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Connections

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Mobilizing Missionaries
for a Different World





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From the Heart and Mind of the Editor



William Taylor is the Executive Director of the WEA Mission Commission. Born in Latin America, he and his wife, Yvonne, served for 17 years before a move to the USA. He is the father of three adult GenXers born in Guatemala.

We re-affirm our high calling as the WEA Mission Commission to focus on the ever-expanding extension of the Kingdom of God. We want to respond to cutting-edge concerns of the missional people of God—the church on the move in all of its forms and empowering by the Spirit; serving within cultures and cross-culturally; near and far; local and global; evangelizing and discipling; proclaiming and serving; praying and missiologizing; weeping and sowing.

The focus of this issue: missionary mobilization

I have polled a number of our colleagues for their definition of the term “mobilization” with some surprising discoveries; there is little agreement on specifics but harmony on some of the broader perspectives. Here are some examples:

Duncan Olumbe of Kenya creates the foundation definition of the term in which “...mobilization is the process of marshalling or gathering people and resources in a concerted effort towards a specific goal; normally something for the common good”.

Trev Gregory, co-leader of our Mission Mobilization Task Force states that “Mission mobilization speaks of the desired effects of life-long involvement, concern and action, as a result of teaching, sharing lifestyle, exhorting, praying and presenting a challenge to an individual or audience on the issue of 'glocal' mission. After all, mission should be the imperative of every Believe. Mission: everyONE to everyWHERE; into every CULTURE; to every level of COMMUNITY.” His co-leader, Min-Young Jung of Korea suggests, “To me, the term

means to activate dormant (or hibernating) potential to be used/utilized for the Great Commission. It is not creating something from nothing, but transforming existing energies-capabilities-resources for the cause.”

Hikari Matzusaki agrees with Min-Young and then adds, “If I may say my personal view, “mobilization” gives me an impression that someone or something working on the church from outside to stir them to an action. That’s sadly true because many local churches became institutionalised, inactive or active in something other than its primary mission. So, to me, mobilization means to bring the Church back to what it should be and should be doing. Does it sound like another reformationist propaganda?”

Nick Green of Australia is the pithiest with “Mobilizing is just following Jesus where He went (into the world). Mobilizing is a concept that the church had to come up with after it failed to naturally fulfil the great (c)ommission”.

Greg Fritz of the American-based mobilizing ministry, Caleb Project, writes with tongue in cheek, “This month I find the following definition helpful: ‘to assist the members of the Body of Christ to adjust their attitudes and behaviours regarding taking the gospel to all nations’. This is also helpful: ‘Missions mobilization is informing, inspiring, and activating believers to release and strategically deploy resources for the completion of world evangelization’”. Jon Hardin, Greg’s colleague is a bit more textured when he writes “Mobilization is the process of activating and strategically deploying

resources to accomplish a specific end. Within a missional context, I would sharpen the definition by saying mobilization is a divine process in which the Holy Spirit prompts and releases spiritual resources (e.g. plans, people, funds, prayer) for the purpose of engaging these resource in the holistic work of world evangelisation. The Holy Spirit is the Great Mobilizer, but just as in other ministries of the Spirit, he works through instruments of his own choosing to accomplish the work of mobilization. It may be a person who has a ministry of mobilization, a ministry organization, the proclamation of the Word, etc.”

George Verwer answered the question: “What do I mean by missions mobilizer? I mean Christians who have a vision to see the fulfilment of the great commission (Matt 28:18-20). If we are going to see the world evangelised, I believe that Mission Mobilization is something that every committed believer should be involved in.”

Chacko Thomas, George’s colleague and leader of the Mission Mobilizing Network (linked to OM) just wrote me: “Mission mobilization is to take God’s Mission as it is given in the Bible and getting it into the heart of the church’s mission, (rather than in its periphery, or nowhere at all), embracing it as her mission and fulfilling it using her resources, members gifts and talents in particular and serving as one. The end result is to see everyone in our world been given an opportunity to decide for Christ and worship with a local congregation which will make a difference locally, regionally, nationally and internationally and will bring the King back soon”.

So here you go, and now you read the different perspectives of our international writers: from Australia, Korea, USA, Kenya, UK and Argentina. These key writers represent the Core Team of the MC Mission Mobilization Task Force.

South Africa 2006—MC Global Mission Issues Summit

We will convene our next international, working/equipping consultation, June 18-24, 2006, in the Western Cape area of South Africa. As in all previous consultations, this is a by-invitation event focusing on a key set of mission issues and providing time and space for the MC working teams, task forces and networks. We are delighted to hold this convocation in Africa, that significant, huge continent with 2000 years of mission history. We desire to contribute to the development of the African mission movement. We will celebrate the transition of MC leadership from this writer to my successor, Bertil Ekström.

SA06 will be characterized by a program that invests 60% of the time to our working teams, task forces, networks and other groups who will work their own agendas. As they equip each other and plan into the next three years, we are also asking them to help inform and thus equip all of us in their special focus and areas of commitment by generating materials that are informative and instructional for distribution to all participants. At least one team, International Missionary Training Network, will use this time to discuss and enrich their dialogue on “integral ministry training” in the process of generating a new book on that subject. Other books or equipping tools will be refined or worked on through this opportunity for dialogue and mutual interaction.

The ReMAP II Task Force will be releasing the culmination of their work in our newest publication, *Worth Keeping*, edited by Rob Hay, Jaap Ketelaar and Valerie Lim. This important work will be a tool to improve missionary retention by helping agencies and sending churches to implement contextually appropriate practices that lead to higher missionary retention and effectiveness.

Drawing to a close

We invite your input on these topics and issues, and you can do this by writing to connections@globalmission.org. Good and global friends, read, profit, grow, reflect, serve and pray! <<

Like other third world churches, the number of cross-cultural Christian workers from Indian churches has increased over the last 50 or so years. In India, this occurred specifically after independence was achieved in 1947. Traditional Protestant mission workers declined in India as a result of Indian independence, but the number of Indian cross-cultural Christian workers grew from 500 in 1960s, to over 35,000 in 2005.¹ The number of mission organizations has grown from 26 in 1972, to over 300 in 2005. The number of Theological/Missionary Training Institutes has grown from 2 in 1950s, to over 100 in 2005.²

Has the Number of New Missionaries Slowed Down?

The Trends in Indian Mission Mobilization

However, after two decades of fast growth, the number of Indian cross-cultural and local Christian workers seems to be slowing down because of the following factors:

- The confusion of interpreting and understanding the Great Commission of the Lord Jesus Christ & Acts 1:8.

There are several confusions such as full-time missionaries vs. part-time tent-makers; the Church and para-church dilemma, the holistic work / proclamation by deeds vs. “evangelization” or “proclamation by words”; traditional missionary planted churches and order of worship vs. locally accepted structures and free accepted worship patterns; establishment of Cathedrals vs. house churches; mis-



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sionaries cross-geographical vs. cross-cultural³ and several other issues need a fresh look in understanding the grass root implementation of the Great Commission.

Often most lay persons were only asked to contribute funds to “reach the Unreached”.⁴ Could they get involved in more than just funding? Could those who get transferred from one area to another, in their work, be trained as church planters, and plant worshipping congregations in homes?

- The dichotomy of the laity vs. clergy, the “called” vs. the “non-called.” This confusing philosophy of full-time vs. part time/tent-making workers has slowed enthusiasm to the mission field.
- The imbalanced views and undue tension between meeting physical and spiritual needs.
- Lack of understanding the contemporary “needs of all peoples” and not just the needs of so-called “unreached peoples”.⁵ Many Christians and workers often have an unclear understanding of the total mission challenges of India. That is precisely why

when the Indian mission challenges are presented to the churches in India and abroad, there are almost always the images of beggars, illiterates, downtrodden, Dalits, the tribals and other such people are portrayed as the neediest of the Gospel, while India has more people groups than just the above mentioned. There are 65% Indians literate; 300 million the middle-class people who speak English as their communicative language; there are 150 million Muslim friends and many other such challenges are neglected. 65% of the Indian population is younger than 30 years old who do not hear the Gospel in a way that they could relate to it!⁶

- The lack of pastoral-care for those who are already mobilized slows enthusiasm. The study of ReMap by the WEA Mission Commission focuses on the importance of pastoral care to retain workers on the field for longer periods and not lose them after their first-term of service.⁷ The past lack of pastoral-care for missionaries has slowed down the process of newer mobilization.

K. Rajendran



- Mobilization is connected to funding issues. Missionaries are paid the lowest of all church workers. Thus, the workers end up being in rural areas, the only place where they can afford to live within the means of their salaries. Thus they are oblivious to the newer challenges of more connected areas.
- Many Bible Colleges prepare people to work in established churches as pastors and guardians of the true “theology.” Very few Bible College graduates are trained for pioneering situations.
- Genuine persecution of Christian workers⁸ and growing nationalism and communal fanaticism⁹ has slowed the process of more people becoming mobilized.
- Mobilization has slowed down because of bickering between mission organizations

and churches, and between the cross-cultural missions/missionaries and regional local factions.

- The “mission compound” and “institutional” mindsets have restricted the mobilization of all workers into the “world” without permeating the society.

Mission mobilization will become faster, perhaps, if...

- The younger people are brought in and are given the newer understanding of mission and the varied possibilities to be involved both as full-timers and as tent-makers.
- A revival and accompanying emphasis on missions in the churches arrives, which will help bring better visualization of the

greater challenges ahead.

- The laity are empowered and trained with the full-timer church workers.
- Concentration on leadership development within the identified five layers of leaders¹⁰ in Christian society occurs.

The national missionary mobilization fervor continues, but is slowed down with the different issues highlighted in this article. The issues need to be rethought in different forums to make corrective efforts. A time of slowing down is not necessarily negative, as it may give us the time to think and take corrective actions for what needs to be done to continue to work on the Great Commission of the Lord Jesus Christ. Let us rethink and work together on many of these issues, both in India and in the rest of the world.

<<

1 K. Rajendran, *Which Way Forward Indian Missions* (Bangalore: SAIACS, 1998) p. 48

2 “Status of Missionary Training in India.” A paper presented by Dr. C. Barnabas in IMA Training Think-Tank Consultation, March 15-16 2005, Hyderabad.

3 Many Cross-geographical missionaries are not necessarily cross-cultural workers. Many of the missionaries in local areas are perhaps cross-cultural as they reach out to different ethnic groups in the surroundings especially in the globalised world.

4 The slogan “Reach the Unreached” has always had a special definitions such as the unreached tribals or the slum dwellers, or the marginally fringe commu-

nities, or such “needy” people. Often the influential masses have been kept aside as the non-respondents. Please read the article “Understanding Unreached peoples” in the *Indian Missions magazine* August 2005. Request <ima@imaindia.org> or read in the Web magazine *Momentum* <http://www.momentum-mag.org> for an article titled “The mistakes made in missions”.

5 Refer to the footnote number 4 on the “unreached peoples”

6 K. Rajendran, *Which Way Forward...* pp 33-47.

7 Blocher, Detlef. “Good Agency Practices: Lessons from ReMap II.” *Connections*, Vol. 3, No. 2. June 2004.

8 Genuine persecution to the Christian workers in cross-cultural evangelism has to be overcome by new innovative ways of placing people in the societies.

9 The growing nationalism/communal fanaticism are very real in most of the independent nations from the recent de-colonization of the Western World.

10 Type 1 Leaders (Small Group Leaders); Type 2 Leaders (Self-supporting Supervisors); Type 3 Leaders (Full-time Local Leaders); Type 4 Leaders (Regional Leaders); Type 5 Leaders (National Leaders). Studies from Dr. David Bennett, adapted from a chapter by Dr. Edgar Elliston in *Missiologia Education for the 21st Century* (Orbis, 1996).

Asian Diaspora¹

Strategic Resource for World Mission

Diaspora – God’s choice for mission

There was no written revelation of God for 400 years between the final book of the Old Testament and the coming of Christ. God as logos reveals His will primarily through His Word. But He also shows His providence by intervening in human histories. Thus says Paul: “When the time had fully come, God sent His Son” (Gal. 4:4). Translation: Christ came to the right place at the exact right time according to God’s eternal plan. What did God do during the so-called inter-testamental period that made Christ’s coming timely?

Among the many things Biblical scholars and church historians enumerate, three events stand out: establishment of the Graeco-Roman Empire; translation of the Septuagint (LXX); and the Jewish Diaspora. Since the Roman Empire adopted Greek as the language for wider communication, the New Testament written in Greek was broadly understood. The Empire provided a safe environment for early missionaries to travel freely around, spreading the gospel. The dispersed Jews (Diaspora) built synagogues everywhere and taught the Old Testament, thereby winning God-fearing proselytes, who later became strategic beachheads for the early church’s missionary outreach.

Diaspora, therefore, was God’s strategic tool to achieve His mission. They were an extraordinary group of Jews who overcame the limits of racial, linguistic and cultural homogeneity and biases. In a sense, they were of a third culture, not confined within ethnocentric seclusion and legalistic rigidity. Having been exposed to situations totally different from that of Palestine, they were forced to think and act out of the box. Rubbing their shoulders with the Gentiles, they had to accept them as fellow human beings, not dogs. Living far away from the temple, they learned that worshipping God didn’t require a special place, but meagre synagogues were OK as long as they worshipped Him in spirit and truth. Ordained priests weren’t even required in order to worship God properly. Eventually, they became a new breed of Jews with an open mindset and a missionary base-camp that eventually enabled the dynamic drama of the Acts of the Apostles to unfold.

Min-Young Jung is the international coordinator of the Asian Diaspora Initiative. Together with Trevor Gregory he is in charge for one of WEA-MC’s network: the Missions Mobilizing Taskforce (MMTF)

The Potential of Asian Diaspora

We are living in an unprecedented age of mobility and migration. Up until just a few decades ago, most Asians have lived within their own ethnic/cultural boundaries. Koreans, for example, used to be known as the “hermit nation.”² In God’s eternal providence, however, extraordinary events have happened to Koreans in the past century, causing and forcing them to be scattered all over the world. Colonial powers, Japanese occupation, Korean War, forced transmigration under Stalin, the Cold War era and its abrupt ending, massive immigration movements, etc., have contributed in one way or another to make the people disperse. It is estimated that there are 50-70 million Chinese Diaspora, 20-30 million Indian Diaspora, 8-9 million Philippine Diaspora, 6-7 million Korean Diaspora, 3 million Japanese Diaspora, so on and so forth.³

Most of them are more open to the gospel than their compatriots back at home. Many of them are already living in mission fields, thus free from the notorious visa problems. Asian Diaspora communities are equipped with abundant human, financial and spiritual resources. They are multilingual and multicultural. Their look enables them to blend easily into most host societies. They understand being a minority. They tend to make a longer-term commitment. Many of them have suffered greatly to survive in hostile environments, thus they are not afraid of hardships on the mission field. Most Asian Diaspora community shows a strong academic & professional orientation, which could be a great advantage for missions.

Asian Diaspora Initiative

It is noteworthy that the number of Asian-American participants to the Urbana Convention is growing fast. I still remember only a handful of ethnic Asians (mostly

Koreans) attending Urbana 1984. But the recent picture has changed radically. Some 26.1% of 18,818 participants in Urbana 2000, and 27.3% of 19,086 participants in Urbana 2003 were ethnic Asians. Apparently, young Asian Diaspora Christians are waking up to God’s call to the Great Commission.

Wycliffe International launched the Asian Diaspora Initiative (hereafter, ADI) in the wake of Vision 2025,⁴ an audacious faith goal it adopted in 1999 to finish the remaining task of Bible translation. Considering the strategic value and increasing potential of Asian Diaspora, this new venture is readily justified. The ADI has identified Chinese, Indian, Filipino, Korean and Japanese Diaspora communities as its five strategic target groups. At the international level,

ADI has played the role of facilitator and/or catalyst to help and empower sending entities (at both national and regional levels) to be effective in mobilizing Asian

(and/or Asian Diaspora) churches/Christians for the cause. Various sending entities have set their own goals and plans, experimenting in ways to meet the challenges.

During the 2004 annual strategy session, ADI decided to host a consultation on the effective mobilization of Asian (Diaspora) churches, believing that ADI and Wycliffe sending entities collectively had accumulated substantial amounts of experiences and know-how that need to be further developed and cross-fertilized for synergistic results. The Consultation on Asian Mobilization, held in Calgary, Canada, September 6-9, 2005, was attended by forty-five workers involved in mobilizing Asians in one way or another from various parts of the world. It turned out to be an intense time of interactions, sharing collective resources and experiences, networking and collaborating for mutual benefits, and strategizing for desirable future directions.

¹ This article was originally written for *InterComm*, an in-house communication bulletin of Wycliffe Bible Translators International, but adapted substantially for *Connections*.

² William Griffiths. *Corea, the Hermit Nation*. Kessinger Publishing. 1882/2004.

³ It will take extensive research to determine more reliable statistics.

Major Issues Identified

Among many things that we learned from the consultation, I'd like to highlight a few issues that need to be addressed adequately for effective mobilization of Asian Diaspora churches/Christians. With the forming of Mission Mobilization Task Force, I hope to see these issues, along with other critical ones, dealt with properly in the near future.

1. Personal/Family issues

- Major roadblocks⁵
 - (1) Zeal for higher education⁶
 - (2) Opposition of parents⁷
 - (3) School debts
 - (4) Hard to find marital partner of same ethnicity who shares the same ministry vision
 - (5) Lack of financial support⁸
 - (6) Comfortable lifestyle
 - (7) Lack of understanding on the part of local churches
 - (8) Health

2. Community/Church issues

- Lack of awareness on missions in general
- Primary interest in their own ethnicity or country
- Different & conflicting interests between the local church and mission agency

3. Traditional missions issues

- Incompatible structures and systems for Asian Diaspora workers to plug in to
- Lack of interest in, and know-how of, incorporating or partnering with Asians
- Task orientation, rather than relationship orientation

It takes nations, after all, to reach nations. So I eagerly look forward to seeing a huge influx of Diaspora Asians added to the missionary force to finish up the remaining task of world evangelization.

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4 "By the year 2025, together with partners worldwide, we aim to see a Bible translation program begun in all the remaining languages that need one."

5 According to the research done by Korean-American Center for World Mission, in descending order. Even though this research was targeting Korean-Americans, it was felt that the same holds true for other Asian Diaspora communities.

6 Upward mobility. Pressure from family to be well-off ("American/European Dream"). But the younger generation is seeking more than just money. They want to involve themselves with something meaningful.

7 This is related to the moral obligation to support parents and family.

8 This is further complicated by stigma of fund-raising.

LIST OF MOBILISATION WEBSITES

www.calebproject.org

Offers an array of tools and services that connect individuals, churches and ministries into mission

www.finishers.org

Focused mainly on serving Christians in mid-life, this is an online North American database of opportunities

www.aims.org

A site dedicated to challenging the church to 'take the gospel where it has never been proclaimed.'

www.missionsmobilisation.org

Aim is to provide information about world-wide initiatives, access to resources, and is a framework for linking up with partners around the world
Site is in: English ; Français ; Deutsch ; Español ; Portuguese

www.uniaonet.com

A Brazilian Christian site with over 4000 pages of info in Portuguese. Those who can read the language will find a lot about God's work around the world and also can post news/testimony of their area of ministry.

www.geocities.com/movilizacionmisionera

Spanish language missions mobilisation website.

www.oscar.org.uk

For those involved or interested in mission or Christian work overseas, OSCAR offers a gateway to useful UK related information, advice and resources

www.forge.org.au

Australian based network of missional thinking and practicing Churches.

http://misionsinterlink.org.au

A new Australian site opening in November 2005

www.mm-comibam.org

www.comibam.org

Spanish site for the South American COMIBAM network

www.mm-comibam.net

English and Spanish resources available to download.

www.missionNOW.com

An expanding site which originally was focussed on young Europeans being mobilised into mission. Features include: Forums, eMag, Missionaries BLOG's, & Web shop.

MCA'S: WEBSITES OF THEIR ORGANIZATIONS.

3P Ministries

3pministries.org

Information about prayer and giving

Africa Christian Mission (ACM)

africachristianmission.com

to inform and to invite prayerful participation in the work of mission

Antioch Mission

missaoantioquia.org.br

organizational info

Arbeitsgemeinschaft Evangelischer Missionen

aem.ch or mission.ch

organizational and missions info

Areopagos

areopagos.org

organizational info; theological & missiological issues; book reviews

Baptist Theological Seminary, Porugal

seminariobaptista.blogspot.com

organizational info

Centro de Capitación Misionera Transcultural

ccmt-online.org

organizational info

Church Mission Society (CMS)

cms-uk.org

info of CMS ministries; support to international community for mission service

Church Resource Ministries

crmnet.org

organizational info; ministries

Comhina

comhina.org

organizational info

Comibam

mm-comibam.net

Tool to help the Iberoamerican church in its missional task

Comibam International

comibam.org

information tool for the Latin American

National Mission Movements (NMM)

Conference of European Churches (CEC)

cec-kek.org

organizational info

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>> **Deutsche Missions Gesellschaft (DMG)**

DMGint.de

To support churches in Germany in the sending and support of their missionaries

EFC Global Mission Roundtable

globalmission.ca

communicate the collaborative nature of mission in Canada

Ethne and Sealink

ethne.net

for global UPG meeting

European Christian Mission (ECM)

ecmbritain.org

organizational info; recruitment issues

Evangelical Association of the Caribbean

caribevangelical.org

info on events and church projects

Evangelical Fellowship of India (EFI)

efionline.org

organizational info; aid to the churches

Evangelical Fellowship of Mission Agencies (EFMA)

EFMAMissions.org

organizational info

Federacion Misionera Evangelica Costarricense (FEDEMEC)

fedemec.org

mission under UPG's, tool for churches

Finnish Missionary Council

lahetysneuvosto.fi

sharing information and news

Global Connections

globalconnections.co.uk

info for members of UK NMM

Global Mapping International

gmi.org

sale of products, links to sites for mission research

Global Missionary Training Center

gmtc.or.kr

info of world & Korean mission; intro to GMTc training center

Horasis

horasis.nl

services for Organization and Leadership development

IFMA

ifmamissions.org

organizational info

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Launching the new

The last century saw the balance of Christians within global Christianity change from North to South, West to East. These critical changes have and will continue to have far reaching effects on mission and mission mobilization for the foreseeable future. Therefore, how should we continue to mobilize in the Northern hemisphere (Global North) and encourage new efforts and initiatives in mobilization in the Southern hemisphere (Global South)? How can we now move forward with a truly global and united effort in mission working in mutual and complementary partnership?



For some time now, the WEA/MC have been actively concerned in supporting, networking, developing and propagating mission mobilization within this new era and atmosphere. Over recent months the Mission Commission has been in dialogue with the existing Mission Mobilisation Network (MMN, led by Chacko Thomas and George Verwer) which officially docked with the MC in 2002. The Canada 2003 MC global consultation brought together some of the key mission mobilizers from around the world and it became obvious of the need for a broader involvement in this strategic area. As time flowed forward, however, it



Mission Mobilization Task Force

became clear that we had not brought about the right structure to facilitate this effectively. Therefore, our discussions with the older MMN have begun to bear fruit as we together began to establish the Mission Mobilization Task Force as an organic component of the MC.

The Way Forward

Focussed firmly on mission mobilisation, the Task Force will set about defining the scope, identifying models and processes of mobilization through establishing a network. The network of the MMTF will operate through a group of individuals, mission agencies and churches who on a voluntary basis exchange information; contribute and learn in order to cross-fertilise; undertake joint activities and who organise themselves in such a way that their individual autonomy, Christian tradition and culture remain intact.

The immediate activities of the Network to be established are:

1. A global and representative Research Project to ascertain:
 - What is happening in mission mobilization on a local, national and regional level by Churches and mission agencies
 - What collaboration and cooperation exist between (i) Churches (ii) mission agencies

*Trev Gregory
Min-Young Jung*

- (iii) Churches and mission agencies
 - What methods of mobilization are used and resources exist or are being produced
 - What is happening in Church leadership & theological training pertaining to mission awareness and mission mobilization

The research project will run for 4 years and include two consultations and establishing a group of national research coordinators in 24 countries.

2. Launch in 2006 of an annual global Prayer Festival which engages the Church in prayer for the mobilizing of new missionaries.

Core Team:

A Core Team, representing major world regions is currently in the final stages of being assembled and will convene for the first time in October, 2005. At present, confirmed members include: Trev Gregory (United Kingdom); Min-Young Jung (Korea); Hikari Matsuzaki (Japan); Nick Green (Australia); Duncan Olumbe (Kenya); Tom Mullis (USA); Rudolf Mak (USA) and Carlos Scott (Argentina).

Collaboration:

MMTF continues its long-term relationship with the Mission Mobilizers Network [MMN], (formerly of the AD2000 Movement

and a service provided by George Verwer, Chacko Thomas and others of Operation Mobilization). MMTF is closely linked with all of the other WEA/MC member tracks, MC Associates and “docked” mission bodies. It is also seeking to forge active relationships with global mission based networks and initiatives including The Lausanne Movement for World Evangelization and Third Call (Ralph Winter). The MMTF will also collaborate and cooperate with churches, national and regional Evangelical Alliances, Evangelical Missionary Alliances, mobilizing groups and other mission networks across the world. <<

Trevor Gregory is in several regions of the world working in the area of mobilizing (young) people for missions. Together with Min-Young Jung he serves in the leadership of the Mission Mobilization Task Force (MMTF) of WEA-MC.

Min-Young Jung is the international coordinator of the Asian Diaspora Initiative. Together with Trevor Gregory he is in charge for one of Mission Mobilization Task Force (MMTF) of WEA-MC.

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For decades, mission and mission mobilization have become increasingly harder in the church in the West—and Australia is no exception. But of late, there have been some encouraging signs! Mission is increasingly on the agenda and more and more young people are giving up the call of the affluent West in favor of the call to incarnational missional lifestyle. How did this happen? What new strategies are mission agencies DownUnder using? The short answer is that this drive to missional living is NOT coming from the Mission Agencies, but rather from a growing movement which can loosely be called the Emerging Church. But before we get to that, let's have a look at what's been going on up to this point.

The Land DownUnder

For the past 15 years, I have been involved in mission mobilization, mostly in Mission Events and Short Term Missions. I have seen reform and mergers aplenty. Until now, this has been a rear guard action that on the whole hasn't had any real *new* impact on mission in the Australian scene. Of course there are always a few agencies that this doesn't apply to, who have managed to 'reinvent' themselves to a more successful model; however, the majority of evangelical, conservative agencies have had it tough of late.

It's a Hard Rain that's Gonna' Fall

Competition! A dirty word when used in the Lord's work, but when resources get scarce and other more attractive works abound, it is time to fight for your slice of the diminishing pie or watch all you believe God called you to do fall apart. So how have the mission agencies reacted?

- Mergers. Several smaller and not so small agencies have gone down this path. It is always messy, people are hurt, and it takes time, but usually ends up being a more efficient structure with new life in it.
- Marketing. Better brochures, DVD's, WebPages and the like. Unfortunately, this seems to have a "Luke 17:10" effect of the servant who does his duty, i.e., "Hey, this is what we expect anyway—it's nothing that special or out of the ordinary."
- New Name (but the song remains the same). Several agencies have, after years of internal debate, sacrificed the sacred cow and changed names. Names like 'Global this' and 'International that' are cropping up more.
- Short Term Mission. It works! Those who go, often join! Now everyone wants a short term program but no one has the resources

to do it properly, particularly to do debrief, where the real fruit comes.

- Events. There are now more Mission Events than ever! Good news, but they mostly are smaller and attract older 'mission heads' only. There are a few unusual events where mission 'adds onto' existing events that have a different attraction power, e.g., music festivals.
- Restructuring. Recently Missions Interlink Australia (an umbrella structure with nearly 200 different agencies as members), underwent a three-year restructuring process. A new emphasis on networks and partnerships was the result. Churches and younger emerging leadership were, however under-represented (totally).

You Want the TRUTH...

...you can't handle the Truth!! At 'ReachOut' last month (Australia's smaller version of Urbana), a pastor was asked to speak! At the Mission Reps Retreat before the main event he talked about church/mission agency relationships, or rather lack of one. Ten years before at the same event I facilitated a similar topic with pastors in attendance. There were some notable improvements, but still many areas that need working on.

- Every evangelical believes in mission! The churches don't so much need to be *convinced* to do mission so much as to *trust* mission agencies to do it! Many of the larger churches 'do' their own mission and see agencies as having little to offer that they can't do themselves.
- At the annual Missions Interlink Forum two months ago, a document was produced

which acknowledged the strained history between agencies and churches. Rather than being *servants* of the church, agencies often became *exploiters* of the church. (Possibly, this was because the church, in centuries past, gave up its mandate of reaching the unreached.)

- The practices of agencies have often been second rate, unprofessional, and culturally irrelevant to today's church. (Ironic and damaging to the agencies' image when their strong suit is meant to be cross-cultural communication!)

Original Prankster

The environment in which we mobilize DownUnder has changed, in much the same way that it's changed all over the West. There are, of course, a few unique ingredients to our mix to make it Aussie.

- Post-modernism. What ever that is. The biggest issue here is that most of the existing mobilizing leadership has a Modern world view, whereas the population demographics are becoming increasingly Post-modern. A clash of cultures and methodology with the Posts (Pranksters) increasingly just ignoring the Moderns. How well mission agencies deal with this issue may determine the effectiveness of mobilization DownUnder...and elsewhere...
- Globalization. Yawn, yawn we've all heard about it, it's good and it's bad but now for most of the young people, it's normal, all they've ever known. Move on, next point please. In the newspaper, I read just today that the Anti-Globalization protesters in Australia were so few that they are thinking of outsourcing to India! (The last major

Nick Green



protest had more police than protestors!)

- **Multiculturalism.** One in four Australians were born overseas! Many are from Asia. Most Ethnic groups are so large now that they can form 'ghettos' rather than true integration. There are a large number of Chinese churches—so many that Mission Interlink now has a dedicated 'Chinese Church for Mission' network.
- **The Great Theological Divide.** Geoff Tunnicliffe, WEA's CEO, described Sydney three years ago as the most theologically divided city in the world. On the surface at least, things haven't got any better and it's spreading. There are two mega camps, the Sydney Anglicans who, though smaller in number make up for it in academic 'prowess,' and the Pentecostals (Hillsong and the likes). Both hugely successful, in their own eyes, and both unwilling to talk. The cramped middle ground is where most of the mobilizing takes place, disproportionately compared to numbers and resources. It seems that Mega status affects (defines) the role of Mission.
- I've been to Bali too. America had 9-11, London, the Underground, but for us Aussies it was Bali, where 88 of us died. A few years later and it is back to normal, apart from a spate of political correctness towards Muslims.
- **Conservative Older Leadership** gives way to the Original Pranksters. Here's where it gets interesting! Make or break time! Will those fifty to sixty year olds who have been waiting in the wings for their 'turn' in leadership realize that their Modern world view is now a minority and sacrifice their five minutes of glory in favor of a younger post modern candidate? Or will they condemn post modernity and with that destroy the traditional mission agency... and is that such a bad thing? Could the church take back that which it once abandoned?

Dangerous Stories

Now, back to our lead story. At the end of June this year, a 'Forge' summit was held in Melbourne for the first time. Over 500 pastors and other leaders attended *Dangerous Stories*, a get-together of those who are interested in the Emerging Church and *missional* thinking.

The Emerging Church, sometimes called 'Neo-Apostolic,' is, according to many, the fastest growing part of the church, and within the next few decades will start to significantly outnumber all other Protestant movements totaled together. It's not a denomination, and its adherents can be members of nearly any denomination or none at all. Often they are simply under the radar of traditional Constantine Christianity which understands church by the equation of:

pastor + building + program = church.

Missional, sounds like mission, so how many mission agencies were there? At the Forge summit, I counted on one hand those who were members of traditional agencies. So what is missional thinking anyway? There are many ways to describe missional. Some would say that it is simply applying the type of thinking and practices that traditional mission agencies use overseas to life here at home—not when reaching out to ethnic minorities, but to the blokes (and sheilas) next door. Nothing new, just applied in different circumstances. Indeed if you look at the texts used in Forge training they are the good old mission classics. Missional is different to the Church Growth movement. Rather than using 'attractional' strategies, 'incarnational' approaches are emphasized instead. Relationship, reality and relevance are the keys, rather than numbers, experience and professionalism. The goal is to reach new

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India Missions Association (IMA)

imaindia.org
organizational info

Instituto Ibero-Americano de Estudios

Transculturales (IIBET)
iibet.org
ministry activities and goals

Interdev Partnership Associates

interdev.org
IPA info; partnership resource material

Interserve Fellowship Berhad

interserve.org
ministry; job opportunities

JUVEP

juvep.com.br
Info over departments, ministries and people involved in this organization

King of kings Baptist Centre

kingofkings.org.za
information about this South African church

Living Hope Community Centre

livinghope.co.za
Info about HIV/AIDS actions of this church

Member Care

membercare.org
resources; updates

MEVIC, Evangelical Intercultural Mission con

ceptus.net/mevic
organizational info

Missions Interlink (Austr.)

ea.org.au
history & introduction to its activities, services and members

Missions Interlink (NZ)

missions.org.nz
Provide information for people enquiring about mission to, from and in New Zealand

Missions Mobilization Network

missionsmobilisation.org
info & resource on missions mobilization in 5 languages

NEMA

NigeriaMissions.org
ministries to missions movements in Nigeria

OMF International

omf.net
organizational info, mobilisation

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>> **OM India**
omindia.org
online brochure for ministry in India

Overlake Christian Church
occ.org
Church information

Paraclete Inc.
paraclete.net/eagle
organizational info & ministry of Van Meters
Partners International
partnersintl.org
organizational info

PMI
pminternacional.org
potential long term role of Latin Americans in
this specific people group

Portuguese Evangelical Alliance,
Missions Commission
portalevangelico.pt
organizational info

Redcliffe College
redcliffe.org
Research and innovation in Mission

Generating Change
generatingchange.co.uk
training for international mission –including the
online journal- ‘Encounters’

Samaritan Strategy Africa
samaritan-strategy-africa.org
vision & info about holistic ministry

Sepal
sepal.org.br / brasil2010.org
Tool help pastors in research and biblical studies

Serving in Mission (SIM)
sim.org
general info; ministries; services

**Singapore Center for Evangelism and
Mission (SCEM)**
scem.info
organizational info

**Stanway Institute for World Mission and
Evangelism**
stanwayinstitute.org
info on mission and ministry of institute

Sydney Missionary and Bible College
smbc.com.au
Information on training programmes and
resources of the school cross cultural mission

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people with the gospel rather than to reshuffle existing believers who are dissatisfied or bored with their current churches.

As a result of the above, a ‘missional’ church will look very different to anything that’s currently around. Every ‘church’ will be different as there are no franchises, just groups of believers becoming ‘all things to all men.’ Sizes, meeting places and times, and worship styles target groups that vary from ‘church’ to ‘church.’

The key to the missional church, and indeed traditional mission, is as Paul says in 1 Corinthians 9:18, “*Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible.*” It is interesting to note how many times in the next few verses Paul says, “*I became like.*” Missional churches are about becoming like others, i.e., incarnation, rather than getting others to become like us, i.e., imperialism.

Many churches are trying missional strategies but using attractional thinking. As an example, one of the churches that I’m involved in blew up its old church building and bought the local gym where some members work as fitness instructors. The church building is attached to the back of the gym. Because I’m a fair dinkum weight lifter and have been for years, the average punter relates well to me and we meet as equals, even as peers, so that when we talk it’s natural and from a shared relationship, rather than from confrontation. And talk we do, about anything and everything, God, Jesus and the church included. They won’t go to the church out back of the gym though! Some come each week to a ‘Bible Study’ in my house or to other gatherings, but not church. These ‘contacts’ come not only from the gym, but from the pub and the High School where we run mentoring and other activities. (The ‘we’ here is a number of individuals from a number of churches.)

Slowly, those in the church at the back of the gym are starting to realize that proximity does not equal familiarity. Osmosis is not taking place! Some are now starting to go to the gym and are even getting qualifications as instructors! (Even though this was originally so that they could keep control of the gym and make it profitable!) Reality and genuineness are starting to show through. The next step, the one that will really make a difference, is when they begin to realize that “I become like” means also that middle class values and practices, while OK, are ultimately expendable! The future beckons, God holds His breath.

So What Does This All Mean?

For mobilization, the above is Good News! Why? This seems to be happening ‘in country,’ not overseas. What about the unreached masses? Think about it...

- Who has the most experience, knowledge and expertise when it comes to crossing cultures, living amongst those who are different and incarnational ministry?
- Who has modeled best what it means to pay the price of “*I became like*” and “*make myself a slave to everyone*” than your average missionary? Who gives up friends, family, country, cricket, job and security—often for life—to serve others? In other words who makes a better *mentor* for the emerging church than Joe Missionary?
- Who is suffering from a public relations disaster within the church of late, been finding it hard to get pulpit time? The Emerging Church represents an untouched ‘market’ that mobilizers have a natural ‘in’ to. The pulpit of the Emerging Church is often smaller, but requires less polish and more relationship.
- Once they’ve got the bug, who knows where it will all lead to! The big steps in mobilizing missionaries are already faced and dealt with in the Emerging Church, *the rest is just geography!*

Already, some first positive steps are being taken. Perhaps the central part of Forge is their one year internships, which consist of a placement in a missional environment, several intensive workshops, and meeting with a mentor one on one. Many of these interns are people who went on a short term mission and came back to find that the church and the mission agency didn’t have anything to offer them. Missions Interlink and Forge are partnering together to form a new type of internship for those who have been short term, where the mentors are mission reps and returned missionaries. This will feed into the other internships as well.

The future beckons! Revamping old structures that once worked may not be the answer, but now there is a whole new range of options opening up. Society has changed, the Gospel has not. That is the anchor in all this change—that God doesn’t change, though the methods we must use in mobilizing must change if we are to be true to Scripture and our call to *become all things to all men so as to win some.*

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Nick Green serves Mission Interlink in
Australia

You are likely to come across them almost anywhere in the world – Iraq, France, Bolivia, Ethiopia, wherever. Whether serving in remote villages within their countries or in the concrete jungles of the cities, their enthusiastic faith and contagious joy is a lasting trademark. Some have planted vibrant mono-cultural churches in the major world cities, while others are using their professions to serve the local people and share the Gospel—whether in the Middle East or Far East. Most of them are serving quietly, often alone, in very challenging situations. They are the African missionaries. How is this mission mobilization taking place? What are trends and issues in mobilizing the African Church for mission? How can the global Church be involved in what God is doing in Africa?

Out of Africa

The “Sleeping Giant” Wakes Up

Over the last three decades, there has been a noticeable increase of Africans in mission. Nigeria, Ghana, South Africa and Kenya (among others) have sent out more missionaries. While such a significant increase could be related to the shift of the center of Christianity from the global North to the global South, there are several salient factors which have led to this. One such factor is an increase in mission mobilization efforts across Africa.

For quite a while, Christian ministry in Africa was left for those who had seemingly failed in academics. This was fuelled by the fact that during and immediately after independence, most educated Africans got good employment through their governments. Christian ministry, mission in particular, was therefore not considered economically rewarding for the learned African. As a result, the African church and mission leadership had compromised standards. It was not easy to mobilize educated African Christians into Christian ministry. Thankfully, the last few decades have seen a gradual change due to the courage and tenacity of a few leading African scholars who dared into often despised Christian ministry. We therefore now have more educated Africans in church and mission leadership. Mission mobilization is no longer restricted to the failures; we are now able to target the educated youth and professionals.

Another factor is the changing attitude

toward and understanding of mission. Previously, many African Christians viewed mission as only for western missionaries. Partly, this was due to the poor transfer of mission vision from the early missionaries to the emerging African Church. Also, it was perhaps due to the prevailing notion that only westerners were referred to as “missionaries,” and the perception that mission work required vast resources which only our western brothers and sisters could afford. Furthermore, it has been observed that a number of Bible Schools in Africa omitted mission in their curriculum and therefore produced many African church leaders who did not give mission its rightful priority in church life.

The global village phenomenon has also considerably contributed to increased mission awareness and mobilization. With the electronic mass media, African Christians (even those in remote villages) are able to hear, watch and read of what God is doing in other parts of the world. Easier communication has increased exchange of ideas and strategies for better mission mobilization. Testimonies of amazing mission mobilization in countries like US, India and Brazil have inevitably woken up the so-called “sleeping giant” African Church into action.

In fact, increased mission mobilization in Africa is such that the current challenge is not necessarily lack of people willing to be missionaries, but rather how to handle the over-



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whelming response to mission! Too often, numbers outstrip available opportunities and organizations. Many such committed African Christians end up frustrated and gradually lose their passion for mission.

Mobilization Efforts

Several strategies have aided the budding African mission movement. Following are some case studies to provide better insight to the situation on the ground.

First, mission conferences have proved to be a key mission mobilization strategy since they provide the numbers and setting to challenge people into mission involvement. Some key examples outside Africa are the Urbana, TEMA, and Mission Korea conferences. In Africa, we have had several mission conferences (in Nigeria, Kenya, Sudan, etc.) to mobilize Africans into mission. Leading examples are the so called ‘Commission conferences’



organized by FOCUS Kenya (a student movement in Kenya affiliated with IFES). These conferences have brought together thousands of students and graduates largely from eastern and southern Africa. The delegates are exposed to the biblical basis of mission and prevailing facts about world mission. As a result, about 25% of the delegates at each conference end up committing themselves to be involved in mission. Despite the fact that at such conferences people can easily be too emotionally charged to make meaningful decisions, there are amazing testimonies of some of those delegates who are currently actively involved in mission within and beyond Africa.

Another strategy is the National Mission Movement (NMM). Where we have a thriving NMM, there has been a noticeable increase in mission mobilization. For example Nigeria Evangelical Mission Association (NEMA) has played a pivotal role in the phenomenal Nigerian mission force. In Kenya we have Finish the Task (FTT), which, through concerted efforts in highlighting the Unreached People Groups concept, has gone a long way in getting a number of Kenyan churches to start embracing mission, adopting specific Unreached People Groups and sending out missionaries.

There has also been the birth of several African-led mission agencies mobilizing and

sending Africans into God's mission. It is virtually impossible to list every agency since some are being formed as you read this paper! However, one of the leading African mission agencies is CAPRO (Nigeria), which has sent out hundreds missionaries all over Africa and beyond. Another agency is Sheepfold Ministries (Kenya), which, since its inception 16 years ago, has 80 missionaries serving all over Eastern Africa. The amazing stories of faith from our African brothers and sisters who have pioneered these indigenous agencies need to have wider audience than they currently have.

We also have a number of churches slowly embracing global mission at the centre of their existence. In such mission-mobilized churches, members are regularly challenged to actively get involved in mission. Some have formed mission boards; several have mission pastors, while others have mission training schools. Sadly, documentation of such churches is rare.

Then there is the emerging role of African professionals in mission. A significant number of African Christian professionals are asking themselves how they could be involved in serving the needy areas of the world using their professional skills. For example, trauma counselors in genocide trouble spots, business owners in emerging economies like

Sudan, IT specialists in the world's leading information highways, etc. This emerging movement is different from brain drain (Africans leaving their countries for "greener pastures") since such professionals are often highly qualified in their fields and "settled" in their jobs, but are feeling the Holy Spirit nudging them into sometimes less "secure" contexts. I think that if harnessed well, they will form a formidable generation of African missionaries.

Lastly, we have individual African brothers and sisters who have almost single-handedly pioneered mission service, often in very challenging contexts. You find them literally everywhere. I never cease to be humbled at their daring faith and resilience. Though their radicalism and naivety has been rightly questioned, it is nonetheless amazing to see God working through these "lone-rangers" in some extraordinary ways. While on this topic, I think it is sad that there are so many individual African missionaries whose stories have been overshadowed by the stories of our western brothers and sisters. For example, whenever we talk of David Livingstone, the Africans who served alongside him (often at great cost) are usually not mentioned. These are indeed our torch-bearers and fore-runners in mission mobilization and service. One wishes a lot more was captured about these heroes and heroines of African mission!

Into the Future

Reflecting on the future of mission in Africa, the following are some critical trends that we should collectively and prayerfully engage to enhance mission mobilization in Africa.

First, we need to reject the “Get-Rich-Quick Syndrome”! This is a trend, especially in the depressed African economies, where “doing Church” is emerging as perhaps the only remaining “profitable” venture. To get rich quickly, simply start a church and have the members “plant a seed” (giving generously to the pastor)! Alternatively, start a “mission project” and funds start flowing from the West like Manna from heaven! Christian ministry in such countries, like Kenya, is “booming business” and therefore no effort is required to mobilize people into church or mission service. At a glance, we might appear to be doing well in mission—planting “churches” and having many local “missionaries;” however, the underlying motivation causes Christianity to lose credibility and people to doubt the authenticity of anything claiming to be Christian! It becomes extremely difficult to mobilize in such a context.

Unemployment is another issue. We have too many high school and college graduates ending up roasting maize or selling newspapers. Positively, we should see any such unemployed Christians forming a human resource pool for mission mobilization. In most cases they have basic training like teaching and nursing, and therefore we should explore ways of helping them to serve elsewhere where their skills are required. Instead of Africa exporting economic refugees and illegal immigrants across the world, I believe that the global Church should tap into this overwhelming human resource potential. However, this should not remove the danger of such unemployed people going into mission without a clear sense of calling and commitment. Recruitment procedures by African mission agencies need to take this factor into consideration. Perhaps we could learn from the western agencies with elaborate recruitment systems.

Another trend is Africa’s Christian youth population. Africa is a youthful continent; some countries like Kenya have over 50% of their population under 15 years old! In such a context, any mission mobilization that does not focus on the youth is not only failing to plan, but planning to fail! Therefore, church youth ministries and Christian organizations

working among the youth are vital. We need to invest more in youth-friendly mission mobilization strategies. Furthermore, we need more short-term mission trips to expose the youth to mission.

There are also emerging generational issues. As already pointed out, African professionals are slowly getting involved in mission. Some resign from their jobs to go to theological/mission training. Some are retirees from employment just when they have useful work experience. Such people are slowly seeking mission opportunities. This has caused some churches to open up their internship programs, which were generally for young people, to such older people. We seriously need to think of how to tap into this older and professionally experienced generation.

We urgently need systems and structure to effectively handle Africa’s emerging mission force. Many who are mobilized for mission end up frustrated by lack of opportunities. There are not enough African mission agencies to handle such numbers. Also, a number of western mission agencies in Africa have not reviewed their systems to allow for Africans to join as equal partners! For us to move forward, there has to be a synergy between African and western agencies. I also think that Africa must expand her scope of interaction and exchange beyond the global North to the global East. We need to develop mutual exchange with our brothers and sisters from the East due to the proximity of their cultures and contexts to Africa’s. We can learn a lot from the incredible mission movements of India, South Korea and Brazil.

Finally, we need to honestly evaluate partnerships between Africa and the rest of the world. Though so much ink has been spilled on this debate, so often we still see the old game: “The one who pays the piper calls the tune”! The result is worrying – crippling dependency, irrelevant models, bitter fallouts, power games, choking paternalism, and misallocation of global mission resources. How can the global Church tap into Africa’s huge people resources and the North’s vast financial and technological resources? The global North needs to humbly accept and be open to what God is doing in Africa; not with the secret agenda of using Africa to further their (global North) agenda but to support Africa in seeking to fulfill God’s agenda. On the other hand, we African Christian leaders have to break the fetters of inferiority complex through seriously addressing the dearth of credible Christian leadership across Africa.

Conclusion

I am excited to see God at work causing a major mission awakening across Africa and raising up Africans to take the Gospel all over the world. This is happening in a complex milieu of wars, famine, HIV-AIDS and dictatorships. Will the global Church join hands with the emerging mission movement in Africa to foster a better equipped team of God’s servants for mission in the 21st century?

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The Evangelical Alliance Mission (TEAM)

teamworld.org
vision update, opportunities, prayer

Tiplady Consulting

tiplady.org.uk
articles and information on issues in world mission

Urban India Ministries

UrbanIndia.org
Inform, promote and network

Velemegna Society

velemegna.org
Founders details and history

WEA – MC

globalmission.org
organizational info; links

wearesources.org

(downloadable) articles on missiological issues

missionarytraining.com

info about missiological training issues

World Mission Center

worldmissioncenter.com
info of ministry activities

Wycliffe (Asian Diaspora Initiative)

wycliffe.net
info of the organization and its branches

xGlobal Mission Innovation

xgmi.net
ministry profile of the organization

Additional helpful links:

Emery

emery.org/index.htm
info about member care services

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What do packing all your possessions in a coffin, taking a month-long boat ride, and trailblazing Anglos have in common with missions in the 21st century? Answer, absolutely nothing! In today's world of cell phones, internet cafés, and jet planes, numerous realities have emerged causing the ground under the feet of the world mission establishment to shift at an alarming rate. Not the least of these earth-shifting realities is the breakneck pace of globalization. The mobility of aviation, the global accessibility of ideas and expertise, and the shift of Christianity's center of gravity from the Northern to the Southern hemisphere have together put traditional mission mobilization paradigms on par with the dinosaurs in terms of topicality and solvency. If you add the rapidly growing dynamic of the local church in the West often going around traditional mission agencies to directly engage with indigenous people, we are long over due for adopting new mobilization methodologies that effectually rise to the Kingdom expansion opportunities of the brave new world before us.

Stay@Home Missionaries

A new paradigm for the local church in the 21st century

Mobilization efforts in the 21st century are already encountering unique challenges and opportunities. Times have changed, but the way in which agencies and churches view recruitment is sadly lagging behind the curve. The net result is a steady decrease in the number of people engaged in global mission at a time in history with the most potential for mission mobilization the church has ever seen.

The day of the Western, pioneer-type missionary is rapidly becoming a thing of the past. Global corporations have discovered that, at a fraction of the cost of sending a Western employee to live and work overseas, they can outsource jobs to people in other countries who interact well with the indigenous people. In the same way, someone other than a “Westerner” is almost always better suited for the task of evangelism in a non-Western setting. The new role of the missionary is quickly becoming one of facilitation, that is, coming alongside God's indigenous church and helping build her capacity to bring Kingdom transformation to her particular sphere of influence and beyond. This will require a new type of missionary with a different skill set that includes a proclivity for such things as partnering, brokering, team building, collaboration and strategic thinking.

Global Kingdom expansion is often a study in paradox. The seeming contradiction of Kingdom logic creates uncomfortable tension by consistently shattering the finite paradigms and values of humanism. “To save your life you must lose it”... “To be the greatest, you must become the servant of all”... “Love your enemies.” Divine logic is unapologetically counter-intuitive to established morays of human systems and culture. Progress and the inertia of ideas tend to have a similar effect on societal assumptions over time. Think of the many common place concepts today that in the mid-twentieth century would be considered oxymorons: Ice-Coffee, Fast-Food, Soccer-Moms, Mobile-Telephones, dehydrated-tomatoes... and the list goes on and on. Globalization is inflicting a similar dissonance on the mobilization of believers into the worldwide enterprise of Jesus Christ in post-modern society. One of the cutting edge counterintuitive concepts emerging in the 21st century of world missions is what I will here after refer to as the Stay@Home Missionary.

In the new global economy, traditional roles in the marketplace have been turned upside-down and literally inside-out. Consider the business world response to these formidable forces as a modern-day parable for the mission community. Traditionally, a businessperson lived in the same city as his company headquarters, put in a fifty-hour

work week at the office, and stayed with one company for life. With the advent of and access to personal computers, cell phones, the internet, and video conferencing, many of the “traditional” ways of doing business have long since been called into question. It can now be even more cost effective for a business person employed by a New York firm, to work from home in Atlanta, even if she is responsible for managing projects in London and Tokyo. The costly need for office space and constant “face to face” interaction has been replaced by the innovations of the in-home-office and teleconferencing. If actual face time is needed, the transatlantic flight and business meeting required has morphed into a three day round trip transaction. Although businesses still need to have some of their best corporate people in the field, much of their significant international business can be performed equally well by this new breed of employee – the work from home or Stay @Home professional. The same forces of globalization that cause businesses to take a hard look at the way they recruit and place employees should cause the Church to do the same when contemplating mission mobilization in the 21st century.

The technical name we use at Perimeter Church for this type of Stay@Home Missionary is “Non-Resident Missionary Team Leader.”

They live in North East Atlanta, but have a passion for a targeted geographical region or people group, and view themselves as missionaries to that region or people group. They have face to face interaction with our partners in the field at least twice annually. They build a passionate team of lay people who have been on a short-term mission trip and been infected with the indigenous partner's vision. This non-resident team helps execute an agreed-upon strategy to accomplish something on the field far greater than our partner, or Perimeter Church, could ever accomplish alone. They become givers, senders, prayer warriors, informed advocates and goers all rolled up into one. They coordinate short-term mission trips at the request and in support of our indigenous partners. At Perimeter Church we currently have nine of these Stay@Home missionary team leaders formed around each of our indigenous Global Outreach partnerships. Our Stay@Home missionaries have increased both our capacity and our partner's capacity to reach far greater heights and depths of global impact than was even conceivable prior to the emergence of this new kind of missionary.

These Stay@Home missionaries really have become the backbone of our Global Outreach strategy at Perimeter Church. They are a liaison between the Western church and our field partner; they contribute to our partner's extended team to develop a ministry plan complete with strategy goals, mobilization goals, and budget requests that end up forming the bulk of our overall GO ministry plan and budget throughout the year. They then coach a lay ministry team to come along side our partners and execute the agreed upon strategy. In that way, we have seen the needless dichotomy between short- and long-term missions disappear into a seamlessly woven tapestry of partnership for maximum long-term indigenous impact.

One decisive advantage to the Stay@Home Missionary is the bottom line of cost. The average Western missionary must raise in excess of \$62,000(USD) annually, and take significant time away from the field for deputation. By way of contrast, the average Stay@Home missionary at Perimeter Church costs us \$2500(USD) for the year out of the general fund and if they take an additional trip, they raise their own support, for a total of around \$5000 (USD) per year. That represents one-twelfth the cost of sending a traditional missionary, and often in our experience, equal or greater impact to the long-term goals of our indigenous partners. Stay@Home missionaries are equipped

through monthly meetings and frequent lunches with coaches on the church staff. We invest heavily in them, while holding them and their teams accountable to the Standards of Excellence for Short-Term missions (see list at www.stmstandards.org).



Tom Mullis is Director of Global Outreach, Perimeter Church, USA

Stay@Home missionaries are able to do all of this in as little as 5-10 hours per week. All of Perimeter's Stay@Home missionaries are volunteers that have a significant level of flexibility in and control over their schedule. Most are semi-retired baby boomers whose heart God has captured for a particular people group in the world. These lay non-resident missionary teams have proven to be a cost effective tool for accomplishing our vision of bringing Greater Atlanta and all places where we serve into a life changing encounter with the Kingdom of God.

Our motto at Perimeter Church is, "Attempt something so great for God that is doomed to failure unless God be in it," and that is exactly the risk we are taking in banking our global efforts on facilitating indigenous church planting movements, coordinated by a new breed of Stay@Home missionaries.

Perhaps the greatest potential impact from tapping into the power of Stay@Home missionaries has to do with the prodigious supply of qualified candidates. The expertise needed to increase the capacity of the indigenous church has been sovereignly scattered among the nations. When it comes to zeal, extraordinary prayer, sacrifice and a host of other kingdom values, the church of the West clearly has much to learn from the church in the two-thirds world. God rarely gifts one person, church or nation with the complete skill set to do all that He wants accomplished in a particular location, and that is the beauty and brilliance of the body of Christ working together. Churches in the West are beginning to tap into the gifts and expertise that God has blessed them with in order to be a blessing to other churches around the world. Expertise and core competencies expressed and exported in culturally relevant ways at the invitation of indigenous partnering churches is proving to result in deeper impact than we ever imagined at Perimeter. The mobilization of Stay@Home missionaries has provided a

quantum leap forward in seeing our vision of mobilizing Perimeter Church for global community transformation become a reality.

I am not suggesting that the Stay@Home missionary replace the increased deployment of long-term career missionaries altogether. I am suggesting that the current methods and paradigms of recruiting, training and mobilizing for mission should be carefully evaluated in terms of God's providence as revealed by emerging global trends. The Stay@Home missionary is but one cutting edge possibility for releasing the harvest force of the local church for the work of the Great Commission in our rapidly evolving age. I recently came across this account of a past failure to respond to dynamic trends that clearly illustrates our corporate challenge for the future.

David Baum in his book entitled *Lightning in a Bottle* references James Utterback and his book *Mastering the Dynamics of Innovation*. Embracing newly emerging possibilities in life is all about innovation. Utterback tells the story of the American ice industry in New England in the late 1800's. It was a thriving business. Companies would cut ice blocks from frozen lakes and sell them around the world. In one instance, Utterback writes: "The largest single shipment was 200 tons that was shipped to India. One hundred tons got there unmelted, but this was enough to make a profit. But over time the ice harvesters were put out of business by companies who invented mechanical icemakers. Thus, shipping was no longer an issue. You could make the ice in the city where it was needed. Yet, these icemakers were put out of business by companies who invented refrigeration. Why buy ice when you could make it in your own home?"

"The sad thing was that the ice harvesters could never see the advantages of the new technology of ice making when it came to market. They continued to try and survive by doing what had always made them successful: better saws, better storage, and better transportation. The icemakers in turn could never see the advantages of refrigerators and adopt this new technology to their business model. Neither the ice harvesters nor icemakers had the vision or capacity to see beyond what was known and successful to them at the time."

May God in His abundant grace grant His 21st century ambassadors the courage, vision, and capacity to see beyond the best practices of the past in order to forge new frontiers of mobilizing His body for the sake of His name and renown among *panta ta ethne*. <<

The Evangelical Latin American church has grown quickly over the last 50 years. The nationalization of the leadership in the first half of the century and the emergence of national churches in the 1930s were decisive factors in the development of effective contextualized ecclesiastical structures.

A Sketch on the Mobilization of the Latin American Church

Characteristics, Tendencies, Strengths and Challenges



According to statistics, Latin America has 80,000,000 evangelicals, but only approximately 7,500 missionary correspondents to other fields. This represents 0.009375% of the number of evangelicals. Despite the growth of the Latin American church, the number of cross-cultural missionaries being sent out does not correspond to the need of the unreached and less evangelized ethnoses.

We ask ourselves some key questions related to the church and missions in Latin America. What is our major problem with such high church growth but there is no corresponding high number of missionaries being sent? Something is not right here.

In the year 1900, South America registered 14,376 evangelicals, the Guyanas 14,376, the Hispanic part 5,240, and Brazil 11,376. The total number of evangelicals in 1900 was therefore a little more than 30,000 people. There is data indicating that the total evangelical community was up to 50,000, and during this century the growth is reflected in the following numbers: 1916–378,000; 1925–756,000; 1936–7,200,000; 1967–14,746,200; 1973–20,000,000; 1987–37,432,000; 2000–80,000,000.¹

But, to grow in size is one thing, to grow in maturity is another. Mere numeric growth has become an objective of some, and for many, “the ends justify the means.” Any method that contributes to an increase in the number of church members is valid, and the search for effective strategies has led to methodologies that reduce the gospel and put biblical principles at risk.

Bertil Ekström, in his research, affirms that the positive aspects of the Latin American Church are in its emphasis on evangelization. We like “to win souls,” to share the faith and to plant churches. However, the problem has been that we have often given emphasis to the spiritual, forgetting that the human being is more than the “soul.”

Another basic parallel topic is the lack of teaching of the whole Word of God. Depth and spirituality have been confused with emotional and spectacular experiences. In many cases, the practice of discipleship has not existed and biblical studies make reference to iso-

lated texts that maintain the Christian life, but they don't develop a spiritual maturity. Symptoms include syncretism, spiritual malnutrition, heresies, superstition, division, unconscious supernatural experiences, etc., etc..

The Latin American leadership follows global tendencies of charismatic leaders (with strong personality and power of convincing) centred primarily in the formation of megachurches. The leadership in our churches continues to be a priority issue. Investigations show that churches with autocratic and charismatic leaders grow more. At the same time, a new generation of leaders exists, looking to develop the work in teams, giving emphasis to quality and participation from the local church. Political democratization in the countries is reflected in the churches, and the youth of our days no longer accept, in the same way, the dogmatism of an autocratic leadership. The church needs to thoughtfully consider its form of government and leadership.

In most Latin American countries, we live among second to fourth generation believers. Although many churches began among the poorest social class, little by little, the families are achieving better financial conditions. We still have poor communities, many without the minimum resources to live decently, but in general, the Latin American church is undergoing a process of economic improvement.

In recent years, the Latin American Church has awakened to its social responsibility. This has been one of the big contributions of Latin American theology—the emphasis on the reality of the Kingdom of God in current society. Some believers are also breaking into the political scene, but the fact that a member of our church attains a high political position has not modified the situation. We continue living in corrupt and unjust countries, with a high degree of violence and a high crime rate.

In the first congress of COMIBAM (Ibero-American Missionary Cooperation) in San Pablo (Brazil), 1987, an estimate of the Latin American missionary movement was made. Around 60 organizations sent approximately 1,600 missionaries cross-culturally.

Ten years later, in preparation for the second congress of COMIBAM in Mexico (1997), a systematic investigation was made with the purpose of evaluating the missionary movement of the last decade. The conclusion was reached that there were around 300 sending

organizations and about 4,000 cross-cultural missionaries. Today it is calculated that 7,500 missionaries and some 400 organizations exist.

However, our missionary movement is still emerging in comparison with the Anglo-Saxon world. There are also areas of concern as missionaries are sometimes sent to the field without due training, strong financial support or pastoral care.

To demonstrate that a certain saturation level has not been reached, one can still observe that there are few local churches involved in missions. Apparently, the Latin American church lacks basic training for this global responsibility. It is more accustomed to receive than to give. Many churches and denominations are the product of external missionary work, but it is not observed that the emergent churches possess a mentality for a balanced and simultaneous expansion toward “Jerusalem, Judea, Samaria and to the ends of the earth” (Acts 1:8).



Carlos Scott is President of Red Misiones Mundiales, the National Mission Movement of Argentina and he also serves as Director for COMIBAM in the Southern Cone of Latin America.

Why aren't most of the pastors involved in cross-cultural missions at the present time? Why do some of these pastors say “this is mine”? What should their response be? How is a healthy biblical missiology developed?

A transformation gospel implies a church that overcomes all types of opposition, be it cultural, religious, linguistic, geographical, political, etc., so that all have the opportunity to hear the gospel in their own language, in a culturally sensitive way, and to be able to respond to the Lord.

The purpose of the mobilization in Ibero-America is to help to the church to be what God wants it to be, to do what God wants it to do and to go where God wants it to go. Therefore the efforts of mobilization are “for the churches of Ibero-America to become a missionary force with the capacity to take the gospel of Jesus Christ to all the nations.”

The main objective in mobilization is to see pastoral leadership committed to missionary work and to develop support strategies,

1 E. Nuñez, and W. Taylor, *Crisis and Hope in Latin America*. (Pasadena, CA: William Carey Library, 1996) p.161.

together with the churches, for the different stages of maturity of this process: pastors challenging pastors, churches modelling after other churches, churches working in cooperation with other churches to carry out attain-

able missionary projects, and Christians having more impact in the towns of the less evangelized and unreached. The church needs a transformation in its call, transformation in its commitment, revision of its pur-

pose, and a return to the simple things that gave it origin.

To achieve this, we will emphasize the following goals:



1. To deepen our understanding of an integral missiology in the churches' foundation. Mission embraces the verbal proclamation of the gospel as a social responsibility. Does our restlessness make us wonder how many are believers? And if not, is the church reflecting the values of the Kingdom of God the nations to the end of the earth? The mission of the church is indivisible.

2. To emphasize that the church adopt its missionary nature from the missionary God to whom we serve. That is to say, the church is missionary because God is a missionary God. Our goals, reasons, strategies, methods, etc., should be according to the mission and nature of God. We are challenged to evaluate the way in which we are completing this objective.

3. To revise our vision of Christ. Many have related Christ's representation as a "conqueror" indirectly to a "crusade." What does this mean when we share the gospel? How will a Muslim respond if we introduce Christ in this way?

4. To develop an understanding of pluralism and emphasize the undivided nature of Christ, and also Christ's universality. We should demonstrate agreement that the hope we have is in Christ, and not in Mohammed, Buddha, or any other spiritual entity. We should say that Jesus is the Lord, and have firm reasons that support this claim.

5. To form "ecclesiastic communities" that reflect reconciliation, spirit, love and par-

don. The local church is called to form an alternative community to the ends of the earth. We are not called to form managerial outlines based on approaches of utilitarianism, commercialism and statistics.

6. To have a balance between "The people of the church," (those that are involved) and "The church in the nation" (those that use their church values in a political and social outlook). We are more preoccupied with the number of people that participate in church activities than with whether or not those people's testimonies are effective in their daily work. We are more preoccupied in having control than equipping people to be witnesses to the ends of the Earth.

7. To grow in unity as "a body" as we function together in mission. From the illustration of a body, the Lord has challenged us to work as a team. Mission can be the tangible measurement of our unity. Cooperation in the practical task of mission motivates us to take the first step toward deeper unity. We should grow in the testimony that "unity in Christ" demonstrates to the world. The church as a whole is responsible for the evangelization of all peoples, races and languages.

8. To advance toward the understanding of the relationship between Holy Spirit and mission. The church is called to live according to the justice of the Kingdom, in the power of the Spirit. The idea that everyone in the church is a missionary is based on the universal priesthood of the believers. It is for the execution of

this mission that Jesus Christ has endowed to his church the gifts and the power of the Holy Spirit. To be missionary, the church should renew its dependence on the Spirit and surrender to prayer.

9. To provide the resources necessary to adequately equip missionary candidates and the church in general through the network of missionary centres and programs. The main function of these centres and programs is to equip. This network connects people that work in the biblical-theological, cross-cultural, and ministerial departments of the church. Providing resources for to equip in this way greatly advances the training of the church. In International COMIBAM we intend that the missionary's training begin in the local church. We consider that sixty percent can be born into the local church. The emphasis is to strengthen the congregations and their commitment to cross-cultural missions.

10. To attend and to accompany the church and the candidate in their training process, shipment, supervision, and pastoral care in the field, through a network of missionary agencies. We should attend to the missionary movement in the program "Reaches a Town." In International COMIBAM, we help the development of national missionary agencies that respond to the needs of the country, but mainly respect the centralism of the local churches. This respect is a basic distinguished characteristic of the missionary movement in Ibero-America. Every opportunity we have, we invite the Anglo-Saxon missionary agencies to change their approach and focus of missionaries in Ibero-America to a corporate approach, meaning to a church instead of a individual. We also encourage them to support the existing missionary efforts and to avoid the unnecessary duplication or interruption of the operation of the emergent missionary agencies, threatened by the volumes of material resources and the awesome experience of the North.

My summary statement is minimal but we feel on target for Latin America. In short, we want a different Ibero-American Church that simultaneously transforms the local society and this transformation movement flows to the ends of the earth. <<

SOAPBOX is an interactive article in Connections. It is written with the sole purpose of getting a response from you, the reader, in order to further develop the issue under discussion. At times the guest writer may appear to be deliberately provocative or extreme but this is done to help us all see how the issue can be explored further.

Soapbox is for raising questions and, through a WEB Forum discussion, is for developing issues and themes together globally. We hope you will participate.

To read responses to the article go to: www.missionnow.com/forum/viewforum.php?f=32

To publish a response you need to register as a Forum Member of missionNOW: www.missionnow.com



Soapbox

lizing people to? It's this last question that SOAPBOX wants to focus on.

On reading any number of articles and books by mission observers and commentators, or speak to any missionary, and it is obvious that as the balance in Christendom is changing from the dominance of the West to the South and East, then so are the practices, structures and needs of mission. While this change is happening, there is at times a fierce debate and discussion on not only what type of mission we all should be engaged in, but also of the structure.

At one end of the discussion are those who believe that the indigenous missionary is the way forward. Such proponents argue that we are at an end of an era in mission's history and that Western style cross-cultural mission is not cost effective, or scriptural. KP Yohannan is often arguing that it costs on average between 40,000-50,000US\$ a year to maintain a Western missionary in the Philippines, compared to only 1,500-2,000US\$ for an indigenous missionary.

At the same time, it is argued that the basis upon which many Western Missionaries work and operate is questionable scripturally as they are neither integrating into the culture and are nothing better than offering a form of state social service. Some go as far as to hint at a conspiracy by Western Mission Executives and organisations, to thwart the attempts of indigenous missions from finding a voice in the West.

At the other end of the spectrum the debate appears to be split between those who suggest that the West have no need to send missionaries any longer as there is enough mission work now which needs doing in the West. And those who believe it is 'business as usual' for the Western mission enterprise. Earlier this year I was in South America and while visiting with one Western Missionary family was told in no uncertain terms that mission was the domain of the Church of the West, 'because God has blessed us with the economic capacity to do it.' Therefore, they maintained, I should not be inciting the Latin Church to think or act in cross-cultural mission terms.

However, I wonder if in all this debate and discussion we are in danger of throwing the baby out with the bathwater and that as a result all of us will be loosing the richness of diversity and unity in mission. While the Indigenous Missions camp are perhaps asking the right questions, I am left wondering if their answers are leading them to the apparent same imperialism they are arguing against? And while those of the 'business as usual' brigade are fishing in an ever decreasing pool of financial and personnel resources, or resorting to non participation in committed long-term cross-cultural mission, are they not leaving a bankrupt legacy and inheritance to future generations of Believers? Therefore in my mind, the question, 'What are we mobilizing people to,' becomes more urgent.

I am a firm believer that mission is the domain and mandate of the Church and that mission agencies are a mere service agent of the Church to fulfil this mandate.

*Trev Gregory
Director of missionNOW
Co-chair of the Mission
Mobilization Task Force of
the Mission Commission*

What Are We Mobilizing People To?

This addition of Connections is firmly focussed on the mobilization of the Church to be active in global mission. Many of the articles are from the newly formed Mission Mobilizing Task Force (MMTF). Members of the MMTF Core Team are a collection of people from across the globe, reflecting different denominations, cultures, languages, and ministries. Part of their role over the coming years will be to not only discover what is happening in mission mobilization, but also begin the task of bi-lateral networking and resourcing.

However, for them to begin to operate successfully a number of questions have been posed for consideration: what is mission, what is mobilization and what are we mobi-



Furthermore, as a Mission Mobilizer, I see that every Believer should be aware and involved in mission; and mission should be happening in every culture at every level of society.

Mission today is chaotic and no-one individual or network can begin to map or fathom the many permutations of model, structure, or ministry. However, I do wonder if there is one common denominator that is to be present in all forms of mission and expressed in and through the lives of those involved in mission: Incarnation.

While the opening of John's gospel (John 1:1, 1:14) is fundamental for understanding the meaning and implications of 'incarnational mission', the full context of the passage is that in Jesus, God identified himself thoroughly with mankind and that God came in Jesus to express his love but also his intent to save the world (Jn 3:16-17). In other words, God became a human to redeem all mankind from the destructive power of sin, to reconcile, and transform the whole of creation.

But it was perhaps Paul who not only expounded the theology of the incarnation (Phil 2), but also gave us a personal practical missiology of incarnational mission, witness and lifestyle (Phil 2:21; 2Cor 6:3-10). His was based upon mirroring the lifestyle of Christ's servanthood and identification with mankind. Hence Paul would probably agree with Donald Baille¹ who says that within the incarnation there is a 'paradox of grace' because, 'the incarnation was not and is not primarily a doctrine. It was and is an event. Its was a life lived and a life to be lived'. This is why the Early Church Father, Irenaeus, wrote concern-

ing the relevance of the incarnation of Jesus to Believers, 'He was made what we are that he might make us what he is himself.'

So what could/does Incarnational Mission look like?

Firstly, the incarnation must define and change the way we do mission in any context. The incarnation provides us with the missional means by which the gospel can become integrated into a people group without damaging the innate cultural framework which gives that people group a sense of purpose and meaning. David Bosch² writes of the transition of Christianity from a Jewish to a Greco-Roman religion that, 'the Christian faith was perceived and experienced in a new and different way. The Christian faith is intrinsically incarnational; therefore, unless the church chooses to remain a foreign entity, it will always enter into the context in which it happens to find itself.'

2 David Bosch, 'Transforming Mission'. Pub: Orbis (1991) ISBN: 088344 7193




Second, incarnational mission means that in reaching a people group we need to identify with them in all ways without compromising the truth of the gospel. Failure to identify leads to cultural imperialism. We can observe this imperialism particularly in some Western missionaries who import and impose their cultural forms of the gospel and lifestyle with little or no critical reflection. But this sin is not solely found in Western mission, the very real danger is that as Southern hemisphere missionaries move northward they too are tempted to not integrate into the culture into which they minister, but become ghettoised and marginalized through an often self-imposed separation. So, it is here that we meet the challenge to our personal lifestyle as well as to our ministry structure and model.

Connected to the need to identify is my third characteristic of incarnational mission; the needs for real abiding presence. Michael Frost & Alan Hirsch are quite forthright in that, 'quite simply, it means that if you want to reach the local gangstas, you are going to have to live where they live and hang out where they hang out.'³

We need to allow the incarnation to dictate the criteria for the selection and mentoring of missionary candidates.

We need to mobilize a generation from the global north, south, east and west who will explore and re-discover the incarnational mission of being 'crucified with Christ' and that they can say and demonstrate, 'it is no longer I who live, but it is Christ who lives in me' (Gal 2:19-20).

We need to not control or manipulate mission and missionaries into our own image, but facilitate, empower and release an incarnationalised mission force in the image of Christ.

Trevor Gregory is in several regions of the world working in the area of mobilizing (young) people for missions. Together with Min-Young Jung he serves in the leadership of the Mobilizing for Missions Network (MMN) of WEA-MC.

3 Michael Frost & Alan Hirsch, 'The Shape of Things To Come'. Pub: USA by Hendrickson (ISBN: 1-56563-659-7) & in Australia by Strand (ISBN: 1-8768-2587-1) in 2003.

1 Donald Baille, 'God Was In Christ'. Pub: Prentice Hall & IBD (1980) ISBN: 0684164701

Proverbs on Mission Mobilization

We go to Eastern Europe this time for some traditional wisdom that has applications for mission mobilization.



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 Mission Commission.

Man shoots, God carries the bullets (Polish).

From start to finish, the work of mission mobilization depends on God. Though we are right to be diligent and creative in choosing our slogans and creating our mission brochures and displays, we must depend on the Spirit of God and the grace of God throughout the process. Human strength is not equal to the task (cf. Proverbs 21:31, the horse and the battle).

Stan Nussbaum

A big rock fell off his heart (Hungarian).

This means that a person experienced huge, sudden relief from something that had been a burden for a long time. That is what is happening to the church in the Two Thirds World today. The rock was the idea that missionary work requires a lot of money and therefore can only be done by people from rich countries. This old idea is being discarded now, and a sense of great relief and new energy is coming to people in poorer countries. Nothing has bigger implications for missionary mobilization globally than this (cf. James 1:9, the dignity and confidence of poor disciples).

A beggar talked to a picture, but the picture did not answer (Polish).

One reason mission mobilizers have such difficulty in their work is that so many of the people they are trying to mobilize are mere pictures of disciples, not living disciples. They are vivid, three-dimensional pictures and they look very real, but when you ask them for something, you discover there is no life there. The pictures do not answer your appeal (cf. Matthew 23:28, righteous only on the surface).

Every sandpiper praises his own swamps (Russian).

Each mission mobilizer believes his or her special field of interest is the neediest, most strategic, most urgent, most important place or type of missionary involvement. If mobilizers are not careful, the bigger picture of the diverse gifts and callings of the members of the Body of Christ may get buried by their specialist enthusiasm. That is dangerous, for that sort of competitive mobilization does not lead to lasting fruit (cf. 1 Corinthians 12:21, the eye and the hand).

A sore finger and a headache are standard excuses for not going to school (Polish).

How many people have not got involved in mission because of “a sore finger and a headache”? As mobilizers mobilize, they help people to discard their wimpy excuses and get captivated by the prospects of participating in God’s work. The mobilizers are carrying out the Great Commission, not by making disciples of the lost who have never heard, but by making disciples of the lazy who have never really listened to what they have heard a thousand times. This sort of life change depends just as much on the power of prayer as reaching the lost does (cf. Matthew 28:19-20, the Great Commission).

The one who has plenty of time will run out of it (Hungarian).

A couple I know well has had a deep, long-time interest in mission. For perhaps 20 years or more they expected that when they retired they would probably do a few years of overseas service, but just before reaching retirement age, both were hit with serious health problems. Could they have been mobilized at 55 or 60 instead of 65? (cf. John 9:4, night comes).

A beautifully decorated plate won't feed anyone (Polish).

The point is that you can't eat the plate, no matter how pretty it is. There needs to be something on it. This reminds us of the danger of hollow slogans and half-truths used by a mobilizer to “decorate” his or her mission. The recruit will later discover that the beautiful plate is empty (cf. Jude 12, clouds without rain).

REMAP I gave us foundational guidelines to work on preventing missionary attrition. Almost ten years later, the Mission Commission of WEA gave us another strategic tool to look closely at the best missionary practices that nurture missionary retention. REMAP II is, and will continue to be for some time to come, a milestone in the path of missionary service.

Argentina Walks Towards Maturity

ReMAP II Report

We knew that coordinating the survey in Argentina would be a challenge for many reasons. Cultural factors cause people to be hesitant about sharing personal or organizational information, even though REMAP II was conducted with the highest level of confidentiality. Also, the project required extra work to update the database of church and mission organizations. These challenges were overcome, and the final report is ready to be shared with our global missionary family.

One surprise for many of us was the larger-than-expected number of Argentine's cross-cultural, long-term missionaries reported (636). The National Coordinator checked the information where needed and invited churches and missions to send to Red Misiones Mundiales (World Mission Network of Argentina) the number of missionaries and places where they serve. REMAP II also shows that Argentina is young in the number of years we have been sending cross-cultural missionaries (24 years), compared with the Old Sending Countries—OSC, (82 years). Argentina has a low number of staff working in the home office in relation to every 100 missionaries abroad (4.8—a quarter of the normal ratio) as many mission agencies have few people performing this role. Another important discovery was that we save less money for our missionaries' retirement (1.4% of normal living allowance), compared with other New Sending Countries of the South—NSC (8.3%), and OSC (8.4%).

These results show that we are still a young sending movement, and that we need to focus more on preparing missionaries for long-term service. Even though we are sending people for long-term, our preparation seems to be done from a short-term outlook.

Ministry Priorities

Argentina has the highest percentage (45%) of missionaries serving among the unreached—people groups with less than 1% of believers—compared with NSC (32%). This shows that our movement is very pioneering and evangelical. On the other hand, we rank lowest in the percentage of missionaries involved in social service, community work, and support ministries. After many years of emphasis on these key issues, we still have few missionaries in these areas. One reason may be the lack of structures to accommodate these ministries on the field. Also, it has to be noted that many people in our churches don't regard these areas as valid for mission service. Our second largest group of missionaries (39% / NCS—29%) is in evangelism and church planting among people with more than 1% of believers.

Selection process

(Note: unless otherwise indicated, many of the numbers shared in this report refer to the priority given to that factor (or the com-

petency in which the mission agency covers that factor) on a scale of 0 to 6, with 0 indicating no priority and 6 indicating high priority (or done well). Also, the "/" indicates a comparison to NSC scores.)

Argentina highly emphasizes having a sense of calling to the mission field (5.9, out of a maximum of 6 points / 5.71), agreement with agency's doctrinal statement (5.25 / 5.21), demonstration of mature Christian character (5.67 / 5.21), etc. As for having the blessing of their family, Argentina rates lower (3.81) than Latin America (4.17) and NSC (4.51). This is notable, taking into account our emphasis on family, and may be a result of missionaries without Christian parents and an individualistic approach to mission work.

Ministry experience in a local church (4.06 / 4.46) is a slightly higher priority in Argentina compared with Latin American (3.92). However, this rank seems low considering the fact that missionaries from Argentina have a strong committed endorsement of their pastor/church for missionary service (5.86 / 5.25). While value is placed on the local church, the fact is, we don't have the same regard for a person's ministry experience in the congregation and we may prioritize church endorsement over ministry experience. A follow up question would be whether some of the missionaries we send are new in the church when they leave for mission service.

Daniel Bianchi

Furthermore, having previous cross-cultural experience (3.01 / 3.12) is a lower priority than NSC and Latin America (4.07). Mission organizations should look for effective cross-cultural preparation for its missionaries.

Other factors in selection include physical well-being, psychological well-being, and home support. We rate physical examinations (4.07 / 4.52) relatively low compared to NSC, but psychological assessment (4.70 / 3.48) is high compared with NSC. Likewise, demonstrating contentment with present marital status is important for us (5.34 / 4.71). Argentina rates very low in having good potential for financial support (1.34 / 3.24), but rates high (4.70) in having firm prayer support (4.74 / 3.90). This is evidence that our movement is very “faith based,” and we place strong emphasis on the prayer-backing of our missionaries.

Education Level and Pre-field Training Requirements

Argentinean mission agencies have lower pre-field training requirements than NSC, especially in missiology, yet practical missionary training is more common. Most of our missionaries have only high school (67%) or trade-school/apprenticeship levels of education (22%), while only 9% hold a BA and just 1% an MA. This may be related to cultural, economic and spiritual factors. Some circles seem to foster the idea that training is secondary to disposition and action. The low training standards require urgent attention from all the participants of the mission movement. Churches and mission organizations must consider how to encourage the education of their missionaries.

Argentina as a nation is undergoing a crisis in the area of education, and this is reflected in the preparation of our missionaries. As for pre-field training, many tend to have more Bible school training than formal mission training. Herein lays another challenge, since most of our Bible and theological institutions have little emphasis on missions in their curricula.

Pastoral Member Care

Argentinian mission agencies invest more than a quarter of all their time in member care (29% / 14 %) as compared with Latin America (13%). We also allocate much of our total finances to this task (26%) compared to Latin America (10%) and OSC (5%). However, there is no doubt that quantity and quality do not always hold hands. In particular, we are low in



the percentage of member care resources invested in preventative care and personal development, etc. (4% / 21% of total member care), compared with NSC and OSC (32%). This is confirmed by the high rating for pastoral care on the field (5.43 / 4.33), and the involvement of home churches in the life of their missionaries (5.49 / 4.16). Member care is still considered to be, primarily, crisis intervention and care for wounded people, which is very important, but may be at the neglect of building up the whole person and keeping missionaries strong and healthy. There are a number of considerations in this area, yet there may be something to correct.

Agency Operation

Argentinean mission agencies rate high in most issues related to communication. The agency’s vision and purpose is shared widely (5.84 compared to 5.00 for NSC), and there is free flowing communication with the leadership (5.47 / 4.63). The development of

specific plans and job descriptions (4.89 / 4.68), inclusion of missionaries into the decision making process (4.29 / 4.50), and effective communication between field and home could still grow as the young mission movement grows to maturity. Note the high priority (5.89 / 4.83) given by missionaries to shape and develop their ministry, that missionaries are very committed to their ministry (5.59 / 5.19), and that they are loyal to their agency (5.54 / 5.01). This may indicate that our missionaries are working for themselves or are spread thin geographically. In line with this impression is the much lower rating of missionary teams providing mutual care for each other (4.31 / 4.63).

The survey reveals ups and downs in the way the mission agency interacts with missionaries and cares for them. We rate high in issues related to good examples of leadership (5.59 / 5.01), in identifying problems and making decisions (4.70 / 4.52), and field supervision (4.94 / 4.52). Missionaries are receiving an appropriate amount of work and do not feel overloaded (5.36 / 4.11), and spouses are provided good opportunities for ministry (5.64 / 4.27). We also rate high (4.87 / 3.83) in conducting performance reviews of missionaries. However, we rate low (3.65 / 4.33) in practical and administrative support for them (4.26 / 4.57), as well as handling complaints from our missionaries and encouraging them to continuously evalu-

Daniel Bianchi is the National Coordinator of REMAP II in Argentina. He serves as Director of AMI (International Mission Agency of Argentina's Baptists), in the executive team of Red Misiones Mundiales/COMIBAM Argentina and in the International Board of Wycliffe Bible Translators.



ate and improve their ministry (4.52 / 4.06). In addition, we need to pay more attention to satisfactory health care for missionaries (3.19 / 4.07). Our missionaries need to take regular holidays for rest and refreshment (3.66 / 4.72). We are also low in contingency planning (3.44 / 3.99), especially as many missionaries serve in high-risk places.

Mission agencies are successful in providing field orientation for new missionaries (5.16 / 4.38), but rate low in making arrangements for learning the local language (3.19 / 3.69). The language may not seem a high priority as many serve on our continent, where knowing Spanish can take you a long way. Nevertheless, we need to do better in motivating the study of language and culture on the field.

Argentina's mission organizations display good ministry results according to goals and expectations that are set (5.02 / 4.51), good relationships between the missionaries and the people they serve (5.06 / 4.88), the number of people that are making a decision for Christ (4.96 / 4.97), and the value that the church on the field places on our missionaries (5.31 / 4.99). Missionaries also feel fulfilled in their ministry (5.00 / 4.84).

Relating to finances, the investigation confirms what everyone involved in missions in Argentina already knew—namely that it is difficult to receive sustained and adequate financial support for our missionaries (2.86 / 4.02). We also lack the financial support to help missionaries with low or irregular support (3.29 / 3.61). But in spite of our limitations, mission executives believe that we use our projected finances effectively (5.81 /

4.87) (as there is less to be spent?), and agency finances are believed to be transparent to missionaries and donors (5.89 / 5.10).

The home office operations are also rated positively. This holds true for candidate selection (4.91 / 4.42), pre-field orientation (4.68 / 4.45), and formal debriefing while at home (5.44 / 3.51)—a remarkable self-assessment for a young mission movement. Only re-entry arrangements for missionaries commencing home leave were rated lower (4.13 / 3.44) and will certainly grow as the agencies grow in experience. Another hallmark of the Argentinean mission movement is its spirituality. A culture of prayer is actively promoted throughout the agency (5.29 / 5.19). Firm prayer support is considered while a missionary is still a candidate (4.74 / 3.90). Emphasis is put on the maintenance and growth of the missionaries' personal spiritual life (5.59 / 5.13). Missionaries know how to handle spiritual warfare (5.54 / 4.48) and home office staff prays regularly for their missionaries (5.59 / 5.32). This proves the spiritual richness and maturity of our mission movement.

Argentinean mission agencies have a very high missionary retention of 98.0%. This number looks impressive at first glance, but broken down, it means that after 10 years of service only 81 out of 100 Argentinean missionaries are still in service. Each year 0.6% of the active mission force are terminating their ministry for "unpreventable reasons" such as sickness, expulsion from the country, death, normal retirement or completion of a project. In addition 1.6% of them leave each year for "potentially preventable reasons," such as all personal, fami-

ly, agency, team, work-related or cultural reasons. This latter percentage is equal to that of NSC and somewhat lower than in OSC (2.4%). However, we need to make sure that our information and records clearly show attrition whenever it may occur.

Some of the results of REMAP II are not totally new for the mission leadership of Argentina, although they previously did not have the evidence this survey now gives them. The results were presented to mission leaders and missionaries (well over 60 people) at a mission retreat in January 2005). The national Coordinator challenged mission organizations to take time to discuss the findings of REMAP II and its applications, as well as to meet again and further discuss the questions that were raised in the full report. There is much to reflect on and many actions to take in order to secure the continued growth of a young mission effort as we walk towards maturity.

Epilogue

Finally, during the first week of January, the time came for me to present the results of REMAP II to the mission leaders of Argentina, at a retreat in the beautiful province of Córdoba. Although our process was slower than I expected—and worked for—this meeting was a very important start to engage mission leaders with the issues that have come out of our research.

In the beginning, we had planned to present the results only to the leaders of the NMM (called Red Misiones Mundiales), but we eventually gave an open invitation to other key people as well. The meeting included teachers and principals of mission training centres, leaders of agencies (both denominational and interdenominational), pastors, missionaries and mobilizers. The audience was very attentive; they participated in the presentation with questions, comments and insights regarding the results and the interpretation of the results that I gave.

I prepared a written report (a little long with over 18 pages!), a summary though in English will also be posted on the web page of Red Misiones Mundiales.

I want to express my gratitude to Detlef Blöcher and Jonathan Lewis for their help, support, and encouragement.

Your partner in serving Him and His church in the world, Daniel Bianchi

One of the exciting developments of modern missions is the recent mushrooming of the new mission movement from the South. Today, half of the cross-cultural mission force is sent from countries like India, Korea, Brazil, Nigeria and Ghana. This new mission force has not only grown numerically but also structurally over the past 15 years.¹ What will help it to further grow and flourish? What will make their missionaries even more resilient and spiritually vibrant, strong to overcome crises? Which organizational structures and practices provide effective support specific to the countries of the South? These were some of the questions that led the WEA-Mission Commission to launch the comprehensive ReMAP II study on missionary retention and agency practices.

How will the new mission movement of the South further prosper?

Insights of mission executives NSC

Method

Some 600 mission agencies from 22 countries with 40,000 cross-cultural, long-term missionaries participated in the study and provided a self assessment of their procedures and practices as well as statistical data on their missionary assignment and retention.² The questionnaire also included a section on the mission executives' personal opinion as to what they considered as (a) the four most important issues that contribute to their missionaries' present effectiveness and (b) their greatest hindrances. This section was meant to draw on the mission leaders' insights and wisdom.

As these were open questions, various obvious synonyms were entered for the same issue, which were grouped together in one block. In addition, we did not consider the order of the four items, as to whether a factor was named at the first, second or third place (which can be a hard choice and lead to an arbitrary order) but merely whether or not an issue was named as one of the four top subjects.

The director's response was multiplied by the agency's number of active missionaries, as the number represents the missionaries serving under this director's leadership and working conditions. Here we present the results of the New Sending Countries (NSC).³ The diagrams also give the responses of the subgroups of agencies (33% of missionaries) with very high or very low total missionary retention.⁴

NSC Effectiveness

Figure 1 gives the most important factors for missionary effectiveness. The top issue

Detlef Blöcher

was *Vision & purpose*, named by the leaders of 39% of all missionaries as one of the four top factors. This result underlines the utmost significance of a clear sense of direction. Missionaries need to know why they are there and how they contribute to the kingdom of God. Second came *Member care*, trailing only little behind and highlighting the importance of personal care for the community based cultures of the South.

Next came *Assignment of missionaries according to their gifting*, *Missionaries are committed to their ministry*, *Continuous training*, *Conviction of God's calling to missionary*

- 1 Detlef Bloecher. "ReMAP II affirms the Maturing of the Younger Mission Movement of the South." *Connections* 2, (October, 2003), 48-53.
- 2 Detlef Bloecher. "Good Agency Practices: Lessons from ReMAP II." *Connections* 3 (2004), 12-25.
- 3 275 agencies with 13,065 long-term missionaries from Argentina, Brazil, Costa Rica, El Salvador, Ghana, Guatemala, Hong Kong, India, Malaysia, Nigeria, Philippines, South Korea and Singapore.

- 4 Retention is defined as a percentage of missionaries that are retained each year (continue with their ministry), similar to the depreciation of the value of a car. The high retention subgroup NSC H contained 27 agencies (4,587 missionaries) that retained more than 98.75 % of their missionaries per year; the subgroup NSC L comprised of 92 agencies (3,841 missionaries) that retained less than 96.6 % of their missionaries per year.

service, *Personal spiritual life of the missionary* and *Prayer* (throughout the agency). While the first issue is related to the agency's structure, most of the other factors are related to the character and spiritual maturity of the missionary, emphasizing the need for careful missionary selection.

This top group is followed by more organizational factors: *Supervision & mentoring of missionaries*, *Finances*, *Home churches are included in the missionaries' life and ministry*, *Clear goals and plans*, *Leadership*, *Language and culture learning*, *Missionary teams*, *Communication between field and home*, *Pre-field missionary training*, and *Missionaries are given room to shape their own ministry*. These issues affirm the need for careful organizational development to safeguard their missionaries' effectiveness.

The high rating of *Member care* and *Continuous training* confirm the agencies' commitment to their missionaries, while that of *Vision and purpose* and *Assignment of missionaries according to their gifting* are unexpected as these issues are often considered as typical Western values. Do they point to their deep sense of passion or an adoption from their parental (Western) agency models?

In NSC agencies, some factors were named more often than in Old Sending Countries⁵ namely: *Member care* (+28%), *Missionary's assignment to gifting* (+17%), *Vision and purpose* (+17%), *Continuous training* (+17%), *Communication between field and home* (9%), *Missionary calling* (8%), *Personal spiritual life* (+8%), *Leaders as examples* (+7%) and *Home church is included in the missionary's life and ministry* (+6%) while *Prayer* (-21%), *Commitment* (-14%), *Goals and plans* (-11%), *Missionary training* (-9%) and *Teams provide mutual support* (-7%) were named less often than in OSC agencies. These ratings confirm the tremendous organizational development of the new mission movement, while other differences (e.g. *Vision and purpose*, *Continuous training* and *Prayer*) are unexpected and question general convictions.



Detlef Blöcher serves as the Executive Director of the German Missionary Fellowship (DMG) and is an Associate of the WEA-MC. He also is member of the coordinating team for ReMap II.

High and Low Retaining Agencies

In the subgroup of high retaining agencies (NSC H), *Member care* is the dominant factor named by the leaders of 52% of the NSC missionaries. This issue is followed by *Vision and purpose*, *Missionaries' commitment to their ministry*, *Assignment of missionaries according to their gifting*, *Calling to missionary service*, and *Supervision*. *Member care*, *Missionaries' commitment to ministry*, *Calling to missionary service*, *Supervision* and *Communication between field and home* were named more often than in overall NSC; these factors are resistant to improvement and therefore need special attention by NSC leaders to increase their missionary retention. On the other hand, *Personal spiritual life*, *Continuous training*, *Home church is included in the missionary's life* and *Pre-field missionary Training* were named less often in NSC H than in the total group. Apparently, they have been dealt with so well in NSC H and have lost in significance. These issues are mainly related to careful candidate selection, pre-field training and continued training as well as involvement of the home church, which can be improved by organizational development as shown in the high performing agencies NSC H.

In the subgroup of low retaining agencies (NSC L), *Personal spiritual life of the missionary* is the top factor, followed by *Vision & purpose*, *Continuous training*, *Home church is included* and *Assignment of missionaries according to their gifting*. *Personal spiritual life*, *Continuous training*, *Home church included*, and *Pre-field Training* are named more often in low retaining agencies (NSC L) than in overall NSC. They emphasize the missionary as a person (or their home church) – and need to be addressed first in the agency's organizational development. Or, do these personal issues serve as an excuse for the lack of organizational structure by putting blame on the missionary?

Hindrances in NSC Agencies

Regarding hindrances of missionary effectiveness (Fig. 2), NSC leaders named most often: *Lack of finances*, *Missionaries' health problems*, *Resistance of people group to the Gospel*, *Limited MK education*, *Interpersonal conflicts between missionaries*, and *Lack of per-*

sonal spiritual life. These big six are followed by *Limited language acquisition*, *Character of the missionary* (candidate selection), *Spiritual warfare*, *Lack of sustained financial support*, *Member care*, *Relationships with Nationals*, *Discouragement of missionary*, *Lack of vision and purpose*, *Equipment*, *Training*, *Social conditions in the host culture* (like poverty and social injustice), and *Lack in communication*. Again we find a long list of challenges that include personal, cultural and organizational issues.

Hindrances in High & Low Retaining NSC Agencies

In the subgroup of high retaining agencies (NSC H), *Missionary health* was considered as the greatest challenge, followed by *Finances*, *MK education*, poor *Personal spiritual life* and *Insufficient language acquisition*, which resembles the pattern of overall OSC.

Low retaining NSC agencies (NSC L), on the other hand, named *Resistance of the people group* (61%) as their greatest challenge, followed by *Finances*, *Lack of equipment*, *Social conditions in the people group*, *Interpersonal conflicts*, *Character of missionary* (Candidate selection) and *Pre-field missionary training*. In this group the external and personal factors dominate, while structural aspects of the agency are less prominent.

Finances, *Missionary's health*, *MK education*, *Personal spiritual life*, *Language acquisition*, *Spiritual warfare*, and lack of *Sustained financial support* were named more often in high retaining agencies than overall NSC. They are more resistant to improvement and thus have gained in relative weight. Other factors like *Resistance of people group to the Gospel*, *Interpersonal conflicts*, *Character of missionary*, lack of *Member care*, *Equipment*, *Missionary training*, and *Adverse social conditions in the host culture* are named less often in NSC H as they have been dealt with well in high retaining agencies so they are no longer considered as much of a challenge (or no longer serve as an excuse).

Effectiveness Plus Hindrances

When the factors for effectiveness and hindrances are combined, then we find the following order in NSC agencies: *Lack of finances* (56%), *Vision and purpose* (48%), *Member care* (46%), *Missionary's health* (35%), *Missionaries assigned to gifting* (32%), *Personal spiritual life* (31%), *Resistance of people (hard places)* (26%), *Language acquisition* (25%), *Missionary's commitment to ministry*

5 Participating Old Sending Countries were Australia, Canada, Germany, Great Britain, Netherlands, New Zealand, R. South Africa, Sweden and USA. Detlef Bloecher. "What contributes most to missionaries effectiveness – insights of mission executives (OSC)." Submitted to Connections (2005).

Figure 1

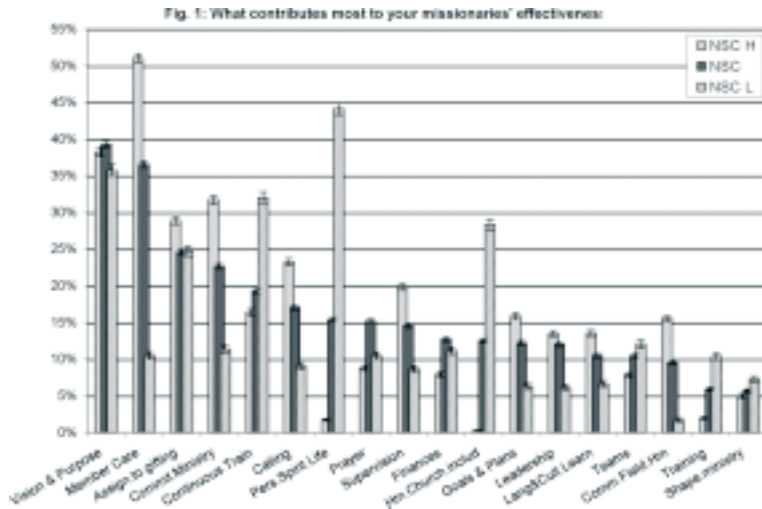
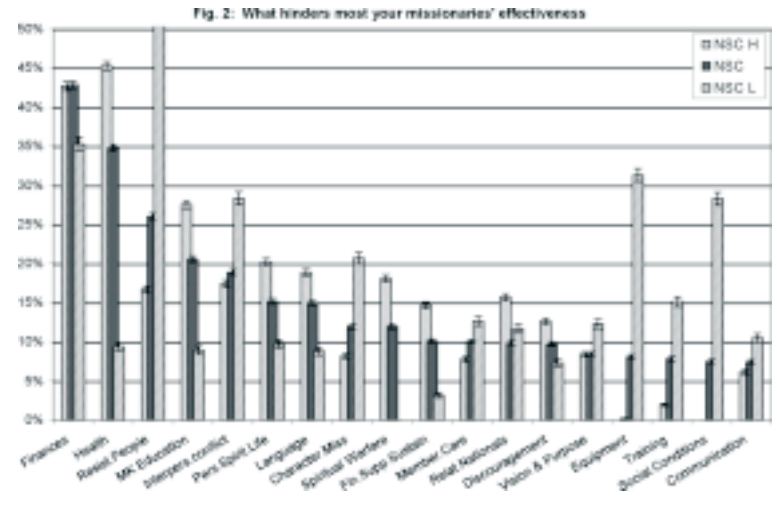


Figure 2



(23 %), MK education (22 %), Continued missionary training (20 %), Supervision and mentoring (19 %), Interpersonal conflicts (19 %), Calling (19 %), and Leadership (18 %).

In the subgroup of high retaining agencies (NSC H), *Member care* (+12 %), *Health/health care* (+10 %), *Language acquisition* (+7 %), *Commitment of missionary* (+9 %), *Mk education* (+5 %), *Missionary calling* (+5 %) were named more often than in overall NSC, while *Missionary team* (-5 %), *Finances* (-5 %), *Character of missionary* (-7 %), *Prayer* (-8 %), *Personal spiritual life* (-9 %), *Resistance of people group* (-9 %), *Missionary training* (-10 %), and *Home church included* (-17 %) were named less often.

In the subgroup of low retaining agencies (NSC L) *Resistance of host culture* (+35 %), *Lack of personal spiritual life* (+23 %), *Equipment* (+23 %), *Adverse social conditions in host culture* (+21 %), *Continued missionary training* (+14 %), *Missionary training* (+12 %), *Home church is included* (+11 %), *Interpersonal conflicts* (+9 %), *Communication* (+7 %) and *Character of missionary* (+5 %) are mentioned more often than in overall NSC, while *Lack of goals and plans* (-7 %), *Leadership* (-7 %), *Assignment to gifting* (-7 %), *Prayer* (-7 %), *Calling* (-7 %), *Finances* (-9 %), *Sustained financial Support* (-9 %), *Relationships with Nationals* (-9 %), *Supervision and mentoring* (-11 %), *Finances* (-9 %), *Language acquisition* (-10 %), *Commitment of missionary to own ministry* (-13 %), *Mk education* (-13 %), *Spiritual warfare* (-14 %), *Member care* (-23 %) and *Missionary*

health/health care (-26 %) were named less often than in overall NSC.

Discussion

The long lists of issues prove that there is not one dominating factor for missionary effectiveness and not one great challenge (like interpersonal conflict, as often claimed) but there are a large variety of factors.

Vision and purpose, *Member care*, *Missionaries' commitment* to their ministry and *Missionaries' assignment to their gifting* are the four big contributors to effectiveness highlighting the focus and passion of this new mission movement. As missionaries' commitment and assignment to gifting are interrelated, it calls for flexible structures which permit lateral adjustment of their assignment if an anticipated project does not work out. This is dependent on open communication to the leadership and flexible assignments. On the other hand, we were surprised that *Prayer* was named so rarely, while other spiritual issues in general received high rating. Was the fundamental role of prayer taken for granted in NSC?

Lack of finances, *Missionaries health/health care*, *Mk education* and *Interpersonal conflicts* are the four big difficulties. The first is related to the poverty and weak economy/lower buying power in many of the New Sending Countries. Yet there are also excellent examples how economically poor churches are raising support for their missionaries in very creative ways, e.g., in North East India.⁶

Other models are self-supporting missionaries working as businessmen, farmers or craftsmen. In some African countries, teachers have pioneered most new church plants.

Further challenges are health care and MK education, which are both expensive but vital for missionary longevity. They call for inter-mission cooperation to provide the required means and expertise and to set up the necessary infrastructure. Long-serving missionaries are our greatest assets and we need to do our best to keep them in fruitful service.

Leaders from low retaining agencies primarily named basic issues, like member care, finances, vision and purpose, or training, which can be addressed by organizational development. High retaining agencies named harder issues, like missionary teams, health language learning etc., which are more resistant to further improvement.

Missionaries are stretched by the changes of their personal lives, ministries and roles in the host church. They require support specific to their present challenge in order to grow personally and glorify God with their lives. This calls for dynamic, flexible mission agencies, constantly improving their organizational structure in order to become more effective and efficient in their services. Through this, the mission movement of the South will further prosper and be a blessing to the nations to the glory of God. <<

6 Suante Nengzakhup. *Amazing Mizo Mission*. SAIACS Press, Bangalore, India. 1999.

One Stop on the Refugee Highway: Uganda



Mark Orr serves as the Associate for Information Sharing for the WEA Mission Commission. He also is working on a collaboration model for the Refugee Highway Project.

A Unique Open Door Policy

“The open door policy in Uganda is very unique,” says Stephen Mugabi. In the midst of Uganda’s internal conflict, it is acting as a host to many of its neighbouring countries. Mugabi, who is the Refugee Highway Partnership’s African regional leader, continues: “Ugandans identify with refugee needs.” Uganda hosts refugees from Eritrea, Ethiopia, Rwanda, the Congo, Burundi, and the Sudan. This is not a recent trend. Uganda has hosted refugees since the 1960s. The biggest wave of refugees to flood into Uganda was in 1994 with the Rwanda genocide.

Uganda adopted the United Nations refugee law, and continues to have an open door policy towards refugees. Refugees in Uganda are given land and jobs, and refugee children have the opportunity to go to school. Although some refugees are in camps, they still enjoy many freedoms. In comparison, refugees in Kenya are very restricted; they cannot stay in the city but have to stay in the refugee camps (Stephen Mugabi, 2005). In Uganda, refugees have the right to be citizens and attain government jobs as well.

A Fragile Peace

Despite the government’s help, Ugandan refugees and internally displaced peoples (IDPs) still have many needs. The basic needs of adequate shelter, education, food, and water are immediate. There is also a need for adequate programs within the camps. Since refugees come from various countries in

Africa with different local and national languages, meeting these needs is difficult for Ugandans. Although refugees in Uganda are given jobs and land to work, they lack many necessary tools, and jobs are sometimes scarce. Recently, there have been some tensions as refugees are moving into the cities to find jobs. The competition for space and employment is creating tension, but not outright conflict yet. (Mugabi, 2005).

Helping the Ugandan Church Help Refugees

The Church within Uganda and across Africa is struggling with their own tension of how to reach out to refugees as well. The Ugandan Church has responded minimally to IDPs, trying to grant basic needs. Mugabi says, “The Church responds that they don’t have enough resources.” Although refugee churches have been planted, they lack a meeting place to worship with books and Bibles.

Mugabi wants to “mobilize the Church to respond more to refugee needs.” It is difficult to integrate refugees into local Ugandan churches because of the language and cultural barriers.

Mugabi’s own passion and work in relief and development has allowed him to mobilize churches across Africa. “Refugees are crying for help,” exclaims Mugabi, and many refugees are looking to the Church. He asks, “How do we strengthen the capacity of local churches? How do we equip the refugee centres? How do we share the vision, support and enable the Church in Africa?” As a reminder of how difficult this is, just this week two Ugandan refugee ministry leaders were refused visas to attend the Refugee Highway Connections Roundtable in England. With the difficulty of Africans personally connecting to the rest of the world, it is imperative that the global mission community find ways of continuing to develop and strengthen the mission movements and responsive capacity of the church inside of Africa.

By Kezia Paul and Mark Orr

To learn more about how the Refugee Highway Partnership is helping the Church around the world partner with national churches, such as Uganda, visit <http://refugeehighway.net> or email info@refugeehighway.net. To contact Stephen Mugabi email Africa@refugeehighway.net.

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Kezia Paul is an emerging documentary filmmaker. Through visual advocacy she hopes to create dialogue and involvement for international social justice issues. Kezia works part-time for the Refugee Highway Partnership. She came to know about RHP thru a missions trip working with refugees in Canada. Previously, Kezia has worked in ministry in the US encouraging churches to be involved in missions.

Kezia is an international person: She was born in South Asia, but raised in both the US and Canada. Kezia has traveled extensively throughout the world (Africa, Europe, South Asia, and East Asia). She has a love for seeing the world and learning through different cultural perspectives. Home for the majority of her life is Vancouver, BC Canada, where she resides currently

IPA held its second annual Summit meeting in April. This time we divided the five days into two parts: the first half was dedicated primarily to the then current IPA members and issues of concern to the narrower purposes of IPA. For the second half we opened the meetings to invited guests. These included candidates for IPA membership and other special guests.

Interdev Partners Associates Report

We have added four more associates. These additions have helped strengthen our teams in Africa, Southeast Asia and services to regional and global missions networks.

We at IPA do not want to grow our numbers for the sake of numbers. We do, however, want to encourage those who are committed to promote cooperation in mission efforts and greater functional unity of the mission movement. An IPA associate is a person committed to promoting cooperation in missions to unreached peoples, experienced in missions and skilled in partnership-building within the missions movement, and interested in sharing experiences and lessons learned with other like-minded people.

IPA currently is represented in the following regions: Southeast Asia Islands, Southeast Asia Mainland, South Asia, Sub-Saharan Africa, Central Asia, South Central Asia, East Asia. Members are also involved in trans-regional mission initiatives such as Ethné 06, Africa AIDS initiative, and the Refugee Highway.

In March IPA published the book *Body Matters*, by Ernie Addicott. The author, who was for ten years, Interdev's Director of International Operations, shares

practical insights and principles of missions partnership development. He gathers into one easy-to-read volume the collective learned lessons of the entire Interdev field team, and makes it accessible to anyone. Interested people may write directly to ticia@interdev.org. Books cost US\$10/copy plus postage.

Alex Araujo

IPA is itself a cooperative association. Since it is not an agency with its own mission personnel, each of us is a part of another mission agency. In this way, nearly 20 different agencies can be said to partner to make IPA successful.

Our associates are involved in partnerships where security is a major concern, and are prudent in sharing information. Since

they do not represent only themselves but those with whom they work, they are committed to being careful to guard sensitive information. As a result, I cannot give many details here for publication. We are, nevertheless, willing to provide more information for those who ask privately, once we are satisfied of the purpose and commitment to confidentiality of inquirers.

We are convinced that collaboration in missions continues to be a critical need and offers great potential for greater impact for the Kingdom. IPA associates are committed to do their part in the much larger strategic missions partnership movement.

Submitted in service to Christ and his kingdom.

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Alex Araujo coordinates the field team of INTERDEV under the new structure, Interdev Partnership Associates (IPA). Interdev, and now IPA, promote strategic mission partnerships among the last reached peoples of the world. Alex, born and raised in Brazil, has served with IFES in Portugal, Comibam in Brazil and Partners International in the USA. Married to Katy, Alex has three adult children and one grandchild.

Iberoamerican Missions Movement Firmly on Its Way to the Next Challenge:
A process leading to November, 2006, Spain

COMIBAM News



The Iberoamerican headquarters of COMIBAM Internacional, a ministry serving the growing missions force from the Spanish and Portuguese speaking church in the Americas and Iberian Peninsula, recently announced a new initiative: Primicias (First Fruits). Conceived as a 4-year process, the initiative invites participants to learn of the challenging realities on the mission field, assess the standing and health of the players involved, analyze the fruit of its endeavours, and jointly plan and implement the necessary steps for quantitative as well as qualitative growth. The initiative is expected to result in a 60% increase of workers among the unreached, as well as to double the number of unreached people groups currently being

engaged by mission workers from the Iberoamerican constituency.

Primicias has been divided into 3 basic stages. The first stage, *Conversance*, began in January 2005. Participants study and report on field testimonies, research findings, and contacts established with workers, as well as review the biblical basis and the history of missions. They will also take part in leading missions-oriented small groups among those in their spheres of influence. Finally, they will be asked to contribute insights gained during this experience in preparation for the next step.

The second stage, *Convergence*, will bring together 2,075 IBAMM (Iberoamericans) Evangelical leaders and 300 field-based, cross-cultural workers. Participants will explore, in greater detail, the realities of discipling and church planting among the unreached. In addition, they will review proposed strategies, map out next steps for increased efficiency and impact, and be challenged by God's word and His calling to serve in a world searching for unity, marred by suffering, where extreme poverty is the norm and where martyrdom is an everyday possibility. This will take place in Granada, Spain, November 13-17, 2006.

The last stage of this initiative is *Conveyance*. Utilizing COMIBAM's National Missions Networks, its natural extension into the strong and vibrant church in the continent, the conclusions and next steps will be carried out and implemented by grassroots leaders—leaders who have helped identify the issues, strategized about their characteristics and effects, and committed to their solution.

The Iberoamerican Missions Force is estimated to have 7,500 workers at this

time. It involves over 3,600 churches and 60,000 people. But with a growth rate of 6% per year and an estimated population of 100 million by 2010, the evangelical church in this part of the world is only beginning to scratch the surface of its potential for significant participation in world evangelization. It is our conviction that God will use the Primicias Initiative to help transform the church of our continent into a "Great Commission" organism, as well as transform the lives of many in the least evangelized regions of the world, into unconditional disciples of our Lord Jesus Christ.

For more information please write to David D. Ruiz at comibam@comibam.org.gt or visit our website (only in Spanish at this time)

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David Ruiz serves as the president of COMIBAM. He also is a member of the leadership team (GLC) of WEA-MC and involved in the Great Commission Roundtable (GCR)

Toward Ethnê06 . . .

A Strategy Planning Meeting

And Beyond . . .

Together Into the One-Fourth World:

The pastor of a large SEAsian church said, “Not only will it be our privilege to host leaders from around the world . . . we must do so because strategic decisions will be made here that could have global impact!” He and the other local church network leaders thus agreed to both host and to provide all the local services for the Ethnê06 meeting.

Indonesia’s first president, Sukarno, proudly coined the term “Third World” (not of the First World West; or the Second World Communist nations). Today, “Christ-followers” can not be proud of the possible derivation — the “One-Fourth World.” People of this world (27% of world population) have little or no access to hear or experience the Good News. These people groups (Unreached, Least Evangelized, Least Reached) receive only about 2.4% of all missionaries and less than 1/10 of 1% of global church monies.

By Kent Parks

Ethnê06 is a global strategy-development consultation focused on changing this reality. UPG-focused leaders (pastors, strategy coordinators, mission leaders, theological educators, etc.) from every continent will join together to develop relationships, to pray, and to plan new strategic initiatives . . . and to become family along the way.

SEALINK (SEAsia UPG network) is the core (and host) of the global Steering and Convening Groups which also include leaders from: Philippines Mission Assoc.; India Mission Assoc.; Malaysia Centre for Global Ministry; Nigerian Evangelical Mission Assoc.; Indonesian Evangelical Alliance (PID); Indonesian Research Network (PJRN); US Centre for World Mission; COMIMEX; COMIBAM; Central Asia Consultation; CRAF (Francophone Africa Partnership); Arabian Peninsula Partnership; China Source; SEANET (Buddhist World Network); SW Peoples Partnership and others.

Ethnê06 is about Great Commission transformation or “transformational church planting movements (CPMs).” Further, these new believers will be encouraged to join the rest of us in continuing the transformation of our nations and our world.

Three emerging initiatives will be developed further at the consultation:

- A Global Youth Ethnê meeting in 2007.
- A Global, Twelve-Month Prayer Initiative focused on every region of the world (already including support of Joshua Project and Global Prayer Digest).
- Global Strategic Initiatives where UPG-focused people and networks encourage each other to implement strategic plans immediately following the prayer focus on their region.
- see figure 1.

figure 1

1	2	3	4	5	6	7	8	9	10	11	12		
June	July	August	Sept	October	November	December	January	February	March	April	May	June	July
South Pacific	Southeast Asia	N & E Asia	South Asia	Central Asia	Middle E/ N Africa	E & S Africa	W & C Africa	E Europe/ Eurasia	W Europe	C & S America	N Amer/ Caribbean		
Prayer	Prayer	Prayer	Prayer	Prayer	Prayer	Prayer	Prayer	Prayer	Prayer	Prayer	Prayer		
Strategic Initiatives			Strategic Initiatives			Strategic Initiatives			Strategic Initiatives				
Strategic Initiatives				Strategic Initiatives				Strategic Initiatives					
Strategic Initiatives			Strategic Initiatives			Strategic Initiatives			Strategic Initiatives				



George Verwer is the founder and former International Director of Operation Mobilisation. He studied at Moody Bible Institute where he met his wife, Drena. Together they travel the world to mobilize for missions. He also is the author of several books.

Eight Words on Mobilization

Other Strategy Working Groups include:

- A Frontier Mission Rapid Response Workgroup to enable more coordinated, multi-continental collaboration in disaster response, long-term relief, development, and church planting movement efforts.
- The Transformational Church Planting Movement Workgroup to implement such strategies among more Unreached Peoples.
- Trans-National Pilot Projects Workgroup to explore possibilities of collaborative initiatives among two or three of the most difficult peoples of the world.

March 7-10, 2006 in Southeast Asia. The location is unnamed in publications for security reasons. Please visit www.ethne.net or email ethne06@ethne.net for more information. <<



Kent Parks, and his wife Erika has served in SEAsia for 17 years, working mainly among Unreached People Groups and in helping develop UPG ministry networks, as well as nation-wide and region-wide UPG-focused networks. He served seven years as a Baptist pastor in the US before serving in SEAsia as a seminary professor (Ph.D. in missiology), and as a Strategy Coordinator focused on stimulating trans-denominational and trans-national efforts among UPGs. He is currently serving as SEAsia Regional Facilitator for the Network for Strategic Missions and as the Facilitator for SEALINK, and emerging SEAsia UPG network. He also serves as Co-Facilitator (along with Beram Kumar) for the Ethne06 Global UPG meeting which will be held March 7-10, 2006 in SEAsia.

As we in Missions Mobilization Network think about the past two years, eight words come to mind.

1. Encourage – Our main passion, next to the Lord Himself, is to encourage people in their walk with Jesus and all they are doing in missions and mission mobilization. Over 2,000 people regularly receive our letters and emails of information, challenge and encouragement – and they often send us encouraging response and feedback.
2. Vision – The vision to see the church firmly established among all peoples endures. We desire to see at least 100,000 churches taking steps to send out at least 200,000 cross-cultural workers and tentmakers. To that end, we have promoted the *Acts 13 Breakthrough* concept for the past ten years.
3. Prayer – We praise God for every group and individual emphasizing prayer and fervently praying. Perhaps never before in history has more prayer information gone out – including the MMN letter. On the basis of Matthew 9:38, we have seen significant breakthroughs – including huge numbers of short and long-term workers being sent and churches taking greater action and ownership of missions.
4. Grace – MMN has helped distribute over 100,000 books, tapes, CDs and other materials on the challenge of global missions. As we send out materials and respond to people, we have tried to do it in a grace-awakened way. We would urge people to re-read the first chapter of my own book, *Out of the Comfort Zone* or better yet, Chuck Swindoll’s *The Grace Awakening*. We desire to repent of our communal lack of biblical grace – which so often causes great confusion, hurt and grief – and grow stronger in the grace so powerfully outlined in 1 Corinthians 13.

George Verwer

5. Transformation – Movements and huge mobilizations have taken place as we hold out our lives transformed by Christ. Our own lives and message have become more holistic as a result of these movements. At the same time, we know our purpose and focus continues to be encouraging and helping all those who want to link with us for greater prayer, mobilization, and recruiting, that the whole church may have the workers they need.
6. Training – Mission mobilization must always have an emphasis on training. Recruiting, sending, and training must go hand in hand if we are to be effective, avoid casualties, and see the breakthroughs around the world that we long to see.
7. Unity – Building unity in the midst of diversity has been a vital part of our ministry. There is no one way to mobilize, just as there is no one way to evangelize. We are hit on every side with new visions, ideas, organizations, churches, and even thousands of new denominations and church movements. Though reality is messy, we continue to live and minister in God’s grace. As we seek to understand God and the incredible variety of ways He works, we call out for unity, reality and Holy Spirit big-hearted faith.
8. Failure – We have failed to see the financial breakthrough we wanted to see, which has hindered us along the way. We also failed to create “ownership” of our Network, which is one of the reasons we want to help launch a new missions task force under the Mission Commission. It could be that when this gets launched we would have closure with MMN.

Finally, let us say that we in MMN feel our part has been small and we are extremely aware of our limitations. At the same time, we have rejoiced to see the Lord send forth workers into every part of the world. <<

Book Review:

The Shaping of Things to Come

By Michael Frost and Alan Hirsch

If you are reading this, you are probably someone who is involved in the activity, which for better or worse, is called Missions Mobilization. As a mobilizer, you are hoping that this review will denote some new strategy, methodology, or insight that will help you in your task of getting Joe Christian to engage in the world of Cross-cultural Mission.

SORRY!

This book doesn't talk about going overseas or reaching those of a different ethnic background; however, I believe that it could be the most significant book on mission that has been written in this generation! What is going on here?

The Shaping of Things to Come by Michael Frost and Alan Hirsch is all about the **Missional Church**. This sounds encouraging to us mobilizers! But what do they mean by *Missional* and *Church*? By *missional* they do mean missions—taking the Gospel to those who haven't heard—but the context of this mission is to those who are *local*, not those who are geographically *distant*. The Church they are referring to is the *Emerging Church*, rather than the traditional Church where most of us do our mobilizing. It is a book that talks about doing what missionaries do all the time, *incarnating the gospel*, but right here at home! In other words, it makes

a missionary lifestyle normative for all Christians, not just a declining specialist segment of the church who operates 'out there.'

So then, what are the differences between the traditional mode of church and the emerging missional church? There are many differences mentioned in this book, but for the sake of a brief introduction we will look at three. Underlying all three differences is the notion that it is right for the church to have a physical presence, a church building of some sort, to act as a focal point in the market place of the community. As missionaries, we well know that this simply does not work in many cultures. In fact it can be counter-productive and provocative in many instances. This is now true in many western cultures!

First, the traditional church is **Attractional**. This is kind of like in the movie *Field of Dreams* where a voice says "If you build they will come!" In other words, if we get our music, seating, preacher, etc., just right, people will flock to church. The underlying view is that non-Christians would want to come to church if we could just get our act together. They will *come to us* if we set up shop just right. While there is nothing wrong with being attractive, the mode of Jesus, the

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early church (and missionaries!) is **Incarnational**—we will *go to them and live with and be like them*. The traditional Attractional model also is extractional; come out of your culture and join ours. As missionaries we all know the problems this has caused the national churches in many non-western countries.

Second, the traditional model of church is **dualistic** in that it separates the sacred from the profane. We live and behave differently depending upon whether we are in church or not. When we go to church, we wear certain clothes (our Sunday best), which we don't wear normally. There is little or no connection between faith and work, leisure activities, etc. Rarely do we see the average Joe Christian being held accountable for their ministry in the work place *outside* of church. The missional church, however, exists *in* the work place—everything is sacred and a matter for faith. In the book they call this **mes-sianic spirituality**, that is, embracing the world and its cultures in the same way that Jesus did. This is of course normative for the cross-cultural missionary for whom their whole lifestyle is an act of ministry, not just small portions of it!

Review by Nick Green

The third issue is that of *Hierarchy*. Traditional churches all have a top down model of leadership, where professional Christians do the majority of the work, supported by the masses. The emerging church has a flatter leadership structure;

everyone is part of the royal priesthood, and as such, has an active front line role to play. Frost and Hirsch talk about a 'new' type of leadership for the emerging church: *Apostolic* leadership. See Ephesians 4: 1-16. Once again there are many potential similarities with those involved in cross-cultural mission.

So why should you read this book?

- As a challenge to current thinking. Is it possible that our agencies have failed to understand the times and respond as Christ would to the new playing field? If the church is rethinking its format (not its beliefs and theology), then does the mission agency need to do likewise?
- The Emerging Church is probably the fastest growing part of Christendom, with some saying that within the next few decades it will outnumber all other forms of Evangelical movement. This grassroots movement has largely appeared without fanfare, and as such, is unknown and untouched by traditional Churches and Missions. You can't engage with that of which you are ignorant!
- The emerging church is a growing, yet largely untapped grouping of people who already understand mission! They live the lifestyle, have made the sacrifices, and rather than having to be prodded into action from inaction, are already moving! The only difference is geography. They, of all churches, will appreciate the skills and stories of, and enjoy solidarity with, the returned missionary.
- The traditional churches that are struggling with the issues raised in this book will need help to understand missional concepts. Who better to assist than those who are already doing mission?

It would be wrong to call this book, or others like it, revolutionary. Instead, it brings to life once again the revolutionary Biblical concepts of missions and incarnation that have been, for the most part, buried under seventeen centuries of tradition and cultural imperialism. This book is a challenge and a breath of fresh air at the same time. Read it! <<

The Shape Of Things To Come

by Michael Frost & Alan Hirsch.

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Are Generation Xers dysfunctional, difficult or just different?

Reflections on mission and the Great Commission

Some Initial Thoughts

Perhaps I should start with the clarification: my point of reference on “generations” is as a younger mission leader from the UK. Some of my statements may apply to

Rob Hay

other parts of the West, but just as I suggest later that everyone is a child of their time, so I must recognize that I still wear the cultural lenses of my background and upbringing. Each culture, however, has at least three generations, and they will have their particular

points of view. The second clarification is that while I believe these views to be reasonably representative of my generation, diversity is a characteristic of our time—and I argue later against generalizations—so the bottom line is that these are my views; like the warning on packets of certain products, “Apply with care.”

It is often said that Generation Xers are contradictory and seem to live with unresolved tension. I would agree, but there is a tension or contradiction that most Xers cannot live with—an incomplete life. What do I mean by an incomplete life? Mission for the Xer is a life commitment. It will last for the whole of our lives, it will be life encompassing, but will be worked out in all sorts of ways, and, most likely, all sorts of settings. We cannot follow Jesus just on Sundays, or in just one geographical setting, i.e. missionaries for life in the same place. We may not be as good at following Jesus on Sundays as our forefathers, but hopefully we are much more likely to follow through on the other days of the week. We have never had a sacred-secular divide in our lives. By the time we came of age, the sacred canopy¹ had long since been blown off by the howling gale of scientific modernity. It was never un-cool to be into spiritual things. Spirituality is trendy. There has never been the pressure to divide up our lives for different audiences—the one we spend Sunday with and the one we spend the rest of our lives with.

We are different – but so are you

Accepting that we are children of our time

Another thing I am conscious of being accused of is that Gen Xers are cynical. If by cynical you mean that I am cautious of people's motives and their ability to deliver, I would have to say yes, I am cynical.

The time of the Boomers² (the generation above us, with whom we often stand in a contrasting position), was an age of expectation, hope and discovery. An example: Boomers grew up in an age where they watched man travel to and then walk on the moon (1969). Ask them who the first astronauts were to walk on the moon and they will tell you Neil Armstrong and Buzz Aldrin. They will probably remember watching the landing on TV, albeit in black and white.

Xers grew up in a time and a world that was very different. If you ask me (an Xer) what I remember about space exploration, I will remind you of the first space shuttle launch. I can tell you the names of Aldrin and Armstrong, but only from legend and quiz questions. Ask me which space related

names come to mind? The Space Shuttle Challenger and Christa McAuliffe. Who? I hear you say. She was to be the first teacher in space. She was the realization of the dream talked about in the fifties, sixties and seventies – space flight for the common man/woman. Something that would become regular, easy and commonplace. She did not make it. The Challenger blew up on take off. That is my memory of space exploration.

I could give numerous other examples. The free love of boomers became the AIDS epidemic of Xers. The shorter working week and early retirement has become the long hours and worthless investment plans of the Xers.

“Cynicism is lack of optimism” say our elders. *“It is realism”* we reply.

Add to this that we grew up at the peak of the cold-war. I was talking to a friend recently about the UK children's news program, Newsround. This is a 5pm show that summarizes the news for children just home from school. The overwhelming theme of the program we remember as children, was the cold war stand-off and the nuclear arms race. There was a imminent expectancy of nuclear conflict and the resultant world destruction. We genuinely felt it was unlikely we would make it to forty! Given this childhood, is it any wonder that we are sometimes accused of being short-termist?

Tolerance on “Truth”

Our primary school mantra

Another area we generally find difficult is straight apologetics. We have grown up from childhood being taught that the only intolerable thing is intolerance. It was fine for us to be into spiritual things. Everyone else was. But it was not fine for us to claim that our spiritual truth was right and theirs was wrong. Why? Because we were taught there was no monopoly on the truth. In England, I grew up with a Prince who, knowing he was destined, as King, to become the Head of the Church of England, declared he wanted to be “defender of faiths” not “defender of the faith.”

Integrity

The antidote to an incomplete life

The definition of integrity is, “The quality or condition of being whole or undivided; completeness.” A divided life, as I said at the start, is too much tension. Given the impor-

tance of integrity, I find, for example, any underhandedness in mission quite distasteful. For instance, the “work” visas for creative access countries that are never *worked* for! In the same way, with witnessing (even in light of what I have just said on tolerance), I find myself happier to reveal my true colors and nail these to the mast, than kid myself for the sake of a pseudo tolerance. If I genuinely believe that Jesus is the best thing that can happen to somebody, I must want my Muslim, Hindu or Atheist friend to meet him and interact with him as Savior and Lord. Therefore the bottom line is I do have a conversionist agenda, and for the sake of my integrity I need to own that. When tolerance meets integrity, I have to be honest with myself and with others; therefore, integrity wins out.

Children of The Word [Logos]

Strap lines, sound bytes and the character of God

When Bill Taylor first asked me to write on Xers and the Great Commission, my reply was “Ok, so long as you don't just mean Matthew 28:19.” Why? Because that passage is primarily used by many as a slogan... a good slogan but a slogan all the same. I believe this verse is more than just the strap line that Jesus used to sum up thirty years of work and three years of training. Unfortunately, in these days of sound bytes, the way the verse is presented could sometimes be mistaken for the Bible's first and last word on mission. Every other book on the top ten Christian best seller book list is, “The _____ steps to spiritual _____” (insert a number below 8 in the first space, insert almost anything desired in the second one, e.g. success, diet, high). Is it any wonder that mission is popular only when it is simple and easy?

For me mission is seen first with Genesis 12 (and there are pointers to mission even before this) and the theme runs right through to the end of Revelation. Scripture helps me see God, the source of mission, and understand the world (the beautiful creation, now fallen and broken, one world not two) which is our context for mission. I can never hope to understand the diversity and complexity of either God or his World; therefore, mission is something I can never hope to pin down. Mission is the character of God.

Perhaps this is another reason I find apologetics difficult. There is a part of me that knows fundamentally I have no interest in giving my time, life and worship to a God I can

1 "Sacred Canopy" is a well known sociological term first used by Peter Berger (Berger 1991).

2 Boomers are generally accepted to be those born between 1946 and 1964.

understand. If I can, he is not big enough to warrant my effort and my response. Any kind of attempt to reduce mission to a slogan, a target to be met by hard work and human resources, leaves me cold. Much of the ongoing effort to segment and strategize the mission task ends up looking so Babel-like as we build, strive and stretch to reach *our* goals.

Don't get me wrong. I trained in strategic management, am experienced in project management and have spent the last couple of years in research. I believe in strategy. I believe in research. I believe in planning. We need to be the best strategists and the best planners we can be, working with the most robust research data we can get. Anything else is not worthy of my God. But we also need to have complete faith that we can't do it. That's right; we need to believe that we cannot do it! When asking our supporters to pray for us I say, "Pray that our work will be as good as it can be and pray that we will never think it is enough."

I am not advocating becoming a workaholic (we have enough of those already in missions). I am advocating realism. For instance, mission requires relationships, but often the structures, strategies and programmes leave scant room for such nebulous and intangible things. I have a friend who, while working as a church planter in Europe, reached a point where he was so busy with door-to-door and other evangelistic efforts, he had no non-Christian friends and no time to make them. He quit traditional mission, started a business and found time for coffee shops and wine bars. It had little strategy but at least he had some non-Christian friends to relate to. When we come to the work of mission there seems to be a fine balance between, "Let go and let God," and, "We can win the world for Jesus." For us, as for every generation, the key is finding the balance.

"Friends™" and Philosophy

Descartes was called the father of modern philosophy and is best known for his phrase, "I think, therefore I am." If we had a father of post-modern philosophy perhaps he would say, "I relate, therefore I am." Certainly Xers have been called the "Friends™" generation (the USA TV show) because of their need to relate. Relationships take time and energy. From my years in Asia, I learned much about what a society is like when it places relating as a higher priority than time-keeping and structure. It is messy to a Westerner, particularly an Englishman! It is rarely tidy, organized or



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indeed having any appearance of efficiency (at least as we describe it in the West). But there is a depth to their relationships and a functioning of community that we in the West do not begin to understand. Perhaps this is why we do not understand how the non-Western Church is so effective in its missional endeavors, how the center of the church has shifted southward when they don't seem to have many (sometimes any) of the structures, resources and size we think are so essential to "do mission."

This emphasis in my generation on the need to relate is, I believe, a God-event. It is appropriate, and God's provision for the time. Still, I regularly hear people in missions talk about "worldviews" to describe the outlook of a people group, country and even a continent. Yet it is so seldom that one can speak of a collective worldview. We live in a solipsistic world where, for many people, the only thing that can truly be known is the self. The experiences of individuals are increasingly shaped and diversified by the forces of globalization. Even in the remote parts of the Himalayas, people's worldview is not common to their village or valley anymore. They have traveled and seen and experienced first hand—or at least vicariously through satellite TV—the world beyond their locale. Therefore, there is a diversity of experience and consequently thinking and perspective not known before. For myself, I find even now I have more in common with my software programmer friend in Kathmandu (who might be expected to have an Asian or Nepali worldview) who I can email or call on his cell phone, than I do with the unemployed miner I met in North East England (with whom I supposedly share a Western, British or English worldview). In a diverse world, generalizations apply less meaningfully than before, and ease of travel and communication have transformed daily life, relating seems to be something I can do, something that I am *meant* to do. Now my only problem is to find time.

Work-Life Balance

I remember a comment from one of my team in Asia when another colleague was leaving: "I don't think we will get someone to do

his job, it will need at least three people," (said with a slight tone of awe in his voice). I said "Yes, he's amazing. I don't know how he manages to do so much," (the tone of weariness evident in mine). Recently, I thought back to this colleague who left the field with children in their early teens. My wife had just returned from a workshop on eating disorders—it was run for mission agencies! It highlighted some early research that seems to indicate an apparently higher level of eating disorders among the children of mission partners than among the general population. Unbelievable? Then she told me a story of a girl who had explained that during a furlough she had joined the queue of people waiting to talk to the mission speakers after a church meeting. She had a long wait, they were popular speakers, but she waited because she really wanted to talk to them—she wanted to share a major life event with them. They were her parents! This was the only way that she could get their attention in the busyness of their furlough. As I thought back to my old team member, a cold chill ran down my spine.

Work-life balance is not a sound byte for me, or I believe for most Xers. Nor is it coming out of self-centeredness. In a recent survey, 91% of Xers want to have a family. Work-life balance is another aspect of a whole life. We want to be good missionaries and good parents. Good children to our own parents and good friends to others. We recognize that this means we probably cannot be the "best missionary" that ever lived. Balance by its nature requires elements of compromise. If that is slack, if that is not sacrificial enough, then we must agree to differ and I will accept the title of "slacker!" For me, I would rather answer to God about why I was only an OK missionary and an OK Dad who did his best at both, rather than hiding my screwed-up kids behind all the churches I had planted. That's the only conclusion my exegesis of Matthew 15 allows.

Something Distinct to Say

Beyond the fact that a healthy work-life balance might mean my kids are not sacrificed on the altar of my work, I also believe that my message can be more meaningful. We live in a

time (at least in the West) where the search for the spiritual is probably greater than at any time since the beginning of the Enlightenment, and yet we seem to have succeeded in making the church irrelevant in answering so many people's heart questions. Shoot me down if you will, but my experience is that most non-Christian friends don't care whether their local church has a male or female minister, or even a homosexual one. They certainly aren't aware of our eschatological issues. They are trying to hold their marriages together when they have to work 60 hour weeks to provide for their family's lifestyle. They want to know why, when they have all their possessions, they don't also possess the happiness advertised with the products. These are the issues I hear people talking about when they go to the bars, coffee shops and gyms. I don't hear them saying these things at church because they don't even consider coming to church to find the answers. I am not sure we have the answers in church! Perhaps we have less of a clue. The protestant work ethic that equates service to God with hours worked has made us a bunch of workaholics. In the UK, the rate of marriage break up is about the same between Christians and non-Christians. The hours Christians spend away from their families between work and church meetings is often far more than non-Christians. And then there are possessions. If I am honest, I see little difference between the way most Christians and non-Christians spend. For both, obsolescence³ has come to mean that we don't like the look of something, the fashion has changed, or the color is different.

Xers, and increasingly others too, discard words that don't match actions and therefore until we have something distinctive to offer, the meaningfulness of mission will be limited and the message discarded as lacking authenticity. And yet I take hope because I see in Xers the potential to be different in this area. Increasingly, I find friends who have chosen to work flexible hours or part-time. Because of pressure at work, they end up doing a forty hour week in four days, so rather than make it fifty or more, they don't work the fifth day and spend a long weekend with their kids. Or one partner works three days and the other three days so that the kids are only in day care one day a week. They are prepared to put their money where their mouth is and take the drop in income that this entails. We should and maybe do applaud them, but I wonder what most missions would say to the idea!

3 Traditionally this meant, "Being in the process of passing out of use or usefulness; becoming obsolete."

Xers lack commitment

"No-one wants to serve long term anymore."

"I actually had a long-term applicant the other day. Hadn't had one of those for about 4 years."

These are just two comments of numerous ones on the same theme that I have heard from mission directors and personnel managers while visiting missions around the UK. This puzzled me because it was not what I heard talking to individuals, both those on the field and those preparing to go. I did some limited research on this last year. I gathered some Xers together in focus groups and interviewed others. I asked:

How long do you feel called to serve in mission?

The shortest answer was 10 years, and most answered 20 years to a lifetime.

Then I asked:

If asked at interview how long you would commit to an organization, what would you say?

Almost unanimously, the answer was 2-3 years.

I explored the difference. Two key things came out: trust and integrity. Trusting an organization was hard. This is a trait of Xers, one developed for good reasons. We grew up during a time where organizations failed. Entire industries collapsed and left our parents out of work—out of their "job for life." Churches faced scandal—their failures exposed. Pensions in companies had been diverted and disappeared. The organizations themselves failed, but they also failed those they were expected to help. One of my friends was made redundant five times in his first five years of work. It was not his incompetence – he now has his own successful company, it was just "bad luck." But think of how he feels about organizations now. Is it any wonder that he is slightly suspicious? How can loyalty to an organization be expected when someone's experience is that no organization they have worked for has ever shown them any loyalty? I am not saying that loyalty is impossible, just that it needs to be earned and built up. In the focus groups, one guy had done five short-term mission trips with one agency. He knew them a bit and his experience had been that so far he had found them trustworthy: he was prepared to commit to two terms, five or six years. Hardly a career commitment or a card-carrying mission partner but he has the potential.

The ability to develop longer term commitments was reinforced by ReMAP II (the WEA Mission Commission's 20-nation study on missionary retention) findings⁴, which showed recently that even for the worst retaining agencies, the average length of mission service was seven years, and the best retaining agencies averaged seventeen years. Xers see mission as long term. They will go with the agencies that allow them in the front door, perhaps without a long-term commitment, but with the potential to develop, in the long term, a trusting and meaningful loyalty on both sides.

"I have been waiting for you Xers to seize power from us Boomers as we did with the Veterans 20 years ago, but you haven't done it yet."

A Boomer

Xers have a self-confidence issue. This affects our commitment as well as our actions. The second reason people would only commit to 2-3 years initially was because they did not want to commit to something they could not fulfill. They did not know how they would cope with the organization, the work, the climate, the language. How would their family cope? To them, committing long-term at the outset was not enthusiastic, good or spiritual, it was naïve. Getting Xers into leadership is equally hard. We often doubt our ability to do something well and have seen the dangers of leadership: those that have failed in their role or held on with grim determination and elements of despotism to a job they should never have been given and never had the skill to do. We will only respect and follow those that lead with competence, integrity and authenticity, so why should we expect others to follow us if we cannot, or at least feel we do not, measure up?

Conclusion

- We Xers are committed to long-term mission (20 years plus) – but are unlikely to commit to one organization, and if it is to be with your organization you should be prepared to build trust and not just expect to have it from day one.
- We want (and are attempting) to do missions wholistically – meeting people's physical and spiritual needs. One without the other is only half the gospel for us.
- We want to be authentic. Following Christ means having a good ministry and a good

4 See www.generatingchange.co.uk for the ReMAPII results as they are published.

marriage; or if not married, having a good ministry and a life of wholeness.

- We are attempting to contextualize and be true to ourselves as we seek to do mission.
- We are not over-confident. This means there is little danger of triumphalism in our approach, but we do need encouragement to step out in new roles, particularly in leadership.
- We believe in *missio dei*⁵; otherwise we are not interested. If it is seven steps to anything, we see it as is a marketing ploy, it's too easy and won't work. If God and his work is not beyond our understanding he is not worthy of our worship.
- We will give up material things and sacrifice if the situation demands it. The quote, "He is no fool who gives what he cannot keep to gain what he cannot lose," makes sense to Xers – why have a safe job for 40 years to pay into the pension plan when it will probably be worthless anyway!
- We are passionate – not for a slick, polished strategy for an evangelized world with ticked off target groups designed by a professional marketing executive. Rather, we are passionate for the reality of the Kingdom that a carpenter from Nazareth talked about. The reality that a messy, complicated and broken world looks for.

If you want a passage of scripture for my missionary vision as an Xer, try Isaiah 58; my strap line (if I have one):

5 *Missio Dei* is God's self-revelation as the One who loves the world and is actively involved in and with the world. It embraces both church and world, and the church is privileged to be called to participate in God's mission. The concept, though not the exact words, has been attributed to Karl Barth, who believed that all theology, including mission, begins with God and could never be conceived as a human activity. This signalled a major paradigm shift in mission thinking and represented a break from the theology generated by the Enlightenment. Barth's influence on missionary thinking reached its peak at the Willingen Conference of the International Missionary Council (IMC) (1952), where mission was understood as being derived from the very nature of God. The Willingen statement on the Missionary Calling of the Church is derived from the mission of God. There are two sides to this emphasis: First, mission is first and foremost God's mission. Second, God's mission is defined in terms of the Triune character and work of God. Our mission, therefore, has no life of its own, only in the hands of the sending God can it truly be called mission, not least since the missionary initiative comes from God alone. Taken to its logical conclusion participation in the *missio Dei*, is about 'setting people free to be the people God made them to be (individually, communally and globally) – free to be, to live, to believe.' (Vermeulen 2002)

"Those from among you shall build the old waste places;
You shall raise up the foundations of many generations;
And you shall be called
Repairer of the Breach,
The Restorer of streets to dwell in."⁶

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6 Isaiah 58:12 (New American Standard Bible)

DVD Movie Review: John Q

2002 New Line Cinema productions

Although the food is often questionable, flying intercontinental has some advantages...you get to catch up on movies. Recently while on a flight from some place to another place I watched Denzel Washington's starring role in John Q.

On one level you could take the political message it is obviously trying to give. But on another level, it is perhaps one of the most powerful love stories Hollywood has ever released - a love story between a father and his son.

John Q is a man pushed to the limit when his young son becomes gravely ill and the system refuses to treat him. With time running out,

John puts himself on the line to ensure that his son's life is saved...

Packed with twists and turns, this film leaves you breathless by the lengths John Q would go to save his son. His love is powerful, provocative, and passionate.

The logic of love outweighs all other logic known to the human race. It's that sense of a love that changes everything, and gives people the power to face things and do things they would not otherwise have done. Surely this is the type of love we want to find in people who are called into mission? And Denzel Washington does not take roles that do not reflect his core values, including spiritual ones.

I was left so stunned that I left the plane and bought myself a copy of the DVD.

By Trev Gregory



Trevor Gregory is in several regions of the world working in the area of mobilizing (young) people for missions. Together with Min-Young Jung he serves in the leadership of the Mission Mobilizing Task Force (MMTF) of WEA-MC.

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World Evangelical Alliance

Expanding our voice on important global issues

The G-8, Live 8 and United Nations Leadership Summit were all prominent events that gained the attention of the world's media during the last few months. Recognizing the critical nature of these events, the WEA participated in parallel events for Global Christian leaders to express our biblical concerns for the poor.

In addition to developing joint communiqués with leaders of other Christian communions, WEA leaders were able to meet with elected government officials, including the president of the World Bank and senior representatives of the United Nations. We had two primary goals in participating in these key events. First of all, we wanted to remind politicians that they were accountable for the commitment they had made to the Millennium Development Goals (Micah Challenge), to halve the proportion of global poverty by 2015. Secondly, in making these calls to governments, we wanted to communicate that churches themselves



must be active partners in the work of developing and building a just world economy. In addition, we affirmed the work of countless Church communities and faith-based relief and development agencies that work for and with those living in extreme poverty.

As participation in these events demonstrates, WEA is committed to being an effective voice for evangelical Christians on the global

stage. We are also committed to expanding this voice. Our desire is to be a "megaphone" for the Church in the global south as well as the north. To accomplish this goal we have opened a new Information Technology Centre and Press Office. We are very grateful for the new and gifted staff that has joined our team to help make this dream a reality. I encourage you to keep visiting our website <http://worlddevangelicalalliance.com> and keep track of our expanding engagement in key global issues. <<

*By Geoff Tunnicliffe,
International
Director*



Geoff Tunnicliffe is the director of global initiatives for the Evangelical fellowship of Canada (EFC) and has been involved in international initiatives including Churches Together and addressing HIV/AIDS in Africa. He is the Canadian co-chair of the Micah challenge, ex-officio member of the Mission Commission GLC and –since March 2005 – interim International Coordinator of the World Evangelical Alliance.

Details of the South Africa 2006 consultation of the WEA – Mission Commission

The SA06 Panorama

South Africa 2006

- Theme: MC Global Issues Summit
- Dates: June 18-24, 6 nights inclusive
- Venue: Goudini Holiday Centre, east of Cape Town, South Africa
- Participants: by invitation only, 275-300 women and men, younger and older, from the Global South and Global North
- The plenaries will focus on some of the following themes.
- Engaging the daily Biblical exposition by Rt. Rev. Dr. David Zac Niringiye, Bishop in the Church of Uganda (Anglican) and serving as Assistant Bishop for Kampala Diocese
- Capturing a global update on the state of the church in mission
- Learning from different mission movements and networks
- Grappling with select global challenges, including issues such as HIV/AIDS, church and mission in China, religious liberty, integral mission
- Inaugurating a new global leadership team
- Facing the global future
- The MC networks and task forces will conduct their triennial international leadership meetings during this time, including:
 - National and Regional Mission Movements/Networks
 - International Missionary Training Network (IMTN),
 - Mission Mobilization Task Force
 - ReMAP II (Retention/Agency Best Practices) Team
 - Global Missiology Forums
 - Member Care Network (MemCa)
 - The Refugee Highway Partnership
 - Tentmaker International Exchange (TIE)
 - Joint Information Management Initiative (JIMI)
 - Special South Africa Christian Leaders Track—re-envisioning, empowering, equipping
 - Towards the Less Reached Peoples (ETHNE)
 - And the other missional networks “docked” with the MC
- Finances
- Registration: US\$200 (late registration, after December 15, 2005, is US\$250)
- Lodging, meals and breaks; double occupancy (6 nights, 17 meals), US\$414.
- Single occupancy is \$90 x 6: \$540
- Attending spouse pays for lodging and meals and \$50 registration
- Airport return trip: US\$40. Pay upon arrival.
- The consultation is a ‘by invitation event’



