IEM aware of the need to educate and train missionaries with a solid foundation in both the social sciences and scripture. IEM, in cooperation with Bible and Medical Missionary Fellowship (from now on BMMF) began missionary, bi-annual, training programs for their own missionaries and other indigenous Missions at Nasik, MAHARASHTRA. The first Director, was an Australian, John Garrison of BMMF. But, more of this later in chapter seven (Garrison 1978:5-7; Srnivasagam 1979:4). The question that must be answered now is, how and why did IEM grow administratively?

Theodore Williams (1981b:4; 1985:8; 1988:3) writes, "we did not sit and pre-plan our structure. It evolved along with our

ministryunder the direction of the Holy Spirit." The phrase, "under the direction of the Holy Spirit," appears in his 1988 writing. It does not suggest that prior to 1988, IEM structure was without the help of the Holy Spirit; but it does suggest the certainty of the same all along. Does it imply, that IEM did not have a structure in mind all along? No. It does suggest explicitly, that mission gave birth to, and controls structure. Structure, serves mission and not vice versa (Williams 1981b:5,9).

There is also a repeated insistence on the faithfulness of God in providing the right kind of personnel and necessary funds for the development of IEM administrative facilities (Williams 1980:4; 1981a:7ff; 1985:8ff; 1988:3). One quickly notices the dialectical tension between, the faithfulness of God on one hand and human responsibility and good management on the part of the Mission; the divine and human dimensions of missionary services.

In its process of development, the mission did have its share of struggle. Williams (1982:5ff) writes,

The Lord has added more. But all of this was not without struggle. Satan has put up resistance almost at every level. Disunity among missionaries, backsliding and coldness among God's people and opposition to the work are some of the difficulties we faced. All this makes us aware that we are engaged in spiritual combat against a mighty enemy. But our Almighty God has not left us!

Notice, the suggestion of conflict, battle and spiritual warfare which characterises IEM's mission.

Why did IEM continue to expand? Williams (1981c:6; 1982:5ff) writes, "We are committed to the Gospel to every person

and the Church among every people.... A Church among every people, the gospel to every person and God's Kingdom established on earth- this is our motto."

We are now ready to move to the second area of our study in this chapter, which is the missionary expansion of IEM.

Mission Overseas

The second phase of IEM mission story begins with their overseas mission.

IEM Mission in Papua New Guinea

The IEM vision extended beyond the Indian soil. From the beginning, IEM never lost sight of its world wide responsibility. In January 1975, IEM appointed Vincent and Elizabeth Devasahayam as their missionaries to work among the students of the Aiyura National High School in Papua New Guinea (from now on PNG). The Devasahayams were to work with and for the Asia Pacific Mission to whom they were loaned by IEM. It was to be a ministry according to the pattern of "tent-makers." While, they were engaged in teaching responsibilities, they were to bear witness to Jesus Christ.

Vincent Devasahayam, who received his master's degree from Madras Christian College, began teaching PNG politics and history in the high school, while Elizabeth, taught Botany.

Together with the Tertiary (local) Students Christian Fellowship, the Devasahayams ministered evangelistically to students on Friday evenings and were also responsible for the

religious instruction program in the school every Wednesday afternoon. In addition, through the outreach ministries of the Aiyura Evangelical Church, they participate in evangelistic and church planting ministry in Toirara, Asaranka and Ukarumpa villages (Devasahayam 1980:10; 1981:10,16).

In 1976, Victor and Evelyn Sitter and their children were appointed missionaries to PNG. They too, were loaned to the Asia Pacific Christian Mission, and were asked to teach in Awaba High School in Kawito (IEM 1976a:4).

The Sitters taught science and mathematics in Awaba High School and along with Scripture Union started weekly scripture classes for various age groups of the students.

What are the results of IEM mission investments in PNG? After twelve years of Christian ministry, the Devasahayams are involved in the following, in addition to their regular teaching assignment in the high school. Evangelism: every Friday evenings students have the opportunity to hear the gospel after school hours. In addition, once a year, a large crusade for high schoolers is conducted. Through these meetings young people are provided with the opportunity to come to faith in Jesus Christ. It is reported (Devasahayam 1988:11) that through the ministry of a native evangelist, Rev. Sioni Kami, about 45 high schoolers have come to faith in Christ in 1987. Discipling: every Saturday about 50 students gather in their home for a time of prayer and scripture study. Prayer meetings: every Tuesday and Thursday nights about 15 students gather in their home for intercessory prayer and Christian fellowship. Village outreach: In the

surrounding villages where there are no Christian leaders, they are engaged in evangelistic ministry mainly to the children and young people. Religious instruction and Christian worship opportunities involve the Devasahayams who teach the Christian scriptures to high school students and conduct worship services for the entire student body once a week. Attendance at the various meetings is on a voluntary basis. Since the school is a government institution, religious instruction and worship are not compulsory. Only those who want to participate in the same are served (Devasahayam 1988:10-11, 18).

The inevitable question is, "have they planted any churches among the people?" The answer is, no. Why? One reason may be, the Devasahayams are not full time missionaries but serving along the pattern of "tent-making." A second may be, the ministry is focused among the less powerful, less influential and marginalised cross-section of the population. Before judgement is passed on IEM mission in PNG, it needs to be considered, that evangelistically, they have been successful. Partly, because of the pre-evangelism (religious instruction classes, prayer meetings, opportunities for sharing the gospel) and post-evangelism (discipleship classes, worship opportunities) activities of the Devasahayams. Besides, they have been a strong Christian presence and influence among the high schoolers of PNG, and particularly, the schools and villages where they have ministered. In addition, it would not be incorrect to affirm that the use of native Christian leaders is vital and indispensable and essential for successful mission efforts in

PNG. A case in point is the ministry of Rev. Sioni Kami.

IEM Mission in United Kingdom

When IEM first began in 1965, one of their secondary goals (E. Williams 1985:19), was to reach the Indian diaspora, even if it meant sending missionaries to the west.

Since independence, many Indians (particularly Gujaratis and Sikhs) have migrated to United Kingdom (from now on UK) and settled in Bolton. Socially and culturally dislocated and experiencing a sense of insecurity, they were open to stabilising influences like the Christian faith. As early as August 1975, Patrick Sookhdeo, an Indian from Trinidad, West Indies, migrated the same time, the Bible and Medical Missionary Fellowship commissioned Wilfred and Mercy Paul, IEM's associate missionaries, to join Patrick in ministry among the Indians in Bolton.

Realizing their western, technological, secular context, Patrick and the Pauls advertised extensively across the Indian community that a movie, "Journey into the Skies" (the life of Sadhu Sundar Singh), would be shown for about a week in the local community hall. Many Indians attended. Many of them filled out cards indicating their willingness to be contacted and their openness to talk about Jesus Christ. Taking advantage of the overwhelming response, every one who indicated interest was contacted. After the initial conversation, some said they were not interested; while others expressed further interest. But, they were a minority. After repeated conversations and

establishing trust, a Bible Study and Prayer Fellowship was established among the few who indicated a desire to know more about Jesus. As time went by, language classes in Gujarati and Punjabi were offered for the children of the immigrants as means for developing further trust and reinforcing their cultural component. This was greatly appreciated by the Indian community who gladly sent their children, lest they forget their roots and their identity. Through these classes many of the children heard about Jesus Christ for the first time and began asking innumerable questions. Through the children, parents were contacted and they too began asking faith questions. Then, Sunday School and Christian worship services began for those who expressed their desire to consider Jesus Christ as an alternative for their lives (IEM 1975:6; Kattapuram 1982:14-16; Srinivasagam 1983:10-11;Eden 1985:8-9).

As time went by a church was established among these people. Some, who became Christians, climbed the social ladder and joined other existing local churches (Ebenezer 1989).

There is a second phase to IEM's ministry in UK. In the early 1980's many Tamils from south India and Sri Lanka, due to the political unrest between the Singalese and Tamils in Sri Lanka, left their homeland and immigrated to East London, Manor Park (Ebenezer 1982:17-18). Today, there are about 500 Tamil families settled in Manor Park (Ebenezer 1982). While, many found good jobs and security, most were socially and culturally dislocated. This caught the attention of Jonathan Eden, a British founder of INCONTACT ministries (Eden 1985). Seizing

the opportunity for Christian witness which presented itself naturally, and aware that the best person to reach Tamilians, would be another Tamilian, he contacted Patrick Sookheo, who in turn requested IEM to send them a Tamil couple to begin ministry in Manor Park. After prayerful deliberations, IEM seconded Gnanathasan Isaac Ebenezer (affectionately called, Ebe) and Soma and the children to INCONTACT ministries to work among the Tamils. Ebe, is a Tamilian from Sri Lanka (Ebenezer 1988; 1989).

The Ebenezers began their work in early 1982. By October 27 people came to faith in Jesus Christ. Soon they began Sunday worship services, Sunday school classes and regular home prayer meetings. In addition to the work in Manor Park, they have new work established in Croydon, about 20 miles from Manor Park and another in Kilburn, 40 miles south of Manor Park. The chief focus of the work is to provide an opportunity for Tamils to come to faith in Jesus Christ. The ministry has not been free from difficulties. Jonathan Eden (1985:9) wrote,

As I reflect on our work, it seems to me that a key issue is Mammon. People in the west need to be more generous with what they have. People in India need to resolve not to be bowled over by the love of money.

Isaac Ebenezer (1989) told me, "the most difficult thing in the ministry is to help people see the folly and futility of materialism, but we have not been very successful. How can we share the gospel to a people who at one time had nothing; and now, have apparently found what they have been searching for?"

Mission in Abu Dhabi, United Arab Emirates

In September 1986, IEM seconded Rev. C. Sevanand Dutt, a graduate of Union Biblical Seminary and his wife, Dr. Rukshana Dutt as their associate missionaries to work in co-operation with Bible and Medical Missionary Fellowship, The Evangelical Alliance Mission and Indian Christian Fellowship. Since, entry into Abu Dhabi cannot be obtained on a missionary visa; the Dutts, have entered the country on the basis of "Pastor" to the Indian people (IEM 1986:19).

The Indians who have immigrated have improved their economic status and employment opportunities. They include people from the states of Maharashtra, Andhra Pradesh, Tamilnadu, Orissa, Kerala, Karnataka and the Union territory of Goa. Several are Christians by birth and tradition. But, most are non-Christians (IEM 1988:19).

The Dutt's are directly involved in two types of ministries. They pastor the Indian Christian fellowship and also conduct Church leadership training program so that the local Christians will be equipped for local evangelism and witnessing among their colleagues. The form of ministry includes regular worship services, Bible studies, prayer meetings in homes, visitation of homes and prison work among non-muslims, where the response has been the greatest. The goal is to develop Christian character, scriptural forms of worship, resistance to heresies and cults, and mature Christian leadership. In order to develop strong mature leadership, the Dutts offer two courses. One, a certificate level course on the Life of Christ based on the

Gospel According to Matthew; and two, a Bachelor Of Divinity level program using The Association for Theological Extension Education (TAFTEE), and Union Biblical Seminary, Bachelor Of Divinity Extension materials (IEM 1988).

As of January 1988, 50 people attend church services and about 45 are enrolled in the training program. But, the work among the non-Christians has not produced any converts as of yet. There are, however a lot of inquirers (IEM 1988:19).

IEM Mission in Bhutan Border-Jaigaon

Bhutan is bounded on the north by Tibet, on the south by the Indian states of West Bengal and Assam. To the west is Sikkim and to the east is Arunachal Pradesh, where it is illegal to propagate the Christian faith (Raj 1986:132ff). It is a rugged, mountainous terrain in the eastern Himalayas. It is 305 miles long from the east to the west and has a maximum breadth of about 145 miles, with a total land area of 18,000 square miles (IEM 1977:13; Phillip 1982:10-13).

Bhutan is the only independent Lamaist state. It is governed by monarchy. On the 2nd of June 1974, the youngest prince, H. M. King Jigme Singya Wanghuck, was crowned ruler of Bhutan. There are about 1.3 million Bhutanese. Living conditions are not too bad and there is no overcrowding. The density is 73 people to a square mile compared to India's 373 per square mile. They speak the Zongkhar or Dzokha dialect which is closely related to Tibetan Ucan. Nevertheless, for all official purposes, English is the medium of instruction.

Before the coming of Buddhism, the native faith was "PON"- a type of Animism. Mahayana Buddhism entered in the 8th century by Guru Padma Sambhava. The most important people are the Lamas who number about 5000. They are celibates and devote their lives to prayer and meditation. They live off the charity of the people and the government (Phillip 1982).

In 1977, IEM absorbed P. M. Matthew and his family who were working independently in Jaigaon, a town in Jalpaigun district in West Bengal, close to the Bhutan border. Most of the people who live in the area are Nepalis, Mechias, Bhutanese and Tribals. While a few are Hindus, most are Buddhists. The common features that bind the people together is absolute faith in the witch doctor and trust in household gods to whom the people's first allegiance belongs (Phillip 1982). These are the family deities, who are their dead ancestors. One of their ritual acts is to offer small portions of every meal to the dead, i.e., the idols kept in the kitchen on a small piece of wood or stone. They believe that if they fail to do this, they will be troubled by the spirits. This trouble usually takes the form of sickness, physical pain, and even death to themselves or their live stock. The way to appease the spirits is animal sacrifice (Rustomji 1981; Philip 1982).

The chief ministry of the Matthews was to provide a Christian presence in a predominantly non-Christian environment, and to avail themselves of the opportunity to listen to the cries and crises of the people; particularly, the Bhutanese and Nepalis who travel back and forth across the Indian border.

Later, in January 1985, IEM, appointed Joseph and Nutan Chhetri, a Christian Nepali couple to join the Matthews in Jaigaon. After much opposition, a prayer hall fashioned after the pattern of a Buddhist prayer hall was built in 1986 (Chhetri 1987:7). Here, we have an example of IEM attempts at indigenous forms of sharing the Christian faith. Anxiety and curiosity brought the people closer to the work of IEM missionaries and to their surprise they discovered that "Christians pray too." Resistance began to break down. Also, one notices that sometimes the initial motive to move forward and towards openness to Jesus Christ may not always be spiritual. It can either be secular, social, filial or spiritual (Pickett 1933:155-168). The important fact is, there is movement towards Christ (Hiebert 1978:24-29).

The Chhetris reinforced their prayer hall ministries with street preaching, Christian literature distribution and prayer meetings in the homes of willing people. Through these efforts many came to faith in Jesus Christ. These include, Daniel Chhetri, Samuel Mazi, Marcous Mager, Ratan Tamang and his wife Sunitha. The concern of Joseph Chhetri's ministry is to win others to Christ, to train and build up new believers in their faith and to send them out in continuing mission (Chhetri 1987:7ff). Today, there is an established Church with more than 300 Nepalis, Bhutias and Bengalis. It is not a homogenous Christian congregation that has been established in Jaigaon, but an heterogenous or multi-ethnic Christian Church that is self-supporting, self-governing and self-propogating (Chhetri 1987:10-

12; McGavran 1979:92; Padilla 1983:285-303).

Expanding Mission in India

Mission in Danta, North Gujarat

Gujarat in the north-west of India is the seventh largest state of the Indian republic (see map no. 1). The people number about 20 million. Tribals account for 14% of the population situated mostly in the north-eastern, eastern and southern districts. The largest tribe are the Bhils with a population of 451,760. Only, 0.41% are Christians.

Danta is located in the north-eastern part of Gujarat in Banaskantha district bordering Rajasthan. Of a total population of 2,65,383, 6.1% are tribal. Besides the Bhils, there is a smaller tribal group, the Rabaris.

The Bhils are made up of Rajput Garasia, the high caste people, and the Bhil Garasia, the lower castes. The relationship between the two is tense. The missionaries see the former group as generally the oppressors; while, the latter, are the oppressed. Besides, there is much poverty and sickness among the people. Excessive amounts of liquor are consumed by the local people (IEM 1980a:11-12, 17; Parmar 1980:18-19).

Religiously, the people are polytheistic. Their gods are Amba Mata and Kalka Mata whom they worship on top of mountains, besides streams and under trees. Their most popular god is the small horse shaped one made of clay. The most popular and powerful person in the village is the witch doctor (Vir Bavji) (Parmar, H 1980:22).

Gujarat at a glance

Capital	: Gandhinagar	Largest tribe	: Bhil
Area	: 195,984 sq. km.	Other Major tribes	: Dubla, Dhodia, Gamit, Narkada-Nayanka, Raithawa
No. of villages	: 18,275	Hindus	: 89.3% (including tribal animists)
Population	: 26,697,475	Muslims	: 8.4%
Density of pop.	: 136/sq. km.	Jains	: 1.7%
Literacy	: 35.8%	Christians	: 0.41%
Scheduled castes	: 1,825,432		
Scheduled tribes	pop. : 3,734,422		
Total no. of tribes	: 30		

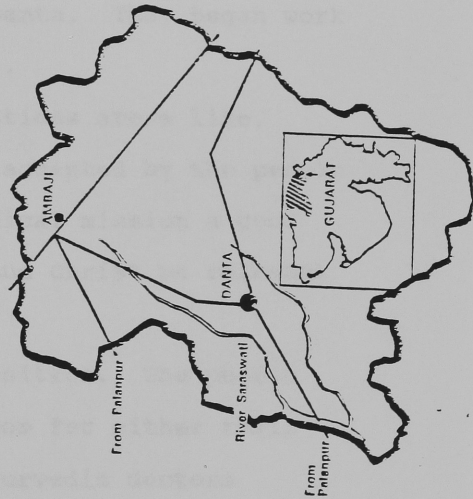
with a few exceptions, Gujarat is therefore a very needy State as far as pioneer evangelism is concerned.

The largest tribe is the **Bhil** tribe with a population of 14,51,760 (1971 census).

Gujarat is divided into 19 districts and the capital of the State is Gandhinagar, a newly built town 32 kms. north of Ahmedabad.

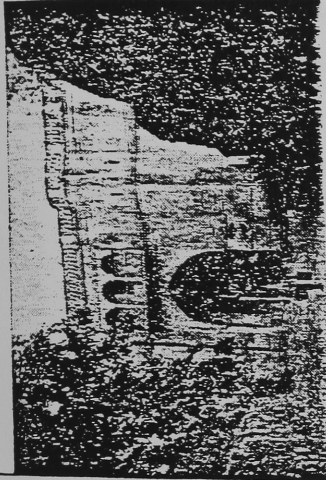
Danta Taluk

TALUKA DANTA
DISTRICT BARAS KANTHA
GUJARAT

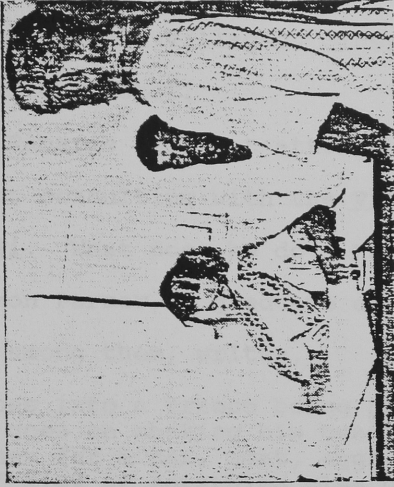


In Pictures :—

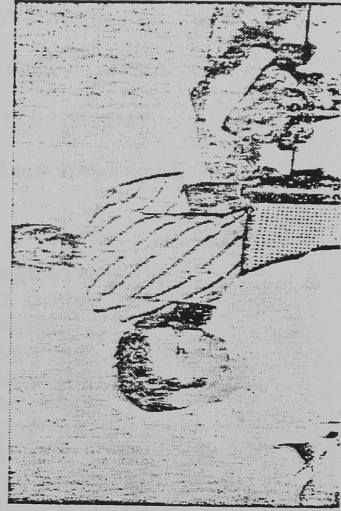
IEM Jivan Jyoti Christian Hospital



Top : Part of the palace complex used as hospital after renovation.



Right : Mrs. Hasumati Parmar in the registration room.



Bottom : Dr. Vinod Shah with Bhil tribal patients.

The Rabaris live in separate villages. They too worship Amba Mata and fear the witch doctor.

Both the Bhils and Rabaris will not attempt anything significant without first consulting with the Vir Bavji. Each village has its Vir Bavji. What does he do? Hasumati Parmar (1980:22), wife of Solomon Parmar, a graduate of Union Biblical Seminary and missionary among them, writes,

The witch doctor goes into a trance being possessed by an evil spirit and goes on shaking his head and body. He will then ask them for a hen, goat, eggs, money, and a horse made of clay or something else depending on the nature of their problem or disease. They then will have to offer whatever is asked for whether they can afford it or not. Sometimes the witch doctor will place a iron rod in the fire till it is red hot and then place it across the specific body part of the patient which is considered to be afflicted because they believe that an evil spirit has possessed that person. This leaves a terrible burn which develops into an infectious wound. Then they come to our hospital for treatment. Even very small babies are not spared.

Seeing and surveying the plight of the Bhils and Rabaris, IEM appointed Drs. Vinod and Shalini Shah, Jain converts (Shah 1980b:8) as their medical missionaries in Danta. They began work on the 11th of April 1978 (IEM 1980b:23-25).

As they were about to begin, many questions arose like, where and how to start the work, how to be accepted by the people with less cultural shock and trauma, is medical mission a good way to begin a new mission, and how can Jesus Christ be relevant to the people?

Initially, the Shahs faced bitter opposition. The people refused to rent a house or even a single room for either their living or medical work. Then, the local Ayurvedic doctors

discouraged them from beginning a medical clinic because it would inevitably affect their own income. The local witchdoctors, anticipating their own status, privileges and income to be in jeopardy, demanded that the Shahs return to their home state or face physical harm.

Living between hope and fear for seven whole months the Shahs saw no improvement in the situation. When they were about to leave Danta, one family dared against the rest of the community and rented them a thatched house with tile roofing for their living and another one of their abandoned rooms for medical work. The family who rented their facilities did it for their own economic gain. The Shahs took what was available paying a steep rent for their use.

No sooner had they begun their medical (clinical) work, when a few of the Bhil and Rabaris (lower caste) people began to show up and at great risk, the Shahs began treatment. The Shahs discovered the venture worked to both theirs and the people's advantage. Many people were beginning to experience better health. The people were mainly treated for burns and tuberculosis. The word began to spread among villages that good, affordable medical help was available. This encouraged the Rajput Garasias to come too (Shah, S 1980:5, 7; Shaha 1980:5, 7).

In about 6 months, about 40-50 multi-ethnic people were coming daily to receive medical help, and good friendships began to develop between the Shahs and the people. The growing number of patients gave rise for the need of larger and better facilities (Shah 1980a:7).

One inquiry led to another. After a long wait, the Shahs were informed of an abandoned, apparently haunted palace premises lying dilapidated and unoccupied for the last 25 years. The Shahs consulted with the deposed petty ruler to grant them permission to use the facilities for their medical work. Permission was granted. The place was renovated and made fit for use. By June 1979, there were 7 rooms made available for out patient work, a larger room for an operation theatre, and another room for 10 in-patients. In addition, there were living quarters sufficient for 3 large families.

IEM decided to launch a major medical mission in Danta. But, they needed equipment, medical supplies, furniture, linen, etc. These needs were made known to both Christians in India and in the West. Most of the needs were supplied, with the number of missionaries increasing to another missionary couple and a fully qualified nurse. Solomon and his wife, Hasumathi Parmar and Pearl Sheela joined the Shahs in Danta (IEMb 1980:23-25).

The work at the hospital usually begins around 8.00 a.m. and goes up to 6.30 p.m., with a break for lunch between 1.00 to 4.00 p.m. After singing and devotions with the people who have come for treatment, the patients are registered and then examined. In addition, they conduct weekly Wednesday community health care projects deep in the forests for those who have no way to come to the clinic in the town, and who are also afraid to come for treatment. The key to the medical mission success, writes Dr. Vinod Shah (1980:7), "is to help the villagers to help themselves. Our agent of change in the village will be

the village health worker--a man or woman selected from his or her own village."

When the people come for treatment they are also exposed to the story of Jesus Christ through literature, for those who can read or through personal conversations and gospel recordings. If, they want to know more, they are to make their request known to the missionaries. Some do. Those who indicate interest are contacted in their homes the same evening. Once, a relationship is established with a family, the missionaries would begin to share Jesus Christ in much more detail. The movement is most often from general to specific matters of faith. After Jesus Christ is shared, the value of Christian praying is shared with the people. Then, the missionaries concentrate on the children by teaching them Bible stories, and Christian songs. Most often in sharing stories with the children, the missionaries use flannelgraphs and pictures, asking the children to repeat the stories back to them. If, the people or children have any questions regarding Jesus Christ, they are encouraged to ask. The missionaries are careful not to be aggressive, nor overtly persuasive, nor condemnatory regarding the people's own beliefs; but, gentle, patient and kind in responding to their questions. They are braced to answer them simply, systematically and usually in the form of stories (personal or scriptural) so that the people would not only remember them but be able to discuss them together later when the missionaries were gone. After the process has gone on for anywhere between 9 to 18 months, the missionaries would not fail to ask the inevitable question, "What

would you like to do with Jesus Christ in your life?" More often, the reponse would range from, "we too would like to have him as one of our gods," to "He is a great example to follow in life," to "I will make him my Guruji, my Lord." A vast majority of the people would express the former two statements; while, a small minority, the latter confession.

Today after nine years of ministry among them, IEM has not yet established a church among the Bhils, inspite of the fact that their dialect has been reduced to writing by the missionaries and portions of the New Testament (Gospel According to Mark, Acts of the Apostles) and the Creation Story have been translated (Williams, V 1988:4-6; Abraham 1988:9-10).

IEM mission in Danta has not produced a large number of converts nor an organized church. But, they still have missionaries and an ongoing, strong medical and missionary input.

Why has IEM not been successful in Danta, S. Gujarat? During interviews conducted at Maninagar Methodist Church, when most of the IEM Danta field missionary came for the Gujarat Missionary State Convention in February 9-12, 1989, they reflected on some of the reasons. Opposition to the Christian faith has been unusually strong and vocal by Hindu militant groups. This is a national phenomenon; the further north you go, the greater is the opposition (Matthew 1987). Most local people have been threatened by state and federal bureaus that if they convert to Christianity, they would lose government benefits. This is the security factor. Others fear their gods will bring evil upon them and destroy them through deaths and sickness in

the family. Others are afraid of being socially ostracized and thereby losing all family inheritance (social and natal factors). Initially there were converts, but most have reverted back to Hinduism, which makes it more difficult for others to come to faith. The people do not have enough convincing indigenous models to pattern their lives after. Others, just cannot accept the demands of the gospel in moral and ethical areas of their lives, i.e., the concerns for holiness and purity in personal, family and social dimensions of their relationships. Others have not truly comprehended the story of Jesus Christ. Still others who have had greater contact with the world's outside-job opportunities, better income, greater mobility and the so called "good" life see the Christian faith as antithetical to these pursuits.

IEM Mission in Dangs, South Gujarat

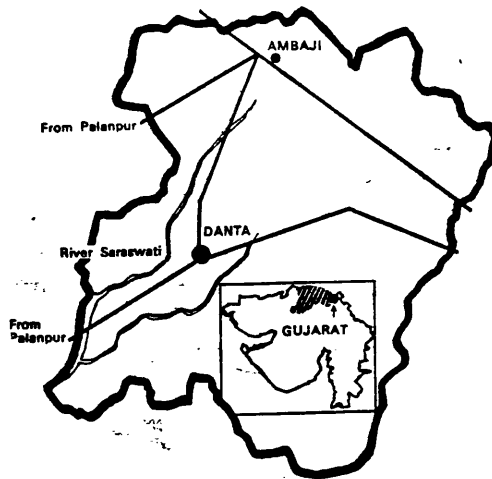
South of Danta, is Dangs (see map no. 2). IEM has work here. Dangs means jungle. Out of a total area of 1778 square miles, 1708 square miles are completely forest. Dangs is elevated at 1319 feet above sea level (Srinivasagam 1981:6-7).

The people belong to either the Kukna or the Bhil tribe. But, most often they are referred to as Adivasis (Johnraj). The people grow millet and rice for their staple food.

Their worship consists of a mixture of animism and polytheism just like the people of Danta. Much of their religious practices centers around either appeasing the gods through sacrifice to protect them from physical danger and evil spirits, or receiving of Devik Sakti-divine power through

Danta Taluk

TALUKA DANTA
DISTRICT BANAS KANTHA
GUJARAT



THE DANGS AT A GLANCE (1971 census)

Area	: 689.6 sq.m.	Tribes (cont'd) —	
No of Villages	: 310	Gamit	: 3,692
Total pop	: 94,185	Dhodia	: 1,336
Scheduled tribes		Kathodi	
pop	: 88,028	(Kathkari)	: 680
Percentage of		Vitolia	: 488
tribal	:	Nayakada —	
People of the		Nayak	: 424
total pop	: 93.5	Dubla	: 153
Tribes —		Chaudhari	: 101
Kukna (Kunbi)	: 39,876	Kolidhor	: 44
Bhil	: 28,475	Paridhi	: 11
Varli	: 12,688	Unclassified	: 1

MAP NO. 2

FROM IEM MISSION OUTREACH 23, no.1 JAN 1980 p. 12.

repetitive reciting of the secret mantra-Vitya. The test that an individual has Devik Sakti is his or her ability to walk on fire during the offering of the principal religious sacrifice to Donger Dev, the mountain god, on the day of the full moon (Srnivasagam 1981; Johnraj 1989; George 1989). The most powerful and influential individual among the people is the Bagat, or "great power." There are two types of Bagats, the good Bagat and the evil Bagat. The evil Bagat is known for his powers of exorcism and healings. The good Bagat is the local ritual specialist/priest. The good Bagat is the model for the local people to live and worship (Thomas and Taylor 1965:132ff).

The Christian faith was first introduced in Ahwa, district central headquarters for Dangs, in 1905, through missionaries from the Church of the Brethren. By the year 1933 a worshipping congregation was organised (Johnraj 1989; Gaikwad 1989). But the interior villages were completely untouched with the gospel.

In 1980, Solomon Parmar and Dr. Vinod Shah, IEM missionaries in Danta, came to Danga and surveyed the area. After writing a report for the Mission field secretary, the personnel and administrative committee, IEM declared Dangs, as "needy," and "unreached." So, the Mission began to think in terms of beginning a ministry. They began initial work with missionaries from Danta.

From the very beginning, they faced many obstacles. Chief among them was hesitancy on the part of the local people to be able to trust them not to exploit them as other outsiders did with their agricultural produce and timber. The mission was also

threatened both by the bad and good Bagats, not to bring a new religion (which was so different from theirs) to the people. The mission was temporarily abandoned.

After four months, in May 1980, IEM tried a second time. This time they exposed all the missionary training candidates to Dangas for field experience. The missionary education and training session was being conducted in Nasik, about 3 hours travel south west of Dangas. The one question the group had to test was, "Are the local people open and receptive to Christian witness?" After the experience, when the students were all back in their classrooms, they were asked to share their findings and when they did, it was discovered that Dangas were "ready" for Christian witness.

IEM, appointed Shreedhar and Esther Ingle and their two sons, Asish and Abishek, recent graduates of the Mission's training program, and one of the pioneers who field tested the area, to be their first missionaries in Danga. They were Gujaratis too.

The Ingles arrived in Waki, Gailkund district on the 20th of May 1980 to work among the Kukna and Bhil peoples. Upon their arrival Esther Ingle (1981:11) writes,

When we arrived.... there were none to welcome us. Nobody even asked us whether we wanted water to drink. However, we settled in the small mud plastered bamboo wall which we rented. Our two room hut was not comfortable and one of the rooms had an opening in the wall through which water came in when it rained.

The day after their arrival, Ramsingh and his wife Sayatri from the neighboring village of Pipalpada, assuming, the Ingles

were Bagats, brought their sick child to them to pray that the child may be healed. The Ingles were challenged with the issue of "power encounter." The Ingles explained that they were not miracle workers but followers of Jesus Christ, and were willing to pray for the sick boy. They prayed and waited. After a while, the boy showed signs of improvement and began to move around. The Ramsinghs returned home with hope, joy and satisfaction. This event began a close relationship between the Ramsinghs and the Ingles. Friendship grew to the willingness of the Ramsinghs to being exposed to Christian presence and the stories of Jesus Christ. This led to the Ramsinghs becoming Christians. They in turn received Christian baptism. Through the Ramsinghs witnessing to their extended family, many became Christians.

Receiving an invitation to freely contact the people, the Ingles witnessed to the Adivasis of Pipaldada. By April 1981, 116 people became Christians and received baptism (IEM 1983:24). Another event which influenced the spontaneous movement towards Jesus Christ among the Adivasis was the conversion of Gangaram, an evil Bagat.

Gangaram repeatedly heard the story of Jesus but adamantly rejected it. One day, his daughter became sick and almost died. He used all his powers to effect healing but there were no signs of improvement in her health. In the mean time, the rest of the family sought the missionaries to pray. The missionaries were again faced with a "power encounter" situation. They prayed and after a while, the girl began to get better. A few days went by

and the missionaries encouraged the girl to place her faith in Jesus Christ. She did. A new hope and joy characterised her life now. Whenever she was asked, "Why are you so happy?," She replied, "Jesus, is in my heart and life. I have nothing to fear" (Gangaram 1989).

A week went by and the girl fell sick again. This time she did not recover. In much sorrow, Gangaram, sought out the friendship and hope IEM missionaries offered. Before long, Gangaram placed his faith in Jesus Christ and believed that one day he would see his daughter again. He received baptism. Through his acts of Christian faith, testimony and position of influence, many in the village became Christians. Gangaram received Christian and Church leadership training, Bible instruction, and opportunities to witness. He was adopted as IEM's first home missionary in Pipaldada.

The Church was established and grew in Pipaldada not only because of "power encounter" events (successful in one event but a failure in the second), friendship and servant attitude on the part of missionaries, but also because of the witness of indigenous leaders to Jesus Christ and His offer of hope, joy, and peace. People place their faith and hope in Jesus Christ for more than just spiritual reasons (Pickett 1933). At least, the starting point of a people movement towards Jesus Christ is not always spiritual. Christian conversion comes from God. It involves a turning to Jesus Christ (through the witness of the Holy Spirit as the "Go-Between God" [Taylor 1972]). It is first a process, then a crisis and then the post conversion process-

discipleship, which takes place in a given context, which may involve one or more or all of the following dimensions: the personal, social, emotional, material, moral and spiritual (Downs n.d., n.p.; Gratin 1983:157-162; Shenk 1986:1-4; Anderson 1986:8-12, 25; Ponraj 1987; 1988; Albrecht and Cornwall 1989:23-38).

In another village, Vanar, 8 miles from Waki, the village headman (Patel) heard the gospel preached in the market place while he was shopping. He approached the missionaries and asked them to come to his village and share the news. IEM missionaries decided that the best witness would be Gangaram, so they sent him. Through Gangaram's repeated visitation and repeated sharing of the gospel in Vanar, the village Bagat's wife, who was very sick, experienced healing. She then received Christ as her Saviour and was baptised as a Christian. Later, the Bagat too, became a Christian. Then the children followed. The entire family received baptism, and one of the sons, Sonya, became a home missionary. On the 1st of July 1985, a second church was established in Vanar (Johnraj 1989).

Pyerpada, is a village 2 miles from Vanar. The people began to be affected by the lives and witness of Christians in Vanar. One day, Janiya Bagul and his family became very sick. They met with their village Bagat to offer sacrifices, etc., for them to get better. But their health got worse. The family went from one Bagat to another and from one temple to another, but returned home in vain and more sick. Finally, out of desperation they came to the Christians in Vavar and asked them to pray for

healing. The Christians did. They laid their faith on the line. Hoping against hope, they waited. After two days, the family began to get better. After placing their faith in Jesus Christ and receiving Christian instruction, they were baptised and became members of the church in Vanar. In another instance, a Muslim, Ratan, was almost paralysed on his left side. He too came to the Christians in Vanar and asked them to pray that he might get better. They did and he began to improve. Many others in the village became Christians and received baptism. On the 27th of February 1987, a third church was constructed and dedicated by IEM missionaries in Pyerpada (Johnraj 1989).

In Dhumkhal village, 3 miles west of Gailkund, one of the women, experienced deliverance from demon possession as the Christians prayed for her. Through this event, she and her extended family became Christians and received baptism. A fourth church was established (Johnraj 1989). The same story of either healing, or exorcism, or of significant leaders in the village becoming Christians was repeated in the villages of Moti Dabas, Malegaon, Baripada, Borkal, Kosbia and Inga. The dynamic movement toward Jesus Christ continues till today in Dangas with either a local church or a worshiping center being established. The local people donate the land and help put up the building. They also have a home missionary responsible for their Christian disciplshp and worship events.

The Church is growing in Danga, S. Gujarat. IEM has substantial ministry in the four districts of Borkhal (Kamalakar 1989:4), Gailkund, Baripada and Malegaon (Williams, E 1985:82-

88). In Borkhal, 4 of the 17 villages have worship centres- Borkhal, Linga, Kosiba, and Moti Dabas. Besides, 287 out of 2182 people have become Christians. They also have two confirmed and full time home missionaries. In Gaikund, 3 of the 17 villages- Vanar, Pipalpada (Doss 1989:20) and Pyerpada have local churches. Out of 2051 people, 264 have become Christians, and there are 5 home missionaries. In Baripada, where there are 14 villages, there is yet no worshipping center; but, the Christians are working on the project. Out of 2417 people, 90 have become Christians. They have 1 home missionary and 3 in training. In Malegaon where there are 7 villages, there is 1 worshipping center in Sivarumal. Out of 1531 people, 188 have become Christians and they have 1 home missionary (Johnraj 1989).

The form of ministry common to all four of the districts include: pioneer witnessing and evangelism, literacy works and church ministries. The two additional, unique forms of ministries IEM missionaries are involved in, are a medical clinic in Gaikund village (Murugan 1989:19) and a hostel for about 50 children in Pipalpada village.

Inspite of problems, why has the church grown in Dangs? According to Johnraj (1989), IEM missionary and a graduate of South India Biblical Seminary, it is because,

1. The corn of wheat had fallen into the ground and died.
2. It is God's time for harvesting in this field.
3. The healing of the sick people.
4. Bhil people are very receptive to the gospel.
5. Constant witness- evangelism by the missionaries unceasingly.
6. Supporting believers, and their families and the villages through medical and hostel

facilities.

7. Bhajan- a form of singing the gospel story has proved effective in bringing the villagers who listen attentively and carefully so that they then have a basis to discuss the story of Jesus Christ with the missionaries.

IEM Mission in Bastar, Madhya Pradesh

Madhya Pradesh lies in the central part of India. It is the largest and least evangelised state. Rich with several river systems and dense forests, it is the home of many tribal peoples. In fact, it is the largest home for India's scheduled tribes-8.4 million and scheduled castes-5.5 million (IEM 1979b:6).

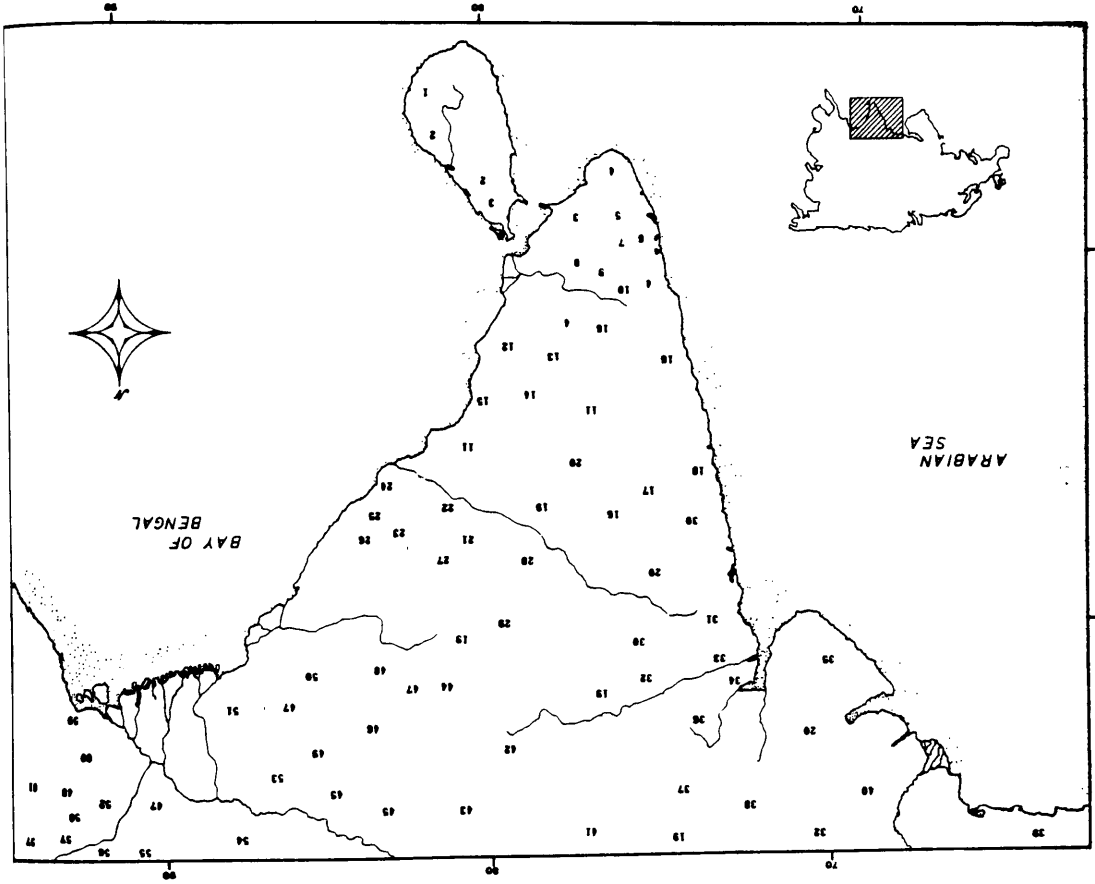
The state itself has 45 districts and the capital is Bhopal. The largest district is Bastar. It is in the southern most district and borders Orissa and Andhra Pradesh. Bastar is also the largest district in India. It is larger than the state of Kerala and equal in size to Belgium. The district headquarters is Jagdalpur.

There is little or almost no Christian presence in Bastar. About 80% of the people are tribal. The major groups include Abujhmaria in the north-west, Bhatra in the north-east, Muria in the north, Bishon-Horn in the south and Dhurwar in the south-east (see map no. 3).

In 1978, when IEM discontinued their work among the Bondos in Orissa, they transferred Jayapaul and Evelyn Sitter to work among the tribals in Bastar. In addition, Sunder Jacob and his wife were also sent to work with the Sitters. In the beginning both the Sitters and the Paul's settled in Kurandhi village. 12 miles from Jagdalpur. The people speak about 12 dialects.

Number
1
2
3

Culture
1 Sikhahese
2 Veddha
3 Tamil
4 Malayalam
5 Pahlavan
6 Nuyar
7 Toda
8 Kora
9 Uruli
10 Kurumba
11 Koya
12 Yenadis
13 Irular
14 Lambadi
15 Erukala
16 Kannada
17 Naikkda
18 Konkani
19 Gond
20 Koli
21 Gond, Maria
22 Doria Gond
23 Konda Reddis
24 Konda Kapu
25 Bonda
26 Gadaba
27 Dhruwya
28 Kolam
29 Gawan
30 Marathi
31 Vardi
32 Bhil
33 Gamita
34 Doubla
35 Gujarati
36 Patelia
37 Mina
38 Grassia
39 Baluchi
40 Sindhi
41 Kachi
42 Ahir
43 Kol
44 Baiga
45 Korwa
46 Oraon
47 Munda
48 Khasi
49 Jhang
50 Santal
51 Garo
52 Karmali
53 Ngalong
54 Nishis
55 Apa tani
56 Naga
57 Konyak
58 Mru
59 Mizo
60 Laibter
61



MAP NO. 3.
FROM DAVID H. PRICE ATLAS OF WORLD CULTURES LONDON: SAGE, 1989

However, the lingua-franca of Bastar is both Bhatri and Halbi. Hindi is also spoken and used for all official purposes.

IEM missionaries began their ministry speaking Hindi. Soon after they began learning Bhatri with the help of a language teacher, who was also the headmaster of the local middle school (Sitter 1981:4).

Kurandhi village is dense forest. Three tribal groups live in and around the area- the Dhurwas, Marias, and Bhathris or Bhattras (Thomas and Taylor 1965:19ff). The people are forest dwellers and sustain themselves with produce off the forest. The Dhurwas seasonally make mats and baskets from forest bamboo and sell them.

According to the missionaries the way to reach the people is to identify with them and especially communicate in their language- Bhathri. Their first real contact with the people was through the language helper, the school teacher who was an orthodox Hindu. When the missionaries attempted to share the Gospel with him, he told them, that he was not interested.

The next contact with the people came through Sukaldas and his family. Sukaldas was an alcoholic and because of that there was lots of problems among members of his immediate and extended family. The family sought the missionaries out and asked them to help Sukaldas overcome his addiction. The missionaries affirmed him, and re-enforced his self image and dignity by sharing with him the Gospel, encouraging him to place his trust in Jesus who could help him overcome his addiction. After a long struggle, between withdrawals and disciplined use of his time, Sukaldas

overcame his addiction, but still did not place his trust in Jesus. Nevertheless, he attends the mission literacy classes and Sunday worship services.

Another family the missionaries contacted was Mangalas. In the beginning, they harassed and opposed the missionaries, threatening to harm them. One day, the oldest son fell sick and showed signs of possible death. The missionaries were requested to help. On diagnosing the sickness, it was discovered, the boy had malaria. The missionaries gave the boy a dosage of anti-malarial capsules and in about a week's time, the boy improved. This event broke the enmity between Mangalas and the missionaries. Friendship developed and provided the opportunity for sharing the Gospel, which eventually resulted in their conversion to Jesus Christ. Through the Mangalas, access to the village and its people was cordial and positive. Through friendship net works, literacy classes, minor medical treatments, and sharing of the Gospel by the Mangalas and missionaries, many Batharis came to faith in Jesus Christ. Conversion is not from a state of no faith to faith; but, it is a change from one form of faith to another faith (directed change). In this case, it was a movement towards and culminated in Jesus Christ (Tippett 1973:117-132).

In 1979, Sunder Jacob and Felcy his wife, began to work among the Dhurwas. The Dhurwas live in groups of fifties. Socially, they are a very tight group. Each village has a chief and a board of elders who are responsible for the welfare of the village. The chiefs are variously called Sarpanch, Patel or

Kotwal. The key to the village is through the village chief (Jacob 1981:12-13).

Their chief god is Mahapraber, the supreme deity, who is not idolised. But, there are other household and local gods who are idolised according to the clan. The people believe that their own welfare and prosperity depend on them faithfully offering sacrifice to the Devas and Mathas. But, most of them are filled with fear that if they fail, they will be punished severely. So, on the one hand, while there seems to be partial fulfillment, there is also fear and the yearning for the fullness of life and freedom from fear and destruction both here in this life and in the next.

In the context for self-fulfillment, Sunder Jacob shares Jesus Christ with the hope, that in Him, the Dhurwas will find fullness of life (Jacob 1981:12-13). In 1982, the Sunder Jacobs moved from Jagdalpur to a village called Sarigal. The nature of their ministry continues to be visitation and pioneering work in Sarigal, Dasapal and Masigaon. Their main contacts are now the Mahar tribal people. Besides, there is ongoing literature distribution, literacy work, Sunday School, Friday evenings study of scripture and two worshipping groups with about 15 in each group.

In 1983, IEM appointed two more missionary couples, Joseph and Omana Soundaraj, and Shailesh and Sheela Amin. Sheela Amin is a qualified nurse (Amin 1984:13). Selvi Vethamaony and Rosamma are also stationed in Jagdalpur and engage in Bible translation and pioneering evangelistic ministries. There is

minimal preventive medical assistance offered, largely through the efforts of Sheela Amin (Amin, S 1984:13).

In 1983, the Sitters, moved from Karaundhi in Jagdalpur to Mudumma. They have begun work among children through literacy classes and sunday school.

In 1984, IEM began work among Bishon-Horn Madiyas in Geedham village (See map no. 4). These people are very much like the Bhatriyas and the Dhurwas. The only difference is they are very unfriendly to outsiders (IEM 1987d:4-6).

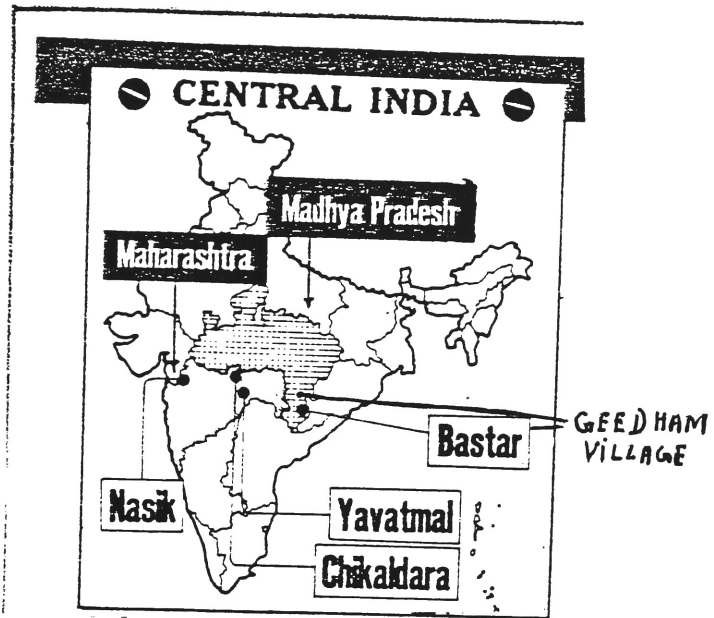
After all these years of ministry in Bastar district what kind of results has the Mission achieved? The missionaries (IEM 1987c:3-4) write,

In terms of results, it is minimal. The tribal reponse to the gospel is nil. We are trying to deal with the factors that we think are the reasons for this. Some of these factors are, casteism, lack of interest in religion among the common man-although animisism is the religion of the people...they are not keen on practising it in their day to day life. Christianity is too difficult to follow like the disciplines of giving up drinking and and forsaking immorality is too difficult to follow and practise. Fear of the spirits-they accept the uniqueness of the gospel but are afraid to accept Jesus Christ. They are afraid that if they do, their spirits will destroy them.⁶

IEM Mission in Chitradurga, Karnataka.

The dawn of 1979 ushered in yet another new mission field for IEM in Hiriyr, in the district of Chitradurga, in the state of Karnataka (See map no. 5). This is the Mission's first mission field in the state. The Mission appointed A. V. John and his family as missionaries in Chitradurga.

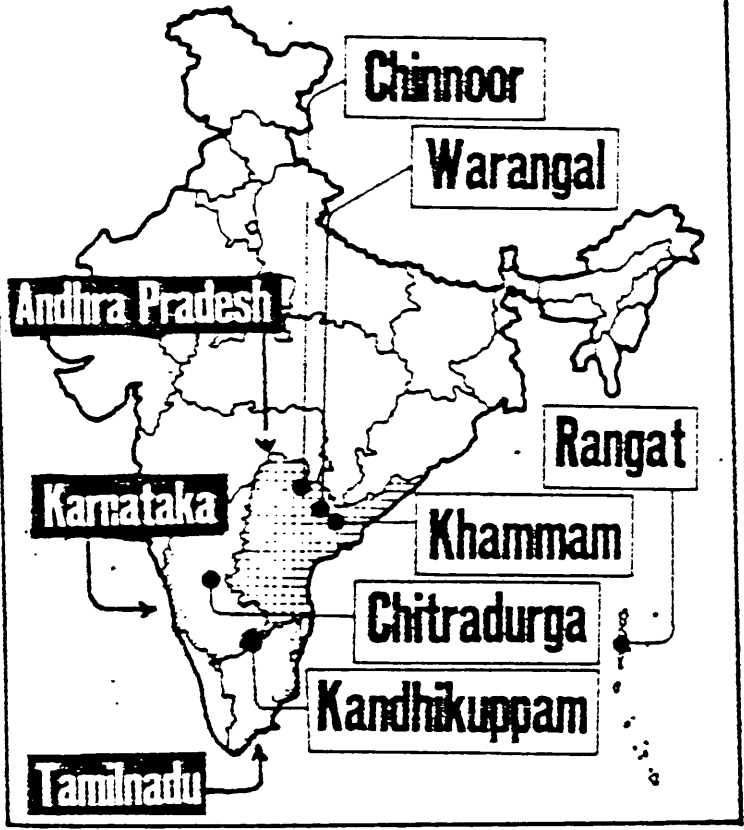
Chitradurga (city of forts) is located in the north of



MAP NO. 4.

FROM IEM MISSION OUTREACH 30, NO.5 MAY 1987 p-24

SOUTH INDIA



MAP No. 5.

FROM IEM MISSION OUTREACH 30, No 5 MAY 1987 p. 26.

Karnataka, 200 miles from the city of Bangalore. The people speak both Telugu and Kannada. The largest people group are the Lingayats (Thurston and Rangachari 1909:235-290). Other peoples include the Kurubas, Lambadas, Nayaks and Reddies (Thurston and Rangachari 1909:133-155; 207-232). All of these are high caste Hindus and have their own household gods (Thurston and Rangachari 1909).

Of the 1.7 million people, 1.4 million live in villages. As to the work in Chitradurga, A. V. John (1984:7; 1988:4-6;1989) writes,

In a hard place like this we have a few believers and seekers who are earnest and enthusiastic to learn more about Jesus. We have a small congregation of born again Christians who assemble every Sunday. The congregation shares towards the expenses. We have regular weekly cottage meetings which enable us to have contacts in different localities. Our young people eagerly look forward to the every Saturday evening meetings during which time, we study the Bible and then have a time of discussion. We follow the book, "One Hundred Bible Lessons," by Allan Douglas. The work among the children and women are very successful.

A special feature of ministry in Chitradurga which A. V. John uses effectively to his own physical advantage (overcome asthmatic complaints) and the mission's is identifying with a special group of local government employees through playing ball badminton for an hour every evening. This provides the natural and informal bridge to establish friendships with the people. Sports evangelism, where it can be used naturally, serves as an excellent vehicle for the grace of God to work effectively and thereby build His Church. This imaginative means teaches us that in mission, there should be no stereotyping forms of ministry.

Special people groups require indigenous and creative means of contact. The genius of Christian witness is the willingness and need to adapt to one's context in order to interact meaningfully. Meaningful interaction includes the subsequent steps of: establishing friendship, trust, mutuality, sharing of faith, and providing the opportunity and the freedom for the receptor to either receive or reject the message (Griffin 1976:30ff; John 1989).

In 1982, the Mission sent a second couple to initiate work in the villages. In the beginning, no one was willing to rent them a home because the people perceive Christians as belonging to the lower castes, and they being caste Hindus, would have no part in cultural impurity by allowing the lower caste people to be part of their environment.

Providing the local people with opportunities of friendship, and demonstrating that they were there to make God real in their lives and move them Godward, avenues for ministry began opening up in early 1986, in Seebar, 7 miles north of Chitradurga.

The people here are Lingayats. After a year of visiting, a couple of families indicated interest in the Christian faith. Through these contacts the work spread to Margatta, where the local headmaster became a Christian, inspite of severe opposition. The ministry began to spread to another village, Guttinadu. Here, after many months of visitation and sharing the story of Jesus Christ, B. L. Khude and his wife were in the home of one of their contacts, an elderly man who was sick for a long time. Anticipating that death was near, B. L. Khude (1988:

6,16), asked the elderly man once again,

Appa, I have told you many times about God and the dangers of hell and the joys of heaven. What have you decided? Softly he replied, "I have accepted Jesus Christ." He is the only way to heaven and I am going there.

Two days later at midnight the elderly man called his family to his bedside and told them that he was going to die, but they need not fear because he was going to heaven, and if they wanted to meet Him again they would have to come to heaven. He also said, if they wanted to come to heaven, they would have to accept Jesus Christ as their Saviour. After a few hours, the old man died. When the funeral and cremation formalities were over, the rest of the family indicated their desire to become Christians. Conversion is not only vertical, but horizontal too. Here again, the motivations may be the need for the reality of the transcendent in their lives, but the personal and filial elements are part of the dynamics of the conversion process. By personal I mean the yearning to be free from the cycle of Karma which is part and parcel of the Lingayats system of belief (high castes) and the people in India generally (Jones 1925:54;69). B. L. Khude gave them further teaching and subsequently administered baptism. Now there is a worshiping center in Guttinadu. In another village, Gulena Hatti, through the healing of a mother and her two sons, the entire family came to faith in Jesus Christ and received baptism. Regarding, the nature of his work, B. L. Khude (1988) writes,

Our ministry consists mainly of house visitations, ladies meetings, sunday school ministry, bible classes and worship services. Besides this we conduct meetings

in the villages. The Lord is blessing our ministry. We need you to uphold us in prayer as we present the the gospel.

IEM Mission to The Muslims

75 million of the world's 800 million Muslims reside in India (Gurney 1980:12). Even though there are 22 Arabic speaking Muslim countries, a large majority are not Arabs but live in Pakistan, Bangladesh, Indonesia and India (Stacey 1983:6). Over 400,000 Muslims visit Bombay every year (Stacey 1983:6). In the midst of these staggering statistics only 2% of Protestant Missions have work among Muslims. It is reported in India there are only about 7 indigenous missionaries who work among the Muslims (Christian 1986:7).

In April 1983, Edison A. Christian and his wife Shyamala, both graduates of South India Biblical Seminary, were appointed IEM missionaries to work among Muslims in the state of Kashmir, where 95% of the people are Muslims. In some areas they are 100%. There are more Sunni Muslims than Shias. The language spoken has no script of its own. Urdu is the state language. There is a third group, the Kashmiri Pandits. These are the elites of society (Carus-Wilson 1900:106-195). The previous Prime Minister of India the late Srimathi Indira Gandhi hailed from this group.

The Christian faith came to Kashmir through the Church Missionary Society in 1854 when they built a girls school in Srinagar and a hospital for women in Anantanag (Stock 1916a: 367ff). Today the school, Malenson Girls High School, is one of

the best in the country. It seems from the very beginning the Kashmiris were resistant to the gospel (Stock 19916b:202-203, 208).

In the first two years of Edison and Shyamala Christian's ministry, they faced much resistance. Finally, in 1986, they opened a reading room, Al Kalim Dara Mutala. Regarding this, Edison A. Christian (Christian 1986:7) writes,

"AL KALIM" means word of God, while "DARA MUTALA" means a place to study. The room is part of a very old church building situated on the main road. Adjacent to the reading room is a hospital specializing in the treatment of chest ailments. People from all walks of life visit the reading room. Some come to read secular books and magazines that are there. Others come just to talk. In order to clear certain misconceptions about the Bible and Christianity, some educational charts about the Bible have been displayed. This enables the seeker to discover truths about the Bible for himself.

Talking about the resistance they faced in Kashmir, Edison A. Christian and his wife mention first, worldiness that has a grip on the people; second, wealth which substitutes their desire for the sacred and for God; third, ignorance and prejudice. The people have very little factual, historical account of Christianity and have not studied the Christian scriptures for themselves. They reject the claims of Christ and cannot accept the teaching that Jesus is God.

At the IEM Gujarat convention, February 1989, the Edisons resigned from IEM, but were returning to Kashmir to minister on their own, assisted financially by Christian friends from Gujarat. Today the Christians ministry among the Muslims in Kashmir has taken the form of a new Mission organization,

ALBASHIR (proclaiming the Good News [Christian 1989]). IEM work among Muslims in Kashmir thus far has not produced the results envisioned.

The second IEM work among Muslims is carried forth by Chandy Verghese and his wife in Delhi among Muslim refugees from Afghanistan and west Asia.

According to the Vergheses the greatest perceived need among the 25,000 "displaced people in Delhi," in Lajpat Nagar, is for the people to learn English. Because for many, it is the center for immigration procedures and formalities to join their families who are scattered around the world, particularly, in the West.

After delineating the need, IEM launched the Delhi Project for Displaced People in August 1983, appointing the Vergheses to be in charge of the work. The effort provides an opportunity for displaced and other poor people to learn English. It uses Teaching English as a Second Language-TESL. At a given time, about 20-25 people take the program for 2 months and then are presented with a diploma. Some of the graduates go on to higher levels. Since, the program has been in operation, about 500 people have taken the course. Today, the name for the project is, Delhi Center for Language and Training. When Chandy Verghese was asked, "describe the kinds of ministry and work done in your field?," his answer (Verghese 1989) included, planning the program, teaching, maintenance of account books and vehicles of the center, general visitation of the people especially when they were in hospital or needed interpretation and assistance at

immigration offices, arranging boarding and lodging for IEM and other missionaries who were en-route to Delhi, organizing missionary meetings for IEM, conducting a Bible Study in the center transporting Christians and other interested refugees to Church services and other Christian meetings, filling out evaluation forms and monthly statement of accounts to IEM headquarters as part of the Mission's accountability system, and lots more.

The results of the ministry of Delhi Center for Language and Training, have been significant. Chandy Verghese (1989) writes,

32 adults (men and women) and their children have exercised their faith on the Lord Jesus in the past 5 1/2 years of my ministry. Some of them are receiving Bible training for future ministry. Some others are witnessing and teaching in many parts of the world and have become soul winners. Some have fallen from faith due to lack of fellowship, love and care from the concerned church.

Instead, of forming a worshipping congregation, most of the people who confess faith in Jesus Christ are encouraged and directed to join existing local churches. The reason for not starting a local church, Verghese (1989) writes, is that "these people are a floating population. But the weekly fellowship is continuing."

IEM has a third form of ministry among Muslims in Bangalore city. In the Church of South India Hospital in Bangalore, in 1988, the Mission rented a small room on the ground floor of the hospital, turned it into a Christian reading room and appointed two missionaries, Mrs. Saramma Michael and Mrs. Saramma P. Mathew, both graduates of South India Biblical Seminary, to minister primarily to Muslim women.

Both the missionaries were asked if they had specialized training to work among Muslims. Both said no. The only training they had was when they were students in South India Biblical Seminary. There they took an entire semester's work in Islam and Christian Witness to Muslims. They also attended a seminar for a week conducted by "Love Ishmalite Seminar" held in Bangalore. But, both were familiar with the literature that dealt with Christian witness to Muslims.

The missionaries described their work. They said, when people came to the Out Patient Department, they establish a relationship with some who are willing to be friends. After telling the missionaries the purpose of their visit to the hospital, the people begin talking about their families, etc. Most women who speak to them either have problems with child bearing or terminal sickness. If the visitors indicate further interest in talking with the missionaries, a counselling session is scheduled. The time spent together revolves around themes like loneliness, fear of death, discouragement and depression. Sometimes it involves issues of poverty and unemployment. When the missionaries cannot offer humanitarian aid, they direct people to social organizations and other Christian institutions which are better equipped to help. Most of these institutions are Roman Catholic establishments (Michael 1989; Mathew 1989; IEM 1989:13).

In the afternoons, the missionaries visit the wards of children, women and young girls as a follow up to their previous contact. During these times they share healing stories of Jesus,

pray and read the Scriptures. Through these contacts and visible signs of prayer, other patients ask them to visit them too. Before leaving their bedsides the missionaries leave portions of the New Teatment and other Christian literature rich in themes of hope, comfort and strength that God through Jesus Christ provides. On other occasions, they witness to the hospital's nursing staff, especially the ones who were in training.

The missionaries were asked if anyone had come to faith in Jesus Christ as a result of their work? They responded with an enthusiastic yes. But, when they shared the conversion stories, of three women, Pachia Lakshmi, Thangam and Shameen Banu and a young boy Kumar, I discovered that three of the converts were Hindus and one a Muslim. I asked them if they were following up their ministry to these converts. They said the only contact they had was with Kumar who was attending church regularly and visiting the reading room for more Christian literature. They are hoping that Kumar might one day become a Christian worker.

IEM has been attempting to develop its ministry to Muslims. This has resulted in only modest success. Additional effort will be required to find appropriate means of communicating the Gospel to the Muslim people of India and neighboring countries.

IEM Mission in Chikaldara, Maharashtra

In 1981, Indian Missionary Training Institute, moved to Chikaldara from Nasik. As is their custom, they adopted their immediate vicinity and the peoples for field experiences.

Chikaldara formerly Chikalda, meaning "mud pond," is located

in Amravati district in Maharashtra. It is about 3000 feet above sea level.

In both Chikaldara and Semadoh valleys there are two types of peoples; the Gowlis and Korkus. The Gowlis are caste Hindus, while, the Korkus are tribal people. Sometimes they live in separate groups. If they live in the same geographical area, the Gowlis live on the upper portion of the valley, while the Korkus live at the bottom half. Among the Gowlis, there are the Gowlans who are ethnically related to the Gowlis. However, the Gowlans are lower caste compared to the Gowlis who are upper caste.

The Gowlans who live in the northern part of the Semadoh engage in family farming and also supply cheap manual labor for governmental projects like constructing roads, dams and housing. Korkus, who number around 67,742 are poor, uneducated and also do a lot of menial kinds of work. Due to illiteracy they are generally exploited by the upper caste people and governmental officials, who fail to inform them of their tribal benefits like education, medical and technical training programs.

Their worship consists of a combination of animism and hinduism. Hanuman is worshiped as their principal deity. An important person in the village is "Jadhugan" the magician who supposedly shares power with demons (Johnraj 1982:6).

The Gowlis speak a dialect related to Marathi, while the Korkus' dialect is related to Hindi.

In 1983, IEM appointed two single young men to work among the tribal people; J. Ganeshpandy, a graduate of South India Biblical Seminary and Jonathan Chavan. Largely through various

healing experiences many Gowlis and Korkus have come to faith in Jesus Christ. In 1985, 12 Korkus people received baptism and are now members of a worshipping center. Currently, there are three teams of IEM missionaries stationed in three areas in Chikaldara. The first team of Raja and Selina Mohan Dass, Jackin and Jaya Isravel, and Sulochana Abraham are in the town where the training institute is located and are engaged in visitation evangelism three times a week among the Gowlis and Korkus. The second team of Harold and Sheela Waghela and their children, plus Ganeshpandy, are in the Semadoh valley ministering among the Korkus and have contacts with Gond people. The third team is in Chikli, 60 miles from Chikaldara and includes Noel and Yeshoda Kotian who minister among the Gowlans and Korkus. The Kotians, in addition to pioneering evangelism are also engaged in literacy work and are currently translating the New Testament into Korku. Presently, there are four small worshipping groups in Semadoh and Chikli villages. The first Korku church is called, "Korku Yesu Masih Mandali" (Waghela 1986:7-8;1989:4-5,13).

IEM work in Maharashtra spread in April 1986 to the Kolam people in Yavatmal district. Among the Kolams there are two groups, the Metla Kolams and Manne Kolams. The Metla Kolam live in the interior jungles and hills while the Manne Kolam live on the plains and are accessible.

The Metla Kolam are a priestly class people. The entire welfare of the Kolams revolves around the idea of sacrifice. At every stage and turn in life they have an appropriate ritual sacrifice, and if they do not offer the right sacrifice at the

right time, they believe something unfortunate will happen to them. But in reality, their sacrifices do not take care of their peculiar skin diseases, glandular tuberculosis and peptic ulcers. The people would rather blame themselves for not offering the right sacrifice than receive medical treatment (Devadanam 1987:6).

Currently, IEM missionaries are stationed in Lasina and Mutharjun 15 miles west of Yavatmal, and they have started a clinic that offers basic medical care, a worship service and a Sunday school in Waghapur village. It is the medical services that have brought the once closed community of the Kolams to the missionaries and provided an opportunity to hear the gospel. The Free Methodist Church in the Yavatmal district has undertaken the responsibility to translate the New Testament into Kolami. But there is much opposition in the ministry (Devadanam 1987:8, 11; Basch 1989:10-11).

IEM Mission in Tamilnadu

In spite of 6% of Tamilnadu being Christian, there are many unreached people groups. One of these people groups is the Kurumbar of Dharmapuri district. The Kurumbar who live on the plains are more economically stable than the Kurumbar who live in the hills and forests.

The plain Kurumbar are shepherds. The hill or forest Kurumbar engage in forestry works like collecting honey and fruits, chopping wood, cutting bamboo and weaving baskets. The income from the sale of these products keeps them economically

viable but unstable because the wholesale traders pay them a minimum price. Socially they are close knit. Each village has its own Panchayat, the head is a Gounder, usually an elderly man. Each member of the Panchayat represents his sub-clan to the village council. The Panchayat is responsible for the entire welfare of the village.

They are a patrilinear society with the husband almost dominating the family. Polygamy is practised, and divorce and remarriage are possible through the ruling of the Panchayat.

Religiously, the Kurumbar are animistic. They also worship many gods and goddesses. Their chief deity is Veerabadra, to whom their temple is dedicated in the very center of the village. The Gounder is both their social and religious leader. He has gurus to assist him in performing religious ceremonies. The people offer many sacrifices to keep them healthy and protected from harm and danger (Thurston and Rangachari 1909:155-177; Prabhu 1987:6).

IEM began work among the Kurumbar in April 1983, by sending Cecilia and her husband R. Prabhu, a graduate of South India Biblical Seminary. By 1987, the number of missionaries increased to 7 with Rajaiah and his wife Stella, home missionaries, Raja and Shanthi, and an honorary missionary, Kangaratinam. In the mean time 16 people have become Christians and have received baptism. There is a worship center in Barajjanur (Rajaiah 1989).

The persistent and pioneering efforts of IEM missionaries through personal evangelism, small group meetings, house visitations, children and youth work has enabled the work to

spread to another group of people, the Kattupusari tribals. A rich harvest has been reaped among them. On the 4th of January 1987, 22 Kattupusaris from the village of Salinayanapalli became Christians and received baptism. They have donated land and have raised up a thatched shed as their center for worship. (Marquise 1989).

In 1989, IEM transferred R. Prabhu and his family to promotional work in Tamilnadu and in his place they have appointed R. D. Marquise and his wife, Patsy. The work has since been reinforced with social programs assisted by World Vision. There is now, the Kattupusari Development Project, a small industrial work which employs local Kattupusari young men who manufacture envelopes and shopping bags. The idea is to train these youngsters so that they will have a trade in their hands and be able to get small loans from the government to start their own projects. The Marquises reported that the only reason they are in Barugur and ministering to Kattupusaris is because they believe the great commandment and the great commission belong together in the mission of the church (Marquise 1989).

The work among the Kurumbaras of the plains is carried forth by Rajaiah and his wife, Stella. Rajaiah (1989) reported that as a result of the ministry over the last two years, Madu has become a Christian and has taken the name, Peter Madu. Abraham Krishnan, the village headman and his family, Yesudian Singaram Vellu and his two boys, Joseph and Samuel, have become Christians in Pochampalli where they have built a church. Through this church, they have contact and worship services in

five other villages- Berranginur, Odathiru, Kolannoor, Anakampetti and Kareedayur.

IEM Mission in Punjab

In January 1984, IEM sent missionaries, Mr. and Mrs. T. Thankachan, to work among the Sikhs in Mansa, Punjab (Williams 1984). The Mission also appointed Manubhai R. Mechwan, a Gujarati, who completed his two years Christian Worker's Certificate program in South India Biblical Seminary (IEM 1984:18).

Mansa is 247 miles north of Delhi. It is made up of 247 villages with a total population of 500,000. About a third live in the town and the rest in villages. Most of the town folks are Hindus, while the villagers are Sikhs. The town has a large spinning mill and is noted for its textiles as well as its graduate schools. There are some Jains in both the town and villages. Besides, there are various Sikh cults- Radhaswamies, Nirankaries and the Bhrahmakumaries (Thankachan 1986:13).

When the Mission began work in Mansa, Punjab was besiged with the anti-Indian, anti-Hindu ethos and the entire atmosphere was tense. However, Mansa was relatively peaceful during those days.

All this time the Thankachans and Manubhai have been in Mansa, they have distributed a lot of Christian literature and have been friendly to the people, going out of their way to make contact with them. In order to have closer ties with the grass roots, Manubhai who is an excellent cricketer has become a member

of one of the local teams and by his general positive attitude has been able to influence his team mates to such an extent, that many of them have bought Bibles from the Mission and some meet for Bible study once a week. Further, the Mission has also opened a reading room with all kinds of good literature, ranging from general to Christian interest. The purpose is to be able to establish a strong and positive Christian presence, with the hope that doors will open for the presentation of the gospel.

Regarding the ministry, Thankachan and his wife Grace write, "I find a cold response to the gospel." (Thankachan 1986:13). Why is there such a cold response to the gospel? Thankachan (1986:13) responds,

One, too many people perceive Christianity to be a non-Indian faith. Second, the moral demands of the gospel not to cheat, and take bribes is too hard for the people to abide in. Three, pleasure comes before everything else in life. Fourth, a sense of satisfaction and the absence of sense of need.

IEM Mission in Mayurbhanj

The ministry of IEM in Orissa expanded to the district of Mayurbhanj in the north, bordering the states of Bihar and West Bengal (Das 1987:19).

There are 4 different tribes. The Santals are the largest, about 50%. Then, come the Ho, Mundas or Bhumjia and Bathuli groups. The Santals are the most literate and developed among the tribes.

The chief concern religiously of the Hos is to make sure they offer sacrifices in order to propitiate the spirit known as, "Debata." They believe their welfare depends entirely on the

"Debata" system (Das 1987:19).

The gospel was first brought to these people by The Evangelical Missionary Society of Mayurbhanj, an Australian Mission Agency. Since, the beginning of 1983 and throughout 1984, this Mission agency agreed with IEM to work exclusively among the Ho people (Majumdar 1944:346ff; Das 1989).

On the 3rd of October 1986, IEM's first missionary, V. Pradeep Dhas, was sent to work among the Ho people. He arrived in Thakurmunda, 60 miles from the main city, Baripada. By the end of the same year, the Mission sent another missionary, V. David Barnabas, to join Pradeep Dhas in the work.

Both missionaries believe that through education they can make valuable contact with the people. So they started literacy classes for the children and also a Sunday school class. Besides, they have also started mastering the language, Oriya, and are poised to share the Gospel with the people in their own tongue. In the mean time the Gospel is shared through recordings from Gospel Recording Society. Now, it is a matter of waiting and hoping that people will begin to respond positively to Prabhu Yesu Christu.

Summary

In this chapter we enumerated the continuing mission saga of IEM from 1976 to the present time. During this time there are two major significant developments in IEM. The first, is its administrative development. The second, is the increase in the number of missionary personnel, mission fields, Christian

converts and congregations.

In terms of "numbers" the IEM mission story is for the most part a story of success. But, there have been mission efforts that have not resulted in gain of converts, baptisms and churches established. In these situations it is a matter of hoping, waiting, innovating and praying that their efforts will bear fruit.

As far as their administrative growth is concerned, it took shape in three forms. One, the location changed from Richmond Town Methodist Church, to Jayanagar and then to Langford road. Two, the IEM Center was establishment. Three, the Mission added administrative staff to enable the Mission fulfill both the great commandment and the great commission.

Interpretively, as far as their administration is concerned two principles are significant. One, the administration developed and evolved along with the mission and not vice versa. In IEM, administration serves mission and does not strangle mission. Because mission controls administration, their image of mission administration is not just a business model but also that of spiritual battle. The weapon used in the warfare is the Gospel of Jesus Christ.

The second major concern of this chapter is IEM's mission. The issues dealt with here consist of where, among whom and how and what did IEM missionaries do in order to share the Good News of Jesus Christ and build His Kingdom.

First, where did IEM have mission in their second phase of ministry? Here, there was mission to peoples and groups outside India and within the Indian sub-continent.

The places outside India, include, PNG, United Kingdom, Abu Dhabi and Gaigaon along the Bhutan border. The places within India, consist of Gujarat, Bastar in Madhya Pradesh, Chitradurga in Karnataka, Kashmir, New Delhi, Bangalore city, Chikaladara in Maharashtra, Tamilnadu, Punjab and Mayurbhanj in Orissa. With the exception of three places, most of IEM mission was in north India.

Second, the who in IEM mission. The mission concentrated on two large groups of people. The peoples of non-Christian faiths and socially displaced people, namely the refugees. Among the non-Christians, there are two main groups, the Hindus and the Muslims. But, the majority of finances, workers and evangelistic measures is concentrated primarily on the Hindus. Among these, mission is directed to the lower castes, socially distraught and disenfranchised, political exploited, mentally handicapped, and spiritually fearful tribalistic/animistic people who are tormented and torn between fear and hope.

These people need the gospel of Jesus Christ not only to free them from fear and create hope in them, but also to make them fully human and in a position to help, protect and serve themselves against the exploitation of the upper caste, class Hindus.

How is the mission executed in order to achieve the goals of evangelism and Church planting and enable the people to be responsible members of Christ, the Church and the world?

The evangelistic methods include Christian presence, participating in meeting the needs of the people through various

social ministries, sharing the Gospel and giving people an opportunity to respond to faith in Jesus Christ. There are also rare occasions when the missionaries are called upon to exercise the ministry of Christian prayer and exorcism so that people may receive healing and freedom from demonic oppression.

The goal of IEM mission is conversion, Christian discipleship, planting indigenous churches, staffing them with indigenous leaders and training the young church to continue in mission. As far as IEM is concerned, the great commission and the great commandment are integral parts of mission. But, evangelism is primary and humanitarian assistance and social services are secondary.

Finally, what are some of the roles, functions and images of the IEM missionaries? They are learners of the people's culture, especially their language. They are servants of the people. They are prayer-interceders too. It is here, that the image or model of mission as battle is most appropriate and pertinent. The missionaries are healers too. Through prayer they become instruments of Christian, spiritual and physical healing. They are teachers too. They teach the people how to read and write in their trade language and eventually in the state language. Finally, they are story tellers and especially tell the story of Jesus Christ and His relevance for living.

In short, the mission of IEM consists of presence, proclamation, persuasion, power encounters and participation evangelism. The sharing of the Good News is not done only by the missionaries but also by indigenous Christian converts, who often

are more persuasive than the missionaries. These indigenous converts are the real agents of change, while the missionaries are just the advocates of change.

Why did so few IEM missionaries, with limited resources, at the risk of rejection, persecution, misunderstanding do so much (offer hope and Life) for so many (unreached peoples) most of the time they were in the mission field?

This is the question that will be answered in the next chapter. It will deal with the identity, goals, dreams, and motivations of IEM.

Endnotes

1. For an elaboration of IEM administrative developments see Theodore Williams (1985:5). IEM changed their second main administrative department from promotional ministries to Church Ministries and Training because some of the general criticism from local church and denominational leaders was IEM was using the Church to serve their purposes and fulfill their goals, instead of making the local church integral to their mission. Also, at this time, IEM formally began to serve the local church intentionally and purposely trying to spark the fires of Christian renewal and involvement in mission on the part of the local Christian congregation. IEM also, saw themselves as being an extension of local churches involvement in mission. In 1984, IEM made a major strategically change in their goals and purposes. Till then, ministering to the Church was optional so long as the Church shared of her resources, i.e., both finances and personnel for IEM to accomplish her mission. Since, 1984, ministering to the Church and effecting renewal, evangelism and mission was no longer peripheral but an essential, indispensable and just as important as "reaching the unreached peoples" of the earth especially, Indians in India and the Indian diaspora (Theodore Srinivasagam Jan 1989; P. S. Thomas Jan 1989).
2. According to Sam Caleb (1984), one of the setbacks to IEM ministry in Danta, north Gujarat, was in 1984 when they could not find a doctor to replace Drs. Vinod and Shalini Shah who left the Mission to begin work as chief and assistant surgeons in the Church of South Indian Hospital in Bangalore city. Another, reason that affected IEM mission in Danta, was, first Christian converts were threatened by caste Hindus and militant Hindus that if they did not revert back to their earlier faith, they or their family would have to face the consequences in the form of physical torture, abuse or loss of limb or life. See also, E. D. Devadasan 1982; Vishal Mangawadi 1986. In Chapter six of Mangalwadi's work, "The Indian Peasant and Social Reform," is most pertinent to the concept of persecution of Christian converts by upper caste Hindus who own both the agricultural lands and the harvest and can do what they wish with either. See, (IEM 1987b:14). The essence of the report which is in the form of a telegram IEM headquarters reads, "forced to leave Khadki by mob of two hundred people. Moved to Ahwa. Badly beaten. Helped by Rev. Padale of Nasik. All documents snatched away."
3. Victoria Williams, the principal translator of some of the New Testament books (Gospel of Mark, Acts of the Apostles, and Epistle of James), is now married to Dinesh Patel, a graduate of Union Biblical Seminary. Prior to joining IEM, Dinesh was with Operation Mobilisation and

currently an IEM missionary in Rajasthan. IEM is about to begin work in Rajasthan. Dinesh and Victoria Patel, Interview with the author, 16 & 17 February, 1989.

4. The IEM missionaries interviewed for the Mission's work in Danta, north Gujarat are: Amiyananda Nag, Yesvanthi, Kim, Johnson and Millie Abraham, Arthur Johnson, Johnson Kurvilla and Soosama. All these advocates of change was interviewed separately on the 9th of February, 1989 in Maninagar, Ahmedabad, when they came to the Methodist Church for IEM missionary state convention, held during the 10-12 Feb, 1989.
5. IEM discontinued their work in Orissa among the Bondos primarily because the water facilities in the geographical area was the least bit healthy for outsiders like their missionaries. It was the high mineral content in the water that eventually claimed the life of one of IEM missionaries, Dr. R. A. C. Paul. See, chapter two, pages 47-49, "IEM mission to the Bondos."
6. One of the chief reason, IEM made little gains in Bastarwas because the local people got discouraged when they were warned by caste Hindus and government officials that if they converted, they were doing so at the risk of loosing their social and economic scheduled caste governmental benefits (IEM 1987:3-4).

CHAPTER 4

Purpose, Goals and Objectives and Motivations of I E M

In the previous chapter we studied the continuing mission story of IEM. This chapter is an enumeration of the general purpose, and specific goals or objectives of IEM. Attention will be focused on the broad, comprehensive purpose of the Mission. Then, the study will establish the basis on which the Mission's purpose is built or the foundations on which IEM rest's their purpose. Next, the specific goals of IEM and their implications will be presented. This will include both the goals of the Mission and its personnel. Finally, the study will state the motives that propel and provide the inner dynamism which provide the reasons for which the Mission exists (formation), and what the Mission does ([function] Mulholland 1985).

The Significance of Purpose

According to David Hesselgrave (1988:50), the evangelisation of the world has essentially and fundamentally two major ingredients: evangelistic input and intellectual input, or motivation and information, or vision and strategy. This part of the dissertation deals with the fundamental worldview which characterizes the IEM.

We begin with the broad picture that characterizes a movement, namely, their purpose. Purpose deals expressly with the deeper dimensions that give identity and entity, life and meaning to the movement, and affects all aspects of the

Mission- the formal and informal organization of the Mission, the written and the unspoken, the assumed and the known, the general and specific ethos that comprises the movement. It answers the following questions: Who we are? What do we want to be? What are we about? Why do we want to do what we are about to do? Is whatever we are going to do worth the effort? and how are we going to address the issue[s]? (Cada 1985:139, 140; Engstrom and Dayton 1983:1; Hunter 1988:24).

Purpose has been referred to as the theological task (Adams 1968:116-117) or the mission statement (Cada 1985:81) made up and owned by every one in a Christian organization which is preferably God-centered and people-oriented (Lindgren 1965:61; Engstrom and Dayton 1983:1). The emerging mission statement will serve as the reference point for establishing priorities, choosing projects, evaluate results and prevent an organization from the tragedy of activity traps. An activity trap is when a Mission or movement engages in behavior that either contradicts or does not fulfill the goals of a Mission (Hunter 1988:24).

Purpose then, in this study, refers to the fundamental assumptions that underlie the meaning and functioning of an organization as it attempts to relate three components: the gospel, community and social realities and mode of organization for action (Cada 1985:92,140).

The Purpose of IEM

Having established the role and function of purpose generally from the literature we are now in a position to state the purpose of IEM. IEM's overall worldview that gives meaning and significance and describes the activities of IEM includes: (a) the experience of the Kingdom of God, (b) the expression of the Kingdom of God and (c) the extension of the Kingdom of God. Theodore Williams (1984a:5-6) writes,

The Kingdom of God is our ultimate goal and hope. The Kingdom of God is not a human utopia established by our human struggles against evil structures. It is a spiritual Kingdom which grows as the Church is planted among more and more peoples of the earth, as peoples and tribes come under the Sovereign rule of God. Later through God's supernatural intervention it will be established in all its fullness on the earth.

The question is, How does IEM and its goal of the Kingdom of God come together? Theodore Williams (1984b:5) writes,

Our missionary involvement is a commitment to see that God's name is glorified on the earth (Hallowed be thy name), that God's will is done on earth (thy will be done) and that God's Kingdom comes among all the peoples, tribes and language groups of the earth (thy Kingdom come).

IEM purports to emphasize and represent continuity with the historic, apostolic movement by placing God's Kingdom first in its living. The Kingdom of God takes precedence over everything else in the mission of IEM. It is given a place of primary consideration and primary allegiance. The Kingdom of God is IEM's prior concern and preoccupation that is integral to their Mission's being and doing. The Mission carefully and clearly indicates that if they are to be the movement they were raised up to be, then, commitment to the Kingdom of God

is a non-negotiable tenet (Williams 1985c:5-6).

Interpretation of IEM's Purpose-the Kingdom of God

The Kingdom of God is not some mystical esoteric experience instead, it is the Kingly rule of God established in the lives of people when they, by faith accept the Lordship and Saviourhood of Jesus Christ. This personal, spiritual experience brings one's entire life under the dominance of the rule of God. It includes relationships, values, ethics, economics, domestic life, private and public life (Williams 1985d:5-6). This is the single pre-requisite for the individual or the Mission- to be able to discern, appreciate and accept the program of the Kingdom: that "the earth be covered with the knowledge of the glory of God as the waters cover the sea" (Hab 2:14).

Second, the Kingdom of God and the world are antithetical. They are two opposing forces. Culture and Christ are in conflict and contradiction with each other. This is one of the clues, the Mission uses to explain, why sometimes there is very little growth in some of their mission fields in terms of converts and churches planted, and why at the same time their missionaries experience much physical persecution by those who have not experienced the Kingdom (Srinivasagam 1981:22; Satyam 1981:19; IEM 1985:14; Chhetri 1986:21; Jacob 1988:15).

Third, the Kingdom is present in the lives of people who have accepted the Lordship and Saviorhood of Jesus Christ and affirm the same everyday in all aspects of their lives. When a group of these believers come together, they form the Church

which is a sign and foretaste of the Kingdom. It is also the alternative pattern for living and is contrary to the way society lives for itself. The sure sign of the Kingdom is that the Church lives not for itself but for others, and demonstrates this in tangible ways- peace, love justice, mercy and forgiveness. IEM affirms along with Bishop William Temple (1941:23), the Church is the only institution on the earth that does not live for itself but for others. It is living for the sake of the Kingdom. The ethos of Kingdom living in IEM is captured in phrases such as, "the Name that must be proclaimed," "You are Accountable," "Available to God," "Bring the King Back," and "All for the Sake of the Gospel" (Williams 1984:1; 1988:3-4; Benjamin 1988:2).

The instrument by which the Kingdom becomes a reality is the death and resurrection of Jesus Christ, who also is the definitive content of all gospel communication (Williams 1988:3). The Kingdom expands by applying the spiritual forces of prayer and strategic missionary efforts directed towards peoples and places where the rule of God is absent. Specifically, it takes the form of weekly days of prayer within each mission field and monthly days of prayer for the Mission as a whole. When these days are set apart what exactly happens? For what and how do the missionaries and IEM supporters pray? Srinivasagam (1981:21) writes,

We want you to pray that God the Holy Spirit will revive the hearts of IEM missionaries, administrative staff and promotional workers, restore their first love for the Lord Jesus Christ and bring about a unity of purpose in taking the Gospel to the unreached.

Pray that the power of satan will be broken in all our mission fields. Remember specifically some of our most difficult fields such as Pallahara in Orissa, Bastar in Madhya Pradesh, Hamirpur in Himachal Pradesh, Tehri in Uttar Pradesh, Chitradurga in Karnataka and Semri in Nepal. Pray that God will raise up more prayer warriors and supporters for IEM.

Reaffirming the central and chief role of prayer in IEM's mission, Theodore Williams (1989:2) writes,

I still remember the day when the IEM was launched at at Devalali in Maharashtra. It was 15th of January, 1965. The executive committee of the Evangelical Fellowship of India decided to launch the Indian evangelical Mission and asked me to present the challenge to the conference. At the end of this conference I asked those who would pledge to pray for this new missionary effort to sign their names and specify the time when they could pray daily. Two hundred men and women signed their names. They pledged to pray at all times of the day...IEM was born in prayer. We have the authority to bind the powers of evil and of Satan and release the people whom he is holding in his control. The secret of exercising this authority is united prayer. Satan knows that if believers are united in prayer and claim the authority that they have to bind and to loose, his kingdom will be shaken.... We need to claim this authority not only in Field Ministries but also in Church Ministries and in whatever work we are engaged for the Lord.

Finally, the Kingdom is futuristic. It will one day arbitrarily and ultimately take over all the kingdoms and rulers of the earth, putting down all injustices, evil, violence and rebellion. It will be brought about supernaturally by divine intervention (Williams 1984d:11).

The Kingdom of God is IEM's unifying vision and frame of reference by which they are to be evaluated and held accountable.

There is however, one element of the Kingdom that is not mentioned in IEM's documents, namely its social justice aspect. True IEM is engaged in social action and social services when

they provide medical, literacy, and development projects to assist and give credibility to their evangelistic mission in tribal/village situations as demonstrated in chapters two and three. But, they do not openly and intentionally speak out and against the issue of caste and its ramifications on the Indian road to the Indian leadership. It may be because IEM does not perceive speaking out against caste as its mission. On the other hand, IEM is not altogether silent. Internally and within the Mission, IEM strongly advocates against caste (Williams 1979:2-3), but its prophetic evangelism is turned inward.

Why is this? IEM has opted to take this course of action probably because it is better, more convincing and surely evidential to first demonstrate its heterogeneous belief both as a Mission and in their mission (churches and worship centers established) and then advocate the same. Tactically, it is good mission strategy, first to build bridges with people and then, when the context is ripe, challenge them about their life styles and behavior patterns. Further, the challenge will be more realistic and effective if it came from within and amongst the people who are the real change agents instead of the advocates of change, the missionaries. Finally, the change IEM is attempting to be successful in, is from the inside to the outside, i.e., first affecting worldview which will eventually and spontaneously affect behavior; instead of affecting change from the outside to the inside. Change of worldview has the greatest chance for affecting genuine, contextually and permanent change among a people.

Nevertheless, the strength of IEM's purpose is to understand them primarily as a Mission wholeheartedly committed to evangelism, church planting and renewal of the Church for mission and not a social service agency. The purpose of IEM is the experience, expression and extension of the Kingdom of God. Why is this?

Foundations for IEM'S Purpose

Three elements form the core for the purpose of IEM. These three ingredients are: vision, faith and sacrifice, as in Isaiah 54:2, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stake" (Williams 1988:10). This was the very passage of scripture on which William Carey based his entire life and philosophy of Christian Mission (Winter 1980:127). What do the three components, vision, faith and sacrifice mean in IEM's mission?

The Hermeneutic of Vision. Visions are prophecies or revelations of God's redemptive will. Sometimes they may come to us through supernatural means such as dreams or trances but normatively they come through the study and meditation of the Bible (Williams 1981:5). God speaks through the Bible and by the Holy Spirit (Williams 1981:6). The test by which one can determine whether God has spoken regarding the redemptive purposes is, it will not contradict the message of the Bible. As the Mission waits upon God and studies the Bible, the more and more God's redemptive purpose will be made clear to them. This

will also release the missionary from the guilt and tyranny that the redemption of the world depends on his or her shoulders. One foundation for IEM purpose is clearly the Word of God (Williams 1981:5-6). This principle permeates the Mission in its preaching- the word of God must be given to the people, leading to conversion and regeneration, translation and literacy works, and in her discipleship training. Here again, manifesting this principle, the Mission comes through very clearly with the principle of the historical continuity of Apostolic mission. Christian vision is knowing the redemptive will of God for all the people of the earth and accomplishing it (Williams 1988:10-11, 15).

The Hermeneutic of Faith. Faith is understood as saving faith (Williams 1981:5) and also involves a life that is lived moment by moment in total dependence upon the Lord. How is this worked out in IEM's mission? First, the personnel in the Mission and their mission possess an attitude that is always available to obey the commands of the Lord and go wherever he leads. Sometimes however, the going is done based on the needs of a given context and the willingness of the Mission to make available all of their resources to meet those needs (Williams 1981:5). The model before IEM is not Jonah who was a reluctant missionary but the Master missionary, Jesus Christ, who always did what the Father wanted and expected of Him (Williams 1988: 11).

Second, faith also means dependence on the Lord to provide all things necessary (personnel, receptivity on the part of the

people to be served, finances, etc.), for a successful mission. It also explains why the IEM claims that they are a faith Mission. However, there is the dialectic between the human agent and the divine agent in the mission. Both are necessary and indispensable for the fulfillment of the mission. The scriptural principle is, "as my Father hath sent me, even so, send I you" (Jn 20:21). The hermeneutic of faith explains the willingness and boldness of the missionaries to pray for the sick and stand up to and against the forces of evil¹, and if need be to pay the ultimate price as we saw in the case of Dr. R. A. C. Paul. Therefore, it is no surprise that IEM missionaries are willing and ready to go to unknown places with their families and spend an entire life time in the jungles where there are no medical facilities, educational opportunities, or provisions for their personal safety and security so people may be reached with the Gospel. But this is the kind of demand expected of IEM missionaries in order to silence the critics and remove prejudices that missionaries are in the job for personal gain and advantages and are supported by the West. Faith works itself out in spiritual disciplines both in the interior life and exterior life. It is a calling to simple life style. In all my interviews and observation this came through clearly. The missionaries sleep on bare mud floors (often without even a mattress, bed sheet or sleeping bag), live with no electric facilities (they use either candles or kerosene lamps) and no running water (in Dangas, the missionaries have to walk at least 25-30 minutes to the nearby river to fetch a

bucket of water). The market for groceries is at least an hour or so from where they live and there is no protection from the elements such as severe and damaging rain. On the other hand, if unreached people are to become Christians, IEM missionaries have to be like them, identify with and bond themselves with their receptors. (IEM 1980:11-12; S. Doss 1988:15; Johnraj 1989). This is easier said than done. Faith in IEM is a strong calling to Christian beliefs and commitments, hope, and a Christian life style for the sake of extending the Kingdom of God.

The Hermeneutic of Sacrifice. "Sacrifice" does not mean ascetism, nor legalistic self-righteousness, nor self denial in the sense that the self is negated and put out of operation; nor is it world negating (Williams 1981:5). Generally and broadly it means the willingness to give up everything for Christ and the gospel. The Mission employs the image of an "open palm" instead of a "clenched fist" to explain what they mean. The model Williams (1981:5) cites here is David Livingstone who said,

I will place no value on anything which I have or may possess except in relation to the Kingdom of God. If anything will advance the Kingdom of God it shall be given away or kept, only as the giving or the keeping of it shall promote the Glory of Him to whom I owe all my hopes in time and in eternity.²

It is the attitude of the inner life that wills to be and use all material possession for the sake of the Kingdom. Biblically, it is the principle of the corn of wheat (Jn 12:24), which is contrary to much of the success oriented, triumphalistic approach in missions (commerce and converts, gold and the gospel) that was characteristic of colonial missions. (Estborn

1961:26; Shiri 1969:10; Mullens 1854:39; Mylne 1908:39 ; Houghton 1981:11-112; Gandhi 1964:33; Patrika 1979; Hutchison, Gensichen, Forman, Christensen and Walls 1982). To counter some of the stains of Christian Mission in India, IEM has to demonstrate that it is different. Regarding this difference Theodore Williams (1988:4, 15) writes,

It is that willingness to forgo pleasures and privileges and pay the price for our obedience to His commission in order that the cause of the gospel may be advanced and His name glorified. It is the willingness to accept the cross of Christ in our life style and in our work.

The concept IEM employs to describe their understanding of sacrifice is Tyagi. In Hindu literature the "sacrificer" is a Tyagi. A tyagi is one who has left the comforts of home, family inheritances, prestige, etc, so that he or she may be free to live a simple life both for the cause and enhancement of personal moksha and spread of Hinduism. Sometimes, the "sacrificer" is the Tapasayi who is willing to suffer in order to conquer "self" and other "pleasures" and thus achieve union with the Ultimate Being. This is what the IEM missionary and Mission are also called to be, Christian Tyagies and Christian Tapasayies (E. Williams 1985:11-13). It is the willingness to accept pain, rejection, loneliness, isolation and even physical abuse for the cause for of alleviating oppression and bondage (Jesudasan 1983:90; Jones 1958:89). This principle of sacrifice corresponds beautifully with the suffering servant in Isaiah, the model missionary stance (Isa 42:1-4; 49:1-6; 50:4-9; 52:13-53:1-12). This was the dominant pattern for Jesus- mission was

a matter of passion or sacrifice (Mk 10:45; Jn 10:11,15; Phil 2:1-7). There is no getting away from it in missions in India today. Mission along the Indian road is a call to live sacramentally (Devadutt 1979:314) and that is what IEM missionaries are called to and that is what the hermeneutic of sacrifice means in IEM (Williams 1981:6).

Goals and Objectives

In this study goals and objectives are used interchangeably.³ The questions that will be addressed here include, What do we really and truly want done in the immediate future?, How much do we really want accomplished? and, When will the work be completed? The focus is on the creation and invention of results that the Mission would like to achieve in the near future. In the sociological scheme for meaning it is referred to as the will to act (Cada 1985:79-80).

Basic criteria for determining whether goals or objectives are good and useful have been popularized by the acronym **SAM**. When elaborated **SAM** reads, goals which are specific, attainable and measurable (Schaller 1978:25). G. Hunter III, (1987:202) expands the second, "attainable," to read, "attainable by stretch." The suggestion is that no noble purpose is served when goals are merely set to attain mediocre achievement. Instead, good and useful goals are meant to achieve greater results and this demands stretching on the part of the members of the movement, in our study it refers to IEM personnel. Other criteria for setting goals are, they must be mission directed, believable

(able to be visualized), desirable, fully owned by the entire movement (Schaller 1978:25-26), realistic (no place for hopes, may be's, dreams and wishes), supportive of the Mission, clearly understood, assignable, relevant (there must be a direct connection between the goal and the task at hand and the people asked to execute the work), ranked by priority, and written out for the purpose of ensuing clear understanding and avoidance of all ambiguity and confusion. Nothing is left to chance when it comes to goal setting.⁴

Having laid out the concept and function of goals in movements, we are now in a position to state the goals of IEM.

Goals and Objectives of IEM

The Mission has a two fold objective:

1. To take the gospel of Jesus Christ to the unevangelised areas in and outside India, and to plant churches among unreached peoples. Our goal is 'a church among every people and the gospel to every person'.
2. To challenge Indian Christians to realize their responsibility for world evangelism and to recognize their partnership with other Christians in the world in fulfilling this task (Srinivasagam 1989; Williams 1989).

It is very clear from these objectives that the primary goal of IEM is to reach the unreached peoples with the gospel of Jesus Christ and plant churches among them. It is mission proper and not missions (Williams 1984:7-11). Regarding this aspect of mission, as singularly evangelism and church planting, Theodore Williams (1984:7, 9, 11) writes,

In seeking to define the mission of the local church we must remember that this is the same as the mission

of the universal Church. The imperative and the content of mission is the same...Mission is not social action... is not social concern...is not mere local involvement...What is Mission? Mission is evangelism...It is also church planting. The mission of the local church does not end with mere proclamation of the Gospel. There must be the planting of churches among the people to whom the Gospel is proclaimed.

The second goal of IEM is to arouse Christian Indians to take up the challenge and be responsible stewards along with other Christians around the world in realizing the fulfillment of evangelising the unreached peoples and planting churches among them.

In the light of IEM's purpose and goals, we are left with four items of interest that need further clarification. The first is, what does IEM mean by unreached peoples? Two, when IEM talks about local church planting, what do they mean? Three, what does IEM mean by challenging the Indian Church to be engaged in mission and four, IEM's global vision for mission. In this chapter, only items one and two will be studied. Even when the issue of church planting is presented, the study will be confined to what happens within a local mission context as people become Christians. The actual strategy for evangelism will be studied in the sixth chapter. As for items three and four, i.e., IEM's challenge to the Indian Church and their global vision for mission will be studied in chapter seven.

Unreached Peoples: IEM and the Lausanne Committee. People in whose lives the Kingdom of God is absent are unreached people. According to the Lausanne Committee on World Evangelism ([from now on LCWE] Dayton and Wagner 1979:20) an unreached people "is a group that is less than 20 percent practicing Christians." The obvious question is, what constitutes a group? According to LCWE, a group refers to "a people group," which is defined as,

A significantly large sociological grouping of individuals who perceive themselves to have a common affinity for one another because of their shared language, religion, ethnicity, residence, occupation, class or caste, etc; or a combination of these.

In view of this definition, LCWE estimates that there are at least 17,000 such groups. What is the basis for the estimation of less than 20 percent? Roger G. Hedlund (1978:5), director of the Church Growth Research Center in Madras, India, explains,

The figure 20 percent was used because of the view that 'a people' has a minority group attitude until they reach 15 to 20 percent of the population. Above the 20 percent point, group members are more likely to reach out to others in communicating ideas.

Why is a group of people unreached? According to LCWE (Dayton and Fraser 1980:452),

An unreached or unevangelised people are those who have not responded to the gospel. This unresponsiveness may be due to lack of opportunity, lack of understanding or because the people group has not received enough information about the gospel message in its own language through the eye of its own culture so that it can surely respond to Christ,

Of the approximately 17,000, people groups in the world, 3000 are in India. Among these 3000 people groups, 250, have a viable Christian witness which leaves 2750 groups who are unreached people in India (Srinivasagam 1986:14). The interesting feature

in the study of people groups by LCWE and their reached or unreached status, is that, IEM has differing definitions.

As far as IEM's definition of people group, they do for the most part agree with LCWE's definition with one clarification and that is, when people are determined sociological as to which group they belong the criteria of both class and caste must not be used. The reason is, caste and class distinctions are flawed theological interpretations based on a system that favors the rich and powerful against the deprived. Theodore Williams (1980:4) reflecting on the Consultation on World Evangelisation (from now on COWE) held in Pattaya, Thailand, June 16-27, writes,

The classification of mankind into many tribes, nations and people is Biblical. This beautiful mosaic of the human race is constantly mentioned in the Bible. Certainly we cannot accept sinful man-made divisions such as caste and class as part of this mosaic.

As to LCWE's definition of unreached people as it applies to India, IEM also has some differences and they raise some pertinent questions. The first difference deals with the use of the phrase, "practicing" Christians. Srinivasagam (1979:6) writes, "they do not define what is meant by practicing and leave it to the committed Christians within a group to determine who are 'practicing' Christians and who are not." This means the percentage of 20% less practicing christians for determining a reached or unreached people status will always be in a fluid and unstable state. Besides, there are no objective guidelines for determining what constitutes a practicing or non-practicing Christian. Secondly, the identity of some of the unreached people groups listed in "Unreached People of India- A

Partial List [see list no. 1] is not precise. For example, the name, "Kudisai Vazh Makkal," in Tamil means, "People who live in huts." The term is used very vaguely as most people in villages and in slums in cities in India live in huts. Third, the population figures indicated in "Unreached Peoples List" does not match with the national census report. A case in point is the population figure reported for Tamil Brahmins. In the LCWE, the population figure is twice the population for the entire state of Tamilnadu! Fourth, the categorization of groups based on their **degree of receptivity** to the gospel from very receptive to receptive, indifferent, reluctant, very reluctant and unknown, is purely a subjective evaluation which changes either in the direction towards receptivity or reluctance rapidly, depending on the interaction between the context, the gospel and ways and means used to communicate the Good news to a people.

So, according to the IEM, who are the unreached people in India? The common denominator is that a group of people who have never heard the gospel and thus have never been given the opportunity to respond to the offer of salvation and become members of the Church. When IEM is asked to be more specific, they suggest, "if a people have 2% or less percent Christians they may be categorized as an unreached people" (Srinivasagam 1979:5-6;1989). Why does IEM use the figure of 2% to categorize an unreached people? Because most people groups who live in the thousands of districts in India have 1-2% Christians (Hedlund 1978:5; Srinivasagam 1989) Also, according to the 1981 census report of India (see list no. 2), the national percentage for

REGISTRY OF THE UNREACHED-INDIA*

Group	Language	Approx Population	Principal Religion	% of Christians	Location
Very Receptive					
Adi	Adi	80,300	Animism	2	Arunachal Pradesh
Koni	Kui	900,000	Animism	3	Orissa, Andhra Pradesh
Nocte	Nocte	19,400	Animism	0	Arunachal Pradesh
Tagin	Tagin	25,000	Animism	0	Arunachal Pradesh
Receptive					
Apatani	Apartani	11,000	Animism	1	Arunachal Pradesh
Bhils	Dangi	800,000	Animism	1	Gujarat
Dhodias	Dhodia dialects	300,000	Hinduism	1	Gujarat
Dobla	Gujarati	202,218	Hinduism	4	Gujarat, Goa, Diu, Daman
Kaipeng-Koloi	Kaipeng	30,000	Animism	1	
Kashmiri Muslims	Kashmiri	3,060,000	Islam	1	Kashmir
Kolam	Kolami	60,000	Hinduism	1	Maharashtra, M.P.
Mejoh	Mejah	5,500	Animism	1	
Dangsa	Tangsa	10,700	Animism	0	Arunachal Pradesh
Tripuri	Tripuri	400,000	Animism	1	Tripura
Wanchoo	Wanchoo	nc	Animism	0	Arunachal Pradesh
Different					
Good					
Gondi	Gondi	4,000,000	Animism	1	Madhya Pradesh, Bihar, Orissa
Kanarese	Kannada	21,707,000	Hinduism	12	Karnataka
Korku	Korku	250,000	Animism	1	Madhya Pradesh
Kndisai Vazh	Tamil	1,000,000	Hinduism	15	Tamilnadu (?)
Makkal					
Kukna	Kukni	125,000	Hinduism	1	Gujarat
Maharashtrians	Marathi	50,412,235	Hinduism	1	Maharashtra
Meitei	Manipuri	700,000	Hinduism	1	Manipur
Mishmi	Mishmi	22,350	Animism	0	Arunachal Pradesh
Monpa	Monpa	22,000	Buddhism	0	Arunachal Pradesh
Mualthuam	Mualthuam	2,000	Animism	7	
Rava	Rava	45,000	Hinduism	1	
Sindhis of India	Sindhi	3,000,000	Hinduism	1	Maharashtra, Gujarat
Tamil Brahmins	Tamil	98,112,000(?)	Hinduism	0	Tamilnadu
Reluctant					
Chola Naickans	Canarese	100	Animism	0	Kerala
Very Reluctant					
Caste Hindus (Andhra Pradesh)	Telugu	44,000,000	Hinduism	3	Andhra Pradesh
Kotta	Kota	1,200	Animism	0	
Unknown					
Aka	Aka	2,257	Animism	0	Arunachal Pradesh
Labans	Lanaani	nc	Hinduism	0	
Mangs	Marathi	nc	Hinduism	0	
Rabha	Rabha	10,000	Hinduism	5	Assam, W. Bengal
Totis	Gondi	nc	Hinduism	0	
Zeliang	Naga, Zeliang	50,000	Animism	0	Nagaland

Note: nc = Not counted ;

* Taken from 'Unreached Peoples '79' (except last column).

1979

7

FROM I & M OUTREACH

2

LIST-1

1981 CENSUS FIGURES

- Out of a total population of 865.2 million people in India, according to the 1981 census, 16.1 million are Christians, 549.7 million are Hindus, 75.5 million are Muslims, 13 million are Sikhs, 4.7 million are Buddhists and 3.2 million are Jains.
- 11.4 million Christians live in rural areas, while 4.7 million live in urban areas. That is, only 23% of Christians are urban.
- Hindus represent 82.64% of the total population, Muslims 11.35%, Christians 2.43%, Sikhs 1.96%, Buddhists 0.71%, and Jains 0.48%.
- The decadal (1971—81) growth rate of the population of India is 24.69% while for Hindus it is 24.15%, Muslims 30.59%, Christians 16.77%, Sikhs 26.15%, Buddhists 22.52% and Jains 23.69%.
- The growth rate of Christians is the lowest of all. (In Andhra Pradesh there is an actual decrease in the number of Christians, from 1.8 million in 1971 to 1.4 million in 1981.) Some reasons: Christians have taken more easily to responsible parenthood than other communities as seen by the fact that the fertility rate among Christians is the lowest (1981 census). Also, the 1981 data on religion has been compiled on the basis of information of the religion of the head of the household whereas the 1971 data on religion was based on individual returns.
- The following is the data on religion in the various states and territories of India.

STATE	TOTAL		CHRISTIANS	
	Total Pop. in millions	Decadal Growth Increase (1971—81) as percent	Total Pop. in lakhs (approx.)	% to total pop. Decadal Growth Increase (1971—81) as percent.
1 Andhra Pradesh	53.5	23.1	14.30	2.7 (-21.4)
2 Bihar	69.9	24.1	7.40	1.1 12.4
3 Gujarat	34.1	27.7	1.30	0.4 21.4
4 Haryana	12.9	28.7	0.10	0.1 24.6
5 Himachal Prad.	4.3	23.7	0.04	0.1 11.2
6 Jammu & Kash.	5.9	29.7	0.08	0.1 18.1
7 Karnataka	37.2	26.7	7.60	2.1 24.7
8 Kerala	25.4	19.2	52.30	20.6 16.5
9 Madhya Pradesh	51.2	25.3	3.50	0.7 23.0
10 Maharashtra	62.8	24.5	7.90	1.3 10.9
11 Manipur	1.4	32.5	4.20	29.7 51.0
12 Meghalaya	1.3	32.1	7.00	52.6 47.9
13 Nagaland	0.8	50.1	6.20	80.2 80.3
14 Orissa	26.4	20.2	4.80	1.8 26.8
15 Punjab	16.8	23.9	1.80	1.1 14.0
16 Rajasthan	34.3	32.9	0.40	0.1 31.0
17 Sikkim	0.3	50.8	0.70	2.2 321.8
18 Tamilnadu	48.4	17.5	27.90	5.8 18.2
19 Tripura	2.1	31.9	0.20	1.2 58.3
20 Uttar Pradesh	110.9	25.5	1.60	0.2 23.1
21 West Bengal	54.6	23.2	3.10	0.6 26.9
1 Andaman & Nic.	0.2	63.9	0.50	25.6 59.1
2 Arunachal Prad.	0.6	35.2	0.30	4.3 641.2
3 Chandigarh	0.5	75.6	0.40	0.9 78.5
4 Dadar & N.H.	0.1	39.8	0.20	1.9 5.6
5 Delhi	6.2	53.0	0.70	0.9 40.9
6 Goa, Daman & D.	1.1	26.7	3.10	29.3 16.8
7 Lakshwadeep	1.0	26.5	.003	0.7 11.3
8 Mizoram	0.5	48.6	4.10	83.8 44.6
9 Pondicherry	0.6	29.2	0.50	8.3 20.9
(Assam excluded)				

FROM IEM MISSION OUTREACH JAN 1986 P.21.

Christians is 2.47%. This is because in north-east and southern India the percentage of Christians is fairly high ranging anywhere from 4.3% in Arunachal Pradesh to 83.8% in Mizoram. But, for most of north and west India, the lowest percentages of Christians range from 0.1% in Rajasthan, 0.2% in Uttar Pradesh to 2.7% in Andhra Pradesh. Another figure suggested to determine unreached people in India is, "if less than 1 in a 100 of its members has been baptized, the people constitute an unreached status" (Hedlund 1978:5). The overriding principle IEM uses to characterize an unreached people is, "people who have never heard the Gospel and thereby do not know Jesus Christ" (R. Locke 1987:19). This is based on the master ambition that characterized the ministry of the Apostle Paul who wrote, "It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation" (Rom 15:20).

So, according to IEM who and where are the unreached peoples in India? The unreached people in India are the 2750 people groups who are 2% or less Christian and because of that they are in bondage or oppressed by sin, self, and evil forces (Williams, E 1985:34-37). But, one of the difficulties IEM faces is the fact that most of these are "hidden peoples." Therefore, one of the first responsibilities of the Mission is to first identify these people and then begin to evangelise them.

Realistically, unreached peoples in India according to IEM are all non-Christians. Rona Locke (1987:19) writes,

To many people in the west the unreached are the

"native" in grass skirts or men with bows and arrows, but we too in this land of myriads of ethnic minorities tend to fall into the trap of looking for the unreached among the most backward, the most inaccessible and the most impoverished. We are emotionally stirred at the thought of the semi inaccessible Abujh Maria of Bastar, or the fast disappearing Onges of the Andamans, rather than falling on our knees before an open Bible and a broken hearted God and asking, "Show me Lord, where are they?" His answer may well be, "They are in the slums and the beggar colonies on the outskirts of the town; they are among the cinema goers in the city center, in the jails, the hospitals and old folks home; they are across the street and even next door...IEM is committed to the truly hidden.

Once the unreached has been identified and reached with the Gospel, a church is established among them.

Church Planting. What does church planting mean in IEM? It is the coming together of a group of Christian converts and forming worshiping centers or Christian congregations. If the group is just 2 families, the church is called a worshiping center. If it is two or more Christian families they are called a Christian congregation (Prabhu 1989; Raja 1989; Srinivasagam 1989). These are people who have accepted Jesus Christ as Lord and Saviour, renounced their old ways of living and in many cases their household gods, have received Christian baptism, and have expressed their willingness to be part of a group that gathers for worship and witness. Invariably, the structure of the Christian center or congregation takes the form of its immediate social context. To begin with, the local people usually gather in one of the larger huts for worship. Then, somebody donates a piece of land which is prepared, a thatched roof goes up, and that becomes the place for worship. Subsequently, the people

learn to tithe, and after some money is gathered, the walls, etc., of the worship center go up (Kumar 1989). The Mission is very reluctant to get involved in "hand outs" to local Christian centers or congregations lest they become dependent on the Mission and stifle their own witness and credibility among non-Christians (Srinivasagam 1989). Even in terms of governing the Christian center or congregation, the policy of the Mission is to encourage local leaders. Some of the criteria for local leadership are: Christian conversion, demonstration of the gifts of leadership and specialized Christian education for ministry. In many instances, the local elder himself is chosen to be the church leader. In some cases, it may be the local priest who has become a Christian. It is usually male leadership as in all of IEM mission, the social matrix is patriarchal. As for the Christian education preparation program for ministry is concerned the following components are involved.

At the moment IEM does not have a training manual that delineates their program, so all of the material that follows comes from interviews conducted with their missionaries, local church leaders and leadership of both their field and Christian education ministries.

The first phase is **One-on-One Christian Leadership Development**. We begin with the structure. Each missionary is responsible to work with potential leaders on a one to one basis. In some instances it may involve a couple. In this case, the man is trained by the male missionary and the women by the missionary's wife. All of the discipleship development is done

partly in the home of the missionary (which is in the heart of a village or mission field where theory is shared) and the remainder (practice) in the mission field. As for the content of the program, the mornings are spent in Christian instruction which include, Bible study, and Christian discipleship and its ramifications in their daily living and witness. One Korku convert in Chikaldara, Sukal Kasdekar (1989) writes,

I was given instruction in the Bible and how to lead a good Christian life. I was taught how to speak to others about Christ, how to live with others peacefully and help them solve family and interpersonal problems, how to lead a good married life, how to take care of my children and how to respect others.

Another couple, the Bhwoal Singhs (1989) from Uttar Pradesh write, "We got teaching about worship, how to read and understand the Bible, how to pray, how to live the Christian life and tell others about Jesus." Amin Shailesh, a IEM missionary in Bastar writes about his training,

The converts receive instruction personally about the Christian life. They receive instruction about prayer, Bible study, family altar, relationships within the family and other members of the group especially those who ostracize them for their conversion, sharing the gospel and winning people to Christ.

In the afternoons and late evenings, the convert and the missionary go **into** the villages not only to befriend the people but also to learn ways and means to share Christ.

A second advanced program is called **Christian leadership convention**. Here, in addition to the study of the Scriptures and witnessing, there is greater emphasis on Christian doctrine. Two resources used by the missionaries to accomplish the goals of

this second stage are a Bible study book by Alan Douglas, One Hundred Bible Lessons and Answers to Live By, Edwin D. Roels. The areas of study covered by Roels are God, the origin of the world, the Bible, man's fall and sin, Jesus Christ, Salvation, becoming and living as a Christian, prayer, marriage and family, suffering and trials, and things to come.

An observation regarding these sources are that both are from the west and in the second resource by Roels, there is no mention of social-economic and political issues which the converts have to deal with every day of their lives.

The third form is **Summer School for Converts**. What is the purpose of such a school? Devadanam and Devaganavaram (1979:16), missionaries among the Koya people write, "The summer is an opportune time to train several converts scattered in different villages to come together and learn the scriptures and be Christian leaders in their villages."

The concept of being a leader in the village means, 1) the trainee can teach the Word of God to their people, 2) be able to spread the Gospel in the villages effectively, 3) win fellow family members and others in the village to Christ and 4) be a testimony to the presence of Jesus among the people by living good, clean moral lives (Devadanam 1980:13).

As to the structure of such a program, all students are divided into a number of groups and stay with the missionaries in their home for a period of 10 days to two weeks. In this way, there is tremendous identification by IEM Tyagis with the local people which is a reversal of most non-Indian mission agencies

workers. The issue of equality, reciprocity and mutuality is not just rhetoric but reality in IEM mission. Regular classes are conducted in the local church thatched shed. The Christian education sessions follow a regular pattern which is divided into morning, afternoon and evening periods. In the morning the class concentrates on theory; then, in the afternoons there are sessions for social development projects like basket-making, pottery, painting, and other craft items and in the evenings the groups are involved in Christian evangelism.

As for the content, the pattern followed is similar to the previous two programs but with greater emphasis on church worship and government. This includes local church worship, support, administration, propagation, relationships and theologizing. According to J. Johnraj (1989), IEM missionary among the Bhils in south Gujarat, the total training content is in the form of a cross. The north point refers to God, the south refers to self, the east refers to the family and the west to neighbor and society.

Through these various church leadership development programs, IEM has been able to begin mission in Dangs, south Gujarat and Chikaldara, Maharashtra (Doss 1988:5). Additional benefits are: 1) It is a concrete way for IEM to achieve their goals. 2) IEM personnel have in place a plan to develop permanent Christian disciples to continue mission. 3) It facilitates confident transition from Mission control and supervision to local, indigenous control and management. 4) Provides opportunity and space for the development of the four

selfes-government, support, propagation and theologizing and 5) it provides the necessary climate for church maturity self determination.

Whenever a local church is established, sooner or later they are affiliated with the nearest existing, larger Church denomination. For example, in Chitradruga, Karnataka State, the local group of believers is affiliated with the Baptist General Mission, Bangalore. In Dangs, S. Gujarat, the local churches are affiliated with the Church of North India (Johnraj 1989). In Andhra Pradesh, Koya churches established are affiliated with the Brethren Assemblies (S. David 1989). It is the policy of the Mission not to establish their own Churches (Williams 1989). After affiliation, the local IEM missionary continues the work of supervising and enabling the local church to mature through indigenous leadership, worship, government, and witness. At the same time, the local missionary attempts to begin new work among unreached peoples in the area. Anyhow, the missionary stays up to a period of two to five years in the area where a local church has been established and only after that moves out to an entirely new area of ministry.

The affiliation of newly established Christian congregation in the mission of IEM with existing larger church denominations raises a number of issues. One is spirituality. Many times a newly formed church which affiliates with an established denominations tends to grow slack in their evangelistic zeal and enthusiasm as we have seen happen in the history of Missions handing over their churches to the larger

denominations. Unity for the sake of Unity is not sufficient for world evangelisation. It must be Unity for the sake of Apostolic witness that will keep the fires of evangelism alive and well in the Church of Jesus Christ. Second, the crisis of who are the leaders, the ones who belongs to a mission church or the larger Church denomination emerges. Is it the local IEM missionary, the indigenous local church leader or the leader(s) of the larger denominational body to which the local mission church is affiliated? Third, finances. Who sets the standard and the guidelines for stewardship and accountability of finances? How much is to be sent to the larger Church denomination, how much is to be kept for local expenses and ministry? Who pays the salary and other benefits of the missionary, local church leaders, etc? What about the needs of the local church such as building maintenance, repairs, expansion projects, etc? Fourth, is the issue of discipleship. Who is responsible for grounding the believers in the faith? What about doctrinal statements, affirmations and liturgical practices? And fifth, what about the tension between maintenance and evangelistic ministries? But there are advantages in Church affiliation to. For one thing, it can and often does spark new life, enthusiasm and renewal in larger Church denominations. Second, it expresses Christian unity and makes available added resources for greater and larger mission. Third, it acts as a corrective and restorer to any tendency to Christian laxity in morals or beliefs.

The last section in this chapter treats the motivations that

characterize the Mission. In what ways does the Mission justify its behavior? Simply put, Why mission in the first place? What is the authority in IEM mission? This is the a priori issue as far as IEM is concerned? Why is IEM an achieving mission? Why is the Mission missioning in India, particularly, in a context that is a secular democracy, religiously plural and as part of the national agenda that discourages conversions (Varkey 1987:241-259). How can IEM justify its action?

Motivation in Mission

Motivation for Third World Mission

It must be noted at the very outset that in recent third world, indigenous, missiological literature there is very little written on motivation in mission (Devadasan 1978; Hedlund and Rangkhuma 1980; Keyes 1983; Jayaprakash 1988). Some of the reasons may be the ambiguity associated with the idea of motivation in mission. Moreover, motive as inner compulsion or driving force is difficult to measure and the mood in missiological literature leans towards quantifying everything in mission. Sometimes, the kinds of response one gets to the issue of motive is at best suspect. Other times different answers are given to different kinds of people who inquire about motives in mission. For instance, if the interviewer is of Christian, evangelical persuasion, the answers invariably are spiritual, pietistic and deal with individual salvation. If the interviewer is a government official, the response often is "we are in mission because of compassion which shows itself in humanitarian

assistance like, literacy, medical, etc." Sometimes, the response follows a stereotype like, "I'm just obeying the great commission." Other times, the informant desires to give the right answer and we are not far from the truth in assessing that right answers are not necessarily true answers. Lastly, informants like to tell us what we like to hear (Piggin 1984).

In lieu of the difficulties involved in determining motives in missionary work, it is still beneficial for a Mission and its personnel to really know why they are doing what they are doing. One of the major benefits is to separate the impure or unholy or manipulative from the pure, clean and upfront reason why one is willing to pay an enormous price of faith in such extraordinary manners (Sargent 1960:19). Second, to be able to silence critics in a reasonable and rational fashion that mission is in obedience to a higher power and authority (Sunderraj 1988). Third, to be able to counter discouragement on the mission field, especially during times of persecution, misunderstanding, and misrepresentation by enemies of the faith, and indifference to the general Christian witness (Dial 1980:28-32). It helps in clarifying and separating the urgent from the important and thus enhances usefulness of time, resources, personnel and finances. (Engstrom and Dayton 1976:279-280). It helps to have a sense of self awareness in and for ministry. It answers the question, how does one view himself or herself in ministry? (Holland 1982:259). Finally, it delineates and identifies the basic authority in mission. Just like the ministry of the model missionary, Jesus Christ, who was asked, "By what

authority do you do these things?" (Matt 21:23; Mk 11:28).

Motivation in this study is understood as the stimulating reason and inner dynamism by which a process of behavior is started and sustained until the purpose(s) desired or envisioned are achieved. So, we begin with the personal goals of IEM missionaries which converges well with the literature on management (McNonkey 1975:173). However, the main caution is that individual and management goals must integrate with each other in order to attain the results expected. (Mcgregor 1960:46; Hughes 1965; Dayton 1971; Mager 1975; Dayton and Fraser 1980:441-442).

IEM Personnel Goals

The Mission insists that what takes place within their workers is much more important, if not, greater than what is done by them (Caleb 1980:16). In the IEM, formation is much more essential than function. They emphasize the indispensability of moral and spiritual formation that is a pre-requisite for all missionary work. This is borne out by missiological literature also (Reilly 1976; Bryant 1979; Bosch 1979; Marshall 1987). The overall purpose for IEM personnel is righteousness modeled supremely after Isaiah's suffering servant. Responding to the question, What are our goals for our personal lives?, Theodore Williams (1982:6) writes, "Two things are needed most among our IEM missionaries, secretaries and supporters. These are "holiness and faith." These requirements fit well with Williams' early training in South Indian Biblical Institute and

with the very foundations that upholds the Mission; namely, vision, faith and sacrifice. Holiness is defined as moral and spiritual uprightness. It means to be more like Jesus Christ in one's living attitude, relationships and mission (Williams 1982:6).

The necessity of Holiness as requirement for mission workers is congruent with the Johannine mission commission in John 17 (Temple 1950:324-330; Barrett 1955:426; Hoskyns 1956:500-501; Brown 1970:762-763; Stott 1971: 74-78; Newbigin 1982:230-232; Samuel 1988:8-15). Practically, IEM encourages all of their personnel to steer clear of harboring bitterness, back biting, undue criticism of younger and junior workers and new personnel, and the younger and new workers of their older and more experienced colleagues, insincerity, dishonesty and other non-Christ like attitudes. For this very reason, the Mission has begun since last year, 1988, a special, pastoral ministry to the missionaries as part of the department of field ministries. Holiness means to be possessed with a pure heart (Theodore Williams (1983:9; 1985:6) writes, "To be possessed with a pure heart means wholeheartedness or single minded devotion to God... It is possessing a heart cleansed from sin and filled with the Holy Spirit which becomes the soil for missionary vision and passion."

As for faith as the second personal goal, it is a reiteration of one of their foundation pillars for their overall purpose; namely, the hermeneutic of faith. It is the willingness

to be part and parcel of Christian discipleship which inevitably involves carrying the cross and following in the steps of the model missionary, Jesus Christ.

The Complex Structure of IEM Missionary Motivations

When it comes to motivation in IEM, there is the organizational stance and the missionary's stance that will be articulated. First, the organizational stance. Theodore Williams (1984:14) writes in response to the question, "Why should IEM seek to build a church among the unreached people of the world?":

Our motive for this has a strong biblical basis. First, of all, it is rooted in the very purpose of God and in the very activity of God.... If God's purpose revealed in His word is that the Church should be planted among every people of this world and if His redemptive activity is centered around this purpose, how can any local church be true to its Lord if it neglects cross-cultural missions.⁵

One immediately notices in the scheme of IEM, their missionary motives are revelatory, Christocentric, apostolic, and incorporates the motif of obedience. There is both an objective and extrinsic force and a subjective, dynamic, intrinsic force that propels the Mission into mission. The objective reason is what God has done in providing salvation for all people. The subjective inner dynamism is the experience of the same, and obeying the command to go and make disciples of all peoples. Here again, we see the blending together of the divine and the human aspects of mission.

There is also another level, or obvious motive that propels the Mission into mission, and that is the reality of human need.

This is an external, third force that incites the Mission into action. Needs vary from field to field; but basically, they are poverty, sickness, illiteracy and inertia due to oppression. (Daniel 1989:5). So the Mission engages in mission not only because of a divine pattern that is revelatory and redemptive as well as experiential and obedience oriented; but also because of problem solving and service orientation. This brings into focus the human potential of compassion in Mission. Mission always begins where people are. It must be incarnational as opposed to ethnocentric (Williams 1989). Here we see IEM's motive for mission fits well with their overall purpose, foundations for purpose and their goals.

A second aspect of missionary motives relates to IEM personnel per se which is a good test to prove whether it fits with the Mission's motives. In my interviews with seventy nine⁶ missionaries, and general observations of trying to identify the motives of the missionaries, I have come up with the following data. First, of the seventy nine missionaries interviewed and observed, fifty four said they are serving with IEM because they are "called" to do so; thirty five said, they want to obey the great commission, in fact, they insisted that they were under an obligation to do so. It was a non-negotiable item in the agenda of their lives. Fourteen of the fifty four indicated the use of their gifts and qualifications such as teaching, music, art work, medicine and literacy as a second reason why they were involved in mission. This fits in with the scheme of Abraham Maslow's (1954; 1970) hierarchy of

needs, especially with the need for self-actualization or psychological maturity. Most missionary wives, after indicating that they too were called to mission work, also said that they were missionaries because of their covenant of marriage with the missionary. Many of them indicated the tough demands automatically laid upon them as missionary wives. Some of them expressed the fears of being alone and uncertainty of given situations, like, accidents, or persecution, or some sort of physical danger that may have happened to their husbands who were unusually late in returning. However, most were quite content and enthusiastic in the work. Five of the missionaries said they were missioning because they loved the Lord and used very strong language, such as a "passion", "an inner compulsion", "a burning zeal for serving the Lord." This includes the claim of the Lord upon their lives because they received divine favor or benefits such as forgiveness of sins, healings and filling of the Holy Spirit. Two missionaries said they were in mission because they felt they had a debt they owed the Lord for the benefits of grace that their families received. There was a time in the home of the missionary, when either the missionary's mother or wife was barren and the promise was made that if a son was born in due course, the son would be dedicated to the Lord's service. Six missionaries said they were missionaries because they were grateful to the goodness of God in their lives. Three indicated that the best way to spend their lives usefully was to be missionaries. Three

missionaries were so impressed with the lives of some senior IEM missionaries that they decided to live the rest of their lives for the Lord. They also indicated a "call" as part of their incentive for mission work. Only two missionaries were not quite sure why they were in missionary service. They thought it might have something to do with their Christian culture or that they just wanted to be good, upright and helpful people to the less fortunate.

When all the vital statistics are gathered together, one notices the following motives that compels IEM missionaries: One, the calling to be missionaries. It was not their choosing, but deeply conscious that they are chosen and set apart for such service. Second, the dominant impulse and motif of obedience to the revelation and understanding of the Christian scriptures. Third, the motif of gratitude for benefits received from a good God. Fourth, usefulness of both gifts and talents on the mission field. Fifth, mission involvement was the best way to spend one's life; and sixth, the model of other missionaries who encourages them to follow in their footsteps.

The question is, do these personnel missionary motives match the missionary motives of the organization? The answer is an overwhelming yes. There is clearly both the divine and human dimensions that make up the reality and validates IEM mission.

Summary.

In this chapter we have identified the purpose, goals and motivations of IEM. The purpose in our study represents the unifying vision, the broad, general frame of reference that informs us who IEM is and what are they really about. It answers the question, What is mission all about? As far as IEM is concerned, their purpose is the experience, the expression and the extension of the Kingdom of God.

The Kingdom of God means for one thing the rule of God in the lives of people who form an alternative order of existence or the church. The Kingdom also means that one day eschatologically, "the earth will be filled with the knowledge of God as the waters cover the seas." The foundations for such a possibility is that the IEM is characterized by the qualities of vision-doing the will of God, faith-depending upon God to enable them fulfill their purpose and sacrifice (tyagi or tapasayi)-paying whatever price is involved for the vision to become a reality. In this manner, mission in IEM is after the model of the suffering servant in Isaiah. There is the divine and human aspect in IEM mission. However, the social justice aspect is missing. It must begin to emerge and manifest itself in the mission of IEM, if the Mission is to do full justice to its theological theme of the Kingdom of God.

In this chapter we also identified the goals of the Mission which are, (a) evangelism and church planting and (b) arousing the Christian Indian Church to its responsibility for world evangelism. Due to the constraints of space the study in this

chapter was confined only to the first goal of IEM's mission. Even in studying IEM's first goal, the study is limited to their definition of "unreached people" and church planting.

The unreached people in India are the 2750 groups which have 2% or less Christian witness. As for IEM's church planting efforts we saw that the emphasis was on the development of indigenous churches and included the following areas: leadership, witness, management, and worship. But, a number of questions relating to their policy of affiliation their mission/church with a larger Church denomination covering the areas of spirituality, leadership, unity, finances, renewal, Christian doctrine, worship, witness, and church maintenance was raised.

Finally, in this chapter we dealt with the issue of third world missionary motives. In the process, Christian love and obedience were identified as the dominant motives that characterize IEM Mission.

In this chapter we have answered the questions, What do we want done? and Why? In the next chapter, we will answer the questions, How do we get from where we are to where we want to be? What are the structures and the strategies necessary to get us to where we want to be? Here, we have identified the purpose and program of IEM. In the following chapters, we will study the performance of the Mission.

Endnotes

1. For accounts and description regarding some "power encounter" ministries in IEM mission see the following: D. L. Devadanam, "Who Shall Deliver? cried the Koya Woman," IEM Mission Outreach March 1981 p. 18. Shreedhar Ingle, "What's Happening in Eastern Dangs?" IEM Mission Outreach April 1981 pp. 8-10. Devadanam and Annapurna, "Devils Cast Out," IEM Mission Outreach March 1984 p. 13. Vickie Williams, "The Devil Delays," IEM Mission Outreach Sept 1984 p. 14. Dr. Alexander Easow, "The Enemy," IEM Mission Outreach Oct 1984 p. 15.
2. Most of the models IEM associates with in their preaching, teaching and training of missionaries, supporters, volunteers and other IEM leaders to local churches are William Carey, C. T. Studd, Adoniram Judson, Henry Martyn, David Brainerd, Hudson Taylor, and James Elliott. While these may be helpful, it is much better to present indigenous models of missionaries like Dr. R. A. C. Paul, with whom Indians can identify with and make relevant application to their lives and ministry. For Indian illustrations and models see Esther Williams, Sacrifice or Investment (Bangalore: IEM publications, 1985). There are innumerable narratives of Indian IEM missionaries who have sacrificed family, personal dreams, ambitions, talents, family financial inheritances, etc, on the altar of service for Christ and the Kingdom of God. For a wide variety of Third World indigenous missionary models see J. T. Seamands, Pioneers of Younger Churches (Grand Rapids: Baker Book House, 1972).
3. Some helpful literature include, Charles Hughes, Goal Setting (New York: American Management Association, 1965); Edward R. Dayton, God's Purpose/Man's Place (Monrovia: MARC, 1971); Robert F. Mager, Goal Analysis (Belmont: Lear Siegler Inc, 1972); Anthony P. Raia, Managing by Objectives (Glenview: Scott Foreman and Co, 1974); Peter F. Drucker, The Practice of Management (New York: Harper and Row, 1951).
4. Lyle E. Schaller, "Pitfalls in Goal Setting," Church Management: The Clergy Journal 55, no. 2 (Nov-Dec 1978): 25-26. Schaller points out other pitfalls in goal setting. They are, the issue of control. If goals are set by the ones who do not have control of them, they will eventually fail. Goals must be set that control is certain. Failure will result, if it cannot be determined what can be done or cannot be done in a given assignment. Another issue, is the concept of balance. Goals must coincide with the definition of purpose or it will be contradictory. Goals must not alienate peoples or groups. Goals must be such, that they can be periodically reported on. See also, W. J. Reddin,

Effective Management by Objective (New York: McGraw-Hill Book, Co, 1971), 87-88. Reddin suggests the following errors in goal setting that must be avoided by organizations and institution or individuals. They are; Objectives too high (overload), Objectives too low (underload), Objectives not measurable, cost measurement too high, too many objectives, too few objectives, too complex objectives, too long a time period, too short a time period and imbalanced emphasis. It was the last ingredient that was one of the factors why Indian Overseas Mission Failed in 1954, i.e., the first attempt of EFI to be involved in missions.

5. Theodore Williams and Theodore Srinivasagam, Principles and Policies of the IEM (Bangalore: IEM Publications, n.d.), 2. Theodore Williams, What is IEM? (Bangalore: IEM Publication, n.d.), 2-3. The goals or objectives in IEM are referred to as, "our mission," "our strategy," "our commitment," "our burden," "our aim," "our motto" "the need of the hour," "our task" and "one and only goal." Notice, the emphasis on the personal, plural, pronoun, "our." Here, is a strong indication of group ownership. Theodore Williams, "The Mission and the Missionary," IEM Mission Outreach (Sept 1976): 11; (May 1980): 4; (May 1981): 4; (July 1981): 6; (Dec 1981): 4; (June 1982): 5; (Nov 1982): 5; (Aug 1983): 6; (March 1985): 5; (Jan 1987): 4-5. All these references reaffirm the fact that the goals or objectives of the Mission did not change at any given time of their mission. The answer is no. Esther Williams, op. cit., p. 37. This was reaffirmed during the interviewing process of IEM missionaries.
6. For a list of the interviewees see, "Appendix IIIId: List of Interviewees."

CHAPTER 5

Structure of I E M

The previous chapter was a study of the general purpose, goals and motivation of IEM's mission. This chapter is a study of the performances of IEM. The emphasis here is on both the planning and management techniques, or structure IEM employs in order to achieve their goals.

This study will briefly articulate the importance, benefits, and nature of planning. Second, it will describe the plan IEM has to get from where it is to where it wants to be. This plan consists of three major departments which according to Williams (1981:5, 9) evolved along with their mission. The three major departments are: 1) Administration and Finances. 2) Department of Personnel and Field Ministries and 3) Department of Missionary Training and Church Ministries. In this chapter, the study will be confined to the first aspect of IEM's plan. The second and third aspects of IEM structure will be studied in the sixth and seventh chapters respectively. So, thirdly this chapter will study IEM's administrative and financial management which is sub-divided into IEM governing society, IEM governing board, IEM executive committee and IEM financial management. Fourthly, through the study it will be determined whether the Mission's structure is enabling the Mission to fulfill its goals or is it a hindrance.

Importance of Planning

In various studies and surveys (Hunter 1987:183) it is not the planners who failed, but those who failed to plan their mission that eventually failed. This is particularly true of non-profit organizations. Dayton and Fraser (1980:40), contend that it is not so much the lack of the practice of planning that results in failure but the basic epistemology that opposes planning, that eventually results in non-achievement in Christian organizations. Three reasons are cited as evidences for failure to achieve: (a) There is no clear cut measure of performance. (b) Too few checks and balances are in place to achieve the kinds of results intended. (c) Goals or objectives of the organization are not clearly communicated to the workers, along with the default of not meeting the needs of the workers. Of course, planning is not the panacea of problem solving, nor is it a substitute for the sovereign work of the Spirit of God, but Church history teaches us that in the formation, stabilizing and effective functioning of Christian organizations, these sovereign outbursts of spontaneous expansion are usually sustained by planned follow-up ministries (Allen 1930; Pickett 1939; Latourette 1941; Coleman 1962; Orr 1970; Green 1970; Hesselgrave 1974; Lovelace 1979; McGavarn 1980; Dayton and Fraser 1980; Williams 1984:4-5; Hunter 1987:183). The model set for the Church is the one set by the Lord of the Church Himself, who did not just "wing it," nor just follow a course of action that "was harem and scarem." He came with a

definite purpose and in order to fulfill that purpose He followed a precise plan. This was to win the world and set up the Kingdom of God by means of the cross (Coleman 1963).

The Nature of Planning

Planning as we have determined helps the Mission to make its pilgrimage from where it is to where it wants to be. The literature suggests four planning postures regarding the kinds of future the Mission or organizations may anticipate. One, is reactive planning. This is planning that attempts to undo the present and simply return to the past. Peter Berger (1980) refers to this as the deductive option response that cultures or religious traditions take in the face of changes. Such a stance in the light of new currents of change is doomed to failure and irrelevance (Shorter 1988:48).

A movement that is sure to have a strong future is one that does not just respond to change but initiates change. Notice, the history of the "Acts of the Apostles," is rightly called the Acts of the Apostles and not the reaction of the Apostles (Hunter 1987:188; Cobble 1988:136). This is interactive planning or an approach to the future envisioned by an individual or a group. Even though the movement cannot absolutely predict the future envisioned, because it does not and cannot fully control the future (as we have seen happen in the case of the consulate of Thailand refusing to grant Theodore Srinivasagam a visa), it will not simply stand by and let the future happen. A good example of interactive planning in the mission of IEM is what happened in

Danta, north Gujarat, with the ministry of the Shahs. Even though, initially, the Shahs, were not refused a place to stay and not allowed to begin their medical work, they did not abandon their vision and their assignment. They waited for the right time and conditions to come together so they could begin their work. They began to initiate change by respecting the decisions of the leaders of their context and not over rule or exercise any kind of movement which suggested cultural domination (Shorter 1988:8-10). Obviously the Shahs were willing to do everything possible to influence, impact, but not manipulate, the kind of future they wanted. The role played is that of systematizers, analyzers (Cada 1985:111), or advocates of change, capable of initiating and guiding new patterns of interaction within a new cultural context. While reinforcing existing culture, they also sowed seeds of possible change by assisting in the change process with meaningful functional substitutes devised by the adherents of the cultures, who were the true innovators (Shaw 1988:151-153). It is this kind of posture that brings about meaningful change in a foreign context (Barnett 1953:291ff; Tippett 1973:121; Whiteman 1983:442; Hiebert 1984:261-265).

As far as the mission of IEM is concerned, an important principle that emerges as a result of the Shahs IEM mission is evangelism first evangelises the Tyagi before it can begin to effect change among receptors. A Tyagi is dependent upon God and learns from others in order to serve meaningfully and effectively in the work of the Kingdom. It is the nature of servanthood in mission. Associated with the idea of service is the manner of

subordination. IEM tyagi's are encouraged not to follow either India's "babu or bania" types of subordination. In the babu type, the follower or subordinate accepts and does the biddings of the leader without moral or spiritual discernment. The relationship is one of domination and subservience on the part of the server towards the strong leader no matter what. In the bania type, the subordinate like the leader is solely concerned for profit and benefits. IEM on the other hand through their mission are concerned not only for productivity (converts and churches planted) but also for people (their own and the ones served) well being.

A third posture, the planning literature talks about is inactive planning. This planning takes hardly any risks at all. Change is looked upon with scorn and contempt. It surfaces in such slogans as "we have always done it this way" or "we have never done it like that before" or "it worked before, why change it now?" It refuses to consider the cultural distortions (Wallace 1956:264-281) or anomalies (Kuhn 1970) or operational, ideological, ethical and absolute doubts (Cada 1985:86-88) or incapacity for sustained action (Lonergan 1970:630) that may have occurred as a result of the influence(s) of culture A upon another culture B. This illustrates why the Indian Evangelical Overseas Mission failed to respond meaningfully and responsibly to the stresses which arose both within the EFI executive and mission situation in Kenya and had to be abandoned.

A fourth posture of planning is pre-active planning. It is similar to interactive planning in that it is willing to change

but unlike interactive planning, pre-active planning ignores the context and effects change for the sake of change. Organizations cannot be oblivious to the elements of time, space, people, events, history, environment, needs and available resources when effecting change. Independent Mission planning has led to cultural domination (Shorter 1988:247-250), imperialism (Cragg 1989:21-22), proselytism (Neil 1968:414; Newbiggin 1977:59; Rao 1979:252-264; Savyaksh 1979:265-271; Raj 1986:33-42), ethnocentrism (Hiebert 1985:97-99) and syncretism (Tippet 1973: 31-33; Sumithra 1987:261-268).

Among, the four natures of planning, the best and highly recommended planning is, inter-active planning.

In the formation, stability and proper functioning of an organization, clear goals, and interactive planning are inevitable and necessary.

Strategic Planning in IEM

By strategic planning we are not referring to the building assets of the Mission. Rather we mean, the organizational structure that is in place that enables the Mission to get from its purposes and goals to the achievements of its goals. These structures are the organizational patterns of behavior that are intrinsic to any community, movement or group, be it secular or Christian (Greeley 1968:52; Dudley 1983:213; Hunter 1987:189f).

Theology of Structure in IEM

The Mission claims that their structure evolved along with their mission (Williams 1981:5,9) and they insist (IEM 1987:6) that, if they had it to do over again, they would have it no other way. The reasons cited are: First, structures have an inherent capacity to draw attention to themselves away from the mission. In the IEM, structures are only the scaffolding and not the building. Their mission is the building and it is to that mission the Mission must apply its energies, by not allowing its structures to derail its mission. Second, Williams (1988:2-3) argues that the growth and multiplication of structures tend to provide an occasion for the Mission to unduly gloat over its apparent success and achievements. Pride in Missions is an antithesis of mission itself and has no room in the work of the Kingdom of God. IEM insists that human achievements, cleverness and strategizing evidenced in contemporary missiological studies with their emphasis on anthropological, sociological and scientific research has a tendency to crowd out and strangle such spiritual resources as prayer, God's power and blessing. The weapons that IEM insists on using in their fight against unrighteousness and sin cannot be carnal nor human but spiritual. IEM (May 1989:2ff) emphasizes prayer as key to effective and successful mission.

Third, if structures are not evaluated constantly they will become static and an end in themselves. They will soon be characterized by lethargy and flabbiness and result in institutionalism. Functionally, they will be in operation

because of their resources and not because of a divine mandate. The ever present danger in indigenous missions is that very soon they can become service organizations for larger, multi-national corporations to carry out their plans instead of the mission (E. Williams 1985:108; IEM 1987:6; Williams 1988:3f).

In understanding the role of structure in IEM, one notices the tensions that exists between the form of the Mission and its mission, i.e., between the human and divine elements in fulfilling mission. Why the tension? One, it may be that it is a normal response made by emerging, evangelical, indigenous, missionary organizations which unnecessarily dichotomise and confuse role and function or formation and function in Missions (Nelson 1974; Octavianus 1981:180-188; Keyes 1984:146-149; Cho 1987:36-48). Two, it may be a means to control organizational well being. According to my observation of IEM leadership, personnel and the general evangelical leadership ethos in India, there is a cultural explanation. Indian evangelical leaders consider it spiritual pride to take any credit as far as missionary work is considered. The mark of humility, accordingly, is to give all credit to divine intervention. But to do so will simply be a denial of not only the principle of incarnation but also identification (redemption/ resurrection motifs- hermeneutics of vision, faith and sacrifice that the Mission so well articulates) and the divine-human co-operation (Jn 15:14-16; 20:21; 1 Cor 3:5-9; Kinlaw 1985:33-48), that is both crucial and critical for all Christian mission (Stott 1987:7-8; Williams 1984:14-15).

Physical Structures in IEM

In 1977, IEM received a sizable financial gift from a Lutheran Church in south Germany and after negotiations with Mrs. M. C. George, a prayer and finance supporter of IEM, one of her properties was purchased. On the 22 of April, 1978, IEM administrative facilities moved to 38. Langford Road, Bangalore, where the present headquarters for the Mission are situated.

By now, the administrative facilities of IEM consisted of the general secretary's residence-cum-guest apartment, minimum accommodations for a typist and office helper, and one small office. However, all these facilities were very inadequate for the Mission to house and cope with their growing finances, missionaries, mission fields, training, literature and publications, and Church ministries.

So with funds in their headquarters account, on the 19th of June, 1979, they began putting up additional buildings and taking on more administrative staff to fulfill the growing responsibilities of the Mission. On the 27 of May 1980, the new IEM center was ready for operation. The new center was dedicated to "the glory of God and for reaching the unreached peoples in the world." Today, the center houses on the ground floor, the offices of the general secretary, administrative secretary, associate general secretary for field ministries and literature, associate general secretary for training and Church ministries, a general office and a literature room. Upstairs, there are facilities for a small missions library, which also holds all IEM publications, numbering about 1500 holdings. The library also

serves as a committee room, and there are minimum facilities for the office of the Mission's medical director and civil engineering operations. There are also accommodations for the administrative secretary residence, a large office from which the associate administrative secretary and associate finance secretary function. There are also facilities for editorial and media functioning of the Mission.

While the Mission's administrative facilities and personnel expanded in the city of Bangalore, its financial operations always remained in the city of Madras. The reason was that IEM was registered as a non-profit, charitable and humanitarian society with the Tamilnadu Societies Act, Madras Branch, south India with the Central Government's Religious and Charitable Department. Besides, earning the status of a non-profit organization by registering in Madras, the Mission earns greater tax exemptions. Due to the fact that IEM receives finances from non-Indian sources, they are also registered with the Foreign Currency Act, Ministry of Home Affairs, Government of India, New Delhi (Caleb 1989).

Function of Structure in IEM.

Till the year 1974, IEM was considered as EFI's mission project. But with their growth to an annual budget of 78,000/ rupees or \$7800 in 1974 and 26 full time missionaries, the Mission began to think of more effective ways of operation. So, in 1975, they registered as a separate Mission Society with the Tamilnadu Societies Registration Act 1975. Even though they

administratively separated from EFI and became an independent entity, they still continue to be a member of EFI.

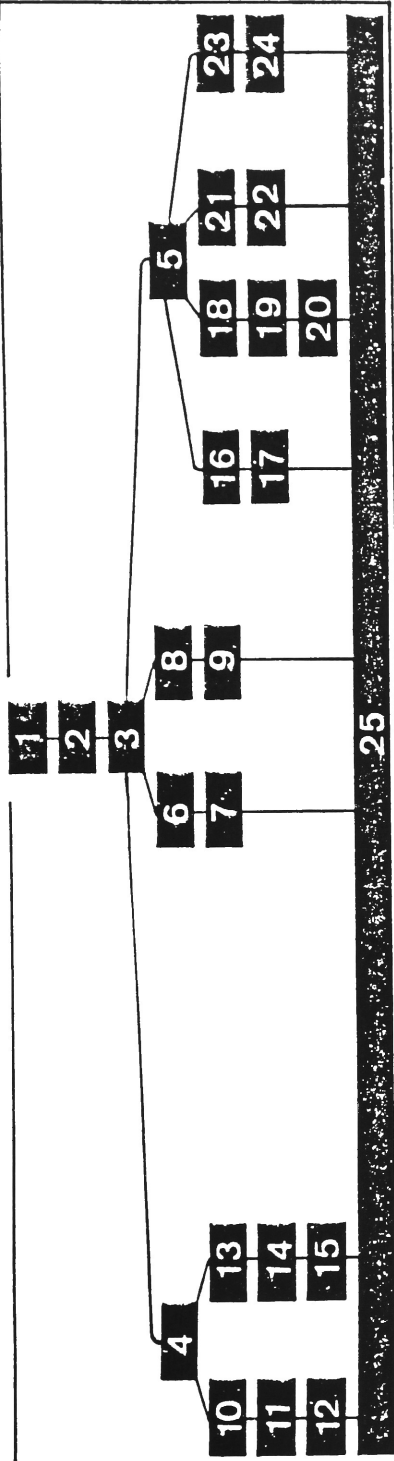
At this juncture it must be noted that IEM did not grow out of a Church denominational structure but from a para-church structure which at the time of its birth was unique in the history of Indian indigenous Missions. Here, we have the beginnings of discontinuity and new directions in indigenous Indian Missions, which up till then, like the Mar Thoma Syrian Christian Evangelistic Mission (1888), the Indian Missionary Society, Tinnevely (1903), and the National Missionary Society (1905), all grew out of a Church denominational context. While we must ask, "Can any good thing come out of para-church organizations?" we must also learn an important lesson in the history of missions. The Church is not the only means which serves as the resource for Christian missions. Having said that, I shall be quick to indicate that even though IEM is a sodality (Winter 1981), it does not function independently or disrespectfully of modalities but in co-operation and partnership with them (Williams 1989). Here is a beautiful example of mission done not arrogantly and in defiance or taking advantage of the so called failures of the Church, but in harmony with and through the Church. It is an example of ecumenical evangelical co-operation and Mission-Church partnership, for the sake of the Kingdom of God. It symbolises also a way Mission organizations can be started and operated with a flair for co-operation with the Church even though it does not flow from the Church. It is also a model of co-operation within and among Christian Indians

when it comes to mission along the Indian road. This is all the more pertinent in the Indian context, whose Christianity has been charged with, and overtly criticized for divisions and disunity (Philip 1976:107). Christian mission need not deny, nor usurp, Christian unity. Neither does Christian unity have to push Christian mission to the periphery or strangle it to death. To this issue, one of the most important and serious issues facing Christendom today, the mission model of both co-operation and mission which IEM articulates offers hope and encouragement. As Samuel H. Moffett (1987:12) so eloquently writes:

No, the villain is not the ecumenical movement. And no, unity does not make mission obsolete. And no, the church will not destroy itself, not even by trying its best to fall apart. What the church needs in its present situation is not more discouragement, but a touch of hope and a quickening of faith and renewed commitment to both its mandates: its mandate for unity and its mandate for mission....The three signs of hope. First, even the most zealous advocates of mission are discovering that Christian mission needs Christian unity. Second, even the most ardent proponents of Church unity are discovering that unity is not an end in itself but demands the larger purposes of a Christian world mission. Third, neither unity nor mission belong to the church. They are the gifts and the mandate of God.

IEM Administrative Management

When the form of IEM structure is looked at (see IEM Structure format 1.), I notice that it is in the shape of the cross. Its vertical bar on the north side consists chiefly of administration and finances (see no. 1-3, 6&7, and 8&9 on the IEM Structure format 1.). The vertical bar at the south side is designated missionaries and includes the actual mission field



IEM STRUCTURE

- 10. IEM SOCIETY
- 11. IEM BOARD
- 12. GENERAL SECRETARY
- 13. ASSOCIATE GENERAL SECRETARY-FIELD AND LITERATURE
- 14. ASSOCIATE GENERAL SECRETARY-TRAINING AND CHURCH MINISTRIES
- 15. ADMINISTRATIVE SECRETARY
- 16. ASSOCIATE ADMINISTRATIVE SECRETARY
- 17. FINANCE SECRETARY
- 18. ASSOCIATE FINANCE SECRETARY

- 10. EDITOR - LITERATURE SECRETARY
- 11. ASSOCIATE EDITOR
- 12. ASSISTANT EDITOR
- 13. ASSOCIATE SECRETARY-FIELD MINISTRIES
- 14. FIELD SECRETARIES
- 15. FIELD CO-ORDINATORS/MEDICAL CO-ORDINATORS
- 16. ASSOCIATE SECRETARY - TRAINING
- 17. O T I STAFF
- 18. CENTRAL SECRETARIES-CHURCH MINISTRIES

- 19. STATE SECRETARIES-CHURCH MINISTRIES
- 20. ASSOCIATE/HONORARY ASSOCIATE SECRETARIES - CHURCH MINISTRIES
- 21. SECRETARY-WOMEN'S MINISTRIES
- 22. ASSOCIATE SECRETARIES - WOMEN'S MINISTRIES
- 23. SECRETARY - YOUTH MINISTRIES
- 24. ASSOCIATE SECRETARIES-YOUTH MINISTRIES
- 25. MISSIONARIES

IEM OUTREACH
JUNE 1988

situation (see no. 25 on the IEM Structure form 1.). As for the horizontal bar, on the east side it represents the department of field ministries and literature (see nos. 4 and 10-15) and the horizontal bar on west side represents the department of training and Church ministries (see nos.5 and 16-24). Whenever a Mission's structure is in the shape of a cross, it is possible to conclude that the Mission is serious about service both in its style and substance. IEM is a Mission service (evangelism and church planting and social service and care ministries too) organization committed to serve for the good (Kingdom of God) of others. Also notice in IEM's structure there are three main departments. The chief is their administration and finances. Then comes their departments of field and literature and training and Church ministries on the same level. But, from the number of smaller departments within these two major departments, the department for training and Church ministries is larger than the department of field and literature ministries. In this chapter IEM's administrative and financial management alone will be studied.

IEM Society

Since registering with the Tamilnadu Societies Act, 1975, IEM had to make a few changes in its organizational pattern for effective ministry. Till then, the chief body the Mission was responsible to, was their General Body or financial and prayer partners which also included the EFI executive (See figure 8). According to the regulations of Tamilnadu Societies Act, the

Mission's pattern of primary accountability to the General Body had to be given up for the formation of a Society to whom the Mission would in future be responsible. The Society consists of 30 members nominated by IEM's nominating committee, and includes members of their constituency, i.e., their supporters. All members must be of Indian citizenship. Besides, the nominating committee usually nominates individuals who are¹ compatible with the general ethos of the Mission and insists that each one adheres to their statement of faith (Williams 1989). Further, these members must represent a broad cross-section of the Indian republic and also represent various ecclesiastical and Christian institutions. As far as possible, the society must not be dominated by any one caste, language, region or ecclesiastical body. In my observations, I have found that the IEM Society for the most part is widely represented by a broad cross-section of India's republic as well as numerous ecumenical and evangelical bodies.

Members of the Society are permitted to continue for a term of five years. Generally, 6 members automatically retire every year and 6 new members are nominated to take their places.

The Society convenes once a year, usually just before the Mission's annual missionary convention. During their business session they hear the general secretary's and the finance secretary's reports. After interacting with the same and determining that the Mission try to implement their goals and guidelines they adopt the same. The more important part of their business includes adopting a budget for the ensuing year.

Besides, it is their responsibility to elect 9 members to serve on the IEM board.

IEM Board

The board consists of 9 members elected by the Society. The qualifications for membership are the same as in the case of Society members. Each members serves for a period of three years and they have to step down for at least a whole year before they can be elected again. Usually, 3 members retire every year and 3 new members are elected to the Board. The general secretary is the ex-officio member of the Board and must retire after 5 years but is eligible for consecutive re-election. Since IEM has been in existence for the last 24 years, Theodore Williams has been the general secretary. This is going to change in the next year. IEM is in the process of making changes in its key positional leadership and is preparing the ground for new general secretaries to take the place of Theodore Williams. It has been proposed that Theodore Williams be promoted to a newly created position, that of President of the Society. As such Williams office is automatically ex-officio for all of IEM's committees and departments. I have been told that the next general secretary's office will not be managed by one person but two people, i.e., the present associate general secretary for field ministries and the present associate general secretary for Church ministries and training will be promoted to the new general secretaries for the Mission. The reason is, to provide greater freedom for Theodore Williams to travel more widely sharing the vision and goals of

IEM in particular, and missions in general, to all Christian bodies and institutions in India and around the world. This organizational change will make provisions for new leadership to manage the affairs of the Mission (Williams 1989; Srinivasagam 1989; Thomas 1989). By new, the Mission does not mean different, or bringing in an outsider to manage the Mission, but simply fresh and younger leadership from within the movement to take on more important responsibilities and share some of their present administrative tasks with others. Here is another example of interactive planning and it indicates the effectiveness of the Mission and the fact that mission is of utmost importance to them. Whatever it takes to continue mission effectively IEM appears willing and ready to do. They tend to move forward, which means more mission, not just upward which means more administration or sideways which means more control (Taylor 1958; Hooker and Lamb 1986:18-19). The nature of this kind of anticipated change, which is primarily motivated internally, has the greatest possibility for success, i.e., change which will be able both to articulate and further extend the ethos and vision of the Mission because there is greater control of the timing, pacing and the range of alternatives in the process of installing the new system into operation (Schaller 1972:39-40). When IEM personnel were asked how this change will affect the Mission, they responded with differing opinions. A majority clearly affirmed that this change would enhance the work of the Mission by

adding more quality supporters, more widely representing Christian Indians in IEM and bringing greater church renewal in India and so enabling them to take on the responsibility of world wide missions. A few expressed grave reservations about the change in leadership and the possibility that some of the present supporters may stop contributing to the Mission. But isn't this a part of the task of initiating meaningful change and the willingness to take risks (interactive planning) when the Mission's vision and goals are at stake? However, these few were quick to add that since the anticipated change has already been in process for the last five years and the proposed new position would be filled by capable leaders of long experience with the Mission, the negative effect, if any, should be minimal. Theodore Williams would still be very much a part of the Mission but in a very different position. From my observations and interviews it is believed within IEM that the anticipated change would not affect the general ethos and philosophy of the Mission.

But lets face it, change in leadership at the topmost levels can and often does have a negative effect in organizations. Peter Drucker (1956:46-50) identifies three risks involved in innovation and the quicker IEM recognizes them and plans for damage control, the less the chance of adverse impact. They are: one, innovation can make obsolete current practices and patterns of operation; two, innovation can fail, and three, innovation will succeed and in the process produce unforeseen consequences that may create problems. At this point, let me suggest that the Mission must be careful to guard against changing or substituting

the purpose, goals and mission ethos of its founder (Cada 1985:172-173).

A second important element that will keep IEM from going under when leadership change does take place is that the new leader(s) must be able to articulate the authentic vision of the founder through the story of the gospel in the language of their own times so that the very purpose for which the Mission was raised up can continue to be achieved. These new leaders must be able to understand their mission as complementing that of the Mission. They must continue, through the same vision, to devise appropriate and contextual ways to fulfill the goals of the vision. This means they must be individuals who have experienced the vision for themselves; for only then, can they articulate the vision without hypocrisy or artificiality. Also it is very important that the change be approved and accepted by every one in the Mission, if the new leadership is to have the same kind of support and enthusiasm needed to move forward with the founding vision and fulfill the goals of the Mission.

IEM Board meets twice a year and are generally responsible for the overall policies and performances of the Mission. They are normally the Mission's strategic planning force and work in harmony with suggestions and recommendations made by both the Society and the administrative committee. The chairman for the Board is Solomon Parmar.²

Administrative Committee

This consists of the four main departments represented in the Mission: the administrative, finances, field ministries and literature and Church ministries and training. The General Secretary, Theodore Williams, is the chair person for the administrative committee. The administrative secretary is Victor Sitter.³ There is also an associate administrative secretary, Dr. Arthur Khambatta.⁴ The finance secretary is Sam Caleb⁵ who also has an associate in Prasanna Kumar.⁶ More on the departments of field ministries and literature and Church ministries and training later, as they are the tactical or operational planning strategies for IEM.

The administrative committee meets once every quarter and reviews what has been done in the previous quarter and recommends what needs to be accomplished in the next quarter. The various recommendations include the following matters: One, property purchase for local church construction, purchase of other buildings and equipment for the Mission. Two, visitation of the various administrative offices of the Mission (there are at least 14 offices with a total of 30 workers- Williams 1989:12) in order to deal with the various problems and prospects each of them face. Three, ministry of the Word and providing information regarding IEM and its mission in church or state conventions. Four, after visits by the administrative secretary to different mission fields (to consult with the mission field co-ordinators, missionaries, local church leaders and other concerned mission field representatives like local leaders, government

officials, law and order personnel, and makes inquiry about the prospects and problems encountered by them as a result of Mission involvements) and assessment of the same, makes recommendations to the committee who in turn implements and forwards the same to the respective leaders and boards for the sake of more effective ministry in a particular mission context. Also, at such meetings determination is made as to the future direction of the Mission, like whether to stop or start new forms of ministry, re-enforce present forms of ministry, and devise new strategies regarding the future. Suggestions are then forwarded to the respective mission field co-ordinators who discuss the recommendations made by the administrative committee, and the necessary consequent action follows. There may also be financial recommendations like salary increase, allowances, purchase of equipment or vehicles for use in the mission field. There are also matters of liason relationships with different denominational bodies, other Christian organizations, and political powers. By this, the administrators not only keep a close check on whether the Mission is or not fulfilling its mission, but also inform others in the Mission concerning when, where, who, what and how the mission is to be carried out in the next quarter. This is to avoid duplication and also to share with one another the different ways personnel from other departments may help each other in the work of the Mission.

Apart from his administrative duties, the secretary does a lot of traveling (three weeks in a month), attending the various conventions and missionary meetings of the Mission and promoting

the work of Mission. The administrative secretary of IEM serves as the link between the Mission's official administrative policies, and its advocates in the field, the churches established, the local church leaders, the financial and prayer supporters of the Mission and other bodies to whom the Mission is accountable, like ecumenical and ecclesiastical bodies, Mission organizations and governmental leaders.

There are several observations that can be made regarding the administrative committee of the Mission. Through the administrative secretary, the Mission is aware of the several contexts and environments in which it ministers. It is careful to be receptor-oriented in its approach to ministry, because any ministry that is not receptor-oriented is both a denial of the incarnational pattern of Christian ministry as well as irrelevant in meeting needs. Such ministries are bound to fail. This explains why IEM has grown from a mere single mission field in 1965 to 57 mission fields today, and from no churches and baptisms in 1965 to well over 40 churches and more than 3000 converts today.⁷ It also tells us that the lines of communication between leaders and advocates of the mission are clear. The flow is not just from the top to the bottom but also from the bottom to the top. In fact, Peter Drucker (1974:492) strongly suggests for effective functioning of organizations that communication should start from the intended receiver or recipient of communication rather than from the remitter. It should not just be a means in an organization but the mode of the Mission we see a management style that is not directive but non-

directive. It is not dictatorial leadership but participatory leadership.⁸ The concept of team management is very much in operation in IEM. The final design of ministry is always based on recommendations that come from the field and observations made first hand on the field. The rapport and confidence between leaders of the Mission and its advocates are strong, trusting and reliable. Douglas McGregor suggests that when management views its workers there are two possibilities. One is what he calls theory X and the second is theory Y⁹. Theory X presupposes that workers (people) are passive, perhaps even lazy, and have to be motivated by a system of rewards and punishments. He then proposed a more appropriate approach to leadership and management where "people can achieve their own goals by directing their own efforts toward organizational objectives." This he termed theory Y (1960:15). IEM views its workers and advocates highly and positively, and always seeks to reinforce their efforts. They consider them the most important asset of their Mission and this will be seen again when the financial structure of the Mission is studied. Theodore Williams writes, "The greatest treasure that IEM has is the people whom the Lord has given to us in full time and honorary service" (1985:4). An off shoot of IEM's high view of its workers is the means it adopts to bring about change. It is not through coercion, nor through co-optation, nor conflict; but through co-operation. This is the most widely used and advocated means of initiating social change. One of its limitations is that it is used

in the later stages of initiating change and its disadvantage is that it is time consuming (Schaller 1972:129-130). The means of co-operation in effecting change complements IEM's practice of team management and is not just paternalistic or opportunistic (Blake and Mouton 1985:12-13). Team management in IEM is comparable to their interactive planning procedures too. The practice of power manifestations in IEM is not negative because it is non-directive and co-operative (McClelland 1970: 29-47). Negative power is characterized by behavior that seeks to dominate the submissive others. While positive power from IEM's leadership is a socialized form of behavior that initiates assistance and leads others to reach their goals. It seeks to empower the advocates to be highly motivated to achieve the goals of the Mission (French and Raven 1959:150-167; Emerson 1962:31-40; French, Bell, Zawacki 1983:372). The nature of relationship that is implicit in IEM's administrative structure is therefore not competitive but co-operative. In a competitive relationship it is a matter of just win-lose situation in which what the leadership wins the advocates lose or sometimes vice-versa. On the other hand in a co-operative relationship, both leaders and advocates have identical interests and the task is a matter of coordinating activities so both are winners and both receive benefits. No one feels he or she is a loser (Schelling 1960; French, Bell, Zawacki 1983:374). In IEM's administrative set-up the concern for production (results-converts and churches established) and its people (advocates-missionaries) is integrated which makes for a healthy and effective organization

(Blake and Mouton 1985:82ff). This fact in IEM may very well explain why IEM is an achieving missionary organization, because it has been proved again and again that organizations that achieve and are very successful are ones that place a high value on its workers-people (Peters and Waterman 1982:235-278). In fact, the achieving organizations view themselves as an extended family (Peters and Waterman 1982:261). When IEM views its advocates highly, they tolerate failures and at the same time encourage innovation-initiation. This is another secret for IEM's success and achievements (Peters and Waterman 1982:223ff).

IEM Financial Management

The Mission's financial system is studied in terms of the policies and principles that govern its operation and distribution. A brief statement is also made regarding the means and methods used to raise its finances and its accountability.

IEM Financial Policies

The Mission has five policies regarding its finances (Caleb 1989). They are:

1. The Mission is indigenous in finances, membership and government. It looks to God in faith for its support. This comes through the contribution of individuals, prayer groups and local churches in India. Overseas gifts, if any, are used for capital expenditure such as equipment, vehicles and buildings, etc.
2. Each worker of the Mission is also expected to look to God in faith for his/her support.
3. No worker of the Mission is authorized to solicit funds on his own behalf. All money received by any worker for the Mission and the work should be remitted to the finance secretary and must be duly receipted. Occasional gifts that are clearly designated as personal can be taken for the personal needs of the

- worker.
4. Normally money that is ear-marked for a particular purpose must be used only for that purpose.
 5. The Mission does not ordinarily own property of its own in any field unless absolutely necessary.¹⁰

IEM is a "faith-mission." The model that has inspired and been implemented is the one that characterized China Inland Mission and Hudson Taylor (now Overseas Missionary Fellowship)¹¹. However, the idea of "faith-mission" is not original with Hudson Taylor. It was borrowed in turn by him from George Muller of Bristol, known for his humanitarian service through Orphanage work for London's poor and despised outcaste children¹². A second source that reinforces IEM "faith-mission" concept is the life and ministry of Bhakt Singh of India who is the founder and leader of the Jehovah-Shammah Christian Assemblies all over India. Their head-quarters is in the city of Hyderabad¹³.

What does IEM mean by "faith-mission?" It does not mean exactly the same as that practiced by Hudson Taylor or George Muller. These men did not make known to their constituency the financial needs of their work. They just prayed and trusted God to lay it on people to send resources to meet the needs of their respective missions. In IEM, they do make their needs known to their constituency and go a step further, they challenge them to give towards the need being met. They believe that Christians and local churches have the resources to meet the growing needs of Mission organizations and their missions. However, by "faith-mission," they mean that the setting of their budget is based on what they expect God will give them through their constituency

and not on monies they have in reserve, from which they can be assured that their needs will be met. Besides, the taking on of new missionaries every year, beginning new works like Bible translation, or social projects like medical or literacy work, is again based, not on monies they have in their special account, but on the possibility that as they pray and inform their constituency of these new projects, programs and personnel, God will provide for these needs to be met (Caleb 1987:8-10). Missionaries are encouraged to "wait" upon God and not to rely upon the Mission to send their salaries regularly¹⁴. In its ministries to its constituency, IEM emphasizes that they should give to the work not because they "have" but because they have been "set ablaze by the Holy Spirit to do so." IEM encourages living on the principles of faith and sacrifice (Williams 1988:10,11, 16).

IEM does not use any foreign funds for support of their missionaries and their essential mission work of evangelism and church planting. Why? One, politically, if the government of India forbids foreign money to enter the country, their missionary work can still continue without any impediment. Two, theologically, they are convinced that a sign of Christian maturity on the part of the Church in India, is its responsibility to care for its own unreached peoples with its own resources. It is an indication not only of self support and self functioning for their mission, but also of their new self image and resolute self determination which are all essential marks of indigeneity (Tippett 1973:148-163). Three,

socially, they are interacting creatively in a predominantly Hindu context that has for long criticized missionary efforts in the land because they used foreign resources for their mission (Seshadri 1979:112-121; Houghton 1983; Solomon 1986:34-115; Raj 1986:19-22). Tied together with the previous idea, IEM is not ashamed to indicate to its various contexts that they are intentionally engaged in conversion/evangelism and not proselytism which has contributed to much confusion and misunderstanding in the religious and political atmosphere in India (Newbiggin 1977:58-62). Further, the faith they share is indigenous and not foreign. Fourth, the use of indigenous funds for their work enhances their credibility in the eyes of the general public in India.

Principles that Govern the disbursement of Funds

As the Mission's financial statements are studied, it can be observed that on their income side, the major items are, general funds and special project funds for mission, missionary children's education fund, medical and theological funds. On the expenses side, the major portion of the income is spent on missionary salaries, housing and allowances (see figure 11). The Mission has determined that the most important and prioritized payment to which they are obliged is the payment of missionaries salaries and other allowances like travel, medical, etc. All other expense payments are subsequent to missionary salaries (Caleb 1982:1; 1987:9).

In a Mission organization such as IEM often there arises

INDIAN EVANGELICAL MISSION
BALANCE SHEET AS ON 31st MARCH 1989

	Rs.	Ps.
Sources of Funds		
General Fund		
Per last Balance Sheet	21,26,011.08	
Excess of Income over		
Expenditure for the period	2,18,959.01	23,44,970.09
Earmarked Funds		
Land & Building Fund	29,29,932.68	
Equipment Fund	1,88,916.12	
Theological Fund	30,417.70	
Pension Fund	4,053.00	
Missionary Children's Education Fund	1,94,756.61	
Renewal Fund	12,640.17	

Endowment Fund	2,60,900.00	33,51,716.28
Ministry Endowment Fund	3,000.00	
Bible Quiz Endowment Fund		
Liabilities	2,63,900.00	
Provident Fund	2,38,747.68	
Missionary Gift	18,289.30	2,57,036.98

Application of Funds		
Fixed Assets		
Land & Buildings	33,71,831.75	
Furniture & Fixtures	63,120.00	
Equipments	1,23,645.00	
Vehicles	1,65,642.00	
Investments	37,24,238.75	
Deposits	6,04,241.50	
Loans & Advances	91,800.00	
Cash & Bank Balances	6,06,720.28	
	11,90,622.82	
	62,17,623.35	

Per our Report of even date attached
Sd/-
(R K KHANNA & ASSOCIATES)
Chartered Accountants
Bangalore
17th June 1989
NOVEMBER 1989

Sd/-
(SURENDRA PARMAR)
Chairman
Sd/-
(THEODORE WILLIAMS)
General Secretary
IEM OUTREACH

INDIAN EVANGELICAL MISSION
INCOME & EXPENDITURE ACCOUNT FOR THE
SEVENTEEN MONTH PERIOD ENDED 31st MARCH 1989

	Rs.	Ps.	Rs.	Ps.
Voluntary Contributions for				
Field Ministry	13,76,051.83			
Literature Ministry	3,33,663.65			
Cassette Ministry	39,744.90			
Church Ministry	59,073.52			
Women's Ministry	6,000.00			
Youth Ministry	775.00			
Training Ministry	33,534.06			
Medical Ministry	1,90,479.16			
General Purposes	47,10,718.62			
	67,50,041.34			
Voluntary Contributions				
From other Donor Agencies	4,39,286.11			
Bank Interest	69,417.09			
Other Receipts	5,076.65			
	72,63,821.19			

Less :		
Expenses on		
Missionary Support	34,42,037.14	
Field Ministry	3,76,277.19	
Literature Ministry	11,83,191.85	
Cassette Ministry	77,328.35	
Church Ministry	3,90,789.55	
Women's Ministry	5,854.85	
Youth Ministry	20,120.80	
Training Ministry	3,82,354.65	
Medical Ministry	1,89,185.07	
Administration	5,40,334.48	
	66,07,473.93	

Expenses on Projects		
Approved by the Donor Agencies	3,28,223.22	
Depreciation	1,09,105.03	
	70,44,862.18	
Excess of Income over Expenditure		
Transferred to General Fund		2,18,959.01

Per our Report of even date attached
Sd/-
(R K KHANNA & ASSOCIATES)
Chartered Accountants
Bangalore
17th June 1989
NOVEMBER 1989

Sd/-
(SURENDRA PARMAR)
Chairman
Sd/-
(THEODORE WILLIAMS)
General Secretary
OUTREACH

emergency and critical mission needs from time to time so the issue is, how does the Mission determine meeting those needs financially? There are two alternatives in this regard. The obvious is, if it is not provided for in the budget, it cannot be met. The advantage of this approach is that the Mission maintains both budget control and avoids getting into debts which invariably leads to a sound state of financial affairs. The disadvantage is the Mission runs the risk of allowing ministry opportunities to pass by. While, this is a test for the Mission's "faith-mission" budgeting, it is also a test for their financial management.

In order to continue to minister and meet needs, the Mission has come up with three principles that guide their expenses in this area. One, acceptance of necessity. If unforeseen needs arise in a particular mission field and if the mission field co-ordinators and missionaries are convinced that the need must be met, they forward the request to the Mission's administrators. The Mission administrative committee executive considers the matter at their quarterly meeting, and either gives their approval or dissents. This is the second principle which is called, administrative approval. If the request is approved, it is forwarded to the finance secretary who determines if there are additional available funds to meet the need. This is the third principle- availability of funds. If, there are funds, they are immediately disbursed to meet the need. Next to paying the missionaries salaries, IEM is committed to fulfilling its goals no matter what it takes

(Caleb 1987:9). One notices again, the top value and importance the Mission places on integration of concern for its people and its productivity. The lines of communication here too are free and open. There is also co-operation between context, the Mission advocates, and the leaders. There is also a strong sense of flexibility as opposed to rigidity in management style. There is also the freedom from the tyranny of urgency, i.e., the need must be met or productivity will suffer. There are no excuses given as to the non-availability of funds and therefore the impossibility of meeting needs and beginning innovative approaches to mission. The Mission never loses its vision for mission and meeting needs or valuing its customers or being receptor-oriented just because something unforeseen arises. It tries, at the risk of overspending, to fulfill its mission. Granting of course that it is a test of their "faith-mission" concept. All these combined together contribute towards making IEM an effective and practical mission agency.

Means used to raise Funds

Here, I will say only a brief word and discuss more of their strategy for raising funds under the structure of associate general secretary for Church Ministries and training. The major source of IEM income comes from three sources. One, supporting or sponsoring groups, of which there are two types. One consists of individual Christian Indians who have heard of IEM through either their missionaries or conventions or monthly magazine, band together to pray both for a particular missionary family and

field, and contribute regularly towards his or her salary and mission (Jesudasan 1986:7). Another type of supporting group consists of families who have joined together and formed the "families support scheme" to not only pray for IEM but also to pool their finances and send monies to the general fund of the Mission which is then disbursed for use by a particular missionary (Sashikumar 1981:12).

A second major source is denominational Churches or even diocese. P. S. Thomas writes, "A diocese of Kerala gives financial help to a Methodist pastor from Maharashtra in order that he might work as an IEM missionary" (1987:5). Other local churches of both ecumenical and evangelical persuasions, like St. John's Church, Church of South India,¹⁵ ¹⁶ Bangalore, and Open Bible Fellowship in Bombay send allotted amounts of monies from their monthly budgets in support of IEM missionaries. A third source is various individuals, either adults, young people or even children. An example of individual giving reads as follows:

I am working in Scripture Union and my desire is to teach my children to give their money to the Lord's work. When I read the article, "A Challenge to Share and Care," I asked my children (a girl in the fourth standard and a boy in the second standard) to give from their savings of the past three months, to their brothers and sisters who were in need. They were happy to send....the money (Rs 100/-) through money order (Caleb 1985:7).

On the surface it looks as though IEM does not have difficult times with raising its support. That is not true. Another issue is, the concept of "faith-mission work? How does it work? Sam Caleb (1981:9) explains,

It was the first time I was going to disburse the salaries of our Missionaries when I found that our Bank balance dropped down to a two digit figure and I had still a few more Missionaries to be paid. I was in need of about Rs 5000/- for this purpose. We prayed and we had faith that the Lord would provide for our need. But nothing tangible was forth coming. In the meantime, I received an intimation from my Office where I previously worked that a certain amount of money towards my pensionary benefits was due to me and that I should go personally to collect the cheque. Immediately I thought that it was God's answer to our prayers and I rushed to the Office and collected the amount in cash which I though was just sufficient to meet our need. I thought, I could use this amount for the time being and take it back when the balances swells enough for it. I quickly returned to the Office and to my surprise found three drafts on my table received from the Promotional Secretaries the total value of the drafts amounting to little over five thousand rupees. I just could not believe my eyes. I was able to disburse the salaries of the remaining Missionaries with this money without delay. I took it as a mild rebuke from the Lord! I was made to understand that God's resources are far greater than our requirements.

Two very important principles can be derived from the IEM support system. One, they are not in the mission as a self-dependent Mission. They are convinced that if they are to fully realize their goals, they need the help and support of the Christian constituency both in India and around the world. The fact that they are getting support from local prayer groups, supporting families, local churches and individuals Christians indicates that they are in touch with the grass roots and are credible in their eyes. This not only suggests the use of lay Christians in mission but also the necessity of doing so. There is no suggestion of IEM being a powerful, triumphalistic self-sufficient Mission (Barrett 1983:146-151; Bosch 1979:75-90) that does not need the help of other Christians to pray and give for

their mission. Together with the thought of the Mission's vulnerability, they turn to God in prayer, trust, and sacrifice to meet their needs. The second principle, the Mission's networking of receiving support both from ecumenical and evangelical local churches suggests the bringing together of both Mission and Church in a common commitment to mission, as well as Mission and Unity complementing and supporting one another for the cause of the Kingdom's growth. By this it provides ample opportunities for Christians to be responsible and faithful stewards of their resources. Further, it fosters and extends the missionary spirit at the grass roots level when it encourages individuals of all ages to give for the cause of the Kingdom of God.

IEM Financial Accountability

We have already seen in chapter two of our study that one of the commitments the Mission made to its constituency was, whenever monies was received, the Mission would send a receipt to the donor. IEM is very careful to maintain scrupulous records of its accounts. I spoke to several of their supporters and they indicate that one of the reasons why the Mission has been in service for the last twenty-five years and free from financial scandals and government intervention, is its meticulous manner of accounting. I spoke also with members of other Mission organizations and several Church sponsored groups in both north and south India asking them why they support and will continue to support IEM? One of the two responses was that

whatever monies they sent to the Mission, they received a receipt of the same and at the end of the year received an audited statement of accounts. Besides, the monies sent in for a designated purpose was used for the same. Also, there was provision for special contributions to individual missionaries and their families to meet their particular pressing needs. The other answer was, "IEM is committed to reaching the unreached and we are convinced that this is what Christians and Churches in Indian must be doing while the opportunity affords itself."

The Mission has both an internal and external system of accountability regarding its accounts. Regarding its internal system, at every quarterly meeting of the administrative committee, the finance secretary briefly reports to them the monies received and the payments made. Besides, at the end of the year, the administrative committee does an auditing of its books, in addition to the finance committee doing its own auditing and preparation for presenting its reports to the IEM Board and Society. Further, at the Mission's annual convention meetings the general secretary and finance secretary present their reports, and then time is given to the audience to interact with the reports. The openness of the system is immediately noticed.

There is also an external system of auditing that the Mission submits itself to. An outside auditing firm is hired to look at the books and make a report of the same. These reports are presented along with the finance secretary report to the

general public who attend their annual convention. In addition, a team from the Tamilnadu Societies Act inspect their books once a year and reports the same and not only determines whether the Mission has maintained its accounts well but also analyses whether there has been any misappropriation of funds. These reports are made public through the Mission's monthly publication, "IEM Outreach," and copies are sent to the Evangelical Fellowship of India which has a department of finances, similar to the Evangelical Council for Financial Accountability (ECFA), that oversees its member organizations' finances and makes public statements as to their credibility or not. It is called ETAI (Evangelical Trust Association of India). Further, IEM does not hesitate to show their account books to any individual or organization who may want to see them (Caleb 1989). This system of accountability is comparable to their image of an "open-hand" and not "closed-fist" encountered in their hermeneutic of faith that continues to propel the Mission into credible mission (Drucker 1974:362ff; Appley 1974:93-97; O'Neill and Johnson 1978:26f; Engstrom and Dayton 1978; Williams 1988:11, 16; 1989).

In IEM financial scheme we notice the following threads that makes up the fabric. These are faith, indigeneity, interdependence, meeting needs and seizing ministry opportunity at the price of taking risks of overspending, and credible accountability. By faith, IEM looks to God in prayer and trust, to meet their financial needs. Their personnel too are strongly urged to do so. As far as indigeneity, IEM insists that all funds for their personnel and primary mission of evangelism and church

planting must come from sources within the national context of Christian Indians. Regarding interdependence, the Mission refuses to fulfill their goals on their own strength and resources. They actively seek the co-operation of all Christian Indians and Churches in India and around the world to pool their resources together and fulfill the mission of reaching the unreached. One benefit of this is the strong encouragement of ecumenicity at the grass roots level. In all of their efforts to garner resources and allot payments, they not only foster the importance and integration of concern for their personnel and productivity but also provide ample opportunity for both their constituency and the general public to know that they are meticulous and scrupulous in their funds. All these themes together operating in agreement with each other enable the mission to be an achieving Mission.

Summary

In this chapter we have dealt chiefly with the importance and necessity of structure that enables IEM to achieve its goals and fulfill its mission. The working together of vision, faith and sacrifice, along with a will to act interactively, accounts for the formation, stabilization, vitalization and development of Missions to achieve their goals.

In determining IEM structure I have delineated the ideas of planning and structure per se. In planning, we have outlined the need for planning, the nature of planning, and the benefits of planning, and have determined that the mold of planning that best

describes IEM practice is not reactive, nor inactive, nor pre-active, but inter-active planning which enables the Mission to bring about meaningful innovation in their fields of ministry.

In describing the structure of IEM we have studied both their theology of structure and the structure chart itself. We have indicated that as far as IEM is concerned they affirm that structures are means to the mission and therefore not an end in themselves. In turn they are flexible and interdependent in practice. Communication between the various levels of personnel flows freely from bottom to top and vice versa. We have also seen in IEM there is concern for integration of both personnel and productivity which also makes for effective organization. When it comes to importance of personnel, IEM is practicing personnel management and moving in the direction of "leadership of people" (Drucker 1974:30). True, they follow the traditional patterns of personnel management which are three. One, philanthropic: the desire to take care first of the needs of their personnel. Two, procedural, where the Mission tries through its lines of communication and job description to maintain standards of performance of their personnel. Three, affirms and practices a high view of their personnel and instead of seeing them as threats, views them as potential possibilities. However, the Mission is moving in the direction of viewing them as resources and opportunities for greater achievement of their goals. So, there is room for both taking risks, making mistakes and innovation (Drucker 1974:30). However, we have also seen the

tension between the divine part and human responsibilities in their mission work and that IEM refuses to take any credit for their part of missionary contribution.

In this chapter we have also come across the dominant image that characterizes both the Missions leadership and its advocates. This is the image of servant which supremely manifests itself in the form of the cross that characterizes their structure.

Regarding the management style of IEM, it is team effort demonstrating co-operation and participative leadership and decision making. IEM also encourages discriminating leadership that does not blindly buy into either the baniarbapu type leadership prevalent in India but one that is concerned for both productivity and for its advocates (people).

Finally, in this study we have also looked at the Mission's financial system and have determined that the themes around which they operate their accounts are faith, indigeneity, and interdependence, thereby fostering ecumenicity at the grass roots. IEM also insists on meeting needs, seizing ministry opportunities and manifesting credible accountability through their internal and external auditing system. All these characteristics contribute towards an effective and useful mission organization.

In the next chapter we shall study the strategy the Mission employs to continue to fulfill their goals exclusively concentrating on their department for field and literature ministries.

Endnotes

1. The general ethos of the Mission refers to their "Statement of Faith." It is similar to the "Statement of Faith" of the Evangelical Fellowship of India, which in turn is similar to the World Evangelical Fellowship. On the one hand it speaks for historic continuity among evangelicals; but, on the other hand it also speaks for a lack of contextualization on the part of IEM. One would think that after twenty five years of ministry, the Mission would write their own statement of faith. But, they argue, it is good enough for them and their ministry. However, they are quick to add, that it acts only as a guideline for their faith and ministry. My observation of their statement of faith is that it belongs to good, solid Reformed tradition. While, on the other hand, Theodore Williams, the general secretary of IEM belongs to Wesleyan Armenian tradition and this comes through clearly in the Mission's personal goals for all its personnel. Again, the latter tradition is not forced on its personnel but strongly suggested as an alternative spiritual formation for their general ethos and ministry and the first time they are intentional exposed to Holiness in the Wesleyan Armenian tradition is during their time of training. It is not too difficult to convince IEM personnel of this tradition because most of them come from South India Biblical Seminary where the tradition is espoused.
2. Solomon Parmar is a graduate of Union Biblical Seminary when the seminary was in Yavatmal, Maharashtra State. He is from the state of Gujarat. Before joining the missionary force of IEM and working along with the Shahs in Danta, north Gujarat, he was a promotional secretary for IEM in the state of Gujarat. Currently, he is the general secretary of Union of Evangelical Students of India and also the present chairman for IEM Society. IEM Mission Outreach 20, no. 1 (Jan 1980): 10. IEM Outreach 32, no. 7 (July 1989): 14.
3. Victor Sitter is from Tinnelvelly, Tamilnadu, south India, and was once IEM missionary in Papua New Guinea. He was a high school teacher when he received a call to work with IEM. Interview with author, 2 Feb 1989. Since, the Mission's last annual convention, they have merged the Offices of finance and administration into one and Victor Sitter is the new Secretary for Administration and Finance.
4. Arthur Khambatta retired from the Federal Agricultural Department in Gujarat, North-West India. Before joining IEM on a honorary basis, he was also IEM promotional secretary for IEM. Interview with the author, 18 Jan, 1989; 11 Feb 1989. He is currently, the Administrative Secretary for IEM. IEM Outreach 32, no. 7 (July 1989): 14. Arthur serves the Mission on a honorary basis.

5. Sam Caleb is from Tinnelvely and an uncle of Theodore Williams. He served in the accounts department of India's defense services and retired as the assistant to the chief in the department. After retirement he volunteered his services to IEM in 1980 and served them till their fiscal year of 1989. The current Finance Secretary is Prasanna Kumar. Ibid.
6. Prasanna Kumar is a retired Bank Officer from the state of Karnataka. Prasanna's contact with IEM was through their mission magazine. It later grew to his family getting involved in the ministries of IEM through IEM and particularly his wife who is a Promotional Secretary for the Mission in Karnataka state. He serves on a honorary basis as well. Interview with the author, 18 Jan 1989. Prasanna Kumar's story of coming to faith in Jesus Christ and the process of his involvement with IEM appears in, IEM Outreach 31, no. 11 (Nov 1988): 11-12. As these stories are read it is observable that IEM personnel come from from a wide range of different geographical areas in India. One is struck with both the sense and ethos of diversity and yet their harmony with each other and mission together is a beautiful evidence of Christian unity and co-operation for a common cause.
7. The figures are not actual. It is an estimation based on on the data collected by the author from information published in the Mission's Official missionary magazine called, IEM Mission Outreach till 1986 and changed to IEM Outreach in 1987 and continues till today with the latter title. The statistics also come from reading the reports of Mission's annual reports by the General Secretary. In general, the figures are more or less an estimation, and a major reason, why they are so, is to keep political opinions under control in India, which is espousing a doctrine of "secular democracy."
8. The difference between means and mode is that, the former is instrumental; while, the latter is a 'way of life.' Means, refers to the formal channels of communication within an organization; while, mode refers to the informal manner that is present in all organization. Means refers to the science of management which follows strictly the prescribed channels messages are sent back and forth. Mode, refers to the courtesy calls that are made to each other within the organization. Peter Drucker, Management: Tasks, Responsibilities Practices (New York : Harper and Row, 1974). Some of the helpful principles that makes for effective are:
 1. The more important significant, or urgent a message, the more channels should be used.
 2. When speed of transmission is the guiding factor use informal channels. If the message is also an important one, it can be reinforced by also

- sending it through the slower formal channel.
3. To be authoritative, an official message must pass through formal organization channels.
 4. To be influential, the most advantageous are power and prestige channels, followed by intragroup and intrapersonal channels.
 5. Policies are most effectively transmitted through organization channels, but practices are more effectively transmitted through interpersonal channels.
 6. A channel which ordinarily "carries" a certain type of message may "carry" other types of messages less effectively.
 7. Attitudes are best reached through intragroup, interpersonal, and value channels; knowledge is best reached through the formal and ideological channels." Lee O. Thayer, Administrative Communication (Homewood : Irwin, 1961): 254-255.
9. The assumptions and differences of McGregor's Theory X and Theory Y are:
First, Theory X:
- "1. The average human being has an inherent dislike of work and will avoid it if he can.
 2. Because of this human characteristic of dislike of work, most people must be coerced, controlled, directed, threatened with punishment to get them to put forth adequate effort for the achievement of organizational objectives.
 3. The average human being prefers to be directed, wishes to avoid responsibility, has relatively little ambitions and wants security above all."
- Second, Theory Y as the alternative to Theory X are:
- "1. The expenditure of physical and mental effort in work is as natural as play or rest.
 2. External control and the threat of punishment are not the only means for bringing about effort toward organizational objectives. Man will exercise self-directive and self-control in the service of objectives to which he is committed.
 3. Commitment to objectives is a function of the rewards associated with their achievement.
 4. The average human being learns, under proper, conditions not only to accept but to seek responsibility.
 5. The capacity to increase a relatively high degree of imagination, ingenuity and creativity in the solution of organizational problems is widely, not narrowly, distributed in the population.
 6. Under the conditions of modern industrial life, the intellectual potentialities of the average human being are only partly utilized."
- Douglas McGregor, The Human Side of Enterprise (New

York: McGraw-Hill, 1960), 15-17.

10. The barest minimum understanding of "faith-mission," is, Mission organizations look to God alone to supply both their personnel and their funds. In the area of funds, there are two approaches. One, the organization insists on their missionaries looking to God in faith to supply their needs and the Mission then allots "an allowance" for the missionary. They do take into consideration, whether, the missionary is single, married and the number of members in the family. The allotment of allowance is based on, "as the Lord provides." The second facet of "faith-mission," financial policy has to do with their manner of fundraising. Originally, it was a matter of "pure faith," where Mission organizations do not either make their needs known, nor do they solicit funds. The second route, excludes soliciting funds directly; but includes, making their needs known to the Church. IEM has chosen for itself the latter route. They do not solicit funds openly and directly, but do make their needs known. It may be helpful, if the Mission uses another "phrase" to describe their financial policy. Something, that combines both these elements of "depending" on the Lord to supply their needs, as well as "making their needs known." Harold Lindsell, "Faith Missions Since 1938," Frontiers of the Christian World Mission Since 1938 ed. Wilbur C. Harr (New York: Harper and Brothers, 1962), 189-230. Harold Lindsell, "Faith Missions," Concise Dictionary of the Christian World Movement eds. Stephen Neill, Gerald H. Anderson and John Goodwin (Nashville; New York: Abingdon Press, 1971), 206-207.
11. The following sources is helpful to understand the ethos of "faith" that characterized J. Hudson Taylor. Marshall Broomhall, Our Seal: Being the Witness of the China inland Mission to the Faithfulness of God (London: The Religious Tract Society, 1933). Also, Hudson Taylor: The Man who Believed God (1929 ; reprint, Baker Book House, 1944). Howard and Geraldine Taylor, Hudson Taylor's Spiritual Secrets (London: China Inland Mission, 1932). John C. Pollock, "Taylor, James Hudson," The New International Dictionary of the Christian Church ed. J. D. Douglas (Grand Rapids: Zondervan Publishing House, 1974), 953. See also, "China Inland Mission," and "Taylor, James Hudson," Neill, op. cit., pp. 106, 586-587. Three dominant principles dominated Taylor's life. They are: 1. There is a living God. 2. He has spoken in His Word. 3. He means what He says, and will do all that He has promised.
12. The "faith principle" adopted by George Muller in his orphanage work is not original with him. He was inspired by the Auguste Franke Orphanage in Germany. See, William H. Harding, The Life of George Muller: A Record of Faith Triumphant (London: Morgan & Scott, Ltd, 1914), 83ff. Muller's Orphanage work began in 1835 in Bristol by way of

- the Scriptural Knowledge Institution. For more details see, G. Fred Bergin, Autobiography of George Muller 3rd ed. (London; Bristol: J. Nisbet and Co, Ltd.; The Bible and Tract WareHouse, 1914), 64ff. J. G. G. Norman, "Muller George (1805-1898)," Douglas, op. cit., pp. 683. Cyril J. Davey, "George Muller," The Great Leaders of the Christian Church (Chicago: Moody Press, 1988), 322-324.
13. For a study of Bakht Singh see, Bakht Singh of India: A Prophet of God (Washington, D. C.: International Students Press, 1959).
 14. Theodore Srinivasagam, interview with the author, 17 Jan 1989. P. S. Thomas, interview with the author, 18 Jan 1989. Sam Caleb, interview with the author, 25 Jan 1989. Theodore Williams, interview with the author, 12 Feb 1989. The principle of "looking to God" to supply all their needs is impressed upon all IEM personnel from the very beginning they inquire about serving "the Lord." It is reinforced during missionary training and field experiences.
 15. Theodore Williams, interview with the author, 12 Feb 1989. Theodore Williams, "Missions, What Price?" IEM Outreach 16, no. 3 (March 1973): 2-3. Sam Caleb, "Caring and Sharing," IEM Mission Outreach 24, no. 11 (Nov 1981 7-9). Sam Caleb, "In the School of God," IEM Mission Outreach 28, no. 5 (June 1985): 19-21. Sam Caleb, "Power behind the Power," IEM Mission Outreach 28, no. 10 (Oct 1985): 6-7. T. V. Gaikwad, "Forced to Leave," IEM Outreach 30, no. 6 (June 1987): 14. Gerald Solomon, "A Church begins to Support Missionaries," IEM Mission Outreach 29, no. 9 (Sept 1986): 13-14.
 16. Sandeep and Victoria Patel, IEM missionaries appointed to Rajasthan. Interview with the author 16 & 17 Feb 1989.

Chapter 6

Strategies of IEM: Personnel and Field Ministries

This chapter is a amplification of the specific manner in which one of IEM's two main departments within its structure helps fulfill its mission. Specific manner means the definite, and systematic way the mission of IEM is accomplished. Here I will deal with the concept of strategy and the role it plays in Missions to enable them to accomplish their goals, particularly through their Personnel and Field Ministry department.

The following components will be studied with regard to the Personnel and Field Ministry and their function in IEM: 1) the selection of missionary candidates; 2) the selection of a particular mission field; 3) The nature of IEM evangelistic strategy; 4) response and results of evangelistic strategy; and, 5) the significance of IEM missionary literature.

Definition and Significance of Strategy

Strategy is the specific means or methods an organization employs in order to achieve its goals. It is an attempt to answer the question, "What are we trying to do for whom?" The emphasis is on the praxis within a Mission organization.

A strategy includes at least four components. These are: vision, problem or issue that must be addressed, mission, and course of action one takes to solve the problem.

strategy in IEM

If strategy revolves around the four components of vision, problem or issue, mission and action, what are they in IEM?

Vision. Theodore Williams (1988:10) writes, "(1) To take the Gospel to unreached people and places and plant churches. (2) To create mission awareness among Christians and churches."

Problem or Issue that needs to be Addressed. Theodore Williams (1982:5) writes, "As long as there are tribes and peoples in our country and in the world among whom the Church has not been planted, we cannot rest." So, the problem IEM are up against are 2750 unreached people groups in India. And, if they are to be reached cross-cultural mission is inevitable.

Mission. IEM's mission is an irrevocable commitment to-"the Gospel to every person and the Church among every people" (IEM 1981:6-7; Williams 1981:6). It is the will of God that His Church be planted among every people and in every culture (Eph 3:10; 5:25-27). IEM's commitment is both to the planting and building of the Church of Jesus Christ. Theodore Williams (1988:3) writes, "we believe that the whole church must take the whole Gospel to the whole world." The question now is How? What are the means and methods?

Action. In order for every individual in a people group to hear the Gospel adequately and have an opportunity to become a member of Christ's Church, IEM has two main departments, namely, the Field Ministries and Church Ministries through which she hopes the mission will be accomplished (Williams 1988:10; IEM 1989:1). These are the broad plans of action. The specific steps are preaching, praying and serving the people through these departments (Williams 1980:4-5; 1981:6).

There are two pertinent images comparable to IEM strategy. One, is the image of IEM workers. Theodore Williams (1981:6) writes,

The principle of the corn of wheat is very central in New Testament missionary strategy. The image that is central in Biblical mission is not that of the liberator but that of the suffering servant. Mission out of poverty and helplessness is what is found in the New Testament (2 Cor 6:9-10).

The second image has to do with the actual mission itself. What does IEM see itself doing overall? As a Christian family and spiritual army (Benjamin 1984:4), IEM not only announces the Kingdom of heaven but also attacks (Williams 1983:5-6) the kingdom of satan, sin and spiritual darkness by using the weapon of intercession and the Gospel of Jesus Christ.

In the mission of IEM we have a model of evangelism being an act of priesthood. The two realms of ministry-priest and preacher- so often at tension in Church history, is held in one. IEM missionaries are preacher-priest and priest-preacher. Kenneth Cragg (1968:89) cogently writes, "preaching is the centrifugal, and priestliness the centripetal, movement of the

same love." IEM mission flows through their department of Personnel and Field ministries.

Selection of Missionary Candidates

Who is a missionary in IEM?

IEM understands a missionary to be a person, who is sent by God and the Church to make disciples of Jesus Christ from among the peoples of the world (Sitter 1989; Srinivasagam 1989; Thomas 1989; Williams 1989). The emphasis is on the verb "sent." But notice, the two agents involved in the sending are: one, the transcendent God (Divine), and two, the Church (human).

There are two categories of missionaries. There are the "sent" and the "senders" (Williams 1973:2-3). The difference between the two lies in the specific "call" to pioneering mission, evangelism and church planting among a people who are different in culture, language and social matrix. The similarity between the "sent" and the "sender" is the act of continual "consecration" to such work (Williams 1976:12). Both the "sender" and the "sent" are missionaries because in one or more ways they are involved in two specific activities: proclaim the gospel and establish churches and is based on their interpretation of such Scriptures as Acts 1:21, 22; 2:42; 1John 1:1-4 (Williams 1976:11). Affirming this, IEM (1982:7-9) concludes, there are three types of missionaries between the two categories of the "sent" and the "senders." They are: (1) the "stay-put" ones. Christians, who reach out in near-neighbor evangelism and disciple making. They live nearest to

unevangelised peoples. Missiologists refer to this as E-1 type evangelism (Winter 1975:215). Much of IEM Church ministry department is based on this **pattern** of evangelism (Srinivasagam 1989; Thomas 1989). McGavran (1980:114) refers to these missionaries as class two leaders, lay Christian witnesses or second commitment Christians who serve through their local churches not in maintenance ministries within, but in evangelism and church planting without.

The second type of missionaries are, "share as you go" ones. These have moved much because of changes in their occupation, job transfers or for the sake of their children's future prospects. The fact is, as they move from place to place within a large city, district, town or state, they engage in evangelism and church planting. McGavran (1980:14) refers to these Christians as class three leaders; Christian ministers who are in a tent-maker's position. In some cases, it may mean evangelising peoples who are like them; but, in most instances it frequently involves evangelising people who are unlike them. This is referred to as E-2 type evangelism (Winter 1975:215). A type of this in the ministry of IEM is their work in Papua New Guinea through the Devasahayams (IEM 1988:10).

A third type and where most of the IEM missionary force belong, is what is termed as the "set-apart" ones. These cross significant linguistic, social and cultural boundaries and find themselves in a totally different context engaged in evangelism and church planting. These are E-3 type missionaries (Winter 1975:215). An example of this in IEM are the Johnrajs, who are

Tamilians from Tinnelvely in south India working among the Dangs in south Gujarat (IEM 1989:6-7). Among the characteristics that earns people the status of "missionary," their humanness must not be forgotten. Capturing this element, Susan Joshua (1988:7) writes,

Under the caption 'missionary,' stands a person with a very human heart...with the ability to laugh and cry, with the ability to slog tirelessly and to sink into a weary sleep...with longings and desires...just like you! Yet, because they believe that this is what God has called them to do, they go....and make a new people group, their people!

In IEM the technical title used to identify their missionaries is Swastik. The symbol Swastika, is an ancient solar symbol and is the emblem of the god Vishnu, who provides the key to its understanding. It represents the cosmic wheel spinning on an axis. It is a sign for everlasting life and the power of Vishnu to hold the cosmos together. It also stands for divine immanence in the cosmos. It can be safely affirmed that the core meaning is the idea of fullness of life (Eliade 1987:158). Literally, it means, "it is well," made up from the combination of "su (well) asti (is) ka (a noun ending)." (Walker 1968:469). In popular Hinduism it is a symbolism for "good luck" or "good fortune." This "good luck or fortune" is not automatic. It comes only in and through devotion to God who is One and Almighty (Banerjee 1979:13-14). Since, the term is very popular in north India to identify Hindu religious teachers, Hindu priests and other Hindu religious leaders, and because IEM has most of her work in north India, they have adapted the term to identify

their workers with specific content. It means (Srinivasagam 1989), first, a person whose life is characterized with a Christian presence that comes by depending and waiting upon God. Second, it means one who does religious service. In IEM, a **Swastik** is a messenger of peace and good will, one who serves the people as he or she waits in the presence of God both for personal well being and the ones they serve (Benjamin 1986: 4). Four, it means a person who is full of hope and offers hope to others. Here is an attempt of IEM using culture in service of evangelism. Missiologists (Schreiter 1985:91-93, 185; Luzbetak 1988:76ff; Shorter 1988:101) refer to this process as inculturation.

Missionary Opportunities in IEM

Srinivasagam (1989) lists fourteen different possibilities for mission service in India today. These are: pioneer missionary career, evangelists and church planters, Bible teachers, children and youth workers, Bible translators, literacy workers, cultural anthropologists, medical workers, agricultural workers, literature workers, artists, research and survey workers, office and secretarial workers and Church ministry workers (to minister to and among established Christian congregations and challenge them to get involved in world evangelism).

Missionary Qualification in IEM

The emphasis is not on the skills a person may or may not have; instead, it is what the person is. The stress is not function but formation. It is a matter of being.

What are the formal characteristics IEM expects of their missionaries? According to Srinivasagam (1989) they are: all individuals must have an assurance of salvation and experience a call for missionary service. They must have a vision that people without Jesus Christ are lost, and have a burning desire to win them to Christ. They must be exemplary in their Christian behavior. They should be consistent in their personal/private devotions, like studying the Scriptures and prayer. They should possess a good general education, at least a high school education. Other qualifications include, experience in practical Christian service, positive attitudes, Christian maturity and character, ability to deal with loneliness and culture shock, active witness in his or her local church, and generally good health as most of the mission involves reaching frontier peoples.

Swastiks must also be characterized by personal, general and communal discipline which is considered as the best substitute for personal supervision of both mission work and workers, and it creates within them the capacity for good management of their use of time, family responsibilities and ministerial assignment. Swastiks are cautioned that if there is lack of discipline they will succumb to the possibilities of shirking their trust,

wasting time, inculcating general laziness, and finally resulting in loss of spiritual vigor. Then, missionaries must also be willing to co-operate with all others in the Mission, at all levels, so that all working together can fulfill the goals.

Teachability is another qualification required of IEM Swastiks especially among younger missionaries who must guard against a messiah complex. Finally, adaptability. Missionaries must be able to identify with their context and receptors, live where they live, eat what they eat, dress like they do, and learn from them in order to serve them effectively (IEM 1980:11). In Mandelbaum's (1973:184-185) scheme of life histories, it is termed **adaptations**. Selina Mohan Doss (1988:15), an IEM missionary who serves among the Korku people in Chikaldara writes,

'Do what they do' is our strategy, in order to be accepted by the people among whom we live. The missionaries who live in the villages, try to identify as much as possible with the people. They try to eat what they eat, and avoid eating those foods that the people avoid. Identifying ourselves with our neighbors brings acceptance. Once we have been accepted, what we say is also welcomed... we are constantly being sensitive to their needs too... through these we cater to their spiritual needs too.

Other qualities expected of IEM missionaries are "stickability," ability to learn new languages, an aptitude for team spirit and a sense of humor (Caleb 1989; Hope 1989; Srinivasagam 1989; Johnraj 1989; Patel 1989). IEM describes missionaries with the quality of "stickability" as "postage stamp Christians", and those who lack the same as "post card Christians" (IEM 1988:3). "Post card Christians" are always

moving restlessly and aimlessly about never getting around to place their stakes among a particular people and fulfill their mission. Here is an example of IEM's folk theologizing which takes us back to our theoretical principle of 'mission from below'. The nature of IEM mission is inductive and not deductive (Luzbetak 1989:115).

In spite of the long list of requirements, the most important are for individuals to be able to demonstrate their Christian commitment, conviction and calling to full time missionary service (Sashikumar 1982:13-14; Satyavani 1983:19-20) which initially takes the form of a written testimonial to begin the process of screening (Locke 1989; Srinivasagam 1989; Sashikumar 1989).

A few principles regarding mission and missionary personnel in IEM emerge. The underlying mission in IEM is evangelism and church planting (Williams 1984:9-10). But IEM mission is not limited. They have room for "secular profession" which include: linguistics, literacy capabilities, secretarial skills, etc. Particularly, in India with the current mood towards technology and urbanization, the need and demand for Christians with "secular professional" skills is of paramount importance (Doss, R 1989).

Missionary Selection Process in IEM

According to Srinivasagam (1989) on whom most of the study in this section is based, the process normally takes a minimum of one year before an individual is first considered as a probationary missionary with IEM. The following stages are involved in the process.

Stage One--Inquiry. All potential candidates learn about IEM through one of the following channels. A majority come in contact with IEM through their monthly official missionary magazine, "IEM Mission Outreach" or "IEM Outreach" (the name was changed in 1987). Another way is through recommendation made by pastors of different denominations and local independent churches. According to my interviews of missionary candidates, this means of recommendation as a way of getting in touch with IEM, appeared to be the most prominent. This is because the local church Pastor has a first hand knowledge of IEM either through their involvements in the church or his or her visits to their mission fields. Further, the local church pastor or leader knows the candidate well enough to encourage him or her along the path of missionary service with IEM. This means of recommendation enables some missionary candidates to work with IEM on a short-term basis. A third potential way candidates are located is through evangelical organizations like the Union of Evangelical Students of India, Scripture Union, Vacation Bible School, Student Christian Movement, Youth for Christ, local Diocesan Youth Boards, etc. Most of these sodalities are

actively at work in challenging young people to consider mission involvement as a career option. When young people indicate their interest and calling to do so, they are directed to consider IEM or other such indigenous missionary organizations. A fourth channel is Bible Schools and Seminaries all over India. Schools like South India Biblical Seminary, Union Biblical Seminary, Madras Bible Missionary, Nazarene Bible School, Hindustan Bible Institute and College, etc., have mission emphasis week or week ends on their campuses. During this time various Mission representatives visit these institutions and challenge the student about possible mission involvement. Most of IEM missionaries have come from South India Biblical Seminary. A fifth means is through IEM national, state, area or local church missionary conferences and meetings. During this time, the general public is exposed to the history, theory, practices, principles, goals and longings of IEM.

Through any one of these five channels, individual's write to Personnel Department/ IEM/ 7 Langford Road/Bangalore 560025., and inquire about the possibility of becoming a missionary with IEM.

Stage Two--Dialogue through Correspondence between IEM and Potential Candidate. The potential candidate writes to the Personnel Secretary of IEM and indicates his or her interest in serving. There are at least two pre-requisites for IEM to consider the individual for a missionary career. One, he or she is a committed Christian and is "led" (these are the very terms

missionary candidates used to describe their initial movement towards a missionary career with IEM) to consider missions as an option for life. Two, they are convinced (at this point in their Christian pilgrimage) that IEM is the route to be involved in cross-cultural mission (many choose IEM because of their cross-cultural and frontier mission emphasis). In response, the Personnel Secretary acknowledges the inquiry and sends back three pieces of information to the potential candidate: a booklet, "What is IEM?," a general information booklet, "Missionary Service-Opportunities Unlimited" and, "IEM Preliminary Questionnaire" (Srinivasagam 1989). The three sources identifies IEM and describes their mission and ministries.

After receiving questionnaire-1, IEM does two things. One, if there are responses which are ambiguous, missionary candidates are asked to respond to the same once more (see letter-1). Two, IEM sends reference letters to the persons the candidate has indicated as his or her referee's (see letter-2). This 'referee letter' asks for detailed information regarding the candidate's character and suitability for a career in missions, motive and calling, adaptability and adjustments aptitude (since most of IEM mission fields are tribalistic with very few conveniences and facilities) and other data like knowledge of family, experiences, and background that will enable the Mission to objectively assess the candidate's missionary disposition. The emphasis is on "calling," "character," "motive," "adaptability." The bottom line for missionary candidates as far as IEM is concerned is their stress on genuine "Christianness." Why?



INDIAN EVANGELICAL MISSION

38 Langford Road
Phone 579080

Post Bag 2557

Bangalore 560025
Grams OUTREACH

Dr R Theodore Srinivasagam
Associate General Secretary
(Head Ministries & Literature)

Ref. B1/TS: /8 -

Dear brother/sister,

Thank you for sending me your completed Questionnaire dated . I will be processing it and will let you know about your desire to work with IEM in due course.

I would like to know the following details from you.

- 1)
- 2)
- 3)

Please reply to me immediately.

With warm Christian greetings,

Yours sincerely,

R. Theodore Srinivasagam

Theodore Srinivasagam

Letter - 1.



INDIAN EVANGELICAL MISSION

38 Langford Road Post Bag 2557 Bangalore 560025
Phone 579080 Grams OUTREACH

Dr R Theodore Srinivasagam
Associate General Secretary
(Head Ministries & Literature)

Referee letter

Ref.B /TS: /8 -

Dear

I am writing to you concerning

He/She has applied to IEM to work as a missionary. He/
She has given your name as a referee.

I shall be grateful if you can let me know about his/her
conduct, character and suitability for missionary service
with IEM. What do you think is his/her motive in applying
to IEM? Do you think he/she has a sense of call for
missionary service?

IEM mainly works in tribal and rural areas. Under these
circumstances, do you think he/she will be able to live
and work there.

Please let me know any other details which I ought to know
regarding him/her. I would appreciate a frank evaluation
about him/her. I will keep your report confidential.

With warm Christian greetings,

Yours sincerely,

Theodore Srinivasagam

Letter - 2.

This is something that cannot be taught. It must be caught-experienced. Before IEM missionaries can go out and be agents of transformation, they themselves must be transformed individuals. The rest of the requirements, IEM believes, it can teach the candidates through their education and training program.

Stage Three--Evaluation and Selection/Elimination. At this juncture, a period of waiting between 3-6 months ensues. During this time, the candidate's referees respond to the information/evaluation sought by IEM.

After gathering all the information from the candidate and their referees, the personnel secretary then makes a determination as to whether the individual is "called" and has the inclination/aptitude towards missionary service, or not. At this stage, there are three possible outcomes. If the information does not clearly indicate the individual's "call" and aptitude for mission, they are eliminated from any further consideration and informed so. The candidate is entitled to try again. If, the personnel secretary, is still uncertain regarding the clarity of the individual's missionary disposition, he or she is placed on a waiting list. A third possibility is, some of the candidates are intimated that they are temporarily considered for missionary service with IEM.

Stage Four--Candidating. All candidates considered for missionary service with IEM are sent a "candidate form" (see Form-1). When the form has been filled and forwarded to IEM, the same is studied by IEM general secretary, the associate general secretary, or personnel secretary for personnel and field ministries, and the associate general secretary for church ministry and training, and the administrative secretary. If, all the leaders are convinced the individual has indicated his or her "calling" and clear disposition towards a career in missions, he, she or they (couples) are asked to come for an interview with the IEM board at the Mission's expenses (see letter 3). Normally, by now, IEM is convinced that the individual or couple have clearly indicated their disposition towards a career in missions, so that, when they come for their interview, they are also informed of the possibility of coming prepared to go directly for missionary training in Chikaldara, Maharashtra (see letter 4). All candidates are asked to come two days before the actual formal interview. The reason, is to get acclimatized to Bangalore city and to provide opportunities for candidates to have a general medical check up with Mrs. Diana Srinivasagam, the Mission medical officer, and also participate in informal interviews with various members of the board.

Just before the interview, each member of the board is given an assessment form for evaluating the candidate (see interview assessment form-2). The areas covered in the interview include: spiritual, intellectual, general skills, physical [medical] and emotional records, inter-personal relationships and work

Dr R Theodore Srinivasagam
Associate General Secretary (F&L)

*Letter to Candidates
Called for interview.*

Ref.B5/TS:rb/88-1540

December 7, 1988

To
All Missionary Candidates

Dear brother/sister,

Thank you for your application to work with the Indian Evangelical Mission.

I am inviting you to appear before the IEM Board on January 10, 1989. The Board will meet at IEM Centre, 7 Langford Road (Near Double Road Circle), Bangalore 560 025.

The Programme

January 8 evening or 9 morning - Arrival in Bangalore and personal interviews
January 10 - IEM Board meeting at 9.00 a.m.
January 10 night - Departure to Outreach Training Institute, Chikaldara, Maharashtra (if selected by the Board)

Travel to Bangalore

Make travel plans so as to arrive in Bangalore on January 8 evening or 9 morning. But please do not come earlier than January 8.

Please book your tickets at once to Bangalore City Station by second class sleeper if coming by train. If arriving by bus get off at the bus terminus at the Bangalore City Bus Stand which is opposite the Bangalore City Station. Please return the Arrival and Return travel Form after completing it.

If you inform us earlier on which date, train or bus and time you are arriving in Bangalore, we will try to meet you at the Railway Station or Bus Stand. Please look out for a person with an IEM magazine in his hand.

Accommodation

You will be staying at IEM Annexe, Door No. 317 (Opposite Indiranagar Post Office), 100 Feet Road, Indiranagar 1st Stage, Bangalore 560 038 (Telephone No. 578468).

If you miss the person, take an autorickshaw to Indiranagar Post Office, 100 Feet Road, Indiranagar 1st Stage, IEM Annexe with Door No. 317 is opposite to Indiranagar Post Office. The autorickshaw drivers would know 100 Feet Road, Indiranagar. The autorickshaw fare should be about Rs 10/- to Rs 15/-. Make sure when you get into the autorickshaw that the meter is turned to zero. The normal autorickshaw charge at present is Rs 2/-*. There are extra charges for luggage and third person travelling in the rickshaw. Between 9.30 p.m. and 6.00 a.m. the charge is 1/2 times of the normal charge. We are sorry that we will not be able to provide accommodation for any one accompanying you to Bangalore. They will have to find their own accommodation.

*The normal fare are meter charges plus 10 paise per rupee.
I am enclosing a map to help you. If you get lost in Bangalore, please ring IEM Centre - Telephone No. 579080 or IEM Annexe - Telephone No. 578468.

Travel Expenses

IEM will pay second class sleeper train fare and bus fare and incidental expenses such as autorickshaw charges - to and from the station, porter charges and food expenses incurred during the travel. You can claim this amount after arrival in Bangalore from Mr. Prasanna Kumar, IEM Associate Finance Secretary. We are sorry we cannot send any advance money towards your travel.

..2

Letter - 3

What to bring?

1. Originals of all your certificates plus a zerox copy of those certificates including first page of S.S.C. book.
2. Documents requested by the IEM Medical Officer.
3. Sheets, pillow, mosquito net, Bible, personal clothing, ^{Remember} to bring your mosquito net-mosquitoes in Bangalore are vicious! Bangalore will also be cold in January and so bring warm clothes and a blanket.
4. Personal things you need during the training course at Outreach Training Inst., Chikaldara, Maharashtra. Chikaldara will be cold in January and February. So take warm clothes and a blanket.

Personal Interviews

Please do not leave the place where you will be staying on January 9 1989 as you will have personal interviews with me and others on that day.

Medical check-up

Before you appear before the Board you will have to undergo a medical check-up by the IEM Medical Officer (see enclosed letter and form from the Medical Officer).

Board Meeting

The IEM Board Meeting will be held at IEM Centre, 7 Langford Road, Shanthinagar, Bangalore 560 025 at 9.00 a.m. on January 10. Please be punctual.

Training

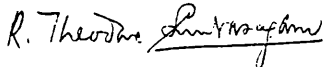
If you are selected by the IEM Board you may be asked to go for missionary training at the Outreach Training Institute (OTI), Spiritual Life Centre, Chikaldara 444 807, Amravati District, Maharashtra. The course is from January 12 to end of April 1989. Mr P S Thomas Training Secretary will be in Bangalore at that time and he will give further instructions regarding it. Your final selection is only after the successful completion of the course and your field designation will be given only after that.

After your training at OTI, Chikaldara you will normally be sent to your home State for about three months to work with the IEM Church Ministries Department. Then you will go to the mission field to which you will be assigned.

Please write to me immediately, informing me whether you are planning to come to Bangalore to appear before the IEM Board.

With warm Christian greetings,

Yours sincerely,



Theodore Srinivasagam

Encl:

cc: Rev Dr Theodore Williams, General Secretary
All Central Secretaries
Rev Prakash George, Assoc Director, OTI
Dr (Mrs) Diana Srinivasa gam, Medical Officer

Letter - 3

MAP OF BANGALORE

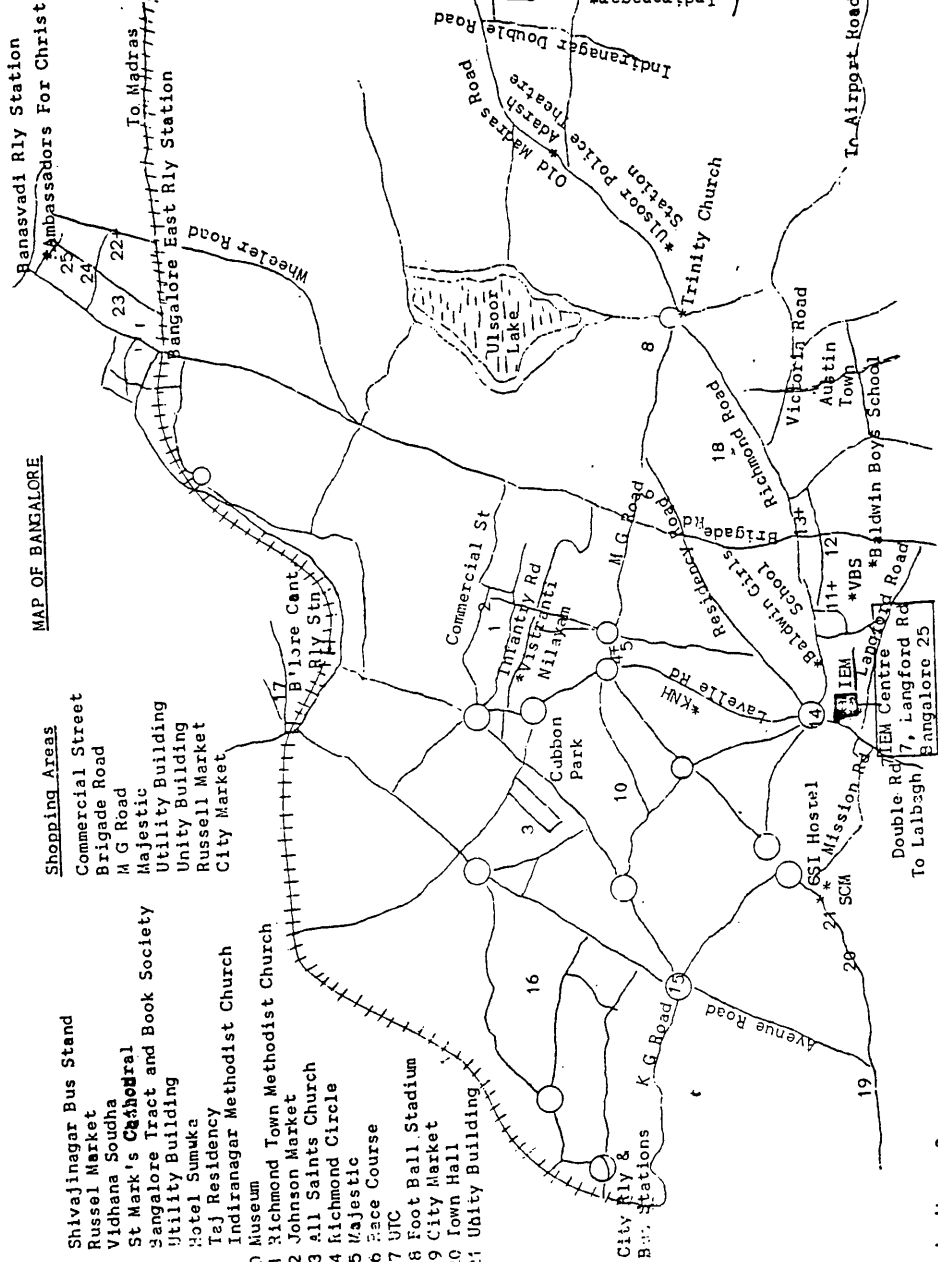
Shopping Areas

- Commercial Street
- Brigade Road
- M G Road
- Majestic
- Utility Building
- Unity Building
- Russell Market
- City Market

- 1 Shivajinagar Bus Stand
- 2 Russel Market
- 3 Vidhana Soudha
- 4 St Mark's Cathedral
- 5 Bangalore Tract and Book Society
- 6 Utility Building
- 7 Hotel Sumka
- 8 Tej Residency
- 9 Indiranagar Methodist Church
- 10 Museum
- 11 Richmond Town Methodist Church
- 12 Johnson Market
- 13 All Saints Church
- 14 Richmond Circle
- 15 Majestic
- 16 Race Course
- 17 UIC
- 18 Foot Ball Stadium
- 19 City Market
- 20 Town Hall
- 21 Ublty Building

- Banasvadi Rly Station
- *Ambassadors For Christ

- 22. Emmanuel Ch
- 23. Taftee Offi
- 24. EFICOR Tral
- 25. Operation Mobilisatio



Travel Guidelines to IEM Centre and IEM Annexe in Bangalore

LOCATION OF IEM CENTRE

The IEM CENTRE is located on 7 (Old 38) Langford Road (near Double Road Circle) Bangalore 560 025. It is in Shanthnagar area next to St Joseph's College play grounds and almost opposite to a small temple in Akki-Thimmana-Halli. Buses with numbers 133, 143, 148 and 163 (from K R Market or City Market); 145 and 146 (from City Bus Stand); 161 (from ShivaJnagar) stop almost in front of the IEM CENTRE.

If you come by autorickshaw ask the auto driver to take you to the Double Road Circle near Shanthnagar. Langford Road is one of the roads branching off from the circle and the IEM Centre is only two furlongs away from the circle next to St Joseph's College play grounds.

LOCATION OF IEM ANNEXE

The IEM ANNEXE is located on 317, Hundred Feet (100 ft) Road, Indiranagar Stage I, Bangalore 560 038 almost opposite the Indiranagar Post Office.

A large number of buses going to Indiranagar and HAL II Stage stop at Indiranagar Police Station. IEM ANNEXE is about two furlongs from the Indiranagar Police Station bus stop.

If you come by autorickshaw ask the auto driver to take you to 100 ft Road in Indiranagar Stage I and IEM ANNEXE is almost opposite to Indiranagar Post Office.

Direct bus between IEM CENTRE and IEM ANNEXE

Bus number 133. This bus from HAL II Stage bus terminus to City Market (K R Market) stops at Indiranagar Police Station bus stop and also stops at Akki-Thimmana-Halli bus stop on Langford road opposite IEM Centre. This bus stops at both bus stops in the reverse direction as well.

Letter 3.

OUTREACH TRAINING INSTITUTE

CHIKHALDARA

P S Thomas
Director, OTI

Outreach Training Institute
Chikaldara - 444 807
Amravati Dist
Maharashtra State

Dear brother/sister,

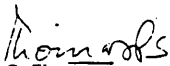
As you come to Chikaldara kindly bring the following items with you :

1. Blankets/Quilt
2. Warm clothing like sweaters, shawls, caps, scarfs, mufflers, socks, etc.
3. Torch
4. Umbrella
5. Shoulder bag (for ministry)
6. Bed Sheets
7. Pillow covers
8. Mosquito net
9. Towel
10. Strong chappals or shoes
11. English Bible
12. Mother tongue Bible
13. Pens and pencils

We will provide a cot, mattress and a pillow. We are looking forward to your coming.

With warm Christian greetings,

Yours sincerely,


P S Thomas

Letter - 4

But within that number there are tens of thousands of evangelical believers who are spiritually alive and are reaching out to India and Asia with the gospel of Jesus Christ.

There are about 40 Bible colleges and seminaries which are producing Indian pastors, teachers and evangelists. Over the past two decades God has raised up over 100 indigenous Indian missionary sending agencies which have sent out more than 2000 missionaries within India and to other countries in Asia. This is good news indeed!

India is an extremely cross-cultural country. About 700 million people speak more than 1600 distinct languages and dialects—a country of 1600 nationalities. Religiously, there are 500 million Hindus, 90 million Muslims and 50 million tribals. A missionary in India must be prepared to work cross-culturally.

Outreach Training Institute (O T I)

The O T I is different from a Bible college or seminary. Its purpose is to train missionary candidates who are already Bible college and seminary graduates in cross cultural communication, linguistics, non-Christian religions, evangelism, practical anthropology, basic health and general Bible courses. It is filling the gap between a Bible college graduate and an effective cross cultural missionary.

Since 1976 this training institute has been training missionary candidates of the Indian Evangelical Mission as well as other missions in India and was known as the Indian Missionary Training Institute. In January 1981 the institute moved from Nasik to the present location at Chikaldara, Maharashtra. In January 1983 the institute was renamed as the Outreach Training Institute.

Objectives of O T I

- To train cross-cultural missionaries to work in India and abroad.
- To offer in-service training and refresher courses for missionaries who are already in the field.
- To offer courses to pastors and lay leaders on missions and cross-cultural evangelism and

duration of each session. Currently, institutes are of 12 to 14 weeks duration. These are held twice annually, January to April and August to December.

Medium of instruction

The medium of instruction is English, so the applicant must have a good working knowledge of this language.

Curriculum

Subjects taught include linguistics (with emphasis on language-learning principles), practical anthropology (including tribal survey of India), health, literacy, non-Christian religions, church growth, missions, evangelism, spiritual leadership, interpersonal relationships, Christian home and the Bible. Practical learning in account-keeping, correspondence, house-keeping, gardening, use of tools, sewing, etc., is also an integral part of the training. Regular field experience is given in and around Chikaldara.

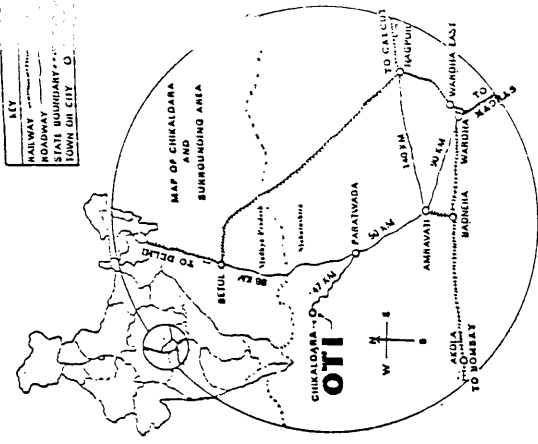
Participants

Participants in any course must be sent by a specific mission or church and should have a definite experience of salvation and commitment to service. (We regret that we cannot accept students without proper sponsorship). Ordinarily, this Christian service or ministry will be in a cross-cultural situation. In the case of married couples, it is preferred if the wife attends along with the husband. We are sorry that we cannot provide special diet. Students are required to express agreement with the doctrinal basis of O T I.

Location of Chikaldara

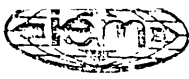
Chikaldara is a village with a population of about 3,500 and is at an altitude of 3,670 ft. It is in the Korku tribal area which is in the Melghat Tiger Reserve. Being a semi-hill station, it boasts of its botanical gardens, beautiful scenery, and the famous Gawalgadh Fort. Our institutes are held at the Spiritual Life Centre, a beautiful 17½ acre property just 8 minutes walk from the bazaar and bus stand.

Wherever you come from, it is advisable that you arrive at the end of your rail journey by morning, so as to reach Chikaldara by bus in evening. In case you reach Amravati after 5 or Paratwada after 7 p.m., and there is Chikaldara, you will have to stay in a hot



Travel Instructions

1. **From DELHI side:** Take a train (G T is best) to Bulu. From there several buses are available to Paratwada. From there take a train or autorickshaw to Amravati (2 hrs) or Paratwada (4 hrs journey). From Paratwada to Chikaldara the bus is at approximately 7-30 a.m., 10-30 a.m., 3-00 and 7-00 p.m. (1-30 hrs)
2. **From BOMBAY, CALCUTTA and N E INDIA :** Take a train to Badnera Junction arriving early morning. If you from there take a train or autorickshaw to Amravati (2 hrs) there are three direct buses daily from Amravati to Chikaldara — 6-00 a.m., 9-00 a.m. and 6-00 p.m. (4 hrs) There is also a bus at 1-00 p.m. to Paratwada (1-30 hrs) where you can catch the 3-00 p.m. bus to Chikaldara.
3. **From MADRAS, KERALA and ANDHRA PRADESH:** Take a train to Wardha East or Nagpur. There are buses daily from both Wardha East and Nagpur to either Amravati (3-30 hrs) or Paratwada (6 hrs). To go from there instructions in 1 & 2. In case no one meets you at Chikaldara bus stand, a "Mission Bangla" (8 minutes walk).



INDIAN EVANGELICAL MISSION

38 Langford Road Bangalore 560025

Phone 579080

CANDIDATE'S FORM

(Note : Please type or write legibly in English)

1. a) Full name

b) Date and place of birth

Father's name

c) Present address

d) Permanent address

e) Are you married or single ?

f) If married give date of marriage

g) Wife's/Husband's name and date and place of birth.

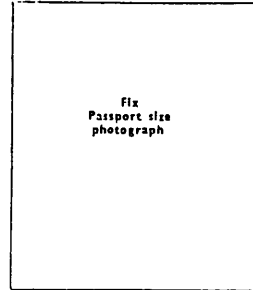
h) Give particulars regarding your children below :

Name of child	Sex	Date of Birth	Class Studying

i) Have you ever been divorced, legally separated or your marriage annulled ?
If so give details ?

2. a) Give details of your general and professional educational qualifications from High School onwards.

School/College/Institution	Course Taken	Years of study: from—to	Examination taken & year	Pass/Failed	Class/Marks



(Please enclose 2 extra copies of your photograph)

FORM - 1.

b) Have you had any Bible training? If no give details below.

Institution / College	Course Studied	Years of study From To	Examination taken & year	Pass / Failed	Class/Marks

c) What talents and gifts do you have?

d) Do you have any other interests such as games and hobbies? Give details.

3. a) Give full particulars of any employment you have had, together with copies of testimonials and service certificates.

Institution / Organisation & Address	Designation	Years of service From To	Reason for leaving the job

b) What is your present occupation? Give the name and address of your present employer.

c) Are you free from debt or other financial commitments? If not, give details.

d) Is there anyone dependent on you (parents, sisters, etc)?

4. a) What is your mother tongue?

b) What other languages do you know?

Language	Speak	Read	Write	Examination passed

c) Are you willing to learn another language if the Mission Board asks you to do so?

5. a) What serious illnesses or operations have you had?

b) Do you have any physical disabilities? Give details.

c) Are you suffering from any illness now? Give details.

d) Are you taking any medicines or treatment regularly? Give details.

e) When you fell ill, what form of treatment do you take, if any?

f) Do you have any diet restrictions? If so, what are they?

g) Do any of your children have chronic health problems? If so, give details briefly.

6. a) To what kind of ministry do you think God is calling you?

b) Is your offer for missionary service an open offer (any type of service) or restricted one (only one type of work)? If restricted offer, specify type of work you want to be involved.

c) What church do you attend?

d) In what church do you have your full membership? How long?

e) Does your pastor/elder know about your interest in missionary service?

f) Will your church pray for you regularly and be interested in you if you go out as a missionary?

g) Are there any other churches, prayer or fellowship groups that will pray for you and be interested in you? If so, give their names and addresses.

h) What forms of Christian work have you done so far?

Type of Christian Work	With whom? Church/Organisation/Independently	How long?	Paid work or voluntary

i) Is your wife/husband fully willing to be involved in missionary service?

j) What are your parents and relatives attitude to your applying to IEM?

7. a) What led you to apply to the Indian Evangelical Mission?

b) How long do you hope to work with IEM?

c) Are you prepared to work with IEM missionaries whose language and culture may be different from your own?

d) Would you have any conscientious difficulty in having fellowship, including that at the Lord's Table, with IEM members who are not of the same denomination as you?

e) Are you willing to give up any personal habit which might grieve your IEM colleagues and lessen your spiritual ministry?

f) Are you willing to work in any place in and around India where the Mission Board may send you?

g) Are you prepared to work in a mission field where the church structure of the new churches may be different from that of your own?

h) Have you ever applied to any other Mission or Church and with what result?

i) Do you agree with the Doctrinal Statement of the IEM?

j) Have you read the Principles and Practice of the IEM? Do you agree to be governed by them?

8. a) Write about your conversion and present spiritual experiences.

b) Write about your call to missionary work

FORM-1

of three Christian leaders who know you well and to whom we can refer for a confidential assessment of your Christian life and character;

a)

b)

c)

Signature

Place

Date

(Use this space for any other matter you want to write about)

INDIAN EVANGELICAL MISSION
ASSESSMENT OF THE MISSIONARY CANDIDATE

Note to the Interviewer:

Please go through the questions carefully and question the candidate in an informal atmosphere such as while taking a walk or over a cup of tea. You can have several sessions with the candidate as it will be difficult to remember all the questions. As far as possible, please do not show the questionnaire to the candidate or fill it in front of him or her. Fill this questionnaire in private and hand it over to the IEM Secretary in charge of Candidates.

Name of Candidate.

I. Spiritual

1. Is he/she genuinely converted?
2. Does he/she have a call to missionary service?
3. a) Has he/she been to a Bible college or had consistent Bible teaching?
b) If so, where and for how long?
c) If had no Bible training, is He/she prepared to go to a Bible school for studies?
4. Has he/she had any other training for Christian ministry?
5. Does he/she read the Bible and pray daily?
6. What gifts does he/she feel the Lord has given him/her?
7. a) Does he/she speak in tongues?
b) What is his/her view on speaking in tongues?
c) What will be his/her teaching on the mission field regarding it?
8. a) What is his/her view regarding sickness and healing?
b) Does he/she take medicines when sick?
c) Does he/she have any peculiar doctrine?
9. a) What type of Christian work has he/she done so far?
b) Can he/she preach?
c) Has he/she have any special skills in evangelist: (such as singing, puppet show etc)?
10. Has he/she led anyone to the Lord? If so, whom and when?

II. Intellectual and Skills

1. What is the highest academic qualification he/she has got?
2. Has he/she got training in any other skills (such as typing, tailoring, embroidery, drawing, painting, mechanical skills etc)?
3. Has he/she been working after completing studies? If so, what?
4. What kind of work or skill does he/she enjoy doing?
5. a) Does he/she plan his/her work?
b) Does he/she maintain a diary?
6. a) What kind of books and subjects does he/she like to read?
b) What Christian book does he/she like?

7. a) Does he/she write letters home and to friends?
b) Has he/she written any articles? If so, on what subject?
8. Does he/she listen to the radio or music or watch TV? What does he/she enjoy listening to or watching?
9. Has he/she taken initiative in any work and done it without anyone asking him/her to do it?
10. a) Is he/she doing any correspondence course now? If so what?
b) Does he/she want to do further studies? If so, in what and when?

III. Physical and Emotional

1. Does he/she have any chronic illness or weakness?
2. a) Does he/she eat well?
b) Does he/she have any diet restrictions?
3. a) Does he/she play games or do any exercise?
b) Is he/she used to hard work?
4. a) Does he/she like walking, cycling and travelling?
b) Does he/she know cycling or driving?
5. Did he/she have any mental breakdown?
6. a) Does he/she sleep well at night?
b) At what times does he/she usually go to sleep at night?
c) At what time does he/she usually get up in the morning?
7. What does he/she do during his/her free time?
8. a) Does he/she get angry easily, irritable or moody?
b) Is he/she normally active or lazy?
9. Is he/she fearful of anything (darkness, sleeping only with light on, evil spirits, animals etc)?
10. Does he/she have any problems bothering him/her?

IV. Relationships

1. a) Does he/she get along well with colleagues?
b) What does he/she do if he/she cannot get along with someone he/she lives and works with?
2. Was he/she ever sent out of an educational institution or Christian organization due to indiscipline, moral lapses, financial irregularity etc?
3. a) Has he/she forgiven others when they did something against him/her?
b) Has he/she ever asked forgiveness from anyone?
4. a) Are his/her parents alive?
b) How many brothers and sisters does he/she have?brothers.....sisters
c) Does he/she live in peace with parents and relatives?

5. a) Are his/her parents and relatives happy about the decision to become a missionary?
b) Is there anyone dependent on him/her?
6. Has he/she ever lived away from parents or is this the first time he/she will be living away from them?
7. (For single people) What are his/her plans regarding marriage?
8. (For married couples) Is he/she well adjusted to his/her partner and do they get along well with each other?
9. a) Does he/she have financial problems or debts?
b) Does he/she live within his/her means at the present time?
c) Does he/she maintain accounts?
10. Does he/she have any weakness in any area of his/her life?

V. Missionary work

1. Why does he/she want to join IEM?
2. What type of missionary work does he/she want to do?--
3. Is he/she willing to work anywhere?
4. Has the Lord given him/her a burden to work in any particular area or group of people?
5. Is he/she willing to learn a new language?
6. For how long does he/she want to work with IEM?
7. a) Has he travelled outside his/her home state?
b) Has he/she lived in a village?
c) Does he/she know how to cook?
8. a) What is his/her church affiliation?
b) Which church does he/she normally attend?
9. Does his/her pastor or elder know about the decision to join IEM?
10. a) Will his/her church help in supporting him/her? -
b) Will any prayer group pray and support him/her? -

VI. Your comments and recommendations:

Date:
Place:

Signature of Interviewer
Name of Interviewer

experiences. One immediately notices the parallel between these areas covered for the interview and the qualifications required of IEM missionaries studied earlier which affirms again IEM's mission is from below and within a people. It is geared to serving people and their needs and providing the opportunities for Christian salvation, all in the name of Jesus. At the end of the formal and informal interview, IEM assesses that a particular candidate or couple has not clearly indicated their missional direction, they are placed on the candidate waiting list. Most often, it is either their medical condition or their inability to demonstrate an inclination towards team-work and spirit of interdependence that prevents them from going on with the process of missionary training. All selected candidates are then sent for missionary training.

Stage Five--Missionary Training. Candidates who are sent for training are again evaluated on the basis of their life style which should demonstrate missionary "calling," general health, ability to adjust to difficult circumstances, language aptitude, love for people, keenness to serve new peoples, personal spiritual discipline and consistent Christian testimony. These concerns are filled in by the director of the training institute who does so in consultation with other teachers in the institute, and forwards the same to the general secretary for personnel and field ministries. At this point, one of two possibilities arises. One, some of the individuals personally assess themselves of their inability to adjust to difficult situations

(minimum water facilities, electricity, new and very different foods, local social customs and culture), or learn a new language, and indicate to IEM that they do not want to take a career in missions. IEM appreciates those candidates who on their own discover the difficulties involved and ask to be relieved of any further consideration for the E-3 missionary status. Usually, these individuals eventually assist IEM in their Church ministries. The second outcome is that candidates who prove their potential E-3 missionary inclination are appointed to a mission field as IEM probationary missionaries. They are then sent out after taking a short break of three weeks to a month. The reason is, as full time missionaries, they do not get a vacation until after a year or two of service. If the home of the missionary is within six hundred miles from his or her place of service, and he or she has served IEM for a year, they are entitled to a month's vacation. On the other hand, missionaries are given two months vacation after two years of service and when their hometown is beyond six hundred miles. The actual training program of IEM missionaries and all it entails will be studied in the next chapter.

Stage Six--IEM Probationary Missionary Appointment. When the associate general secretary for personnel and field ministries receives the evaluation from the director of IEM missionary training program regarding the current trainees, the missionary candidates committee meets and decides the temporary appointment/elimination of the candidates. In the mission of

IEM, all new appointments are assigned to work alongside a senior missionary for a period of one year; in some cases, two years.

During this probationary time, it is incumbent on the newly appointed missionary to work hard at local language study. IEM Tyagies believe that the best way they can truly identify with the people is to know their language and adopt it for themselves. The sooner a missionary speaks to the people in their own language, the quicker prejudice can be broken and trust built up. In mission, it is one step closer to "becoming all things to all people" (1 Cor 9:22b).

When the IEM missionary probationary period is nearing completion (three months prior to its expiration), the senior missionary is sent a "probationary report," and is asked to evaluate the new missionary's progress in language study, field adjustments and co-operation, inter-personal relationships (team spirit), mutual respect for senior missionaries, IEM leaders or other IEM personnel who periodically visit the field and the local people, general field ministry involvements and other matters of mission interest. If, the report is judged as one which proves and affirms the missionary's disposition towards missions, IEM is now in a position to publicly commission and consecrate the individual or couple along with their family (if, they have children), for a full time career in missions with IEM.

Stage Seven--Full Missionary Status Appointment. All new candidates who have gone through the preliminary processes are then accepted and appointed as full time missionaries with IEM. IEM arranges for the candidate to return to their home church or to their sponsoring prayer group and a special commissioning service is conducted when the individual or couple is publicly declared as official missionary of IEM. Then they are sent on to their mission field. Usually, it is back to the field where they served their probationary time. In the next year or so, the candidate(s) are strongly urged to master the language. Simultaneously, they go out in mission journeys with senior missionaries and other IEM team members and begin to make genuine contact with the people and attempt to share the Gospel.

Why is the process of missionary selection so long, closely scrutinized, and controlled? IEM chief concern in selecting workers is to be able to find the kind of people who will be able to fulfill the mission. Cross-cultural mission, which is E-3 evangelism, demands that the Mission select workers who are not only committed to mission, but also predisposed to cross-cultural situations. Otherwise the mission runs the risk of failure.

Jayaprakash (1987:15) writes,

The basic qualifications expected of a missionary candidate are: 1) burden for souls, 2) willingness to go anywhere sent by the Mission, 3) willingness to make adjustments and to keep good relationships with others, and 4) faith to depend upon God for all provisions.

Once IEM has commissioned their missionaries, how does the

Mission select a field and a people to serve, and what happens when the missionary is in the mission field? These are the questions that are studied next.

IEM Strategy for Field Selection

Every Mission has a strategy which includes selecting a place and a people for mission. In IEM (Srinivasagam 1989; Williams 1989), the dominating principle that governs their field and people selection for ministry is to preach the Gospel where Christ is not known, so as not to build on someone's else foundation (Rom 15:20).

In IEM, there are two stages in the process which enables them to select a field and thereby a people to serve.

Stage One-General Awareness and Knowledge of the Unreached

Peoples in India

The IEM survey team which normally consists of Theodore Srinivasagam, one or two regional senior missionaries who are conversant with the state language, and the potential missionary candidate familiarized themselves with (a) the only available partial list of unreached peoples of India (see list no. 1) and (b) census statistics provided by the Government of India (see list no. 2).

According to Srinivasagam (1986:14-15), IEM selects a field and serves its unreached people after determining the spiritual, educational, health, social and economic needs of the people. An interesting observation about IEM's strategy to reach peoples is, it is **needs-oriented** and **people-centered** (Srinivasagam

REGISTRY OF THE UNREACHED-INDIA*

Group	Language	Approx Population	Principal Religion	% of Christians	Location
Very Receptive					
Adi	Adi	80,300	Animism	2	Arunachal Pradesh
Kond	Kui	900,000	Animism	3	Orissa, Andhra Pradesh
Nocte	Nocte	19,400	Animism	0	Arunachal Pradesh
Tagin	Tagin	25,000	Animism	0	Arunachal Pradesh
Receptive					
Apantani	Apantani	11,000	Animism	1	Arunachal Pradesh
Dangi	Dangi	800,000	Animism	1	Gujarat
Dhodias	Dhodia dialects	300,000	Hinduism	1	Gujarat
Dubla	Gujarati	202,218	Hinduism	4	Gujarat, Goa, Diu, Daman
Kaipeng-Koloi	Kaipeng	30,000	Animism	1	
Kashmiri Muslims	Kashmiri	3,060,000	Islam	1	Kashmir
Kolam	Kolami	60,000	Hinduism	1	Maharashtra, M.P.
Mejah	Mejah	5,500	Animism	1	
Tangsa	Tangsa	10,700	Animism	0	Arunachal Pradesh
Tripuri	Tripuri	400,000	Animism	1	Tripura
Wanchoo	Wanchoo	nc	Animism	0	Arunachal Pradesh
Indifferent					
Good	Gondi	4,000,000	Animism	1	Madhya Pradesh, Bihar, Orissa
Kanarese	Kannada	21,707,000	Hinduism	12	Karnataka
Korku	Korku	250,000	Animism	1	Madhya Pradesh
Kodisai Vazh	Tamil	1,000,000	Hinduism	15	Tamilnadu (?)
Makkal					
Kukna	Kukni	125,000	Hinduism	1	Gujarat
Maharashtrians	Marathi	50,412,235	Hinduism	1	Maharashtra
Meitei	Manipuri	700,000	Hinduism	1	Manipur
Mishmi	Mishmi	22,350	Animism	0	Arunachal Pradesh
Monpa	Monpa	22,000	Buddhism	0	Arunachal Pradesh
Mualthuam	Mualthuam	2,000	Animism	7	
Rava	Rava	45,000	Hinduism	1	
Sindhis of India	Sindhi	3,000,000	Hinduism	1	Maharashtra, Gujarat
Tamil Brahmins	Tamil	98,112,000(?)	Hinduism	0	Tamilnadu
Reluctant					
Chola Naickans	Canarese	100	Animism	0	Kerala
Very Reluctant					
Caste Hindus (Andhra Pradesh)	Telugu	44,000,000	Hinduism	3	Andhra Pradesh
Kotta	Kota	1,200	Animism	0	
Unknown					
Aka	Aka	2,257	Animism	0	Arunachal Pradesh
Labans	Lanaani	nc	Hinduism	0	
Mangs	Marathi	nc	Hinduism	0	
Rabha	Rabha	10,000	Hinduism	5	Assam, W. Bengal
Totis	Gondi	nc	Hinduism	0	
Zeliang	Naga, Zeliang	50,000	Animism	0	Nagaland

Note: nc = Not counted;

* Taken from 'Unreached Peoples '79' (except last column).

1979

7

FROM IEM OUTREACH

2

LIST-1

1981 CENSUS FIGURES

- Out of a total population of 865.2 million people in India, according to the 1981 census, 16.1 million are Christians, 549.7 million are Hindus, 75.5 million are Muslims, 13 million are Sikhs, 4.7 million are Buddhists and 3.2 million are Jains.
- 11.4 million Christians live in rural areas, while 4.7 million live in urban areas. That is, only 23% of Christians are urban.
- Hindus represent 82.64% of the total population, Muslims 11.35%, Christians 2.43%, Sikhs 1.96%, Buddhists 0.71%, and Jains 0.48%.
- The decadal (1971-81) growth rate of the population of India is 24.69% while for Hindus it is 24.15%, Muslims 30.59%, Christians 16.77%, Sikhs 26.15%, Buddhists 22.52% and Jains 23.69%.
- The growth rate of Christians is the lowest of all. (In Andhra Pradesh there is an actual decrease in the number of Christians, from 1.8 million in 1971 to 1.4 million in 1981.) Some reasons: Christians have taken more easily to responsible parenthood than other communities as seen by the fact that the fertility rate among Christians is the lowest (1981 census). Also, the 1981 data on religion has been compiled on the basis of information of the religion of the head of the household whereas the 1971 data on religion was based on individual returns.
- The following is the data on religion in the various states and territories of India.

STATE	TOTAL		CHRISTIANS		
	Total Pop. in millions	Decadal Growth Increase (1971-81) as percent	Total Pop. in lakhs (approx.)	% to total pop.	Decadal Growth Increase (1971-81) as percent.
1 Andhra Pradesh	53.5	23.1	14.30	2.7	(-21.4)
2 Bihar	69.9	24.1	7.40	1.1	12.4
3 Gujarat	34.1	27.7	1.30	0.4	21.4
4 Haryana	12.9	28.7	0.10	0.1	24.6
5 Himachal Prad.	4.3	23.7	0.04	0.1	11.2
6 Jammu & Kash.	5.9	29.7	0.08	0.1	18.1
7 Karnataka	37.2	26.7	7.60	2.1	24.7
8 Kerala	25.4	19.2	52.30	20.6	16.5
9 Madhya Pradesh	51.2	25.3	3.50	0.7	23.0
10 Maharashtra	62.8	24.5	7.90	1.3	10.9
11 Manipur	1.4	32.5	4.20	29.7	51.0
12 Meghalaya	1.3	32.1	7.00	52.6	47.9
13 Nagaland	0.8	50.1	6.20	80.2	80.3
14 Orissa	26.4	20.2	4.80	1.8	26.8
15 Punjab	16.8	23.9	1.80	1.1	14.0
16 Rajasthan	34.3	32.9	0.40	0.1	31.0
17 Sikkim	0.3	50.8	0.70	2.2	321.8
18 Tamilnadu	48.4	17.5	27.90	5.8	18.2
19 Tripura	2.1	31.0	0.20	1.2	58.3
20 Uttar Pradesh	110.9	25.5	1.60	0.2	23.1
21 West Bengal	54.6	23.2	3.10	0.6	26.9
1 Andaman & Nic.	0.2	63.9	0.50	25.6	59.1
2 Arunachal Prad.	0.6	35.2	0.30	4.3	641.2
3 Chandigarh	0.5	75.6	0.40	0.9	78.5
4 Dadar & N.H.	0.1	39.8	0.20	1.9	5.6
5 Delhi	6.2	53.0	0.70	0.9	40.9
6 Goa, Daman & D.	1.1	26.7	3.10	29.3	16.8
7 Lakshwadeep	1.0	26.5	.003	0.7	11.3
8 Mizoram	0.5	48.6	4.10	83.8	44.6
9 Pondicherry	0.6	29.2	0.50	8.3	20.9

FROM IEM MISSION OUTREACH JAN 1986 P.21.

1986:15). In order for IEM to know the differences between the felt and real needs of a people a survey of a selected area must be done. This leads to the next stage in determining a place for ministry.

Stage Two- Actual Survey and Information Gathering

Most of the information in this section comes from Trevor and Rona Locke (1978:1989) who were Bible Missionary and Medical Fellowship Missionaries in India, and through partnership with IEM served them for 24 years in their field work, teaching and training candidates in both the Outreach Training Institute and Indian Institute of Cross-cultural Communication. Some of the study also comes from Srinivasagam (1986).

Aim of Survey. In surveying, IEM keeps the following aims before them because it is very easy to get side tracked in the process. There are four specific aims which are: (1) gather information about a particular people and geographical area; (2) begin a mission field with the right kind of workers and projects, which consists of pioneering evangelism and church planting, Bible translation, literacy, medical, economic and other social/humanitarian (hostel) projects; (3) share the gathered data as valuable pieces of ethnographic information for further research and ethnographic developments; and, (4) pass on the information to the Indian Missions Association who in turn shares the findings with other Missions, supporters, prayers groups, etc, in order to provide them an opportunity to reach the people for Christ and His Kingdom. The essence of the survey

hinges on one motive only, that the Lord of harvest may be glorified in the midst of the people as they place their faith in Him.

Types of Survey. IEM conducts the following surveys.

- 1) General survey to help them locate a people group and obtain general information about them.
- 2) Church planting survey. This determines whether there has been any previous Christian presence and ministry as well as to know whether the people are hostile or receptive to Christian influences.
- 3) Linguistic and Language survey. This is to enable the team to assess the needs for Bible translation and in what specific dialect the translation needs to be done.
- 4) Literacy survey. Do the people know how to read and write? How much can they read and write? Do they have a school in the area? In what language and grade must the program be oriented?
- 5) Anthropological survey. Here, the team gathers information regarding the culture, religious festivities, taboos and in short, the general way of life of the people.
- 6) Medical survey. Here the team attempts to discover what diseases and sickness people contract, their ability to support and finance a medical project, the financial liability of the project from the perspective of the Mission, physical facilities for the kind of medical project, type of the project-just dispensing medicines from the missionary's home, clinic, or hospital- and how many and what kind of personnel are needed for the investment.
- 7) Then, the survey branches off into projects such as agricultural investments and social upliftment schemes.
- 8) Assessment

surveys. This is conducted to determine whether the various ministries started in respective mission field areas are fulfilling the purpose of their installation.

Actual Survey

The first thing IEM survey team members do is contact the local Taluk offices, the government development officers, outpost officials, business associates, people at bus stands, railways stations, market places, and village leaders and begin to gather general information on the area and its people. In doing so IEM declares their intention both to the people and government officials (before it is warped and misrepresented) of beginning a Christian ministry in the same area in the near future. In the process, it becomes incumbent upon the team to befriend the people and respect the places and their sources of information. Especially, when some of them may resent the idea of Christians coming in to serve them.

The next step is to find informants within the specific area who are able to furnish both general and specific information on the local peoples. This is done not just from one informant but several. Also, it is done in both casual and non-casual settings. It is very important to get accurate information and not just perceptions. The following questions from Trevor and Rona Locke (1978:74-75) serve as guidelines for gathering surface kind of information regarding a people:

1. What is the name of the tribe? What do outsiders call them? What do they call themselves?
2. Where is the exact location of their state?

- At this stage it may be helpful to begin to sketch a map. Diagram the particular village you are in and ask the informant to give names and meanings to the symbols.
3. How do I get to the village and out of it into town?
 4. What are the bus timings? If, there are no buses what other means of transport do people use? Can someone help in showing me around?
 5. What are the important times and seasons for the area? When are people normally accessible? Where and what kind of work the people do?
 6. Can you describe your history? How did the people come to live here? How long have you been in existence?
 7. Are the government officials in the area helpful? What kind of help do they provide and why? What do you give them in return for their help, if any?
 8. Are there schools, travelers bungalows in the area?
 9. What kind of food is available locally?
 10. Are there any Christians in the area? Were there any Christians in the area in the past? Who were they?
 11. Are the people generally friendly, indifferent or antagonistic to outsiders? Why? What do you think can be done to change their attitude of hostility to outsiders and strangers.
 12. Describe the social structure and organization of the village?
 - a) Do more than one ethnic group live in the area?
 - b) Are there caste divisions within the village? What are they and on what basis are they set up?
 - c) Are the people nomadic or settled? If, nomadic how far do they roam?
 - d) Who are the important people in the village? Is there a most important person in the village? How is such a position recognized?
 13. How accessible is the village from the nearest town or bigger village?
 14. What are the most important spots/places in the village?
 15. Are there medical and educational facilities in the village? Who are the doctors, teachers and other people of power, position and influence?
 16. Do you think the local people will allow people other than themselves; say, people like myself, to come and stay within or near the village? What must I do, not do, in order to be accepted by the people?
 17. Have there been any changes in the villages lately? Have the changes been social, religious?
 18. Who are the chief deities worshiped?
 19. Are the people indifferent to faith, religious, or very religious?
 20. What are the most significant events in this village?

- Can you describe them for me? Why are they so significant?
21. What do the people believe is the cause for sickness? When they fall sick what do they do? Who do they consult? Are there doctors in the area? How far is is nearest medical help available?
 22. What taboos do the people have concerning (a) marriage, (b) uncleanness, (c) childbirth, (d) breaking tribal laws, and (e) eating and drinking.
 23. What are the significant artifacts in the village? Why? What do the people do with them? What do they mean?

Personal Observation. The next important step is to observe the people and the context during the survey. Observations (Srnivasagam 1986: 16-20, 25) must consist of the dress, food, occupation, religious symbols, religious and social life, language(s)/dialects used in conversation, literacy capability, markets, hospitals and health centers if any, water facilities, postal and banking facilities, and transportation offices and their schedules. Further, determine for yourself, if the people are sympathetic religiously and how they react to you as a Christian. Finally, observe the relationship between people. The data collected must be cross-checked with the data obtained from the informant(s). The purpose is to arrive at a good understanding of the people and their culture so that they may be served from within and not without.

Recording. IEM **Swastiks** make a note of all information, sources, answers and observations made during their entire process of survey and observations. The survey is done in public as sometimes their role as **Swastiks** may be confused with other roles like the law and order agent, or a government tax-collector or someone else who is gathering information in

order to exploit the people. All writing must be done preferably in private and as soon as possible.

Sharing. Finally the information is shared with the IEM executive who then decides and recommends to the Board that a particular people must be reached or not with the Gospel.

The criterion for determining field selection and missionary work among a people is, the Gospel has not been shared before to a people group where 2% or less have a viable Christian witness. Having decided who the Mission is going to reach with the gospel, how do they go about reaching them and planting a church?

IEM Evangelistic Strategies

Intrinsic to the entire IEM movement is evangelism which is how they fulfill their first goal. What do they mean by evangelism? IEM (1976:3) defines evangelism as,

Spreading the Good News that Jesus Christ died for our sins and was raised from the dead according to the Scriptures and that as the reigning Lord now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe.

Means of Evangelism

IEM (1976:3) uses the term, "spreading." This covers all the possible, legitimate and non-manipulative ways the Mission employs to get the content of the Good News from the communicator to the receptor. The key, is for the change advocate to choose ways and means that are receptor-oriented. IEM missionaries employ a number of ways to spread the gospel: a number of consequent friendly conversations, dialogues, preaching, playing

of gospel records, story-telling with the aid of pictures, flannel pictures, flash cards, dramas, slides, movies, and print. The most useful and effective ways that IEM missionaries have discovered in the last ten years is the use of "Bhajanai" or "Satsangh", a method of singing the Gospel story in the form of questions and answers mixed with some humor. This is popular in northern India (Titus 1982:192f). In the southern part it is comparable to "Kalakshepam." (Nicholls 1987:153-154). Both "Bhajan" and "Kalakshepam" share important truths through through traditional indigenous singing and music cast in the form of stories and questions and answers¹. The difference between the two is, "Kalakshepam" adds dance to the presentation.

According to Williams (1976:3, 11), there are at least three stages in "spreading" the Gospel. Stage one is termed, pre-evangelism. Stage two, is evangelism proper, and stage three is post-evangelism.

Stage One--Pre-evangelism. The goal here is to minimize the perceived prejudices (as foreigners, intruders, exploiters come to strip the local people of their freedom and securities and expose them to a whole new and different world- [Kumar 1985:205-207]) and to establish rapport with the people so that meaningful communication between the two can result. The means and method normally employed by IEM Tyagies are, 1) make themselves available to the people by freely associating with the people in their homes, their places of work, in the market, at the common village well or river. This initial approach is re-enforced when

the local people are invited and begin to frequent the homes of the Tyagies. 2) IEM Tyagies begin to learn the language of the people. Usually, if there is a government sponsored local school, the local Headmaster or language teacher is employed by the IEM Tyagies to enable them learn the language. 3) During the process of language learning, IEM Tyagies also begin to learn and understand intentionally the history, and culture of the people. The purpose is to identify the needs of the people so that IEM Tyagies can minister to the people more effectively. The tool that is used to accomplish the same is called a socio-linguistic survey². As friendliness develops between the Tyagies and the people, the people are informed of vital information regarding their privileges as citizens of India and especially the special status they are entitled to as lower caste, tribal people³. Given the climate of friendliness, language learning and sharing of information to benefit the people, trust between IEM Tyagies and the local people takes root and blossoms.

This opens the door for the **Story** of Jesu Masee to be told. Two stories are told. One, is the story of Jesu Masee and the second, is there own Christian story.

It takes over a period of 11 months to 2 years, before IEM Swastiks can earn the trust and acceptance of the local people before they share the **Story**.

The different roles IEM swatiks find themselves in the **pre-evangelism** stage are: listening, learning, inquiring, serving, befriending, caring and loving the unreached people. This process of **pre-evangelism** is comparable to Mandelbaum's

(1973:181) first stage in studying life histories; namely, dimensions. At this stage it is imperative for the Swastiks to focus attention on the social, cultural and psychological aspects of people's lives.

Stage Two--Evangelism Proper. In the atmosphere of trust and acceptance IEM Tyagies begin to share the Story of Jesu Masee and their own Christian story.

The goal is not only to share Jesus Christ with the people but also to lead them to experience and decide one way or other regarding Christian salvation. Some of the means employed to achieve this are, 1) person to person faith sharing. Usually, this is associated with a particular need, the individual may share with the Tyagi for help and guidance. 2) IEM Tyagi to local family faith sharing, 3) IEM Tyagies by means of hajan share the Story of Jesus Christ with a large group of people, in a home, or center of the village, or at the market place, during normal days and especially during important local festivals (melas). 4) Sometimes the sharing of the Christian story begins in the pre-evangelism stage, when IEM Tyagies leave portions of scriptures or the entire Bible for the people to read the Gospel stories and dialogue with the Tyagies regarding portions of scripture they have read. During this time, IEM Tyagies hope and pray that people will discover Jesus Christ for themselves and their daily living.

Several principles follow IEM moment of evangelism proper.

(1) IEM Swastiks identify with their receptors at the point of

their need. (2) The Need of the receptor is isolated and addressed. This need ranges from crop failure due to evil influences, sickness, fear of the spirits, indignity, oppression from upper caste people, loneliness, barrenness (no children because the women have been cursed by the spirits beings which results in shame and guilt), death, excessive indulgences-alcohol, sexual immorality, etc. (3) The solution for the problem is presented. In this case, it is Jesus Christ and the emphasis is on His perfection, power and provision to transform lives and situations. Jesus Christ is offered as the hope of the person (group) or situation. (4) Two evidences are offered by the IEM Swastik as validation for the solutions to the problem. One is history/Scripture and the second is contemporary (testimony). (5) Finally, there is an appeal to choose one way or other to the offer of Jesus Christ. At this point, there are several possibilities which result: (a) some people accept the solution; (b) others suggest that they will think about it; (c) still others suggest that they have to first consult people who are close to them and (d) there are some who reject the offer of Jesus Christ as the solution to their problem.

Notice, IEM Swastiks presentation of the hope is from within the emergencies and exigencies of life and living (Williams 1976:3;1985:6). It is inductive and rightly so for all Gospel communicators along the Indian road (Asirvatham 1955:163-177; Scopes 1957:249-258; Nambudripad 1975:790-799; Peters 1977:21; Locke 1979:86-89; Niles 1982:279-300; Samartha 1982:301-318; Exem 1983:273-276, 293-296, 312-315; Massih 1983:289-292; Hedlund

1983:297-298; Ryerson 1983:158-179). It addresses not only the spiritual/moral/ethical dimensions of the individual, family or group, but also the total person(s) in context.

This is an alternative to much of the earlier model of witnessing in the Indian context which was more from outside and above. This latter mode of Gospel presentation along the Indian road was more condemnatory of the people, their faiths and practices (Jones 1925:32-33; Sharpe 1977:1-18; Houghton 1983:69-98, 127-152; Kumar 1985:137-144; Raj 1986:22-25;37-42). Effective presentation of the Gospel must be receptor-oriented, where culture is at the service of evangelism (Fuchs n.d.:11-25).

Conversion in IEM is Christo-existential. It confronts the issues and problems tribals and other unreached people interact with daily. It is historical and contemporary. Jesus Christ continues to be the sole criterion as to the content of conversion. Granted, different people, hearing the Gospel for the first time, will find different facets of the Gospel more meaningful than others. This is where the starting point of conversion may be ambiguous. As we have seen in chapter three, the process may begin for the receptor at the point of social, psychological, filial, moral or spiritual aspirations/motivations. Conversion in IEM is a process, a crisis, and a process again. It is essentially the work of the Spirit of God (Theodore Williams (1984:14). IEM Swastiks act as responsible stewards to share with others what God in Christ has done and is doing for them. The instruments are important but always replaceable and dispensable. The process

continues as Jesus Christ becomes more and more real to the person. It is precisely here, the third stage, namely, **post-evangelism** comes to bear.

This second encounter stage parallels Mandelbaum's (1973:181-182) scheme of **turnings** that takes place in an individual's life who is exposed to the varying diffusions/innovation of Christian conversion.

Stage Three--Post-evangelism. The aim of evangelism in IEM (1976:11) is "to lead men and women to commit themselves to Christ....our goal in evangelism is conversion and conversion means a radical change of life which makes a person a strong disciple." What does IEM mean by a strong disciple? It means, (Williams 1976b:11) people who are affected in three relationships. First, in his or hers or their relationship to **Christ**. The key word in this relationship is **obedience** to Christ. How can the people **obey**, when they do not know what to obey? This means, the person must know the Word or the Scriptures. But, how can they know unless they are able to read and understand the Scriptures in their own tongue?

Out of the necessity to enable indigenous Christian peoples to continue as faithful disciples of Jesus Christ, IEM **Tyagies** are imperatively motivated to engage in **Bible translation**, which a significant part of the Mission's field ministries. Currently, IEM is engaged in Bible translation work in Lambada, Koya, Korku, Rajput Garasia, Garhwali, Dhurwa and Bishon Horn ⁴ Madiya languages. The co-ordinator for IEM Bible translation

team is Devadas Devananavaram, IEM missionary among the Koyas, in Andhra Pradesh. Devananavaram has already translated the Gospel of Mark and the Book of Acts and is now working on the Gospels of Luke, John and 1 and 2 Corinthians. Other IEM missionaries engaged in translation ministries are the Joseph's in Orissa, translating the Book of Acts and the Gospel of John in Orria. They have already completed the Gospel of Mark. The Patels IEM missionaries in Danta, north Gujarat and Rajasthan, have completed work on the Gospel of Mark, the Book of Acts and the Epistle of James. Now, they are working on the Book of Genesis and the Gospel of John. Joseph and Omana Soundararaj have completed the Gospel of Mark and are now working on the Acts and the New Reader's Series (Old Testament) in Madiya. Noel and Yashoda Kotian currently are translating the Gospel of Mark and James in Garhwali; the Immanuel Christians are translating both the Gospel of Mark and the Book of James (Theodore Williams 1989:11-12).

Notice, the **pattern** IEM employs in their Bible translation ministry conforms with Christian discipleship. First they begin with the Gospel of Mark, emphasizing Jesus Christ; then, the Book of Acts, which emphasizes the Christian Church and third, the Epistle of James is translated, re-enforcing the importance of Christian behavior.

The second relationship, in **post-evangelism** discipleship is the convert's relationship to the Church. Converts are encouraged to become members of Christ's Church (IEM 1976:11). The word used to illustrate this step is **incorporation**. IEM

(1976:11) insists that if someone claims to belong to Christ, then he or she must belong to the Church. IEM has a high view of the Church, which is a mark of achieving missionary organizations. The steps normally involved are: worshiping centers, public baptism and, then establishing indigenous Christian churches. The process of church planting was explained in chapter four. As for baptism, the question is not, "must unreached people become Christians in order to belong to Christ?"; but, "Can a unreached person (people) who have died and been born again in Christ be content to remain without any visible solidarity with fellow believers?" Williams (1976:14) writes, "There are some in our country who say that if non-Christians believe in Christ, that is enough. There is no need for them to be baptized. Such a thought is foreign to Biblical evangelism." Another significant item IEM stresses in indigenous church planting is the believers attitude to caste. Williams (1979:3) writes,

Any strategy of church growth and missions that seeks to perpetuate the curse of caste is counterfeit, unscriptural. Our call is not to make proselytes in millions, it is to disciple the nations. Such a discipling cannot ignore the cross which breaks all barriers. It is a call to take up that cross and follow the Lord. To some of these new Christians to accept people of another caste or tribe as belonging to the same family of God as themselves may very well be the cross they have to bear as a mark of their discipleship. Are we going to pave an easy way, a short cut for them just because our eyes are on numerical growth?

In IEM **post-evangelism** the churches that are formed may begin within a mono-ethnic context; but very soon the group is encouraged and urged to become multi-ethnic. This is more true in principle and theory than it is in actual IEM mission

practice. Why? Whenever they refer to the churches they have established, the churches are referred to as "The Koya Church" or "The Dangs Church." The homogeneity principle or the mono-ethnic Church principle (McGavran 1979:93-141) is still made use of initially in IEM mission but in less pronounced ways.

By the time indigenous Christian converts are incorporated into Christ's Church they are taught and given opportunities to participate in mission to their own people. This is the third area affected in the life of the convert. IEM post-evangelism disciple making takes into consideration the convert's responsibility to the world which takes the form of "responsible service to the world" (IEM 1976:14). Both responsible service and redemptive involvement in IEM's **perspective** mean continuous mission (Williams 1989). The thrust in IEM's post-evangelism is not on just some internal, subjective spiritual experience; instead, it is centered around "a meaningful relationship with Christ, the Church and the world." (IEM 1976:14).

IEM's **post-evangelism** ministry synthesizes with Mandelbaum's (1973:181-182) third stage of **adaptations** that occurs in the life/lives of individuals/groups who have experienced significant **turnings** in their lives.

IEM Literature Ministry

This ministry dates back to the very month the mission was born on the 15 of January 1965. It began as a monthly newsletter, **IEM Prayer and Praise Newsletter**, that was sent to all prayer and finance partners of the mission (Williams 1989).

In 1976, it was upgraded to the status of a missionary magazine and was entitled, IEM Outreach. It was sent to the IEM constituency for a yearly subscription rate of seven rupees (IEM 1976:15). In 1977, the title was changed to Mission Outreach (IEM 1977:15) and was sent to subscribers on a bi-monthly basis. The annual rate was raised to twelve rupees. In 1979, the name was changed again to IEM Mission Outreach. The subscription rates was also raised to twenty rupees per year and circulation was back to a monthly basis. In 1987, the name was changed back again to IEM Outreach with an annual subscription rate of twenty five rupees. This is the Mission's official magazine. Over the years it has grown to a circulation of 28,550 in nine different languages which include English, Tamil, Malayalam, Telugu, Gujarati, Oriya, Hindi, Marathi and Kannada. IEM Mission Outreach is distributed to 40 countries (Williams 1989:13). Besides, the Mission has a department of Literature which comes under the IEM's field and mission personnel ministries and has published a number of valuable Bible studies, Christian doctrinal subjects, Christian biographies and missiological literature⁵.

Function of IEM Literature Department

There are four reasons why the Mission has a literature department. One, it is a means of **missionary inspiration**. It records the life and work of their Swastiks, supplemented with Bible studies on both general Christian discipleship and missions. Second, it is a means of **missionary information**. It shares with its readers concerns for further specific outreach to

unreached peoples. It envisions the possibilities that as they share these items of facts and figures, it will arouse both the "sent" and "senders" and other readers to be in touch with the realities of the mission context and discover what part they may play in the divine mission drama. Third, it is a means of **missionary intercession**. The sharing of mission information provides matters for prayer and the mission hopes their supporters and well wishers will remember to do so regularly. There is a monthly prayer calendar to help the reader pray systematically and specifically for their work. Fourth, it is means of **missionary involvement**. As we have seen many people come in contact with IEM through their monthly magazine. Besides, support groups and others may be get an insider's look of how best they can be a part of supporting IEM mission.

The underlying purpose of their literature department is that people may be reached for Christ and His Kingdom (Benjamin 1989). Once again, one observes that all departments within the Mission serve one purpose and that is the fulfillment of their mission goals. Structure is in service of mission (Williams 1989).

Summary

In this chapter we studied the performances of the IEM department of field mission and literature ministries.

First we studied IEM's qualifications for mission work and saw that it included Christian conversion, a desire to reach out to the unreached and a calling to be cross-cultural missionaries. Next, we saw in their attempt to reach the unreached there was room both for traditional missionaries like evangelists and church planters as well as for professional missionaries like Bible translators and medical workers. These missionaries were identified as Swastiks, people who represent God and willingly subordinate themselves to serve people.

Second, we studied the process of IEM mission field selection. Through the use of surveying a mission field, it was seen that IEM's based their mission on (a) its people had not heard the Gospel or their unreached status and that (b) they were needy people.

Third, IEM evangelistic strategy was presented. The strategy consisted of three stages: pre-evangelism, evangelism proper and post-evangelism. In the first stage, the Swastik had to earn the trust of the people before the Gospel was shared. In the second stage, when the Swastik willingly listened to and learned from the people who they are and what their real needs were, the **Story** of Jesus Christ was presented from within and amongst the emergencies and exigencies of the context. In this manner, two principles for presenting the Gospel was established. One, it must be Christo-centric and two, it must be contextual.

The third stage was post-evangelism when people were given an opportunity to respond to the Gospel. Those who did gave evidence to the same by confessing Christ as Lord, joined a group of fellow believers and established a local church and continued to express the same in redemptive mission to the world.

Finally IEM literature department was presented. Through their monthly missionary magazine, IEM Outreach and other Christian literature it was determined that the purpose was to fulfill the goal of evangelism, church planting and renewal of Christ' Church. In this way every major and minor department of IEM serves its mission.

Endnotes

1. According to Acharya Daya Prakash, Fullfillment of the Vedic Quest in the Lord Jesus Christ (Nainital: Sat Tal Ashram, 1982), pp. 192-195., the benefits of using "**Satsang**" in presenting the Gospel in India are: 1) it is an indigenous form of sharing the Good News. It is much more meaningful than to use forms such as conventions and crusades as they bring back bitter memories of militant expeditions in the name of religion. 2) It provides an opportunity for the Gospel to be shared in a climate of friendship. 3) It dissolves unnecessary fears and prejudices in the eyes of the public. 4) It can be used to reach a wider audience, including caste Hindus. 5) It is most likely to encourage group movements towards Jesus Christ. 6) It is a proven means to reach Indian people for Christ.

2. The greatest problem in cross-cultural evangelism is determining which language the Gospel is to be shared with a people. In order to make this decision prudently IEM survey team conduct a survey of the different language using a given area and the socio-linguistic factors that influence the use of the languages. There are three steps involved in the process:
 - a) **Language relationships.** Word list from each spoken spoken in the area are collected and compared. The higher the percentage of words shared between two languages means the higher the comprehension between them is likely. This is done to determine how the languages in given area are related to one another.
 - b) **Comprehension between Language.** If the percentage of words shared between two language is less than 60%, then, the differences between them is greater. So, **Swastiks** cannot use one language for the different groups of people in the area. A different language must be used to reach a people whose language is different. One way to determine which language to use to share the Gospel is through the intelligibility test. In this test a story is recorded in language **A** and shared with a people whose language is **B**; then, questions regarding the story is raised among them. The process is reversed for **B** language people. The responses normally do not always match the questions. So, to reach the two groups, two different languages must be used. c) **Language Use and Attitude.** Some tribal groups may speak more than one language like the state or trade languages. If, this is so, can a **Swastik** share the gospel in a second language? Before, he or she does so, they need to determine two factors that influence the use of the languages. One is the circumstances under which the language is used and two, the attitude of people towards its usage. The language through which the Gospel must be shared, ought to be in the language held prominent by the people.

IEM (1986:10-11).

3. Some of the rights and privileges of the tribal people are:
 - a) Representation in legislatures and panchayats.
 - b) Reserved employment opportunities in the national defense forces.
 - c) Free technical training, educational scholarships and other monetary benefits for complete either academic or professional training.
 - d) Assistance in agricultural development, recovery of wastelands through irrigation and redistribution of land for farming.
 - e) Interest free loans and other free technical assistance for purchase of live stock, fertilizers, agricultural implements, and seed etc, are available for the people. For more on this see, Singh (1988:420-424).
4. Theodore Williams (1989:11) informs us that Selwyn Joseph, one of IEM Bible translation missionaries in Bastar, died due to sickness while he and his wife were in the process of working on the translation of Gospel of John and the Acts of the Apostles in the Bishon-Horn language.
5. Some of the publications of IEM literature consists of the following:

Abbot, F. Hollis
1986

Sanctification. Bangalore, India: IEM Publications.

Krishnamurthy, D.
1988

Light in the Darkness. Bangalore, India: IEM Publications.

Locke, Rona and Trevor
1978

Tribals for Christ. Bangalore, India: IEM Publications.

Williams, E.
1985

Sacrifice or Investment. Bangalore, India: IEM Publications.

Williams, Theodore
1979

World Missions- Building Bridges or Barriers. Bangalore, India: WEF Missions Commission.

1982 God Alive. vols 1 & 2. Bangalore, India: IEM Publications.

1983 Together in Mission. Bangalore, India: WEF Missions Commission.

1984 Challenge of Mission. Bangalore: IEM Publications.

1984 The Local church and Mission. Bangalore: IEM publications.

- 1985 Servants of the Cross. Bangalore, India:
IEM Publications.
- 1986 The More Excellent Way. Bangalore, India:
IEM Publications.
- 1987 Doctrinal Deviations. Bangalore, India:
IEM Publications.

Chapter 7

IEM Strategies: Missionary Education and

Church Ministry

This chapter is a study of IEM's second major department, Missionary education and Church ministry. The two main divisions that will comprise the study are first, IEM missionary education which enables the Mission to fulfill their first goal of evangelism and church planting and two, Church Ministries which is enables the Mission to achieve their second goal, namely local church renewal and involvement in mission.

In the IEM missionary education we will study the reasons, history, objectives, philosophy, content, structure, future directions, evaluations and observations of the program.

The second major focus of this chapter's study is IEM Church Ministries. The following issues studied here are the importance and role of the local church in Christian mission and the particular strategy IEM developed to make use of local Christians in their mission and thereby effect local church missionary interest and renewal. The study will be limited to local church ministry and will not include a study of IEM's women's, youth and media ministries which are part of the department due to limitations on the length of our study and the prime matter of IEM's mission.

IEM Missionary Education Program

Development of an Institutional Education Program

Three factors influenced the starting of IEM's missionary education program. Finally, evangelical Indian and other Asian leaders began to recognize the need for better trained missionaries who could minister to unreached peoples contextually (Wong 1973:73ff; Nelson 1976:54ff; Chun 1976:125-126). Particularly, IEM leadership (Winsdor 1978:9; Garrison 1978:6; Locke, T 1979:11-13; 1989; Williams 1983:33; 1988:15) recognized the necessity for their Tyagies and mission to be receptor-oriented and not view the people served as 'illiterate, primitive, good-for-nothing, and barbarous savages' (Williams 1979:2). Secondly, in the latter half of the 1970's, mission and its study began to emerge as a legitimate science where the role of the behavioral sciences, especially cultural anthropology, was recognized as indispensable and no longer a luxury for effective missionary work (Tippet 1968:7-19; Barney 1981:172-176; Bosch 1984:xvi-xli; Salamone 1986:55-70; Luzbetak 1988:12-63; Newbigin 1988: 50-53). Together with this was the emergence of a new theological method advocating a departure from the deductive mold of theologizing to the inductive form; especially, the study of mission history from "below" instead of from "above" or the praxis model of theologizing (Srisang 1980:164-171; Powles 1984:131-144; Bevan 1985:192-194; Russell 1985:247-255; David 1988:106-108). Thirdly, western established Missions were willing to co-operate with third world indigenous Missions by sharing some of their technical expertise, like language learning

techniques and other skills, for setting up Bible translation work, literacy, medical and other social development projects so that indigenous Missions can achieve maximum results (Williams 1979:28; Keyes 1981:156ff).

Indian Missionary Training Institute

Effecting the reality of for contextual and wholistic cross-cultural workers, IEM, along with assistance from the Bible Medical and Missionary Fellowship, who loaned to them the leadership of John M. Garrison, began the Indian Missionary Training Institute (from now on IMTI), in Nasik, Maharashtra, in June 1976.

IMTI was not a Bible School nor a substitute for the same. It began essentially to provide an "in-service" training and orientation for Indian Christian missionary recruits and missionaries involved in cross-cultural ministry. It was meant to be a provision for all IEM tyagis or Swastiks to discover "real answers to the kind of practical problems they are facing in their ministries." (Garrison 1978:5)

The non IEM pioneers who initiated the IMTI were Raymond Windsor, executive director of Bible and Medical Missionary Fellowship, Michael Roemmele also of BMMF, and John M. Garrison who was born in India of American missionary parents who represented the Brethren Church.

In the very first year of its initiation, 14 missionaries from IEM, BMMF, FMPB north India division, Church Growth Missionary Movement, Fellowship of Evangelical Friends, Christian

and Missionary Alliance came for the "in-service" training program. The first teachers were the Garrisons, Michael Roemmele, Joan Newton, a missionary linguist specialist from the Summer Institute of Linguistics, conducted by Wycliffe Bible Translators, Theodore Williams, P. S. Thomas, and Theodore Srinivasagam (Garrison 1978:5-6).

The first course lasted for three months and the curriculum was intended to be "as practical as possible." (Garrison 1978:6). The content of the program included the following subjects, "Linguistics, practical anthropology, cross-cultural evangelism, Church Growth, basic health care, adult literacy and gospel communications indigenously (Garrison 1978:5).

What about the **structure**? The entire program was conducted for the most part in the building owned by Bible Fellowship Center in Nasik, Maharashtra. It was situated in a quasi-urban context. The teachers were mission practioners who helped break down the division between those who "know all the answers," the teachers "up there", and those "who need to know the answers," the students "down below." According to Williams (1989) and Thomas (1978:6), the purpose for bridging the gap between the two categories of professional teacher and amateur student was to make sure,

IEM **Swastiks** do not go out into the mission field with an arrogant attitude that they have all the answers and therefore become the powerful who can now do what they want to as they are the elites, 'up there' trying to help the people who are 'down below.'

Each day of the training began with exercises geared towards

physical formation with the hope that it will enable the trainees to withstand the rigors of cross-cultural physical conditions. This was followed by private and personal devotions re-enforcing spiritual formation. Then, community formation took shape as both teacher and students studied and ate together. The afternoons focused on practical ministry work projects, like how to begin friendship with a particular people group?, when is the opportune time to share the Gospel with a people?, what are some of the ways the Gospel can be shared with a people?, and how to learn a new language?, etc. During the weekends the candidates were provided structured opportunities to involve themselves in open-air, semi-urban and some village evangelism experiences. The following week in the afternoon sessions, some problems and possibilities of the previous weekend's evangelistic opportunities became the focus for reflection and discussion. Towards the end of the training, for two whole weeks, all missionary candidates were taken to village tribal areas and arrangements were made for them to stay and experience first hand cross-cultural mission. During this time they were encouraged to participate as much as possible and as allowed by the local people to observe the general, social and cultural life of the people and in conversation with them (usually in the state language, mutually understood by both trainee and people) determine where the local people stood in reference to

the Gospel. They were also informed of the necessity to make notes of the difficulties, problems, questions and possibilities of further mission among the people. These were later to be discussed and reflected upon when all candidates returned once more for a final week community formation time in their residential educational and training situation in Nasik, in the secure precincts of Bible Fellowship Center.

By the end of the first three years, John M. Garrison and others who were involved in the training program were asked to describe the same in a phrase or two and they responded, "it is a training program that involved 'Being-and-Making Disciples Ministry'" (Garrison 1978:5).

IMTI continued to gain momentum and the need for further research and development of indigenous strategies to reach India's unreached people resulted in the birth of the India Missions Associations (from now IMA) which was formed on the 16 of March 1977.

IMTI and the Founding of India Missions Association

Apart from India Missions Association's (from now on IMA) general objectives of forming an umbrella organization for all indigenous Missions to come together in a general cause to reach the unreached in India, their other specific objectives include:

1. To locate and establish contact with all missions in India that are indigenous in origin and government.
2. To present a united evangelical stand for the cause of missions before the Christian public and the Government.
3. To be a challenging voice in the Indian Church for its increasing commitment to the missionary

- responsibility.
4. To work in close liason with evangelical missionary research centers.
 5. To exchange information of missionary importance through a bulletin.
 6. To initiate and encourage missionary training programmes.
 7. To co-ordinate the use of general Mission resources and their personnel by member organizations.
 8. To devise a common strategy to deal with common missional problems (AIM 1977:17-18).

Today, the IMA reports a membership of 48 Indian Mission organizations (Indian Missions 1988:12). According to Jayaprakash (1987), there are at least 94 Indian indigenous Mission organizations (see list no.1). IMA has a quarterly publication, Indian Missions.

As a means of fulfilling IMA objective number six, the Indian Institute of Cross-cultural Communication was initiated.

Indian Institute of Cross-Cultural Communication

This institute is a place where IEM missionary candidates and other Indian indigenous missionaries, come to acquire skills, necessary techniques, and engage in Bible translation. It came into existence in the summer of 1980 (Hedlund 1983:105).

The Indian Institute for Cross-Cultural Communication (from now on IICCC), is staffed by Linguists from the Summer Institute of Linguistics. The IICCC has two main concerns in its 12 week curriculum. The first is to develop translation skills. In this segment students learn Phonetics, Phonemics, Grammar, Semantics, Language Learning and Anthropology. The purpose is to enable missionary candidates to be able to engage in "mother-tongue translation" of the Scriptures. Through this institute, IEM

missionaries have already translated portions of Scripture in 9 indigenous languages thus enabling about 12 million people to read the Scriptures in their own tongue (Williams 1989:11).

According to Theodore Williams (1989:11) IEM missionaries are currently translating portions of Scripture in nine different languages (Lambada, Koya, Korku, Rajput Garasia, Garhwali, Dhurwa and Bison Horn Madiya languages) thus enabling 12 million tribal people to read the Scriptures for the first time in their own tongue.

The second concern of IICCC is to enable missionaries to develop the skills of literacy work. The focus is on developing "primers" in several different languages and use them as literary tools to educate the people. In developing "primers" missionaries use local people as language helpers who live along with them while the IICCC institute is in session and work on the same in the afternoons, which is the time set for practical work.

As time passed other indigenous mission organizations such as The Church Growth Missionary Movement, Manipur Presbyterian Mission, Nagaland Missionary Movement, Independent Church of India, Manipur Christian Organization, Evangelical Convention Church, Kuki Baptist Church, and Orissa Baptist Ministries (Thomas 1982), began to make use of IEM/IMTI for the training of their candidates. The increasing demand for accommodation forced IEM/IMTI to change its training location to a much larger facility in Chikaldara, Maharashtra, in 1981 (Garrison 1981:10; Doss 1988:4).

IEM/IMTI change to Outreach Training Institute (OTI)

In Chikaldara, IEM rented building facilities owned by the Conservative Baptist Foreign Missions Society and continued their training program. The overall structure and the content remained the same except for one addition in the course content and greater emphasis was placed both on practical issues relating to pioneering cross-cultural mission situations and outreach.

The additional course content was religious studies. This became necessary for IEM **Swastiks** so as to not only understand people of such persuasion but also be able to build bridges with such people using some of their ideas and concepts in order to share the Gospel. So, IMTI, which changed its name to Outreach Training Institute (from now on OTI), introduced the study of Islam, Hinduism, Buddhism, and Sikhism into its curriculum.

A second major introduction was greater practical emphasis directly related to emergency pioneering mission situations like, care of Petromax lights, learning to ride and repair bicycles especially by women missionaries, account-keeping, letter-article-writing, tape recording, and other maintenance works like building and repairing one's own thatched house, building a church structure, knowing, possessing copies of and being able to legally explain to the local tribal-village people their legitimate rights and privileges. Practical mission related issues included special social project skills like digging and/or drilling a well, farming techniques, basic medical care both by teaching hygiene and dispensing drugs to counteract

tropical fevers, etc (Garrison 1981:10-11, 21; Doss 1981: 13, 21).

In 1983, when IMTI changed its name to OTI it placed the emphasis on the outreach aspect of mission training rather than just academic mission information. This was even more pronounced since OTI was situated in the midst of the Korku tribal people. The context was naturally ideal for tribal/village outreach and also provided opportunities for the candidates to practice, implement and reflect on some of the cross-cultural skills picked up in class room instruction. At Chikaldara, all missionary candidates were exposed to an ideal E-3 evangelism context.

The same year, P. S. Thomas, who had just received an MABS (Master of Arts in Biblical Studies from Dallas Theological Seminary, U. S.), returned to India. He was given full responsibility for IEM missionary education and training program. The Garrisons returned to the United States after thirty-two years of mission service, most of it in India and some in Bangladesh.

Normally, the program is for three months. There are two sessions held during the year. One, during early spring and another just before the monsoon season in India, i.e., August through October. Usually, there are 18 candidates who are taken for training during each season. The 18 are divided into three groups at the end of two months of class room work and sent off to live in different village/tribal situations for three weeks or a month. After that, they return to the institute and discuss the problems and possibilities encountered during those

weeks of practicals.

In the last missionary education and training sessions, i.e., spring and monsoon 1988 and spring 1989, 40 candidates, 33 from IEM and 7 from other Missions and denominations were trained for a career in Missions (Williams 1989:13).

What is the **philosophy and objective of IMTI/OTI**. First, the philosophy that governs OTI program. According to IEM (1987:20) it is:

1. Everything taught in OTI will be approached missiologically.
2. All the teachers will have church planting experiences in cross-cultural situations. The emphasis is "on-the-job" training and will be under experienced teachers who have a ministry in unreached areas.
3. Students have an opportunity to watch their teachers in action in the subjects learned.
4. A great emphasis will be laid on personal holiness and our walk with God.
5. Staff and students will live together, eat together, work together and learn together.

Second, the **objectives** in IEM (1987:20f) missionary education program are:

1. To train cross-cultural missionaries to work in India and abroad.
2. To offer in-service training and refresher courses for missionaries who are already in the field.
3. To offer courses for pastors and lay leaders on missions and thereby mobilize local churches for the cause of Missions.
4. To conduct conferences and seminars on Missions from time to time.

The goal according to Williams (1988:15) is to produce missionary practioners and not just missionary academicians.

From the very beginning and much more today, (Hedlund 1981:164-165; Doss 1988:4f), the content consists of:

Bible, Missions and Evangelism
 Missionary Anthropology

Cross-cultural communications
 Church Growth
 Studies on Tribal peoples
 Religions-Reaching Hindus, Muslims and Others from Non-Christian faiths
 Bible Study
 Basic Health
 Literacy
 Christian Home Spiritual Leadership
 Inter-personal relationship
 Accounting and Book-keeping
 Management: Mission Structure, time, self and mission and social projects like farming, etc
 Training and Developing Local Church leadership
 Liturgy and local Church Polity
 Practical Skills related to various mission situations

Far from being an academic program, it is grounded in praxis. OTI is missionary education and training from below (Thomas 1987:7-9; Doss 1988:4-5, 8; Williams 1988:15). By the time the general and initial training program is completed and trainees are ready to go out as IEM probationary missionaries they must be able to interact competently with the following issues: The issues stated follow no special order.

How to study the Scriptures inductively and teach local converts the same.
 How to listen to the people and determine their needs.
 How, where, when and with whom to develop friendships with the local people.
 How to gain information regarding the people and make notes of the same, checking periodically for accuracy.
 How to learn a new language.
 How to conduct a practical survey of literary needs.
 How to obtain relevant government information regarding the rights and privileges for local tribal-village people.
 How to live simply and identify with the local people.
 How to prepare suitable and simple reading materials for one's local peoples.
 How to teach others to read and write.
 How to share the Gospel indigenously and contextually.
 How to help people come to faith in Jesus Christ.
 How to disciple people in their new found faith.
 How to teach local people and train them to witness to their own people.
 How to deal with persecution and opposition.
 How to help the local converts sometimes face the same.

How to handle the perception by some local people that the prime business of the Mission is to hand out material benefits to the people.
 How to get accustomed to eating different foods.
 How to survive in difficult climatic conditions which missionaries are not normally used to.
 How to live with minimum physical facilities.
 How to deal with common sicknesses and diseases.
 How to deal with intra-personal and inter-personal problems on the mission field.
 How to learn to live with strangers and others.
 How to learn to trust others.
 How to handle mission finances prudently and honestly.
 How to maintain a positive attitude about oneself.
 How to train leaders for an emerging local church.
 How to engage in pastoral responsibilities as a local church is formed.
 How to hand over control of local churches to local people and continue to engage in pioneering cross-cultural mission
 How to handle official and informal correspondence and keep a record of the same.
 How to type.
 How to write one's mission experiences.
 How to keep a journal (Thomas 1983:7-9; 1989; Sundersingh 1978:10; Vethamani 1978:11; Hualliana 1978:11; George 1989; Doss 1989; Desai 1989; Srinivasagam 1989; Sitter 1989; David 1989; Hope 1989; Williams 1989).

In this manner, IEM/OTI fosters not only mission zeal but also adequately trained cross-cultural **Swastiks**.

Currently, who are involved in the teaching program of the training? According to the reports (George 1987; Thomas 1987), the residential teachers include former missionaries who continue to be involved in IEM pioneering mission in and around Chikaldara. These are: Prakash George the director and his wife Dr. Jameela George who is chiefly responsible for the medical unit of the curriculum and who was a missionary along with Prakash when he was stationed in Kulu Valley in Himachal Pradesh, Selina and Raja Mohan Doss, who were missionaries among the Koya people and recent graduates of South India Advanced Christian studies in Bangalore. The practical sessions are normally taught

by senior missionaries who come in consequential order for a week or ten days and share with the trainees, the history, methodologies, problems and possibilities of their particular mission. These practioners of mission have included in the last two years: Rev. Johnraj, IEM missionary among the the Bhil people in south Gujarat; R. Prabhu, IEM missionary among the Kurumbars of Dharmapuri district; and Edison Christian, IEM missionary among Sunni Muslims in Kashmir. The Linguistic component is no longer taught by specialists from Summer Institute of Linguistics. It is taught by IEM senior missionaries who have benefited from SIL experts in the past and now are specialists in language studies. These include, Dorairaj Devananavaram (IEM missionary among the Koya people in Andhra Pradesh) and Selwyn Jospeh (IEM missionay among the Bison-Horn people in Madhya Pradesh). Others who teach regularly are: P. S. Thomas, Theodore Srinivasagam, G. Sashikumar, Gladson Achan, Sam Caleb, Isaac Jesudasan, and Victor Sitter. In addition there may be one or two international guest speakers who contribute the world Christian mission perspective to trainees. One immediately notices not only the profusion of indigenious trainers and instructors who influence the training but also the down right presence and contagion of mission practioners. IEM mission training program is not lead nor taught by "arm-chair" professional missiologists. It is lead by mission personnel who are in touch with the grass root level of missions. Nor, is it an emphasis upon one particular school of missiological thought. It is a program that is centered on assessing the missiological

need of the general and particular mission context and meeting it (Williams 1982:28).

Currently, the one new emphasis in OTI is on "in-service" missionary education for field missionaries which brings us up to date with IEM missionary education program. The next phase of their program involves major changes in terms of location and structure of training. What are IEM current plans for their training program?

OTI in Transition from Chikaldara to Bagalur

In anticipation of growth and expansion, in February 1986, IEM purchased 10 acres of land on the Bogalur-Berikar Road about 17 miles from Hosur and 42 miles from Bangalore city and started construction of a new missionary training center (Sitter 1986:20). The format for the new training center is no longer going to be just a 12-14 week missionary training program but a two year diploma program. In addition, there is going to be provision for two six month refresher courses for missionaries already on the mission field, and another six month missionary training program for those who are graduates of either Bible school or seminary (Hedlund 1984:126). Why the two year program? The reason given is, more and more missionary candidates do not want to go through an entire three or four years of Bible school or seminary training which caters to established church and other Christian maintenance ministries. Another reason is, many of the current missionary candidates are just high school graduates (and so are unqualified to enter Bible school) but are sure of their

"call" for mission and desire to be adequately trained for missionary (the dimensional mold of missions) service (Williams 1988:15)¹.

The master plan for IEM's new OTI facilities at Bagalur include four phases (Doss 1987:21):

Phase 1

Hostel rooms for 20 single men and 15 single women
Dining Hall and Kitchen
Staff quarters for four couples
Classrooms to accommodate 40 students
A multi-purpose hall which can be used as a library
Worship place and Office facilities
Basic Furniture and equipment

Phase 2

More classrooms
Staff rooms
Office rooms
Two more staff quarters
Married and students' quarters

Phase 3

More furniture
Additional equipment
Vehicles
A chapel for 100 people

Phase 4

An auditorium
Conference Center facilities

According to the latest information (Arun Kumar 1989; Williams 1989:13), three staff houses have been completed, hostels for single men and women, and married students quarters was to have been completed by the end of 1989, and the first training session was to have begun in 1990. The project officer is Isaac Jesudasan and the civil engineer is also IEM personnel, Arun Kumar, who is IEM's full time project construction manager.

It is his responsibility to assist in purchase and construction of all IEM construction projects.

Evaluation of IEM/OTI

The program is assessed from above and below. First from above. Theodore Williams (1983:33) writes,

At these training institutes there are times of intercession, sharing of personal experiences and devotions. The staff and the students have their meals together and thus there is a family atmosphere. The accent is on living, sharing and serving together. There are regular opportunities for the candidates to go out into the tribal villages and put into practice what they learn. The burden of the training is to produce servants of Jesus Christ. Our concern is that the missionaries should be trained in faith, sacrificial living and servanthood.

An evaluative word from below, i.e., from a recipient of IEM missionary education and training program. Raja (1985: 12), a graduate of South India Biblical Seminary who after having received training at OTI was "sent" as a missionary along with his wife to Doiwala in Uttar Pradesh to serve the Dhruwa people, writes,

Learning in OTI: More than an academic gain derived from a study of various subjects, a new desire was planted in our hearts to study the Word of God and rightly handle it for the edification of ourselves and others. Our knowledge of missions has enlarged, especially in the areas of cultures, language learning, people's world view, etc. We were deeply of the need to live among the people, just as "the Word became flesh and dwelt among us," and also the need to learn the language of the people. All this was brought home to us by taking us to the villages three times a week. The 'food discipline' will help us to adjust to the demands of the mission field for the sake of Christ's kingdom. We were made conscious of time and punctuality...Much emphasis was given on our attitude towards people and work. Problems of inter-personal relations were there and this helped us to recognize and master them. The training helped in making us

more sympathetic and understanding towards people and faithful in our work. The training...also helped us to wait upon God more and depend on Him, for everything including the smallest of matters. These were some of the precious lessons I learnt at OTI.

IEM/OTI Observations

As IEM/IMTI and IEM/OTI are reviewed the following observations emerge. One, the program arose out of the mission context's need for not just "spiritual" workers, but qualified cross-cultural **Swatiks**. Mission structure serves mission and does not strangle it. IEM management style and planning technique is interactive. It refuses to allow things to just happen; it makes things happen.

Second, regarding structure. The program is not designed to perpetuate the dichotomies between professionals and amateurs. "Professional" does not mean someone who knows all the answers. By "professional" IEM means Christian witnesses. It is used in the common sense of 'full time service with full financial support.'. The structure steers clear of elitism, hierarchicalism and authoritarian mode of understanding, reflecting and acting. Instead, the structure is oriented more towards service, commonality, mutuality and reciprocity.

As to the content it revolves around at least twelve issues. These twelve are, Bible study, evangelism, missionary traits, missions, communication, Bible study and other methods of learning, religions, linguistics, anthropology, health care, accounting and village needs/outreach. There is a holism that is present in the Missions training program.

As to method, it is contextual. It is education and training not for but in mission. It is knowing and doing. It is formation and functional. It is learning, growing and serving by Word, example and experience. Missionary education at IEM/IMTI-IEM/OTI, steers away from the classical model of institutionalism, academia and the schooling model of learning which advocates theorization with knowledge, a kind of abstractionism. Orlando Costas (1976; 1984:81-112) and Emilio Castro (1977: 149-157) reiterate the difference between western form of mission education which is first carefully thought out written reflection, and that of third world method of mission education which arises orally in popular reflection done as if an "on the road" affair. This takes us back to our theoretical key in studying third world mission history as a method that must be done from "below" and not "above" (David 1988:106-108). It underscores the reality that field education is not the application of theology in the practice of ministry, nor is it just the acquisition of missional skills, but it is field education as the locus of missional theology where both experience and theory are in dialogue, each a source of insight and enrichment for the other (Whitehead and Whitehead 1975:271277).

IEM/IMTI is also contextual. While, it is not an unqualified contextualization, it is Christo-contextualization. Theodore Williams writes,

How easily we can become slaves to our own cultures and our own contemporary thought patterns. All culture is tainted with sin whether it is American or African

or British or Indian. It needs to be brought under the scrutiny of God's Word and cleansed of all that is not Christian. Even our missionary goals, strategies and methods may be influenced by culture. That is why we need to examine carefully with the help of God's Word and Spirit all that is brought to us from the west for doing mission.. Should we accept goals and strategies which have been shaped in another culture and presented to us as the only valid goals and strategies? Should we not set our agenda in tune with our own cultural values in the light of God's Word to us under the leading of His Holy Spirit?...The unreached must be reached, but not somehow! They must be reached in Christ's way....After the pattern of a servant not a Manager which is the Scriptural pattern and model....This way of mission will bring glory to Him and affirm our equality and oneness in His body.

The tools needed to realize Christo-contextualization according to Theodore Williams above quote are: the Word of God, the leadership and guidance of the Holy Spirit, genuine Christian identity, allegiances, and community and the interaction between all these three with a particular concrete context. This beautifully complements Paul G. Hiebert's (1985:191ff) suggestions of necessary tools for what he terms "critical contextualization." These are: Scripture taken as the final and definitive authority for Christian beliefs and practices; the priesthood of believers who affirm that they have the Holy Spirit to guide them in the understanding and application of the Scriptures in their own lives; and the constant check of the Church or the "hermeneutic of the Christian community."

In terms of mission education and training organizational methodology, it moves away from rigid institutionalism towards institutional renewal, not anti-institutionalism.

IEM/IMTI and IEM/OTI is a model which attempts to bring together in a real way as possible a synthesizes between theory

and practice, head and heart, and training for character as well as skills in ministry.

But, in the light of the future direction of IEM/OTI Bagalur program a different set of questions emerge: Is the program leaning towards domestication of mission within a confined, isolated, educational type atmosphere or will it maintain its praxis oriented, dynamic mission movement? A second question is, why a two year diploma? Is it the prestige and achieved status of a diploma that is forcing the Mission to offer such a structured program? Will it not upset the equilibrium in structure of the training program from being a community-discipleship model (reciprocity and mutuality teaching/training) where contributions are made to the enrichment of all, to a more professional-teacher-student model of education which generally fosters hierarchicalism, elitism and dependency? Also, the latter model focuses much more on the content taught and leans more towards information absorption and less on instruction/praxis. The result will be, as far as the recipients of the program are concerned, they will no longer be evaluated on formation but on summation². Only time will tell if the new program at Bagalur will continue to keep the missionary education and training program dynamically mission oriented or become domesticated.

Before we move on to the second major focus of our study, i.e., IEM Church ministry, there are two other aspects of IEM training program. One is "in-service" training; two, is training of area-secretaries for IEM Church ministries. Since, the aspect

of area-secretary belongs to the Church ministry area of IEM mission, we will study its training program when we deal with Church ministry in the next segment of this study. For now we will continue with IEM "in-service" mission education program.

IEM "in-service" Training Program for Missionaries

The "in-service" program is designed to meet the continuing mission education need of missionaries who are in the field.

Explaining the program, Doss (1988:5) writes,

They need time to reflect and pray about their future and also gain fresh insights into modern missiological information. They need their leaders to hear them out. So, time was set apart for this purpose.

The "in-service" training aspect is comparable to the continuing education programs most organizations provide for their employees so they can not only receive current informative-instructive theory and practice of models of ministry but also be the recipients of personal and communal renewal for the sake of ministry. The three main areas "in-service" training focuses on are: aspects of mission as it concerns the missionary, his people and the mission. The first broad area consists of Bible studies, theologizing, Mission history, Gospel communications and family life. This session is generally led by Theodore Williams, and Mrs. Esther Williams (who is responsible for the family life seminars and workshops), senior IEM missionaries, and other international speakers like David Howard of World Evangelical Fellowship, Dr. Lionel Gurney of Red Sea Mission (mission to the Muslims in the Middle east), and James Hudson Taylor III of Overseas Missionary Fellowship.

The second area of training is planning and strategising. Here missionaries are once again exposed to the need and skills of survey work, indigenous forms of sharing the gospel, supplementing Gospel ministry with other forms of social and humanitarian works of compassion, and determining which form best suits the people contextually. Missionaries are encouraged to work on goals for themselves, their families and their mission for the next three years. At this time missionaries have an opportunity to share any plans and proposals they have for mission in their respective area. This session is normally led by Theodore Srinivasagam. There are some sessions regarding sharing their work among their supporters with a view to challenging Christians and the Church to greater involvement and investment in missions generally. This latter session is led by the administrative secretary and finance secretary, regarding new or different policy matters of the Mission.

The third area of concentration is inter-personal relationships and team work. P. S. Thomas suggests that this particular aspect is the greatest problem faced by any missionary. During this time, missionaries are given opportunities to voice their grievances and reflect on such problems on the field. One of the concerns is the lines of communication and authority and the informal/formal networking of relationships within the mission and among missionaries. This issue of relationships extends to senior and junior, married and single, status and non-status missionary, ordinary missionary and field co-ordinator, those who have means of transport and those who do

not, those who are more exposed to opposition and threats and those exposed to less persecution and interactions with government and political forces. So, in the light of these varied needs, the sessions are geared towards healthier and wholesome relationship between missionaries and the Mission. These sessions are normally led by P. S. Thomas.

The goals IEM "in-service" training program hopes to achieve are: 1) Providing time and opportunity for missionaries to experience personal spiritual renewal to continue the work with fresh spiritual vigor and dynamism. 2) Receiving new insights as to effective planning and strategising mission contextually so missionaries can share the gospel with greater confidence of positive results. 3) Attempt to minimize intra-personal and inter-personal problems on the the mission field (Thomas 1987:7).

The format for "in-service" training program is conducted in two different ways. One, the Mission goes to a particular state where they have work, gathers most, if not all, of their personnel (the whole family) for a week, and conducts the sessions which are held once in a year. Sometimes, in certain larger mission field areas, the "in-service" training program is held twice a year for two different groups of Samani Bhajji's. A second form of "in-service" training is conducted once in three years for the entire missionary force. These times of worship, seminars, workshops and fellowship are held just before or after the annual IEM Mission convention. These sessions may be anywhere from five days to an entire week.

IEM Church Ministry

IEM's second goal is to achieve local church renewal and the involvement of both a local church and its members in cross-cultural mission. It is based on the general epistemology, which is intrinsic to the constitution of the Church of South India, "Every congregation of the people of God is basic to mission in its neighborhood and to the ends of the earth" (Williams 1984:9). What is this basic mission, IEM is advocating? It is not "mere proclamation of the gospel..... The mission of the local church is evangelization with a view to planting churches in the neighborhood and in the world" (Williams 1984:10). P. S. Thomas (1986:17) writes,

The church must be concerned about the evil in the society, but it is not a liberation movement. The church is to care for the needs in the society, but it is not a social service organization. The church is God's appointed means of spreading the gospel. The local church should get involved in evangelism in its neighborhood as well as in cross cultural situations which result in planting new churches in distant places.

Challenging Local Churches for Mission

The goal of IEM Church ministry is "to lead the whole church to make itself available to the Lord for missions" (Williams 1984:18). IEM affirms the central place of the local church in mission.

In order to achieve its immediate goal, IEM addresses the following issue. How to get the indifferent, uninvolved majority, the "rank and file Christians" (Hunter 1983:37) to become a part of the mission of the church and not just relegate

their responsibility to the specialists of the church, like pastors, church elders, and other Church/Christian leaders who are already engaged in the mission of the church (IEM 1980:4). IEM views this dialectic tension between those who are and those who are not a part of mission as a spiritual problem and not a structural issue (IEM 1984:18).

Why does such a problem exist in a local church? According to P. S. Thomas (1986:11-18), four reasons divide a local church among those who are involved in mission and those who do not participate in cross-cultural mission. One, an incomplete knowledge of the Word of God which results in ignorance of the purposes of God. Two, insufficient information pertaining to the needs and realities of unreached peoples in India and around the world. Three, irresponsibility on the part of both the "sent" and "senders" within local churches to engage in the twin disciplines of praying for and sharing the Word of God to other inactive members of the local church. Four, failure to recognize the opportune work of God in effective, contagious mission within certain local churches, in certain countries, and at special times. This is the revival, renewal, work of God in certain churches awakening them to mission and both their willingness and preparedness to reach receptive peoples with the Gospel.

IEM Church Ministry Prescription for Overcoming the
Tensions

The question is, "How to get a local church involved in mission?" IEM suggests four means. Most of the study that follows comes from Sitter (1989; Williams 1984; Thomas 1989; IEM 1988:15).

Instruction. The suggestion offered to overcome the spiritual lethargy of some members within a local church's uninvolved in missions is for the creation of a "Spirit-anointed ministry of the Word of God." This involves the twin activities of teaching and preaching the Word of God by the Pastor who clearly and un-equivocally sets forth both the individual Christian's and the total church's responsibility in mission. In order for this to be a reality, the local Pastor must be convinced of four principles borrowed from Andrew Murray (1901:138).

1. Mission is the chief end of the Church.
2. The chief end of the ministry is to guide the Church in this work and equip her for it.
3. The chief end of preaching to a congregation ought to be to train it to help to fulfil its destiny.
4. The chief aim of every minister in this connection ought to be to fit himself thoroughly for this work.

In actuality, how does the Pastor effect his or her congregation to be involved in mission? The preaching and teaching must take place not only from the pulpit but also within every cell group in the church.

In addition to regular teaching and preaching, the local church worship experiences must include exposure to mission

worship services on Sundays and week days. Also, the conduction of special one day and week-end missionary seminars and annual missionary missionary conventions.

Inspiration. The only way local church worldliness, self-centeredness and indifference can be overcome and replaced by a deep interest and involvement in missions is the presence and practice of prayer, fasting, faith, and consecration.

By prayer, IEM suggests that local churches be taught and trained to pray for the needs of the world, for those who have not heard the gospel, for missionaries who are working among the unevangelised and unreached peoples, and for the Lord of the harvest to raise more workers for the mission. This must be re-inforced by fasting (Matt 12:29).

To simulate faith, IEM advocates the use of the "faith promise" system of giving to missions. This system implies that church members are taught to pledge a specific amount of money for missions that they do not have. Members decide upon a figure after prayer and waiting upon the Lord. The church member then waits expectantly for the same to be provided for.

The element of consecration involves surrender of "self" to do the "will of God." In order for this to be realized, church members are introduced to missionary models and biographies, such as David Brainerd, Henry Martyn, Sadhu Sundar Singh, Bishop Azariah and the like. Consecration also means the experience of "pentecost" by church members which means, a church that is "Spirit-filled, Spirit-controlled and Spirit-sensitive."

Information. The third potential means of getting a local church involved in missions is appropriate missionary information. There are at least three avenues to make this means a possibility. The subscription and circulation of several pieces of **missionary literature.** The forms may be through newsletters, magazines, pamphlets and books. Next, the display of a **mission bulletin board.** This must be placed in a prominent place within the general church area, and each of the special rooms where various cell groups of the church meet. The forms that may be used include specific maps, missionary and general magazine and newspaper cuttings which revolve around missionary concerns, pictures of missionaries, letters from missionaries, pictures of unreached peoples of the world, and other items of missionary interest and significance like articles, seminars, conventions, etc. All of the posted information should be current and up-to-date. In addition, there should be exposure of the congregation to regular **missionary visitors and personnel.** Consequently, the congregation are reminded of the concerns and challenge the visitors leave with them. The Pastor also recalls the same concerns and challenges in his or her's pastoral prayers.

Involvement. The fourth means of enabling a local church's involvement in missions includes one or several of the following. The local church must begin by supporting their own **denominational mission boards.** If, there are no denominational programs, then a local church is encouraged to support modalities

in mission like the IEM. There are two reasons why this form of support is encouraged. One, IEM firmly believes if the Church (modalities) fails to fulfill their missionary calling and commission, God permits missionary organizations (sodalities) to arise and complete what is lacking among the Church. Second, the scope of cross-cultural missions by denominational and local church involvement is very limited. On the other hand, sodalities by their very frontier and pioneering spirit reach out to both the unevangelized and unreached peoples of the world. However, IEM cautions that sodalities "should not become substitute Churches, nor should they compete with the Churches." (Williams 1989). IEM Church ministry reminds us of the striking words of Bishop Newbiggin (1953:169), "An unchurchly mission is as much a monstrosity as an unmissionary church."

IEM Church Ministry Structure to Implement the Challenge

The question arises, "How does IEM enable a local church to participate in missions?"

IEM does three things that facilitate a local church to be a part of the mission of God. These are: promoting the Word of God, promoting the mission of God, and promoting involvement in God's service (Jesudasan 1983:6).

Significance of the word "Promotion". Promotion means, "to help further a cause or activity" (Jesudasan 1983:6). Who are involved in IEM promotional work? Immediately representing the Mission are the Church Ministry Central assistant secretaries who are full time paid staff. Currently, there are five such secretaries- Rev. George Raju, G. Sashikumar, Miss Tahira Haidar Ali, Rev. T. V. Thomas, and K. J. Aruparayil. In addition to these central secretaries there are two other specialists departments within IEM which also fosters the promotional work. These are the women's ministries led by Christina Eapen, assisted by Mrs. Pushpa Macwan and Atola Subong; and the Youth department led by John Wesley and Tahira Haidar Ali (IEM 1989:12). These work in co-operation and conjunction with P. S. Thomas who was IEM's first promotional secretary in 1974. The five central assistant secretaries minister through the next level of 27 full-time and 27 honorary state promotional secretaries. These in turn minister through 480 local area secretaries who are lay "second commitment" (Hunter 1983:37) Christians in good standing with their local denominational and inter-denominational Church institutions, and at the same time are engaged in full time secular professions. These are a team of lay witnesses who not only volunteer most of their additional time, talents and resources in promoting the work of IEM but also serve as vital links between the Mission and local grass root Christians. These are grass roots Christians who serve as possible models of Christian cross-cultural witnesses. Their presence and witness remind and challenge other local Christians of their role and

responsibilities in mission.

What are the functions of the various groups of teams that form IEM Church Ministry service? The main responsibility of the full time **central secretaries** is to minister the missionary challenge by sharing the Word of God, IEM missionary work, IEM special projects like medical missions, etc and missionary biographies during IEM state wide conventions, local church mission seminars, missions week end celebrations and mission Sundays. Also, through their contacts with local Pastors and Christian leaders, they recommend to the Mission potential missionary candidates.

The **state secretaries** are engaged in a number of particular activities. One is to translate and oversee the production and distribution of IEM's monthly missionary magazine, "IEM Outreach" in the local language within the state. Another is to make all arrangements for IEM state wide annual missionary conventions. Some are engaged in IEM specialists departments like mission meetings and Christian witness to and among young people. They provide young people with opportunities to consider mission involvement as an option in life, and they arrange to take willing young people and expose them to a first hand experience of the mission field. They also arrange for IEM missionaries to visit local churches and share their ministries. Further, they involve themselves in some of the activities that the central secretaries do; but, in a more restricted sense, i.e., within their own state.

As for the **area secretaries**, they serve as vital links

between the Mission and the local Church. Most of the financial support of IEM missionaries come through the grass root ministries of **area secretaries**. Apart from the **area secretaries**, who are comparable to McGavran's (1980:114) class 2 Christian leaders, there are two other groups of "lay senders" who extend the link of support between IEM and local Christians. These complement and work with the **area secretaries** to raise as much support for IEM mission as possible. These two groups of people are designated, **Sponsor Group Leaders** and **General Volunteers** (Sashikumar 1983:3). In some geographical areas, especially in Tamilnadu, IEM **area secretaries** play the role of **Sponsor Group Leaders**. But generally, they are a distinct group of people.

What do these leaders and volunteers do? According to Sashikumar (1983:3), they organize and conduct missionary prayer fellowships in their homes, collect finances from IEM supporters and help with a variety of things associated with IEM conducting a missionary convention in a local church, state level and national level. They also play host to missionaries when they visit these various fellowship meetings, etc, to share their work and challenge people to commit themselves to missionary involvement.

The nature of support includes finances, prayer and service as encouragers and representatives of IEM among Christians at the grass root level and local churches. One such **Leader** writes, "We are having IEM prayer meeting on the 3rd sunday evening ...in our home." (Kumar 1983:2). In turn, IEM becomes an instrument of institutional renewal for these grass roots level local support

groups and Christian institutions.

Since the **area secretaries** form a solid link between IEM and local churches, the question emerges who are these persons and what is their role and function in mission for the Mission?

Criteria for Selection of "Area Secretaries. According to P. S. Thomas (1989), there are several elements involved in the process, before IEM acknowledges and authorizes **area secretaries** to represent them. These elements spread over 7 areas.

The first area is spiritual and the following four elements form the basis for approval by IEM:

1. An area secretary must be a born again person.
2. One who shows signs of spiritual growth and maturity.
3. One who has a hunger to learn God's word and teach it to others when the opportunity arises.
4. One who has a burden to reach the unreached.

The second area is ecclesiastical criteria and it includes:

1. One who is an active member of a local church and maintains loyalty to it.
2. One who is willing to accept IEM articles of faith and follow IEM Church policy.
3. One who maintains good testimony in and outside the church.

The third area is marital and filial relationships:

1. One who maintains moral righteousness.
2. One who is faithful to wife or husband.
3. If he or she has children, they impart spiritual training to them too.

The fourth area is social relationships:

1. One who maintains Christian standards in business, public and professional life.
2. One who stands for Christ in society.

The fifth area is physical:

1. A healthy person is preferred. This includes physical, mental and emotional wholeness.

2. One who is able to spare time and energy to carry out his or her responsibilities as area secretary.

The sixth area is experience in Christian service:

1. A person who has experience in some ministry like, teaching in Sunday School, leading home prayer meetings, has conducted at least one Bible study group and has been involved in local Church outreach ministry.
2. A person who is overly engaged in Christian activities is not desirable.
3. Loyalty to IEM is very important, even though the individual may be involved in Christian ministry with other organizations or institutions.
4. Must be a personal financial contributor to the mission of IEM.
5. Knowledge of English is not essential but preferable and desirable.

The seventh and last area is organizational abilities:

1. A person who is well acquainted with the operational procedures of IEM, especially, the department of Church ministry department.
2. A person who demonstrates financial integrity.
3. A person who has a working knowledge of book-keeping. Together with this, he or she is willing and covenants to submit all financial records for internal audit by the Mission as a means of accountability and financial responsibility.
4. One who is able to motivate and stimulate local churches leadership and membership to become a part of the mission of IEM.
5. Normally, a probationary period precedes full appointment of an individual as IEM area secretary. The criteria for appointment is based on a candidate's ability to demonstrate the preceding requirements.

Several observations emerge regarding IEM area secretary requirements. They are grass roots, unordained Christian leaders who wholeheartedly commit themselves to continue and carry forward the Apostolic movement of the Church. These Christians are characterized by a sense of commitment to the goals and objectives of the Mission. Their view and understanding of the Church is high, positive and contributive. They are not characterized by a sense of anti-institutionalism. They are

"second commitment" Christian who unreservedly offer themselves for local church renewal and revival. They are known by the fruits of Christian discipleship in their personal, family and public life and attested too by the local church and society. They are the presence of Christ in society and the role is not restricted to male candidates alone. It is open to women leaders too. All qualifications must synthesize well with a good working knowledge of management and book-keeping.

The second question we raised earlier regarding **area secretary** was, What function do they play as IEM vital links with grass-root Christians and local churches? There are several roles an IEM **area secretary** plays.

Area Secretary in leadership, catalyst and motivational roles. As a local Christian leadership, the area secretary reminds their churches, through example, preaching and teaching of Scriptures in local churches and missionary home prayer³ meetings and mission literature about its calling, privilege, and responsibility to be involved in Christian missions.

Area Secretary in a Pastoral Role. Usually, they visit the homes of supporters and spend considerable time with them. It is a moment where supporters have an opportunity to share their needs, concerns and are free to ask questions regarding the Mission. Accordingly, the **area secretary** responds with either counsel or prayer and shares mission information. Through this avenue many local people experience deeper faith commitments and are recommended for candidating for IEM mission consideration.

Area Secretary in Administrative Role. Apart from financial accounts and stewardship responsibilities, a systematic maintenance of all correspondence in reference to IEM Mission and their mission is maintained. A mailing list of donors and mission magazine subscribers is also maintained. Mission policy concerns are shared with supporters and in turn some of the supporter's concerns and suggestions are forwarded to the Mission. Scheduling and conducting of missionary meetings in homes, local churches, and other forms of encouraging missionary enthusiasm are executed. It provides an opportunity for some of the **area secretaries** to become either state, central secretaries or members of IEM board.

The appointment of an **area secretary** is normally for a period of two years. But, if they fulfill their expected roles, IEM continues to reappoint them, if they are willing to serve. Some of them move on to other forms of Christian service, some are promoted to state and central secretaries and some become missionaries.

If, the above roles are expected of **area secretaries**, what does the Mission do for them? One of the things the Mission does for them as a form of gratitude and also a means of making them effective in their various ministries is to provide training for them to fulfill their responsibility.

IEM and Training for Area Secretary. First, the purpose of the training program. According to IEM (1987:16), the purpose is twofold: One, to make all area secretaries better students and communicators of Scripture and two, to mobilize Christians for vigorous missionary work. By communicators of Scripture, IEM means, "good preachers and sensitive counselors of the Gospel" (Thomas 1987:5).

The means of training or method involves the following: Bible study methods, preparation and delivery of sermons, spiritual leadership, Christian experience, Christian stewardship, evangelism (the phrase used is "help the participants to be soul sinners,") and missions and Christian home (Thomas 1987:7-8).

What has IEM been able to accomplish through the program? Here we will make use of the testimonies of area secretaries. Raymond Spratt (1989), an engineer from Secunderbad writes, "Through the training program I now feel a part of the IEM family and my vision for reaching the unreached has been revived." Another participant, Ernest Suttle (1989), a pastor from Bombay City writes, "Through the training program, I realized that I am not only a collector of funds for IEM mission, but a friend of IEM. I also learned, the inner working and organizational set-up of IEM." Victor Chelliah (1989) from Madras writes, "

Through the training I learnt to appreciate the Scriptures more and developed skills to better understand and share the Word. I learnt principles of Christian leadership and obtained a clear picture of IEM fieldwork and the hardships missionaries face.

A final word from another participant, Jacob, who is a draftsman by trade from the state of Kerala. He writes,

Before the training, my conception about an area secretary was: to just mobilize men and money for God's work. However the Bible studies and teaching on sermon preparation gave me new insights- I feel I have been promoted to the position of a missionary.

All these training seminars are conducted in at least two different ways. One, several special sessions are scheduled as a part of the work-shop seminars offered during the annual missionary convention. A second form is they are conducted as part of the annual state missionary convention.

What are the some of the statistical results of IEM Church ministries? Today through the ministries of IEM Church ministry department the total number of supporting groups and churches are 160 (Williams 1989:12), representing both major ecumenical and evangelical bodies in India.

The last question is, Why is IEM Church ministry department successful? P. S. Thomas (1987:6) writes, "we have seen that as we minister to the churches, they in turn become interested in our concern for spreading the Gospel." The pattern is still the same as far as IEM Church ministry is concerned. Local church renewal leads to mission which eventually results in new church planting and continuous mission. The Church is the key to successful mission. Again, Bishop Newbigin (1953:163) is forthright in advocating what is the heart and soul of IEM Church ministry,

When the Church ceases to be a mission, then she ceases to have any right to the titles by which she

is adorned in the New Testament. Apart from actual engagement in the task of being Christ's ambassador to the world, the name "priests and kings unto God" is but a usurped title.

What is the bottom line for IEM Church ministry and Training? Theodore Williams (1988:3) writes,

We believe that the **whole church** must take the whole Gospel to the whole world. That is why we have the Church Ministries department in the IEM ministering to the church and challenging Christians to be involved in missions. The burden of this department is not just to promote IEM but to bring every church and every Christian to total commitment to the missionary purpose of Christ so that they become good stewards of the Gospel.

The question is, how is this accomplished? In the mission of IEM, it is not a matter of function first. IEM mission arises out of formation. The formation is captured in the phrase, "all for the sake of the Gospel" (IEM 1988:2). It is a passion to see that the Gospel is taken to all people. But before that could happen, the Gospel must first permeate and control the whole of the Swatiks or tyagi's life. This great work involves a great gathering- bringing in of precious souls "from every tribe, and tongue and people and nation." Benjamin Azariah (1987:4) writes,

Why do we have to find the hidden peoples? What is our purpose and motive in seeking them? Are we simply after anthropological linguistic surveys and writing of articles about tribals and hidden people?...All these must be towards the one and only goal of giving them the Gospel and guiding them to the glorious life in Christ Jesus. It should be done not on the basis of charity but constrained by the love of Christ and in obedience to the Great Commission.

Summary

In this chapter we continued to study the place of strategy in the mission of IEM. The particular strategy we studied is IEM Personnel Training and Church ministries.

We studied first IEM component of training and secondly IEM Church ministry.

In studying IEM **Swastik** missionary education we studied the reasons, history, philosophy, objectives, structure, content, future directions, internal evaluations and external observations of the program which passed through three stages. Stage one was the IMTI in Nasik, Maharashtra, which also gave rise to IMA and IICCC; stage two was the OTI in Chikaldara during which the program became indigenous and placed greater emphasis on the study of religions and stage three which began in January 1990 is OTI in Bagalur with three possibilities, i.e., a two year program, "in-service" training and missiological refresher courses for seminary graduates. In the light of OTI Bagalur, I raised several issues of caution. One, has to do with the structure of the program and the second dealt with the issue of status.

The study also included "in-service" training of IEM field missionaries and internal observations and external evaluation of IMTI and OTI. The study concludes that the model which best describes IMTI and OTI is the phrase Christo-contextual. It is Christian at the center, and at the same time the center is geared to the needs as they are present in the context. The phrase used to describe such training is not training for mission

but in mission. Mission education is not an end itself. It is a means for mission. The dominant role and image of IEM missionary trainees which result is those who are able to serve people with the Gospel contextually.

The second segment of this chapter included a study of IEM Church Ministry. Here we limited the study to local church's participation in mission and IEM's commitment to the same.

We dealt with the challenges and the structures used to implement the challenges of the department. The challenge was how to mobilize the entire local church, both at the top and bottom levels, to give themselves to God through renewal and revival and then make themselves available for mission.

The structure for realizing the challenge is to incorporate local lay Christians in mission is through three groups of "called" and trained people. These are: central secretaries who are full time paid Mission staff, state secretaries who are voluntary workers, and most vital of all, are the area secretaries who through local prayer groups of Christians raise support for IEM missionaries and at the same time through their vigorous and contagious mission presence, example and participation energize other local Christians to be involved in missions. In this way, the whole Church takes the whole Gospel to the whole world.

Endnotes

1. Hans-Werner Genschen the German missiologist was the first to introduce the concepts of intention and dimension in missiological studies in 1971. By "intention" Genschen meant "what the Church wants to do and tries to get done." By "dimension," Genschen meant "what the Church is by her nature and calling." He then goes on to add, five criterias that identifies a church that is missionary dimensional. These are: 1) Outsiders are welcome there and made to feel at home; 2) it is not merely an object of pastoral care with the pastor enjoying the monopoly; 3) its members are equipped for involvement in society and are, in fact, actively involved in it; 4) it is structurally supple, able to meet new needs and challenges; and 5) it does defend the privileges of a select group. The crunch between intention and dimension comes to bear in mission when, even though the Church is missionary (dimension), not everything it is and does is missionary (intention). Gensichen goes on to suggest that the two concepts must be held in dynamic and creative tension. See H. W. Gensichen, Glaube fur die Welt (Gutersloher Verlagshaus Gerd Mohn, 1971), pp. 80-95. For the English translation from the German see, David J. Bosch "Missions in Theological Education," Missions and Theological Education in World Perspective Harvie M. Conn and Samuel F. Rowen. eds., Farmington, Associates of Urbanus, 1971, pp. xxix-xxx.
2. The two most basic forms of evaluation in education are summation and formation. Summation is basically done at the end of a study to sum things up. The form it takes is good/bad, honors/pass/fail, accredited/non-accredited. This form of evaluation is static. As for formation, evaluation begins at the moment the study commences. It is dynamic in that during the course of study, corrections and adjustments can be made anytime during the course of study and they do take place. The changes during the process of evaluation is that the intended goal of the study is achieved. Michael Scriven, "The Methodology of Evaluation," Perspectives of Curriculum Evaluation Ralph W. Tyler, et al, AERA Mongraph Series on Curriculum Evaluation, No. 1 (Chicago: Rand McNally, 1967), pp. 29-83. This is considered a seminal piece of work in curriculum evaluation that it has been reprinted in subsequent works on curriculum and curriculum evaluation.
3. IEM promotional literature used to simulate mission interest in local churches and prayer groups consists of the following items divided into four categories either in the form of pocket size books, or a tract:

General Mission.

What is IEM?
Are You Called?
Missionary Prayer Cell.
Unreached People of India.
Missionary Service-Opportunity Unlimited.

Mission Challenge Leaflets.

Mission-What Price?
Bring the King Back.
Available to God.
Jesus...Savior..
What is that in Your Hand.
What? Me Learn Linguistics?
Muscles for Moses.

The Church and Mission.

Mission- God's or Ours?
Is Yours a Missionary Church?

Tribal People.

Reaching the Tribal People.

Chapter 8

Evaluation, Recommendations and Model of IEM Mission

At the outset several purposes were established for this study of the IEM. One was to tell the story of the IEM thereby answering the question, what is the authentic witness and mission of IEM?" This was achieved in chapters two through seven. A second was to answer the question, "in the light of IEM mission, how are they to be evaluated as a success or failure and why?" A third was to make modest recommendations to the IEM so that their mission may be both enhanced and made more effective in the future. The fourth was to discover the model of mission that best characterizes the IEM and how it informs us to do mission along the Indian road today.

This last chapter attempts to answer the second through fourth questions mentioned above.

Evaluation of the IEM

IEM Definition of Success

The issue here is, in the light of IEM goals and purposes were they a success or a failure? In order to answer this question, the a priori question is, "How does IEM define success?" IEM defines success in the following two ways. For one thing, it is not an exclusive issue of "numbers" in terms of missionaries, finances, number of mission fields in which they minister, how many have come to faith in Christ, the numbers of baptisms performed and the number of churches planted. Success

is not defined humanly or humanistically in terms of "how many?" (Williams IEM 1985:10-20; 1987:5-6; 1988:2-3; 1989:3). It is defined in terms of faithfulness or stickability, otherwise interpreted by IEM who refer to their **Swastiks** as "postcard Christians" or "postage stamp Christians." Being faithful means knowing what the goals and purposes of the Mission are and fulfilling them whether or not they result in numbers or achievements (1 Cor 4:1-2; IEM 1983:9). Second, "success" in the words of P. S. Thomas (1981:8), IEM associate general secretary for Training and Church Ministries, "is measured in terms of lives brought under the Lordship of Jesus Christ and how we help them to develop into responsible citizens of the Kingdom of Heaven."

Mission success is also defined in terms of the number of people who have come to faith in Jesus Christ and then go on to be responsible members of His Church in the world. It is defined in terms of evangelism and Christian discipleship. This parallels IEM's twofold goals of evangelism and church planting (Williams 1988:10).

Given the test of faithfulness we have already illustrated the achievement of this criteria in the mission of IEM in a number of their mission activities. Two examples illustrating this is IEM's mission and ministries through the Barus both in Pallahara, Orissa, in Semri, Nepal, and in Danta, north Gujarat. Even though the mission per se in these three respective fields has not yielded the kind of "numbers" IEM would liked to have seen, the mission still continues unabated with the hope that

their best efforts will soon produce results. In spite of opposition and indifference on the part of the Mundaees in Pallahara, Orissa, the Nepalees in Semri, Nepal, and Danta fields, the Barus and other IEM missionaries continue to minister and mediate the Grace of God revealed to them in Jesus Christ through Christian presence, the sharing of the Word of God, Bible translation, literacy programs and medical missions.

What about success defined in terms of numbers of people who have come into the Christian faith as a direct result of the mission of IEM?

Number of Baptisms and Churches established. All of the information in this section comes from the annual reports of the general secretary of IEM, Rev. Dr. Theodore Williams (n.d.). It begins with the year 1979 because the records for the previous years were not maintained with statistical accuracy.

<u>YEAR.</u>	<u>MISSION FIELD.</u>	<u>BAPTISMS</u>	<u>CHURCHES/WORSHIP CENTERS</u>
1979	Kulus, Garhwalis Reddies, Gonds, Lambadis, Nepalees	150	3
1981	Kulus, Hamirpur Dangs, Koya, Bhils	176	3
1982	Andaman, Jaigaon Neelwai, Bheemram, Dangs, Rishikish	280	4
1983	Dangs, Khammam	120	6
1984	Dangs, Koyas, Neethakanis,	151	9

Gonds, Lambadis

1985	Chikaldara, Korkus 250 Gowlis, Uttar Pradesh, Pallahara, Chitradurga, Dangs, Bhils and Korkus	11
1986	Koyas, Gonds, 300 Korkus, Dangs	11
1987	Chikaldara, Nashik, 200 Koya, Danta, Dangs and Jaigaon	13
1988	Koya, Dangs 200	9

The total number of baptisms as a result of IEM mission from 1979 to 1988 is 1777 converts or Christian disciples and 69 established churches. In the mission of IEM, all worship centers are churches too. The difference between a worship center and a church is, a worship center is where both baptized, and non-baptized and potential Christians worship in physical circumstances that do not include a church building. They meet either in the home of the missionary, or in their dispensary if available, or in the open.

IEM Evangelistic Strategies Gains.

Continuing with numbers as a definition of IEM success in mission we now take a look at the results of their evangelistic efforts. This includes their mission fields, people among who they serve, number of missionaries in each mission field, number of baptisms and churches established from the time they began in 1965 to the present moment. The source for the following information is from their monthly missionary magazine, IEM Outreach, May 1989 issue.

<u>Mission Fields</u>	<u>Peoples Served</u>	<u>No: of Swastiks</u>	<u>Baptisms</u>	<u>Churches/</u>
Kullu & Shimla	Kulluis, Lahawlis, Punjabis	9	50	
Kashmir	Muslims	-	-	-
Garhwal Nepalees,	Garhwalis, Muslims, Sikhs	11	6	4
Delhi	Refugee/ Muslims	2	-	-
Jaigaon	Bengalis, Biharis, Bhutanees, Nepalees	6	150	3
Raxaul, Bihar	Nepalees, Muslims, Hindus	2	-	-
Sirohi, Rajasthan (1988)	Rajput Garasias	2	-	-
Danta	Bhils, Garasias, Gujaratis	18	-	-
Dangs	Korkus, Bhils, Varlis	25	850	29
Nashik	Bhils	2	110	6
Chikal-dara (Training Center)	Korkus, Gowlans, Gowlis	19	20	3
Yavatmal	Kolamis, Gonds	8	-	-
Mayur-bhang	Ho	2	-	-
Bastar	Dhurwas, Bhatras	8	"some"	4
Chinnor	Lambadas	7	200	8
Bonagir-	Neethakanis,	4	70	9

ipally	Reddis, Gonds			
Khamman	Koya	22	600	7
Araku, AP (1988)	Kotia	3	-	-
Chitra- durga	Lingayats, Nayaks, Reddis, Lambadis	4	15	4
Banga- lore	Muslims	1	-	-
Khandi- kuppam	Kurumbars, Katupursaries	7	51	4
Rangat, Andaman	Tamilians	-	12	1
London, U. K.	Tamilians	2	7	2 (W.C.)
West Asia	Muslims, Immigrants from India	2	-	2 (W.C.)
Thailand	Akha	4	-	-
Papua New Guinea	High Schoolers, University	2	-	2

In two mission fields a particular year is mentioned. It signifies the year IEM began their mission in that particular field. In two entries the abbreviation (W.C.[worship center]) appears. It represents worship centers.

Currently, the total number of mission fields is 27. Within these mission fields are additional mission situations, 60 in all. The different people groups among whom they serve are 45. The total field missionary force is 172, the number of baptisms is 2141, and the churches or worship centers established is 92. These statistics also inform us that IEM's greatest growth came after 1978 both in terms of baptisms and churches or worship

centers established. Before 1979, the approximate number of baptisms is 363, i.e., 2141-1777 and the number of churches is 23, i.e., 92-69.

The next vital indicator of IEM's success is their growth of missionary force over the years.

Growth of IEM Missionary Force. Here is another indicator of IEM's success. Unless otherwise indicated, the source for the following information comes from the annual report of IEM general secretary, Rev. Dr. Theodore Williams.

<u>Year</u>	<u>Missionaries</u>	<u>Source</u>
1965	1	IEM MO Jan 1985:7.
1973	20	IEM O April 1974:5.
1974	26	IEM MO Feb 1980:4
1979	79	IEM MO Feb 1980:4.
1980	97	
1981	122	
1982	146	
1983	172	
1984	192	
1985	202	
1986	240	
1987	280	
1988	319	

Of a total missionary force of 319, 172 **Swatiks** are on the mission field. Of the remaining 137 **Swastiks**, some are engaged

in IEM Church ministries which serves as a link between the Mission and its supporters, some in Bible translation ministries, and the rest in either Bible School or Seminary or IEM missionary training program as a means of preparation for mission service.

The next picture is IEM finances as an indicator of their mission success.

IEM Financial Status. IEM has not only grown in terms of their evangelistic strategies, but also in their financial position as well. The sources which provided the following information are: 1) Esther William's **Sacrifice or Investment** published by IEM publications, Bangalore, pages 99-100. 2) The annual reports of the general secretary of the Mission.

<u>Year</u>	<u>Amount (Rupees) Raised for all Purposes</u>
1965	782.
1970	37,658.48.
1975	2,45,866.14.
1977	4,90,000.00.
1980	11,81,206.97.
1981	10,25,000.00.
1982	13,28,000.00.
1983	15,20,000.00.
1984	20,79,000.00.
1985	28,29,000.00.
1986	31,80,000.00.
1987	43,80,000.00.
1988	41,76,000.00.

1989 61,88,000.00 (budgeted amount).

One immediately notices the growth of IEM finances. But in two years, 1981 and in 1988, the actual amount raised was less than its previous year. Why is this? The probable answer may be found in their Church ministry strategy, especially their support system which is studied next as an indicator of IEM's success.

IEM Church ministry: support groups and promotional efforts.

Here I will indicate the growth of IEM support groups. These groups not only provide substantial spiritual support to IEM in terms of praying, corresponding, and encouraging the missionaries and Mission to fulfill their goals but they are also the main financial contributors for their mission.

I will also indicate the increase in their promotional personnel network, both paid and volunteer staff who are the vital links between the Mission and the Church. These personnel are also the channels of church renewal and Church Mission revitalization and co-operation.

The annual reports of the Mission's general secretary provides the following information.

<u>Year</u>	<u>Support Groups</u>	<u>Promotional Secretaries</u>	<u>Volunteer Promotion Secretaries</u>	<u>Area Secretaries</u>
1982	53	1	7	219
1983	70	1	10	257
1984	95	13	14	329
1985	116	17	18	421
1986	138	19	21	483

1987	163	23	22	494
1988	160	27	32	480

For six of the seven years there was a steady increase in number of support groups, paid and volunteer promotional secretaries, and IEM area secretaries. In 1988 while there was an increase in both paid and volunteer promotional secretaries, there was a decrease in both support groups and volunteer area secretaries. This decrease not only provides the answer to why there was a decrease in the amount of funds raised for 1988 but also at the same time reiterates the importance and indispensability of the services of the area secretaries in the Church Ministry department of IEM.

From all the above statistical information, IEM should be evaluated a success by their own second definition of "success" which is facilitating people to come to faith in Jesus Christ and becoming responsible members of His Church.

The next question that needs an answer is, what are the reasons for IEM mission success?

Factors which Contributed to IEM Mission Success

There are a number of factors which directly contributed to IEM's mission success. In individual situations where IEM has failed to achieve its goals, possible factors which contributed to its mission failure will be suggested.

These factors will be delineated both in major categories and minor categories, i.e., the minor ones contributing to the major factors.

Spiritual and Religious Factors

IEM story is a mission success because it was and is a movement born, sustained and determined by spiritual and religious factors. From the very beginning its pioneers and those who followed have sought always to do the will of God and not their own good Christian activity.

IEM is a movement which is dominated by the Lordship of Jesus Christ and seeks to demonstrate the same. All of their workers, staff, volunteers and supporters have experienced the Lordship of Jesus Christ for themselves and seek through Scripture, prayer, fasting, Christian discipleship and Christian community, to make these claims known to all people particularly the people in India.

Four elements worthy of expansion in this regard are vision, faith, sacrifice and prayer. First, **vision**. IEM understands mission as God's will for all people not to perish but to have Life more abundantly through faith in Jesus Christ. Therefore, IEM personnel who have experienced the fullness of Life for themselves cannot but spontaneously share its significance with others no matter what it takes or what it costs. Which introduces us to the second principle of **faith**. It is a life that is lived not only in total dependence upon God for all that is necessary to make this fullness of Life real, living and relevant for their own well being but also living within the constraints of Christian self-discipline and all it entails. The chief characteristic of a life of faith is holy living. We saw in the life of Theodore Williams it

was only after he experienced entire sanctification that his vision and faith to reach the unreached became a reality. Also the IEM **Swastik's** personal goal is holiness. A life that is cleansed both from selfishness and self-centeredness and a life filled with the love of God becomes a pre-requisite qualification, condition, and powerful motivation for engagement in Christian mission.

The third element is **sacrifice**. The dominant image is tyaqi or Tapasyi which is living with open hands (not clenched fist's) before God and all people intentionally and attitudinally. It is the willingness to use everything one is and has, so that the name of God may be glorified and people come to faith in Jesus Christ.

The fourth element is **prayer**. IEM prays that God's name may be glorified, and His will done on the earth and His kingdom come. IEM prays that the kingdom of darkness and evil will continue to be defeated by the power of God, people will be more receptive and open to the Gospel of Jesus Christ, and their Swastiks filled with Christian grace and love to withstand difficulties and discouragement and mediate the grace of God to the peoples they serve.

Theodore Williams (1985a:11), summarizes this when he writes,

A man oriented, humanistic social concern is a curse of the Church today and a man-oriented, humanistic mission strategy is a curse of the evangelical church today. Let us get back to God and give Him His place and recognize it as His work....Before you can do anything else, before you can take one step forward to give a tract or a cup of water, you need to know how to

worship God and recognize His rule in your life. Then at His command we may go out to meet the needs of our fellow human beings.

Clear Purpose, Goals, Plan and Motivation

IEM's mission is a success because from the bottom to the top and vice versa, they know what they want to do and why. They not only have a purpose, goal and plan but IEM also works its plan (Williams, T 1979:3, 9).

This plan in its broadest possible range is the ushering in of the rule of God in the lives of people. Concretely, it takes shape in their goals which are evangelism and church planting.

In order to achieve this goal, IEM has a definite plan of action. This was where the Indian Overseas Evangelical Mission failed. IOEM had a goal to reach the unreached but they did not have a plan to get the job done. In IEM's case they began working their plan by first recruiting the right people and providing the necessary education and praxis which enabled the Mission to achieve its goals. Second, in the process of education and praxis of mission, the goals of the Mission were fully owned by every one in the Mission. So, none felt that they were forced to do a certain thing because it was handed down by an hierarchy of administrators. This ownership of goals inculcated a team spirit within and amongst the Tyagies. IEM considers itself not just a group of individuals but a family which works together for the sake of reaching the unreached. This family spirit cuts through the destructive spirit of competition within the movement and fosters co-operation among

the Tyagies. This was another ingredient that was lacking in the IOEM which led to their self-destruction. Third, IEM had a high view of their workers which in turn increased their missionaries confidence in themselves and resulted in successful mission. Because of their high view of their work and their workers, the Mission prioritized their compensation in terms of financial and other benefits as a way of saying "we really and truly appreciate you and your ministry." Fourth, their structure which developed along with their mission is less rigid and more flexible. Its form which is a cross does not stand in the way of mission nor stifles it, nor domesticates it; but rather, enhances and sharpens its mission. Its symbolism denotes the Mission's dependence upon God for all things necessary for the mission to be accomplished, its rootage is in its clear goals, its left wing is geared towards developing family relationship within and among members of the organization and its right wing is committed to reaching the unreached. In this manner, their working plan is co-operative and participatory in spirit and practice. Fifth, because of their family spirit and team relationship, IEM encourages and has developed decentralized leadership in the forms of their various departments within the Mission. In turn, decentralized leadership provides space for individual initiative within the department to design indigenous and relevant ways and means to accomplish the Mission's goals. This is evidenced in some of IEM's particular social ministries in some of their mission situation. Also, it provides an opportunity both for the Mission and its decentralized leadership to engage in interactive

planning which seriously considers its context and takes necessary steps to contextual mission without compromising its belief or goal implementation. The ministry of the Shah's exemplified this principle (see chapter 2: 20ff). Seventh, even though IEM has devised decentralized leadership and individual initiative, its infrastructure has built in control and accountability systems. Even the general secretary who is the chief officer of the Mission cannot just do his own thing without consulting first with his administrative committee which in turn is responsible to the IEM society. On the mission field, the individual missionary cannot just do things when, where, and how, he or she likes to, but must work in close consultation and co-operation with the field co-ordinator. Besides, each worker in the Mission submits a quarterly written report to the department he or she belongs to. IEM's control and accountability system is further seen in their financial system. Whenever money or things, etc., is donated for the mission, both the contributor and the Mission receives a statement of the contribution. In this way, every contribution is accounted for. In addition, there are principles that govern the distribution of finances. Also IEM's systems of internal and external auditing and accountability to their constituency and the government bodies not only indicates checks and balances which prevent an organization from failing as in the case of IOEM but also increases its credibility.

Eight, IEM's plan to accomplish their goals includes establishing meaningful relationships with the people they serve

as more important than just their procedures, programs and products. As they serve people, it is the people's welfare that interest's the Mission and not just theirs. In IEM communion with the people served precedes all communication with the people.

All this is done because of the Christian Tyagies love for God and His Kingdom and obedience to His Word and love for one's fellow humans which form the prime motivations for IEM mission.

Indigeneity and Contextualization

IEM mission is a success because they are not only anchored in the eternities but also geared to the times. In this respect, IEM is indigenous and contextual. IEM mission is from within or from beneath, and not from beyond or above their contexts.

First, in the sharing of the Gospel message. When IEM Tyagies share the Gospel, they do so using Hindu religious categories the people are familiar with. Most people in India understand the significance of sacrifice and its ramifications in the Hindu religious belief system. One example of the use of the concept of sacrifice in presenting the Gospel to some Hindus is the use of the concept of Prajapathi. IEM Tyagis share the Gospel by announcing that the Prajapathi (God-the one worthy of all sacrifice) became a praja (sacrifice-Jesus and the significance of the cross); so that, pashu (humans in bondage) may enter into a meaningful relationship with Pashupati (the Lord/God). Another, is the use of the concept of Guru. Jesus Christ is presented to Hindus as

the Guru whom they have been searching for all their lives, and who has in fact been searching for them all along. Another example is, IEM believes their interest align with the supreme interest of people, which is well being and wholeness. IEM, convinced that the key to this wholeness is the sharing of the Gospel of Jesus Christ, attempts first to understand the people and serve them well by enabling them to distinguish between their real and superficial needs, and then presenting the Gospel of hope and wholeness. Kenneth Cragg (1968:17) refers to this as the parish of the Gospel. Both in mannerism and substance the Gospel is contextualized. It is an attempt to meet the needs of people which include the spiritual, social, material, domestic, physiological, psychological, political and material in ways and means that maximize acceptability. The starting point of sharing the Good news begins where people are in their search and need, and eventually leads to the offer of hope in Jesus Christ. The moment of encounter arises from within the need of the communicatee and not just the enthusiasm of the communicator, who bulldozes his or her way with rhetoric that says, "Jesus is the answer." This rhetoric follows only after the communicator is aware of the question(s) of his or her communicatee.

Second the form in which this message is presented is indigenous. One method that IEM mission uses with great frequency is **Bhajan** in north and **Kalakshepam** in south Indian situations. These forms help to establish rapport with the audience which immediately identifies with the communicators and

hence increases the chances for the message to be heard, received and responded to.

Third, the means used in many IEM situations to reach a whole family, an extended family, or even an entire village may initially begin with the Tyagi but very soon, the IEM Tyagi prefers to use one of the local people as a true medium to transmit the Gospel. We see this most effectively used in IEM mission in Papua New Guinea, in their work in Andhra Pradesh, Kulu Valley, and the growth of churches in the Dangs area where IEM has experienced the greatest growth. The Gospel spread through local people and along social net works of people. Other creative means employed include the use of Christian science movies when ministering to university students in Thailand, Christian movies to technological familiar audiences in London, and sports evangelism as a means of contact with government employees in Chitradurga and the people in Mansa, Punjab.

Fourth, the image of IEM workers is again an adoption of categories familiar with the people of India. There are three complimentary images of IEM workers. One, the image of Tyagi or Tapasyi. Here, the minister of the Gospel lives sacrificially and sacramentally in total dependence upon God for all of his or her needs that appeals to the audience by its spirit of vulnerability and weakness in the place of arrogance and self-sufficiency. It enables the missionary to identify with the doubts of the doubters, the questions of the questioners, and the weakness of the weak. Two, the image of Swastik. Here the IEM worker is the presence of Grace to a graceless and goaded

world. IEM workers serve as means and links to the principle of Life that people are in desperate need of. The priestly duty of the worker as one who bears the burdens of people to a all sufficient God who promises to meet the needs of people, comes into sharp focus. Then, the minister mediates the blessing of God or the provision of grace to people who when they receive it, receive the gift of wholeness and well being. IEM Tyagies bring together the role of proclaimer and priest of the Gospel in beautiful harmony. Three, the image of Simami Bhaiji. IEM missionaries intentionally submit themselves to a lower position in order to serve people. They refuse to adopt the bania concept which advocates the motive of profit for the sake of profit, as well as the bapu concept which propagates the slavish adherence to please the stronger leader because of his or her superior position. All of these three images find fulfillment in Isaiah's suffering servant which is not only the model for mission along the Indian road but also essential for all successful Christian mission.

IEM missionaries encourage and train the local Christians to take over leadership of their Christian fellowship and express their own Christian testimony and witness. Here is an example of not only self-determination on the part of the local Christian assembly but also the facilitation of self-government, self-support, self-propagation and self-theologizing. Again, it is not a matter of control on the part of the Mission or the missionaries but trust in the people and in

what the Holy Spirit of God can do through people who are in communion.

At the same time we discover in the mission of IEM where they contextualized neither the Gospel nor the means used in presenting it, their mission has not been a success. A case in point is their work among Muslims. For one thing, their workers among the Muslims are not adequately trained and prepared to serve the Muslims. Another is meeting just the material and social needs of the displaced refugees in Delhi, without also intentionally ministering to their spiritual, moral and transcendental needs. Another is the total lack of contextual forms of Christian ministry to the Muslims in Kashmir. One is left with mixed judgments regarding IEM's commitment to reaching the unreached Muslims in India.

Nevertheless, the dominant principle IEM follows is, when culture is at the service of mission it must be employed. But when culture is not in service of mission it must not be outrightly rejected (the previous dominant model of colonial mission); instead, it must be cleansed, transformed, adopted and used to enhance mission.

Focusing and Concentrating Mission on Receptive Peoples

A fourth reason why IEM mission is a success is that they target receptive people with the Good news of God's grace and wholeness. The receptive peoples in IEM mission are mainly the tribal people, first in northern and then in southern India (see the list of people among whom IEM serves in their over all

evangelistic strategies picture above). Tribal people are generally more open to the Gospel because they have very little to lose and more to gain by accepting the Gospel. In some situations it may cost them their jobs, livelihood and government benefits, but for the most part it has the opposite effect. When tribal people accept the Gospel, especially an entire village or area, higher moral and social standards come to bear on the people so that they become more efficient producers of grain, which yields a higher harvest for them, which in turns increases production and revenue and the cycle multiplies itself. Also there are other forms of indigenous quality products manufactured which bring in additional economic benefits. Also, by learning to read and write, their status in society is enhanced and no longer can they be misled as to their rights and privileges afforded to them by the local and national governments. They lose their fear of the spirits, of the future, of poverty generally, and begin talking about possibilities and achievements here and now. In short, mission contributes to social lift and redemption or the status of full humanity.

Other IEM receptive peoples include the economically poor, medically deprived, illiterate, unskilled, oppressed peoples and socially dislocated people like the backward tribal people of Khandhikuppam or the Tamilian immigrants in the east side of London, U. K.

Other receptive people, among whom IEM has been successful, are university and high school students where the thirst for meaning and purpose provide a natural door for the Gospel to be

presented in rational, cognitive and technological ways (Christian science movies, Christian biographies movies). Among these students the gospel receives a positive response.

Another group of receptive people are those who are not exposed to the "world outside" but live in the interior jungles and forests of both northern and southern India. Where there is less cultural contact with the "outside world" by a people, the greater are the chances for them to be open to the Gospel. Along with this is the principle, where people belong to a lower religious tradition, i.e., have little understanding of their faith, their faith has not really worked in favor for them, have no contact with a higher tradition like traditional or classical Hinduism, have no script or scripture they are following, or have very little contact with orthodox Hindus, the greater are the chances of being receptive to the Gospel.

On the other hand, there are some upper caste people whom the Holy Spirit has graciously prepared, like the Reddis and Neethakanis in Andhra Pradesh, and Lingayats in Chitradurga, who readily received the Gospel when it was presented. That is why prayer and the ministry of the Holy Spirit are indispensable ingredients for all mission formation and function.

Recruiting the Right Personnel and Providing Adequate Mission Education for Ministry

IEM recognizes the fact that not every one and any one can participate in mission. So they are very cautious and careful about who represents them. All mission workers must at least be

convinced of the Lordship of Christ in their lives, that people who have not heard and experienced Jesus Christ for themselves are not living full and abundant lives and that in order for the latter to take place, the workers must both understand and serve the people. If understanding and serving the people is critical to successful mission then adequate training is indispensable for such mission. So, in content, structure, and end product, IEM training program is geared to preparing servants, of the people and of the Gospel. In this way mission is relational, from below and inductive and not dogmatic (a kind of take it or leave it matter with its accompanying consequences), from top (as in speaking to the other or in looking down upon the other) or deductive. In this manner both the communicatee and the communicator discover the fullness of Life and the continuing relevance of Jesus Christ. As I noted in chapter seven, such training of both the missionaries and the local people who do become members of Christ's Church, is in the form of a cross. Both receive from God, both receive and experience Christian conversion, and both continue to serve God, each other and the world in ways and means that mediate the continual presence of God in the world till the "earth is filled with the knowledge of God as the waters cover the sea" (Hab 2:14). When mission recruitment and training is in the form and model of the cross all arrogance, superiority feelings, and flamboyant, swashbuckling triumphantalism is replaced with humble, sacrificial, tender and compassionate service. The Tyagi points to Jesus, not himself or herself, and

facilitates the discovery of Jesus by the people for themselves as the One who alone can adequately, convincingly and comprehensively satisfy the need(s) of all people.

Comprehensive Evangelism

Lest the above be just rhetoric, one must add that IEM is successful in their mission because their evangelism is comprehensive. The strands that contribute to comprehensive evangelism in IEM are presence, participation, proclaiming, persuasion, power, and perfecting. First, **presence** evangelism. This on the part of the Tyagi is being and celebrating the presence of Christ, of Christian joy, peace, and hope in peoples situations, filled with poverty (spirit and material), hopelessness, fatalism and fear. When the difference of who the missionary is (friend, learner, listener) and who the people are (generally exploited) makes an impact upon the people, they welcome, receive and relate positively to the missionary. In **presence evangelism** the missionary goes to the people in the spirit of reverence, hope and homage for them and not with the spirit of condemnation. This leads to **participation** evangelism. The missionary's role takes on an added dimension, that of a listener. He or she listens to the stories and all those other cultural elements that give shape, form and substance to his or her audience. As the missionaries listen, they learn both the trade and heart languages of the people and subsequently identify with their joys and sorrows, hurts and burdens, longings and aspirations. In this milieu of listening and learning the

missioners discovers the Gospel they have to share with the people. Here is where **proclamation** evangelism takes place. The missioners presents the story of Jesus through their own life story and what Jesus means to them assuring the other that what Jesus has done for them can also be achieved in the listener's life as well if, he or she so chooses. The role of the missioner is both that of a Christian story teller and Christian lover, making conscious efforts not to control the relationship but provide space for the Holy Spirit to make the story applicable and relevant to the listener. At this moment **persuasion** evangelism takes place. In the mission of IEM the moment of encounter is afforded to the local people to think about, discuss, accept or reject Jesus Christ. At this point, the Christian Tyagi refuses to engage in any manipulative, proselytizing means that may induce people to convert to Jesus Christ. Another dimension of evangelism is **power** encounter. On some occasions, the situation is such that the missioner may have to engage in the ministry of prayer, confrontation and exorcism of the power of darkness or the demoniac in order to provide space for the listener to hear, understand and believe the Gospel. In such cases in the mission of IEM, proclamation and persuasion follow power evangelism. True, before power evangelism there is initial proclamation, but it is so meager that more bits and pieces of the Christian life story must be told again and again indigenously and contextually so that the listener is in a position to make a meaningful response. Following persuasion evangelism, there is the process of

perfecting. This is the dynamics of Christian discipleship. In this domain the people's living is affected in at least three realms: in his or her relationship to Christ, the Church of Jesus Christ, and the world. Here there are minor dynamics of **prophetic evangelism** that takes place.

In the mission of IEM, prophetic evangelism is internal. This is evidenced in IEM's stance towards the issue of caste which is one of India's major social problems. IEM insists that to be Christian and at the same time perpetuate caste in thinking and practice is both unacceptable and intolerable. Two ways IEM seeks to advocate against caste: 1) they claim that their Mission is heterogeneous in terms of the people who serve with and for them and 2) even though initially the local churches established are homogeneous, they encourage the local believers to move towards multi-ethnic Christian congregations. Prophetic evangelism is also evidenced in their stance towards Christian baptism. In the mission of IEM to be and become Christian means the local people must receive Christian baptism no matter what the cost or consequences such commitment may lead to.

Church and Mission Organizations as Partners in Fulfilling the Great Commission.

Because IEM has a high view of the Church the Mission does not by-pass the Church in fulfilling its goals of evangelism and church planting. Convinced that the Church is God's appointed means to reach the unreached, IEM ministers to the Church for institutional renewal which in turn results in the Church giving

of itself and its resources spontaneously and unreservedly for the fulfillment of the great commission and great commandment. An outstanding feature of IEM working with and through the Church is making use of its membership, both the ordained and lay people, men and women, young people and children on a voluntary basis who support them by not only their prayers but also by raising 100% of the budget for all their evangelistic ministries. In this manner, IEM's model of raising funds for their missionaries and evangelism from the grass roots is an alternative means of raising finances when compared to the usual route of missionaries (para church Mission organizations like WGM) going from place to place on deputation just to raise funds or denominational Mission (like the Church of the Nazarene) whose general budget is ear marked for mission. IEM not only works through the Church, thus strengthening ecumenism, but also gives back to the Church its fruits of mission, i.e., the churches they establish, which in turn strengthens evangelicalism.

There is no doubt that the mission of IEM is a success. They are successful because they depend upon God to equip and direct them in mission to have a clear, workable, interactive purpose and goal, a mission structure which enhances mission, engage in mission indigenously and contextually, serve from within and among receptive people groups, recruit and train right people both professional and volunteers who consciously attempt fulfilling the goals of the Mission, and participate with and through the Church in direct evangelism which not only revitalizes the Church but also enhances its mission.

The next issue is, what recommendations can be made to the IEM in the light of their mission to further enhance and make their mission more effective?

Recommendations to IEM to make Mission more Effective

At this point, there are three recommendations made to IEM to make their mission more effective and fruitful.

Leadership Change

In chapter five we mentioned that in this year (1990) of their silver jubilee celebration, the Mission is about to incorporate a new Mission structure. For one thing, they are going to create a new position, that of President, and the position of general secretary is going to be held by two joint leaders, i.e., by the current associate general secretary for personnel and field ministries and current associate general secretary for training and Church ministries. When this change takes place IEM is bound to either lose or gain in terms of their mission, supporters and finances. I mention this because IEM must not be taken by surprise that the possibility for loss (in my observations and interviewing, most expressed the possibility of less loss and more gain) in the process of change is prevalent. But, the good news is that damage can be minimum, and damage control realistic and achievable. The two basic ways this is achieved are: 1) What is changed is not the spirit and charisma of the founders and pioneers for another totally different agenda, but only institutional, structural expressions for enhancing and maximizing mission. Should the new leader

create operational, ideological or ethical doubts about the Mission and its mission, a complete break with the original mission of the Mission could ensue. The apostolic witness and mission must be continued. 2) Just as the founders and pioneers were keenly aware of their times and responded to them in ways and means that expressed mission with workable solutions, even so must the new leaders know their times, situations and contexts and respond to them meaningfully.

The new leaders must be able to anticipate changes in the context, and strategise ministries that will meet the new needs expressed. For example, a leadership transition might be a good time to effect some needed changes. One concrete example is IEM urban mission. Currently, there is very little urban mission that IEM is attempting. It will be a worthy investment for IEM to consider engaging in urban mission. Another example is for IEM to seriously consider the unreached Muslims in India and begin to focus participation to reach them with the Gospel. Associated with this is adequate training of Tyagis who can engage in contextual forms of Christian mission among Muslims. Part of the training must be on the insistence of language learning as a indispensable pre-requisite for mission work. In IEM's mission to the Akha people in Thailand, one reason why they have not been successful is the failure of the missionaries to master the language of the people. It takes more than just seminary and missionary training to reach Muslims and other special people groups cross-culturally with the Gospel. Another group that IEM may consider ministry to are secular,

materialistic and younger people who desire something meaningful and purposeful in their lives. Another group are the upper caste peoples in India. Practically there are almost no mission groups that have meaningful ministries to these peoples. IEM should consider this because they have been successful in reaching some of the Reddis and Lingayats in Andhra Pradesh and Chitradurga. And, their experiences and strategies with these groups may well be adequate to inform their mission to other upper caste people groups.

"Tyranny of Mission".

This is a phrase, Mrs. Esther Williams (1989) used to describe what happens when Tyagies see mission as the end all and be all of Christian service. Evangelism and Church planting is not the panacea of all problems. It becomes particularly disastrous and destructive when missionaries engage in mission to the extent that their family is neglected. Mission should not and must not be a pretext for the negligence of stewardship of one's own Christian home. This happens in mission when the missionary considers himself or herself as indispensable to mission. If this attitude is corrected and the missionary recognizes that he or she is a steward of the gifts and graces of God, a balance between formation and function in mission will characterize the missionary's services. How is this achieved? This obviously cannot be legislated.

Mission Education

IEM must be very cautious and calculating regarding their changes in missionary education. Currently, IEM is proposing a new two year diploma program to replace their present three month program. Two related issues IEM must be concerned with as they implement this change has to deal with both its process and structure and goal of missionary education.

First the process and structure. The new program seems to move in the direction of education for mission and not in mission. IEM Bagalur mission educational program must guard itself from disassociating itself from a concrete mission field situation which characterized IEM's Chikaldara missionary education context and which seems to be missing in the Bagalur context. Besides, the format and structure in Bagalur leans more towards a mini-seminary model which has a tendency to domesticate mission. On the other hand, the Chikaldara model contextualizes mission education. In the Bagalur model of mission training, the practice of mission is more the application of mission theory. It means, in the process of mission education, the missionary acquires and develops knowledge and skills which he or she may or may not use in an actual mission situation. In the Chikaldara model, mission practice is the locus for mission theory. The real fear envisioned in a non-contextual mission education is that it will be dominated by theory which in turn minimizes mission contextualization. In the Chikaldara model, theory and praxis of mission are in dialogue, reflection and implementation dynamically. A more prolonged, highly structured, theorized,

mission educational context, creates a gap between the professional (instructor) and the amateur (missionary in training). It also leads to creating more "mission professionals" and less and less mission practitioners. Besides, in the actual mission situation, the commonness and mutuality or explicit identification of the missionary with his or her context becomes more optional than obligatory. The other danger in a two year program is that it not only increases the status and desire for titles and degrees as an end in themselves, but also results in less of a missionary formation posture which is to be a Christian Tyagi both of the people and for the sake of sharing the Gospel. In the Bagalur model, the missionary will be judged for his or her ability to master and retell a body of Christian literature without adequate reflection (indigeneity) and appropriate application (contextual forms of ministry). But, as I suggested earlier, future history will be the judge of IEM's new mission education policy.

My purpose in raising the above issues and offering suggestions to meet its challenges is to forewarn IEM which is a way of forearming them for greater usefulness.

IEM Model of Christian Mission

Significance of Models

Thomas Kuhn in his magnum opus, The Structure of Scientific Revolutions, 1962, made a major contribution to the study on models and paradigms. One of the pertinent things he said was that models have a formative effect on the way we see reality. A

model is a means of perceiving, and giving expression to the understanding of reality. Harvie Conn (1982) suggests five functions of models. First, models explain how and why things got to be as they are and how and why they continue or change. Second, models make judgment calls on other ways of perceiving reality as less appropriate and its own form as the most appropriate manner for expressing reality. Third, models provide psychological reinforcements for uniting the group's behavior and survival in a world of reality whose survival is threatened. Fourth, models integrate both the concept and expression of reality. And fifthly, models are adaptational. If and when the group's perception of reality is affected by another competing conflict or dissonance of reality, initially, the model readjusts itself to accommodate the conflict. But, if there is enough dissonance or conflict which arises and threatens the way reality is perceived and expressed, it eventually gives way to the emergence of a new model.

The Use of Model in this Study of IEM

In this study model is defined as the way IEM understands what Christian mission is and how they express or demonstrate the same. The question then is, what is the model of IEM's Christian mission?

IEM's model of Christian mission. IEM's model of Christian mission is **Tyagigargha** or **Tapasyigargha**, the Way of Sacrifice.

The evidences to back up the claim that IEM's model of Christian mission is **Tyagigargha** is demonstrated in five issues

related to the study of models. First, what is the origin of the model? Does it arise from the story of IEM's mission, or is it just conjecture of IEM's mission that is forced upon?

Tyagigargha arises from within and inside the story of IEM's mission. For one thing, the very foundation of the mission arises from the hermeneutic of sacrifice which is living with open hands (not clenched fist) in dependence upon God for all things essential for mission as well as being available to God to mediate grace and salvation to the people served. Second, the image of the IEM missionary is that of a Tyagi, one who had given up all personal ease, luxury and comfort so that the Gospel may become a living reality in his or her life and through humble service and evangelism become a reality in the lives of people. Third, a representative portion of the actual message shared with the people is the historicity and contemporary experience in the life of the Tyagi of how the Prajapathi (Supreme God) became a praja (a sacrifice) that pasu (human beings in bondage) may become united with Pashupati (Lord- experience freedom from bondage and be able to abide in God). So, the origin of the IEM mission model is from within their mission story.

A second issue is the context of the IEM mission model. The context of the IEM mission model is in the midst of people who unceasingly and insatiably engage in religious sacrifices, ritual practices and physical deprivation which revolves around the concept of sacrifice. Religiously, the people offer ritualistic sacrifices so that they may ward off the wrath of an avenging spirit or evil being and get rid of fear and barrenness.

Socially, psychologically, economically and materially, the tribal people who are the main group of people IEM ministers to must give up their rights, self-worth, and other benefits so that their disenfranchised status may be changed to favor, acceptance, employment, food, medical aid and literacy aid by their over-lords. If these needs of the people are to be served, the model used to serve them must also take on forms and expressions of depriving oneself intentionally of benefits and privileges and in the giving of oneself and one's resources to meet the needs of the people served. It is only in this manner of equality and commonness that the suggested solutions will be accepted and implemented effectively.

A third issue concerns the **Gospel** impulse of the IEM Tyagigargha model. Is it Christian? Is it Scriptural? Which scriptural tradition does it demonstrate?. There is no doubt that Tyagigargha is both Christian and scriptural. The tradition it exemplifies is the suffering servant of Isaiah, the servant image of Jesus in the Gospels, the discipleship life style of the apostles who are commanded to "forsake all things" for Christ and the Gospel, the identification principle of Paul who advocates becoming all things to all people and the subsequent life style of multitudes of Christian martyrs, apologists, evangelists and leaders of the Christian movement who have given themselves unreservedly so that Jesus may be crowned Lord in the lives of people they served. In a word, the central impulse of the Tyagigargha model is the cross or for the Christian it is the principle of the corn of wheat.

The fourth issue is, what is the structural characteristics of the Tyagigargha model. On the surface, visible and pronounced, the structural characteristic of the model is a cross which distinguishes it from other models of mission as belonging to the Christian tradition. But, the model is not a new development in the mission of the Church. It re-emphasizes and brings into sharp focus, who the Church is, what its purpose is and how that purpose is to be achieved. In the mission of IEM their governing structure, attitude and acts of evangelistic strategies, their missionary education program and perfecting ministries, take the shape of the cross in visibility, spirit, principle and manifestation.

This leads to the fifth and last related issue of the Tyagigargha model which is its focus and intention. Its focus and intention is to make disciples of Jesus Christ. And what better way is there to make disciples of Jesus Christ than through the cross. This is achieved through the mission's taking on the characteristics of subordination, meditation, and passion. In subordination the Tyagi accepts and affirms first the Lordship of Jesus Christ in his or her life. Then, just like his or her Master, the missionary makes himself or herself vulnerable to the context served. In the processes of subordination, the Tyagi begins to mediate the grace of God through Jesus Christ to the people. Now as servants and stewards of the Gospel, the Tyagi suggests to his or her context, "be reconciled to God" (2 Cor 5:20). Sometimes in the meditation process, IEM Tyagies go a step further in suffering all kinds of shame and indignity and

even lay down their very lives (Dr. R. A. C. Paul among the Bondos in Orissa, 1979, and D. Selwyn Joseph among the Dhurwas in Bastar, Madhya Pradesh, 1989) for Christ and the Gospel. The scriptural warrant is Isa 50:4-9; 52:13-53:12. The Tyagi is despised, rejected, bruised, oppressed, becomes vulnerable, makes intercession for the people and pours his or her being unto death so that the fullness of Life may be experienced by the people served.

The cross is an event, a principle and an achievement. As an event it is unique, unrepeatable, "He died for us and for our salvation." But, as a principle it is repeatable. Christian missionaries are commanded to "bear", or "carry" the cross. It is a call to live sacramentally and liturgically. Its expression is the Eucharist. The cross is also an achievement. Jesus took a thing of shame and made it an instrument of salvation for all people. When the Christian Tyagi uses his or her sacrifices to glorify Christ, a thing of beauty emerges, i.e., the Church of Jesus Christ alive, well and witnessing. This is the way, Tyagigargha, IEM fulfills its Christian mission and plants churches among India's unreached peoples.

Significance of Tyagigargha for Mission along the Indian Road

By implication it means, credible, authentic, and effective Christian mission along the Indian road must not and should not be characterized by any sign or evidence of triumphalism. On the other hand, it must in all humility take on the role of the suffering servant identifying with Jesus Christ in His death and resurrection and the miseries and tragedies of the people in India. Second, the servant must unceasingly perform before the throne of Grace the priestly duty of intercession for the wholeness of all unreached peoples in India. Third, this servant must simultaneously reach out in loving ministration to those who are in bondage and fear so that they like him or her may become the beneficiaries of the death and resurrection of Jesus Christ here and now.

APPENDIX 1

Chronological List of IndianIndigenous Mission Pre-IndependenceEra

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| 1. | Madura Home Missionary Society.
Formerly called the Native Evangelical Society of
Madura. | 1854. |
| 2. | South India Strict Baptist Mission Society. | 1860. |
| 3. | Santhal Mission of Northern Churches. | 1867. |
| 4. | Highways and Hedges Mission. | 1875. |
| 5. | India Sunday School Union. | 1876. |
| 6. | Tranquebar Tamil Bible Society. | 1883. |
| 7. | The Marthoma Syrian Christian Evangelistic
Association.
Formerly called the Malankar Marthoma Syrian
Christian Evangelistic Association. | 1888. |
| 8. | Travancore and Cochin Church Missionary Society. | 1889. |
| 9. | National Council of the Young Men's Christian
Association of India and Ceylon. | 1891. |
| 10. | The Home and Foreign Mission of the Methodist
Episcopal Church. | 1892. |
| 11. | Women's Temperance Union of India. | 1893. |
| 12. | Poona and India Village Mission. | 1893. |
| 13. | The Home Mission of the Ludhiana Church Council. | 1895. |
| 14. | Mukti Mission. | 1896. |
| 15. | National Young Women's Christian Association of
India, Burma and Ceylon. | 1896. |
| 16. | India Christian Mission. | 1897. |
| 17. | The Telugu Baptist Home Missionary Society. | 1897. |
| 18. | India Christian Endeavor Union. | 1897. |
| 19. | Nepal Mission. | 1897. |

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| 20. | The India Baptist Missionary Society, Bengal. | 1899. |
| 21. | Mulwany Home for Indian Women, Calcutta. | 1899. |
| 22. | Tibetan Mission. | 1899. |
| 23. | Boy's Christian Home Mission. | 1900. |
| 24. | Home Mission of the Presbyterian Church in the Khasi and Jaintia Hills, Assam. | 1900. |
| 25. | Lee Memorial Bengal Mission. | 1901. |
| 26. | South Travancore Native Evangelistic Society. | 1901. |
| 27. | The Gospel Extension Society of the Madras Church Council of the South India United Home. | 1903. |
| 28. | Indian Missionary Society, Tinnevely. | 1903. |
| 29. | Medical Mission Association of India. | 1905. |
| 30. | National Missionary Society.
Formerly called Bharat Christiya Sevak Samaj. | 1905. |
| 31. | Board of Tamil Christian Literature. | 1906. |
| 32. | The Home Mission of the Allahabad Presbytery. | 1908. |
| 33. | The Home Mission of the Gujarat and Kathiawar Presbytery. | 1908. |
| 34. | Tanakpur Bible and Medical Mission. | 1909. |
| 35. | Union Mission Tuberculosis Sanatorium. | 1910. |
| 36. | The Home Mission of the Sialkot Presbytery. | 1910. |
| 37. | Industrial Missionary Association. | 1910. |
| 38. | North East India General Mission. | 1910. |
| 39. | The Home Mission of the Rajputana Presbytery.
It is believed to be in 1910, but uncertain. | n.d. |
| 40. | Sharannagar Mission. | 1911. |
| 41. | The South India Mission. | 1914. |
| 42. | Kanarese Evangelical Mission. | 1919. |

The reader will notice that these various mission groups

concentrated not only on "conversion" but also "social action." Second, these missions were not only evangelical but also from ecumenical persuasions. Third, they were both modalities and sodalities. Fourth, some of the missions exclusively targeted special groups like children, youth, women and industrial people to be reached with the gospel. Fifth, the agencies were organized both in the south as well as in north India. Sixth, while, a majority of the missions focussed on reaching the unreached people in India; a few were willing to go beyond the Indian soil. In all these mission groups the strength, resources, willingness and commitment of Christian Indians to seriously implement the apostolic commission is exemplified.

APPENDIX 11

Review of the Literature

A review of the literature on Third World indigenous mission particularly India can begin with Puthenveetre O. Philip, Report on a Survey of Indigenous Christian Efforts in India, Burma, India and Ceylon¹. Indigenous mission is defined as Christian activities like **conversion** and **social action** associated with local or denominational affiliated groups. Even though, they may have begun as a result of western stimulus and inspiration; they are nevertheless owned and operated by Indians either partially or entirely. The emphasis is that the Mission must be related to the native soil in dimensions of sphere of ministry, personnel, and strategies for ministry geared towards reaching the unreached people groups either through the Gospel and social work or both. As early as 1928, P. O. Philip lists 14 such active indigenous missions. This early, we are made aware of the potential of the Indian Church to evangelise her own people.

Kenneth S. Latourette, The Great Century in Northern Africa and Asia A. D. 1914. A history of the Expansion of Christianity², provides pertinent material on the Indian subcontinent and indigenous missions. Adopting P. O. Philip's definition of indigenous missions we are introduced to a more exhaustive, chronological, but incomplete list of mission agencies. The growing number of missions indicates greater responsibility on the part of Christian Indians to reach their own people and the general receptivity the gospel was receiving inspite of internal and external oppostions. The work is valuable both for the list

of mission agencies and the sources used to generate the data. The only problem the reader will face is the fact that many of primary sources are in German and increasingly difficult to locate especially in the Third World.

Third, the more recent work of James Wong, Peter Larson and Edward Pentecost, Missions from the Third World³. It is the result of work done by three TH. M., students at the School of World Mission, Fuller Theological Seminary, Pasadena, California. A questionnaire related to Third World mission agencies was mailed to 697 potential Christian leaders and mission executives. After receiving 33.48% or 233 responses, it was noted for the first time in the history Christian Missions that there were at least 211 indigenous mission agencies in 46 Third World countries with a combined missionary personnel of 2,994. It also affirmed the maturity of the "younger churches" to minister to their own people effectively. Missions was no longer a matter of the west Christian going to the non-Christian east but it was both ways with greater emphasis on many east Christians reaching their own people intentionally at great risk and sacrifice with the gospel. Also, while a few of the mission agencies began before World War II, the majority were post World War II.

Two works by Marlin L. Nelson of World Vision International, Readings in Third World Mission. A Collection of Essential Documents⁴, and The How and Why of Third World Mission. An Asian Case Study⁵, are relevant to this study.

The first work is a collections of "earlier writings of Third World Missions 1962-1974." This includes the entire work

of Missions from the Third World, selected materials from the All Asia Mission Consultation Seoup '72, selected materials from Lausanne 1972, carefully chosen reports from Third World mission leaders and finally, articles that discuss the missiological implications of Third World missions by Donald McGavarn, Herbet Kane, a report from the Association for Church Missions Committee and Timothy M. Monsma's clarion call to Asian Churches to reach out both to the western non-Christians and eastern non-Christians settled in the west.

In this collection the reader is made aware of the growing responsiveness of Asians to minister to their own peoples, the power of prayer in mission activity, the need of sacrifice for effectual mission, the greater necessity of Asian women to get involved and evidences of multiplication both in terms of material resources and missionary personnel that resulted because of the obedience and example of the first generation of Christian Asians to take the gospel to unreached peoples. Further, difficulties like finances, missionary preparation and lack of administrative experiences in mission pioneering are freely and openly discussed. "Mission," is defined narrowly as conversion or saving souls and the "completion of mission" is only when a newly established local church begins her "mission." The problem with the work is that ideas and programs representing the conciliar movement is entirely ignored. However, they seem to be supplemented by an extensive and useful bibliography.

The second work, The How and Why of Third World Missions. An Asian Case Study, demonstrates with invaluable data the dynamics,

missiological issues and implications of Third World missions for the world Church. There is discussion of missiological issues like personnel, sending churches, sending agencies, receiving agencies, training institutions and infra structure. As potential mission participants we are invited to debate the wisdom, usefulness and effectiveness of sending a single Asian missionary to work alongside an established non-Asian mission in one of Asia's ten political units or send and support a team of Asian missionaries to begin work among a receptive homogenous group in a city or district. The case study focuses on the growth and missionary involvement of the Church in Korea. There is also an extensive bibliography.

Lawrence E. Keyes, The Last Age of Missions. A Study of Third World Mission Societies⁶. Following the pattern set by Wong, et. at., and Marlin L. Nelson, we are treated to an invaluable documentation of up-to-date Third World mission organizations. We learn that in the 1980's there are approximately 368 mission agencies compared to 203 in 1972 with at least 13,000 missionaries compared to 3,404. The work also documents the formidable strength, maturity and resources of Third World missions as they seriously dialogue the relationship between the "text" of scripture and their "context" and its bearing for "salvation." Indigenous missions are defined not only by the three self formular-self-governing, self-support and self-propogating, but also by, communal comprehension and personal wholeness. "Mission" is defined "holistically" as both conversion and social action. As to the issue of priority

between the two, its determination is based by the context of ministry. There is a strong call to both west and east missions to share and co-operate in the areas of training, information, technical skills, finances, and training so that the "kairos" of world evangelisation would be consummated. As bonus, there is a directory of Third World mission agencies which includes a list with addresses of the major Third World mission research and study centres. The only caution worthy of mention is the note of triumphalism that seems to characterise the work. It assumes that by organization and its like, somehow the Kingdom of God can be ushered in. A corrective is to see the sign of the Kingdom coming which must excite us to co-operate with God's surprises which cannot be programed. Programs and techniques are means not ends, to the fulfilment of the apostolic objective-reconciling and discipling peoples for the Kingdom.

Directly related to the Indian scene are three works from Samuel Devadasan, Roger Hedlund, director of India Church Growth Research Center, Madras, India, and F. Hrangkhuma, now director of Union Biblical Seminary, School of Mission, Poona, India and Joshi Jayaprakash of Union of Evangelical Students of India (a branch of Inter Varsity Fellowship).

Samuel Devadasan has studied the Friends Missionary Prayer Band (from now on FMPB) for his TH. M., theses in the School of World Mission, Fuller Theological Seminary, Pasadena, California. The work, Friends Missionary Prayer Band: A Study of its Origin, Growth, Achievements and Future Strategy⁷, focuses exclusively on one of India's significant indigenous missionary organization

tracing its history and present activities. It consists of a detailed review of all FMPB their mission fields and their activities with additional suggested missiological strategies for greater effectiveness. Unfortunately, the work suffers from a discrepancy and disparity in the details regarding the origins of the movement. The author does not make mention of the effect of South India Biblical Institute (now South India Biblical Seminary) had in the lives of both P. Samuel and Theodore Williams who were instrumental in starting the Vacation Bible School, which gave birth to "prayer groups" (patterned after the prayer bands of South India Biblical Institute), which eventually resulted in the formation and functioning of the FMPB. It was Theodore Williams who challenged the "prayer groups" first to greater involvement in reaching the unreached peoples in India with the gospel. Also, Theodore Williams, not Samuel Kamaleson, was the first president of FMPB. Nevertheless, the work is significant for it tells us about the renewal that was taking place in south India among Christian Tamilians who were willing to take the gospel to north India and work among unreached people groups especially tribals.

Samuel Devadasan also provides us with a second work, Indian Missionary Societies⁸, which was done in the same school for a D. Miss., dissertation. It is much more inclusive but very sketchy. It suffers from historical preciseness and accuracy. The story of Christian Indian indigenous missions begins long before India's independence and not just with the work of the Marthoma Syrian Church's evangelistic work as claimed by Devadasan. It

also describes current opportunities and needs along the Indian road and prescribes relevant strategies for Indian missionaric societies to implement in order to reap a richer harvest among hindus and animists. Unfortunately the suggested strategies are untested. There is also evidences of ethnocentrism and lack of objectivity. A case in point is too much attention is paid to the FMPB and very little or nothing mentioned in reference to other indigenous mission groups. The challenge of reaching both urban and secularists are glaringly left out.

Next, is Hedlund's and Hrangkhuma's work Indigenous Missions in India⁹. It briefly but inadequately traces the history of indigenous missions in India including the north-east. It is an inadequate treatment of the history of Christian indigenous movements because it paints with too broad brushes the Christian Indian mission story. It is very brief in details and fails to mention the significance of these movements. It tells us very little of the players in the movements and when, where, and among whom the work was done and its ensuing results. It also does not mention the purpose, program and performances of the movements and their implications as it relates both to the Indian institutional Church and the universal Church. However, the major question answered is, "How can mission be both Christian and indigenous?" There are some useful insights and suggestions for further investigation. There is also mention for the first time a helpful documentation of 75 indigenous mission organizations in India.

The last piece of pertinent literature to indigenous

missions and particularly to India is, Evaluation of Indigenous Missions of India, by, L. Joshi Jayaprakash¹⁰.

The work is an attempt to evaluate Indian indigenous mission agencies in eight areas. These include, aims and objectives of missions, selections process of missionaries, church planting concepts and practises, cross-cultural ministries, finances, training, mission structures and their affiliations both to denominational and non-denominational institutions. The startling revelation the work documents is the sad reality that 98% of all indigenous mission work is done among "churched" people and not "unchurched" peoples. Second, there is a strong exhortation to the Indian Church in the light of India's political and secular moods that is strongly anti-Christian conversion movements that the present time may be the most propitious time for evangelising unreached Indian people groups. The Indian Church has a clear choice before her and that is to be satisfied with the present status quo or rise up and build Christ's Church among people who have not heard the goodnews and thus not become members of the Church.

Endnotes

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6. Lawrence Keyes, The last Age of Missions (Pasadena: Wm. Carey Library, 1983).
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10. L. Joshi Jayaprakash, Evaluation of Indigenous Missions of India (Madras: Church Growth Research Center, 1988).

Appendix IIIa**Written Questionnaire For IEM Missionaries**

1. Why did you join IEM?
2. When you were recruited, What were the kinds of qualifications, qualities the IEM required of you?
3. Do you remember your selection process, describe it for me?
4. What kind of experiences did you bring to IEM?
5. Describe the nature of training you received after you were selected to be a missionary in IEM?
6. Why were you sent to the people you are working with now? How do you make contact with the people you are working with?
7. Describe all the kinds of work and ministry you do in your mission field?
8. How and What Gospel do you share with the people you work with?
9. How have the people benefited from your work and ministry?
10. How many converts have been the result of your work? Have they been faithful? Why have they been faithful? Why have have they not been faithful?
11. Do you disciple your converts? How? Share with me the teaching and training you give your converts?
12. How did you form the church in your area? What have done to develop indigenous support, worship and church life?
13. What is the lasting contribution of IEM?
14. If, Brother Williams asked you to self evaluate IEM What would be or where improvements in IEM needs to be?

Appendix IIIb**Written Questionnaire for IEM Converts**

1. How did the IEM missionaries get in contact with you?
2. When you heard the Gospel, What did you hear? How much did you understand?
3. How long did it take for you to become a Christian? Why?
4. After you became a Christian what happened to you, your family and any of your people?
5. Did you receive instructions as to how to live the Christian life? What instructions and how long?
6. How was the local church formed? Describe your church life?
7. Is your a church a blessings to you and your people? How? Are there difficulties you faced for becoming a Christian? What difficulties?
8. How do you communicate the Gospel to your people? What do you share with them?
9. What does the future hold for you?
10. If you were asked to write the lasting contribution of IEM, what would it be?
11. If your missionary came and said, "we need to improve IEM," what would you suggest?

Appendix IIIc**Personal Interview Questionnaire**

1. Who started the mission? What were their dreams? What is their story? How did they communicate the dream to others, and organize people around it?
2. What were their original purposes and objectives? Did these change?
3. How did they identify, recruit, train, and support their missionaries?
4. How did they people to reach? How did they establish first contacts?
5. How was the gospel first communicated, and what was learned from those first communication attempts?
6. How did they establish their local mission living? With what personnel and ministries?
7. How did they form responsive people into groups and congregations?
8. Which Scriptures were first translated? How? How were the Scriptures taught?
9. How did they identify and serve the needs of the people?
10. How did they root and deepen people in discipleship?
11. How did they relate to the community, and to the community leaders?
12. How did they identify, recruit, and develop indigenous leaders?
13. How did they develop their local church, its worship and witness?
14. How did mission leaders inspire indigenous self-support and stewardship?
15. What efforts were made in the area of indigenous ministries, theologizing and support?
16. How did/does the indigenous church communicate the gospel with cultural peers?
17. What did the mission achieve, and why?

18. What were the problems and struggles and what caused them?
19. In what ways are the missions patterns and problems similar to/different from those of traditional Western missions?
20. If you were using an image to describe your mission, what would that might be?

Appendix IIIId

Names of all Interviewees

Written Interviewees-Converts

1. Bwhool, Singh. Mr. and Mrs.
Doiwala, Uttar Pradesh.
2. Chupan, Syed Ajwal.
New Delhi.
3. Jalal, Bhai.
Bhorkal, Dangs, S. Gujarat.
4. Kasdekar, Suklal.
Korku, Maharashtra.
5. Kumar.
Bangalore, CSI Hospital Muslim Work.
6. Lakshmi, Pachia.
Bangalore, CSI Hospital Muslim Work.
7. Laximakka (popularly known as Annamma).
Khamman District, Andhra Pradesh.
8. Odi, David.
Koya, Andhra Pradesh.
9. Palaiah, K. H.
Seebar Village, Chitradurga, Karnataka.
10. Roa, Ranga.
Dhammapeta, Andhra Pradesh.
11. Sarlamma.
Khamman District, Andhra Pradesh.
12. Shameen, Bhanu.
Bangalore, CSI Hospital Muslim Work.
13. Suramma, B.
Koya, Andhra Pradesh.
14. Thangam.
Bangalore, CSI Hospital Muslim Work.
15. Tudu, Narayan.
Pallahara, Orissa.
16. Yadumuthu.
Chitradurga, Karnataka.

The total is 17. I have two more written responses without names and so it cannot be included which makes the total 19.

Written Interviewees-Missionaries

1. Abraham, E. A.
Doiwala, Uttar Pradesh.
2. Amin, Pearl Sheela.
Jagdampur, Bastar.
3. Amin, Shailesh. D.
Jadampur, Bastar.
4. Baru, Simon and Shanthi.
Semri, Nepal.
5. Chitrarasu, K.
Anakampalam, Andhra Pradesh.
6. Daniel, G.
Neelwai, Andhra Pradesh.
7. Daniel, Suvarna.
Neelwai, Andhra Pradesh.
8. Edison, Thomas. Mr. and Mrs.
Danta, N. Gujarat.
9. George, Prakash.
Chikaldara, Maharashtra.
10. Khimla, Isaac. Rev.
Ratlam, Madhya Pradesh.
11. Kotian, Noel
Semadoh, Amravati District, Maharashtra.
12. Kotian, Yashoda.
Semadoh, Amravati District, Madarashtra.
13. Khude, B. L.
Chitradurga, Karnataka.
14. Nag, Amiyananda.
Danta, N. Gujarat.
15. Parmar, Surendra.
Madras, UESI.
16. Prabhakar, D.
Koya, Andhra Pradesh.
17. Prabhu, R.
Khandhikuppam, Tamilnadu.
18. Premnath, M
Chinoor, Andhra Pradesh.
19. Soren, Satya Ranjan.
Bastar, Orissa.
20. Talpati, Stanley, J.
Koya, Andhra Pradesh.
21. Verghese, Chandy.
New Delhi
22. Vethnayagam, P.
Eleru, Andhra Pradesh.
23. Wati, Bem. I. Rev. Dr.
Shillong.

The total is 25. Total written interview responses, both IEM converts and missionaries is 44, i.e., 19+25=44.

Personal Interviewees

1. Allen, Timothy.
H/Q, Bangalore.
2. Annamma, M. T.
Danta, N. Gujarat.
3. Caleb, Sam.
IEM Finance Office, Madras.
4. Chavan, Jonathan.
SIBS, Bangarapet.
5. Christian, Edison and Shymala.
Kashmir.
6. Christy, Ruth.
Bhorkal, Dangs, S. Gujarat.
7. Dhas, Victor and Lysa.
SIBS, Bangarapet.
8. David, Sam. Dr (medical) and Sarah.
Khamman, Andhra Pradesh.
9. Desai, Johnny and Koki.
Gujarat.
10. Devananavaram, D.
Khamman, Andhra Pradesh.
11. Duraiswamy and Thangabai.
SIBS. Bangarapet.
12. Ebenezer, Isaac.
London.
13. Edison, Thomas and Sheela.
Danta, N. Gujarat.
14. Gaikwad, T. V. Rev. and Nalini.
Nashik.
15. George, Thomas and Mariamma.
Dangs, S. Gujarat.
16. Hope, Arthur.
Madras.
17. Isravel, Jackin and Jaya.
Danta, N. Gujarat.
18. Jayaseelan and Gnanamani.
Khamman, Andhra Pradesh.
19. John and Susy, A. V.
Chitradurga.
20. Johnraj, J. and Grace.
Bhorkal, Dangs
21. Khude, B. L. and Lily.
Seebar, Karnataka.
22. Khumbatta, Arthur. Dr.
H/Q, Bangalore.
23. Kim, Ting Lam.
Danta, N. Gujarat.
24. Kotian, Geoffrey and Naomi.
Khamman, Andhra Pradesh.
25. Kumar, Arun Joyce.
H/Q, Bangalore.
26. Kumar, Prasanna.

- H/Q, Bangalore.
27. Kuruvilla, Johnson.
Danta, N. Gujarat.
 28. Lala, P. G. and Swankim.
SIBS, Bangarapet.
 29. Locke, Trevor.
H/Q, Bangalore.
 30. Marquise, R. D. and Patsy.
Khandhikuppam, Tamilnadu.
 31. Mathew, John and Mercy.
Danta, N. Gujarat.
 32. Mathew, Saramma. P.
CSI Hospital, Bangalore.
 33. Michael, Saramma.
CSI Hospital, Bangalore.
 34. Patel, Dinesh and Victoria.
Rajasthan.
 35. Premnath, Angel.
Chinoor, Andhra Pradesh.
 36. Raja.
Doiwala, Garhwal.
 37. Rajeshwari, Abraham.
Doiwala, Garhwal.
 38. Rajaiah and Stella.
Khandhikuppam, Tamilnadu.
 39. Roa, Narashima. Dr. (medical).
Khamman, Andhra Pradesh.
 40. Sashikumar, G.
Tamilnadu.
 41. Shanthakumar.
Bangalore.
 42. Shobana, Kumari. P. C.
SIBS, Bangarapet.
 43. Solomon, Philip.
Bangalore.
 44. Soosamma.
Bhorkal, Dangs, S. Gujarat.
 45. Soundarajan, Joseph (Late) and Omana.
Bastar, Orissa.
 46. Sitter, Victor.
H/Q, Bangalore.
 47. Srinivasan, Diana and Theodore.
H/Q, Bangalore.
 48. Thambyraj and Sulochi.
SIBS. Bangarapet.
 49. Thomas, P. S.
H/Q, Bangalore.
 50. Waghela, Harold and Sheila.
Chikaldara, Maharashtra.
 51. Williams, Esther and Theodore.
H/Q, Bangalore.
 52. Yesvanthi.
Danta, N. Gujarat.

The total number of personal interviews is 74.

Total number of interviews both written and personal is

$$44+75=119$$

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In June 1983, Desmond enrolled in Asbury Theological Seminary and graduated with the M. A. R., in August 1984, M. Div., in 1986, Theta Phi., M.Th., in 1987., and the D. Miss., in 1990. He is also a member of the Who's Who's among International Students in America and Canada. Since, September 1986, Desmond pastors the Midway Church of the Nazarene, Midway, Kentucky.

