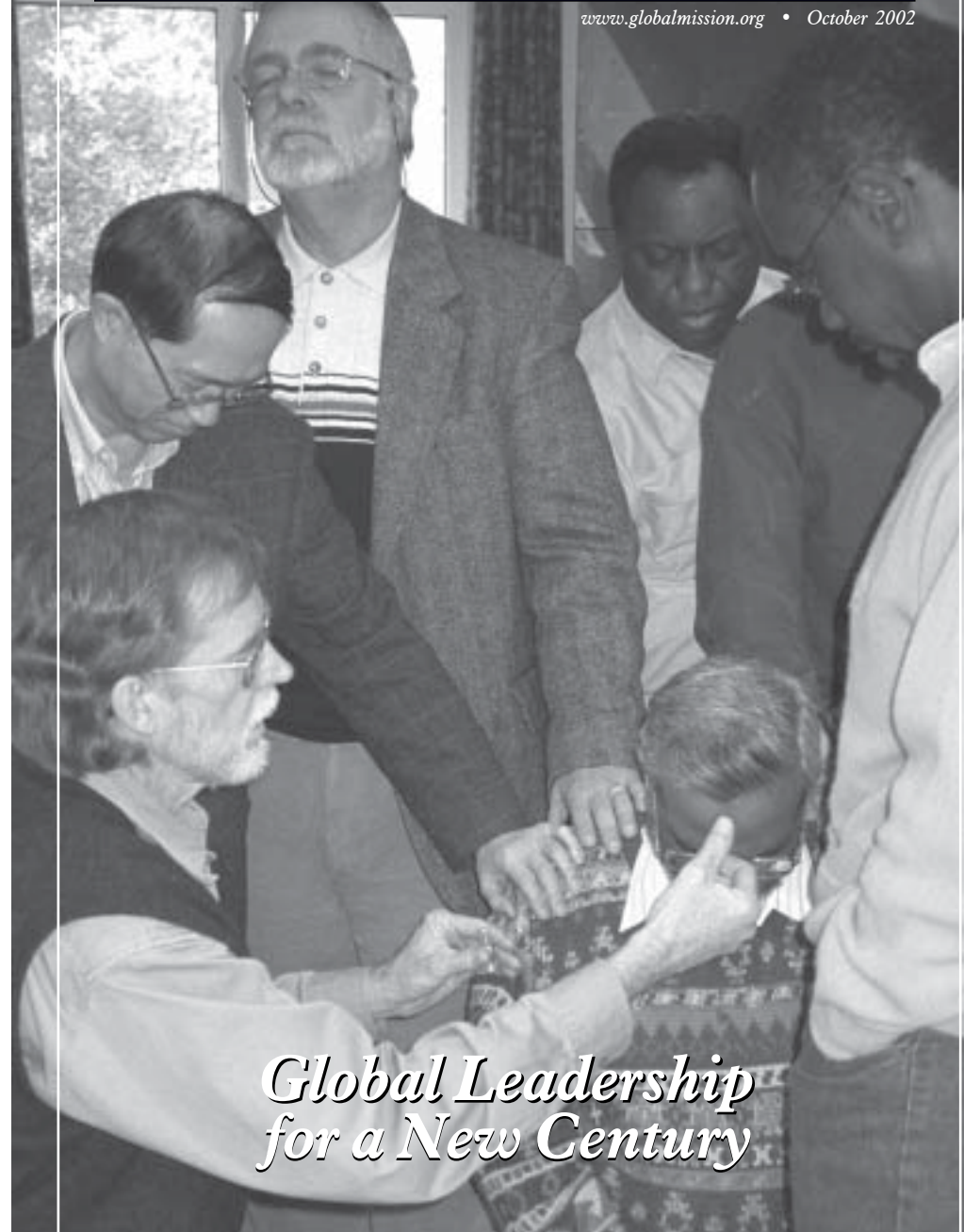


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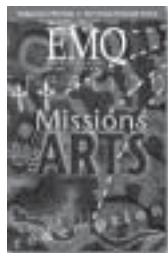
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from the editor . . .

by William D. Taylor

*Let me begin with a cordial welcome to the new readers of **Connections** as we set the stage, prepare the ground, and introduce a new friend. In launching this modest journal, **Connections**, the Missions Commission of the World Evangelical Alliance (MC) wishes to play its strategic role in the global mission of God. We do this by challenging our international mission colleagues and ourselves by providing a context and a platform to address critical issues that affect the Church in missions.*

“ . . . our perspective is much broader than the nuts and bolts . . . mission publication.”

Some of our friends have already asked us some thought-provoking questions: What is your purpose and who is your audience? Well, our first purpose is to open up a space as well as create a platform for our global mission networks to express, catalyse, connect and communicate our perspective on mission issues in full obedience to both the Great Commandment and the Great Commission. Secondly, we want to articulate the core values of the MC as expressed by our colleagues, task forces, and MC networks.

Our audience is clear. We want to reach the global mission practitioners, mission-minded churches and sending structures, other mission leaders and those who sacrificially invest in the extended ministries of the MC.

But our perspective is much broader than the nuts and bolts of producing a new, quarterly mission publication. Allow me to paint this global landscape with broad-brush strokes. Hopefully as we read these initial reflections, they will challenge us to think, to grow, to change, to encourage, and then to write to *Connections* with your thoughts.

Engaging our times in the huge landscape of God in history

We are already in the new millennium, which presents the borderless Church of Christ, a “kairos” moment of unparalleled magnitude and opportunity. However, the global “chronos” will not make it easy for us. Externally and internally, we grapple with a spectrum of significant and unrelenting challenges:

- Organized international terrorism that tragically touches the entire world
- Globalisation with its mixed blessings and curses
- A Worldwide AIDS tragedy
- The information technology revolution
- Structural injustice
- Unrelenting urbanization and the economic crises that it presents
- A massive refugee highway movement
- A new pluralism that challenges our Christian concept of truth, our hermeneutic of Scripture, and our Christology
- The concept of being and doing church
- What it means to be human

What we see is a multi-faceted persecution unleashing its violence against Christians in many areas of the world; yet, ironically, we discover that we have a deficient theology of suffering and martyrdom. The world-wide worldview transformation—pre-modernity to modernity to post-modernity—does not allow us to rest on our past laurels and accomplishments.

The Church struggles to define Truth and the authority of Scripture, with the

nature of the transforming Gospel of Jesus, with what it means to be “Christian” and “Evangelical,” what it means to “be and do” Church, with the international anaemia that characterizes the Church, and what it means to be obedient to the Kingdom of God regarding our mission in the world and within our diverse mission movements. We still have not understood how modernity has mis-shaped our church and missions “enterprise.”

In the midst of these swirling currents, the Triune God continues to reign supreme, and the mission given to His Church remains unchanged. The challenge is for the Church in mission to become appropriate.

The danger of oversimplification of a complex assignment

I am one among many mission leaders who has been filled with this concern that during the last decades of the 20th Century, an unfortunate overemphasis on pragmatic and reductionist thinking has pervaded the international evangelical missionary movement. Whether we wished to recognize it or not, we acknowledged that these emphases had seeped into the church around the world. The results have not been healthy or encouraging.

What are some of these over-simplifications? They include the following:

- The crippling omissions in the Great Commission—reducing it to proclamation alone—which leads to a partial understanding of the mission of the church, resulting in spiritual anaemia and a thin veneer

of Christianity, regardless of culture or nation.

- The absence of a robust Gospel of the Kingdom, which calls us to radical commitment and discipleship to Christ.
- An inadequate theology of suffering and martyrdom.
- The use of emotive slogans to drive the missions task, leading to a false understanding of both task and success in our mission.
- The application of simplistic thinking and methodologies to the Great Commission that are guided too much by marketing strategies and secular concepts of what it means to be effective and efficient.
- The reduction of world evangelisation to a manageable enterprise with an over-emphasis on research, statistics, quantifiable objectives, and desired outcomes.
- Focus on a limited geography of the world and an excessive emphasis on the year 2000, generating unrealistic expectations, and leading to disappointment with unmet “goals.”
- An over-emphasis on short-term missions that minimizes long-term service, coupled with an inadequate Biblical theology of vocation.
- The illusion by some that mass media is the final answer to world evangelisation, or the suggestion that “the Church finally has the technology to finish the Great Commission,” whether internet, mass communication, publication or other media. The danger is obvious, for it disregards the sacrificial, incarnational calling of God into our world of profound

personal, familial, socio-economic, cultural, and environmental crises.

Inviting the reflective practitioners of the Evangelical mission world

Who are the “reflective practitioners?” This concept was introduced at the Iguassu Missiological Consultation (October 1999). These are women and men of both action and reflection who are committed to God’s truth, obedient to the Great Commission in the power of God’s Spirit in all its fullness; servants whose perspective is global, citizens of their own culture and also the world, leaders who are passionate at heart and who also reflect the heart of Christ.

If as reflective practitioners we listen to each other, regardless of our gender, geography, language, and culture, we will all be challenged to hear and engage with perspectives that graciously, and at times, sharply question some of our missiological presuppositions and practices. We want *Connections* to provide a safe haven for lively discussion and even disagreement between colleagues of the West and the non-West.

The borderless Body of Christ in the last 50 years has experienced a massive epicentre shift—from the centres of the North to the many centres of the South. No single centre from now on will dominate the agenda of our dialogue and reflection. Nobody knows for certain, but estimates suggest that 75% of the family of Jesus will be found in the “non-Western” nations (Asia, Africa, Latin America, South Pacific, Caribbean, and the Middle East). This transformation does not spell the end of the West as a centre of God’s

Church and its leadership. It simply means that the Spirit of God has created many centres where He is at work; and it provides rich soil from where new kinds of strategic thinking and long-term commitment to service will germinate, flower, and transform the global Church.

We are all familiar with the historic “Three Selves” of the Church: self-supporting, self-propagating, and self-governing. But today’s reality is more complex and richer, challenging; for there are really “Five Selves.” These include the known three, plus self-theologising and self-missiologicalising. The latter two by definition will challenge the established verities of older theology and missiology—theological and missiological approach and categories, and the historic ways of conceptualising and doing theology and missiology. Guided by the Spirit, faithful to the Scripture, within the community of faith, and graciously reflecting the marvellous diversity of culture and Church permutations, the future is bright and encouraging. However, the outcomes may be radically different from the current known ones.

I close with this thoughtful prayer:

A Prayer for Renewal and Restoration

Heavenly Father, our Lord and giver of life,



William D. Taylor
Send letters to the Editor at connections@globalmission.org, or to Plot No.673, East Main Road, Anna Nagar Western Extension, Chennai-600 101, INDIA.

¹ James F. Engel and William A. Dyrness, *Changing the Mind of Missions: Where have we gone wrong?*, InterVarsity Press, 2000, p. 24-25.

*forgive us for the extent to which we have naively succumbed to the spirit of the age,
for our preoccupation with false measures of success,
for a sense of triumphalism which replaces humble dependence on you,
and for our blindness in avoiding those parts of your Word which do not fit neatly into our theology.
We humbly confess our total dependence on you as the Lord of life.
Let us see a lost world afresh through your eyes and give us discernment through your spirit.
Share with us your priorities and give us the courage to be responsible stewards of our obligation to take the Gospel to the whole world.
Speak, Lord, for your servants are listening.
To you we give all glory, honour, and praise. Amen ¹*

To our colleagues, sisters, and brothers in the global task, may the blessing and the empowering presence of the Sacred Three be upon you.

We who launch *Connections* invite your letters, your written participation, and your dialogue with us. Meanwhile, let us work and pray together, reflect and practice together, listen and challenge each other, and serve and love the eternal and triune God.

welcome

Welcome to *Connections*

by George Verwer

I am excited about this new publication. I hope it will get wide circulation. Seven words come to mind of what I believe the Lord wants to do through this publication.

- **Vision.** All of us need greater vision. As we read a wide range of articles, our vision will definitely increase.
- **Harvest.** It is harvest time and huge numbers keep coming to Christ. We will be receiving more news about what God is doing globally.
- **Training.** Without this, we are doomed to make costly mistakes. *Connections* is going to help us to be trainers.
- **Misinformation.** This is one of Satan's devices to hinder God's work. As a balanced presentation of truth, it will lead to breakthroughs.
- **Unity.** Satan is always trying to bring disunity. My prayer is that *Connections* will result in the building of unity among all who are involved in world missions.
- **Prayer.** Let us mobilise prayer that God will use the entire Missions Commission of the WEA and all of its many aspects. Let us especially uphold Bill Taylor and K. Rajendran and their teams as they edit this new magazine.
- **Integrity.** This is needed in every level of God's work. Pray that all of us will be committed to total integrity in our lives and ministries.

The way ahead will not be easy but we know the reality of being indwelt by His Holy Spirit. Let us pray also for one another.



George Verwer is the Founder and International Director of Operation Mobilization. He also serves as Chairman of the Missions Mobilisation Network which is part of the WEA Mission Commission.

Welcome to the World Evangelical Alliance Missions Commission

by William D. Taylor

Each one of us stands on the shoulders of those who have gone before us, and all of us in the Christian faith are pilgrims on a phenomenal trail of witness and ministry, creativity and structures, even sacrifice and bloodshed for the Gospel. While the story of the World Evangelical Fellowship Alliance as of October 2002 is not dramatic to some, yet this story is significant to remember. Using the books written by David Howard and Harold Fuller, I present this summary.

"The story of the World Evangelical Fellowship Alliance... is significant to remember."

Gazing into our history and gaining wisdom

In essence, WEF was founded in the Netherlands in August, 1951 as a tangible manifestation of the unity of the Evangelical expression of the Church of Christ.

Its three major purposes were the following:

1. The furtherance of the Gospel (Phil 1:11)
2. The defence and confirmation of the Gospel (Phil 1:7)
3. The fellowship in the Gospel (Phil 1:5,15)

Four commissions were created at that time: evangelism, missionary, literature, and Christian action. But the fact is that none of these really developed active, continuing ministries. It was not until 1969 that they actually began to function, and the theological commission became the early flagship. The "Missionary Commission" had been initiated under the leadership of Clyde W. Taylor as chairman, but the real organization took place in Seoul, Korea in 1975. At first, it was called the International Missions Commission and then the name was changed to Missions Commission (MC).

Waldron Scott, the then WEF General Secretary, expressed three reasons for the commission's existence in the following way:

1. The World Evangelical Fellowship must keep the missionary task of the Church before the evangelical churches throughout the world.
2. The World Evangelical Fellowship needs a body to stimulate and provide guidance on strategy for mission in various forms.
3. There is a need for a bridge-building body between the new Third World Missions and the traditional Western Missions, so that help can travel in both directions in the furtherance of the Lord's work worldwide.

At that time, Dr. Chun Chae Ok of Korea, a former missionary to Pakistan, was named the first Executive Secretary. It was estimated worldwide that there were 10 national missionary movements. In 1977, the first official meeting of the MC was convened in Bombay, and other leaders joined the team. Two years later, they met in Germany at the Liebenzell Mission, and at that time, Theodore Williams of India became the successor to Dr. Chun Chae Ok. Other key figures in the formative years included Wade Coggins (USA), David Cho (Korea), Ernest Oliver (UK), Ernst Vatter (Germany), Panya Baba (Nigeria), and Petrus Octavianus (Indonesia).

Subsequent meetings during the 80's took place in Bangalore, Nigeria, and Brazil. Tom Chandler served Theodore Williams for a season. In 1986, during a WEF General Assembly in Singapore, the WEF leadership invited me to become

the successor to Theodore. My job description was written on the paper place mat of a Singaporean hotel, and it became a prophetic document for me—my life was radically transformed as of that day.

By God's mercy, the MC today is an integral, organic part of World Evangelical Alliance (WEA). We have our bylaws that are approved by the WEA International Council. I respond directly to Gary Edmonds, our Secretary General. All of these give us accountability, continuity, constitutionality, and financial responsibility; and I am very grateful to be a part of WEA.

Flashing forward to 2002

Many times my MC staff colleague, Jon Lewis, and I have paused to evaluate and marvel at all that God has done through the MC in the last 15 years. It certainly was not due to our personal input or output, and we are very grateful for our expanded team that includes Bertil Ekstrom of Brazil and Joe Varela from the USA. The breadth and impact of the MC comes because of the investments made by volunteers in terms of time, gifting, and financial resources of our MC Associates. **This** is the story of these women and men and we are profoundly indebted to them.

In late February 2002, the MC Executive Committee met for five full days at High Leigh Conference Centre in the UK. The agenda was full, prayers laced the discussions, personal relationships were enriched, the sessions were extremely profitable, and the outcomes have significantly changed the nature and ministry of the MC. For all of this, I am

deeply thankful. Allow me to present some of these watershed decisions:

First, we instituted K. Rajendran (India) as the new chair of the MC, following in the steps of David Tai-Woong Lee (Korea)

The MC vice-chair Stanley Davies (UK) gave the background of David's decision to step down as chair, and explained the process they had followed up to that day. K. Rajendran was nominated, and he accepted. He then stepped out of the room to allow free and full discussion of the nomination; then David and Stanley met alone with K. Rajendran to ask him some more personal questions. Back in the plenary session, the roles of chair and executive director were clarified. Then came a beautiful time of anointing with oil, laying on of hands and prayer (pictured on the front cover of this publication). It was decided that our brother K. Rajendran will serve for an initial term of four years, and can be named for a second term in the future.

Second, we developed our new purpose statement

We developed a statement making our MC mandate and focus clear:

The WEA Missions Commission exists to glorify God by enhancing the effectiveness of cross-cultural ministry of the global Evangelical community. Our goal is to serve in the establishment and strengthening of regional and national missions movements. We also serve other mission networks.

How does this clarify the MC mandate and focus? **First**, it is vertical in relation to the living God, and **second**, it stresses our crucial role in cross-cultural mis-

sion. We realize that today's complex world erases many of the older categories of ministry within culture and that which is cross-cultural. Today's geographic, ethnic and demographic realities have re-mixed our world, and we cannot be bound by the older and stricter paradigms of ministry. But our heartfelt concern has to do with cross-cultural outreach—and this includes the cultures of ethnicities, languages, generations, and worldviews. **Third**, we are committed to establishing and strengthening national missionary movements. We are called to understand that a movement is much more than an organization, and our heart is for the broader movements of God as we serve the nations and the peoples of the world. **Finally**, we want to serve the great diversity of mission networks that have been created, especially in the last 25 years.

This definition of purpose means that we cannot do all things and by definition, we are limited in what we can do and what we can support. We are committed to serving the global mission movement.

Third, we identified the core values that drive the Missions Commission

These terms emerged in a valuable exchange of brainstorming, and then they were coalesced into a paragraph.

Who are we? Well, we are...

- Evangelical
- Committed to world evangelisation
- Clearly focused on cross-cultural mission
- Representatives
- Servants
- Relational

- Characterized by grace
- Global
- Marked by teamwork
- Accountable
- Learning mutually
- Forward thinking
- Grass-roots relevant
- Strategically envisioned
- Issue driven
- Focused on given assignments
- Empowerment motivated
- Facilitators
- Open and flexible
- A movement—within the structures of the national and regional missionary associations.

In summary, these are our core values: *The MC is a global team of Evangelical mission leaders who aspire to grace-characterized relationships, servanthood, and mutual accountability. We serve our regional and national mission movements as well as other networks, encouraging strategic forward thinking that is relevant to the grass roots and leads to effective cross-cultural mission.*

Perhaps what I most appreciate in this affirmation is the clarification that we are not solo operators, we are not hard-driving mission entrepreneurs. We are a **TEAM**, accountable to each other. That means we listen to each other and learn from one another. We want to be relevant yet not captured by the spirit of the age nor the trends that tend to shape our missiological convictions and ministry practice.

I appreciate what Dr. Barbara Burns, our long-term colleague from Brazil wrote in response to these statements of purpose and values:

I really liked the core value list and was relieved to see 'grass-roots relevant' on the list and not 'grass-roots driven.' I am not sure what 'issues driven' means, but I hope it doesn't mean that we are mainly out in the field to put out fires. I hope we are driven by the desire to help make authentic disciples of the Lord around the world—those who will glorify Him through true Biblical knowledge and commitment expressed in a relevant manner in whatever context. Sadly, this is very much lacking in Brazilian churches and mission outreach. To add to this, our students do not know how to look at the simplest Biblical text and decipher it or how to apply it in their own lives, much less in other contexts. Education in Brazil has taught lists and lists of facts, but according to recent studies and some excellent articles in major journals, students do not know what the memorized facts MEAN! This is true of seminaries as well.

I do not think the solution to this problem lies in throwing the seminaries out of the window. What is alarming is that students learn even less in their churches. Those of us in missionary training have to understand what is happening at the ground level here and help the students make up for lost time and effort. And we need to challenge churches and seminaries not just to graduate people but to prepare them for ministry.

At any rate, let us continue to labour in patience and perseverance, until the Lord comes again!

Fourth, we clarified our means and methods statement

How does the MC work? What can be expected of its leadership? Essentially, "We serve by facilitating mutual learn-

ing, networking and cooperation between national and international mission leaders, through strategic consultations, task forces, networks, training seminars, publications, and our team of consultants and staff."

This affirmation purposes to present a flatter and more collegial structure. The thrust is horizontal; it is a matter of giving away what we have and of networking and committing to strategic co-operative ventures. And we expect our staff team, our MC Associates, our networks and our task forces to operate in this fashion. Admittedly, it is a huge and perhaps unattainable ideal, but it gives us a focus.

Fifth, we articulated the key MC structural components

The MC has **projects**, which tend to be shorter in their life cycle. They have what is called a "sunset clause." They exist to serve a specific purpose. An example of this is ReMAP I, our project to investigate the causes and cures of the attrition of long-term missionaries. That project came to conclusion, and then five years later, we initiated ReMAP II, a current venture that focuses more on the retention of long-term missionaries.

A **Core Group** is an affinity or interest group within the MC that may also extend to others. We have had core groups interested in tent-making and strategic

partnerships, but until now they have not progressed into something more serious.

A **Program** is an ongoing venture, and includes our commitment to strategic plenary meetings, offering member services to our National Missionary Movements' partners, our strong and



WEA Global Leadership Team. Top row, left to right: William Taylor, Jonathan Lewis, Stanley Davies, Paul McKaughan, Bertil Ekström. Bottom row, left to right: Emerson Boyce, Geoff Tunnicliffe, David Tai-Woong Lee, K Rajendran, David Ruiz, Bayo Famonure. Not pictured: Barbara Burns.

growing publications program (under the leadership of Jon Lewis), the new journal *Connections*, and information services, including the internet and communications. These programmes tend to get carried out by the MC staff.

Task Forces are units that tend to emerge from the commitments of a core group. They are team-formed working units, with defined outcomes, and in some cases, with their own sunset clause. Currently we have the following task forces: Global Missiology and Member Care. In the end, a task force has the potential to become a network.

Networks are ongoing ventures, and may have their own internal program and projects. Currently our networks include

the National Mission Movements, International Missionary Training Fellowship, Missionary Mobilisation, the new Refugee Highway Network, and the emerging Two-Thirds World Mission Leaders Network.

We are currently in dialogue with the leadership of Tentmakers International Exchange to see how God might lead them to link more formally with the MC.

Sixth, we renamed the ExCo to be the Global Leadership Team, and then began to restructure its composition

From now on, the Global Leadership Team (GLT) is to be constituted of a balance of regional and national mission movement leaders (70%), as well as other global mission leaders who are fully identified with the MC (30%). We seek a balance of age, ministry, and gender representation.

The maximum number of participants in the GLT will be 24. This will mean three representatives from Asia; one each from the South Pacific and the Caribbean, three from Africa (Francophone and Anglophone), two each from Latin America, Europe, and North America. We will have a minimum of two women representatives, from both the Older and the Newer Sending Countries; four other global mission representatives, the MC Executive Director and another MC senior staff person will sit on the GLT, and the WEA Secretary General will serve ex-officio.

The GLT will have the following officers: the chair, the vice chair, and the executive director. The officers shall be chosen for a four-year term by

the GLT and can be appointed for successive terms.

The GLT is authorized to meet every two years, or as needed, and its functions include the authority to

- Recommend the candidate for Executive Director to the WEA leadership
- Participate with senior MC staff to formulate the long-term vision
- Serve within their sphere of influence as an advocate for the MC in vision, funding, and representation
- Serve with the staff in the fulfilment of our collaborative vision
- Serve when requested by the executive director as an official representative of the MC
- Provide oversight of the commission as well as pastoral care for the senior staff
- Serve as a sounding board and a source of wisdom for the senior staff
- Approve MC membership, formation of new task forces, and formal relationship with other mission networks and/or bodies
- Appoint a committee to work with the executive director to provide financial oversight
- Appoint any other committee as needed by the GLT

Drawing to a close

Our answer to the question, “How does the MC set its agenda?” is as follows: As we serve the international mission movement, we listen to the grass roots of our colleagues around the world, and then provide an eagle-eye strategic vision to our outreach.. Listening to the grass roots helps us to determine the nature of mission needs. If they are local or na-

Sample MC components

Component	Description	Administration	Financing
Task forces	Team driven, specific projects and/or process outcomes, sunset clause	MC appointed steering committee	Primarily with MC funding
Networks	Ongoing, ministry driven	Self administrated by its own leadership and staff with accountability to and support from the MC	Blending of self-funding and some MC assistance
Programs	Ongoing, function driven	MC staff	MC

tional, we allow the appointed leaders of the place to handle their respective needs, but if these issues are international, then the concerns become potential agenda for the MC. This enables us to provide an eagle-eye perspective to the global mission movement.

Finally, you might ask, “Why take so much time to explain these matters about the MC and its GLT?” The reason is that we simply want our readers to know what the MC stands for, and how it can serve our readers—all of whom are critical players in the global church in mission.

William Taylor is the Executive Director of the Missions Commissions, World Evangelical Alliance. Born in Latin America, he and his wife, Yvonne, served there for 17 years before a move to the USA. He is the father of three adult GenXers born in Guatemala. He can be contacted at connections@globalmission.org

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Global New Christian Leaders:¹

A missiological reflection on the nature and ethos of global mission leadership

by K. Rajendran

To be effective in meeting the world with Christ and His ethos in the 21st century, we will need a new calibre of leadership. Any movement will only go only as far as the leader takes it.

There are ample examples of such leaders in the Bible as Abraham, Moses, Joshua, Joseph, Paul and others. Leaders create momentum in order to impact the world. Therefore, it has become a very important issue, both in the secular and the Christian world, to shape leadership that will spearhead change.

A new day

In the history of Christianity, there have been many different eras of change. Today, churches and missions are at the threshold of a new road. Historically, churches and missions are in a post-colonial, post-modern, and post-European mission endeavour. Now, there are numerically more non-Western Christians than ever. In the post-colonial era, with all the visa restrictions, the rise of national religions, communalism, and non-tolerance, those who received Christianity in much of the Two Third's World are now active in bringing the Gospel to their own and to others across the world.

Too many more questions and too few answers

In this scenario, there are several issues that need to be addressed.² Who is a missionary?³ What is the role of the local church? What is meant by cross-cultural evangelism? Who are the people to be reached—locations, people groups, languages, etc.? What methods can be used in the communication of the Gospel? What is the

place and proportion of mission work and social emancipation in a society? What is the newer meaning of partnership in the older equation of the missions sending countries and the new missions sending countries? Where do partnerships start and where do they end? Can the economically stronger trust the newer sending countries? In this regard, what do we mean by “one in Christ?” What is the meaning and implication of the theory of creating “dependency?” Can we have a blanket policy for the whole world on this? Should the newer missions follow the same colonial models of “missions compounds?” What is the new theory and practice of contextualisation with the theology of Calvinism or Armenianism or Nestorianism or other -isms? What will be the reactions of the European-based theologians, missiologists, and historical Christianity guardians on the contemporary thinking of the new Two Thirds World theology, missiology, and especially contextualisation? What is the place of the Church in missions and vice versa? Should they continue to co-exist or get rid of one another? Where are the women in leadership and when they are on the scene, what are their roles? Where are the younger leaders? Where are the Two Thirds World leaders? What is being done to facilitate and train more of newer leaders? Why are people jittery when using terms like liberals, evangelicals, and non-evangelicals? Why do missionaries always seem to connect to the poor of the world but not to other social strata? Is the Gospel for all peoples or for the special few who are half-naked and illiterate? Do the churches take a parallel road with the United Nations or do they plant leaders

who will bring change in the societies and countries of the world, making them resemble more the kingdom of God as spoken by the Lord Jesus Christ? Does the Church have a vision for totality and move in that direction or is the vision abstract and unrelated to the real world? Does the Church make the Gospel meaningful and relevant?

At this historical juncture, there is a great need for leaders who think clearly, articulate well, disciple/mentor many, create momentum with relevance, and who will positively address the nations with the Gospel. The challenge is finding and creating people of such calibre, people with a wider outlook and with the ability to relate appropriately to a variety of places, people, issues, theologies, missiologies. At the same time, they must be able to relate to the contemporary world and the spiritually minded. This should become a major mandate of the Church and missions. Just depending on theological institutions and Evangelical monasteries to create such leaders will only create certain types of leaders, and not the ones we want to see.

Therefore, the evangelical world has quite a task in preparing such leaders to face the new world order; to clearly and unashamedly introduce Christ to individuals and make corporate communities follow Christ and His ethos as the solution to community harmony; to eradicate poverty and other social evils of the world without thrusting on others Judaistic Europeanism or Africanism or Latinism or Koreanism or Singapore-ianism or any other -isms. Get on your knees and ask God to help!

“What is the newer meaning of partnership for mission sending countries?”

What do global new leaders look like?

The following are some of the leadership qualities needed by contemporary leaders if missions are to go forward:

1. They know how to relate to big God

The new leader must relate to God, the Creator, and continue to practice His design and ethos in life without being culturally biased and blind. Often, great leaders make the mistake of portraying God as local deities and give the impression that God is like an American or an

African or an Indian or a Korean or others, depending on where the leaders come from. God is above all nations, all colours, all races, and all known and unknown creatures. His creation is vast. The leader

must continually learn the attributes of the biblical God revealed personally in Christ. The order of the day is following and committing to that biblical God who continues to create a new community of His own with a different ethos than the situational ethics practiced by the godless world—too much copied by the Church.

2. They know how to relate to the big global picture—broad thinkers

The new leader has to think broadly without majoring in micro issues and must constantly have a big picture perspective. In Christian circles, there is a tendency to subtly sidetrack into micro issues rather than macro issues, often ending

up in undue attention being paid to minor doctrinal issues or personal flaws, many of them related to individual lifestyle. The leader must be able to relate consciously to a broad spectrum of denominations, personalities, and genders. New leaders need to be able to see the bigger picture in order to guide and mentor people for a broader cause and to be able to dialogue with not-so Christians, NGOs, government, civilians, and politicians. Only a macro leader can fit many micro things into perspective for a bigger impact on the nations. At the end of the day, he or she must be able to see the bigger picture of what the Lord is trying to do in the world.

3. They know how to relate to all peoples—neutrally, unprejudiced, unbiased, and justly

In the global phenomena, there is no place for Christian leaders who are biased or prejudiced about peoples' origin, colour, caste, or even denomination (unless cultic). There is a tendency to lean on the known world in developing new leadership. This has to be worked out very consciously in our world, especially among Christians. Just as Jesus was able to relate to the poor, the rich, the thinkers, and the simple ones, the new leader must be able to relate from the grassroots to the top of society.

4. They know how to relate to all cultures

New global leaders have to recognise that people from many cultures do not have authentic, strict cultural rules and habits. The only absolute rules are those explained in the Bible as absolutes, and it is not always clear which are absolute or relative. Therefore, the new leader

must learn to relate to all global cultures in order to lead and to communicate the Gospel in a meaningful way without imposing one's own culture. Often, the imposition of one's own culture is done to an economically weaker group of people from economically stronger nations. We call this cultural imposition as "strings attached!"

Some countries may be economically poor but have rich cultures that are closer to the Bible than cultures in the so-called "Christian countries." When leadership becomes global, there must be an attitude and commitment to be unbiased. Leaders should not be influenced and pressured by lobbies, and should not conform to theological habits or interpretations, but rather should dwell on a broad biblical basis. Global leaders are called to discern the unction of God on people so they can guide others without bias in this global phenomenon of being engaged in Christ's Great Commission.

In many globalised developing nations,⁴ migration occurs for economic and other reasons, leading all cultures to their doorstep. Today's world is not like the world of William Carey, David Livingstone, and C. T. Studd where they went to distant lands to find people of other cultures.⁵ When in Africa, some friends of David Livingstone wrote to him, "We would like to send other men to you. Have you found a good road into

your area yet?" Livingstone sent this reply, "If you have men who will only come if they know there is a good road, I don't want them. I want men who will come if there is no road at all."⁶

Today, Europe, America, Austral-Asia, and many other parts of the world have people from other countries apart from the native peoples. Should not the churches and missions wake up to this reality and learn to be sensitive to the cultures and food in order to communicate the Gospel? In God's providence, He brought people to be reached to the doorsteps of the developing nations. If Christians do not wake up to this, they and their children will be following yoga,⁷ the gods of the Canaanites, and mammon!

5. They know how to relate to new paradigms and respond appropriately

In relating to new paradigms, new leaders must learn to ask relevant questions and think creatively and pragmatically to facilitate addressing issues and solutions and not just accepting pet answers and theories. Very few people think creatively and practically, "outside the box." Many tend to be mute followers rather than wise or godly leaders. New leaders should not be afraid of asking difficult questions; if the need arises, they should ingeniously change to new paradigms without breaking the absolute laws of the biblical God. They should be aware that any new thing will take time to pick up and should not lose heart and give up prematurely. In many cases, Christians tend to follow traditions rather than the meaning behind the traditions and in the long run, traditions become more impor-

"...there is a great need for leaders who... will positively address the nations with the Gospel."

"When leadership becomes global, there must be an attitude and commitment to be unbiased."

tant than their meanings. Christianity and its institutions carry many loaded traditions, which have to be examined carefully against the background of each culture and then re-evaluated without neutralizing the essence of the Gospel. Marriage ceremonies, selection of brides and grooms, treatment of elders, presentations of the Gospel, different styles of local worship, and several others issues have to be reconsidered. Questioning by new leaders and the proposal of new paradigms is not designed to destabilize systems but to seek ways to become relevant within the societies in which the Gospel is being presented. Leaders have to lead people to be effective followers of the Lord Jesus Christ and to bring others to the Lord.

6. They know how to relate to change

One of the greatest tests for new leaders will be to adjust and readjust to new challenges. Comfortable stability and order makes many leaders complacent and status quo. Comfort and stability are good but they do not infer innovation and continuous growth. As movements grow, they create many challenges for the growing leaders. Leaders are constantly thrown into new challenges that require them to look for the right personnel (men and women leaders). Then they must recruit, educate, train, give leadership, delegate, evaluate, give pastoral care, and help them to be most efficient, even better than their own leaders themselves. The greatest joy will be to recruit and equip the juniors who in turn become the seniors and become the experts. If leaders show willingness to change, adapt, and experiment, there will be heights of achievements for the Lord. If leaders are

happy to sit in their comfortable (even air conditioned) offices and drive by remote control, the movement will not grow and new leadership will not be mentored. Instead, the movements will become bureaucratic agencies perpetuating the highest degree of hierarchy, competition, and vainglory! Therefore, leaders should be willing to change and set models. These decisions have to come from the leaders themselves and cannot be induced.

7. They know how to relate to the global world

New paradigms and changes are difficult to cope with in leadership, especially in Christian leadership. Often when new paradigms are introduced, some will uncomfortably hide behind the cloak of “Let us seek God,” “Let us pray about it,” or “God has not spoken.” (When there is something they would like others to do or follow, the opposite effect takes place saying that “God has spoken.”) When Christians hide behind these games, it is difficult to dialogue with them and it becomes a hindrance to dialogue and reason. What sensible person will argue with a person who says that God has spoken or not spoken?

Second, it is still recognised that too many missions and churches to and in the Two-Thirds World nations tend to equate church planting and reaching the unreached to “civilizing” the downtrodden and the poor.⁸ This compassionate aspect of sharing the love of Christ is good, but making disciples does not end with the downtrodden and the poor. There are more people in the world for whom Christ died to save than just the poor and the “unreached.”⁹ If missions only work on civilizing, they might cause a revolution

of the poor against the rich equivalent to Communist Russia, Cuba, and other nations where there have been uprisings, hatred, and slaughtering of the rich. In the New Testament, because all classes of people came to Christ, there was general harmony and human respect for each other recognizing that they were all redeemed by Christ’s death and thus, they were to behave as new people with a new ethos of love and care for each other.¹⁰ If missions are not careful and do not pass on the message of love, equality, and concern for all people, they will end up in a society of the poor and the downtrodden without touching the rich and the influential.

Finally, new leaders must be able to relate to the modern technological world. It is sad that in most countries where the Internet is a growing phenomenon, some missions still function without even having the facility to be in the e-mail network. Often this is not due to a lack of funds but due to the mentality of old style leadership, which says that “Since my predecessors did not have the facility, therefore it will not be necessary.” So even modern young people who want to be involved in missions either are influenced by their heroes to start thinking like this, or just decline to be involved in missions altogether because of the prehistoric, archaic, and outdated mission leaders’ stubbornness to change, often in the name of a higher spirituality. Because of this, old-fashion missions have lost good, high-calibre young people who want to be in missions and want to share Christ meaningfully. Many new mission-minded Christians feel more and more unable to fit into missions that do not accept new ideas and will put them into the lowest

paid salary structures. This has given rise to the new phenomenon of tent-making missionaries in many parts of the world who do not need to relate to any mission or church that restricts their ability to share Christ’s liberating ways. This movement of tent-makers will continue to increase even if missions do not adapt to the new movement. New leaders must learn new technologies that will catapult them into a society that will respond to people who are of their status. Hence, new leaders must continuously learn if they want to relate to the new world.

8. They will relate to movements—building momentum and not just structure and events

Many missions plan their events without counting the cost of follow-up and preparation for follow-up. For example, mobilizing students at Urbana conferences is still a great idea for many. But who if anyone evaluates the results of such events to see what happens to the students who get all wound up for missions. There have to be questions like: Who will absorb all these people after these events, and if they are not absorbed and guided, why hold such events? If the participants of these events have to be absorbed, what are some of the preparatory issues to be looked into before the events are planned and executed? If this does not happen, there will be many events without follow-up, and this will result in resource waste. Should Christian workers be callous about stewardship of the funds and people God has given? Think, my friend!

9. They will relate to mentoring and facilitating people

No organisation is good if there is no mentoring and building of the capacity

of their own personnel. If a culture of learning is not inherent in the ethos or organizational culture, people will only become clerks and servants and will not give their full potential as leaders of the movement. New leaders must have the quality of mentoring others or they will perpetuate bureaucracy and hierarchy. Persons who have served in an organisation for some time have already learned the culture and ethos of the organisation. Depending on their growth,

“The mentored ones will beget what they see and experience more than what they merely hear.”

attitude, and aptitude to learn, they should then be placed in new experiences rather than constantly looking for outside expertise. Outside expertise may not have your organizational ethos and it will take a long time to coach them.

Therefore, it is important to mentor people and continuously upgrade their skills for the challenges of the job in the framework of their gifting. Creating an ethos and an atmosphere for continuous learning and development is of paramount importance.

In many leaders, there is great ambition to become famous (even if they do not become rich as in *Rich and Famous*). The ambition may be all right but not at the cost of others (especially in your own organisation) who will be “used” by the leader to climb on. If leaders mentor others to become better people and leaders, they may become famous anyway as a result of those mentored and served by them. Watch out my leader friends! The

greatest need for the new day is for leaders who are humble enough to lead groups of people who will excel more than themselves. For this, a leader has to become a servant, a facilitator, and let others shine. A true leader-facilitator is one who talks less and uplifts others to leadership. If all that needs to be done centres around a few heavyweights, world evangelism will never take place. At the end of the day, it is not going to be who has done it but how much has been done that will matter. Multiply effectiveness by multiplying good people!

10. They will relate to independent thinking balanced with community thinking

A young Asian man in his mid-thirties, who is already married and has children, went abroad for a seminar. Within two days, there were ten phone calls from the parents about the welfare of their son. This may be prevalent in most cultures but more so in Asian and African cultures where broods are kept under the control of the parents and elders at all times until the “old father” passes away. Independent thinking is not encouraged. Many wives and husbands complain that their spouses are controlled by their respective parents (especially by their mothers). Even after several years of marriage, the couple or the individuals in the household are not able to make decisions, bringing frustration to the other partner. Many couples in these types of cultures live sadly, quietly blaming their fate and misfortune for their circumstances since it is not common to divorce.

This inability to make decisions is seen in all areas of life and has its consequences in leadership. Many budding leaders, be-

ing under the wings of their elders too long, are unable to make independent decisions. Some of those who are suppressed, when they come into leadership, become dictators like their predecessors, as they have seen only that model all their lives. This dictatorial style is then seen within the family structure with the spouses and children, where once again this cycle of suppression is exercised. This ends in hero worship, hierarchism, high structures based on positions, and dictatorial and clan leadership. New leaders must know how to make decisions in global cultures and shed their own bad cultural practices. (Only shed the bad cultural practices—keep the good ones!)

In some cultures, especially Western cultures, independence and individualism are the hallmarks. This may be good in decision-making but very bad in communities where things have to be discussed and where combined decisions are the ones that eventually get better ownership by the community. In modern management language, this may be called “team building,” where people are involved in making decisions¹. Asians and Africans may be good community decision mak-

ers but may be poor individual thinkers and decision makers. The individualists may bulldoze people and make many decisions, but will be forsaken as soon as the power of the dictator is stripped. Therefore, there has to be a balance of individual and community decision-making.

Developing leaders who are independent thinkers yet balanced community thinkers is a great challenge. But, we have to begin, and it is better to begin mentoring young people with potential while also giving input to others in leadership. When people are mentored, it is crucial to remember that there must be a long-term perspective. The mentored ones will beget what they see and experience more than what they merely heard. In the global international scenario of missions and churches, there has to be more effort, thought, and special emphasis on how to develop international Christian leadership.

May the World Evangelical Alliance and its Missions Commission be known for creating good leaders who will challenge the world to consider Jesus and strengthen the followers of Christ.



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¹ The Future Global New Christian Leaders—In this article, I often refer to “new leaders.” When I talk about “new leaders,” I am referring to mature Christian leaders who have experienced leadership in a small way and then have risen or been developed to handle more than their own outfits, become national/regional figures—eventually into the global scene, contributed to the movement of Christianity, and who will affect the whole world. Therefore, whenever the term new leader is mentioned in this article, I mean the above definition, and not some one new in local leadership who is being trained as a potential leader. Perhaps instead of the term “new leader,” other terms could be used for emerging global Christian leaders.

² Some of these issues are new and some are old issues, which need new answers. If new answers are not given, the Christian world will lose its cutting edge and the momentum in addressing Christ's solutions to the world's needs.

³ Traditionally, a missionary is a white European or American who colonized the world. Often, the locals had difficulty in differentiating the colonial dictators from the missionaries because most of them went to the same churches and mingled so much that there was a blur between the two.

⁴ When speaking about nations, the terms "developing" or "developed" basically refer only to economic development and not to other areas of development. Economically strong nations may or may not be culturally strong.

⁵ Except Irish, Scots, American Indians, Maoris, and Aborigines

⁶ Source unknown.

⁷ Yoga has been advertised as straight from god Shiva seated in the Himalayas. Also, at times Yoga is camouflaged more as a physical exercise.

⁸ John R. Mott, *The Deceive Hour of Christian Missions* (New York: Student Volunteer Movement for Foreign Missions, 1911) p. 224.

John R. Mott, *The Present World Situation*, p. 98.

Samuel M. Zwemer, *The Unoccupied Mission Fields of Africa and Asia* (New York: Laymen's Missionary Movement, 1911) pp. 100, 167. [Even the title of the book, *The Unoccupied Mission Fields* sounds bad especially at a time when the Europeans colonized or occupied the different parts of the world!]

All of these are cited in the paper *Carrying-over of mission practices and trends into the 21st Century in Asia* [Prepared for the Global Congress on Ministry and Mission, organised by Evangelical Fellowship of Asia, Pattaya, Thailand. Oct 1-5, 2001.]

⁹ The unwritten, traditional understanding of "unreached" refers to those who are uncivilised, poor, and have less opportunity to hear about Christ.

¹⁰ Acts 2:43-47; Acts 13: 1-2.

¹¹ In leadership, people have to learn by evaluation and experience the types of things to be decided by the team. All decisions do not need to be consensus decisions, but to get better ownership, get several people involved in every decision making process.

Growing Global Role of the WEA Missions Commission

by David Tai-Woong Lee

Before I look toward the future, let me highlight some of the important events that have informally and formally helped shape my life and ministry in mission during the past 15 years that I have been associated with the WEA Missions Commission (MC)—for it is often the past that best reflects the future direction of the movement. This is particularly true when timeless core values and a corporate culture gets formed over the years. In the process of reviewing our past experience, it is hoped that we can identify some of the historic roles the MC has played and see which of those roles need to be continued—roles that we will want to hold on to no matter what happens.

“ . . . for it is often the past that best reflects the future direction of the movement.”

In addition, as we plunge into the 21st century, there are some new roles we have not been fulfilling and it is these that need fresh attention. It is our hope that the new MC mission statement captures both of these roles—those that have been there all along and those that need to be added.

Roles identified from hindsight

One of the most significant global events sponsored by the MC that I have participated in was a “Consultation on Interdependent Partnerships” held in Manila in 1992. As I recall, there were more than 100 world-class mission leaders present from both the West and the Two-Thirds World. Throughout the sessions, we had in-depth discussions on our themes. Less obvious, but no less important things that occurred were corpo-

rate worship, fellowship, mutual encouragement, initial formation of partnerships, and unity of our hearts. As we celebrated the Lord's Supper at the end of the consultation, there was almost a spirit of revival. Many of the leaders unashamedly expressed their shortcomings in tears and there were expressions of love for each other. I have watched and witnessed the subsequent consultations, and inevitably similar spiritual phenomenon occurred as we were discussing a wide range of subjects starting from prevention of missionary attrition, missionary training, to global missiology. I would like to call this MC role "modeling the global church in mission."

Whenever the MC convenes an event, it ought to be a symbol of the global church in mission resembling the original church that was planted by the coming of the Holy Spirit. At least two features stand out in this church. One is its missional aspect; no additional words are necessary on this. The other is purity. This is the reason why we have been maintaining high moral standards and exemplary leadership with Biblical worldview. I remember on several occasions that the Global Leadership Team (then called the Executive Committee) had to grapple with tough moral issues of fellow leaders and then take very difficult decisions. In a pluralistic world with very little regard for the "Truth," our symbolic role is going to be more crucial than ever before. That is why this dimension should stand above other comparatively minor roles.

Having said this, let me go on to name some of the lesser roles the MC has been playing over the years. **First** of these is

an attempt to listen to the global mission community and identify the most relevant strategic issues. This means we seek to arrive at some consensus by the combined efforts of both the Two-Thirds World and the West. In this way, issues that need attention by the global mission community can be effectively dealt with, without losing global and local equilibrium. So far, these are some of the strategic areas that have been identified: prevention of missionary attrition, missionary training, identifying innovative mission structures (still in process), forming collaborative ventures (partnerships), ministering to refugees, and member care.

Secondly, the MC reclaimed missiology from the hands of academicians and placed it where it properly belonged. Missionaries, pastors who are sensitised to missions, mission administrators, professors of mission, and other practitioners from both the West and the Two-Thirds World created a new genre of missiology in the last decade. *Too Valuable to Lose*, *Internationalising Missionary Training*, *Kingdom Partnerships for Synergy in Missions*, *Global Missiology for the 21st Century*, and the latest book on member care, *Doing Member Care Well* are some of the examples. The MC staff has now created a new concept, the "reflective practitioner," to speak of these thoughtful servants in mission.

Thirdly, the MC has created a unique forum for formulating global missiology

"The MC will continue to bring out this beauty of working together..."

by the global mission community. Missiology done by the Western church alone is no longer adequate to meet the global need. Without disrupting global and local equilibrium, future works on missiology must be done by the global mission community to be credible.

Fourthly, the MC has been encouraging regional and national missionary movements to flourish. Its purpose statement specifically mentions its goal, which is "to serve in the establishment and strengthening of regional and national movements." While we must not confine the role of the MC to this only, it is something that needs to be continued, if we want to see vibrant missionary movements emerge globally—from all nations to all nations.

I have only mentioned a few of the things the MC has been actively involved in for the past decade or so. Most of these activities need to be continued in order to vitalize the regional and national missionary movements. We sense that these activities have possibly enriched the Two-Thirds World mission movement much more than their Western counterparts. It should also be noted that Western missionary leaders have been affected by these activities in no small degree. This is the beauty of the Church that Jesus has created through His sacrificial death on the cross. The MC will continue to bring out this beauty of working together, both in the Two-Thirds World and the Western church, in doing their missions globally.

Roles identified by foresight

So far, we have learned from the history of the MC the roles that it played in glo-

bal mission in the past 15 years. Now we need to look at the future, particularly with the tremendous changes we are already facing as we tread new ground in the 21st century. For one thing, it will be much more complicated than the past. The Gospel is the same, but the context will change with such speed and plurality that the global church will need all the help available in doing its part of the mission that the Lord has given. Often it must be done with the existence of the global church in mind. This is both exciting and daunting as we think about the complex relationships that need to be cultivated in order to do missions. In the light of these situations, let us look at some of the vital roles that the global church expects the MC to play.

First, there is a great need for bringing the Two-Thirds World and the Western mission community to the level of genuine *koinonia*. Without contradicting what was said so far, it must be mentioned here that often some of the Two-Thirds World leaders coming to the MC consultations feel that their expectations are not met. The West needs to listen more closely with a more humble attitude, to hear their heart beat. It is hoped the MC will create a forum for this to happen in the near future. The end result may be the emergence of a more radical kind of global mission community, where there is communal sharing of resources and fellowship that resemble more of the first century church.

Second, continue to work on creating "global missiology for the 21st century." We had a good start in Iguassu, Brazil in late 1999. We need to work harder so that there will be an emergence of a new

type of missiology that is both global and workable. In the new form of global missiology, there must be new guidance in doing mission in a new age. We must look at the church and her role in a new way, freed from some of the older paradigms of doing mission, which began in the 18th century. This means that proper reflection must be included between ecclesiology and mission in general, and the place of ecclesiology in the

“...I am confident the role of the Missions Commission will continue to be a vital one ... into the 21st century.”

strategizing of mission in particular. Most likely, the Two-Thirds World mission community has more to contribute in this regard because it is a felt-need for them.

Third, there is a need for exercising more servant leadership in the form of consultancy in the global mission

community. This must be done without creating another structure—our structure is already there. Strengthening these regional and national structures is our goal. In this regard, we need to continue to do what we have been doing in the form of consultations and task forces. We need, however, to add on another function to these. It is going to be a consultant role that the future mission community needs as it is confronted with delicate problems. If the consultations are classified as “come-service”, the consultancy is “go-service.”

To a certain degree, the task forces, such as Member Care, Mobilization of New

Missionaries, Missionary Training, Global Missiology, and others, are already doing this. This will eventually decrease the need for “docking mechanisms” for disconnected mission entities in the world today. For the felt-needs of the entities can be met by these kinds of roles. It is no accident that the “Executive Committee” has been changed to the “Global Leadership Team” in meetings held at the High Leigh Conference Centre in the United Kingdom this past February, 2002.

Fourth, there is a persisting need for strategic literature ministry. This is not new. The MC has for the past 15 years published some key books, particularly for the Two-Thirds World mission community. Books on missionary training have been on top of the list. More recent books are concerned with global missiology and member care. These will also play a key role in the global mission community as they are written with the global mission community in mind. These are the kinds of books that will be translated and used by the global church.

Finally, we must continue to convene consultations where the representatives of the global church come together to discuss and dialogue about important and symbolic subjects. A prerequisite to this is to select an agenda that reflects the broad-based felt needs by the global church and that warrants such a consultation.

If one takes a careful look at the small staff team that the MC has, it is hardly fair to even mention these expectations. Yet, as these tremendously gifted and able core staff members act as catalysts and

serve alongside the Global Leadership Team, they can ignite a chain reaction that will impact the regional and national movements through consultations, task forces, networks, and programmes. This has been the *modus operandi* of the MC for the past decade that I have been associated with. I do not foresee any forthcoming drastic changes. Nevertheless, judging from the kind of leadership

team we currently have as staff team and Global Leadership Team, I am confident the role of the Missions Commission will continue to be a vital one as we tread deeper into the 21st century.

May God bless the Missions Commission for the glory of the Triune God.

Amen.



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Goads, or... Missiological Proverbs

by Stan Nussbaum

“The words of the wise are like goads” Ecc. 12:11

As oxen sometimes need goading to get on with their work and stay on course, so God’s people in mission need goading from the “words of the wise.” Many of these words are found in the Scripture, of course, but God has given many others to many different peoples.

Through this “Goads” column, we want to bring glory to God by calling attention to some of the proverbs He has given to your culture that can guide and motivate you as you carry out your mission. If you share them with us, we can pass them on so that they can serve as memorable, entertaining, and convicting “goads” for mission in many other places as well.

Traditional proverbs sometimes make excellent goads just as they are. At other times, they have to be applied in new ways in order to relate to mission, and sometimes they have to be completely “converted” as Jesus “converted” six traditional Jewish sayings in the Sermon on the Mount (Mt. 5). In coming issues, we will explain all three of these, but today we will focus on the second one, applying an old proverb in a new way.

This proverb comes from Rev. Joshua Kudadjie of the Methodist Church of Ghana.

“If you follow an elephant through the high grass, you don’t get soaked with the dew.”

Traditionally, this meant that young men should follow the path of the elders through life. The elders were stronger and wiser than the young men. If the youth left the elders’ path and went exploring some new path through life or adopting new customs, they would get soaked by the dew, that is, they would become wet and

miserable. The easier way is to go where the elephant has already gone, trampling down the grass and knocking all the dew off.

At first, it may seem that this proverb of the Ga people of West Africa would have been opposed to mission. The gospel was a new thing when it arrived in Ghana in the 19th century. It required people to leave some of their traditions and take a new path through life. The proverb warned against new paths. However, Rev. Kudadjie sees this proverb as an opportunity, not an obstacle. He found a new way of applying it.

He says, “Christ is our elephant.” Obviously, this does not mean that Christ has a trunk or that we should start worshiping elephant idols. (“Like a thorn bush in a drunkard’s hand is a proverb in the mouth of a fool” Prov. 26:9, NIV.)

Rev. Kudadjie means that, like the elephant in that proverb, Christ is bigger

than we are, stronger than we are. He went through life before we did, He cleared a path for us, taking away all the punishment that should have fallen on us. The only wise thing to do is to follow Christ’s path through life.

“...the wise thing to do is to follow Christ’s path through life.”

I was astonished when Rev. Kudadjie first explained this idea to me some years ago. What a brilliant way to integrate the biblical emphases on atonement and discipleship, two things that far too often get separated as we communicate the gospel.

An elephant! Who would have believed it? But there it is. An idea God gave to the Ga culture, applied in a new way by a Ga Christian, and is now benefiting missions far and wide.

What proverbs in your culture do you apply in new ways to explain Christ? What word pictures communicate Christ’s person and work like the picture of an elephant’s trail through high grass? Do not hide your proverbs under a bushel. Help us share them with mission colleagues around the globe.



Stan Nussbaum is the staff missiologist for Global Mapping International in Colorado Springs, USA, and a member of the Global Missiology Task Force of the Missions Commission. He can be contacted at stan@gmi.org, or at GMI, 15435 Gleneagle Drive, Colorado Springs, CO 80921, USA.

“Traditional proverbs sometimes make excellent goads.”

A Welcome from Gary Edmonds

**If you want to go fast, go alone.
If you want to go far, go together**

by Gary Edmonds

Welcome to all the first readers of the Mission Commission Journal. Together we are embarking on a journey that will allow us to connect and catalyze the Christian family into more synergistic initiatives for the advance of the Kingdom of God. May this journal truly allow you to move forward in fuller obedience to the Word of God and His Spirit. There is a richness in the global Body of Christ that we want to make available to the world.

“...collective power when it works together in trust and love.”

During the past months, many friends, colleagues and people new to my acquaintance have been expressing their congratulations and “welcome” into the role of Secretary General of World Evangelical Alliance (WEA). For all of these good and warm wishes, I am very grateful. My wife, Tricia, and I feel very honoured and humbled to be in a leadership role with God’s chosen people.

Of course, the second set of words out of the mouth of these special people is “where will WEA go under your leadership?”

Although it is premature for me to spell out a directional plan, let me offer my heart commitment to the WEA and the broader Body of Christ. I am committed to the vision of helping the Global Church see its collective power when it works together in trust and love. When Jesus prayed that the Church be one and operate in complete unity (John 17:20-23), He had a vision of seeing the world acknowledge that Jesus is the One sent from the Father and the knowledge that the Father loves them. Our dynamic unity is a critical factor in permitting humanity to actually “see” God and His graciousness through His Son. Therefore, I am impassioned by the dream of seeing the Church of Jesus Christ operate in functional and missional unity so that God’s people in their marvellous diversity will relate and work together beyond national borders and denominational boundaries.

Several years ago, I was deeply impressed by a group of Algerian pastors and church planters. I asked them what influenced them to become followers of Jesus. Almost in unison, they responded, “We saw that the Christians knew each other by name; they spoke well of each other; and they actually worked together in a loving manner.”

It seems incredibly simplistic to think that to get to know each other by name, speak well of each other, and work together in a loving manner will introduce people to Jesus. Yet, God has promised to bless and anoint us with His Spirit when we do (Psalm 133). In fact, the very essence of the Triune God will be manifest in the midst of a broken, alienated, and splintered humanity when we do.

“...learn to live and operate out of a posture of humility.”

My friends in West Africa tell me there is a frequently used proverb in their land that states, “If you want to go fast, go alone. If you want to go far, go together.” As the people of God committed to witnessing to the reality of God’s Kingdom to the ends of earth,

it is imperative that we go together. We must learn to live and operate out of a posture of humility in reconciled relationships. Moving out in trust and love for each other must become our quest, becoming more important than completing our own agendas.

In the months and years to come, I look forward to growing in my love for God, for my wife and family and for you, the people of God. Welcome to the journey that we will take together for the sake of God’s glory and the advancement of His Kingdom.

Sincerely, in Christ,

Gary Edmonds



Gary Edmonds is the newly appointed Secretary General of World Evangelical Alliance. He came to the WEA in July 2002, after three years of executive ministry at Interdev (Seattle, Washington) and 19 years of international missions and ministry experience in Europe.

Member Services to National Missionary Movements

by Bertil Ekström

One of the main reasons for the existence of the Missions Commission (MC) of the World Evangelical Alliance is to offer valuable services to the member organizations and related networks. In the Statement on Means and Methods for the work of the MC, we affirm that: “We serve by facilitating mutual learning, networking and cooperation between national and international missions leaders, through strategic consultations, task forces, training seminars, publications, and our team of consultants and staff.”

That does not mean we can provide all kinds of services for the worldwide mission movements or that the MC staff has the expertise in every field related to cross-cultural mission. Nevertheless, our desire is to serve the mission movements over the world through the means and the experience that God has given the MC during its 27 years of existence.

The reality of missionary work in the world changes all the time. The emergence of new sending organizations almost every week, and mainly in the so-called Two Thirds World, gives the global mission community renewed strength and an increasing capacity to respond to the challenge of reaching all the nations

with the Gospel. At the same time, there is a growing need for coordination and a constant call for cooperation. The dialogue between those who have done mission work for decades, maybe for centuries, and those who are just beginning to engage in cross-cultural enterprise, is one of the key issues of our days. It is not a question of competition (unless in demonstrating our love for one another) but of collaboration.

The MC feels the call to promote this dialogue and to facilitate the worldwide cooperation by serving the different categories of members through:

- Listening to the National and Regional Mission Movements (NMM and RMM) about their concerns and priorities
- Identifying the key issues on cross-cultural mission that need to be addressed today by the larger missionary community
- Facilitating dialogue between the different NMMs and RMMs through regional and global consultations, training seminars and publications
- Addressing the relevant issues for mission today in task forces, working seminars and printed materials

“The reality of missionary work in the world changes all the time.”

- Offering the NMMs and RMMs orientation and opportunities of connecting with consultants for starting and strengthening their activities
- Publishing books, journals, bulletins, research papers, and other materials that deepen the understanding of the mission task and give valuable substance for further reflection and action
- Providing occasions for interchange of experience and resources between the different NMMs and RMMs through periodical meetings of the regional leadership
- Promoting a continuous discussion about good standards for mission work such as “codes of best practices” for cooperation and networking

One of the tools prepared especially for the national initiatives in cross-cultural mission is the manual on *Starting and Strengthening National Mission Movements* that can be found on our website at www.missionarytraining.com.

Suggestions on how the MC could serve you better are welcomed.



Bertil Ekström is the past president of the Brazilian Association of Cross-Cultural Agencies and COMIBAM, the Latin American continental missions network. He serves on the Executive Committee of the WEA Missions Commission. He is a staff member of Interact, a Swedish Baptist mission, and with the Convention of the Independent Baptist Churches of Brazil. Interact-la@uol.com.br.

International Missionary Training Fellowship

Where we stand: missionary training on the threshold of the century

by Jonathan Lewis

The WEA Missions Commission has been addressing issues related to missionary training since its first global consultation in Manila, in 1989. One of the earliest conclusions was that if women and men were to be effectively trained for cross-cultural work, the emphasis had to shift from formal education models towards a more balanced approach characterized by holistic, contextually sensitive, and practical training. The subsequent push to develop holistic pre-field training programs has been a difficult challenge to undertake for a number of reasons. Perhaps the most difficult barrier, however, has been the undervaluing of this kind of non-degree bearing training and its lack of general acceptance by the church, the agency, and the potential missionary.

A fixed mindset

A 200-year tradition has firmly ingrained into the Church and mission agencies the concept that a formal theological education is the only real pre-field training requirement needed by the missionary candidate. We assumed missionaries would pick up whatever else they needed to know once they arrived on the field. While many do “survive,” too many “crash” and leave the field as attrition cases, and others

get relegated to the “there but ineffective” category. At the end of the day, the missions’ community pays dearly for not insisting that their candidates receive pre-field training aimed at essential skills development and growth in important character traits and essential attitudes.

Today, as a global missions community, we know too much to continue with this harmful practice. Yet few churches or agencies are willing to require missionary candidates to undertake solid, practical training aimed at developing competence in essential skills and key attitudes. Church leaders seldom understand the need, most agencies can’t afford to require it, and candidates don’t want to pay for something that doesn’t seem to contribute directly to their goal of getting to the field.

A different paradigm for training

While it does take time, resources and committed personnel to deliver this kind of training, effective “outcomes based” programs will greatly decrease both the time and effort involved in learning needed skills on the field and reduce the risks of failure. Missionaries will greatly decrease the time they need to become

effective and should avoid the pitfalls that lead to premature attrition. Tragically, candidates without adequate training and orientation often develop harmful attitudes and fall into approaches to ministry that will hamstring their efforts for the rest of their careers. For this reason, many missionaries are ineffective and their ministries have a minimal impact.

“This past decade has seen the emergence of dedicated holistic training programs...”

Intentional, outcomes based, holistic training

Most of the MC’s work have focused on missionary training design and program development. Educational theory tells us that for training to be effective, it must be highly intentional and aim at specific outcomes in skill and character growth. We know that these areas require sequenced knowledge transfer along with practice and experience to produce the desired outcomes. Formal educational programs aim at training the mind. The classroom is a convenient environment for this kind of training but holistic training requires two other environments that are critical to growth—the workplace and the intentional community. What we have learned during this past decade is the importance of balancing classroom work with practicum, internships and intentional community settings that emphasize personal growth in character, discipleship, and interpersonal relationships.

Applying what we know to Bible institutes

Many of us have tried to approach the challenge of holistic training from formal educational platforms and have

found the going tough. Our centres for formal training often lack the resources and flexibility to implement practical components or create the kind of community environment that can foster self-awareness and character growth in an atmosphere of hard-love accountability. The most practical solution has been to add a year’s internship to standard Bible/Theology courses and “outsource” this to a dedicated missionary training centre (MTC) or short-term mission experience provider.

Creation of dedicated missionary training centres

This past decade has seen the emergence of dedicated holistic training programs that often utilize a community-based component, a cross-cultural internship, and a debriefing session. These are often offered sequentially over the course of 8 to 12 months.

Although the initial anecdotal evidence points to the effectiveness of these programs, they are costly and complex to administer. They require dedicated and knowledgeable training staff as well as infrastructure resources. In many cases, the costs of training are not passed on to the missionary candidates. Since these programs emphasize in-depth small group training, enrolment is intentionally limited; but even with these constraints, their greatest challenge seems to be the lack of candidates to train. Most do not offer credits or other academic validation and without this incentive or the requirement by an agency or a church to receive this kind of training, dedicated

MTCs often languish for lack of candidates.

Conclusions

The challenge of this decade will be to help church and missions' leaders understand the value of holistic training and commit themselves to insisting that their missionaries be well equipped as they reach the field. Contrary to popular opinion, most churches and agencies simply do not have the human resources or expertise to service their own candidates with this kind of pre-field training and Bible schools usually lack

the time and flexibility required. Holistic training programs and centres have emerged to address this need, but these are under utilized and their survival is threatened. Solid partnerships between churches, agencies, Bible institutes, and these dedicated MTCs seem to be the way forward. May God grant us the wisdom and courage to change our mindset and embrace the task of equipping our cross-cultural force for the sake of Him who gave us the Commission and the success of this ultimately important undertaking.



Jonathan Lewis has been on the staff of the Missions commission since 1991 and currently serves as Associate Director working with the International Missionary Training Fellowship and the MC Publications.

Global Member Care Resources

by Kelly O'Donnell and Dave Pollock

Doing member care well helps us to do missions well. Here is an update about a group of 30 international colleagues who are working together to develop member care around the world. By "member care," we mean the investment of supportive resources to help mission personnel (including home office staff and children) remain healthy and effective, from recruitment through retirement.

Description

The global missions movement has expanded remarkably over the last two decades, with current estimates of the missionary force at over 425,000 people (Barrett, 2002). How can organizations work together to help provide a "flow of care" for mission personnel? One important way is to form "affiliations" of experienced member care and missions leaders, who can further develop important member care resources for the missions' community. The Missions Commission of the World Evangelical Alliance (MC) has formed such an affiliation. It is called Global Member Care Resources (MemCa).

MemCa was formally launched in September 1998, during its first meeting in Oxford in the United Kingdom. Key to its creation was the research from the

WEA international study on the serious implications of missionary attrition, as well as the growing awareness of the strategic role of member care in helping to fulfil the Great Commission. Since the first meeting, members have been actively involved in six continents, training member care personnel, consulting with mission leaders, writing materials, and organizing member care consultations. In short, our members are helping to catalyse the flow of care necessary to sustain and develop mission personnel.

MemCa is an affiliation of international colleagues committed to helping develop member care resources within missions. The Task Force comprises member care specialists who come from different mission organizations, and is one of the seven task forces of the MC. Task Force members work together and with other colleagues on projects that benefit the global mission community along with specific regions. A special emphasis is placed on supporting mission personnel from Asia, Africa, and Latin America, and on those working among unreached people groups. Members are also committed to provide personal and professional support for each other as needed. Our desire is for our friendship and Christian fel-

"How can organizations work together to help provide a "flow of care" for mission personnel?"

lowship to provide the foundation for our joint work.

Membership guidelines

Members of the Task Force are invited to participate by the MemCa coordinators. Here are some guidelines for our involvement together—for selection and ongoing work.

- Spiritually and emotionally mature, with good family life (if married) and a support group
- Actively involved in member care, having specific member care skills and networks
- Broad international experience and is a respected leader
- Understands the MemCa purpose statement and agrees with the WEA Statement of Faith
- Has a call and desire to further develop member care beyond one's usual work setting
- One's organization supports his/her involvement in this Task Force and such involvement is included in his/her job description
- Has access to email and communicates regularly as needed; able to meet at least every two years
- Term of service is three years and works on at least one Task Force project at any given time
- Has adequate clerical and financial support to participate
- Understands and agrees with these guidelines

Task force members

The Task Force seeks to be as inclusive as possible in its membership. Basically,

this means having a good representation of people from different regions and organizations and from different member care ministries. These are people who fit the most criteria: motivation, organizational backing, skills, and time. The Task Force also desires to link with regional member care affiliations and other member care groups, and to work on joint projects when possible.

Current members: Dr. Kath Donovan and Dr. Ruth Myors (Australia), Marcia Tostes and Tonica van der Meer (Brazil), Ken Grant and Esly Carvalho (Ecuador), Dr. Michèle O'Donnell (France), Hartmut and Friedhilde Stricker (Germany), J.J. Ratnakumar and Pramila Rajendran (India), Philip Chang and Sarah Yap (Malaysia), Don Smith (New Zealand), Naomi Famonure (Nigeria), Steve and Susan Burgess (Philippines), Marina Prina, (RSA), Belinda Ng and Gracia Wiarda (Singapore), Harry Hoffmann (Thailand), Dr. Marjory Foyle (UK), Richard and Dr. Laura Mae Gardner (USA), Dr. Brent Lindquist (USA), and Dr. Bruce and Kathy Narramore (USA).

Coordinators: Dr. Kelly O'Donnell (France) and Dave Pollock (USA), are MC Associates; Dr. Bill Taylor (USA) is the MC staff representative.

Working together and projects

The Task Force identifies a number of projects, which members will work on together. Each joint project has a coor-

“Projects that are of a highly strategic nature and in keeping with Task Force goals are chosen.”



Commissioning a new publication: *Doing Member Care Well*

inator, a written plan with an estimate of costs and funding sources, and a post-project evaluation. Projects that are of a highly strategic nature and in keeping with Task Force goals are chosen. Task Force members work as volunteers—there is no remuneration for our MemCa work. Nonetheless, at times, funds may be available to cover some expenses.

1. Help establish and strengthen member care affiliations—national and regional groups and Partnership member care working groups.

2. Help establish and strengthen strategically located member care hubs or centres.

3. Help develop networks of caregivers for the various specialist domains of member care, including practitioners, training, literature, and links inside and outside the missions' community. Others include:

- Crisis and contingency management.
- Interpersonal skills development and team building.
- Human resource and personnel development.
- Spiritual life and pastoral care.
- Family life, marriage, and MK seminars.
- Medical care.
- Counselling for grief, depression, and addictions.

4. Research and writing: Maintain and publish a global database on member care resources for different regions and ministries.

- Encourage member care materials to be written and translated (using existing regional publications from Africa, Asia, and Latin America).
- Partner with existing magazines and journals to provide member care articles for the international mission community. Organize core lists of

member care articles by topic or domain on a web site and on CDs, and publish an annual summary on CD of the year's main member care articles.

- Publish and distribute an edited book on international member care, especially highlighting current issues and the perspectives and practices of the Newer Sending Countries.
 - Send out the MemCa Briefing 3 to 4 times a year to 1000-plus member care and missions colleagues.
5. Convene a global member care consultation within the next two years, and

help organize smaller gatherings and consultations at the regional level.

6. Maintain the WEA MemCa Web site (www.membercare.org) with global, regional and national updates, resource lists, key articles, schedule of events, and links to other sites and organizations.

7. Explore ways to further connect with the international health care community, World Council of Churches, etc.

8. Obtain additional funding for MemCa—create a brochure, fund travel for NSC members, etc.



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David Pollock is the Director of Interaction, an organization dedicated to support and care for internationally mobile families and third culture children. He is the co-chair of MemCa. He can be contacted at 75662.2070@compuserve.com, or at Interaction, PO Box 158, Houghton, NY 14744, USA.

Mobilising New Missionaries

Same old question... possibly different answers?

by Chacko Thomas

Andrew Murray in his 1901 book, *The Key to the Missionary Problem*, asked the question, "How can we lead the whole Church to make herself available to the Lord for the work which He has destined her and depends on her?"¹

Now, 101 years after this book appeared, technology has advanced beyond recognition. Globally, the Church has grown and the missionary force is larger and more ethnically diverse than ever before, and is truly global. However, it certainly appears

we are still asking the same questions and seeking to effectively mobilise the Church into world mission.

In the same year of Murray's questioning, John R. Mott said, "each generation of Christians must make Christ known to its own generation...if they are to have the knowledge of Christ."² So, although the questions are the same for each generation, the answers and models of mission might change, for we represent a new world and a new generation.

This key strategic area of mission mobilisation has been discussed for years across many of the WEA Missions Commission (MC) tracks, simply because it affects every aspect of mission recruit-

ment and practise. Inevitably, mobilisation of new missionaries is tied to the local church, to pre-field training, to sending and member care, to the eventual return "home" of the sent ones.

"Globally, the Church has grown and the missionary force is larger..."

However, for a growing number of mobilisers, there has been a parallel growing sense that we must grapple specifically with the critical issues of mission mobilisation across the world and in all of the sending bases. Not wanting to "re-invent the wheel," the MC Global Leadership Team recently met with an existing network of mission mobilising practitioners, and has invited them to expand and form a greater Mission Mobilising Network (MMN) under the auspices of the MC.

The current network began as the Mobilising New Missionaries Track of the AD2000 and Beyond Movement. The vision was to help fulfil Christ's Great Commission through the use of key missions mobilisers. Originally chaired by Paul Borthwick and coordinated by Pari Rickard, the team disbanded in 1997, but two years later, the vision was relaunched and renamed the "Missions Mobilisation Network" with George Verwer as the chairman, and empowered by the human and financial resources of

Operation Mobilisation (OM). We are profoundly thankful for these contemporary pioneers.

Some of the goals of the Missions Mobilisation Network have been:

1. To pray and promote prayer for missions mobilisers and new missionaries.
2. To build unity, maintain dialogue, and encourage a spirit of grace and biblical balance among all those involved in mission.
3. To encourage, affirm, and supply vital information and materials to mobilisers and recruits.
4. To promote financial support for potential missionaries.

"...the network wants to share good practises in mobilising the whole Church into mission—not just young people."

It has been apparent for some time now that a Western style mission mobilising is out of place and inappropriate in the non-Western nations, yet they have a strategic and God-appointed part to play in mission. One Eastern European Church leader recently commented that when mobilising for mission in a Western style in Romania or Albania, it suddenly becomes extremely easy because everyone wants to leave and move to the affluent West. "The missionary challenge or alter call is one thing," he said, "but we have to look again at what mission mobilising means within our context. What is God saying to His Church here about the world and our place in it?" This questioning is what the MMN wants to raise and reflect upon.

Networkers range from leaders of major mission agencies and support bodies, church pastors, and leaders, to grassroots Christians whom God is gifting to mobilise workers. A high proportion of the MMN represents non-Western nations. The Network is not so much a resource bank as a cross-pollinator of ideas, information, and resources that already exist. No subscription is charged, and most of the services and materials supplied by the Network are free. Currently, 1,800 people and organizations are on the mailing list.

Now, in partnership with the MC, the MMN will start building a larger representation of mission mobilisers to criss-cross the globe so that they can connect, relate, reflect, and learn from each other.

As we look to the future, the network wants to share good practises in mobilising the whole Church into mission—not just young people. In a growing number of nations, people are retiring from work early to move into missions. How do we effectively mobilise and use this force of experienced and oftentimes professional group?

Other issues and aims identified in recent weeks:

1. Identify key players in worldwide missions mobilization irrespective of location, Church tradition, gender, ethnicity, or age.
2. Develop a Biblical theology of vocation that provides a solid foundation for the thousands of bi-vocational workers.

3. Determine how to proceed on a local and global level in producing mobilization.
4. Define: What is mobilization? How do we mobilize?
5. What are we mobilizing to?

from across the globe. Over the coming year, the facilitation group will be working toward an inaugural meeting of the network during the WEA Mission Commission meetings in Canada during June 2003.

The question remains the same today, "How can we lead the whole Church to make herself available to the Lord for the work which He has destined her and depends on her?" The answers might be surprisingly different.

Under the chairmanship of Chacko Thomas of the OM International Team in London, the network retains its administrator, Cliff Newham, and is being strengthened by a facilitating team drawn



Chacko Thomas coordinates the Mission Mobilisation Network of the WEA Missions Commission. He was the associate leader of George Verwer's Operation Mobilisation International (OM) coordinating team in London and the Director of the OM ship, Logos II. He can be contacted at info@missionsmobilisation.org, or at PO Box 660, Forest Hill, London, SE23 3ST, England.

¹ Andrew Murray, *The Key to the Missionary Problem*, first published in 1901 in response to the April 1900 Mission Conference held in New York. Quoted is the 1979 CLC edition, page 10.
² John R Mott, *The Responsibility of the Young People for the Evangelisation of the World* chapter in *Perspectives of the World Christian Movement*. Editors S. Hawthorne

ReMAP II Research Project

Looking for reasons why they stay

by Detlef Blöcher

The World Evangelical Alliance Missions Commission conducted its first study on “missionary attrition” from 1994 to 1997. The Reducing Missionary Attrition Project (ReMAP) study focused on why cross cultural missionaries come home prematurely and how agencies can care better for their workers. In this study, some 500 mission agencies with some 31,000 long-term missionaries from 12 different nations from all continents cooperated by reporting about their principles and practices, the number of their returning missionaries of the years 1992-94, and the reasons for their return (according to the mission executives’ assessment). The results were published in the book *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition* (Taylor W.D., 1997, Wm. Carey Library). This book caused a major impact in many countries and resulted in bringing various stakeholders of missions together to consider its implications. Church leaders, Bible schools, and mission agencies have since been rethinking their methods of candidate selection, preparation of new missionaries, member care, and organisational structures, as well as how they can work together more effectively. This creative process has indeed

initiated significant changes in the international mission movement.

Some 10 years have elapsed since then, and it is time to check on what has actually changed and how we are doing today. In addition, a new generation of missionaries has gone to the field with new gifts and different needs. Yet, we do not merely want to repeat the first study but want to focus this time on “missionary retention”—those elements that keep missionaries productive and in active service. Therefore, ReMAP II is the “other side of the coin” and will complement the earlier study on missionary attrition.

For practical reasons, we will again survey sending agencies and focus on long-term cross-cultural workers. 20 countries have been selected from Africa (Ghana, Nigeria, South Africa), the Americas (Argentina, Brazil, Canada, Costa Rica, USA), Asia (Hong Kong, India, Korea, Malaysia, Philippines, Singapore), Europe (Germany, Netherlands, Sweden, UK), and Oceania (Australia, New Zealand), thus representing old and new sending countries. A questionnaire will be sent out in early 2003 to as many mission agencies as possible in these countries through their national evangelical

For practical reasons, we will again survey sending agencies and focus on long-term cross-cultural workers.

mission movements. Agency executives or administrators will fill them out and provide information on their organisation’s practice, perceptions, results, and longevity record of cross-cultural workers. The study will be a self-evaluation, which in itself will stimulate mission leaders’ thinking and reflection on their practices and may thus contribute to the further development of their agency.

The agencies’ responses will be kept confidential and only summary statistics will be published so that no individual mission can be identified. Yet it is hoped that the national survey, and its comparison between various countries, and in particular the profile of agencies with extremely high retention, will highlight effective strategies for supporting missionaries, so that they can do their ministry well and see His kingdom extended.

In a second phase of the international study, agencies may choose to interview their own missionaries in order to obtain their insights and understanding, and to correlate these with the mission executives’ perspective. Yet in the present phase, we want to focus on the decision makers and draw on their wisdom. They are the ones who can implement needed changes in their organisation.

The researchers are aware that longevity of workers is not a means in itself—missionaries who are wrongly placed or have been wounded through various

circumstances need to come home with honour and grace. They need the full support of their home church and sending agency and need to be led to full restoration, as this is not the end of God’s history with them. Yet our first ReMAP study showed that some 6000 to 7000 evangelical missionaries come home unnecessarily each year due to poor candidate selection, lack of pre-field training, organisational deficits, or wrong placement. This incredible number is not based on idealistic standards but on the actual performance of the better third of the mission agencies studied. This high number of preventable attrition not only constitutes an enormous waste of precious financial and personnel resources but also includes many human tragedies as many workers come home with emotional scars and shattered visions. Their premature return also raises doubts and questions in the lives of their supporters and sending churches and thus erodes their passion for world mission.

There is enormous potential for further improvement. This is part of our good stewardship as we serve our living God, the Lord of missions, who reveals himself in our needy world and longs for the salvation of the nations. In order to glorify him, all of us involved in missions need to work together even more effectively in our rapidly changing world. ReMAP II will certainly draw our attention to a number of decisive issues and stimulate new creative missiological thinking and better practice.



Detlef Blöcher serves as Executive Director of German Missionary Fellowship (DMG) and is an Associate of the WEA Missions Commission.

reports

Global Missiology Task Force

by Rose Dowsett

“How shall we follow through on these important issues? How can we build on this week?”

These were the questions on many people’s lips as we came to the close of the Iguassu Consultation in Brazil in October 1999. We had laughed and cried, argued and listened, and learned from one another and even more from the Lord himself. We did not want it all to drain away like water through sand.

During our days together in Brazil, a number of deeply shared concerns kept re-surfacing. Built into the Iguassu Affirmation were commitments that needed to be acted on: further reflection so as to better inform our mission obedience, further action to incarnate our convictions. And so, a year later, the Global Missiology track of the Missions Commission was born, a concrete expression of our desire to keep faith with what we had covenanted together before God to do.

With the book, *Global Missiology for the 21st Century* in our hands, in early 2001, a small group of us identified those areas we could work on. We did not want to be just talking shop, so we agreed to

work toward multi-nationally informed and internationally authored textbooks, toward smaller and bite-size resources to assist our missionary foot-soldiers and churches, toward materials in a variety of languages, and toward consultations—small or large—to share the fruit of research and study. We wanted to find ways of listening to more voices than Western or English-speaking ones, to women as well as men, and to younger disciples as well as mission veterans. We hope to identify materials in a number of languages and unlock them through translation.

“...a concrete expression of our desire to keep faith with what we had covenanted together before God to do.”

To begin with, we set up four teams. One is working on Globalisation, another on Encounter with Other Faiths, another on Missional Ecclesiology, and another on Women in Mission. Each is setting about their task in different ways, but each is trying to draw in contributions and concerns from around the globe. Most groups are working through e-mail, but some participants do not yet have access to that. The Globalisation group has been able to meet (you will read more details about this group’s work at the end of *Connections*) and we expect many of the teams will be able to join us in Vancouver from May 31 to June 6, 2003. In addition, one

member has aligned her doctoral research with an area often mentioned at Iguassu—martyrdom and suffering. Other subjects are waiting to be addressed—all we need are people to undertake them!

The Global Missiology track is the new child of the Missions Commission. There is a long way to go, and a long way to

grow. Please contact me if you would like to be actively involved, and especially if you have a particular interest or competence related to one of the many questions raised at Iguassu. We would love to hear from you. And, please pray that the work that the Global Missiology teams do may serve the cause of the Gospel all around the world.



Rose Dowsett and her husband Dick are career missionaries with Overseas Missionary Fellowship. She also serves as International Chairperson of Interserve International, is a member of the WEA Theological Commission, and a WEA Missions Commission associate. She can be contacted at 106011.462@compuserve.com.

Two-Thirds World Mission Partners Network

by David Ruiz

We are living in a very exciting era. In my opinion, it is only comparable to the spread of Christianity in the first century or its expansion to America during the 15th Century. The Church is going through a transformation from a Western Church to a Two-Thirds World Church (see Table 1). Participation in the Church in North America and Europe has been decreasing during the last 40 years. However, the Church in Asia, Latin America, Africa, and the Middle East is growing rapidly. At present, 65% of the Church is living in these continents.

What does this mean for world evangelization? The Church in the Two-Thirds World is growing in number and in resources. It is able to have a very significant involvement in global evangelization in the end times. The number of mission vocations is increasing in the Two-Thirds World and many missionaries are being sent every year from this part of the world to the unreached.

During the recent Great Commission Roundtable (GCR) meetings in Malaysia, a group of mission leaders of the Two-Thirds World mission movements

(TTWMM) recognized the tremendous potential to build relationships between them and thus began a fruitful process of sharing information and experiences. They began to talk about a forum where key leaders from this part of the world

CONTINENT	1960*	2000*	INCREASE OR DECREASE
Africa	10.7	20.9	95%
Caribbean	1.2	1.3	8%
Latin America	6.5	15.1	132%
North America	55.8	25.4	-54%
Asia	8.8	29.9	240%
Middle east	0.3	0.4	33%
Europe	12.6	4.7	-63%
Eurasia	1.0	0.9	-10%
Pacific	3.0	1.4	-53%
* in % of population			

Table 1: Transformation from Western to Two-Thirds World Church¹

can be invited to share with each other about what the Lord is doing within their regions, and at the same time discuss and reflect about crucial missiological issues. They continue to think that this is the time to connect the leadership of those emerging mission forces concentrated in Africa, Asia, Iberoamérica, India, the Pa-

cific, and other related regions, in order to share information and to identify areas of interest and partnership.

Some key issues that emerged during our time of sharing at the GCR meetings were:

1. We are not interested in establishing a new organization or a new body for the Two-Thirds World mission movement. We are only looking for common ground to share our “kindergarten matters” without shame.
2. We could meet virtually by an e-mail forum to share information and to keep in touch on a regular basis.
3. This forum could be a place to share what is happening in each area of our region and as a result, have an updated report in every meeting.



David D. Ruiz M. is the President of the Iberoamerican Mission Cooperation (COMIBAM). He also serves as International Coordinator of the Great Commission Roundtable and is a member of the WEA Missions Commission Global Leadership Team representing Iberoamérica where he forms part of the leadership of Two Thirds World Missions Leaders Network. He may be contacted at druizm@comibam.org.gt.

4. We are going to use the term “Two-Thirds World” instead of “Third World” to avoid confusion and misunderstandings.

We are looking at this forum as an opportunity for integration among the TTWMM. We are hoping this will result in a renewal in the missiology and ecclesiology in the global mission movement because new and creative insights and more partnership opportunities will be created and implemented by the TTWMM as well as other regions.

We had opportunity to share our ideas with the Global Leadership Team of the WEA Missions Commission during their February 2002 meetings in the United Kingdom. We are thankful that they accepted our ideas and agreed to host this new network.

Bringing Hope to the Refugee Highway

by Geoff Tunnicliffe

Sketching a context

John Kaissa, a Turkana tribesman, has a deep sense of calling in his life. He works in drought-stricken northern Kenya where Lutheran World Relief (LWR) is helping a refugee camp serve its young residents better cope with a growing number of new arrivals.

Anne Woolger also has a deep sense of calling in her life. For the last decade, she has served hundreds of refugees pouring into Toronto.

Kaissa and Woolger were among 185 leaders from 43 countries attending the first Global Refugee Highway Consultation in Izmir, Turkey, November 15-20, 2001. Sponsored by the World Evangelical Alliance Missions Commission (MC), participants focused on the needs of the world's 50 million refugees, asylum-seekers, and internally displaced people (IDPs) who are in flight, in transit, and in resettlement.

The consultation helped build collaboration between Christian ministries serving refugees and IDPs. With the help of Brian O'Connell of Interdev, 16 action-oriented working groups responded to specific issues related to refugee ministry. The groups identified key issues and sought to answer a central question: "What can we do together that we

cannot do alone?" Groups drew up action plans to move towards the goal of collaboration.

Key areas of focus include refugee children, emergency response, effective witness, unique needs of refugee women, missiological foundations, public advocacy, and training churches. Given the current conflict in Afghanistan, one working group focused on responding to the needs of Afghan refugees both inside and outside the country.

While separated by thousands of miles and in vastly different cultural settings, these dedicated Christian workers are part of a growing Christian ministry along the refugee highway. A key outcome of the consultation was a plan to create an international information clearing house to improve communication among agencies and churches. An online database and knowledge base was to be established. Prior to the conclusion of the consultation, an offer was accepted to cover 50 percent of the project start-up costs.

A code of best practice for Christian ministry to refugees was drafted and has been circulated for further reflection. This benchmark document promises to increase the effectiveness of refugee outreach.

Throughout the consultation, refugees told their stories of life along the refugee highway. This important ingredient helped participants to connect at the "heart level" and not just engage in strategic planning.

Along with touching stories of those travelling the highway, new levels of networking, and building of new partnerships, the consultation sought to provide strategic ministry resources.

Participants received resource CDs to assist their ministries. Over the next several months, the MC will expand the resources on the CD and make it available for more ministries and churches around the world.

Refugee ministry in a post-September 11 world

Many consultation delegates expressed anxiety about the impact of the September 11 terrorist attacks in the USA. Among concerns:

- New anti-terrorism laws in several countries, including Canada, United Kingdom, and the United States, could greatly impact the flow of legitimate refugees.
- Other refugee crises could be forgotten as the world responds to the massive needs of Afghans.
- The fear factor among many Christians, particularly in the West, as they consider whether they should reach out to refugees in their community.
- The formation of the new US-led international coalition against

terrorism. Countries that previously committed violations against religious minorities and persecuted Christians—such as Pakistan, Indonesia, and Sudan—are being accepted as partners in this coalition without addressing human rights issues.

- Reduced government funding will have a significant impact on refugee resettlement programs.

Future strategy

At the consultation's close, delegates desired to stay linked and develop a new global partnership along the refugee highway. To make this happen, the MC will host a meeting in Cyprus of its international facilitation team and the working group leaders September 20-25, 2002 to monitor the consultation's results and develop a structure for this new global network.

MC Executive Director, Bill Taylor, who convened the consultation, said the event was not a theoretical experience, or a "been there...done that" experience in yet another interesting country and context. "God met me, stretched me, opened my eyes," Taylor said. "I am grateful to see that after our time in Turkey, our home church began graciously reaching out to the refugee population being settled in our own city. The stories told, the vast ministry experience of many, the faces...all of these are critical for me, and for the MC as we look into the future."



Geoff Tunnicliffe chairs the Global Mission Roundtable of the Evangelical Fellowship of Canada, sits on the Missions Commission Global Leadership Team, and served as the director of the Refugee Highway Consultation. He can be contacted at: globalroundtable@shaw.ca or visit www.globalmission.org.

¹ World Evangelical Reporter, Connected Churches in Action, May 2000.

Mission Information Systems

The integration of information and relationships

by Mark Orr

“The medium is the message,” said Marshall McLuhan¹. He also coined the terms “media” and “global village” not so long ago in the 1960s. He saw technology as an extension of the body.

In *Riding the Waves of Change*, Gareth Morgan describes the trend toward networks: “The idea of a discrete organization with identifiable boundaries...is breaking down.... Interdependence is the key.... In comes the notion of a network that must be managed as a system of interdependent stake-holders.”²

In the *global village* of missions, full of emerging networks of interdependent stakeholders, we too have to learn a new way of relating and working together. Technology based information systems have the capacity to help us do this, and enable us to live in meaningful relationships over great distances. Nevertheless, information systems do not replace relationships. They can enhance them. Information systems do not create information. They help us manage, manipulate, and share it. Information systems do not communicate for us. They facilitate the communication between stakeholders.

“...we too have to learn a new way of relating and working together.”

As the WEA Missions Commission (MC) makes a significant investment in developing information systems for the benefit of national mission movements and networks, we will be paying close attention not only to what information we want to share, but also how we share it and use it together. Information systems were once databases of collected facts that people could access at their will. Today, information systems are morphing into multi-faceted relational systems.

The system we envision must be faithful to four core characteristics:

1. It must enable the building of relationships and community. Our focus is not the highway or the technology we travel on, it is the people that we journey with, those who we meet along the way.
2. It must ensure accessibility and relevance across cultures. The culture and content of this system must be international.
3. It must offer multi-modal interfaces. The Internet will not be the only manner of interacting.
4. It must be purpose-driven—focused on common causes and objectives.

Keeping these core characteristics in mind, the MC will be exploring the potential for Internet-based services in the following areas:

1. Operation of public online databases, where the content is relevant and useful to a broad range of ministries. For example, the World Mission Directory, already a part of the services at www.globalmission.org is a broadly applicable service, with content provided by and used by many nations.
2. Use of the website as a major media outlet, delivering journals, papers, analysis, reports and other publications to the missions community at large. This may include international journal archives, bookstore and news releases.
3. Facilitation of networking, partnerships, and virtual teams. Certain online collaboration tools, proven within other organizations, may be employed to serve global teams.
4. Facilitation of online office and administrative functions. MC

“business” may be enhanced by this information sharing system.

5. Provision of a point of contact for relationship with the Church at large.

The MC website, www.globalmission.org, will be the central meeting place for all products, discussions, and services offered.



Forthcoming articles in *Connections* will focus on issues we are currently wrestling with, inform readers of new services available at www.globalmission.org, and invite discussion on practical, philosophical, and architectural issues that will shape the way we work together. This will not be a technical column. It is more relational and strategic in nature, open to treatment of any tools that can be used to enhance global relationship building and information sharing.



Mark Orr serves as the Associate for Information Sharing for the WEA Missions Commission. He is currently in Greece working on a collaboration model for the Refugee Highway Project. He can be contacted at mark@globalmission.org.

¹ See <http://www.probe.org/docs/mcluhan.html> for an insightful overview of the impact of Marshall McLuhan on media and religion.

² Morgan, Gareth *Riding the Waves of Change* (Jossey-Bass, 1990) p 129.

Canada 2003

by William D. Taylor

“The MC is increasingly known as... reflective practitioners in our far-flung networks.”

Under the overarching theme of “The Globalisation of Mission,” the WEA Missions Commission (MC) will convene its global leadership, associates, and members to *Canada 2003* from May 31 through June 6, 2003. The women and men that comprise the MC will engage in strategic planning activities, missiological reflection, and all important relationship building among this widely scattered group of colleagues. We will introduce the thoughtful new book on globalisation edited by Richard Tiplady. The meetings will also provide a forum for further development of globalisation issues emerging from the historic 1999 Iguassu Consultation. The papers presented on these issues that impact cross-cultural ministries worldwide will be published as the next in the Globalisation of Mission series.

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Background information

Our constantly changing and diverse world challenges Christian leaders to engage these complex issues while affirming our fundamental commitments to Christ and His Word. The MC is increasingly known as a place that

forwards strategic thinking and engages issues in a meaningful way for reflective practitioners in our far-flung networks.

The MC has called together its core membership since 1989 in thematic consultations:

- Missionary Training—Manila, 1989
- Partnerships—Manila, 1992
- Attrition Issues of Long-Term Missionaries—England, 1996
- Global Missiology—Brazil, 1999

Each of these consultations has generated a strategic publication.

Canada 2003 will be a unique event in that the seven MC teams will come together under the overarching missiological theme of The Globalisation of Mission. During these days, teams will also have 10 closed sessions in which to work on their own agendas. These are the current task forces and/or networks of the MC:

1. Member Services to the National Missionary Movements
2. International Missionary Training Fellowship
3. Global Member Care Resources
4. Global Missiological Issues (five groups)
5. Missions Information Sharing
6. Missionary Mobilization Network
7. ReMAP II (attrition/retention) team

A total of 200 participants are expected from some 60 nations—125 from the MC networks and 75 by invitation. The venue will be Trinity Western University in Langley, British Columbia, Canada.

At the conclusion of our gathering, many will transition to Regent College in Vancouver, where the MC joins Regent in co-sponsoring a consultation on “The Bible and the Nations” from June 6 to 7. The week following, Regent College will offer three mission courses for audit or credit, utilizing some members of the MC as resource teachers.

Programme

The theme, *The Globalisation of Mission* will be woven into all of the sessions during the week. Papers will be presented for the anticipated book in the Globalisation series on the topics of globalisation and its implications for mission. This book is the product of the missiological working team that emerged out of the 1999 Iguassu Missiological Consultation.

In light of our need to grapple with the challenges of religious pluralism, the five opening morning Bible readings will be developed in the context of Scripture encountering people of other faiths in our contemporary world. Most speakers will represent a cross section of conversions to Christ out of the following religious systems.

The Christian Encounter with People of Other Faiths

1. Isaiah 40 and Islam: Imad Shehadeh, Jordan

2. Ps 96 and Buddhism: Kang San Tan, Malaysia
3. Acts 17 and Hinduism: K Rajendran, India
4. John 4 and animism/traditional religions: Abel N’djereou, Chad
5. The Jesus Stories and the seculars: Paula Harris, USA

The second morning plenary as well as the four evenings sessions will offer a rich and dynamic program under the overarching theme of *Globalisation and Mission*, coordinated by our colleague, Richard Tiplady.

“We sense the presence and direction of God even at a distance...”

Globalisation of Mission

1. Globalization’s faces: Richard Tiplady, UK
2. Globalisation and economics: Melba Maggay Philippines and Ruth Valerio, UK
3. McWorld, jihad and ethnicity: Sam George, India/USA and Miriam Adeney, USA
4. Globalisation and pluralisation: David Lundy, Canada/UK
5. Globalisation and religion: Bulus Galadima, Nigeria
6. Globalisation and world evangelisation: David Tai-Woong Lee and Steve Moon, Korea (pending)
7. Globalisation and the regions: seminars
8. Globalisation and the global missionary movement: Rose Dowsett, Scotland, and Bill Taylor, USA (pending)

During the afternoon, the MC teams and networks will focus on their own working agenda and strategic planning

processes. Leadership teams from other networks will have time to meet.

Expected outcomes

1. Non-Western and Western mission leaders will gather together as colleagues around the same table for vital worship, relationship building, and community as they engage the challenges of the church in world mission.
2. Each MC working group will produce a strategic plan for the following five years that integrates and expands the basic vision platform the MC Global Leadership Team developed out of its February 2002 meetings in High Leigh, London.
3. Issues of globalisation will be discussed and clarified in ways that assists in producing clear, effective, and synergistic strategies for each of the working groups. A fresh and

insightful work will be launched that addresses the critically important issues of globalisation and how these impact missions in our complex world.

Drawing to a close

Obviously, events like these are not inexpensive, but as in the past, the MC will keep its costs to the bone. Each participant will be invited to make a serious personal investment, and we are praying for financial partners who will help provide travel scholarships for colleagues who otherwise would not be able to attend *Canada 2003*.

We sense the presence and direction of God even at a distance, as we prepare for our convocation. And we invite our *Connections* friends to join us through intercession and financial support. Further information will come in the upcoming issues of this journal.

William Taylor is the Executive Director of the Missions Commissions, World Evangelical Alliance. Born in Latin America, he and his wife, Yvonne, served there for 17 years before a move to the USA. He is the father of three adult GenXers born in Guatemala. He can be contacted at connections@globalmission.org

Regional Focus

Repositioning Nigerian Missions for a Leading Role in Africa

by Timothy O. Olonade

“...missionary thrusts within Nigeria and to the rest of the world.”

In January 2001, after nearly 20 years of “moving about in tents” and from wherever the chairman and his secretary shared their ministries’ operation, the Nigeria Evangelical Missions Association (NEMA) established its own first National Secretariat in Jos. At the same time, it appointed the first executive secretary to run its affairs and provide direction in leadership to its missions and operations. These two landmarks, under the overall policy guidance and leadership of its current chairman, Rev. Emmanuel Onofurho, have set the pace for repositioning the first truly African national initiative to fulfil its call as a networking association for the Nigerian missions movement.

Between January 2001 and June 2002, more than 20 new agencies and churches have joined the Association to participate in its mission of providing a sustainable common front for the Nigerian Church. We rejoice that God has raised up these new participants to carry on the work in a way that will accelerate the pioneering and fruitfulness of the Association’s missionary thrusts within Nigeria and to the rest of the world.

NEMA’s vision is to:

- Position itself as a mission movement for leadership development, enhancing the quality and quantity of mission ministries.
- Be a resource to the missionaries of its member agencies, enabling an effective and a fruit-bearing ministry.
- Create an ongoing desire for missions involvement within the body of Christ in Nigeria through

strategic mobilization programmes and by adding value to what members are already doing.

In performing this mission, NEMA has been working to realign itself with the global missions family, such as the WEA Missions Commission, by participating in its programmes and projects as opportunities are offered.

In March 2001, NEMA called a summit of mission leaders, including members and non-members, to discuss the advancement of cross-cultural missions in Nigeria. Of the more than 120 leaders who gathered, 75 of them represented 50 member bodies of the Association. The meeting called for a paradigm shift in our missions' orientation. The summit resulted in increased leadership involvement in missions by several credible churches and agencies.

Missions leadership empowerment programme

One of the burdens in the hearts of NEMA leadership is to help raise the quality of mission work being carried out from Nigeria. This will be approached by investing in the lives of the leaders and missionaries of the various member agencies.

Tell your own story

Information management and writing skills have been one of the weak areas of communication from African mission leaders. With so much going on and little release of appropriate information, the labourers are not only few, but the efforts of the few go unnoticed and the motivation for excellence is low. To reduce this, NEMA ran a two-week training

workshop for mission leaders on basic writing and editing skills. The workshop was attended by 35 mission leaders and was led by a retired editor from Tyndale House in the United States and a visiting lecturer from Daystar University in Kenya.

Emerging strategic partnership

Nigeria is a land of parody. The Church is celebrating its massive city-centres' gatherings in the South and the Islamic politicians are busy screening off Christians from its territories in the North. NEMA's role is to promote active engagement of the Church in the most critically needy areas of our land. In March 2002, NEMA held a three-day consultation on strategic partnership for missions and churches labouring or seeking to labour in Northern Nigeria. The outcome of this strategic programme is the networking of specialized missionaries, information sharing, and joint staff orientation.

National research project

In Nigeria, the size of the harvest force and the condition of the harvest field has been guesswork. A Church blessed with so many highly educated leaders should be able to discover who we are called to reach and what their real condition is. Responding to this, NEMA has reactivated its National Missions Research Programme. In an April 2002 training workshop, NEMA interacted with 27 leading mission researchers to relaunch baseline research, encouraging the completion of the unreached people groups survey for Nigeria. A relationship with Global Mapping International is being pursued to help in publishing research for the international community.

"Perspectives" training for leaders

A random survey reveals that several mission leaders in Nigeria have not personally been exposed to the reality of the mission field or to practical missions training. In recent years, the zeal, the vision, and the "can-do" mentality of many young Nigerian evangelists, coupled with a sense of God's call and anointing, has pushed the work of missions in Nigeria further afield. Networking with the United States Centre for World Missions, NEMA has concluded an arrangement to run a Nigerian-based offering of the *Perspectives on the World Christian Movement* course.

Training the trainers

The Nigerian church wants to do missions; this is not news. But the acute shortage of well-prepared labourers has reached a critical proportion. To reduce this shortage, many churches and groups have opened their doors to train missionaries. Painfully, some of those training others have not been trained themselves. Led by its training division, the Nigeria Evangelical Missionary Institute (NEMI) and NEMA called 45 such trainers to be coached by WEA training consultant, Dr. John Keyser. The first outing was so successful that a similar programme has been repeated and more events are being planned for all the zones of Nigeria.

Care for the most valuable asset

Among NEMA members, there are over 3,000 Nigerian missionaries serving in 34 countries in Africa and around the world. The stories of this first generation of missionaries—who are sometimes

first generation believers from their sending communities—pose a great challenge. Sent by a church that is not yet fully groomed in sacrificial missions giving or fully prepared for member care and support systems, they labour among people who believe missionaries are supposed to be Caucasians. These first-generation missionaries struggle with the effect of the prosperity gospel that regards long-term commitment to ministry to be of no immediate gain. In other words, they are stressed out before one can say, "Amen." NEMA's first shot at this problem was to create a meeting forum for these missionaries, encouraging and equipping them with tools for joyful ministry. About 1,000 of these missionaries were invited to the first meeting in February 2002—and over 1,400 showed up. For five days, issues of conflict and crises management on the

"...anointing, has pushed the work of missions in Nigeria further afield."

field and practical ministry survival tips were discussed. The way the missionaries trooped in, the manner in which the Church supported the programme to make it almost free for the participants, and the way God brought together more than 50 mission and church

leaders from Nigeria, other African nations, Europe, and the USA to run the conference, only strengthens our conviction that this was a timely idea.

New location for Nigeria Evangelical Missionary Institute

In April 2002, after years of working from rented premises, NEMI moved to its permanent site, although it is still under construction. This is a landmark event for NEMI, NEMA, and its pioneer-

ing fathers. NEMA Chairman, Rev. Onofurho, gave the charge at the event, which was witnessed by a cross-section of mission and church leaders in and around Jos. Afterward, guests were conducted around NEMA's new, "under construction" home and invited to pray over the premises, the staff, and the students. Still without a fence, electricity, and potable water, the students braved it to move in to continue construction and study. Some immediate needs are to finish construction of the women's hostel and to commence the men's hostel. At the moment, men and women students have to be content with makeshift accommodations.

Backpack for isolated missionaries

To promote effective witnessing in remote areas and Islamic communities, NEMA assists member organizations to equip their workforce with solar powered videocassette and CD players and

reading lamps. Since members are not able to afford this equipment, NEMA is rallying help from around the globe. To equip each missionary, we need about US\$ 400—having raised or secured promises of US\$ 200. To demonstrate their desire to get this help, about 500 missionaries have contributed one to two months' salary to this fund.

Wanted

NEMA is actively encouraging support for the Institute project so that we can train more capable missionaries. We need assistance with the backpack for missionaries project, human, material, and financial investments in our leadership development programmes, and personnel and technical help for our research and operational development projects. Please follow the latest news from NEMA on our website (www.NigeriaMissions.org) or through our regular publication entitled *Nigeria Missions Newslines*.



Timothy O. Olonade is the Executive Secretary of the Nigeria Evangelical Missions Association. He can be contacted at National Headquarters, PO Box 5878, Jos, Nigeria or at Tim.Olonade@Hisen.org, nemaceo@hotmail.com, or nemahq@cetracom.net.

Regional Focus

South Asia

by K. Rajendran

South Asia

"...the churches have taken the responsibility of taking the Gospel cross-culturally in South Asia."

The mission organisations in South Asia have been growing very fast. Since the Western missionaries left India and the rest of South Asia because of the visa situation, the churches have taken the responsibility of taking the Gospel cross-culturally in South Asia. The combination of the visa situation of the Western missionaries, revival in the South Asian churches, and a sense of urgency resulted in the birth of about 500 Indian missions agencies and other regional missions in the past 40 to 50 years. Most missions were designed after the "faith models" of William Carey and Hudson Taylor. The churches supported many of these missions, as it was a lay movement from within the churches. Because of a sense of urgency, many lay people went directly to mission fields with very little or no formal training. Some missions had orientation programmes but to a large extent, the missionaries learned to be "good" missionaries while they were picking up issues by default in their fieldwork. Today, in India alone, approximately 30,000 to 50,000 Christian workers and missionaries are currently serving. This does not include the smaller numbers of missionaries in the surrounding nations. Bible institutions met the need of supplying graduates to shepherd the existing churches. However, this situation resulted in the following issues, which need to be re-evaluated for the future course of the missions in the next 100 years.

- Viable discipling and sound teaching to new Christians.
- Many faith missions having very little or no connection to the Church because of the understanding and urgency of missions.
- Inadequate training reducing focused evangelism and establishing of "biblical churches."

- Inadequate training resulting in the increased return of the missionaries from the field (attrition). There are very few high-calibre missionaries from different vocations joining missions.
- Quick growth of missions and missionaries created the problems of pastoral care for missionaries in many areas. More emphasis has to be drawn to teaching on Christian family in missions, missionary parent-child relationships, missionary welfare, difficulties on the field, cross-cultural relationships, and stereotyped church planting efforts.

This situation needs prayer

The India Missions Association (IMA) had an annual gathering in Bangalore for about 150 mission leaders in the association from June 26-28, 2002. Coupled with it was the Advanced Missions Leaders Training from June 13-28 to train second-line leaders for expanding missions. This was also in the same venue at Bangalore. Several other appropriate seminars, workshops, and consultations on member care, pastoral care, preparation for successors, building capacity in leaders, sharpening inter-personal skills, family conferences, and other topics are planned for the next three months. These events, as well as meetings with regional member missions are meant to tackle these mission issues.

IMA is in the process of establishing a centrally-located missions “think-tank centre” in Hyderabad in which mission leaders and church leaders with exper-

tise in missions will address many mission issues to set strategic direction for missions in the next 50 to 100 years in South Asia and eventually for the rest of the world.

Recognizing the need for proximity of IMA to member missions across India, now there are four IMA offices in India—Madras (South India), Delhi (North and West India), Guwahati (North East and East India), and Hyderabad (Central India). Each of these areas is led by a group of full-time IMA leaders with senior mission leaders to address the needs of missions in India. IMA is looking for permanent buildings in each of these cities.

A new all-India evangelical leadership body, called India Leadership Development Commission (ILDC), has been formed with the leaders from IMA, Evangelical Fellowship of India (EFI), Trans World Radio (TWR), Asia Theological Association (ATA), Indian Institute of Missiology (IIM), Theological Association for Training in Extension Education (TAFTEE), Evangelicals in Social Concerns (ESC), South Asian Institute of Advanced Christian Studies, and a few others. The purpose of this new body is to address certain needs, especially in training different types of leaders and other common issues pointed out in recent research by David Bennett. The ILDC will look into more issues than just training of leaders in the country. Prayers are needed for shaping a route in this new venture of ILDC.

“Prayer is needed for synergy and reciprocal learning from each other...”

In the surrounding nations, for example, Bangladesh, Nepal, Sri Lanka, and Pakistan, the gathering and launching of missions into associations is in progress. IMA is dialoguing with key

leaders of each of these nations to help in this venture. Prayer is needed for synergy and reciprocal learning from each other without dominating as “older brothers.”

K. Rajendran is the general secretary of the India Missions Association and the chair of the WEA Missions Commission Global Leadership Team. He can be contacted at imahq@vsnl.com



Inaugural Global Refugee Highway Consultation, Izmir, Turkey, November 2001

United Kingdom

Effectiveness evaluated in a national missionary movement

by Stanley Davies

Earlier in 2002, The Board of Global Connections (GC)—the evangelical network for world mission in the UK—wanted to ascertain the “success” of a major transition, effected in 1999, after 40 years in existence as the Evangelical Missionary Alliance. This “success” was to be evaluated by effectiveness.

“There will be need for frequent reevaluation, seeking God’s will as personnel move on...”

The question arose whether effectiveness *could* in fact be measured, but more than that, if indeed a means of evaluating could be found, whether it *should* be, given that God alone might be the one to judge. There was a risk that an evaluation might indicate that GC had fulfilled its original vision, and have to close, or at least point to needed changes in practice for it to continue as an effective organisation.

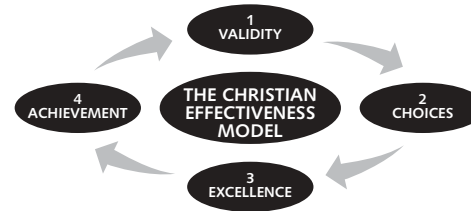
GC’s Board took the risk, and enlisted the help of John Truscott, a Christian consultant, along with the Council and the staff, to assess the progress made in that transition. Truscott was already piloting a model he had devised to measure effectiveness in Christian organisations, and was happy to involve *Global Connections* to give it a further test.

This Effectiveness Model assumes that four key concepts are involved in the definition of “effectiveness.” These four then form the basis for the four primary questions on which the model is based:

- The fundamental meaning of effectiveness is the achievement of planned results.
- For a Christian, though, the idea of planned results needs to be subservient to God’s will. Effective-

ness is measured on God’s terms rather than on human ideas.

- Effectiveness is also about making the right strategic choices to get the right results.
- Effectiveness includes the narrower concepts of “efficiency” (minimising wasted effort) and “quality” (doing things well from the viewpoint of all interested parties).



The model assumes that the Bible is God’s prime means of such revelation, but that He also speaks today in other ways that are never inconsistent with the Scripture.

The four primary questions

First of all, the meaning of effectiveness in a Christian mission agency is focused into four primary questions. These follow naturally in the order in which they are given in the diagram below and can be seen in the form of a continuous loop.

- The question of validity
 - Does the organisation have a valid Christian ministry?

- The question of choices
 - Does the organisation make the right strategic choices?
 - This covers leadership, strategy, and decision-making.
- The question of excellence
 - Does the organisation work in an excellent way?
 - This covers staffing, support, and service.
- The question of achievement
 - Does the organisation achieve what God requires of it?
 - This covers impact, perceptions, and faithfulness.

Using the Effectiveness Model over a period of several months has proved to be a valuable tool for GC, stimulating the team, confirming the changes made two years ago, which were both necessary and positive, and additionally highlighting areas for improvement.

There will be need for frequent reevaluation, seeking God’s will as personnel move on, and as outside influences bring new demands. In the immediate future, John Truscott’s Effectiveness Model, once refined, will be offered to GC members. Others may want to know more, and can find John at www.john-truscott.co.uk or by emailing him at john@john-truscott.co.uk.



Stanley Davies is the Executive Director of Global Connections. He is also the secretary of the European Evangelical Missionary Alliance and Vice Chairman of the WEA Missions Commission. He can be contacted at info@globalconnections.co.uk or by visiting www.globalconnections.co.uk.

Cultural Realities Present Challenges in New Zealand

by Gordon Stanley

Many forces are re-shaping the face of mission in, from, and to New Zealand (NZ), but the major force for change is the increasing multi-culturalism. A recent census indicated that nearly 30% of New Zealand's population is non-white.

“Relationships between Christian Maori and whites remain tenuous.”

The country was bi-cultural, at least in name from 1840 when the Treaty of Waitangi was signed between Maori chiefs and the British Crown. The expectation was that indigenous Maori and white settlers would live in Christian harmony, but early promise of understanding between a communal people and individualistic Caucasians quickly eroded away. Trust was broken, the treaty ignored, and the numbers of Maori Christians dropped away sharply. Relationships between Christian Maori and whites remain tenuous.

Recent immigrants, refugees, and international students have now introduced an amazing variety of cultures for such a small country. This has led to evangelism, and also to mission initiatives from among them. Some Melanesian and Polynesian islands now have larger populations in Auckland than they do back home. Thankfully, they come with a strong missionary heritage and are responsible for the original evangelisation of many island nations. It is also pleasing to see mission initiatives from within Maoridom. These communal groups have an affinity with others who are like-minded and minister effectively among them. Their way of doing mission contrasts with Western ways and only a few have been attracted to traditional mission agencies. There are plenty of those in NZ and they have an enviable history producing a record of the highest per capita mission force through-

out much of the last century. These older missions have an open hand in seeking to help the emerging missions but realize that new wine requires new wine skins.

With a population just nudging four million, and located far from the rest of the world, NZ suffers from both smallness and isolation. While having a downside, such factors can bring positives. For example, Missions Interlink, the network for cross-cultural mission, includes in its membership mission agencies, training providers, aid agencies, mobilisers, caregivers, advocacy, and fundraising groups, as well as those groups who concentrate their efforts within this country. Pastors, churches, church mission committees, and individuals also participate, making Missions Interlink widely representative of the missions' community.

Obviously a lot of churches and people support missions but their numbers are decreasing. Some churches are pre-occupied with lesser causes and some seem to have forgotten altogether that the Church exists primarily for the benefit of its non-members. Some missions are developing ways of ministering to churches by helping them understand that participating in the Great Commission in its totality releases the fullness of God's resources at home, in this changing cultural mix, and to the ends of the earth.

“...efforts are being made to forge a new sense of unity among the wider Christian community.”

In recognition of past failures, efforts are being made to forge a new sense of unity among the wider Christian community. Celebrating our diversity of style and culture, and learning to understand and respect one another can effectively help us demonstrate love in the great task of preparing for Revelation 7:9.



Gordon Stanley is Director of Missions Interlink in his native New Zealand on secondment from SIM. Earlier he was a Deputy International Director of SIM in Charlotte, N.C. and has also served in Australia and Nigeria. He may be contacted at missions.interlink@maxnet.co.nz.

Iberoamerica*

by David D. Ruiz

The Iberoamerican Missions Movement, better known as COMIBAM, finds itself going through a door of opportunity. Four main factors have created the optimum environment for an unprecedented transformation in this mission force—church growth, the shift in the geographical presence of the Gospel, migration of Latinos to the north, and our missionary vocation.

“The transferral of leadership to the people... was the most recent challenge.”

Iberoamerican missions are expanding according to the Lord’s design. Key dates help us understand this better:

- 1987: The first continental congress takes place. Mobilization within the entire region and a serious commitment to missions begins.
- 1991-1992: Cross-cultural training consultations are held. More training centres begin to appear.
- 1992: The Adopt-a-People programme is launched. The number of missionaries sent to field increases.
- 1994: Church and sending agencies sit together to explore different areas of convergence. An integrated model of mission, which includes churches, training centres, and sending agencies, is defined.
- 1997: COMIBAM celebrates its second continental congress. An opportunity to evaluate and project new goals. As the Iberoamerican Mission Movement is analysed, new themes emerge.
- 2000: The first international assembly is convened in Lima, Peru. New leadership rises from grassroots to lead the Movement.

The continuation of the transformation process

A route to transform COMIBAM into an organization focused on service was established.

1. Strengthening and improving the effectiveness of each national missions movement (NMMs). The need to subdivide the continent into eight regions was identified during the COMIBAM 97 Congress. As a result, the regions have become more clearly identified and integrated.

2. Sharpening the focus of the Church on reaching the unreached.

COMIBAM constantly encourages the Church in Latin America to use its resources towards

reaching unreached people groups, in and out of the continent.

3. Increasing communication, networking, and co-operation internally and externally among NMMs. COMIBAM constantly invests time and resources to create and nurture an “environment and atmosphere of brotherhood.” This increases our ability to network and partner with those inside and outside our continent.

4. Building a support foundation and capacity to deliver services.

Iberoamerica (meaning the churches, individuals, and organizations) provides 50 to 75% of the

funding necessary for COMIBAM to operate and carry out this mandate. This initiative was implemented to ensure consistency.

Moving to the next model. Turning the movement over to the Continent.

The transferral of leadership to the people in the Iberoamerican mission trenches was the most recent challenge. This was done with the objective of maintaining the freshness of the vision. In the last few years, a plan for organi-

The Development of Comibam

1. Strengthen each NMM	2000 EMERGING LEADERSHIP - PERU
2. Sharpen the focus on “unreached peoples”	1997 EVALUATION AND OUTLOOK - MEXICO
3. Increase communications, networking and cooperation within and among the NMM.	1994 CHURCHES AND AGENCIES - PANAMA 1992 ADOPT A PEOPLE - COSTA RICA
4. Build COMIBAM’s support base and capacity to deliver services.	1991 TRAINING - GUATEMALA 1987 MOBILIZATION - BRASIL

zational transition was implemented. New leadership from the grassroots level of the movement is now responsible for the vision and direction of this organization. Since COMIBAM’s first international assembly, these new leaders have been in charge.

We have seized our sword with courage! We believe that the Lord will provide from His abundant riches the resources needed for the movements. We praise the Lord because His hand has been present throughout the entire process. He has confirmed that we are walking according to His heart’s desires.

David D. Ruiz M. is the President of the Iberoamerican Mission Cooperation (COMIBAM). He also serves as International Coordinator of the Great Commission Roundtable and is a member of the WEA Missions Commission Global Leadership Team representing Iberoamérica. He may be contacted at druizm@comibam.org.gt.

* Iberoamerica refers to the 25 countries of South America, the Hispanic speaking churches in the United States, the Caribbean, and Canada, as well as Spain and Portugal.

events

Global Calendar of Events

Recent Events

September 16-19, 2002

Executive Retreat

Evangelical Fellowship of Mission Agencies (EFMA), Kansas City, Missouri, USA. *Contact: EFMA, 4201 N. Peachtree Rd., Suite 300, Atlanta, Georgia, USA, 30341, 1-770-457-6677.*

October 6-8, 2002

Forum 2002, Maintaining a Christian Focus in a World of Complex Needs,

Queen of Apostles Renewal Centre, Mississauga, Ontario, Canada. *Contact: Julie Hufnagel at jhufnagel@cccc.org*

October 8-10, 2002

HIV/AIDS Workshop

Queen of Apostles Renewal Centre, Mississauga, Ontario, Canada. *Contact: Julie Hufnagel at jhufnagel@cccc.org*

Upcoming Events

October 21-25 2002

The Northeastern Congress on Missions will be held in Pernambuco, Brazil.

This will be the first major missions event in this lowest income-level region of Brazil. This event is expected to spark off a greater vision and involvement in missions by regional churches. Primary speakers include Paul Hiebert, Russell Shedd, Ronaldo Lidório, Timóteo (a Yanomöe Indian from Venezuela), Ricardo Gondim, Isabel Murphy, Barbara Burns, Sergio Ribeiro and Alex Carneiro, and Ted Limpic. Over 500 full-time participants and 5,000 evening participants are expected. *Contact Barbara Helen Burns at bhburns@uol.com.br.*

Oct. 28-31, 2002

Singapore '02.

Leaders from around the world who were gathered for the Great Commission Roundtable last year in Malaysia felt the need for a meeting that could update the status of mission work among the unreached. The U.S. Center for World Mission, Interdev have spearheaded the consultation that is to focus on advancing strategies for reaching unreached peoples. Tracks will spend up to 10 hours together around shared ministry focus including Muslim, Hindu, Buddhist, Tribal, Nomadic, Chinese, Research and Centres for World Mission. For more information (registration is full in some tracks at press time) email to: y.choi@uscwm.org.

Oct 28-Dec. 6, 2002

The Institute of Biblical Studies in Baguio, Philippines will feature Dr. Alex Smith (contextualization issues), James Stephens (Introduction to Bible), and Dr. Alan Johnson as the moderator/convener. *Contact alan.johnson@agmd.org.*

Nov. 4-8, 2002

Cell-Church Mission Network, Taipei, Taiwan. *Contact Neville Chamberlain: nevcc@hknet.com.*

Nov. 18-21, 2002

Prayer Advisory Council, Capetown Congress on Prayer, Capetown, Republic of South America. *Contact Brian Mills: brian@interprayer.com.*

December 2-3, 2002

Round Table for leaders of smaller denominational mission agencies, Evangelical Fellowship of Mission Agencies (EFMA), *Contact: EFMA, 4201 N. Peachtree Rd., Suite 300, Atlanta, Georgia, USA, 30341, 1-770-457-6677.*

December 5-7, 2002

Personnel Conference, Interdenominational Foreign Mission Association of North America (IFMA) and Evangelical Fellowship of Mission Agencies (EFMA), Orlando, Florida, USA. *Contact: EFMA, 4201 N. Peachtree Rd., Suite 300, Atlanta, Georgia, USA, 30341, 1-770-457-6677.*

January 17-18, 2003

Tax/Finance Seminar, Evangelical Fellowship of Mission Agencies (EFMA), Chicago, Illinois, USA. *Contact: EFMA, 4201 N. Peachtree Rd., Suite 300, Atlanta, Georgia, USA, 30341, 1-770-457-6677.*

To list your event in future issues, send all appropriate information to us at connections@globalmission.org.

Mission Resources/Discount Prices!



Doing Member Care Well

Perspectives and Practices from Around the World
Kelly O'Donnell (editor)

This book explores how member care is being practiced around the world. The information provided includes personal accounts, guidelines, case studies, program descriptions, worksheets and practical advice from all over the globe. The goal of this title is to equip sending organizations as they intentionally support their mission/aid personnel.

WCL446-0 William Carey Library, 2002 Paperback, 566 pages
 Retail: ~~\$24.99~~ Discount: \$19.99 Wholesale: \$18.75*

**Reviewed
 in this
 Issue!**

Too Valuable To Lose

Exploring the Causes and Cures of Missionary Attrition

William D. Taylor

Does God really care about His servants? Yes! Do we care for our people who are serving the Lord in cross-cultural ministry? The Reducing Missionary Attrition Project (ReMAP), launched by World Evangelical Fellowship Missions Commission, seeks to answer that question in this important study. This book utilizes the findings of a 14-nation study done by ReMAP and will help supply some very encouraging answers.

WCL277-8 William Carey Library, 1997 Paperback, 398 pages
 Retail: ~~\$24.99~~ Discount: \$19.99 Wholesale: \$18.75*

World Mission Manual (Single Volume 1,2,3)

An Analysis of the World Christian Movement

Jonathan Lewis

WCL237-9 WCL, 1999 Paperback, 560 pages
 Retail: ~~\$29.99~~ Discount: \$23.99 Wholesale: \$22.49*

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Steve Hoke & Bill Taylor

This book is a must for anyone looking for God's direction in mission. Listen to what these leaders have to say: "What could be more electrifying than keen guidance about the maximum role God has for you? Two outstanding authors lift this book above all others on this issue." - Ralph Winter, U.S. Center for World Mission. "I meet people all over the world who are volunteering to go, praise God! Here is a book that will help them get there." - George Verwer, President, Operation Mobilization.

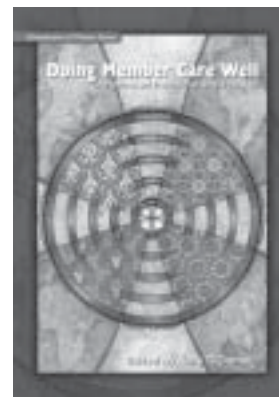
WCL294-8 William Carey Library, 1999
 Paperback, 136 pages Retail: \$9.99
 Discount: \$6.49 Wholesale: ~~\$5.49~~*

Book Review

Doing Member Care Well

Perspectives and Practices from Around the World

by Belinda Ng



Edited by Kelly O'Donnell, William Carey Library/WEA Missions Commission, 2002, 576 pages, USD\$ 19.99. Available from Gabriel Resources, 129 Mobilization Dr., Waynesboro, GA, 30930, USA.

What a wealth of resources to dig into, just the book we need at this time! Everyone who is involved in missions must possess a copy, particularly because we are facing unprecedented challenges in missions today. Edited by Kelly O'Donnell, the writers have generously shared their experiences in providing care in a variety of situations. Doing member care well ensures the workers that they are not alone but that there are stakeholders out there looking into their well being.

This is a handbook for consultation, instruction, and practical application. It contains guidelines, advice, perspectives, and even models carried out around the world. An important point is that it emphasizes that member care must be a core component of missions at the onset. It needs to be both an intentional and ongoing process.

The book is a compilation of carefully selected topics addressing the shape of member care, the rationale for it, the issues involved, the needs, and it also includes the know-how. The 60 plus writers come from many nations, giving the reader a global overview.

Speaking from an Asian perspective, this book is invaluable for the following reasons:

- It is great to see the purposeful attempt to include contributors from the newer sending countries (NSCs). They address issues that will help the older sending countries (OSCs) and even NSCs understand the way cultural differences and worldviews oftentimes impact relationships or the way people from NSCs within an international team respond. The multi-cultural perspectives stimulate our thinking to further develop culturally appropriate models to care for those under our care.
- It will open the eyes of sending bodies to the current realities missionaries encounter while on the field. Countless inside stories are told, giving us a glimpse of the care being delivered in its context. Certainly, the stories contain wisdom from a variety of writers who are specialists in their respective fields and who have years of missionary experience. How unfortunate if we are left to reinvent the wheel in situations like this! If the advice is unheeded, it may take many decades for NSCs to start from scratch and find out what steps will work or what steps work best in a given situation. The wide range of scenarios raised by different writers provides a good base for exploration of contextualised approaches. From the examples and case studies cited by the writers, we will be aware of the pitfalls and take measures to avert similar preventable crises and contingencies. It will certainly reduce the surprises that may at times cause disillusionment and

even the pullout of personnel when it may not necessarily be the solution. More importantly, it will help the Church and mission leaders to carefully select and prepare those we are sending and ensuring that ongoing support services are in place (or at least the knowledge of where the sources can be found) when needed.

- The first two chapters are full of food for thought and reflection for my own organizational member care practices. Personally reading the book causes me to make some reality checks. I have also made a couple of checklists to assist me to review what we are doing right now as well as to implement new member care ideas.
- The book shows the importance of writing a policy and a vision statement on member care and includes many helpful guidelines. It approaches the subject from a developmental angle rather than the usual way of just trying to “put out the fire.”
- The reflection and discussion section at the end of each chapter provides a wonderful platform for member care colleagues to share and dialogue. This process can help us deal with issues peculiar to our own area and to explore creative and culturally sensitive ways to do member care.
- It is also a hands-on training manual with Lovell’s seven-step critical incident debriefing and her ten-step

debriefing for individuals at re-entry.

- The Global Member Care Resource List is great to have when your sending body needs someone on-site to quickly provide crisis intervention. This is a helpful list to keep on hand when sending people to serve in those areas. Kelly and Michelle’s personal library list gives us a wide spectrum of what has already been written and is available on the

subject. What a handy reference for anyone who is serious about learning the broad dimensions of member care!

I have found this book an indispensable tool because it is down-to-earth and contains many practical ideas for anyone to begin or continue in member care. It also challenges me to reflect and think of appropriate ways to apply it in our context. This resource is highly recommended for all Asian church and mission leaders!



Belinda Ng is the Personnel Director of SIM East Asia Division, a member of the Missions Commission Member Care Task Force and an Associate of Interaction. She also serves as Secretary on the committee responsible for the TCK boarding facilities in Singapore.

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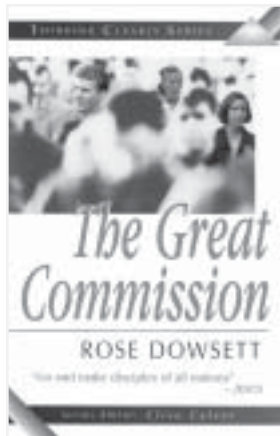
Helping isolated field missionaries to bring God’s story to the unreached peoples of Africa

If you would like to participate in equipping Nigerian missionaries please contact
Nigerian Evangelical Missions Association NEMA
12 CBN Road, P.O. Box 5878, Jos, Nigeria.
Email: Nemahq@cetracom.net, tim olonade@hisen.org

review

The Great Commission

by Cathy Ross



By Rose Dowsett, Monarch Books, 2001, 216 pages, £ 7.99. Available from Christian Publicity Organisation, Garcia Estate, Canterbury Road, Worthing, BN13 1BW, UK and Gabriel Resources, 129 Mobilization Dr., Waynesboro, GA, 30930, USA.

The stated aims of the *Thinking Clearly* series, of which this book is a part, are to help Christians understand their faith better and to show how Christian truths can illuminate matters of crucial importance in our society. Rose has successfully achieved these aims in her excellent book on the Great Commission. This is a thoroughly readable book in good, uncomplicated English, which can communicate effectively to those for whom English is not their mother tongue.

The book is divided into three sections: “Thinking Clearly about the Great Commission,” “Vignettes from History,” and “Taking Stock.” In the first section, she gives an in-depth explanation of the Great Commission and then sets it in its context of Matthew’s Gospel. She continues by elaborating how the early Church understood the Great Commission and concludes this section by looking at the implications of the Great Commission for our lives as Christians both as individuals and in community.

In the second section, she gives a fascinating array of examples from the time of the early Church until the present, of how the Great Commission has been worked out in various communities and contexts. She reflects on the early Church’s witness out of weakness and then, after the conversion of Constantine, the alliance of the Church with the Emperor and the State. She writes in

such a way that contemporary comparisons are easily drawn. The strengths and weaknesses of the monastic era in keeping alive the Great Commission are explained with pertinent missionary examples drawn from the Jesuits. The Reformation and the consequent rise of denominations in the Protestant world is dealt with in an intriguing chapter entitled, “The Church of a Thousand Streams.” She concludes this section with a discussion of the context and work of the nineteenth century missionary movement and its legacy for us in the twenty first century with a chapter entitled “A New World Order?”—an enigmatic title with renewed meaning in our context.

The third section is the one I enjoyed the most and found the most challenging. Here Rose deals with what it means practically to be a disciple in our world today. The chapter on theology challenges us in the West to listen to not only the content but also to the method of doing theology in the Two Thirds World. Lib-

eration theology and its evangelical counterparts are explained sympathetically, but not uncritically as a challenge to our approach to injustice. She explains the vital importance of critical contextualisation in making the Gospel understandable and relevant in other contexts and cultures, a lesson we in the post-modern West would do well to heed. She discusses ways of engaging with other religions without descending into syncretism. The incarnational, long-term approach is favoured as the model that Christ adopted as we witness both in situations of great poverty and hardship or in situations of secular post modernism.

The book is made even more accessible and user-friendly by several questions for discussion and reflection at the end of each chapter. One is therefore forced to reflect on what one has read so that it becomes more than an academic exercise. I heartily commend this book to believers and cynics alike as it so clearly draws our attention to the crucial nature of the Great Commission.



Cathy Ross is the Director of the School of Global Mission at the Bible College of New Zealand and is a member of the WEA Missions Commission. She can be contacted at cathyr@bcnz.ac.nz.

Big News, Big Money:

The Other Side of Globalisation¹

by Richard Tiplady

Globalisation is big news and big money. Expansion into new global markets is now the standard method of market growth for large corporations concerned about their share prices and investors' opinions. Moving production facilities overseas allows these same corporations to avoid punitive import tariffs, or to produce goods more cheaply for export because of much lower local salary, taxation, and infrastructure costs. The world's financial capital markets process trillions of US dollars-worth of currency transactions daily, to the extent that these deals now dwarf in value trade in "real" goods (things we can see, taste, handle, and smell).

Such processes are not without their critics. From the protests at the Seattle World Trade Organization (WTO) meetings in 1999, and the riots at the Group of Eight (G8) summit in Genoa in 2001, to recent May Day protests across Europe, the human, social and environmental costs of globalisation stir up passion and antagonism. The power of the world's financial markets certainly trimmed the claws of the Asian "tiger" economies in the late 1990s. Export processing zones are accused of exploiting non-Western workers, with pitiful sala-

ries and Victorian working conditions. The global exportation of Starbucks and McDonalds drives local restaurants out of business with their allure of imagined Western lifestyles.

These are the images of globalisation that dominate conversations in business and the media. But is globalisation just about economics, or does it have other implications as well? As Christians, we should have very real concerns about the issues of power and justice that the above situations raise. But how else might globalisation be of interest to the global missionary movement?

At its heart, globalisation is best defined not by money, but by a sense of interconnectedness. Definitions include:

"Globalisation as a concept refers to both the compression of the world and the intensification of consciousness of the world as a whole ... both concrete global interdependence and consciousness of the global whole"²

"Globalisation as a term includes the increasing extent of global networks, the intensity of global interconnectedness,

the speed of global flows, and the impact of global interconnectedness"³

This increased global interaction has come about by the combination of a number of phenomena. Technological advances have made international communication easier (not just the recent innovation of the Internet, but also the massive expansion of satellite TV and, even before that, a rapid growth in something as mundane as the number of intercontinental telephone cables). People migration has been happening throughout history, but it increased massively in the latter half of the twentieth century, as the former colonies came to Europe, for example. Global brands have expanded their reach across the globe, with satellite dishes, Coca-Cola, and the Mouse⁴ in every remote village.

This mention of global brands raises an important point. Globalisation is often viewed in neo-colonial terms, as Westernisation or (even worse?) Americanisation. I am not entirely convinced. Japanese corporations have extended their global reach as effectively, if not more so, than Western multinationals. Sony, Panasonic, and their ilk dominate the market in home entertainment systems. European governments bend over backwards to attract a new Nissan or Toyota car plant to their country. Pokémon's global reach has given even Disney a pause for thought. "Bollywood", the Indian film industry, is not only larger than Hollywood, it is now adapting and expanding into new global markets (as shown by the success of films like *Monsoon Wedding*).

While there is no doubt that global phenomena do change local practices, they are in turn always changed by their interaction with local realities⁵. So, while the recent annual migration of Berber tribesmen in the Sahara was delayed because they wanted to finish watching a series of *Dallas* re-runs, McDonalds sells the McBurrito in Latin America and lamb-burgers in India.

The bottom line is that globalisation is changing the context in which we do world mission. Cultures change as global forces interact with local givens. New hybrid cultures form and proliferate, people live in multiple different cultures at the same time. Cultures have never been monoliths, but

"Cultures have never been monoliths..."

globalisation and its local reactions show how much less this will be the case in the future. Recent films like *East is East* and *Bend It Like Beckham* illustrate the tensions felt by second-generation children of South Asian immigrants to the United Kingdom in this regard. Old ethnic identities are dusted-off (and, in some cases, virtually re-invented) to resist perceived hegemony by others. Religion, a source of deep meaning and identity, is used especially to resist Western cultural and economic dominance (and is dismissed as fundamentalism by commentators). As evangelical missiology has been heavily dominated by questions of culture and contextualisation in the last 25 years, the impact of globalisation on culture and identity is one of the key priorities for thinking and action at this time.

The Globalisation Working Group is part of the Global Missiology Taskforce. We have been working together now for about a year, discussing and exploring the implications of globalisation for world mission. We have benefited from the fruits of globalisation, using email frequently to distribute papers and debate the issues raised. We embody in ourselves the differing reactions to globalisation—some are generally in favour, others deeply opposed. We met in March 2002 in Chicago to plan and to talk face-to-face, and hope to produce a book in time for the WEA Mission Commission meetings in Canada in June 2003 (at which globalisation will form a key part of the programme).

So who are we? Miriam Adeney (Canada/USA), Alex Araujo (USA/Brazil), Bulus Galadima (Nigeria), Sam George (India), David Lundy (Canada), Richard Tiplady (UK), Ruth Valerio (UK) and

Marcelo Vargas (Bolivia) have formed the core until now. Others are joining us in writing chapters: Rose Dowsett (Scotland), Warren Beattie (Singapore), Steven Fouch (UK), Wanyeki Mahiaini (Kenya), Fiona Wilson (UK) and Ros Johnson (UK). By the time you read this, many of us will be deeply engaged in those writing commitments. We hope to cover issues of economics and technology, pluralisation and ethnicity, religions, youth, women, theology, health, the church, and the environment. Globalisation is about global interconnectedness, and this interconnectedness is impacting every part of our lives. So the book has broad scope. If you want to join us in our discussions, as we share ideas and discuss issues, please email me at W E F g l o b a l i z a t i o n o w n e r @ y a h o o g r o u p s . c o m.⁶ An issue like globalisation needs global debate.



Richard Tiplady works as an organisational development consultant for Christian mission organisations. Prior to this, he was Associate Director of Global Connections (UK). He is a qualified junior soccer coach, married to Irene, and they have one son, Jamie. He may be contacted at richard@yahoogroup.com and visit our web site at www.tiplady.org.uk/globalisation.htm

¹ Observant readers will note that I use 2 different spellings of globalis/zation in this article. I prefer to use the English spelling, but some writers I quote use the “z” spelling. There is an interesting debate to be had about the degree to which a “z” spelling might represent an Americanis/zation that some believe goes to the heart of the globalis/zation debate.

² Roland Robertson quoted in page 4, *Globalisation*, Malcolm Waters, London and New York: Routledge, 2001 (2nd edn.)

³ page 17, *Global Transformations*, David Held, Antony McGrew, David Goldblatt and Jonathon Perraton, Cambridge: Polity, 1999

⁴ The Walt Disney Corporation, best represented by that d*** grinning mouse.

⁵ “Neither global processes nor modernisation are expressions of a westernisation that removes cultural differences. . . . Localisation is an essential feature of global processes and modernisation”; Sverker Finnström, *Postcoloniality and the Postcolony - theories of the global and the local*, Working Paper on Anthropology #7, University of Uppsala, Sweden. Available at <http://65.107.211.206/post/poldiscourse/finnstrom/finnstrom1.html>

⁶ note the “z”, not the “s”. Also WEF, not WEA (the Yahooogroup got started before the name change).

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Crisis and Hope in Latin America:

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Núñez, Emilio A. and William D. Taylor, William Carey Library, 1996, \$12.76.

Doing Member Care Well:

Perspectives and Practices from Around the World

O'Donnell, Kelly, WEA/William Carey Library, 2002, \$19.99.

Establishing Missionary Training:

A Manual for Programme Developers

Ferris, Robert, Editor, William Carey Library, 1995, \$9.56.

Global Missiology for the 21st Century

Taylor, William D., Editor, William Carey Library, 2000, \$25.00. Spanish and Portuguese translations available.

Internationalizing Missionary Training:

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Taylor, William D., Editor, William Carey Library, 1991, \$11.16.

Kingdom Partnerships for Synergy in Missions

Taylor, William D., Editor, William Carey Library, 1994, \$9.60.

Preparing to Serve:

Training for Cross-Cultural Mission

Harley, David, Editor, William Carey Library, 1995, \$6.36. Spanish and Portuguese translations available.

Send Me! Your Journey to the Nations

Hoke, Steve and William D. Taylor, WEA/William Carey Library 1999, \$6.36. Korean translation available.

Too Valuable to Lose: Exploring the Causes

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Taylor, William D., Editor, William Carey Library, 1997, \$15.96. Spanish, Portuguese, and Korean translations available.

Tuning God's New Instruments: A Handbook for Missions from the Two-Thirds World

Lane, Dennis, WEA and OMF, 1990.

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Lewis, Jonathan, Editor, Revised Edition, Inter-Varsity Press, 1996, \$10.36. Spanish, Portuguese, Korean, Chinese, and Arabic translations available.

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Lewis, Jonathan, Editor, William Carey Library, 1999. The English version is out of print but available for download at www.missionarytraining.com (see electronic resources). Spanish, Portuguese, Korean, French, Chinese, Arabic, and other translations are available.

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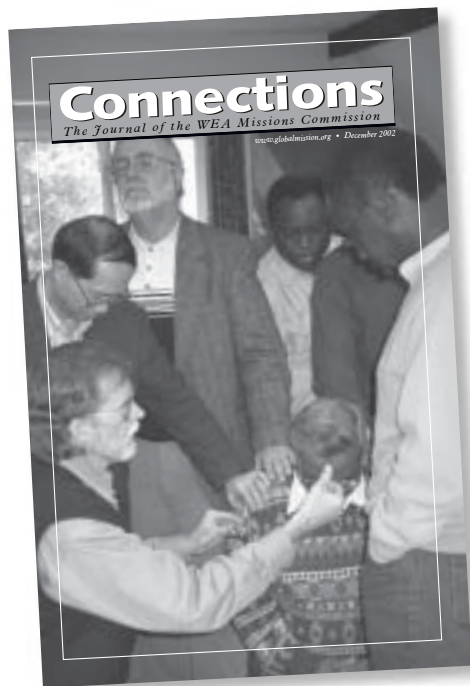
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