

# Connections

*The Journal of the WEA Missions Commission*

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# Connections

February 2003

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WEA Missions Commission  
Plot No.673  
East Main Road  
Anna Nagar  
Western Extension  
Chennai-600101,  
INDIA  
[www.globalmission.org](http://www.globalmission.org)

Dr. William D. Taylor, Editor

Dr. K Rajendran, Consulting  
Editor

Joe Varela, Evan Riffee  
Managing Editors

Usha Jeyachandran, Vani John  
Production Coordinators

Jeff Northway,  
Design Coordinator

GG Prints, Chennai, India  
Printing

# From the Editor . . .

by Pramila and K. Rajendran

*This issue focusing on member care has many connotations. In the past, the concept of member care was known as pastoral care. Pastoral care tends to give the notion of a pastor/priest caring for the “sheep.” For some, this gives an idea of dependency and dichotomises the role of clergy versus the role of all believers in God’s family. It may even perpetuate the age-old Judaic idea of Priests, Scribes, Pharisees, Sadducees, and Rabbis. While in the New Testament there is a rightful places for apostles, prophets, evangelists, pastors and teachers,<sup>1</sup> yet for us the term member care offers the positive ownership of caring for each other, thus weaning us away from the idea of a top-down dependency. As in the Acts of the Apostles,<sup>2</sup> the aspect of member care was progressively introduced to care for each other as brothers and sisters in the Lord Jesus Christ.*

“...member care offers the positive ownership of caring for each other...”

We must recover this idea in our caring for the gifted servants in the cross-cultural community in which the Lord has placed us. Therefore, the term and the concept of member care has to be firmly imprinted upon each one of us as we care for each other, thus making each member both dependent and inter-dependent and accountable to each other for prayer, advice and healthy nurture in the Lord Jesus Christ.

Member care is correlated with the specific organisational philosophy and culture of the mission structure. These sending bodies, starting in the pre-selection orientation must help their leaders and field workers/missionaries to see the value of member care—whether as providers or recipients. This principle will enormously help them to care for each other from day one of their missionary service. However, these values must be demonstrated and practiced by the leadership.

Significantly, MC staff Jonathan Lewis, writes that there are too many things at stake in the way we train

missionaries. Ineffective training<sup>3</sup> has its effects in the member care aspects more than we realise. Jonathan states:

A 200-year tradition has firmly ingrained in the Church and mission(s) agencies the concept that a formal theological education is the only real pre-field training requirement needed by the missionary candidate. ... While many (missionaries) 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 the important character traits and essential attitudes. Today, as a global missions community, we know too much to continue with this harmful practice.<sup>4</sup>

Missions’ leadership must systematically and significantly care for their missionaries, whether they serve in the home office or in remote urban or rural areas. They also need to be trained adequately to give them the right tools. They need to provide adequately for their needs for the missionary family unit—whether single or married, younger or older, with children or not. We must configure our understanding of “success” of the mission in relation to the care we give to missionaries. Strategy, policies, procedures, even missiology are not the only reason for

the mission’s success. The care of the missionary is a vital and integral part of the mix.<sup>5</sup>

We tend to feel that there are five distinct member care areas in missions, which eventually have to be also addressed in the churches. These are: member care for mission leaders—who often don’t feel they need it; for the missionaries in general; to their families; to missionaries’ children (MKs); and finally and practical welfare for missionaries. Practical welfare includes specific things such as pension, insurance, furlough, medical care, housing after retirement, and other retirement benefits. These have to be positively addressed.

Therefore, member care has many inter-connecting components. Missions and churches cannot treat it separately from the organisational philosophy, culture, training programmes, and other factors. The way we think about it must be revamped as we enter the next season of missionary mobilisation, recruitment, and deployment, whether in the West or the Two-Third’s world. The missions’ movement in the Two-Third world demonstrates numerical strength in Christian membership, with many first-generation Christians. And they come from tremendously diverse backgrounds of worldviews and cultures. The younger churches and missions are also in the process of coming to grips with their own economic realities and issues related to practical welfare of their staff. Many things done by the older Western Protestant missions have to be reconsidered, changed, and readapted, and this will include new values and

policies regarding member care, whether for their younger or older generation workers.

Already there is a growing momentum in the member care world, spearheaded by the efforts of the WEA Missions Commission through the new networks, forums, publications, and ripple effect-

seminars. We are indebted to Kelly O'Donnell for his leadership in this regard. May the speed and effectiveness of these efforts enhance missions across the world.

May this edition of *Connections* force us to think critically and act on the issues of member care.



K. Rajendran is the general secretary of the India Missions Association, the chair of the WEA Missions Commission Global Leadership Team, and the Consulting Editor for *Connections*. He can be contacted at [ima@eth.net](mailto:ima@eth.net) or [ima@imaindia.org](mailto:ima@imaindia.org).

Pramila Rajendran lives in Chennai with her family, serving with India Missions Association especially in the Member Care Network. She is also a member of Member Care Task Force for the WEA Missions Commission.

## Another word from the Editor

by William Taylor

We welcome you to this second issue of "Connections." We trust that by now each one of you has received your copy of the first number, though the reality in today's "surface mail" means that some of us may not have even seen the first before we start writing the second! This issue brings seven key articles on the subject of member care, which are based on chapters in "Doing Member Care Well: Perspectives and Practices from Around the World" Kelly O'Donnell, ed. (William Carey Library and WEA Missions Commission, 2002)

Two personal vignettes stand out as we introduce an issue dedicated to the strategic and pastoral theme of member care. A few years ago, K Rajendran, my colleague and Chair of the WEA Missions Commission, wrote to me about a particular challenge that they

faced in the Indian mission movement. It appears that for many mission leaders as well as cross-cultural workers, the idea of "member care" was not truly legitimate. Missionaries were supposed to suffer loss, and of all kinds: financial, family, extended separation between children and parents, educational opportunities, holiday, renewal times, mother culture and tongue, home church, even pastoral care. This was a tough patch for the Indian movement to live through.

But thanks be to God that things have so radically changed in India, witnessed by the joint editorial by K. and Pramila Rajendran which you have just read. Pramila produces an India based member care newsletter (India-Membercare@yahoo.com) that is chock-a-block full of refreshing and

renewing information, and for this model we are so grateful. May this “tribe” truly increase.

The second story comes from 1995, when the Missions Commission team was in the throes of working on ReMAP I, our first research into issues related to attrition. On one occasion, I spoke on these issues to a friend, then the top leader of a well-known mission. He very calmly and warmly stated, “Our missionaries simply don’t need pastoral care.” I was astonished, as I knew very well that this was not the case, and could have cited many stories in that mission agency of the results of absent member care concerns or resources. I have written in “Too Valuable to Lose” about my own gratitude to God for the mission leader who came unexpectedly to my home during our first term on the field. Humanly speaking, he “rescued” me from total defeat and painful attrition. He was a visionary, an administrator, a true shepherd... a member care provider before the term was commonly used.

But beyond the articles on member care (almost a small publication in itself!), there is more in this second issue of “Connections”. Check out the reports from various sectors of our missions world, and note in particular the advance in the Refugee Highway Partnership as well as ReMAP II; Joe Varela’s creative article on virtual teams; a provocative reflection from Ajith Fernando in the aftermath of the anniversary of 9/11; two thoughtful pieces by Rose Dowsett, one of our eloquent reflective practitioners; our regular column on proverbs; concluding with a superb list of member care resources to acquire for your library and ministry.

May *Connections* continue to encourage you, whether you serve as a mobiliser, a missions pastor or professor, in a mission agency, a training programme, or as a member care provider.

Spread the word about this new journal! And write letters to the editor with your reactions, responses, and reflections.



William D. Taylor

Send letters to the Editor at [connections@globalmission.org](mailto:connections@globalmission.org), or to Plot No.673, East Main Road, Anna Nagar Western Extension, Chennai-600 101, INDIA.

<sup>1</sup> Ephesians 4:11

<sup>2</sup> Acts Chapter 2 and 4 and many other portions in the Epistles.

<sup>3</sup> He qualifies the ineffective training as the harmful practice!

<sup>4</sup> “Jonathan Lewis, “International Missionary Training Fellowship [ Where We Stand: Missionary Training on the Threshold of the Century,” *Connections: The Journal of the WEA Missions Commission* [October 2002] 32.

<sup>5</sup> Pramila R., “India MemberCare”, A paper presented at the IMA MemberCare conference at Bangalore from 19-21 September 2002.

# Member Care: An International Model for Best Practice

by Kelly O'Donnell

“The member care field... promotes the resiliency and effectiveness of mission personnel, from recruitment through retirement.”

*Is a user-friendly, international framework possible for understanding and practicing member care? And what are some of the core best practice principles that are relevant across many national and organisational cultures? I launched out to explore these questions, pulling together some of the consolidated learning in this field, and calling upon 25 reviewers from around the globe to help refine the resulting best practice model for member care.*

Member care is going international! Over the last six years (1997-2002), for example, interagency consultations on missionary care have taken place in India, Pakistan, Singapore, Malaysia, the Philippines, the Netherlands, Germany, France, Hungary, Ivory Coast, Cameroon, New Zealand, USA, Peru, and Brazil. It is especially encouraging to see caregivers emerging from the Newer Sending Countries and their efforts to develop culturally relevant resources. Email forums, web sites, written materials, interagency task forces, and missions' conferences enable these and other member care personnel around the globe to communicate and contribute. The member care field is truly maturing. It is developing as an interdisciplinary and international handmaiden to promote the resiliency and effectiveness of mission personnel, from recruitment through retirement.

Best practice and member care  
In this article, we will take a fresh look at the basic contours of care needed in missionary life. The aim is to present a practical, “best practice” model to support mission personnel from different organisations and nations. The ideas that I present are based on the shared, practical experiences of many colleagues working in



this field. Although the article is conceptual in nature, most readers will find the material easily applicable.

Best practice is a term used by many human service organisations. It refers to recognised principles and performance standards for the management and support of staff. These principles are written, public statements, which are formed, adopted, distributed, and reviewed by several organisations. Each organisation voluntarily signs and holds itself accountable to these principles. Organisations can further adjust the principles according to their settings and ethos. “Key indicators” are also identified which serve as criteria to measure the extent to which each

principle is being put into practice. Best practice is a relatively new term within evangelical missions, although the underlying emphasis on the quality of care has been a growing part of evangelical missions thinking and practice for some time.

This basic model for best practice is presented in *Doing Member Care Well* (O’Donnell, 2002). It consists of five permeable spheres, which are able to flow into and influence each other (see Figure 1). At the core of the model are the two foundational spheres of *master care* and *self/mutual care*. These are encircled by a middle linking sphere called *sender care*, and then surrounded by the two outer spheres of *specialist care*

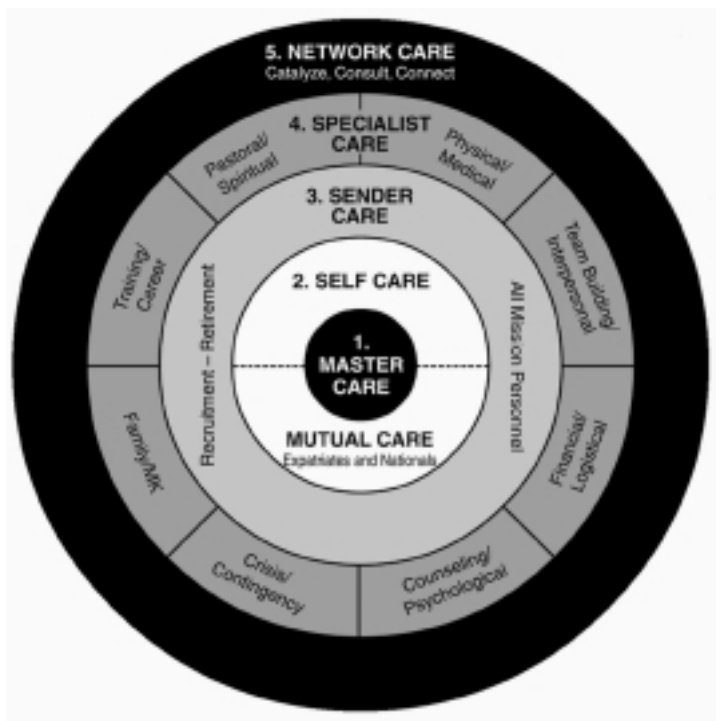


Figure 1: Best Practice Model of Member Care

and *network care*. Member care specialists and networks stimulate care in/from the other spheres.

Each sphere includes a summary best practice principle related to the overall “flow of care” needed for staff longevity: *the flow of Christ, the flow of community, the flow of commitment, the flow of caregivers, and the flow of connections*. Note that the flow of care is initiated by both oneself and others, and that it always works both ways. Supportive care thus flows into the life of mission personnel so that effective ministry/care can flow out from their lives. The model includes the *sources* of member care such as pastors from sending churches and mutual care between colleagues and the *types* of member care such as medical and debriefing care. Think of it as a tool that can be used by individuals, agencies, service organisations, and regions. The model is a flexible framework to help raise the standards for appropriate care and development of mission personnel. Use it as “a grid to guide and a guide to goad.” Here are the model’s five best practice principles.

Sphere 1. Master Care: *Best Practice Principle 1—The Flow of Christ*

Our relationship with Christ is fundamental to our well-being and work effectiveness. Member care resources strengthen our relationship with the Lord and help us to encourage others in the Lord. As we serve/wait on Him, He in turn promises to serve/wait on us (Luke 17:5-10; Luke 12:35-40). A “God only/endure by yourself” emphasis for weathering the ups and downs of mission life is not normative, although sometimes necessary (II Tim. 4:16-18).

Sphere 2. Self and Mutual Care: *Best Practice Principle 2—The Flow of Community*

Self-care is basic to good health. Self-awareness, monitoring one’s needs, a commitment to personal development, and seeking help when needed are signs of maturity. Likewise quality relationships with family and friends are necessary for our health and productivity. Relationships require work, and they are neither always readily available nor easy to develop in various settings. Nonetheless, staff members are encouraged to form/maintain close and accountable friendships with those in one’s home and host cultures. Colleagues who love and are loved form a key part of the “continuum of care” needed for longevity, ranging from the informal care offered by peers, to the more formal care provided by professionals.

Sphere 3. Sender Care: *Best Practice Principle 3—The Flow of Commitment*

An organisation’s staff is its most important resource. As such, sending groups—both churches and mission agencies—are committed to work together to support and develop their personnel throughout the missionary life cycle. They demonstrate this commitment by the way they invest themselves and their resources, including finances, into staff care. Sending groups aspire to have a comprehensive, culturally relevant, and sustainable approach to member care, including a commitment to organisational development, connecting with outside resources, and effective administration of personnel development programmes. They thus

root member care in organisational reality. Sending groups also solicit input from staff when developing/evaluating policies and programmes related to member care.

#### Sphere 4. Specialist Care: *Best Practice Principle 4—The Flow of Caregivers*

Specialist care is to be done by properly qualified people, usually in conjunction with sending groups. Specialists need to capitalize on their strengths, working within one's competencies and maximising contributions. They also need to capitalize on their "stretches"—going beyond one's familiar/convenient comfort zones in order to provide services in challenging contexts within one's professional ethical limits. Specialist services are "investments" which build character (virtue/godliness), competence (cross-cultural/professional skills), and compassion (love/relationships) in culturally relevant ways. The goal is not just care, but empowerment, to help personnel develop the resiliency and capacities needed to sacrifice and minister to others. Specialists' services collectively include four dimensions of care: prevention, development, support, and restoration. They are essential parts of an effective member care programme and complement the empowering care that staff members provide each other.

#### Sphere 5. Network: *Best Practice Principle 5—The Flow of Connections*

Member care providers are committed to relate and work together, stay updated on events and developments, and share

consolidated learning from their member care practice. They are involved in not just providing their services, but in actively "knitting a net" to link important resources with areas of need. Partnerships and close working relationships are required between member care workers, service organisations, sending agencies, and regional member care affiliations. Especially important is the interaction of member care workers from different regions via email, conferences, and joint projects.

#### Applications

This best practice model is relevant for two main reasons. First because it is Biblical in its core concepts, with its emphasis on our relationship with Christ, our need to minister to "one another", and our responsibility for self-care. Second, it is general enough to be both culturally and conceptually applicable across many national and organisational boundaries.

Different sending groups will emphasize different aspects of this model, yet each sphere is important to consider. There is so much to learn from each other with regard to how we "do" member care! Sending groups, for example, represented by Sphere 3 in the diagram, play a significant intermediary role in linking staff with the resources from the other four spheres. Other groups emphasize different mixes between self-care and mutual care, which comprise Sphere 2. Some opt more for the individual's responsibility for his/her well being and others emphasize the community's role. For many sending

groups, there is a lot of overlap between self and mutual care. Hence, we have listed both in the same sphere.

Life does not always work according to our best practice models. Likewise our best efforts for providing a flow of care can only go so far. We must remember that God is sovereign over any member care model or approach. His purposes in history often take precedence over our own personal desire for stability and order in our lives (Jeremiah 45:1-5). And this is frequently the case of missionaries, where hardship, disappointment, and unexpected events have historically been part of the job description.

Member care is important not because missionaries necessarily have more or unique stress, but rather because missionaries are strategic. They are key sources of blessing for the unreached. Member care is also important because it embodies the Biblical commands to love one another. Such love is a cornerstone for mission strategy. In so

doing people will know that we are His disciples.

#### Reflection and discussion

1. How is your sending group's approach to member care similar to and different from this model?
2. List a few of the greatest issues/struggles for mission personnel in your setting, organisation, and/or region.
3. Identify how you could work with others in order to improve member care in your setting—e.g., review your member care approach, form/apply best practice principles and key indicators, develop additional specialist resources, read/discuss additional materials.
4. In what ways do your skills/gifts and interests/preferences fit into the model presented—how do you contribute to member care?
5. Which parts of the model seem most relevant across national and organisational cultures?



Kelly O'Donnell is a psychologist based in Europe with Youth With A Mission and Mercy Ministries International. He is the co-chair of MemCa. He can be contacted at [102172.170@compuserve.com](mailto:102172.170@compuserve.com), or at Le Rucher Centre, 2067 Route de Tutegnny, 01170 Cessy, France.

# Helping Senders Develop “A Flow of Care”

by Dave Pollock

*The essence of member care is best understood as a “flow of love”. Such love permeates the good programmes, competent practitioners, mutual support between mission personnel, and the supportive resources needed throughout missionary life. Our love and unity demonstrate that we are His disciples. Love is the definitive apologetic and the core component of mission strategy. The Great Commandment and the Great Commission are inseparable.*

“Each person’s... fundamental call is first to be with the Lord Jesus.”

The flow of care begins with the prospective missionaries’ relationship to the local body of believers and moves to the relationship with the sending agency, whether it be the same local body or a mission agency. Ideally the local church has nurtured the individual and the family and has thus functioned as a visible caring community. Basic spiritual and personal growth has been promoted through the mentors as well as through the general life of the Body. Now comes a new level of *intentional* care, requiring a variety of caregivers, and moving from stage to stage in the life cycle of the missionary and the missionary family—from recruitment through retirement/end of service.

## Stage 1—Recruitment

The “call” must be from God, not from marketing or manipulative promotion. We must expose and even confront people with the needs of a real world but the decision to go must be in response to the question of the individual “Lord what do You want *me* to do?” Each person needs to understand that his or her fundamental call is first to be with the Lord Jesus (1 Cor. 1:9), and from this place of fellowship, to then launch out.

The key to good recruitment is “honesty in advertising”. The likely cost as well as the needs and rewards must also be part of recruitment. Jesus directs His disciples to count the cost before building the tower. This does not mean that a high cost negates building the tower but rather by counting the cost one avoids discouraging and destructive surprises.

Asking the appropriate questions of these potential missionaries is key for starting well. They are usually not in a position to raise all of the essential questions about themselves and thus need the guidance of those who from experience know what questions to ask and how to evaluate the responses. At the same time, it is also critical for the “candidate” to ask the right questions about the sending agency. Giving permission, even encouraging questions and providing objective sources for answering those questions, sets the right tone for healthy communication over the long haul. The caring recruiter/mobilizer, pastor, and friends are some of the main caregivers at this time.

### Stage 2—Screening

The agency should be seeking the best possible people to do the task. They need to meet basic requirements while acknowledging that the candidate will grow and learn with time and experience. The agency needs to be protected from bad choices for the sake of the agency and its existing teams as well as those whom they would serve. Sometimes the most loving response to those who are not qualified, prepared, or otherwise “ready” is a “no” stated in genuine concern for the potential candidates as

well as all the others involved. *Screening out* should be done as early as possible with great care and sensitivity before public announcements have been made, resignations from jobs submitted, or houses sold. In most cases involving a “no” or a “not yet”, counselling should be advised to assist the people to move ahead with their lives.

*Screening in* is designed to discover as much as possible about the individual to be able to direct and place them (and the entire family) wisely and then to deliver appropriate care and support throughout their entire life experience both overseas and upon return to the passport country. Medical history is key in being able to predict possible needs, as are family history, child/couple issues, psychological evaluation, and social and cross cultural abilities. It is important that these areas of examination be integrated in order to get a composite and accurate picture of strengths and weaknesses. Physical problems may have a psychological basis, and social background, including family dynamics, may have a profound impact on the development of cross-cultural adjustment. The competent input from special caregivers at this stage—physicians, mental health professionals, and personnel officers—is an early and essential part of the flow of care.

### Stage 3—Preparation and pre departure orientation

Proper education and training are obviously an important consideration. Professional competency must be closely examined both from the perspective of education and practical track record. If abilities have not been

mastered in one's "home" territory it is difficult to customize them to new circumstances. Lack of ministry experience in one's home culture is not a good indicator of success elsewhere.

Spiritual formation prior to going overseas is critical. Usually nothing dynamic of a spiritual nature occurs in flight across an ocean. The preparation process is in one sense the process of a lifetime. On the other hand, there are aspects of preparation, even fine-tuning, that must take place in the period of time prior to embarkation.

**"Good decisions are based on good preparation."**

Pre departure orientation, properly developed, should accomplish several objectives. First, it should assist people in "leaving right". Leaving right is key to entering right and

to the correct process of re entering when one returns to the place of origin. Secondly, this experience should assist in developing and defining expectations that are both realistic and sufficiently positive. Third, it needs to include both cultural/living briefing and security briefing. Fourth, the orientation should help develop a frame of reference that provides basic understanding of one's own reactions and responses to the new environment and helps to develop a positive attitude toward good adjustment and ability to learn. It should inform one's perspective and produce patience with oneself as well as with others. Good decisions are based on good preparation. Key caregivers at this stage include

cross-cultural trainers, seasoned missionaries, and others who can further prepare the new missionaries.

#### Stage 4—Departure

An important aspect of the pre field experience is the opportunity for proper farewells. The commissioning of missionaries is an important step in the process, but often the less formal aspects of departure are just as critical. Being certain that a "RAFT" is built to help one get to the new location is important. Reconciliation of any unresolved conflicts as much as possible is the first section of the transition raft.

Affirmations are next, for both the departing and the remaining in order to express appreciation to each other. The Farewells from family, friends, and body of believers need to be done at different times and in culturally appropriate ways, and these represent the third part of the raft. Finally, key to leaving and entering is the exercise of Thinking about one's destination: developing expectations that are both realistic and positive will minimise disappointment and enhance resilience. Friends and family are especially important caregivers at this time.

#### Stage 5—Arrival

Probably the most important aspect of arriving is to have healthy, proactive mentors. A mentor, who is an important type of caregiver, performs two tasks. First of all the mentors introduce the culture to the newcomer. They answer questions that are asked and questions that should have been asked. They make suggestions, correct errors, and generally guide one through the uneasy experience of being foreign. The second task of

mentors is to introduce the newcomer to the community, by serving as a relationship bridge. After a few days, the issues of schedule, job description, cultural practices, and relationships beyond the mentors begin to impress themselves on the newcomer. A basic orientation/review addressing these issues and reminding the person of the elements in the pre

**“The second task of mentors is to introduce the newcomer to the community...”**

orientation that are now relevant, allows them to know that they are normal and they can be patient with themselves and others during these days of initial adjustment.

#### Stage 6—Field life

This stage involves the ongoing flow of care on-site. Support systems for physical, psychological, and emotional health will vary in usefulness and importance from person to person and time to time. Building quality relationships with team members along with nationals/locals are essential sources of support. Colleagues and nationals become the building blocks for mutual care. Crisis care in the face of traumatic experiences, including peer/professional crisis support, also becomes increasingly critical in our age of growing anarchy and the chaos it produces.

Another aspect of the flow of care is how the organisation handles its personnel on the field. On the down side, often the organisational *system*, removed from the conscious obedience to the Master's

directives, can act more like a company than a community. The organisation may become very impersonal, and even those “in charge” can blame poor decisions and destructive behaviour on the “system”. The flow of care, though assisted by intentional member care programmes, is in reality dependent upon person to person consideration and care.

Home churches and mission agencies have a responsibility to maintain communication on behalf of mission personnel. There should be clear understanding of expectations of all concerned—the agency's expectations of the church, the church's of the agency, and the missionary toward the church/agency and vice versa. Ongoing three way communication, visits from the church leadership to the missionary, support in crisis situations from the sending groups, and regular signs of genuine interest and concern contributes to the health of the mission personnel.

Specialists with knowledge and experience in the international and missions' community are critical in providing a flow of adequate care. A flow of caregivers who can deliver care through their specialties of medicine, psychology, crisis intervention, pastoral care, team building, conflict management, education, training, fiscal support, and career development across mission agency lines is necessary. Personnel and human resource directors as well as mission specialists in local churches need to build relationships with these specialists (and vice versa) and facilitate the connection with their mission personnel. Such a pool of



specialists that are supported, promoted, and used by a variety of agencies reduces cost, assures availability of care when needed, and reduces the stress on the individual agency by making it unnecessary to develop and maintain their own group of specialized support personnel.

#### Stage 7—Preparation for returning “home”

For many the process of returning to one’s “home” country is more challenging than moving to a new one. Also, for many, the first such transition comes as a shock. Preparation for this change is both loving and necessary. The same process of leaving right via a “RAFT” is just as necessary for returning right. Personnel need to be assisted and at times admonished to reconcile and be reconciled; to affirm and be affirmed; to bid farewell to people, places, pets and possessions; and to think ahead in developing realistic expectations and strategies for reentry and re-adjustment. Materials, seminars, exit interviews, and peer counselling may all be employed to assist personnel of all ages to leave/return right.

It is important that the returning missionary receive realistic information from their sending groups about the basics of the re-entry process and support. They must know who will meet them at their point of entry, where will they be staying initially, what provision there is for transportation, schooling for the children, money for immediate use and other necessary living issues. It is critical that “promises” made are fulfilled.

#### Stage 8—Re-entry

As with the previous stage of preparation, reentry care (for furlough end of service, or retirement) is a team effort involving the mission agency, the primary supporting church or churches and, hopefully, the family. The mission agency in most cases must take the position of “coach” in identifying what must and should be done and then coordinating the process. Some churches have formed “home teams” made up of several families to support the missionaries throughout their career. These teams interface with the mission agency, the church body as a whole, the missionary family, and the missionary as a key source of support including the re-entry process. Such proactive commitment minimizes miscommunication and prevents important issues from being ignored and people “slipping between the cracks.”

Transition or reentry seminars are often a key source of support. Not only is the content and process of such seminars valuable, but meeting others and listening to their experience of reentry is also very helpful. One usually ends up feeling more “normal” and becomes more patient and relaxed about the reentry process.

Two types of debriefing are helpful around the time of reentry. The first is *operational debriefing*, which primarily reviews the work-related experiences and issues for the missionary. The sending agency and/or the sending church does this.. The second is *emotional debriefing*, which explores the feelings and personal experiences of the

missionaries. This is done more privately to allow the missionary to express him/herself freely and explore his/her life and work. Children and families benefit from this type of debriefing too. Depending on the type of debriefing, it could be done by a counsellor, the head of the missions department at one's church, a trusted/skilled friend, a pastor, or a personnel officer.

#### Stage 9—Ongoing support

There are at least three special categories of people in the missions' community who should have specialized and ongoing support. They are the "beginners", the "finishers" and "the injured."

*Beginners.* Third culture kids (TCKs) can be considered "beginners" when they experience significant transitions as young adults: from living abroad to living in one's passport country, from secondary education to university or the work force, from being close to parents to distance from them with little or no familiar faces. Transition seminars, networking through the internet, publications, reunions, return visits to family and "home" country, and coaching/counselling support are all important.

*Finishers.* Helping returnees or retirees to reinvest themselves at a reasonable level of involvement is part of the support. Once again mission agency and church need to communicate with each other about expectations and provisions concerning financial planning, retirement housing, and useful post retirement activity. Retiring

missionaries or those who conclude their career because their particular task is finished or due to health reasons are not throwaways. They may be healthy and sharp minded and obviously still possess language skills, an encyclopaedia of cultural and ministry information, and a heart for Kingdom business.

*Injured.* Personal growth takes time, as does helping someone who is weak or injured. There are consequences to our Kingdom work and oftentimes there are significant injuries. We must thus prioritise, budget, and take the time necessary to walk mission personnel through the healing process and see them restored. This is not only applicable to active mission personnel, but also to those who are leaving mission service.

#### Summary thoughts

The flow of care is made possible only with a flow of caregivers. And missionaries themselves, along with their mutually supportive relationships with nationals/locals, are surely a major part of the care needed for longevity. But that is not, of course, all that is required. Personnel/human resource directors and church-based mission leadership, coupled with specialists in fields of medicine, mental health, education, crisis and conflict management, pastoral care, finance and so on, must coordinate and integrate their activity. Training is required to hone the skills of people in these disciplines to the specific needs of the inter-culturally mobile mission population. A network for communication is required to coordinate efforts, cross-pollinate the care disciplines, and communicate

availability and accessibility of these services. It is encouraging to see the ongoing development of such networks within and between the Newer Sending Countries from Asia, Africa, and Latin America, and the Old Sending Countries.

Member care is by its very nature the tangible expression of the Christ's love for us and our love for Him. It is not simply a programme or a plan; it is the

product of who we are because of our relationship to Him and our being His "new creation." The flow of caregivers, cooperating together to support mission personnel, is one more demonstration to the world of the God-produced unity for which Jesus prayed. Providing the flow of care is a Body effort of mission agencies, sending churches, supporting families, and committed caregivers who realize that the Great Commandment and the Great Commission are inseparable.



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](mailto:75662.2070@compuserve.com), or at Interaction, PO Box 158, Houghton, NY 14744, USA.



Seth Anyomi and Jim VanMeter doing a role play of a missionary "debriefing" for ReMAP II Consultation (6-10 October 2002)

# Member Care for African Mission Personnel

by Naomi Famonure

*As with any new mission movement, the African sending groups have to come to terms with the need for ongoing supportive resources to sustain their workers. In this article, I address some of the current realities in African missions focusing on some of the main needs and resources for member care.*

“A lot has happened to God’s glory, both by African and non-African mission personnel.”

Africa is geographically vast with great ethnic diversity. It has 56 countries and covers an area of about 30 million square kilometres. The population is about 650 million or roughly 10% of the world’s population. Africa is the continent with the highest growth rate and is estimated to have over 15% of the world’s population by 2025. It has over 3,000 ethno-linguistic people groups who speak at least 1,995 languages. There are four main and official languages: English in 22 countries, French in 18 countries, Spanish in four countries, and Portuguese in one country. Six countries use an African language as the official, national language.

Africa has an abundance of natural and human resources and yet no other continent in the world has suffered such a series of natural, political, and economic disasters. Food production over the past 30 years has been on the decline and so is unable to keep pace with the rapid population growth. As a result, several places on the continent have and still are suffering acute famine. As rich and well-endowed as this continent is, 32 of the 40 poorest nations are there. Africa generates only 1.2% of the world’s total earnings. Other factors affecting the African economy include corrupt government policies, foreign debts,

and unending, senseless wars that have claimed millions of innocent lives.

Into this context the African Church has, in spite of the odds, continued to forge forward sacrificially. A lot has happened to God's glory, both by African and non-African mission personnel. But as we look again at how the work was done, we see a lamentable need to have better managed human resources. Thankfully, I believe this is and will be changing.

#### Training and selection

Indigenous mission societies that sprang up as offshoots of western missionary efforts in Africa either saw little need for relevant missionary training or did not have the know-how to adequately prepare their staff before sending them out to the mission field. The practice was to send everybody who had a call for ministry, regardless of the nature of ministry, to a Bible school for training, where available. In most cases, the students of the Bible school or seminaries were equipped for pastoral work in organised church denominations rather than the rugged missionary work which the African mission field demands. The effect was that Christians trained in Bible schools plunged into missions and were ill equipped for the challenges they faced on the field.

Out of zeal to send tens of hundreds of missionaries to several fields in and around Africa, some have recruited indiscriminately, without reference to anybody or the home church and without relevant missionary training. Many have gone out not only without the necessary skills, but also without adequate field supervision, mentoring, and appropriate

care. In fact, in some cases these missionaries went out by themselves to unreached and very difficult areas.

#### Positive changes

After many faltering steps, the mission enterprise in Africa over the years has, however, looked back in retrospect to see the "potholes" through which they stumbled and fell and have taken far-reaching measures in ensuring that the mistakes of the past are corrected. At least in the areas of training and selection, many mission agencies are now not only looking into the area of relevant cross-cultural training, but also seeking to work with church leaders to ensure that the right people are selected, trained, sent out to the field, and supported. Working together, the Church has relied on the recommendations of the institution to determine whether or not the candidate is suitable, what kind of ministry the candidate will likely be most effective in, and whether or not the candidate will likely thrive in a pioneering situation. It is a slow process though, because some African church pastors do not yet see missions as the priority of the Church. But we are progressing!

African sending countries are putting in a lot of effort now in training their missionaries and especially to prepare and to equip them for the harsh realities of the African mission fields. For instance, the main sending countries such as Nigeria, Democratic Republic

**"The practice was to send everybody who had a call for ministry..."**

of Congo, Ghana, Cote d'Ivoire, South Africa, and Kenya have training schools for missions. The development of better training, to some extent, has served to reduce the occupational hazards of African missions. Churches with genuine and authentic missionary thrusts who have hitherto used only their Bible schools to prepare their missionaries have been able to take advantage of these new missions training centres to better train and equip their missionaries.

#### Selection procedures

The training institutions each have their different selection procedures and criteria. The Agape School for Training in Discipleship and Missions, for example, requires candidates to fill forms, receive references from pastors (and other respected Christian leaders), write exams, and undergo oral interviews before candidates are accepted for enrolment for training. The training is three-fold: formal, non-formal and informal. Evaluations are based on all these areas of training midway and at the end of training by a team of trainers made up of not less than five people. A lot of importance is laid on character building. With recommendations from the training centre, leaders of the mission conduct a formal interview to determine whether or not a candidate should be accepted into the mission. A missionary is accepted into the mission on probation for one year initially and then full-time after the period of probation, if found suitable.

#### Family and MK issues

The typical African culture and religions have little regard for women and

children. They are to be seen and not heard. They are usually not reckoned with when important decisions are made. And yet, we know that strong nations are made up of strong family units, which include wives, mothers and children. Healthy family units make healthy churches and healthy nations. A church or a nation that does not care or have plans for its families, and especially for its children, is doomed to have problems of divorce, delinquency, crime and other undesirable things to grapple with. So it will be with any mission agency involved in sending out missionaries but not giving much thought about the family.

The African mission is slowly advancing in the area of family. One especially important issue is the needs of children and the effect that they have on the mission as a whole. Some mission organisations in Africa consider only the man or the husband as the bona-fide missionary and have him posted to the field without any consideration for his wife and children. Experience has shown that either the wife or the children can destabilise work on the field unless the needs of the entire family are met.

A prime example of the type of family care a missionary family needs is the kind of care Messiah College is giving. My husband, Bayo, and I were both missionaries before our three children were born. We had our first two children in a little village where we were serving. Vehicles could only go in there once a week—on market days. There was no kindergarten except a low standard public school some miles away, too far for a child to walk. And Bayo and I had

no means of transportation. The only option left was for me to teach our children basic reading and writing skills at home (there wasn't any home school programme in Nigeria then). This difficult experience led us to start a boarding secondary school for MKs a few years ago called Messiah College. It is our attempt to meet some of the teeming needs of MKs in Africa, starting with Nigeria. We, of course, were not the

**“Some risk getting sent to difficult areas without consideration of their families’ needs...”**

only missionary and ministry family facing the predicament of lack of provision for children education!

Separation issues  
As I have spoken with missionary parents and leaders about separation

issues, I was surprised and shocked by some of the things I have heard. For example, many denominational church-based missionaries get posted for missions, not necessarily based on call or convictions. They are trained (in vernacular schools) as pastors, then become missionaries, and then are posted to remote, usually government-forsaken villages with no basic amenities for survival. Some pastors manage to lobby for better and favourable postings by playing and dancing to the tune and dictates of their leaders. Those who do not satisfy their bosses risk getting sent to difficult areas without consideration of their families' needs: such as school for kids, health matters, etc. These missionaries end up sending their children to live with relatives or friends

who agree to help keep these kids while they attend school.

Issues for missionary wives

Very few mission agencies prepare and make use of the wives of the men that have been accepted and sent out as missionaries. It is only the men that are recognized as bona fide missionaries. If the wife cannot accompany the husband, then the family is forced to separate. The wife remains in a nearby town or city with the children so that she can keep her job and the children can go to school. In addition, the majority of the wives of missionaries are unschooled. While their husbands were being trained, they were usually tending the children and caring for their husbands.

Thankfully, there are some changes happening. The trend now among agencies is to try to train the illiterate wives somehow. Many of them are taught how to be better wives and mothers, better home keepers and supporters of their missionary husbands. Some have added evangelism and other relevant courses to the pastors/missionaries' wives training.

The new sending mission agencies are generally not prepared for unexpected and untimely deaths of serving missionaries. There are cases of missionary families where the husband/father and breadwinner has died, and the wife/mother and children are left alone and forgotten. Because no plan had been made for such an unforeseen time as this, sending groups do not seem to know what to do or how to handle the family in their grief and need. Many wives of

dead missionaries and their children are forgotten and so out of necessity, they pull out of the mission and the missions community in order to survive. A few, very few, really remain to continue with the ministry following their husbands' death.

#### MK education

Many African missionaries serving in countries where the *lingua franca* is different from the one spoken in their home countries (and usually where the educational systems are different too) are usually not able to afford international school fees for their children. The children either attend national schools and then cannot fit when they go back home or they are sent away to live with relatives.

Six years ago, my husband and I met two families in Togo who were doing an excellent job of planting churches. Today, however, they are no longer on the mission field. The first family had a 19-year-old son who had dropped out of school at the age of 16. He had gone through the French system of education until the junior year of secondary level. The parents then felt he needed to continue in an English school, but because they could not afford the fees for an international school, they sent him to Nigeria. His French schooling background could not allow him to fit into the English system of education in Nigeria. Invariably he dropped out, and was also jobless. In fact, his younger sister had a similar problem and just settled into an early marriage.

The second family, who had been instrumental in the planting of about 50

churches in northern Togo, had an equally pathetic experience. Knowing that they could not afford international school fees, they decided to keep their children in a city in Nigeria a couple of hours' drive away from the Togo capital city. They rented an apartment for their children where they lived all by themselves—about five of them of primary and secondary school ages. Each parent was paying a bi-monthly visit alternately. Eventually, they understood the negative consequences and danger of this arrangement. Their best recourse, regrettably, was to resign their service as church planters and go back home.

Some mission agencies and a few denominational mission boards are looking into the area of MK education and are offering what they call “children’s education allowance” to missionary families. In some cases, these allowances offset most of the schooling bills of the MKs, depending of course on their grade levels. But in many cases, it is for the parents to make up whatever differences there may be.

#### Physical health

The health of African missionaries has not yet received much attention in many quarters. In general, there is no organized, consistent, on-going health care provision. However in an emergency, there will be a “fire brigade” attention given to it. The African continent is largely a rural continent where basic amenities such as health delivery services are luxuries in many areas. This is especially true in the rural areas where missionaries are mostly found. It is a common fact that most missionaries hardly go for routine



medical check-ups unless they are ill. And even then if it is a problem that they could manage on their own with self-medication they will not hesitate to do so unless it becomes an emergency.

Malarial fever, typhoid fever, dysentery are some of the common diseases in Africa with which missionaries have to contend. Malaria is so common that many people just treat themselves with over-the-counter drugs. Regular health checks-up are not common practice by agencies and so in many cases, agencies have no particular physician specifically for the check-ups of the health of missionaries. There may be Christian physicians in private practice who may volunteer their clinics or their time to help missionaries and will often offer discounts for consultancy and treatment. Some mission agencies may have particular hospitals, clinics or mission-owned hospitals where they will refer their missionaries for consultations and treatment, but I am not aware yet of a hospital or a clinic in Africa set up solely for missionaries and their families.

The most threatening factor to the health of missionaries and their families is stress. This is so because most African missionaries do not take leave or vacations. They work and continue to work until they are no longer able to work. Many African missionaries work under very austere conditions and often they are stressed by many factors including long years of work without vacation, lack of adequate provision, family and children issues, trauma from civil or religious wars, communal clashes, and so on.

It is not uncommon to find one missionary doing the jobs of five people. Because of this, missionaries need to go on vacation on regular intervals in order to maintain their physical, mental, and spiritual health and to avoid burnout. But that is not the case usually. Some consider themselves too busy to take a vacation or a break. The work is too important. And where there are not enough people to cover the work, there is the fear that the work will collapse.

Mission leaders who have had cases of burnout in personnel are beginning to think of the general health of the missionary. As a start, some leaders are recalling their missionaries for “refresher” courses. Hopefully this input/break will help missionaries develop and improve themselves intellectually and spiritually, and also provide rest by getting them out of their work domain. For example, member groups of the Nigerian Evangelical Mission Association (NEMA) send their missionaries for short courses or conferences organised by the NEMA owned institute—the Nigerian Evangelical Missionary Institute. These courses run for a couple of weeks or a few months. They are long enough to enable missionaries to learn and short enough to enable missionaries to get back to their bases.

#### Spiritual warfare

Spiritual warfare is commonplace in any typical mission field in Africa. In many cases, the sending agencies or mission boards endeavour to set up consistent and effective prayer support for their missionaries (prayer support is covered more than financial support).

Churches along with cell groups of various sizes and age groups have been effectively mobilised for prayer support of missionaries in the major sending countries. Women prayer groups are in the forefront of this kind of support.

Missionaries from Pentecostal church backgrounds, for instance, are nowadays being trained to engage in spiritual warfare, praying against the territorial spirits that rule the regions or the tribes in which the missionaries serve. In fact, some schools of missions include spiritual warfare or power

encounter as a course in the curriculum. Prayers with long days of dry fasts (fasting without eating and drinking water or any fluids) are part and parcel of the missionary work in Africa. Missionaries, whose church backgrounds did not

**“We are praying for more people to become involved in member care...”**

prepare them for power encounter, have had to learn the hard way. Some sending agencies and churches have learned from their casualties as a result of demonic attacks. They had no choice but to believe and take action in the area of adequate preparation for power encounter and spiritual warfare.

### The way forward

At a continental missions conference in Abidjan, Cote d’Ivoire called “Mission Africa” in May 2000, missions and church leaders came together from around the continent. During this conference, the Evangelism and Missions Commission (EMC) of the AEA launched the member care track for Africa. The track works to increase awareness about member care needs and resources, especially among mission leaders. The main strategy is to hold member care awareness seminars and consultations in each region of the continent for mission executives and leaders. But communication, travel, and financial needs are difficult to meet. These obstacles will need to be overcome for member care to continue to take root and spread throughout Africa.

Nonetheless, African missions have come a very long way. There is growing member care awareness and I believe that some significant changes will soon take place to better support mission personnel. We are praying for more people to become involved in member care and to raise the standard of care. Our mission efforts will thus improve because our staff will be better prepared and cared for as they serve the Lord in missions.



Naomi Famonure is a missionary with Agape Missions and Evangelistic Network (AMEN) with headquarters in Nigeria. She is currently working with African MKs in Messiah College. Naomi coordinates the member care track of the Evangelism and Missions Commission of the Association of Evangelicals of Africa.

# In the Trenches with Asian Missionaries

by Ah Kie Lim

*In recent years, there has been a dramatic increase in the number of Asian missionaries working at home and abroad. How do we care for the new and growing wave of Asians who are counting the cost to take the gospel to the unreached? In this article, I review several needs and offer suggestions to help. The focus is on Asians working in South Asia.*

“My desire was to help them run the race to finish well”

My interest in working in the member care area began out of a desire to see missionaries fulfilled in their ministry. I saw missionaries begin to lose their enthusiasm for their ministry after a number of years on the mission field. This is not to say that they had lost their call or love for the unreached. Rather, there seemed to be some underlying struggles and stress that made them want to give up. My desire was to help them run the race to finish well (I Corinthians 9:24).

Asians tend to view member care very differently from their Western counterparts. Asian churches and mission organisations are often afraid that “too much” care from them will “spoil” their missionaries. Some are even of the philosophy that missionaries should be willing to suffer for Jesus, and for the sake of carrying the Gospel. Some believe too much care can become a distraction and ultimately make workers less resilient and effective. Because of this, Asian churches and mission organisations are very cautious when giving care to their missionaries. Missionaries who really need care are afraid to ask because they could be branded as “not self-sacrificial in their ministry” or even worse “not fit to be in the mission field.” Often, they live with

unmet needs and suffer disappointments with their mission organisations or sending churches.

It is a challenge to know exactly what should be considered as adequate member care for such a diverse group. The needs of Asian missionaries are very different from Western missionaries or those from the Middle East and Latin America. Working in South Asia, as a Malaysian, has challenged me to look at different ways to provide better care for Asian missionaries in general.

### Issues Faced By National Asian Missionaries

#### Stress of financial needs

“My wife has been sick for two years and we do not have enough money for her to seek better treatment. We barely have enough monthly financial support to meet our family needs”, says one missionary. Some missionaries do not have enough money to travel to their ministry locations if they are working in several villages. When we visit our church planters in their ministry locations, we are constantly confronted by the reality of their financial needs. These are genuine needs. Some of them do not have enough finances to send their children to school or have regular monthly support to meet their family necessities. How I wish I had answers to their dilemmas. It would be ideal for the sending churches to offer financial support. Yet, some churches in South Asia are not in a position to support themselves, let alone a missionary from their church. Some of these churches are hesitant to support missionaries who are

working with “para-church” organisations.

In YWAM South Asia, we are working closely with our national missionaries to help them with income generating projects for themselves. This way we help them reduce the issues associated with dependency on foreign support and shame when they ask for support. Some of these small businesses are making Indian pickles, greetings cards, etc. We also help workers raise support from other interested organisations and their local sending churches. A key to this is writing and visiting their pastors in order to build relationships between the missionary and their church. For most, email contact is still not a viable option. In addition, we help them to write prayer letters to people who are interested in supporting them in prayer or with finances. We link them with people who are looking to support missionaries but do not know who to support.

#### Single men and women on the mission field

To be a single in the South Asian context sometimes can be a shame on the person and their immediate family. This is true for South Asian missionaries as well. For example, sometimes single men and women are not respected in the communities where they are working. Workers are only considered “adults” if they are married and have the responsibility of taking care of their own family. This shows that they are responsible and able to handle life.

One young woman in our mission was asked to leave the ministry by her family

members because they had arranged a life partner for her. Even more difficult was the fact that the proposed husband was not a believer. Did she have a choice in her culture where the family members arrange her marriage? The sad fact was that she had to leave the mission field and marry this man chosen by her family. For the family, in similar cases, it means that they have done their duty as parents: for a woman it means that her future is secure with someone to care for her while for a man his position is secured with recognised authority. This cultural norm may sound repulsive and strange to cultures that believe in individual freedom to choose a life partner. In many South Asian cultures, matchmaking is an area that mission organisations need to take into account, and possibly, although arguably, a role they must provide for their missionaries. One idea is that mission agencies could partner with other mission agencies and act as “marriage bureaus” for their missionaries.

#### Family commitment

“My parents are old and they need my help as there is no one at home who can take care of them. I am afraid that I have to leave the mission field although this is not my choice. I am the oldest son in my family. It is my duty to care for my parents. I have to earn enough money to take care of them and my younger brothers and sisters.” These issues are very common in Asian cultures where children are expected to care for their family. It is considered a dishonour to their parents if they do not care for them in their old age. To honour their parents includes providing for their material needs. I have seen many missionaries

leave the mission field because their parents needed their help. Are we to abandon our parents for what others or we may perceive as the “higher” calling that God has for us? This is a tough decision that most Asian missionaries have to face and answer.

I believe that we can find some alternative solutions. For example, is there a place in the mission field for parents who need care? In one case, a missionary’s mother is staying with him and his family on the mission field. His mother is able to help care for her grandchildren. It gives time to both him and his wife to continue their work. This may sound strange to cultures that place a high value on independence, but regardless of the same, it is a real life issue in Asia. In another case one of our national missionaries had to raise extra monthly support to provide for his parents. His parents released him to the mission field, but they were not financially independent.

#### Children’s education

Many missionaries wrestle with schooling options for their children. For Asian missionaries the concern is often that they do not have the money to send them to school. There is no easy solution. A large percentage of missionary children are not able to pursue higher studies due to poor social skills, lack of

**“...mission agencies could partner with other mission agencies and act as ‘marriage bureaus’ for their missionaries.”**

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finances, or lack of access to schools or colleges near the place where the missionaries are working.

There are a number of boarding schools that are available for the children of national missionaries in Asia. The issue here is not just the type of boarding schools that are available but the costs involved. In an international volunteer organisation like ours there is room for partnership in helping Asian missionaries to raise support for the education of their children. We have churches that adopt and support missionaries. I believe it is time for us to explore the idea of “adopting” the education of the missionaries’ children.

#### Vacation and home leave

Vacation and home leave for many means going to a beach resort or another nice place for rest and refreshment. Such breaks are necessary and help missionaries return back to the field ready to continue. One Indian missionary told me that it is so nice that the foreign missionaries are able to take a vacation or go on home leave, but she neither has anywhere to go nor the funds to do so. Some of our missionaries are from non-Christian backgrounds, and to go home for a holiday might mean having to face idol worship in their homes and having to endure watching their family members going through the motion of the rituals worship. For others, going home to see their family is a holiday. Vacation for one missionary means that he gets to go home and be spoiled by his mother’s cooking and watch television. After a week of that he is refreshed and ready to get back to work.

Here are some other ideas. As member care providers we can periodically open our homes to the frontline missionaries who need a break. Another example was when a group of my friends raised some money and sent me on a holiday. Their generosity blessed me and gave me the desire to do the same for other missionaries who are isolated and need a break. Finally, mission agencies can seriously consider opening mission guest houses that are affordable and more easily available.

#### Other suggestions for practical member care

As the number of missionaries grows, so also does the need for more member care providers. This is especially true for the teams that are working in remote or sensitive areas. These places are not easy to get to on a regular basis. In some sensitive locations though, to have an “outsider” visiting the team may attract more attention and raise suspicion. In such areas the member care providers are not allowed to visit the team. What do we do in situations like these? Here are some strategies.

#### Further training

Missionaries are often so busy with their work that they do not take the time to receive personal input. Some of them do not have the funds to do so or the sending churches do not see the need for it. Our need for ongoing learning, be it formal or non-formal, stays with us long as we live.

#### On-going member care

*Field Visits.* The distance, travel time to remote areas, and finances make such visits difficult. But such visits



nonetheless are very important, and not just during crises! Face to face meetings at events like conferences are necessary. Email and phone calls are also helpful.

*Tapes.* In addition to visiting our teams we also send them teaching tapes or articles each month. They give out so much, and need renewing and refuelling.

*Cards.* It is so important to remember the birthdays and wedding anniversaries of missionaries. Do not underestimate the blessing that a card or a letter can have. It communicates loud and clear, the fact that others—friends—really care.

*Prayer.* Workers on the frontlines need to be surrounded with prayer. Member care providers can be a channel to raise prayer support, especially for church planting teams who are isolated without many outside contacts. We can link the teams with churches, interest groups, and resources to support them in prayer.

Member caring for each other  
Missionaries are great sources of mutual care, especially in isolated areas. We need each other for support and growth. In Hebrews 10:24, we are encouraged to spur each other to love and good works. We encourage our teams to find a prayer partner from their team or outside. We also encourage them to find someone whom they can be accountable to personally and spiritually, in addition to their team leader. Regular fun time, outings, and sharing of meals are some of the team building activities that we encouraged our teams to maintain.

Area member care providers  
Missionaries in our organisation are located all over South Asia. The vast area makes it a real challenge for member care providers to assure adequate care. To deal with this geographic reality, we have set up a programme for training area member care personnel in different regions. They are thus physically located closer to the church planters. These member care providers are appointed by their leaders, and receive ongoing training at least once a year from the main member care department in Pune, India. Our goal is for each church planting team to have a member care provider who is close to their ministry location, and to especially train Asian member care providers.

National and international member care partnerships  
During the past few years our organisation has been able to partner with a few national mission agencies. We have been able to share resources and counsellors as well as provide counselling and crisis care training for our member care workers. Member care forums have been organised to provide a place for member care personnel to meet each other discuss issues, and share resources and ideas. The India Mission Association has set up a member care consultation group to meet the growing needs of Indian missionaries. Our organisation is also a part of the group. We have the joy of inviting one of the members of the consultation group to teach at our training programme. Our member care workers have also attended some of the member care training

programmes that are offered by other mission organisations.

### Conclusion

In closing, I would like to encourage Asian and especially South Asian

member care providers to embrace the call to nurture the missionaries who are being raised up by God. But we must do this together. The challenges and needs are before us. But we have a great God who enables those who trust in Him.



Ah Kie Lim is from Malaysia and has been working with Youth With A Mission for 16 years. Her main focus is providing member care for church planters working in South Asia. She has pioneered and directed the member care ministry in YWAM South Asian frontier missions for the past seven years. She is currently working on her D. Min. at Fuller Theological Seminary.

**AIDS IN ASIA:** Every day, 1, 192 people die of AIDS-related diseases in Asia. Another 2,658 become infected, according to UNAIDS. Fatalities are far fewer than Africa, but the epidemic is set to erupt, particularly in China and India, the world's most populous nations. Asia is more populous than Africa, and Asians are more mobile—seeking jobs, trading goods and pleasure hunting across borders. More than seven million Asians had contracted HIV or AIDS by the end of last year. New cases reported in 2001 totaled 1.07 million, 17% more than the previous year.

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ReMAP II Steering Committee Members (l to r): Seth Anyomi, Barbara Griffin, Joe Varela, Jim VanMeter, Detlef Blöcher, Jonathan Lewis

# Awakening Pastoral Care in Latin-American Missions

by Christopher Shaw

*There is a steady increase in the numbers of Latins leaving their countries as missionaries to other continents. But learning from the struggles of the first waves of workers from this region will be important to truly impact the unreached.*

“The push was on to get as many people as possible recruited, trained, and out onto the field.”

The conversion to missions in Latin America is a fairly recent occurrence. For years, the insistent message preached by a handful of isolated leaders throughout the continent, advocating involvement in the missionary task, fell largely on deaf ears. It was only in the 1987 missions conference sponsored by COMIBAM (Iberoamerican Missions Cooperation) in Sao Paulo, the first continental gathering of its kind, that a turning point was finally reached. At COMIBAM, the trumpet call to join in advancing the Kingdom to the ends of the earth was sounded with unusual conviction. More than 3500 delegates from virtually every country in Central and South America collectively understood that the region had a vital role to play in the cause of missions. The subsequent response of the Church has far exceeded the expectations of many denominational leaders. Today, an estimated 4000 Latin American missionaries from every country on the continent are serving the Lord in different parts of the world, including the 10/40 window.

Growing need for pastoral care

In the early days of this movement, it was not uncommon to hear regional leaders expounding on the particular potential that Latins possessed for missions. And there is no doubt that Latins bring a particular mix of cultural and social characteristics that make them suited to enter and serve in countries now closed to missionaries from the northern

hemisphere. Confident assertions were made that the Latins would not repeat the mistakes made by the missionaries from the Older Sending Countries (OSCs). It was believed that a painful awareness of some of the consequences of these mistakes would be enough to ensure that Latins did not tread along the same path.

It was perhaps this feeling of over-confidence, coupled with a lack of experience that led pastoral care to be regarded as not a very important aspect of the task before the Church. The push was on to get as many people as possible recruited, trained, and out onto the field. Undoubtedly, some leaders expected the Latins to advance unimpeded where others had experienced grave difficulties. A poor understanding of the cost of doing missionary work led other leaders to consider suffering on the field as the price to be paid for being involved in missions. There was little time to evaluate which suffering was avoidable and vice versa.

Since that first continental missions conference, 15 years have elapsed. National and regional conferences have been held all over Latin America and the theme of missions has become a part of the vision of many local congregations. Christians are gaining exposure to the issues related to recruiting, training, and sending missionaries. This growing concern can be seen in the fact that missionary conferences and gatherings in recent years have begun to include workshops and plenary sessions on offering pastoral

care to those on the field. Congregational leaders are also beginning to assign members of their staff to take responsibility for this particular aspect of the missionary task. Slowly, we have seen its appearance in Christian literature of articles, brochures, and books on the subject. Efforts are being made to establish networks of caregivers who can share resources and experience with congregations, sending agencies, training schools, and other organisations involved in missions.

**“Efforts are being made to establish networks of caregivers...”**

Some contributing factors to Latin American attrition There are, no doubt, a whole series of factors related to some of the difficulties that Latins experience on the field. Some of these are common to missionaries the world over, and in this Latins have become one with generations from every people who have struggled with similar issues throughout the history of the Church. Other elements, however, are peculiar to the Latin mindset. Pablo Carrillo for example, in a seminal article in this area, has discussed some of the major problems of Latin Americans in missions (see *Struggles for Latin Americans in Frontier Missions. International Journal of Frontier Missions 1995, pp.195-198.*)

Drawing on his 20 years of experience in several regions of the world, he lists three broad areas of problems. These struggles are still highly relevant today.

- *Problems within the worker*—deterioration in personal relationships with other workers; the

inability to adapt to a new culture and learn a new language; unresolved problems affecting one's emotional stability; and the lack of tools for spiritual survival.

- *Problems in the participating church*—lack of adequate financial resources; organisational differences; and an inability to help missionaries find meaningful work.
- *Problems in the mission agency*—lack of planning and strategy development; and lack of cooperation with other agencies.

#### Weakness in existing

#### congregational structures

Pastoral care does not come easy to many of the organisations working in missions. Latins in general are a people who have strong social ties to family, friends, and even co-workers, and relations develop within this natural network. The context for much that goes on in the local congregation, therefore, is built around providing opportunity for these ties to develop. There is an underlying conviction that problems will take care of themselves, if a person has a network of support. Much of the spiritual life of the church members, therefore, revolves around attending meetings. Deliberate pastoral care is often replaced by abundant teaching provided from behind a microphone.

#### Emphasis on individual effort

Although much has happened in recent years to break down some of the stronger barriers dividing different groups, Latins in general are not well equipped to work in teams. The strong emphasis on individual effort is not conducive to

dialogue or negotiation. Disagreement is sometimes seen as an attitude of open rebellion towards those who are in authority. With this kind of background, it is not surprising that many conflicts in the lives of missionaries develop quickly on the field. As missionaries are put in teams in a variety of destinations they find that differences with other team members become major obstacles to ministry. The tools for conflict resolution are not always available and the tensions rise to intolerable levels as individual members compete for primacy within the team structure.

#### Shortened training experience

A general tendency to move away from the more formal, academic models of training has become common in Latin America. A large part of the effort is to find more personal, relevant, and efficient ways to train missionaries. The new models that have risen have paid much more attention to such things as character development, community experience, and practical training in evangelism, church planting, and discipleship. These changes have brought much needed renewal to the whole area of ministry preparation. The changes, however, tend to drastically reduce the time allotted to training. The four-year course traditionally advocated by formal institutions has been replaced by highly compressed training experiences that may last as little as four months. Although these programmes are often part of a larger project where a practical field experience is necessary, this latter part of the training often lacks the supervision needed to make it an effective learning experience.

The hasty manner of much of this training usually means less time to identify and deal correctly with issues in the lives of candidates that will most certainly cause problems on the field. An alarming number of candidates with a desperate need for inner healing or with serious character problems are being allowed to leave without receiving adequate ministry. These untreated areas of their lives come to the fore under the normal pressures of the field, often when it is very difficult to reach them with adequate help.

Low commitment to pastoral care  
As previously noted, congregational leaders are often hard pressed to provide pastoral care for their own people at home. A lack of resources and time, inadequate training, and a host of other factors contribute to the poor quality of pastoral care in many congregations. But even more important than these elements is the fact that there is much pressure in evangelical circles to provide proof of effective ministries through numerical increases in church attendance. Literature highlighting the glittery ministries of mega-churches in different parts of the world has spawned countless imitators throughout Latin America. This means that much effort is spent on seeking to enlarge congregations without providing the adequate support structures to ensure that new converts develop into mature disciples of Christ.

When the missionaries return home, they are naturally received with great expectation and invited on whirlwind tours to recount their experiences on the field. They are expected to provide

“rewarding” results to supporters, motivate and mobilise new candidates for the cause, and secure further support for the future. A long list of engagements is often planned for them well in advance of their return home. People do not expect to hear from missionaries that they are hurting, frustrated, or angry. The same denial that had been a problem on the field accompanies them back home. It is rare, therefore, to find a congregation that takes time for debriefing or helping missionaries to work through some of their pain and re-entry needs.

Too few resources

Even when church and mission leaders fully understand the need for providing pastoral care, they often run into a frustrating lack of resources that makes every move in this direction difficult. Funds are usually already stretched to the limit and scarcely cover the basic needs of those who are on the field. Lack of funds, however, is not the only problem. There is also only a handful of men and women who are gifted and equipped to offer the right kind of pastoral care overseas. Missionaries often complain that the few visitors that do come are more interested in tourism than in ministering to the missionaries' needs.

Creative ways to provide and develop pastoral care

The particular mix of challenges outlined above call for a special quota of creativity in resolving the issue of pastoral care for missionaries. The experience of the past decade, therefore, provides an emerging picture of the kind of person who is needed for this work.

First, people are needed who can actually get out onto the field. These are people with strong pastoral gifts, with a special orientation to the healing of emotional wounds and the resolution of interpersonal conflicts. Second, age is also important. Latin missionaries often relate better to older people who can also provide a father/mother figure from which they can receive comfort and support in times of crisis.

These characteristics often leave out a number of people who could help but are lacking the experiential framework to be able to make a significant contribution this area. Even when this reduced group of people can be identified, there remains the ever-present problem of raising the funds to mobilise them and get them to the right places when needed. Personal time constraints have to be considered as some of these people may have job responsibilities from which they cannot easily take leave.

The doors are obviously closed to pursuing the comprehensive kind of pastoral care offered by many organisations in the OSCs. These nations enjoy the advantages of long experience in the equipping and sending of missionaries, as well as the solid financial situation of their home economies. The approach to pastoral care shown by many organisations in the northern hemisphere testifies to the particular characteristics of their own cultures. These characteristics include strong emphasis on wholistic models of ministry, avoiding burnout through balanced priorities, conflict resolution

through team dialogue, and the sense of security that comes from strong financial support. The Lord has blessed them within this context.

Latin Americans are very new to the world of missions, and bring with them a whole new mindset with its own set of cultural traits. It is, therefore, a wonderful time to explore and find the means to care for missionaries, especially in ways suited to Latins. So how creative and culturally relevant can we Latin Americans be? Here are some ideas.

Training teams for pastoral care  
It seems to me that a right way forward would be to carefully select small groups of people to be equipped and exposed to the particular needs of those who are serving on the field in different parts of the world. Today, in conjunction with church/agency leaders and field leaders, selection could be done by those involved in providing pastoral care. Initially this programme would concentrate on giving these people tools to develop basic counselling skills and providing practical experience within the local church setting. Eventually these people could travel with missionary leaders and caregivers to become familiar with field conditions. The process of developing this team of ministers would take time, but it would be a definite improvement on requiring the exhausted handful of people taking care of missionaries today to continue shouldering the entire burden indefinitely. As in all pioneer situations, the early stages of development are the ones that take the greatest amount of energy and effort.

Ideally such a team of people would become part of a growing network of pastoral caregivers available to a wide range of missionary organisations. Those sending agencies or congregations not able to provide adequate care could use the services of such a team. Less experienced caregivers in the team could be called on to make routine visits to different fields, while the crisis situations could be left to those who have more experience.

#### Creating awareness in local churches

A second area where much work can be done is in helping local church leaders to understand the need of pastoral care for their missionaries. Those with a burden for pastoral care of missionaries would have to work alongside the recruiting and sending agencies, taking advantage of the natural bridges that exist in the local church to bring awareness to missionary leaders and pastors. Congregations who are involved in mission projects can be informed about the stress, difficulties, and trials as well as the joys and accomplishments, that many missionaries experience on the field. Seminars, literature, and personal talks with the leaders responsible for the missionaries will go a long way towards helping local congregations understand in what ways they can be particularly useful in supporting their people serving in other regions. Even where there is little literature on the topic, simple articles and notes can be extremely useful in helping leaders who know very little about the subject, and who are generally surprised to hear that missionaries often experience breakdowns on the field.

#### Making pastoral care a part of training

Training has made enormous progress in moving away from highly intellectual models that leave the heart untouched. Community living often gives candidates a foretaste of what it will mean to live and work with a team of people on the field. An emphasis on the devotional life helps develop some of the habits that will be much in need on the field.

The most significant aspect of the new training models, though, is that it often provides first hand knowledge of problem areas and character weaknesses in the lives of candidates. These priceless insights are too valuable to let slip by without more than a cursory observation by training leaders. Often these particular weaknesses such as lack of discipline, inability to work in a team, unresolved conflicts from the past, or inability to accept orders or submit to a set of rules, are only patched up sufficiently for the candidate to reach the field.

The presence, therefore, of qualified pastoral staff during part or all of the training experience is essential. These people could be fully devoted to helping candidates work through these issues, even while the programme leaders continue to work on developing other traits important for the missionary task.

Training should also provide candidates with a basic understanding of the mechanisms needed to resolve conflict situations in their own and in group settings. Those candidates who show the right qualities to provide adequate



pastoral care could be further equipped with the basic tools needed to provide pastoral care for other team members. In this way, missionaries would be better equipped to deal with stress and interpersonal conflicts without outside help.

### Sharing resources

The success of the missionary task has never depended on the abundance of available resources, but rather on the wise and intelligent use of whatever was available—more often than not, very little, “so that His grace may be sufficient in us, for His strength is made perfect in our weakness” (2 Corinthians 12: 9). In this sense, we Latins are well equipped to take on our missionary role! And, indeed, many Latins have once again placed faith—a realistic, informed faith—at the centre of their missionary endeavours.

I am convinced that it is not so much a matter of resources, but rather of creating sensitivity in the Body towards the needs of the workers in front-line trenches. It is a matter of seeking ways to bring about the natural caring that should exist in the Body of Christ. Once the sensitivity exists, the resources will be mobilised much more readily.

We must continue to create networks of mutual cooperation, including networks of counsellors, trainers, debriefers, an affiliation of caregivers, and missionary care consultations. The availability of a

network in itself, though, will rarely convince pastors and leaders to make use of the resources offered. In the context of Latin culture, it is the personal recommendation that goes a long way to break down mistrust and hesitation in approaching others. Encouraging leaders to make use of a network in the region will therefore depend largely on the endorsement of key leaders who have access to different parts of missions' community. These leaders must take advantage of their natural contacts and the authority that they have within the community to introduce leaders to new individuals who can contribute in offering pastoral care in given situations without being committed to any one group alone.

### Conclusion

How exciting it has been to see a whole army of Latin Americans begin to share long-treasured dreams of serving Christ in other lands, and slowly witness the coming about of these dreams. The way forward has been filled with all sorts of experiences, both good and bad. We have made many mistakes in our youthful eagerness. But we are rapidly growing up and hope to capitalize on all that we have experienced to this point. One thing is clear to us: there is no turning back. We have joined the great missionary enterprise and intend to make that particular contribution for which God created us Latins!



Christopher Shaw was born and raised in Argentina. He graduated from the Buenos Aires Bible Institute in 1982, and later completed a doctorate in missiology at Fuller Theological Seminary, in California. He has been involved in pastoral ministry for over 20 years.

# Goads, or... Missiological Proverbs

by Stan Nussbaum

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

**A**s you read the other articles about member care in this issue, have any proverbs come to mind that would goad organisations toward God’s intentions for them in this area? If any choice traditional saying comes to mind, email it with one or two sentences of application to stan@gmi.org; or post it to Stan Nussbaum, GMI, 15435 Gleneagle Drive, Colorado Springs, CO 80921, USA. Here are a few African examples to get your thinking started.

“Other people have to see for the person and come alongside him or her.”

*A peacemaker often receives wounds (Yoruba, Nigeria).* Those who cross cultural lines to make peace between God and humanity may be attacked. Their message of peace in Christ may be angrily rejected. If their organisations do not realise this is happening to them, who will?

*What the heart carries and goes along with would be too heavy for a donkey to take down the road (Oromo, Ethiopia).* Some members carry unbelievable burdens. Let us not take them lightly.

*The person overwhelmed with trouble has no eyes (Oromo, Ethiopia).* When the pain is too great, a person loses the ability to see a problem clearly or do anything about it. Other people have to see for the person and come alongside him or her.

*Even though one’s hand is wounded, one will not cut it off and throw it away (Oromo, Ethiopia).* Field workers are the “hands” of an organisation, likely to be wounded as they do the body’s work. The body cannot throw them away.

*The hunter for whom you carry food and water has been wounded by the bursting of his gun, and you, where are you going with that basket of plantains? (Twi, Ghana).* How irresponsible it is for churches and home staff to go on with their normal lives and not care for members who have had a ministry situation blow up in their faces!

**"...someone else's burden does not trouble you at all."**

*The traveler is the one who hears, "Welcome home" (Ewe, Benin and Togo).* How loudly and clearly do our members hear, "Welcome home," when they come back?

*If the dog has nobody to incite it, it will not hunt (Luganda, Uganda).* We can "incite" members by paying attention to their reports and praising God for what He has done in and through their lives. This

makes them eager to go back and see what God will do next.

*"Let's go catch fish again tomorrow," is only said when today's catch is divided fairly (Mongo-Nkundu, Dem. Rep. of Congo).* If an organisation shows favouritism among its members, some of them will get discouraged. They will leave the organisation and may even leave the Lord's service altogether.

*The burden of your friend is like a basket of feathers (Sukuma, Tanzania).* Traditionally, this means that someone else's burden does not trouble you at all. However, for a Christian it may also mean that when we lift our friends' burdens, God lifts our spirits. Love from God flows through us to these friends, putting some of God's strength and energy into us as it goes by.



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](mailto:stan@gmi.org), or at GMI, 15435 Gleneagle Drive, Colorado Springs, CO 80921, USA.

# Member Services to National Missionary Movements

## Listening to the Grass Roots

by Bertil Ekström

It was my first visit to Ghana. I have been in Africa before but never met such an enthusiastic Church trying to reach out to the different ethnic groups in their own country and in the neighboring nations. I am sure that I would find the same enthusiasm in other countries, but Ghana was my first experience of that in the African continent. The strongest impact was not due to the outreach programs. It was because of the people behind the mission plans. To sit hours and listen to them was a joy for the heart and a challenge for the brain. It was not difficult to follow their vision for the unreached but sometimes it was hard to understand the names and the situation of the people they wanted to reach. Of course, they are experts in their country. Many of the leaders were born and brought up among the tribal groups that have no living church today. At the same time that there is a profound respect for those who came from outside to evangelize the country, the strategy today is different from the one used by foreign missionaries, and, especially from the plans made by those who had sent them.

One of the important aspects of our work as Missions Commission (MC) is to listen to the people directly engaged on the mission field. We often call them

grass roots not in a negative or depreciative sense but recognising that they are the ones who really know the reality of mission work. Grass-roots can be:

- expatriate missionaries working among less evangelised people groups or seconded to national churches for strengthening the existing local churches
- national missionaries and local ministers advancing the Kingdom of God among their own people or in neighbouring cultures
- national and local leaders of the Church
- members of the local churches taking part in the development of the mission work based in their local communities

The strategy of missions is easily done in the offices of the executive secretaries around the world. Many of the planned strategies are never put into practice. The distance between the desk of the executive leaders and the field reality is sometimes enormous. The main reason for this is the poor communication between the leadership and the grass roots. It could be the insensibility of the executives and the lack of knowledge of the situation. But it could also be the silence and the lack of reflection from the grass-roots side.

An international body like the World Evangelical Alliance, and in our case the MC, needs to be sensitive to the factual situation in the different NMM (National Mission Movements). The MC defines its agenda according to the perceived needs from the grass-roots point of view. This does not exclude the possibility and the responsibility to propose other themes that are identified from an eagle-eye perspective.

In spite of the advancement of the communication technology, there are still several barriers that need to be transposed making possible a good understanding of the real needs among the NMM. One of the major problems is the issue of language. As staff of the MC, we cover some of the main languages in the Western World, but we realise that there is an urgent need for making literature and materials available in other languages as well. The only way to do this is through a good partnership with the Regional Missions Movements (RMM) and the NMM in different parts of the world. Our meetings use mainly English, being the common language for the world today. But even at such moments, our desire is to offer opportunities for the representatives of the RMM and the NMM to speak and hear the language they feel most comfortable with.

*Connections* is not meant to be a one-way communication. We want to listen to your counsels, ideas, suggestions, criticisms, and requests. Help us to build up a good list of addresses of the NMMs, so we know who we should contact in the different countries completing the questionnaire. You could also e-mail us or use some other channel of communication, if appropriate for security reasons.

We invite your participation in completing this brief questionnaire. Please send your report to Bertil Ekstrom (see contact information below).

1. What is the name of your country?
2. What is the name of the NMM (National Mission Movement) in your country?
3. In which year was the NMM started?
4. Who is the key contact person for the NMM?
5. Please give us the complete postal address
6. How many mission agencies or other organisations are affiliated with the NMM?
7. What are some of the greatest challenges faced by the NMM?
8. What are your suggestions for the WEA Missions Commission as we serve NMMs around the world?



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. He can be reached at [bekstrom@worldevangelical.org](mailto:bekstrom@worldevangelical.org).

## International Missionary Training Fellowship What the Army Needs

by Jonathan Lewis

George Washington was the hero of the American Revolution. But unlike Napoleon and Alexander the Great, Washington was no military genius. In fact, he lost many of his engagements with the British in the first years of the war. Although at first he did experience some success at Dorchester Heights, he soon lost New York to the British due to a strategic blunder. He would have lost his entire army at that time if it had not been for a heroic rear guard action during the hasty retreat in October 1776. He did little better during the following year and it was a bedraggled and dispirited group of men who gathered at Valley Forge the winter of 1778.

It seems that the revolution started with a popular notion of how to engage the enemy. Washington himself is quoted as saying, "We should on all Occasions avoid a general Action, or put anything to the Risque, unless compelled by a necessity, into which we ought never to be drawn." But by 1778, it was clear that an engagement was inevitable and necessary to win the war. Washington's men were not fit for this kind of action.

Initially, the Continental Army was comprised largely of volunteers who

enlisted for a one-year term. A critical effect of the New York defeats was to finally develop the virtually unanimous perception among the Congress that short-term enlistments were ineffective and untenable. These limitations were remedied by encouraging three-year enlistments.

The problem with volunteers was also one of discipline and lack of training. The volunteer was recruited on the basis of commitment to the ideal of fighting for liberty and freedom. The volunteer was also semi-autonomous in his actions and could question the rightness of a decision made by his superiors. Once this idealism had worn off, or if he disagreed with the decisions of his commanders, he could pack up and leave. Under these circumstances, desertion was a common problem.

But in the spring of 1778, the Continental Army marched onto the battlefield in a way it had never done before and began winning battles. What made the difference? On February 23, 1778, a Prussian, Baron von Steuben arrived at Valley Forge to take charge of the training of the army. Although he did not speak English and had to use

interpreters, he worked systematically to reverse the attitudes of commanders towards training and standardise procedures. Officers were to take personal responsibility for the training of their men in accordance with the procedures and standards that von Steuben prescribed. Drills focused on developing essential skills and were simple and repetitive. The army was taught to manoeuvre in a disciplined fashion and to work together as well coordinated units. The manual he developed during that winter at Valley Forge became the US Army's standard for 150 years.

There are some interesting parallels and applications for our current missions' enterprise. The nations will not be disciplined with short-term soldiers unless they are deployed in ways that support long-term efforts. But that is another discussion. The analogy I want to draw attention to is the critical role that training plays in field readiness as well as the need to involve both professional trainers and field supervisors in this process.

For too long, missions have relegated training—particularly pre-field training—to academia. Biblical and theological studies seem to be the one indispensable pre-requisite for agency acceptance. If this training assures doctrinal competence and skill in using the Word of God, it is unquestionably

**“The nations will not be disciplined with short-term soldiers unless they are deployed in ways that support long-term efforts.”**

important. But like Washington's volunteers fighting for the doctrine of freedom and liberty, this kind of training is simply not enough to assure a missionary's effectiveness. Research has repeatedly demonstrated that practical issues related to language learning, cultural adaptation, interpersonal skills, coping with family needs, job satisfaction and a host of other practical issues bring missionaries home prematurely and relegate others to ineffectiveness.

What if mission agencies insisted on a wholistic pre-field training that actually worked on “how to” courses? These courses could lead to skills acquisition in language learning, understanding another culture, developing contextually appropriate ministry, working with others in ministry, dealing appropriately with conflict, etc. Complemented by a strong dose of attitude formation (learner role, spiritual disciplines, character growth, servant leadership, etc.), would not our missionaries be enabled to succeed? What if this was then dovetailed into a self-directed internship under the supervision of a field leader? What if these field leaders actually assumed responsibility to mentor new field workers through this process during the early part of their field deployment and helped lead them into effective roles? Something like this may happen in larger mission agencies but it probably does not happen in most. Training in

field readiness skills and attitudes is more often a happenstance, hit and miss sort of process. And overstretched field leaders often do not want or need the responsibility for training new missionaries. So what is the solution? I would like to suggest that dedicated missionary training centres should be helping agencies with the task of developing coherent training programmes that start with community based, pre-field training and proceed as on-field internships. And they should do it in a way that minimises the time commitment of field supervisors by providing the curriculum and assisting in supervision through distance methods. Working with this model in the training centre I direct has produced

good results and a very positive response from field supervisors. This is workable!

Like George Washington at Valley Forge, agency leaders may be feeling the burden of working with a motivated but poorly trained and discouraged army. As trainers, we should be engaging in partnerships with these agencies with the objective of producing practical programmes that articulate well onto the field and meet both agency requirements and missionary's felt needs. If missionary trainers work more closely with missions' executives and field leaders to develop these wholistic, integrated programmes, the synergy could garner major breakthroughs in missionary effectiveness.



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.

**CENTRAL AMERICA:** Recurring drought in Honduras, Nicaragua, El Salvador, and Guatemala is intensifying poverty. Millions of Central Americans have lost their crops or been unable to plant because of lack of rain in recent years, according to a World Food Program (WFP) official. Additionally, Hurricane Mitch, earthquakes, and floods from hurricanes and storms have worsened the situation of millions who live on less than \$1 per day. Some 1.5 million, most of them school age children in rural areas, now receive WFP food aid.

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# Future Directions for Member Care: PACTS

by Kelly O'Donnell

There is a purpose to human history; it is not random and there will be a conclusion to this age, for the glory of God. God is at work in history to redeem people from every nation, tribe, and tongue (Revelation 5:9,10). Member care, as a service ministry, which supports the missions task, is a means to this end.

Developing member care well is a process. We cannot expect, for example, younger sending groups to develop in just a few years what has taken other sending groups several years to achieve. It will take time and toil to “knit the net”: the net of *caregivers*, the net of *concepts*, the net of organisational *culture*, the net of *communication*, the net of *centres*, the net of *consultations*, and above all, the net of *cooperation*. But it is happening!

I believe that there must be an intentional and Spirit-led direction as to how this global member care net is developed. Here are five such directions—PACTS, which will help us to work together and further “provelop” (provide and develop) member care. Note closely that PACTS involves forming close relationships with colleagues as we pursue cooperative tasks with each other.

**“I believe that there must be an intentional and Spirit-led direction as to how this global member care net is developed.”**

Pioneering—Is it time to break out of some member care and missions bubbles? Yes indeed! We must go to places with relatively few member care resources. Prioritise those working among the least evangelised peoples. Innovate! Stretch! Help set up interagency member care teams for instance, in Central Asia, India, or Africa. Sure it would be challenging, but why not? Or how about helping to connect culturally sensitive member care workers with the many interagency partnerships ministering within the 10-

40 Window? For some examples see chapters 12, 14, and 41 in *Doing Member Care Well (DMCW)*.

Affiliations—Bring together member care workers for mutual projects, mutual support, and mutual consultation. Purposefully affiliate! Set up regional or organisational networks of caregivers. Specialists can likewise band together for personal and professional support—physicians in travel/tropical medicine, personnel directors in human resource management, crisis caregivers etc. Form short-term teams with members from different agencies or service groups.

Encourage their members to track with mission personnel over time. In addition, convene and attend strategic consultations of mission personnel and/or member care workers to discuss ways to further coordinate services. These can be small and informal or larger and more formal. Prioritise these for regions of the world where coordination is still really needed. Finally, consider forming a national or regional member care task force within your organisation or interagency, similar to the various ones that are described in chapters 13 and 48 of *DMCW*.

Continuing growth/care—Member care is an interdisciplinary field, requiring considerable effort to keep on top of new developments and to maintain one’s skills. Prioritise time to read, attend seminars, and upgrade (see the materials listed in chapter 50 of *DMCW*). Grow! It would be helpful for some to link with a few of the secular umbrella agencies like the World Health Organisation and United Nations High Commissioner for Refugees, and also smaller agencies like People in Aid or the Humanitarian Practice Network in the United Kingdom. Such linking will help us keep abreast of current trends too. I believe it is so important at this time to build connections and bridge gaps between the “faith-based” and “non-faith-based” organisations involved in international health, exchanging information on the management and support of personnel. Some examples would be attending conferences, reading journals, and reviewing the peer support

network and psychosocial support programme for staff offered by humanitarian aid organisations (see chapters 27 and 35 of *DMCW*). Do not isolate ourselves by interacting solely with the evangelical community. Also, member care can be a burnout profession. So we must maintain accountability with others, pace ourselves, find ways to emotionally “refuel,” seek God, and practice what we preach!

Training—Resource missionaries and member care workers alike via workshops at conferences. Impart both your skills and your life (I Thes. 2:8)! Include member care tracks at major conferences. Teach member care courses, seminars and modules at key graduate schools/seminaries, including

**“...be proactive; do not reinvent the wheel; pursue God’s heart for the unreached peoples...”**

the Bible Colleges in Africa and India, and the missionary training centres in Asia and Latin America. Training in peer counselling, marriage enrichment, family life, team building, spiritual warfare, and crisis intervention are especially

important (see chapters 15, 16, 37 in *DMCW* for examples). Further, help mission personnel from both the New and Old Sending Countries develop member care skills (e.g., attending the “Sharpening Your Interpersonal Skills” courses that are taught in many places now) and member care programmes which are culturally relevant. There could be opportunities to join with groups who offer counselling courses in different locations to train their missionaries in helping skills, or

institutions that provide various field-based courses in the area of leadership/personnel development. On-line courses are also especially relevant.

Special projects—Based on strategic needs and common interests, pursue some short-term and long-term projects together. Fill in member care gaps! Some current projects that are being done include maintaining and updating a global referral base of member care organisations (chapter 49 in *DMCW*) along with a global member care web site ([www.membercare.org](http://www.membercare.org)); supporting the efforts of groups like Trans World Radio's "Member Care Radio" which broadcasts encouraging programmes for

field workers; doing joint research/articles; and setting up member care hubs/groups in needed areas (e.g., Chiang Mai, Cyprus, India, Africa). Let us be sure to pursue some projects together where we get a bit "dirty" and take some risks. A cutting edge example would be to provide supportive services—critical incident debriefing, counselling, and reconciliation seminars to people who have been traumatised by wars and natural disasters (see chapters 20, 25, 43, 47 in *DMCW*). In short, be proactive; do not reinvent the wheel; pursue God's heart for the unreached peoples; and prioritise time to work on strategic, doable, field-related projects.

Kelly O'Donnell is a psychologist based in Europe with Youth With A Mission and Mercy Ministries International. He is the co-chair of MemCa. He can be contacted at [102172.170@compuserve.com](mailto:102172.170@compuserve.com), or at Le Rucher Centre, 2067 Route de Tutegnay, 01170 Cessy, France.



Lively small group discussions—ReMAP II Consultation (6-10 October 2002)

# Mobilising New Missionaries

## Facing the Facts

by George Verwer

In the task of world evangelisation, we are faced everywhere by the need for more workers. The need is never for more open doors. We are faced by amazing open doors in so many nations and so many people groups. But nothing is straightforward, and we should never be willing to compromise. Here are a few thoughts on my heart based on what I have seen and read over these past 40 years. Luke 14:28 tells us to be realistic and count the cost.

- We need to be realistic about the complexities and obstacles that we face. We must resist the temptation to tell wonderful stories and give the wrong impression about true situations.
- We need a realistic view of the Church. There is a huge variety of local churches with a wide range of opinions and ideas about missions and sending out workers. We should never presume that we are all of one mind.
- Churches that were major sending churches for the last few decades in some cases now cannot keep up with their commitments. In some cases, congregations have shrunk or internal problems have consumed

**“The truth is that most mission work is carried out where the Church already exists.”**

time and money. We need to understand that churches are changing.

- Some very popular churches have made it known that they do not send out long-term missionaries. They have no money in their budget for missions. They may encourage mission trips in which people pay their own way, or they may pray and give money for projects, or in some cases national workers. Sadly, some even defend their policy by spreading negative stories about the high cost and ineffectiveness of long-term and career missionaries, or they make sure missionary speakers do not get into their pulpits, especially on Sunday mornings when the people are actually there.
- With the strong emphasis on the local church, combined with the western emphasis on paid staff or professionalism, large churches often have large numbers of full-time and paid staff, leaving little money to send out workers.
- I am continually stunned by the size of salaries that many pastors receive. This leads to affluent lifestyles and enormous financial

demands on the congregation. Though the USA is the heart of this philosophy, it has for 50 years been spreading it throughout the world. In my own view, this is a great hindrance to world evangelisation.

- It seems that there is very little willingness to sacrifice or forsake anything for the sake of world evangelisation. Emphasis on grace and freedom has led to the abuse of grace and a lack of obedience and discipline. We have failed to keep the balance—and I include myself.
- I believe that many of our colleges and seminaries have teachers who no longer actually believe that the unreached of other religions, especially the sincerely religious are actually lost. Various kinds of zeal-killing universalism are on the increase. In fact, in our preaching and teaching today, we seem to hear very little about hell. This is a huge hindrance to mobilising new missionaries.
- I believe that extreme so-called wholistic emphases have led to unrealistic expectations. Attempts have been made to marry reconstruction theology with prosperity teaching to form a new spiritual cocktail that is dangerous. Even more balanced wholistic messages have led to a de-emphasis of the importance of giving people

the salvation message. Many people do not want to give finance unless it helps people's physical needs. Huge amounts of money, hundreds of millions, go into relief and development - while missionaries are held back due to a lack of support.

- The truth is that most mission work is carried out where the Church already exists. These areas are still crying out for more workers. Only small percentages are working among the unreached or where the Church is non-existent. How can this be changed? For 20 years now, we have had the unreached peoples group challenge. We thank God for all that has been done, but what about 25% of the world's population who have not heard or read the Gospel? We have a long way to go.

Whether it is the Acts 13 Breakthrough vision or something similar or even quite different, we long and pray for the Church to move into a pro-active position in regard to the unreached. We long for trained, anointed and equipped workers to be sent out.

All of us in this mobilisation ministry need a lot of patience. The way ahead will not be easy! We continue to rejoice over each worker sent forth and each person who comes to Christ. We especially rejoice over each new church planted.



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 Missions Commission.

# ReMAP II Research Project

## Looking for reasons why they stay, Part 2

by Seth Anyomi

Editor's note: Part 1 of this series appeared in the October 2002 issue of *Connections*.

I am privileged to write part two of "Looking for Reasons Why They Stay," written on the ReMap II project on missionary retention. Dr. Detlef Bloecher, my colleague on the Steering Committee of ReMAP II, was the author of part one. He stated the historical foundations of ReMap II, how it connects with the ReMAP project on causes and cures of missionary attrition, its goal, research methodology and the perceived outcome of the project. It is my view that Church and Mission leaders in newer sending countries of the world stand to gain more from the findings of the ReMAP II project.

**"This will serve as a guide to churches, mission agencies and mission practitioners..."**

Factors that enabled missionaries from old sending countries could well serve as a recipe for contemporary and upcoming missionaries from old and new sending countries.

As a young Christian teenager growing up in the old missionary town of Amedzofe (a former mission station for German missionaries from Bremen in Germany), in the Volta Region of Ghana, two things impressed and challenged me:

1. The graveyard of young German missionaries who died in their early twenties in active missionary service and were buried in that cemetery in Amedzofe, Ghana, far from their family and their homeland.
2. Older missionaries (mostly mature single women) that I met in Jos, northern Nigeria, working there in the late 1980s (some may still be there). They were sent by the Sudan United Mission (now Action Partners), the Sudan Interior mission (SIM), WEC mission, Presbyterian missionaries from Germany and Switzerland, and others from Pentecostal denominations in Scotland and elsewhere.

In 1985, this writer travelled to Ile Ife in western Nigeria, to meet an eighty-year-old Scottish missionary who had lived there since 1935. He remembers him only as "Paa Elton." Paa Elton gave several reasons why he lived in Nigeria for that long and wanted to die there (he died a couple of years later in Nigeria). Among other reasons for his long stay, he mentioned the following:

1. Clear life long calling to do missionary work in Nigeria, and his

determination to remain faithful to the end.

2. He accepted the Nigerians as his own, and tried to live as much like the natives as possible.
3. He cut off links with his home country, which might have enticed him to return back home.
4. He devoted himself to identify potential Christian leaders in the universities and colleges of Nigeria, and then mentored them. Among outstanding leaders that he mentored are the late Archbishop Benson Idahosa and lawyer Emeka Nwankpa, President of Intercessors for Africa.

ReMAP II will show other relevant factors that contributed to longevity of missionaries from old sending countries, as well as new sending ones. This will serve as a guide to churches, mission agencies and mission practitioners committed to stay long on the mission field.

Focus will not be on dropouts, forced outs, burn-outs, deserters or those who should never have been. Rather, the mission executives will be served with questionnaires, which will focus on spiritual, physical, emotional and intellectual

factors, which in their view, have contributed to the long stay of their missionaries on the field. The findings of the missionaries will then be correlated with that of the executives to produce insights and better understanding for missionary retention. A critical look will be taken of elements such as:

1. The role of evaluating missionary candidates to determine a suitable model for missionary preparation.
2. Provision for missionary families in health care and educational needs for children.
3. Fund raising.
4. The role of local Church, in the training and empowering of national believers for leadership and missionary service.

This writer sees ReMAP II, not merely as a follow up on ReMAP, but as a higher level study that brings out the positives, in accordance with the apostle Paul's admonition that: "...whatever is true, noble, right, pure, lively, admirable, excellent, or praiseworthy" (Phil. 3:8) as applied to the missionary enterprise of the Church of our Lord Jesus Christ, should be used to promote and enhance long missionary stay on the field.



Seth Anyomi and his wife, Christiana pioneered the work of the African Christian Mission in Ghana. They have planted a number of churches and currently run a day care centre, a Christian school, a vocational school for girls, a missionary training institute and two medical clinics in Ghana. Since 1990, Anyomi has served as President of the Ghana Evangelical Missions Association. He is a WEF Missions Commission Associate.

## ReMAP II Launched in London

The WEA Missions Commission has launched a new research project entitled ReMAP II: An International Study on Missionary Retention. Coordinators from 20 participating sending countries representing some 3,000 agencies and more than 150,000 missionaries, met in London October 6-11, 2002 to finalise the survey research instrument and receive orientation on administrative procedures. Seminars were developed that will be used both to introduce and debrief the study to mission agencies in their respective countries.

ReMAP II is a follow-up to the Missions Commission 1994-1997 ReMAP study on missionary attrition that led to the publication of "Too Valuable to Lose: Examining the Causes and Cures of Missionary Attrition" (William Taylor, Ed., Wm. Carey Library, Pasadena). While the first ReMAP project looked at the reasons missionaries leave their field of service, the current study will focus on agency practices that contribute most to missionary retention, well being, and productivity. Although agency leaders will again be surveyed for their thoughts and opinions, organisers of the study are developing a similar instrument to be

administered to individual missionaries by their own agencies or in cooperative research by national missions alliances.

The materials reviewed during the London meetings are the product of two years of work by the ReMAP II steering committee: Drs. Seth Anyomi, Detlef Blöcher, Barbara Griffin, Jonathan Lewis and Jim Van Meter. Input and discussion from the 20 country coordinators representing national missions

**"...ReMAP II:  
An  
International  
Study on  
Missionary  
Retention."**

movements from Africa, Asia, Europe, North and South America, and the South Pacific gave the final shape to the survey instrument and the seminar presentations. Each country coordinator will administer their study from November 2002 through April 2003. Results will be compiled and analysed at national, regional and global levels. The ReMAP II task force will reconvene during the WEA Missions Commission plenary meetings in Canada in June 2003. Findings will be discussed and plans made to further disseminate the information and provide appropriate training for agencies desiring to implement culturally appropriate practices leading to missionary retention, well being, and productivity.



# Global Missiology Task Force

## Vision, dream or foolishness?

by Rose Dowsett

“What in the world do you think you are trying to do?” asked a friend. “Global Missiology? Is that a vision, a dream or sheer arrogant foolishness?”

Well, we all need friends who will challenge us! He (yes, it was a “he”) did not mean to be rude. He just could not see that any kind of global theological or missiological enterprise could ever produce anything useful. “It can only end in temper or tears!” he said.

So, I thought I would write to explain what it is all about why do we believe that we have a vision that truly comes from the Lord, why do we dare to dream dreams about what we would love to see happen, and why do we not think that the attempt is just foolishness. And maybe you, our readers, will catch that same vision, dream similar dreams, and join in to make it pass into reality.

Some boundaries

Is it possible to conceive of a *global missiology*? Yes. No. Maybe!

Is it possible to have an international, global conversation, where we learn to listen to each other? Yes, yes, yes!

Will it be easy? No. Will it be painful? Yes. Will it be productive? Please God....

What it isn't

*Global missiology* is not about constructing one gigantic theological

system, with no room for distinctives or disagreements. It is not about trying to find one methodology for doing mission, and claiming that that's the only right way. It is not about imposing patterns beloved by one group of denominations or agencies on the rest of the world church. It is not about denying the richness of God-given diversity. It is not about creating some new kind of monstrous worldwide mono-cultural Christendom.

What it is

Global missiology is an ongoing, multi-dimensional conversation, where we learn to listen respectfully, prayerfully and expectantly looking to God to teach us through our brothers and sisters, whichever part of the world they come from. So, whether our origins are in the north or the south, the east or the west, and wherever we live and minister, we will humbly wish to learn from every other corner of the Lord's family. That mutual respect will make different demands on different ones of us, depending on where we are in the world Church.

It is a world-wide conversation about all the rich elements that go to make up missiology: theology, biblical studies, church and mission history, the social sciences as they are used as tools for more effective mission, the concrete issues of mission practice. We need

many people at the table for our conversation!

Of course, this is not just conversation for conversation's sake. Our goal is more faithful, more effective, more honouring-to-God practice of mission, so that unbelievers come to worship the King, and disciples grow in Christ-likeness.

What are the barriers?

The barriers are money, pride, power, history, self-confidence, insecurity, language, culture, etc. In short, anything that sin and Satan can use as an instrument to divide us, keeping us in bondage and leading to misunderstanding one another. We need to live out more fully what it means to be one Body, to be brothers and sisters in the same family of God, to be reconciled to one another because we are reconciled to our Father. And that means taking time and effort to get to know each other, to appreciate the Lord at work in one another, to seek each other's highest welfare, to respect even those from whom we differ over many things when it comes to "doing mission."

What are the outcomes we are looking for?

We need to recognise that each one is different from the other but is a part of His family. We need to grow in appreciation and respect for our

diversity as well as our unity, and to be able to learn from one another more deeply. We need to work together, rather than in competition, in the cause of the Gospel. We want to sharpen one another's insights into God's Word, thus enabling each other to have the Word shape our practice and living, our theories and our worldviews. We ought to enable our churches to learn from other parts of the family, so that we may all become more faithful and effective in discipling the nations. We want to produce books, articles, and other media, which capture our conversations and disperse them in such a way that the Lord's people are better equipped for their calling of world mission. We want to make accessible key materials locked up in one language, through translation into other languages—from Spanish to Korean, Japanese to English, Norwegian to Swahili... bringing treasures from one part of the family into the hands of another part. We want to give a voice to those who feel silenced.... And perhaps the discipline of listening for those of us too accustomed to doing the talking.

And most of all, we want to bring a gift to our Lord: the gift of His people working in love and harmony, bringing others yet outside the Kingdom to know and love Him.

Difficult? Yes. A foolish undertaking? No, because we believe it resonates with the Lord's own heart longing.



Rose Dowsett serves as International Chairman 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](mailto:106011.462@compuserve.com).

# Refugee Highway

by Thomas Albinson

“There is no greater sorrow on earth, than the loss of one’s native land.”— Euripides, 431 B.C.

It was in the wake of the Gulf War that Insaf and her family made the decision to flee Iraq. When they left, they had no way of knowing that they would spend the next 7 years of their lives trying to survive on the streets of Istanbul, a city with an unofficial estimate of ¼ million refugees. As illegal refugees, their future was uncertain. They lived in constant danger of deportation. They had no access to legal employment, no right to public schools and no insurance to cover medical care.

Hopelessness caused by war, violence, persecution, famine and economic despair has driven over 34 million people to make the desperate decision to flee from their homeland. They are those who are able set out for countries rumoured to offer hope of a normal life. Refugees travel on some well-worn paths around the world. These paths are becoming known as Refugee Highways. One out of every 275 people alive today has spent time on the Highway.

Whichever part of the Highway they travel on, the familiar road sign meets refugees: “Do Not Enter, Wrong Way.” It takes only a quick look at today’s headlines to see that refugees are both

feared and unwanted in our world. Rather than viewing them primarily as people in need, the trend is for politicians and the media to brand them as a danger to the economy and national security. As the number of refugees in our world increases, there are fewer and fewer places for them to seek refuge, leaving them vulnerable and their needs neglected.

The Refugee Highway is a scar that wraps itself around the globe betraying the wounds in the world today. It is paved with tears of loneliness, fear and discouragement. It is a clear sign that mankind needs a Saviour. God is calling His Church to be present on the Highway, reflecting His heart for the refugees to our world.

Scripture is filled with stories of refugees. Most are portrayed as highly resourceful people, and not just as people in need. This is true today as well.

The book of Ruth offers a powerful portrayal of how loving a foreigner can bring mutual and unexpected blessing. Boaz refused to look upon Ruth, a Moabitess, as cheap labour or as a threat to his well-being. He saw her as a vulnerable person in need of protection and provision. He demonstrated what it means to “love the alien as yourself” (Leviticus 9:34). Ruth was blessed by

becoming an accepted part of the community of God's people. The nation of Israel was blessed through her, as she became the great-grandmother of David.

David spent many years as a refugee hiding from King Saul. Jonathan knew how difficult this was for David and went to him in the desert in order to "...help him find strength in God" (1 Samuel 23:16). Is it any wonder that so many of David's songs speak of finding refuge in God?

Early in the history of the Church, many were uprooted when persecution broke out. In the midst of crisis, these believers demonstrated great courage and faith as they "preached the Word wherever they went." (Acts 8:4).

Insaf and her family are following in their footsteps on the Highway. Ten years before their flight to Turkey, Insaf became a follower of Jesus. While a refugee in Istanbul, she suffered for lack of fellowship with other believers. God knew her need and surprised Insaf and her family by using them to plant an Arabic Fellowship among the refugees in the city. As a result, many have found refuge in God.

God expects His people to reach out to refugees in love rather than to push them

away out of fear. His Word makes clear that we are to promote justice, demonstrate compassion and offer community to the refugees in our cities and nations. He expects us to share with them the refuge that we have found in Jesus. He expects us to go into the desert and help brothers and sisters like David and Insaf to find strength in God. As in the days of Ruth, God's plan is for His people to both bless and be blessed by refugees.

God is calling us to be present on the Highway because only the Church can bring hope to those who walk it.

It was to this end that the World Evangelical Alliance sponsored the first global consultation on Christian ministry to refugees in Turkey last November. To consider what we could do together that we could not otherwise accomplish, 185 leaders from 43 countries convened. As a result, resources and strategies are now being developed to better enable the Church to effectively minister to those on the Highway. The establishment of this collaborative network was a timely step towards responding to one of the burning issues of our world.

"I was a stranger and you invited Me in."  
-Jesus (Matthew 25:35)



Tom Albinson serves as director of refugee ministries for International Teams and serves on the core facilitation team of the Refugee Highway Partnership of the World Evangelical Alliance. He can be contacted at: [refmin@iteams.org](mailto:refmin@iteams.org). (See [www.ITRefugeeMinistry.org](http://www.ITRefugeeMinistry.org).)

# New Missions Partnership to Strengthen Global Ministry to Refugees

An international team of approximately 35 people with a core administrative team of 9 people has launched The Refugee Highway Partnership. A new network of the Missions Commission of World Evangelical Alliance (WEA), the Partnership seeks to create and nurture a Christian community that:

- facilitates more effective refugee ministry,
- stimulates strategic initiatives,
- inspires and equips the Church, so that...
- refugee ministries are strengthened and more refugees are served on the highway.

“Ministering to 37 million refugees is a huge challenge for the global Church. This new strategic partnership will help the Christian community serve even more refugees and do it more effectively,” says Geoff Tunnicliffe, chair, Global Mission Roundtable, Evangelical Fellowship of Canada and director of the WEA Refugee Highway Consultation. Tunnicliffe also cites two Partnership facilitators, Stephen Mugabi (Association of Evangelicals of Africa) and Mark Orr (International Teams) as key members of the Partnership team. The Partnership has the following five priorities:

1. Release of the Best Practices for Refugee Ministry document. In

development over the course of the past year with input from more than 600 leaders and 340 organisations, this document is now ready for distribution to all organisations and churches engaged in refugee ministries. Go to [www.globalmission.org](http://www.globalmission.org) to download this document.

2. Develop an international clearinghouse for Christian refugee ministries.
3. Release a CD with resources to assist churches and organisations in developing refugee programmes.
4. Facilitate the ongoing strategies of the working groups established to deal with specific areas of need in refugee ministries.
5. Develop the process for organisations and churches to engage in the Refugee Highway Partnership.

Brian O’Connell, director of international partnership services at Interdev called the new partnership, “potentially one of the most significant collaborative initiatives launched over the past several years. The opportunity for ministries, agencies and churches, to participate in coordinated efforts to reach refugees with the Gospel, as well as to come alongside existing refugee leaders, cannot be understated. We at

Interdev feel privileged to participate in this highly strategic endeavour.”

“I am thrilled by the ongoing developments of the Refugee Highway Partnership. This partnership addresses in a very strategic and comprehensive manner the vast needs of these displaced, traumatised and often neglected people,” comments Gary Edmonds, WEA’s secretary general. “The Partnership demonstrates the synergistic effect of God’s people working together in unity, which is WEA’s heartbeat. Personally, I am convinced that a primary mark of the Holy Spirit is the unity of God’s people. Therefore, I am grateful for the Refugee Highway Partnership and believe that the Lord God will use it to meet acute needs of His loved people, the refugees of the globe.”

WEA hosted a consultation of 185 refugee ministry leaders from 43 different countries in November 2001. At the conclusion of the consultation,

the participants indicated a strong desire to develop greater global collaboration to more effectively serve the 37 million refugees and internally displaced people in the world. A leadership team was commissioned to develop the appropriate structure. A follow-up gathering this September in Cyprus stimulated the formation of the Partnership.

Bill Taylor, chair, WEA Missions Commission commented on the launch of this new global partnership, “The WEA Missions Commission is delighted to have had a small role in launching and linking this strategic and critically needed new partnership on behalf of the global refugee population of our world. How can we do less, especially when we consider that our Lord Himself was an infant refugee?”

**“...refugee ministries are strengthened and more refugees are served on the highway.”**

For more information, contact: Wil Triggs, WEA, 1-630-668-0440 (wtriggs@worldangelical.org) or Geoff Tunnicliffe, chair, Global Mission Roundtable (globalroundtable@shaw.ca)

## Mission Information Sharing: Virtual Teams

by Joe Varela

With the rise of the global marketplace and the flattening of corporate structures, virtual teams are a phenomenon of the modern secular workplace. Seven out of 10 teams in corporate America are virtual teams,<sup>1</sup> as are the teams for the Missions Commission staff and Task Forces. It is unfortunate that business leaders never consulted mission leaders and missionaries because those in the mission realm sometimes have a better understanding of what makes a virtual team tick. Even though we have already been practicing some of the things that make virtual teams successful, we do well to learn how to make our virtual structures more effective.

Virtual teams (VTs) are usually project oriented and consist of geographically dispersed and culturally diverse members brought together because of relevant knowledge and expertise and the need to collaborate to accomplish tasks. (Sounds like a mission enterprise, doesn't it?) VTs are usually temporary in nature with members fluidly being redeployed to other projects and serving on multiple teams simultaneously. In the VT, most communication takes place outside of face-to-face meetings. Typical VTs rely heavily on technology for communication, such as email, and in the secular realm, this technology often

includes video conferencing, Web collaboration tools, etc.<sup>2</sup>

What makes VTs different from typical work teams? In typical face-to-face groups, communication is naturally facilitated. Natural or appointed leaders quickly assume culturally appropriate roles. Socialization occurs normally, and conflicts are much easier to handle. In the virtual environment, communication, leadership, socialization, and conflict resolution require more effort. So, let's examine helpful team structures, processes, behaviours, and group cultures with a view to overcome these hurdles.

### Communication

Communication issues are often big issues for VTs to overcome. It is easy to communicate via email, cell phones, and conference calls but the personal side of teamwork often gets filtered out.<sup>3</sup> Non-verbal communication cues, such as expressions, gestures, sights, and smells get lost in the virtual realm. Barriers can exist because team members come from different geographic areas, cultural milieus, denominations, and social levels. If group members tend to follow "proper channels" for communication (i.e. rigidly observing a top-down method), then processes slow down and innovation is impeded.<sup>4</sup> For all these

reasons, VTs require more attention to communication issues than traditional teams.

How can the communication hurdles for VTs be minimised? Try these tips:

- Recruit members to your team who are effective communicators.
- Be prepared to pay more attention to communication issues. Write emails more carefully; be culturally sensitive in your emails (remember how important family is in most of the world); try to anticipate what your reader will perceive when he or she reads your correspondence.
- Use more traditional ways to communicate when appropriate, i.e. letters, phone calls, and face-to-face meetings.
- Become highly interactive and frequent in communication.
- Keep communication upbeat, positive, even fun.
- Handle negative communication properly. Follow the Matthew 18 model. NEVER send a flaming message by email!

Since VTs often rely heavily on email, here are some specific tips:

- Follow proper email etiquette (see <http://www.iwillfollow.com/email.htm> or do a search for “netiquette” or “email etiquette” at [www.google.com](http://www.google.com))
- Be specific. In an effort to keep emails brief, needed details often goes out the window. When writers are not specific, issues that could be handled with one email often stretch to four or five additional emails. This causes frustration and delays as team members have to

email back and forth several times to get the real message.

- Acknowledge receipt of email and give detailed responses. Team members should commit to answer emails within a certain time (i.e. 48 hours). Even if you cannot handle an issue right away, senders will appreciate a short message acknowledging their emails and telling them when you will be able address their requests.
- Alert team members when you will be unavailable. Consider auto replies when you cannot access email for extended periods.

As technology becomes cheaper and more readily available, wean your group away from email as the ONLY method of communication. Try instant text messaging systems that are offered by many Internet service providers. Make use of communication group services, such as Yahoo! or MSN groups. As your team budget allows, think about Web conferencing and do not forget to use the telephone. If you find yourself on the phone frequently, realise that clear, warm, and normal volume speech aids communication. So, invest in a high-quality headset for personal conversations.

### Leadership

In VTs, there should be special commitment toward a collaborative leadership model. Collaboration fosters good will, creativity, free exchange of information, and respect for others' perspectives. Focus less on the “individual” and more on the “team.” Individual rewards are still beneficial to make teams effective, but let the group



decide how to do it. Genuine recognition and appreciation go a long way as individual and team rewards.

One noticeable difference between VTs and traditional work groups is evidenced in organisational structure. Traditional organisations tend toward “mechanistic” structures, which are rigid bureaucracies with strict rules, narrowly defined tasks, top-down communication, and centralised decision-making. In contrast, organic organisations tend to be flexible, decentralised networks with broadly defined tasks. It is necessary for VTs to have a more “organic” structure.<sup>5</sup> Some characteristics of each organisation type are summarized in Table 1. The transition from mechanistic to organic styles is often harder for people from Western cultures.

team visible to each member. This can be done through a team photograph (taken when the group is all together or a collage of individual photographs), a telephone contact list, and a map showing where each member is located. To amplify the team’s energy, experts suggest creating team artifacts to make footprints in the physical realm, such as a team website, regular newsletter, custom letterhead, mouse pad, or a calendar. VTs should encourage spontaneous and informal communication. Do not just send emails and hold phone conferences where project details are discussed. Get to know team members on a personal level. Ask for and offer prayer requests. Celebrate appropriate personal milestones, such as birthdays, anniversaries, and other significant events. In email discussions,

Mechanistic	Organic
Specialised tasks	Common tasks
Rigidly defined tasks	Broadly defined tasks
Central authority	Decentralised authority
Vertical communication	Vertical communication
Rigid departmentalisation	Cross-functional teams
Clear chain of command	Cross-hierarchical teams
Narrow span of control	Wide span of control
High formalisation	Low formalisation

**Table 1**

**Socialisation**

In VT’s, members rarely (or never) have the chance to meet face-to-face. This lack of socialisation can negatively impact a team. To combat this lack of socialisation and the sense of fragmentation that results, the group should invent ways to make the whole

rotate the responsibility of discussion facilitator, so all members of the group can have a chance to be more visible to the whole team. In short, try to have fun together.<sup>6</sup> A feeling of group identity and cohesiveness results, if the team follows some of these practical steps for building a group culture in spite of being geographically separated.

**Conflict resolution**

In the VT, it is easy for mistrust and resentment to creep in, especially when members are culturally diverse. Working

in a virtual context instead of face-to-face tends to impede trust; so effective teams should take steps to encourage trust.<sup>7</sup> Sources of group conflict include ambiguous authority, deficient or hoarded information, and differences in values, interests, personalities, education, culture, and goals.<sup>8</sup>

Perhaps a measure of “creative conflict” and ambiguity always exists in group settings, particularly in virtual groups. To minimise conflict, the selection of team members should be based on members’ ability to cope, even thrive, in this type of environment. That being said, a formal or informal structure should be in place for handling conflict and miscommunication. In one team that was studied, the team’s informal process was to bring the conflict to the attention of a specific individual in the team even though she was not in a formal leadership role. Intuitively, members found her to be the most politically savvy and since she was successful in negotiating issues in the past, she became the de facto conflict resolver for the group. When conflicts occur, the

negotiation process should highly emphasise total team effectiveness, high interaction and frequent communication, rotation of members, and avoiding win-lose situations.<sup>9</sup>

## Conclusion

The creation of an effective group culture can occur when individual members recognise the unique advantages and disadvantages of the virtual team, minimise the disadvantages, and maximise the advantages. Members can seek to maintain their individual distinctives, but virtual teams work best when they share common methods of problem solving, decision-making, and conflict management. Leadership and membership in the virtual team has to take on a different face than in the traditional organisation. VT sponsors should evaluate programme successes and failures, not from the perspective of who is the problem, but what is the problem. Consideration of the recommendations discussed above will hopefully result in high team morale and enthusiasm.



Joe Varela is the Managing Editor of *Connections*. He served for four years as a missionary in Indonesia, served as a mission agency administrator, and has been active in leading short-term mission groups to West Africa. He can be contacted at [connections@globalmission.org](mailto:connections@globalmission.org).

<sup>1</sup> Kostner, J. (2001). Bionic eTeamwork. *Executive Excellence* 7-8 18, no. 10 , 7-8.

<sup>2</sup> Potter, R. E., Cooke, R. A., & Balthazard, P. A. (2000). Virtual team interaction: assessment, consequences, and management. *Team Performance Management* 131-137 6, no. 7/8 , 131-137.

<sup>3</sup> Kostner, J. (2001). Bionic eTeamwork. *Executive Excellence* 7-8 18, no. 10, 7-8.

<sup>4</sup> Lipman-Blumen, J., & Leavitt, H. J. (1999). Hot groups with attitude: a new organizational state of mind. *Organizational Dynamics* v. 27 no4, 63-73.

<sup>5</sup> Osland, J. S., Kolb, D. A., & Rubin, I. M. (2001). *Organizational Behavior: An Experiential Approach* (7th ed.). Upper Saddle River: Prentice Hall.

<sup>6</sup> Kimball, L., & Eunice, A. (1999). The virtual team: Strategies to optimize performance. *Health Forum Journal* v42n3 , 58-62.

<sup>7</sup> Kimball & Eunice, 1999

<sup>8</sup> Osland et al, 2001

<sup>9</sup> Osland et al, 2001

## Canada 2003

by William D. Taylor

As we look towards the WEA Missions Commission international consultation, “Canada 2003,” we have begun to sense the presence of the Spirit in the overarching process, participant selection and programme. As of the day I write this update, we have close to 160 reserved slots from over 35 nations, and our maximum space is 200 people.

**“It will be a rich convocation of reflective practitioners...”**

As this event is by invitation only, we are grateful to the sacrificial response of women and men around the world who will be coming. It will be a rich convocation of reflective practitioners related in diverse ways to the networks that comprise the Missions Commission.

The plenary programme combines two major categories: the morning Bible readings will come from colleagues addressing the encounter of the Christian faith with people of other faiths. We are keenly anticipating these presentations, so crucial in the global atmosphere exchange of exclusivism and pluralism. Can we be “gracious exclusivists” as Christians? We certainly hope so, and these readings will point us in the right direction. I pass on to you Richard Tiplady’s update as coordinator of the globalisation dimensions of the

programme—sessions in both morning and evening. Richard has also finished editing a seminal work entitled “One World or Many? Globalisation and World Mission,” which we will release just before Canada 2003.

*The part of our programme concerned with globalisation will take place over 8 sessions, spread over 4 days. Day 1 will begin by defining what globalisation actually is, and give an overview of its main features. We will then consider economic globalisation (since this is what many people primarily associate with the word ‘globalisation’) and questions of justice.*

*Day 2 will focus on the cultural implications of globalisation, beginning with the two global macro-trends of technology and terror. Globalisation is sometimes assumed to have strong homogenising effects (i.e. Westernisation), and we will consider whether this is really the case, looking at questions of pluralisation and ethnic identity in a globalising world.*

*Day 3 we will look at the effects of globalisation on religion, and then consider the implications of all the above issues for world evangelisation. Since globalisation is an uneven phenomenon, affecting different parts of the world in different ways, we will*

*break into regional groups on day 4 to discuss the impact of these issues on different parts of the world, before closing with an assessment of globalisation's consequences for the global missionary movement.*

How would we ask you to pray for Canada 2003? Here are six specific requests.

1. That the empowering Spirit of God would be present in the entire process and programme.
2. For financial resources to be provided for all participants, especially those who will need assistance.
3. For visas to be granted to those

coming from nations where Canada has this requirement. This is generally a very time-consuming process and we need to plan long in advance.

4. For the plenarists to be sensitive and skilled as they present their material.
5. For the MC Task Forces and other networks at work during the afternoons.
6. For the “cascading outcomes” of this consultation, as regional and national leaders consider similar but contextualized events.

The programme for the event appears on the following page.

William D. Taylor is the Executive Director of the WEA Missions Commission and the Editor for *Connections*. 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](mailto:connections@globalmission.org).

	Sat 31 May	Sun 1 June	Mon 2 June	Tue 3 June	Wed 4 June	Thur 5 June	Fri 6 June
Breakfast 07:00 -- 08:15	Breakfast						
Bible Readings 08:30 -- 09:45	Worship @ local Churches	Isaiah 40 and Islam (Imad Shehadeh)	Ps 96 and Buddhism (Kang San Tan)	Acts 17 and Hinduism (K Rajendran)	John 4 and traditional religions (Abel N' djerareou)	The Jesus Nt narratives and the Seculars (Paula Harris)	
A.M. sessions 10:15 -- 11:45		Introduction to globalisation (Richard Tiplady)	Technoculture and terrorism (Sam George)	Globalisation and religion (Bulus Galadima)	Seminars on globalisation (world regions)	Late a.m. departure for tour of Vancouver	
Lunch 12:00 -- 01:00		Lunch					
P.M. sessions 01:30 -- 04:30	MC associates arrival and registration	Other conference arrivals	Networks and Taskforces				
Optional session 04:45 -- 05:45	Conference registration	Optional Sessions					
Dinner 06:00 -- 07:00	Dinner						Regent College 5 pm buffet banquet for MC people
Plenary 07:30 -- 09:00	Banquet for MC GLT and associates (invitation)	Welcome, keynote, Holy Communion	Globalisation and economics (Ruth Valerio)	Globalisation, pluralisation and ethnicity (David Laundy & Miriam Adeney)	Globalisation and world evangelisation (David Lee & Steve Moon)	Globalisation and the global missionary movement (Rose Dowsett, K Rajendran & Bill Taylor)	"Bible and the Nations", Regent College

# Missionary Training in Nigeria

by John Kayser

“...the sessions met a deep need in their lives and ministries.”

Nigeria, Africa's most populated nation, has experienced horrendous religious conflict in the last 2 years, during which Muslim fundamentalists have attacked and killed over a thousand Christians. Yet, Nigeria currently also has the most evangelistic churches of any nation in Africa, having already sent out nearly 4000 cross-cultural missionaries. Authorities count over 400 formal Bible schools/colleges and seminaries in the country plus hundreds of small church-based Bible training programmes. At least 60 of the formal schools claim to be training missionaries, but of these only 9 or 10 actually offer any missions courses since their faculties have no training themselves.

The Nigeria Evangelical Missions Association (NEMA), to rectify this situation, has planned an ambitious “train the trainers” programme throughout the country starting in 2003. Missiological courses and methodologies in experiential training will be offered to teachers from schools across Nigeria. This will likely be held in Jos, Plateau State, though courses might be offered in several locations to make travel for students easier. Credit for this training will likely be offered through seminaries in Nigeria.

To prepare for this initiative, NEMA invited John Kayser and Paul Strand from Bethany to hold a series of seminars in each geographic zone. These seminars are designed for mission leaders, school administrators

and faculty to help them understand the training dynamics of preparing missionaries and leaders.

Two seminars have been held thus far in the cities of Jos and Benin. The last one, held from April 22-26, 2002, in Benin had 34 participants from 6 states in the south of Nigeria from both denominational and independent church structures. Sessions started at 8:00 AM and continued until 9:00 at night with or without electricity. Participants entered into discussion with zest and wisdom. The feedback was dynamic, especially in the “profiling of an effective missionary.” Paul spoke seven times on leadership issues in missions. John spoke in 10 sessions using workshop format to guide the delegates through steps necessary for

developing effective missionary training. John and Paul shared freely in each other’s sessions—a “team teaching” method that worked well.

At the end of the seminar many testified that the sessions met a deep need in their lives and ministries. The Planning Committee passed a resolution urging that this type of training be made available, not only to pastors and teachers, but to the top leadership of denominations so that they would make decisions in line with sound missiological thinking. The next two workshops will be held back-to-back in October; the first in the far west at Yola near the border of Cameroon, and the next at Ibadan, in the far east, the old capital of Nigeria.

“Participants entered into discussion with zest and wisdom.”



John Kayser is a training associate for Africa of the WEA-MC, Director of the Missionary Training Consultants division of Bethany Fellowship International, and an associate of WEA International. He can be contacted at [john.kayser@bethfel.org](mailto:john.kayser@bethfel.org).

**NIGERIA:** Rioting broke out after a Christian candidate won student union elections at the Federal College of Education in Zaria, Kaduna. At least 12 Christian students were killed and over 50 injured and/or raped by local Muslims who stormed the campus.

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## Korean Mission 2002

by David Tai-Woong Lee

“...there are approximately 10,000 Korean missionaries engaged in cross-cultural missionary work in over 162 countries.”

As I look out of the window from my bedroom where I am writing this report, the sky is slowly clearing up and the sun is peaking out as if nothing has happened in the last 24 hours. As a matter of fact, our country has been ripped apart by a mega size typhoon overnight. This is not the first catastrophe in our country this year either. Earlier this summer, we had suffered heavy damage by a flood. All these could not stop short-term mission teams from streaming out to the various mission fields, nor could they detour approximately 1,000 new long-term missionaries joining those who are already on the field.

The shape of current Korean missions First survey done on the Korean missionary movement in 1979 by Dr. Marlin Nelson showed 93 Korean missionaries ministering in 26 countries through 21 mission agencies. According to research done by Korea Research Institute for Missions headed by Dr. Steve Moon, there are approximately 10,000 Korean missionaries engaged in cross-cultural missionary work in over 162 countries. The latest annual growth rate is 17.7% according to the same study. Judging from the fact that there was no significant dip in the growth rate even during the financial crisis when Korea had to receive loan from IMF, it is expected that there will be no retreat from this figure in any foreseeable future.

### Highlights of 2002

The most noticeable one is the *Mission Korea 2002*. This is an *Urbana* like mission conference held bi-annually that began in 1988. Since then there was never a break, though there were innumerable obstacles. As usual, there were around 6,000 young persons who attended the conference. At the same time, most of the



major mission organisations had their representatives busy recruiting and distributing information about them. Ten years after its inception, *Mission Korea* has become the single most important missionary seedbed for the Korean missionary movement. It is estimated that one-third of the participants have made some kind of decision for missions. Many of them will eventually end up in the mission field through follow-up work of the various mission agencies.

Less noticeable to the unscrupulous observer, yet a no less important phenomenon is the beginning of the change of leadership in mission administration. The largest sending body, which is Hap-Dong Presbyterian Church that has approximately 1,200 missionaries on the field, is experiencing such a change over. At least two directors in the Global Missionary Fellowship have been replaced in 2001, 2002. This is a sign that the Korean missionary movement is advancing yet another step towards maturity. Whereas in the previous decade or so, there was hardly any candidate to replace the older leadership, but now a new breed of leadership is emerging.

Related to the above is that with the emergence of the new leadership, some of the international agencies are experiencing fast growth in their membership. WEC, Interserve and Operation Mobilization are some of the examples. Growth of these agencies came as a result of missionaries returning from the field after lengthy service to take up leadership positions.

One interesting phenomenon is that the Korean Ministry of Culture and Commerce has been inviting cross-cultural religious workers from all major religious blocks to introduce Korean culture in a four-day seminar with full expenses paid since last year. One hundred persons participated in the recent programme. Majority of them are Protestant missionaries. The Korean government would like them to become potential civilian volunteer diplomats, while missionaries benefit by learning their own cultural heritage. It is hoped that Korean missionaries will do a better job of contextualisation by getting to know their own culture better as well as knowing cultures of their host countries.

For a long time, Korean missionaries longed for periodicals dealing with mission related matters, some thing like *Evangelical Mission Quarterly*. We now have a Korean version of such a magazine published by the Korean World Mission Association. Korean missionaries pen many of the articles. It is expected that it will receive wide acceptance from Korean missionaries in general.

“...some of the international agencies are experiencing fast growth...”

#### Conclusion

In the seventies when the Korean missionary movement began, Korean missionaries could hardly find a place to go. Tentmaking missionaries were still a dream in the imagination of progressive mission thinkers. Today, with Korean companies virtually all over

strategic places in Asia and other parts of world where there is cheap labour particularly in China, both regular missionaries and tentmakers have unprecedented opportunities. The

World Cup and sports events like it have also helped to open doors for Korean missionaries. Mission Korea 2002, therefore, has been another year of advancement to the glory of God.



David Tai-Woong Lee is the Director of the Global Missionary Training Centre in Seoul Korea, Chairman of the board of directors for the Global Missionary Fellowship, and a member of the WEA Missions Commission Global Leadership Team.

**NORTH KOREA:** Failure to build a communist utopia has led the country to take a stab at capitalis paradise. A special economic zone in Sinuiju city, on China's border, will have its own laws and elected officials. Pyongyang has chosen a non-Korean, Chinese entrepreneur Yang Bin, to govern the new zone. The move follows in Beijing's footsteps to create free-trade zones two decades ago to lure foreign investment before transforming the whole country into a market economy.

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# Brazil Northeastern Missions

## Congress Report

by Barbara Burns

The arid Brazilian Northeast was blessed by a shower of people from the entire 9-state region of Caruaru – Pernambuco, plus representatives from most other Brazilian states and South America, who came together to learn about how and why to do missions. Almost a thousand people enthusiastically attended the five days of an intense programme entitled “Proclaim God’s Glory Among the Nations: Obedience, Contextualisation and Faithfulness in Missions.”

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

The purpose of the Congress was not only to encourage a missionary vision, but also to help people base their vision on Biblical foundations and to see practical implications for carrying out the vision. What does it mean to be or send a missionary? What practical steps should the churches and missionaries take in their selection, preparation, work and care on the field? Why do churches so easily desist from the task, after starting well? What are Biblical and practical solutions for problems missionaries, churches, and agencies face in carrying out the task of world evangelisation? How can the missionary be faithful to Biblical truth while at the same time transmit the truth in a different language and culture?

Barbara Burns, a WEA Missions Commission member, gave the opening message. Beginning with the history of missions, including the arrival of the first missionaries and the first Christian martyr in the town of Caruaru, where the Congress was held, she then traced the programme outline based on Hebrews 13:7-16. The message of the Gospel of Jesus Christ, His sacrifice and blood shed for our redemption, must be taken to every tribe, folk and urban group by a

Church called and faithfully dedicated to His service “outside the camp” for the glory of God.

Each subsequent day began with a study about the Biblical basis for missions, led by Dr. Russell Shedd. The participants were challenged by the extent and depth of God’s missionary purpose for the Church.

Other plenaries spoke to statistical overview, tribal, rural and urban needs and testimonies from people who work in these areas. Ted Limpic and Larry Kraft started things off on Tuesday with a statistical overview of the world and Brazilian missionary outreach as it now stands. Paul Hiebert led reflection on contextualisation. Ronaldo Lidório shared about church planting and power encounter from his experiences in Ghana and the Amazon. Ricardo Gondim talked about the local church and her mission in the post-modern and urban world. Isabel Murphy and Enoque Faria presented the needs of tribal missions. Sérgio Lyra emphasized urban mission. Sérgio Ribeiro and Tião called for work in the “Sertão” or Northeastern interior. Seminars were presented in the afternoon. The evening sessions were open to the churches in the area and included regional musical and artistic presentations and worship.

Many things contributed to the success of this Congress. People prayed and

worked during the months preceding the meetings. The speakers were all gifted and experienced missionaries in their fields. Over a 100 people from the churches in Caruaru worked hard during the week, providing the best possible transportation and care for the participants. The music was wonderfully regional (“Sertanejo”) and the food was nicely served. People were tired, but expressed enthusiasm; most refused to let even an afternoon session go by in spite of being deprived of the customary nap and before-dinner shower.

Brazil’s Northeast had as yet been largely untouched by the major missions conferences held in the South during the past 15 years. This was for many their first contact with the idea that churches are made to do missions. Many expressed the fact that their lives had been transformed during the week. Seeds were thrown out in hundreds of directions, seeds that are now being planted and, according to the soil and watering by the Lord’s blessing, will germinate and grow to fruit-bearing and faithful and wise missionary sending trees.

The Congress work committee (led by Sérgio Ribeiro of the mission JUVEP and others from four cities in three states and from several different denominations, schools and mission groups) expressed their gratitude to the Lord for His blessing on this Congress.



Barbara Burns has served in Brazil as a mission’s teacher and mobiliser for over 30 years. For seven years, she was the Executive Secretary for the Brazilian Association of Missions Teachers. Currently, she is the Educational Coordinator for the Centro Nordestino de Missões in João Pessoa, Paraíba. She is member of the Global Leadership Team for the WEA Missions Commission. She can be contacted at [bhburns@uol.com.br](mailto:bhburns@uol.com.br).

# Great Commission Roundtable Update

by David Ruiz

“...the Lord as the centre of our work not for our own harvest but for the Lord’s harvest.”

**W**ith the purpose of “determining the next steps of GCR in order to connect the missionary force for the global evangelisation and a global impact of the world”, the International Taskforce Consultation of GCR was held in Antigua, Guatemala from March 21<sup>st</sup> to 23<sup>rd</sup>, 2002. GCR is “a global community of ministry and resource networks focusing on the fulfilment of Christ’s Great Commission, formed in Hurdal, Norway in March 1999. It welcomes all such networks to connect and participate as equal partners.

Approximately 30 international leaders from 20 different countries attended. The work meetings began on March 21<sup>st</sup>, with an opening session and closed on March 23<sup>rd</sup> with a special banquet to which several Guatemalan key leaders of different churches were invited.

One of the main points fulfilled in this meeting was the installation and anointment of the new leadership of GCR, headed by Iman Santoso, from Indonesia; Robyn Claydon, Australia; Paul Cedar, U.S.A; Reuben Ezemadu, Nigeria and Stanley Davies from the United Kingdom. David Ruiz from Guatemala was named the International Coordinator of GCR.

During the devotion, Reuben Ezemadu and Robyn Claydon brought forth the word of God. The Word challenged us to have the Lord as the centre of our work not for our own harvest but for the Lord’s harvest.

According to the evaluation that the members turned in, the majority of the objectives were fulfilled in a satisfactory way. It is briefly described as follows:

1. We had special times of prayer and exchange that strengthened and built relationships. Above all, there were times to share the vision of some represented ministries and their prayer requests.
2. We got to know models of connections in network, discussed what “networking” meant, and defined networking. We divided the globe into 15 geographical work regions to facilitate connectivity and to identify the basic needs. We were also able to detail concrete actions that would allow GCR to function toward the service of the networks.

3. We were able to listen to opportunities and challenges faced by missions at that time. This will be the subject of discussion later on in order to apply the same to the realities that have changed in the mission’s world.

**“...the GCR is firmly advancing towards the integration of a global community of ministries and resource networks...”**

One of the most significant steps was to continue the process of elaborating the code of best practices, which will continue to be developed throughout the lifetime of GCR.

The Great Commission Roundtable (GCR) is firmly advancing towards the integration of a global community of ministries and resource networks, focusing on the fulfilment of Christ’s Great Commission.



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 Word Missions Leaders Network.

# Global Calendar of Events

## Prayer initiatives

“Praying through the Arabian Peninsula” (PTAP), Printed guides are available in English and translation efforts are underway in other languages. *Contact PO Box 11448 Newport Beach, CA 92658, USA, 1- 800-376-5876, or PTAP@srginc.org. Website: <http://www.pray-ap.info/>.*

## Upcoming events – 2003

### March 8-13

Leaderlink, Orlando, Florida, USA. *Contact Evangelical Fellowship of Mission Agencies, 4201 N. Peachtree Rd., Suite 300, Atlanta, Georgia, USA, 30341, 1-770-457-6677 or [efma1@compuserve.com](mailto:efma1@compuserve.com).*

### March 15

WEC International will be hosting a one-day prayer retreat with Patrick Johnstone author of *Operation World*, Philadelphia, Pennsylvania, USA. *Contact Caroline Asp, 1-215-646-2322 or [JJRaymo@aol.com](mailto:JJRaymo@aol.com).*

### March 21-24

Mentoring für Missionare - Dr. Walter Rapold (SMF) - in German, Academy for World Missions – AWM, Stuttgart, Germany. *Contact Carmen Crouse, Coordinator of Academic Affairs, CIU-Deutscher Zweig, Hindenburgstr. 36, D-70825 Korntal-Münchingen, Germany, 0711-8396533, [smf@aem.de](mailto:smf@aem.de) or [ciu@aem.de](mailto:ciu@aem.de).*

### March 21-23

A weekend with *Operation World's* Patrick Johnstone. Minnesota, USA. *Contact 1-218-387-2688 or [JJRaymo@aol.com](mailto:JJRaymo@aol.com).*

### March 31- April 4

Christian Community Development Seminar (SMF) - in English, Academy for World Missions – AWM, Stuttgart, Germany. *Contact Carmen Crouse, Coordinator of Academic Affairs, CIU-Deutscher Zweig, Hindenburgstr. 36, D-70825 Korntal-Münchingen, Germany, 0711-8396533, [smf@aem.de](mailto:smf@aem.de) or [ciu@aem.de](mailto:ciu@aem.de).*

## May 14-18

Fourth European Member Care Consultation “Tools for the Task: Growing Deeper, Going Broader.” Lunterem, Holland. Intended for those who are either actively involved in member care or for those wanting to be more involved in this ministry. *Contact Marion Knell, Global Connections, Whitefield House, 186 Kennington Park Road, London SE11 4BT, UK or mariondk@uk2.net.*

## June 2-7

Interkulturelles Lehren und Lernen - Dr. Craig Ott (CIU-Korntal), Academy for World Missions – AWM, Stuttgart, Germany. *Contact Carmen Crouse, Coordinator of Academic Affairs, CIU-Deutscher Zweig, Hindenburgstr. 36, D-70825 Korntal-Münchingen, Germany, 0711-8396533, smf@aem.de or ciu@aem.de.*

## June 24

Archives and Documentation Conference: Rescuing the Memory of Mission in New Zealand the Pacific, Bible College of New Zealand, Auckland campus. A day conference held in conjunction with ANZAMS (see below). Those attending ANZAMS are invited, together with archivists, librarians, researchers, and others associated with church and mission archives particularly with a New Zealand, Pacific, or Pacific Rim focus. *Please send expressions of interest in attending, or in presenting papers, case studies, or workshops to John Roxborough, john@roxborough.com.*

## June 25-26

ANZAMS (Aoteaora/NZ Association for Mission Studies), Bible College of New Zealand, Auckland Campus. *Contact: Cathy Ross, Private Bag 93104, Henderson, Auckland 1231 New Zealand, (00 64 9) 836 7800, ext 857, Fax: (00 64 9) 836 7801, cathy@bcnz.ac.nz.*

## June 26-29

Mission Expo 2003, Budapest, Hungary. Following the highly successful event in 2001, the needs of the world will again be made known to central Europe. Will include many denominations, national and international missions agencies. *Contact Terry Lingenhoel, Operation Mobilization, Erd 2030, Bajuszfu utca 15, Hungary or Terry@h.om.org.*

## July 7-18

Anthropology for Missions, Dr. Paul Hiebert, Bible College of New Zealand, Auckland campus. *Contact: Cathy Ross, Private Bag 93104, Henderson, Auckland 1231 New Zealand, (00 64 9) 836 7800, ext 857, Fax: (00 64 9) 836 7801, cathy@bcnz.ac.nz.*



### **August 8-21**

Advanced Mission Leaders Training, Hyderabad, India. *Contact IMA, 673 East Main Road, Anna Nagar Western Extension, Chennai 600 101, INDIA, + 91 (-44) - 6151940 or 41, imahq@vsnl.com.*

### **September 8-10**

“Survive or Thrive? Is there a future for the mission agency?” All Nations Christian College, England, a conference co-organised by Global Connections and Oasis Trust. *Contact: [www.globalconnections.co.uk/surviveorthrive.asp](http://www.globalconnections.co.uk/surviveorthrive.asp)*

### **September 15-18**

Evangelical Fellowship of Mission Agencies (EFMA) Executive Retreat, Virginia Beach, Virginia, USA. *Contact EFMA, 4201 N. Peachtree Rd., Suite 300, Atlanta, Georgia, USA, 30341, 1-770-457-6677 or [efma1@compuserve.com](mailto:efma1@compuserve.com).*

### **October 7-11**

Meeting of Indonesian churches from Indonesia and abroad, Fuller Seminary, Pasadena, California, USA. Together with foreign missionaries who have been or once worked in Indonesia and Indonesian missionaries who have been on the mission field—this group will meet to challenge churches to send and support mission endeavours to Islamic countries. *Contact: Sam Sikitari, [ssikitari@hotmail.com](mailto:ssikitari@hotmail.com).*

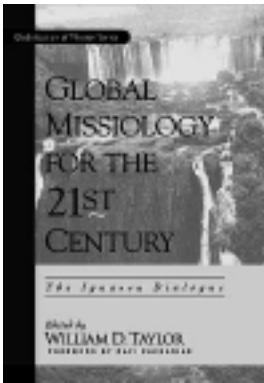
### **December 2-6**

Personnel Conference, Interdenominational Foreign Mission Association of North America (IFMA) and Evangelical Fellowship of Mission Agencies (EFMA), Richmond, Virginia, USA. *Contact EFMA, 4201 N. Peachtree Rd., Suite 300, Atlanta, Georgia, USA, 30341, 1-770-457-6677 or [efma1@compuserve.com](mailto:efma1@compuserve.com).*

*To list your event in future issues, send all appropriate information to us at [connections@globalmission.org](mailto:connections@globalmission.org).*

# Global Missiology in the Twenty-First Century: The Iguassu Dialogue

reviewed by John Roxborough



Edited by William David Taylor. Grand Rapids, MI: Baker Books, 2000, 564 pages, US\$34.99. Available from Gabriel Resources, 129 Mobilization Dr., Waynesboro, GA, 30930, USA.

In this attractively presented documentation of the World Evangelical Alliance (WEA) Iguassu Dialogue in Brazil in October 1999, William Taylor and some 35 contributors have produced a landmark compilation of global evangelical missiological reflection. As at Lausanne in 1974, Latin American evangelicalism has injected dimensions of the heritage that have been at risk. The influence of Samuel Escobar and the stimulus of the late Orlando Costas are apparent.

Iguassu may have been a painful experience for some participants, but its very willingness to consider difficult questions helped the event rise above a simple restatement of familiar themes. Here there are credible signs that people have been willing to acknowledge that the future of evangelicalism requires taking on board the viewpoints and experiences of an international constituency.

It is seldom easy to keep, or even bring, “thinkers” and “doers” together, yet the Iguassu Dialogue placed a high value on being “reflective practitioners.” What this conveys about process and attitude is as significant as what is said in “the Iguassu Affirmation.” The regional surveys suggest that if the authors were given

a template, they did not feel constrained to follow it in order to say what they believed was important. The general lack of defensiveness is remarkable. The conference also set itself to listen to voices from other parts of the Christian tradition, including Celtic spirituality, Nestorians, Moravians, Copts and Jesuits. The photos and biographies give a sense of context through the personalities and stories, which lie

behind the papers. The bibliographies are valuable.

We are already seeing WEA move with greater confidence since Iguassu, but the faith and openness recorded here is a gift to the church at large.

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John Roxborough is a Presbyterian Minister and Lay Training Coordinator, Presbyterian School of Ministry, Knox College, Dunedin, New Zealand. He taught previously at the Bible College of New Zealand in Auckland, and at Seminari Theoloji Malaysia in Kuala Lumpur.



ReMAP II Consultation, High Leigh, UK, 6-11 October 2002

## Half the Sky—And Half of Heaven

by Rose Dowsett

The Chinese language is full of vivid pictures. One such traditional saying is “Holding up half the sky,” a description of the place of women in society and in the world. In ancient Greek mythology, Atlas alone carried the world on his shoulders, and this was what kept the world working and the sky in its place. If Atlas let go, the world would fall apart, and the skies would fall in. Even if in practice, Chinese culture has not always treated women very well, in this Chinese proverb there is recognition that women share work equally with men. It also shows that women share the task of trying to win the favour and protection of gods and spirits. If men and women live and work harmoniously, the sky will stay in its place and the world will keep going.

Every culture, ancient and modern, has its stories to explain how the world came about, how it keeps going, how men and women relate to each other and to the supernatural world. If we are wise, we will study these stories carefully, for they often provide valuable bridges for the Gospel, as Paul found long ago in Athens. On the one hand, these stories and (generally) false explanations are

evidence of people suppressing the truth, as Paul tells us in Romans 1, and of unenlightened minds (Ephesians 4:18).

On the other hand, these stories may illustrate that men and women cannot escape the way we are made as human beings—creatures of our Creator—and that people everywhere know that they need explanations about the deepest realities.

In the task of mission, it is intriguing to find that, rather

less attention has been paid to the stories generated by and told by women than to those by men, and considerably less attention has been given to sayings about women (such as “holding up half the sky”) than to those about men. Why should that be? And what have we missed as a result?

Women in Mission

*Women in Mission* is a deliberately ambiguous title for one of the projects of the Global Missiology Track. Is it about women missionaries, women as agents of mission? Yes, it is. Is it about reaching unbelieving women with the Gospel, women as the subjects of mission? Yes, it is that as well! Is it about expatriate women in cross-cultural ministry? Yes, it is. Is it about believing

**“If men and women live and work harmoniously, the sky will stay in its place...”**

women reaching their own families, friends and communities? Yes, it is that as well!

This is not an anthropology project, though we are eager to have help from anthropologists, especially insights into how women are regarded in specific cultures. How does the current experience of women echo, and how does it differ from what God has to say about his design for women in the Bible? Are there particular sayings (or doings!), which are especially important for shaping how we “do mission” among women in that community? What public and private roles may women play in the cause of the Gospel? What particular barriers are there for women, either in coming to faith or in living as disciples?

For this is a *missiological* project. Our focus is to reflect, in the light of biblical and theological data on the one hand, and of contextualised experience of women on the other, on the most effective and God-honouring way of engaging in mission in this setting or that. In a world where the *majority* of the desperately poor and hungry, the least educated and the most marginalised, are female, we want to explore what “good news to the poor” looks like. In a world where more women than men are responding to Jesus Christ and putting their trust in Him, we want to explore why that should be so. In a world Church where the *majority* of institutional leadership, policy-making and decision-making, is in the hands of men, we want to explore what

the impact of that is, and what is being gained and what is being lost. In the same way, men (who represent the majority of mission leader executives) shape the strategy and determine priorities of mission agencies. So, even when the agency may have more women than men in its ranks, what are the consequences of that? These are pressing missiological concerns, too long neglected. The potential significance for the Kingdom is immense.

Listening to the missing voices  
For centuries, nobody bothered much to record what God was graciously doing among and through women. Church historians were normally men, and being men of their time and culture, the affairs

“...it is often women who are quietly, faithfully, secretly bringing other people to faith.”

of women were considered trivial in comparison with the affairs of men, inside the Church as well as outside.

But in recent years, both women and men have come to realise that God has been writing a far richer story than we have often recognised, and we

need to hear those missing voices. For instance, there is good evidence that during the 19th and 20th centuries, those centuries of such incredible advance for the world Church, and the time when it became truly global, women, in country after country did the majority of pioneer evangelism. And today, all around the world, women are at the forefront of the growth of the Church. In countries where Gospel witness is forbidden or is especially hard, it is often women who

are quietly, faithfully, secretly bringing other people to faith.

What a story to tell! And yet often, especially outside the First World, those same women may have no access to public platforms, to the media, or to computers, and so—excluded from the mechanisms of public discourse and international attention-grabbing—they are still marginalised, and we still overlook what God is doing so beautifully. They still hold up half the sky, and provide half of Heaven’s population of praise and worship; but we have not quite taken that in.

How can you help? If you are reading this and would like to contribute in any

way to this project, we would love to hear from you. In particular, we would love to hear anecdotes and brief stories about what God is doing among and through women all over the world. You may be able to tell the story for a woman who cannot write it for herself, or you may have personal stories. Perhaps, you may have reflections about the missiological implications of some of the seed-thoughts above, whether you agree or disagree with comments made. Whatever it is, your contribution will be warmly welcomed.

Why not put pen to paper, or fingers to keyboard, and in the first instance write to me, Rose Dowsett, I look forward to hearing from you!

Rose Dowsett is a member of OMF International, International Chairman of Interserve International, and leads the Global Missiology Track of the Missions Commission. She can be contacted at 4 Borden Road, Glasgow G13 1QX, Scotland, UK or [106011.462@compuserve.com](mailto:106011.462@compuserve.com).

## A View from the Other Side of the Globe

by Ajith Fernando

It is a few days after the first anniversary of the tragic events 11<sup>th</sup> September, 2001, and with fear and trembling I took the decision to write something that represents a perspective on world happenings from the other side of the globe.

Perhaps there has never been a time during my lifetime when the opinions of the rest of the world have diverged so markedly from the opinions of the government of USA. This hurts me a lot because many Christians in the Third World are very upset and I believe this is adding fuel to the serious gap developing between Christians in the Third World and in the USA. In fact, when I hear some of our Christian leaders speak about America I fear they may have slipped into the sin of racism. This must not be, for we all belong to one body. If one part of the body remains angry with another, it hurts itself. This hurts me especially because some of the happiest years in my life were spent as a student in USA. Though I have never considered living there, I am still always very happy when I visit USA. I owe so much of what I am to Christians there. Most of my mentors are Americans, and so are many of my closest and most valued friends.

**“...be skilled in listening in love ...even if these neighbours are their enemies...”**

At the heart of this crisis is the sense that is developing among Christian leaders here that it is impossible for Christians in the West, especially in the USA, to understand what is happening in the rest of the world. There is a wish that they would listen to us, and ask, “What do people in those countries feel?” There is a growing frustration coming from a suspicion that American Christians are listening only to what American experts say about the situation in the world outside their borders. They fear that these experts depend on research rather than the Christian method of incarnational identification and that therefore they miss hearing the heart-cry of the people. As one who has lived happily in both these worlds, I thought that for the sake of the unity of the body of Christ and the desire to see American Christians develop a sense of listening to the rest of the world, I would write down some of my reflections.

Terrorism is the violent response to what the terrorists see as a threat to the freedom and the rights of their people. This perception may be correct or incorrect. The means they use to achieve their ends are certainly wrong, but some of their anger may be justified.

Christians are people who must be skilled in listening in love to their neighbours; even if these neighbours are their enemies, for the Bible asks us to love our enemies. Therefore, when a group resorts to terrorism, Christian should be concentrating on answering the question, “Why are they so angry?” That is the question I wished most for the West to ask after the events of September 11<sup>th</sup>, 2001. I believe that this question got buried under many other concerns.

Many here believe that these events were a direct response to the humiliation the Muslims have faced during the past few decades over successive defeats they have endured as the West has marched towards the domination of the world.

The Gulf war of 1991 and the continued bombardment of Iraq since then are two such defeats. But there are several other defeats. One is the Western dominance in trade and economics. It is called globalisation, but in order to survive developing nations have been forced to bow down to the Western agenda with its individualism and competitiveness. The Muslim countries that are doing well economically have, in order to survive in a global economy dominated by Western values, adopted economic systems that other Muslims consider anti-Islamic. The Islamic extremists are very angry that Muslims have made so many concessions to this dominance of the world by the West.

Then there is the dominance of Western culture through the media. Some of the values portrayed there directly oppose Asian values such as costly commitment

to family, lifelong faithfulness to spouse, and community solidarity as opposed to individualism. Then there is the proliferation of pornography and other sexual deviations, which has hit our people without the preparation through a gradual sexual revolution that the West experienced. It has hit the East suddenly in its full-blown form and our people here have not developed defences to cope with it. They have got sucked in. Recently I heard about a poor fifteen-year-old boy who has seen 500 to 600 pornographic videos. My son told me of a seventeen year-old Muslim classmate who has downloaded from Western web sites and saved two gigabytes of pornography in his computer.

Now, the Muslims—rightly or wrongly—blame all of this on the West. Personally, I do not blame only the West for the rise of pornography etc. I think we are also culpable. I believe that all people everywhere are naturally evil and immoral and liable to take steps that send their nations on a downward spiral of destruction. But what I am presenting here is the way the extremists think. To them the West is evil and immoral but so powerful that they cannot fight its insidious influence on them. They feel they are losing the battle for the maintenance of what they believe is their “superior” culture. Personally, I do not think that one culture is superior to another. All cultures have their good and bad points. But the Muslims believe their culture is superior because they think its features were dictated by God and reported verbatim in the Qur’an. So

**“...I do not think that one culture is superior to another.”**



the Muslim extremists are humiliated over these defeats and some of them are responding by hitting out violently in anger.

Now, there is a lot of talk about another war. The Muslims see this as another threat from the West. And each time this war talk is intensified, the Christians in countries like Pakistan get hit. The trigger for many of the attacks on Christian compounds recently in Pakistan is the present initiatives and statements of Western leaders. The Western leaders say they are fighting evil. The Muslim extremists feel that the West is evil and that they must protect righteousness by battling the West. So they hit targets that they associate with the West.

I do not know the answer to the complex problems of the world. What I wanted to share with you is how people on this side feel. I do not know the answer to the problem of Iraq and its campaigns against the West. I just heard that it has stockpiles of Anthrax and gas that can be used in Chemical warfare. There is talk about the possibility of nuclear weapons also. I just do not know the answer to these problems this side of the Second Coming when the kingdoms of this world will become the kingdoms of our God and of His Christ, and He will reign forever.

Let me say that even if a government of a poorer country officially backs a Western war effort against another poorer nation like Iraq, often a majority of the people in that country will oppose it. They would say that their government needed to back America because it

would be economically suicidal not to, as America has so much economic power. This is how many people in poorer nations felt when their governments backed the Gulf war of the early 90s.

My heart yearns to see the Muslims accepting Christ as their Saviour. To me working towards that is one of the most important agendas in the world today. Governments come and go; powers wax and wane, but the response of people to the Gospel of Christ determines their eternal destiny. That is a choice between heaven and hell—not just for a few decades but also forever and ever. This is why I believe that world evangelisation is the most important cause in the world today. It has to do with eternity. The Church must put that first, and whatever hinders that must be dealt with legitimately and biblically.

Therefore whatever governments may do, I want to appeal to the Church to be careful about lending its support to Western military initiatives. Individuals will need to go out to war as obedient subjects of their country. But the Church must be careful about official endorsement of things that may hurt the huge segment of the body of Christ in the rest of the world. Think of the eternal agenda. It looks like perceptions of what is right and wrong are very different among Christians in the West and in the East. Therefore, as members of the body of Christ, please think of what the Christians in the poorer nations are thinking and going through.

Paul said that he became weak to reach the weak (1 Cor. 9:22). The Muslims see themselves as threatened by the strength

of the West. I think that if we are to reach them with the Gospel we will have to identify with their sense of weakness. We will have to become weak ourselves. If they see the Christians as strong people coming to hit them, then they will hate us and oppose our Gospel even more. This is why it may be necessary for the Church to divorce itself from the power of the West, which much of the rest of the world resents. In a similar vein, it is necessary for the Church to divorce itself from statements like, "We are the greatest nation on the earth" because our religion tells us, "In humility consider others better than yourselves" (Phil. 2:3). These are all vital issues that churches in the West need to be thinking about if they are to be involved in missions.

While the Bible does speak of the need for a just war, it also talks a lot about the need to be peacemakers. I hope that in this time when many in the West are speaking about war, Christians will concentrate on peace and through that make inroads into the Muslim communities as people who are not their enemies but their friends. One specific thing that could be done is for the Church to really push the idea that war is simply the last resort and much more could be done through negotiation before a nation goes to war.

I believe that when the West took the side of the Muslims against the Orthodox Christians in the conflict in the former

Yugoslavia it did a great thing for the cause of the Gospel because, whether we like it or not, the West is associated with Christianity in the minds of many people. In the past few years of war in Sri Lanka, I have often had to take stands that go directly against that of my government and of the majority of the Sinhalese (my ethnic group) people. I have to always tell myself that I am a Christian first and only then a Sinhalese. This is a thing that Christians must always be doing.

Sometimes on matters of war and peace sincere Christians will disagree with each other. My hero John Wesley, who sided with Britain in the revolutionary war, disagreed with another hero, the American Methodist leader Francis Asbury, who supported the American independence struggle.

I think that out of solidarity with the Christians in the developing world, Western Christians need to be reluctant about giving blanket support to military initiatives against non-western powers. I believe such an approach will help in speeding the work of the Gospel among non-Christians, especially the Muslims. If the Muslims know that, though the West is attacking some of their nations, many Christians are opposing those attacks, they may conclude that the Christians are not their enemy, and they may become more open to the message of the Gospel.



Ajith Fernando has led Sri Lanka Youth for Christ since 1976. He has a Th.M. in New Testament from Fuller Theological Seminary. His nine books have either been in the area of Bible exposition, such as the NIV Application Commentary: Acts, (Zondervan) or mission theology, The Supremacy of Christ, (Crossway).

## Forty Suggestions for a Member Care Library

The growing body of member care materials is helping us to improve our personnel programmes, policies, and practices. Here is a compilation of 40 important publications in English, primarily books that are a core part of my member care library. These publications are categorised into the eight specialty domains of member care (based on sphere four of the best practice model). I have also included the extra category of “general member care”. Note that there are several other excellent materials that are not included here due to the lack of space. For more information on most of these materials as well as additional references, see the expanded listing in chapter 50 of *Doing Member Care Well*.

### Pastoral/Spiritual Care

1. *Devotional Classics: Selected Readings for Individuals and Groups* (1990)—Richard Foster and James Smith
2. *Too Soon to Quit: Reflections on Encouragement* (1994)—Lareau Lindquist
3. *Formed by the Desert: A Personal Encounter with God* (1997)—Joyce Huggett

### Physical/Medical Care

4. *Where There Is No Doctor: A Village Health Care Handbook* (1992)—David Werner
5. *Travellers Guide to Good Health: A Guide for Backpackers, Travellers, Volunteers, and overseas Workers* (1999)—Ted Lankester
6. *Principles and Practices of Travel Medicine (2001)*—J. Zuckerman and A. Zuckerman

### Training/Career Care

7. *Naturally Gifted: A Christian Perspective on Personality, Gifts, and Abilities* (1991)—Gordon and Rosemary Jones
8. *Reentry: Making the Transition from Missions to Life at Home* (1992)—Peter Jordan
9. *On Being a Missionary (1995)*—Thomas Hale

### Teambuilding/Interpersonal Care

10. *Cross-Cultural Conflict: Building Relationships for Effective Ministry* (1993)—Duane Elmer
11. *Teamwork (1995)*—Gordon and Rosemary Jones
12. *Building Credible Multicultural Teams (2000)*—Lianne Roembke
13. *Peacemaking: Resolving Conflict, Restoring and Building Harmony in Relationships* (2001)—Rick Love

14. Materials from Ken William's workshop/website on "*Sharpening Your Interpersonal Skills*" < www.RelationshipSkills.org >

#### Family/MK Care

15. *And Bees Make Honey: An Anthology of Anecdotes, Reflections, and Poems by Third Culture Kids* (1994)—Jill Dyer and Roger Dyer
16. *Raising Resilient MKs: Resources for Parents, Caregivers, and Teachers* (1998)—Joyce Bowers
17. *The Third Culture Kid Experience: Growing Up Among Worlds* (1999)—David Pollock and Ruth Van Reken
18. *Kids Without Borders: Journals of Chinese MKs* (2000)—Polly Chan
19. *Fitted Pieces: A Guide for Parents Educating Children Overseas* (2001)—Janet Blomberg and David Brooks
20. *Families on the Move: Growing Up Overseas and Loving It (2001)*—Marion Knell

#### Financial/Logistical Care

21. *Understanding Voluntary Organizations (1990)*—Charles Handy
22. *Friend Raising: Building a Missionary Support Team that Lasts* (1991)—Betty Barnett
23. *Serving as Senders: Six Ways to Care for Your Missionaries* (1991)—Neal Pirola
24. *Stop, Check, Go: A Short-Term Overseas Projects Checklist (1996)*—Ditch Townsend
25. *Code of Best Practice for the Management and Support of Aid Personnel (1997)*—People in Aid
26. *Human Resource Management (2002 rev.)*—Robert Mathis and John Jackson
27. *Member Care for Missionaries: A Practical Guide for Senders* (2002)—Marina Prins and Braam Willems

#### Crisis/Contingency Care

28. *Safety First: Protecting NGO Employees Who Work in Areas of*

Conflict (1998 rev.)—Save the Children

29. *Operational Security Manual in Violent Environments (2000)*—Konrad Van Brabant
30. Materials from the *Mobile Member Care Team's workshop/website* on crisis care /debriefing < www.mmct.org >

#### Counseling/Psychological Care

31. *Christian Counseling: A Comprehensive Guide* (1992 rev.)—Gary Collins
32. *Culture and Clinical Encounter: An Intercultural Sensitizer for the Health Professions* (1996)—Rena Gropper
33. *Ad-Mission: The Briefing and Debriefing of Teams of Missionaries and Aid Workers* (1999)—Graham Fawcett
34. *Honourably Wounded: Stress Among Christian Workers* (2001 rev.)—Marjory Foyle
35. *Enhancing Missionary Vitality: Mental Health Professions Serving Global Missions* (2002)—Joyce Bowers and John Powell

#### General Member Care

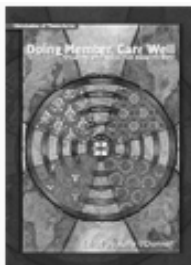
36. *Helping Missionaries Grow: Readings in Mental Health and Missions* (1988)—Kelly and Michèle O'Donnell
37. *Missionary Care: Counting the Cost for World Evangelization* (1992)—Kelly O'Donnell
38. *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition* (1997) —William Taylor
39. *Sharing the Front Line and the Back Hills: Peacekeepers, Humanitarian Aid Workers, and the Media in the Midst of Crisis* (2002)—Yael Danieli
40. *Doing Member Care Well: Perspectives and Practices from Around the World* (2002)—Kelly O'Donnell

*Prices are subject to change without notice.*

## 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, guide-lines, 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 support their mission/aid personnel. William Carey Library, 2002 Paperback, 566 pages  
Retail: \$24.99 Discount: \$19.99 Wholesale: \$18.75\*



## 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 WEA Missions Commission, seeks to answer that question in this important study. This book utilizes the findings of a 14-nation study and will supply some encouraging answers. William Carey Library, 1997 Paperback, 398 pages  
Retail: \$24.99 Discount: \$19.99 Wholesale: \$18.75\*



\*Three or more of the same title.

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