

PROVIDING A GLOBAL WRITERS' ROUNDTABLE TO SPEAK INTO THE CHALLENGES OF WORLD MISSION TODAY

Connections

The Journal of the WEA Mission Commission

Vol. 6, No. 2

August 2007



INTEGRITY
CENTRE

Codes of Good Practice
in the missional arena

Travel Information for Christian Workers



GO2SERVE.com

SERVING THROUGH SERVICES

You have more options than you think when it comes to graphic communications. Concept to mailing. From newsletters and magazines to books. Local and global. And anything in between.

options

...for graphic productions

Empower your communications, budget and efficiency. Check out your options. Contact Peter Bronsveld at peter@linescommunications.co.uk



LINES
COMMUNICATIONS

TABLE OF CONTENTS

- 3 Bertil Ekström
From my Corner...
- 4 Bertil Ekström
Editorial
- 6 Vicky Calver, Martin Lee
Raising standards in mission
- 9 Bill Taylor
Singapore Covenant
- 12 Mission Commission
Granada Covenant
- 14 Global Connections
Code on Child Protection
- 18 EFC
Code on Short Term Mission
- 19 Global Connections
Code on Short Term Mission
- 21 Global Connections
Short Term Time Line
- 22 YWAM
Code on Business as Mission
- 24 IMA
Code on Leadership
- 27 Steve Hoke
Code on Missionary Training
- 29 BMCA
Code on Standards
- 32 Kirk Franklin
Report missiological consultation
- 35 Rose Dowsett
Combined Fuel
- 39 Bertil Ekström
Report Global Member Care
- 40 Malcolm Gold
Report on Mission Mobilisation
- 41 C David Harley
Book Review, Mission of God
- 42 Tonica van der Meer
Book Review, Globalizing Theology

From my corner...



*Bertil Ekström
Executive Director*

True hospitality is known by all who have been in Africa. My first experience of this was some years ago when I went to South Africa and stayed in a home in Soweto. There were some initial complications because they expected the visit of a Brazilian mixed-raced lady with the name Bertil, and it took some time to explain the misunderstanding. But as soon that was sorted out we had wonderful fellowship.

The CRAF consultations in Bangui and in Lome renewed that feeling of honest friendship and of warm hospitality. The dinner offered by my friend and brother Dr. Abel N'djerareou during the CRAF consultation at the Faculté de Théologie Évangélique de Bangui (FATEB) confirmed these feelings. Somehow the recommendation of the apostles Paul and Peter echo in the African context: "practice hospitality" (Romans 12:13) and "offer hospitality to one another without grumbling" (1 Peter 4:9).

The Regional Consultations of the Francophone Africa (CRAF) in Central African Republic and Togo were clear demonstrations of the potential existing in the evangelical churches in these countries. A great diversity of ministries was represented both in Bangui and in Lome, with

many of these younger organisations focusing on unreached people groups in the continent. But the strongest impression for me was certainly the presence of pastors and leaders from different denominations and churches, showing that mission has to be birthed primarily in the local churches and through national initiatives. Congratulations to the leadership of CRAF for the excellent consultations. I am sure that the rest of the global mission community will follow with great interest the development of the national mission movements in the French speaking countries of Africa.

Cooperation and Partnership have been inner-words for some time. We have learned from Scripture about unity and mutuality in diversity. Society has also shown us the potential of collaboration and strategic alliances between local people in small cooperatives, as well as between big companies in online production and nations for political and economic projects. But cooperation and partnership is not always easy. The glamour of signed agreements can rapidly

turn into stressful and frustrating experiences, especially when the partnership is not based on a clear understanding of its meaning from the partners involved.

In international mission, the cultural issues also play an important role when partnerships are going to be established. Just before the consultations in Africa, I visited two Asian countries, Indonesia and East Timor, as a representative of a Brazilian mission. One of my tasks was to look at the partnerships in which the mission is involved and for the potentially new ones that could be formed. Latin Americans and Asians trying to work together for the advancement of the Kingdom is one of the amazing missionary developments of the last decades. But this Southeast – Southwest cooperation is not automatic or easier than other cross-cultural or trans-continental partnerships. It takes time to build up confidence and it requires a mutually sacrificial effort to make it work properly. In some cases it is not just the different folk cultures, but also ecclesiastic traditions that are involved in the challenge of working together.

For the second time this year, I attended a meeting in a church for post-modern Europeans. The first one was in Kiev and the second in Rotterdam. CrossRoads is one of the novel churches in The Netherlands focusing on youth in general and on young adults and families in particular. With a lot of creativity and high technology, the service of little more than one hour was divided into worship and preaching. As in many of these congregations, most of the traditional liturgy has been left out. The fact is that a new generation of young and highly educated European Christians is being formed, which really gives hope for the future of the evangelical churches in the old continent.

After thirty years in fulltime missionary service, you can sometimes feel that you have seen all and that you know what mission is about. But each visit to a mission movement and to a missionary church is a learning process. The richness of the Global Body of Christ is unlimited and indescribable. How privileged and blessed we are to belong to such a global community! <<



The apostle Paul affirms that a soldier is loyal and obedient, an athlete is well-trained and follows the rules, and a farmer is hard-working and expects outcomes (2 Tm 2:3-6). For all three there are certain rules and codes that have to be accepted and respected. Some of these laws are imposed by nature, other have been developed by human societies over the centuries. The ideal soldier, athlete or farmer lives up to specific and sometimes selected characteristics, making it possible to identify his particular call and profession. Paul uses the analogy to emphasise virtues and qualities expected of Christian workers. His lists of the “workman approved by God” in the pastoral letters to Timothy and Titus include high standard profiles for ministers and a highly demanding code of best practice.

Do we need Codes of Best Practice?

As university students in the early 1970's in North Europe, we were told that there were no absolutes. It was difficult for a future teacher in mathematics to accept that he could not tell his teenage pupils that there were normative rules and absolutes that make calculations possible.

The chaos created in the minds of the generation of students that had my colleagues as their teachers can still be felt in some of these European societies. And the suspicion and strong reaction against any kind of fixed rules or norms is still very much a reality.

This issue of Connections focuses on Codes of Best Practice, and a variety of Codes and Covenants are shown in the following pages. For some people, these kinds of documents are not of much worth and they argue that an honest, godly Christian mission worker or leader follows biblical ethics and morals and does not need any extra laws or rules. For many others, however, the codes are an important tool for establishing a common understanding of what the Christian ethics related to specific ministries are about. For them, the documents also serve as reminders of agreements between people and organisations and are frequently used as arbitrary norms in the case of conflicts.

The excellent article by Vicky Calver and Martin Lee of Global Connections deals both with the rationale behind the need for some kind of standardisation of good practice in mission as well as the discussion on how that can be developed. Are these documents to be seen as absolute codes that prove and evaluate the quality of a particular ministry, or



just guidelines and recommendations that can be followed as useful tools for raising the standards? This is one of the questions they raise.

An important starting point is emphasised by Calver and Lee when they advocate the need for a humble attitude in order to learn from each other if the mission practice should be improved. They say:

“There is no set formula for how to improve mission practice. The bottom line is that churches and agencies need a learning spirit, ready to learn from each other. If we think we have the best and only way, we are doomed to failure.”

Global Connections in the UK is probably one of the best examples of mission networks that have produced codes for different kinds of ministries and situations. Several of these codes are presented here. Specific codes have also been developed by Member Care people, missions working with short- and long-term missionaries, and organisations focusing on media and the use of IT Technology. Two examples of codes of best practice come from Latin America, one used by the Brazilian Association of Cross-cultural Mission and the other from the regional missionary cooperation COMIBAM.

The Granada Covenant is a code we have recommended to the MC Associates. It does not mean a legalistic law that causes a bad conscience or serves as a tool to accuse others. It deals with the known pitfalls of any kind of Christian ministry and particularly for those involved in cross-cultural mission. The reality of sin and of the enemy's strategy in attacking the key leadership in the Christian context is more than obvious. The Granada Covenant is a reminder of our humanity and fragility and our constant need for God's grace and for the power of his Holy Spirit. Jesus is the model of this integrity in character and of consistency between profession of faith and daily life. His words and deeds did not stand against each other. The credibility of the Church today has a lot to do with the coherence between the proclamation and practical daily life of its leaders.

Do we need codes of best practice? Yes, I think so. But more than that, we need models to follow. The apostle Paul can be seen as boastful, arrogant and pretentious in his declaration that in “following him we will follow Jesus”. However, it comes from a man that has realised that he cannot please God

without loyalty and obedience to his Master, intensive training and discipline in his personal life and hard-working and fruit-expecting ministry. Calver and Lee end their article with a phrase that I believe we all can agree on: “Our motivation is based on our desire that God is glorified in all that we do.”

More linked to this discussion of codes of best practice than we initially may understand is Rose Dowsett's article entitled Trinity and Mission. Here I will just quote some of what she says that can be related to the whole question of codes in order to give an apéritif or foretaste of her outstanding reflection:

Bertil Ekström

“As we pursue our calling with full intellectual vigour – and rigour – it must be within a sustained and disciplined habit of constantly scrutinising our assumptions, our decisions, our policy and praxis, in the searchlight of Scripture.”

“We need most urgently to recapture with bold humility and without apology the glorious truths which are to shape us, including how we lead our agencies and do whatever it is our agency does.”

“If we think of mission as primarily a task to be undertaken, then of course we will focus on strategies and timetables. And yes, there is a task – but it is the outworking of something prior, something more fundamental – our very identity as human beings made in God's image. It is what and who we are, not just what we do. Our eyes are on God-as-Trinity, engaged in mission from the beginning of time to its consummation, reaching and sending in order to reconcile the world to himself. When we understand it this way, we are more cautious about our strategies and planning, because we need to align with the essence of God, not simply reason out how we think we will reach the world in the shortest possible time.”

This issue of Connections does also bring important reports from the different networks and task-forces associated to the Mission Commission. Our desire is that you will be exposed to the broadness and relevance of these ministries and initiatives; that the reflection will feed you with a deeper understanding of what mission is about, and that the whole content will give you encouragement and inspiration in your own life and ministry for the Triune God.

Bon Appétit! <<

Bertil Ekström is the past president of the Brazilian Association of Cross Cultural Agencies and COMIBAM, the Latin American Continental Missions Network. He serves the WEA Mission Commission as Executive Director. He is a staff member of Interact, a Swedish Baptist Mission, and is also with the Convention of the Independent Baptist Churches of Brazil.

Worth Keeping

"Worth Keeping, the latest publication in the 'globalization of Mission series' of the WEA Mission Commission. This book is the result of the worldwide survey on missionary retention and follows in the track of 'too valuable to lose' that described missionary attrition. This is what people say about the book:

"It is rare to find such a combination of research, rigor and practical application. If you only read one book on mission this year, make sure it's this one."

Dr. Paul Bendor-Samuel, International Director, Interserve.

"This book will become a benchmark of success in both attrition and retention as we look into the future of missions." Dr. K. rajendran, India missions association.

"Here is an elegant combination of serious research and deep reflection in a critical area." Patrick Fung, OMF International

"This is an exciting new publication, guaranteed to challenge anyone involved in training, sending and caring pastorally for missionaries." Carlos scott, President comibam international

To order the book and get some more info, please visit:

<http://missionbooks.org/wcl/customer/search.php?substring=worth+keeping>

Sadly we all know of horror mission stories: exciting teams that want to make a real difference, but end up building white elephants rather than what was needed; ill-equipped workers, who could have been much more effective if they had had adequate and appropriate training; the financial strain caused by an uninsured family member who ends up with a serious illness overseas; the long-term damage caused by culturally insensitive behaviour; the mission partner who has a breakdown, which could have been prevented by better member care. Yet many of these stories need never have happened.

Raising standards in mission

As a mission community, we need to reduce the number of horror stories by improving the way we do mission. Global Connections, the UK evangelical network of mission agencies, churches and colleges, has the aim of helping God's people (particularly those in the UK) be active and effective in global mission. So one of our core functions is giving priority to improving standards in mission.

A spectrum of options

There is no set formula for how to improve mission practice. The bottom line is that churches and agencies need a learning spirit, ready to learn from each other. If we think we have the best and only way, we are doomed to failure.

When we have such a spirit, the issue becomes which method or combination of methods to adopt in our own setting. Networks and national mission groupings such as ours can make available training for



Martin Lee is the Executive Director of Global Connections, UK



Vicky Calver is the Strategic Development manager of global connections, uk

staff and volunteers, produce proformas and sample documents, or look at ways to encourage peer review processes. However, maybe one of the key ways we can support is to develop guidelines or codes, which can be used internally by our member agencies and churches.

For this article we will concentrate on the production of codes and guidelines—two different models for encouraging good practice.

These two options vary in the level of flexibility they give to those who are applying the material to the activities of their particular agency or church. Codes are quite a formal process and usually include an adherence process or kite mark that ensures that the standard is maintained. Guidelines, on the other hand, are a set of recommendations that agencies should consider, a tool to help organisations think through areas they should look at in developing their own policies and procedures.

Starting with codes

For Global Connections, the journey of focusing on standards in mission began in the nineties with the development of a Code of Best Practice in Short-Term Mission—www.globalconnections.co.uk/thecode. This formed the basis of the development of documents to encourage high standards in short-term mission by other networks and alliances, such as the Evangelical Fellowship of Canada—<http://files.efc-canada.net/min/CodeBestPracticeSTMission.pdf>—and Standards of Excellence in Short-Term Mission committee in the USA—www.stmstandards.org.

V. Calver & M. Lee

The Canadian and UK codes are similar in style, with the code sub-divided into categories of activity, each with a list of statements outlining how this activity should be done well. The US Standards of Excellence are a list of seven principles, with three commitments per principle. However, with the updating of the UK code in 2005, principles were added to the code in order to reflect the distinctively Christian ethos and approach that forms the foundation of the document.

The method for developing the code of best practice in the UK and Canada was a consultative process involving practitioners and leaders within the sector. The UK code originally developed out of the Short-Term Mission Forum, a gathering of short-term mission coordinators within Christian organisations based in the UK but sending people overseas. In recent years, the forum has expanded to include those organising short-term mission programmes in churches and colleges as well as short-term programmes conducted in the UK.

The code was drafted by a group of people then reviewed by the broader forum. To improve practice, ensuing forum events focused on elements of the code with related training. In 2005, we felt it was time to update the code to make it more applicable to UK churches and to those doing short-term mission within the UK. As well as the traditional agencies sending teams overseas, the working group assigned to review the code included church leaders, mission committee members in churches and UK focussed

	Signed declaration	Signed declaration, annual reporting, required event attendance	Part monitored, self-evaluation process	Peer review process	Externally audited process
Requirements for organisations involved	Return a signed copy of either the code or code declaration form	Return a signed copy of either the code or code declaration form and attend the event	Complete self evaluation form, respond to questions by monitors, review monitor recommendations	Participate in peer review process, respond to recommendations, evaluate peer programmes	Produce documents for audit
Adherence level	Low -no proof of adherence	Low/medium - no proof of adherence except self declaration in annual report	Medium -organisational self reporting with external monitoring of forms	High - adherence demonstrated to and reviewed by peers	Very high - externally verified adherence to the Code
Organisations implementing this type of process	Christian Camping International (UK) Code of Practice ²	Evang. Fellowship of Canada, Code on Short Term Mission ³	Global Connections Code of Best Practice in Short Term Mission ⁴	Standards of excellence in Short Term Mission ⁵	People in Aid Code of Good Practice ⁶

mission organisations. Our experience demonstrates that a consultative process encourages the development of a sense of ownership of the code and a greater awareness of it within the mission community.

The aim of all these codes/standards was to promote a high level of achievement for organisations to aspire to. The USA Standards of Excellence also mentions the importance of strengthening effectiveness and adding credibility to existing programmes. However, the emphasis on standards falls short of a legal requirement.

“These Standards are not intended to establish legal regulations or liability, but rather to encourage the pursuit of excellence in all short-term mission efforts.”
http://www.stmstandards.org/about_intro.php

“The code is not intended to establish legal standards or liability”
<http://files.etc-canada.net/min/CodeBestPracticeSTMission.pdf>

Yet this very issue raises questions about the credibility of codes. According to the Oxford English Dictionary, a code is “a systematic set of laws or rules¹.” The nature of a code suggests the need to demonstrate com-

pliance to the laws or rules in order to verify commitment to it. This dilemma has resulted in multiple solutions to the question of how we maintain the standard and so ensure the credibility of the code.

Maintaining the standard

Litigation does present challenges for those who develop codes as there are questions about how to maintain the integrity and value of the code, both to organisations that choose to adhere to it and in the perception of the general public. In addition, one needs to consider what liability the producers of the code undertake if an organisation that claims to adopt or adhere to the code acts in contradiction to the code. For networks like Global Connections, there is the additional question of the degree to which an informal network can “police” its own members.

This has led to a variety of code-monitoring approaches with varying levels of adherence and administrative cost built into the process. The following table outlines five possible methods along with the level of adher-

ence required for each and the organisations that currently implement these methods.

The benefit to organisations of going through some sort of monitoring process usually relates to the use of a specially designed logo in publicity materials. This logo is often viewed as a “kite mark” or “quality stamp” that shows the organisation has attained a certain standard. The difficulty comes

when the adherence process does not provide enough evidence to affirm a particular standard. This is why those going through the code monitoring process with Global Connections are recognised as “working towards the code of best practice” rather than being noted as achieving a set standard. The other benefit of such monitoring processes is that organisations are recognised as having adopted the code or completed the process on external websites or in directories.

The ultimate question for those developing codes and establishing adherence or adoption models is: what is the impact of the code on the standards of the organisations that complete the process—in other words, would the organisation have improved naturally without the code process being in place? This is hard to measure, but is an essential question to ask if we are to continue producing codes and maintaining the administrative processes to monitor or verify adherence to them.

1 The Oxford Popular English Dictionary, (1998, Parragon), p.140

2 www.cci.org.uk/members/code.php
 3 <http://files.etc-canada.net/min/CodeBestPracticeSTMission.pdf>
 4 www.globalconnections.co.uk/towardsCBP
 5 www.stmstandards.org/adoption_provisional.php
 6 www.peopleinaid.org/code/implementation.aspx

Moving to guidelines

If codes are labour intensive measures of standards, then guidelines are prompts to encourage better practice in mission. In Global Connections, we have sought a variety of approaches to seeing mission activity improve its quality. Recently, this has included developing guidelines in a variety of areas. Part of the reason for this is explained in the introduction to the Guidelines for Crisis Management and Prevention,

*“It is impossible to provide “off the shelf” policies and procedures that fit all locations, circumstances and the needs of all groups. This set of guidelines has therefore been developed which are designed to help agencies and churches think through and develop their own agreed policies and procedures.”*⁷

Like codes, the aim of guidelines is to improve practice, but it does this in a very different way. The flexibility that guidelines provide offers assistance to those that want to improve their practices, but does not include an element of incentive or monitoring to do so. One negative is that without an adherence process such guidelines can easily be forgotten or under-utilised. A positive is that their flexibility makes them more applicable to a wider audience, at least potentially. In addition, the lack of an adherence or monitoring process means that the time required to administer this can be utilised on producing other guidelines and linked resources instead.

The Global Connections Personnel/HR Forum brings together HR and Personnel staff from a variety of backgrounds. Initially, the forum looked at developing a code similar to the one for short-term mission mentioned above, but for long-term overseas missions. However, we soon realised that this was a step too far. The sector was too diverse for a code approach. What we needed was guidelines covering various areas, rather than a definitive code.

So far we have finalised two guidelines and a third is in its final draft. They are available from: www.globalconnections.co.uk/standards/

- Guidelines for Developing a Child Protection Policy
- Guidelines for Crisis Management and Prevention including Working in High Risk Areas
- Guidelines for Sending Staff or Volunteers Overseas in Relation to HIV

All are written in a similar style to the short-term mission code. They affirm what should be done without dictating how it should be done. Like the code, these guidelines developed out of a collaborative process within a particular forum (in this case Personnel/HR) and were approved by that forum. They were also developed in conjunction with other organisations and professional bodies that could provide expertise on particular issues or give the guidelines a wider audience because of their involvement.

This emphasis on flexible resource style documents is reflected in the recent development of “bolt-ons” to the code of best practice in short-term mission. Bolt-ons are supporting documents to be read alongside the code to help churches and organisations implement elements of the code. These have been very positively received as helping to make the code more practical. (See standards in mission practice section on our website.)

From adherence to recommendations

The interest in codes is often related to the need to demonstrate quality. Organisations are prepared to go through administrative processes if it helps in the marketing of their programme as a credible product. So a quality mark, kitemark or code brand can be important to the maintenance and development of a code. However, it is unclear whether monitoring processes bring real improvements in organisations or how significant and long-lasting any improvements are.

The issue of best practice over good practice has also been raised within the mission community. With post-modernity, there is uneasiness in certain cultures to affirm absolutes when the world is constantly changing. If changing circumstances mean that what constitutes best practice changes, then it can be suggested that the term is nonsensical because we can only know what is good at the moment rather than what is best over time. This has led some to only use the term “good practice.” This is not about semantics but the perception that we give to those who look to such standards to give guidance to the organisations they work for or volunteer with.

Guidelines, in contrast to codes, are more of a resource rather than a quality mark to be achieved. Their very flexibility means that they can easily be used in a variety of contexts. They present those who want to improve their practice with the tools to do so. However, they have no built-in incentive to affect change.

There are advantages and disadvantages to these approaches for improving standards. Some of the challenges are related to our own biases and understanding of the terms used, some are related to time, money, marketing and perception. From our experience, the key element in raising standards is our own attitude toward what we do and our willingness to learn from others—the desire to see our practice improve and the humility to learn from others.

Where to next?

Global Connections is still very much at the beginning of a journey. Different forums have identified a variety of ideas for more guidelines, bolt-ons and even codes. We are currently looking at developing a growing number of areas where we want to see standards improve, such as:

- Bolt-on pro-formas for application processes
- Guidelines for review/appraisal in an overseas context
- Good practice in international health and safety
- Good practice in member care
- Good practice in church and agency partnerships

Whatever we produce, however, needs to be based on developing a community that wants to learn. It is this commitment to learning that gives value to the process of developing such documents. It is the desire to improve that fuels the use of any codes and guidelines. Yet this desire alone does not reflect a distinctively Christian commitment to these values. This distinctive is reflected in stated principles and a clear emphasis on what motivates us to develop these types of materials.

Having explored the issues and challenges around raising standards in mission through codes and guidelines, we are reminded of what is written in the introduction of all such documents: **“Our motivation is based on our desire that God is glorified in all that we do.”** This statement is the bedrock of who we are and why we do what we do. Ultimately, the only reason why improving mission practice really matters is because we want to see God honoured. May God be glorified through what we do and may we see an end to the horror stories! <<

7. Page 2 of document downloadable from: www.globalconnections.co.uk/crisisguidelines

A note to our readers: This narrative below comes from a WEA (then still WEF) in a specific context and time. It's presented as an example of a global Evangelical body attempting to grapple with issues of living in integrity, accountability, and providing a context to finish well each step of our journey in and to Christ.

William D Taylor; July 17, 2007

Singapore Covenant

Memorandum

TO: WEF senior staff
FROM: Bill Taylor
DATE: June 3, 1994
SUBJECT: Ethics and accountability statement

Introductions

Greetings in the Name above all names. Within a month we shall meet in Singapore for our full staff meetings. Jun Vencer [then WEA International Director] has slotted time in the program for us to discuss again the matter of WEF staff and accountability. During this time I am proposing that we hammer out a final draft of what could be called the Singapore Covenant, a statement/affirmation on ethics and accountability that would set a standard for all WEF staff. The International Council might want to evaluate its application to them as key players in the WEF world. What I present here is a fifth draft. I would appreciate any feedback that will allow me to revise this version. That way when we arrive in Singapore we are closer to

the same page on the issues and can dialogue more significantly, and hopefully come to conclusion. Nothing which I present here is a final decision, although I am making some strong recommendations that will initiate the agenda for discussion.

Rational

What is the rationale for a covenant for WEF like this? I believe the reasons can be articulated in the following six factors.

First, God is steering WEF to an historic position of global positioning and influence. This is due to: [1] God's mercy and striking blessing; [2] the credibility and integrity that David Howard and Jun Vencer have demonstrated; [3] the changes within LCWE; [4] the re-focusing and re-structuring of WEF under Jun's leadership; and [5] WEF's development of viable leadership training programs and the growth of our stronger commissions. This means a much more visible national and international profile for WEF and its senior staff, requiring of all of us unusual commitment to holiness, integrity and accountability.

Second, we are stunned on a regular basis at the moral fall of renowned Evangelical leaders. Within WEA we have been wounded. Last week I spoke personally with Chuck Swindoll, and have exchanged significant correspondence with him. He shared with me his finding concerning all of the fallen leaders he

knew of: the one thing they had in common was that they were not in any kind of serious accountable relationships. WEF staff must strive for measurable accountability.

William D Taylor

Third, we as a small senior staff team tend to operate from widely distributed bases, with offices in Australia, Singapore, Philippines, Korea, the U.K., USA (Wheaton, Miami, Austin, Lexington), Germany, Canada, New Zealand, and perhaps other cities. Many of us work out of our homes and therefore are not in daily contact with colleagues. This requires creativity in our leadership, but also isolates us from ongoing WEF and colleague relationships. We all need each other, but those who office at home must take special precautions to ensure accountable relationships.

Fourth, we want to finish well. Robert Clinton suggests five reasons (and I add the two final ones) why Christian leaders are not finishing well: [1] moral problems, [2] financial misconduct, [3] serious family difficulties, [4] abuse of power, [5] plateauing (drifting into mediocrity towards the end of active service), [6] permitting spiritual dry rot to destroy our passion and integrity, and [7] inability to transfer institutional authority and responsibility to a successor. We all want to finish well by God's grace. And we can if we work at it.

Fifth, "Broken moral integrity means the spiritual leader forfeits the right to lead." This document is designed as preventive medicine for our staff team. In our worst dreams we would not want a WEF colleague



William Taylor
is the Ambassador at large of the WEA. 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.

to forfeit his or her ministry due to a violation of marriage vows and lost moral integrity.

Sixth, something like the Singapore Covenant can become a kind of public model of institutional ethics and personal accountability. If God enables us to draft and sign a statement, we can then go on public record that this is our stance, not for pride's sake, nor as an organizational one-up-manship; rather it is a commitment we make in light of the terrible toll we all feel with the fall of our leaders, as well as our commitment to prevent more falls in our immediate circle.

Chuck Swindoll writes of a group of men who meet weekly and ask/answer these seven key questions:

1. Have you been with a woman this week in such a way that was inappropriate or could have looked to others that you were using poor judgment?
2. Have you been completely above reproach in all your financial dealings this week?
3. Have you exposed yourself to any explicit unhealthy material this week?
4. Have you spent time daily in prayer and in the Scriptures this week?
5. Have you fulfilled the mandate of your calling this week?
6. Have you taken time off to be with your family this week?
7. Have you just lied to me?

I would recommend we commit to establishing 2-3 significant accountable relationships with trusted and mature believers (at least one who should be older than you) in your immediate city or area. There should be at least a bi-monthly accountable meeting.

Possible Nature Of The Singapore Covenant

In all of my study as I prepared for this discussion, I was struck by two major things. One was the Billy Graham "Modesto Manifesto", so historic (1948), so simple (just 4 points), so powerful (all of the Graham team have faithfully modeled the values of the Manifesto). One of the strengths of the "Modesto Manifesto" is that it remains as long-term evidence of a team of leaders visibly committed to live out, own and hold each other to their covenant. That is something we can keep in mind. Another item I learned was the nature of accountability and the new literature on mentoring,

particularly peer mentoring. Bobby Clinton has done the best work in this area. What I recommend combines values of both the Modesto Manifesto and Bobby Clinton's accountability concepts.

I would suggest a brief set of memorable affirmations, with a paragraph to further develop the theme. Each point would cover a strategic area that we as WEF declare crucial to our institutional and personal life. It could be articulated with a key term for each major point, thus allowing us better to remember (for our personal use as well as in sharing the basic content) the covenant.

Why a "covenant" and why sign it? The term "covenant" speaks of a formal, solemn and binding agreement. One dictionary calls it "a written agreement or promise usually under seal between two or more parties, especially for the performance of some action". To me this key term best represents what we desire to affirm. I recommend we sign it as evidence of our unconditional staff participation in the core values and specific affirmations of the covenant as WEF servants of our God.

Should this be a private or a public matter? I believe we must discuss these issues privately and without any pre-conceived conditions as our forthcoming meetings. At the same time I suggest that after a final decision—assuming we accept the covenant—we go public with this, for our own good, for our own public accountability, and for the example this can set for international ministries. We don't have to hold a press meeting, but somehow this news should be communicated, at least in our WEA publications.

Singapore is a great place to do this. It is our international office headquarters; it is in the Two Thirds world; it represents our global identity; it is where we will be together and sharing the week with the WEF International Council. I would think that agreement with the Covenant should be required of all IC members as well as staff.

One little book I urge you to study, mull over and let it mull you over: In the Name of Jesus, Reflections on Christian Leadership, by Henri J.M. Nouwen, Crossroad, 1993. I can think of no other book (just 81 large-print pages) that has impacted me more in terms of leadership. With your permission I shall bring 12 copies of the book to Singapore which you can purchase if you wish. It is a deceptively easy read, perhaps an hour or so,

but the content is "slow dynamite", requiring further evaluation and self-examination..

There is one final topic I wish to broach, although I am not presenting any material at this time. We will pray and work so that from our WEF staff we not have any who would experience a moral fall. But should it happen, WEF should already have in place a written disciplinary and restorative policy guidelines. There is excellent material available for us to evaluate and adapt according to our own needs. We operate under the assumption that all of us are committed to active participation in a local church, which should provide some kind of authority umbrella. Nevertheless, we cannot go wrong if we institute some new guidelines.

This is sufficient for now. I keenly look forward to your feedback. In Singapore let us dialogue, shape this document, agree on a final draft, and then own it. If this if the direction of the Spirit, then I feel it would be appropriate that we sign this as we celebrate Holy Communion. <<

THE SINGAPORE COVENANT

WORLD EVANGELICAL FELLOWSHIP MISSION STATEMENT



World Evangelical Fellowship and member organizations exist to establish and help regional and national evangelical alliances empower and mobilize local churches and Christian organizations to disciple the nations for Christ.

In dependence upon the Holy Spirit, fully identified with World Evangelical Fellowship, supporting its mission statement, and in sincere inter-dependent partnership with each other as vital members of the WEF family, we the staff members solemnly affirm these commitments before the Triune God.

1. We commit ourselves to personal purity. We affirm the need for vital personal growth in Christ, with transparency before God and our colleagues. Integrity holiness must mark our personal walk with God. These are intimate matters, but at the same time we can and must submit them to scrutiny by loving and honest colleagues. We will establish a personal team of fellow servants who will call us to authentic accountability in our private, family and public worlds. When necessary we will submit to and support restorative discipline.
2. We commit ourselves to the spiritual disciplines. We confess that as Christian leaders we have given too little time to prayer and the Word, and we ask God's forgiveness for this inconsistency. We as WEF staff desire that our ministry be marked by personal godliness, not only by competency, strategic thinking, and effective programs. We pledge to encourage and challenge each other, by sharing articles and books that have impacted us directly, by praying for each other and by informing each other that we do so pray.
3. We commit ourselves to our family. We affirm that parents and/or spouse and children are our initial responsibility. May our ministry not be at their expense, producing bitterness, but rather resulting in love and respect. We will seek to maintain a balance between family and ministry to others. We shall submit our travel schedules to our spouses as well as our accountability team.
4. We commit ourselves to a local church. We will seek opportunities for witness and service according to our gifts and time. We will model in our local churches what we in WEF desire to see built in the worldwide Body of Christ.
5. We commit ourselves to financial integrity. We accept our responsibility as stewards of God's resources, and will open our personal financial records to trusted colleagues. Our corporate financial books can be evaluated by competent believers who articulate a valid cause to know how we raise, account for and use funds.
6. We commit ourselves to respect Christian organizations and leaders. We seek to build up the Body of Christ! We confess that too easily we can belittle others. We wish to be characterized as a movement that genuinely affirms other leaders and the ministries they serve. Where there is error, however, we will speak the truth in love.
7. We commit ourselves to honest communication. We will report stories and statistics accurately, without embellishment. We shall give credit to the individuals and organizations involved.

We covenant that our lives and ministry will by God's grace exemplify Scripture: "You are witnesses, and so is God, of how holy, righteous and blameless we were among you who believed."
1 Thessalonians 2:10.

To the greater glory of our God and in anticipation of that magnificent, ongoing worship scene in heaven.

Signed in Singapore, July 5, 1994



The Mission Commission
**“Catalyzing, Connecting and Strengthening Global Mission
 Movements and Networks”**

Granada Covenant

of Best Personal and Ministry Practice

Background of this Covenant

In 1993, following some deeply troubling cases of high profile, public leadership failure within the WEA, William D. Taylor was charged with the task of leading an internal team to craft a core document that became known as the 1994 Singapore Covenant. The Covenant was based on many months of research and correspondence, including a study of the seminal Billy Graham Team “Modesto Manifesto” of 1948, which early articulated their commitment to ethical and ministry guidelines and to this day determines their personal code of best practices. Other leaders from various nations and types of ministries were consulted who had faced thorny discipline cases of staff members. The 1994 WEA statement went through some eight drafts until there was full agreement on the wording of the Covenant.

Signed publicly by the staff present at the 1994 Singapore International Leadership Council



Granada, Spain

meeting, those present felt the heavy hand of God upon them to commit to the spirit and letter of what was called The Singapore Covenant.

The Mission Commission leadership has taken the core of the Singapore Covenant and made adaptations. We submit this code from the MC Global Leadership Council to you as a robust document to spur us, as MC leaders, to integrity and to holiness, to faithfulness to our marital vows, to full financial transparency, to personal and corporate transformational discipleship, to serious mutual accountability, and to the honourable treatment of each other as created in the image of God. The degree to which we fall short may determine whether we ought to continue in ministry and as Associates of the WEA Mission Commission. <<

Affirmations of the Mission Commission Global Leadership Council created for the MC Associate community

In dependence upon the Holy Spirit, fully identified with the vision, purpose and values of the Mission Commission; in sincere inter-dependent partnership with each other as vital members of the global missional family; we, the worldwide community known as Mission Commission Associates, affirm these commitments before the Triune God:

1. We commit ourselves to personal purity. We affirm the need for vital personal growth in Christ, of transparency before God and our colleagues. Integrity and holiness must mark our personal walk with God. These are intimate matters, but at the same time we can and must submit them to scrutiny by loving and honest colleagues. We will establish a personal team of 3-5 fellow servants who are authorized to call us to authentic accountability in our private, family and public worlds. When necessary, we will submit to and support transforming repentance, forgiveness, discipline and restoration.
2. We commit ourselves to the spiritual disciplines of transformational discipleship. We confess that as Christian leaders we have given too little time to prayer, the Word, to fasting and meditation, to worship and deeper reflection. We ask God's forgiveness for this inconsistency. We in Mission Commission leadership desire that our ministry be marked by personal integrity and godliness, and not only by competency, strategic thinking, quality research and effective programs. We pledge to help, encourage and challenge each other by sharing valuable sources, counsel, articles and books that have impacted us directly, by praying for each other and by informing each other that we do so pray. We commit to read some of the challenging and even difficult books on spiritual formation that have been produced by women and men of God over the centuries who know what they speak of.
3. We commit ourselves to our family. We affirm that parents and/or spouse and children are our priority ministry responsibility. May our ministry, especially if it requires extensive travel, not be carried out at their expense, producing bitterness and alienation from family and/or faith, but rather resulting in love and respect. We will seek to maintain a balance between family and outside ministry.
4. We commit to invite the intervening and convicting Spirit of God into our interior landscape. He must examine us, our weaknesses and addictions in ministry, some of which we list: abuse of our position and authority, unjust treatment of fellow-workers, excessive travel, weakness in personal morality and temptation, attraction to Internet pornography, gender confusion, struggles with faithfulness to the spirit as well as the law of our marriage vows.

We shall submit our travel schedules to our spouses as well as our accountability team. We will not accept any invitation unless at least 48 hours have gone by. We are fully aware of the subtle craving for extended ministry travel. The price already paid by some of our friends and colleagues is all too clear. When needed, we ask the Spirit of God, and our sisters and brothers, to expose this addiction and help us recover from it.

5. We commit ourselves to a local church. We will seek opportunities for witness and service according to our gifts and time. We will model in our local churches what we in the broader World Evangelical Alliance community desire to see built in the worldwide Body of Christ. We desire to see vital missional churches who truly impact their community and from that base spiral out to the world.
6. We commit ourselves to financial integrity. We accept our responsibility as stewards of God's resources. We will reveal our funding proposals and open our personal financial records to trusted colleagues for their critique. Our corporate financial books will be evaluated by competent accounting firms who can examine our finances and by courageous colleagues who can evaluate our motives and processes as we raise, account for and utilize funds.
7. We commit ourselves to respect Christian organizations and leaders and honest communication. We seek to build up the Body of Christ! We confess that too easily we fall to the temptation to belittle other colleagues and ministries. We wish to be characterized as a movement that genuinely affirms other leaders and the ministries they serve. Where there is error, however, we will speak the truth in love. We will report stories and statistics accurately, without embellishment. We shall give credit to sources as well as individuals and organizations involved and not take credit for that which we have not accomplished.

We affirm these seven commitments as a personal and corporate covenant of best ministry practice, exemplifying the Apostle's charge: "You yourselves are our witnesses—and so is God—that we were pure and honest and faultless toward all of you believers," I Thessalonians 2:10.

To be signed by the Mission Commission staff, Global Leadership Council, and all Mission Commission Associates as one way of demonstrating our commitment to the vision, purposes and values of the Mission Commission.

The signing begins in Granada, Spain, November 2006. (An adaptation of the 1994 "The Singapore Covenant", WEA)

Child Protection Policy Guidelines

For UK based organisation or UK churches sending staff or volunteers overseas

These guidelines have been developed in consultation with the Churches Child Protection Advisory Service (CCPAS) and were approved by the Global Connections Personnel Forum January 2006.

INTRODUCTION TO CHILD PROTECTION GUIDELINES

The Global Connections Child Protection Guidelines are designed to apply to any UK based organisation or UK church sending staff or volunteers overseas. The principles should be applied to all types of staff such as mission partners, volunteers working overseas, national staff of UK mission agencies and UK staff visiting field locations. Agencies and churches should also apply them in all contexts, both long and short term, although different procedures might be needed in each context. These guidelines have been formed specifically with cross-cultural contexts in mind, but it can also be useful in UK situations, both same-culture and cross-cultural.

They are also designed to help national



churches and agencies with whom the UK agency or UK church partners.

These are guidelines for good practice. Our motivation in producing them is based on our desire that God is glorified in all that we do. We recognise the risks to children and our responsibility as Christians in protecting and safeguarding them to the highest standards possible. If children are to be protected from abuse, exploitation and inequalities, staff and other representatives must conduct themselves with the utmost professionalism and integrity at all times.

For these goals to be realised a systematic approach to child protection is required and the guidelines contained in this document provide the basis for producing practical poli-

cies and procedures for UK agencies and UK churches to ensure their staff are well placed to protect children.

They are designed to help develop agreed policies relating to the following:

- Procedures for recruitment, appointment, supervision and debriefing of staff
- Implementation in overseas location
- Responding to allegations/concerns
- Helping UK agencies and churches to consider how their staff and mission partners are informed of policies advice and resources

All UK agencies and churches should appoint a representative as a Child Protection Coordinator, in the UK or International Office, who is responsible throughout the organisation for ensuring that their agency develops, completes and implements its child protection policy and that they are consistent with the required standards set out in these guidelines. Wherever possible each project location should appoint a Child Protection Officer and a deputy, to cover for absence, as appropriate.

Section 1

AIMS AND OBJECTIVES OF A CHILD PROTECTION POLICY

A Child Protection Policy is a statement of intent that demonstrates a commitment to safeguard children from harm and makes clear to all what is required in relation to the protection of children. It helps to create a safe and positive environment for children and to show that the agency/church is taking its responsibilities seriously.

1. All UK agencies and churches should have a child protection policy regardless of whether they work directly with children or not.
2. The policy should be written clearly and should be easily understandable. This may include the use of national languages.
3. The policy should be given to all staff and volunteers who work or visit overseas locations. It should be an integral part of the staff handbook, orientation and training programme.
4. Child Protection issues should be kept at the forefront of practice. Therefore the policy should be reviewed on a regular basis, preferably every year, in view of continual change in legal legislation, or when there is a significant change in the UK agency/church.
5. In overseas locations where international staff are seconded to a local partner, the local partner should also be encouraged to develop a child protection policy.

Section 2

A GENERAL STATEMENT OF COMMITMENT AND OWNERSHIP

1. A child protection policy helps protect children

A child protection policy helps to create a safe and positive environment for children, and although no standards or processes can offer complete protection for children, implementing a policy minimises the risk to children from abuse and exploitation.

2. A child protection policy helps protect staff and volunteers

A child protection policy clarifies what is required of staff and volunteers in relation to the protection of children. It sets out

Global Connections

standards of behaviour for staff and volunteers when they are around children and what to do if they notice, or are told about, inappropriate behaviour in others.

3. A child protection policy helps to protect agencies and churches

A child protection policy is a statement of intent that demonstrates an agency's/church's commitment to safeguard children from harm. This is particularly important where an organisation's beneficiaries are children and young people.

In adopting the Global Connections guidelines on child protection, the agency/church should include the following statement:

"We are committed to safeguarding the welfare of children and young people and protecting them from abuse. We believe that it is never acceptable for a child to experience abuse of any kind and that child protection is everyone's responsibility within our organisation."

Section 3

PROTECTION FROM ABUSE

In addition to the general principles of good practice for the welfare of children, guidelines should also be provided in relation to and supervision of children. It is easy to assume that everyone knows what is appropriate. This is rarely the case when there is an absence of specific expectations. Clear guidance needs to be given to protect children from abuse and staff and visitors from false accusation.

It is important that all staff and others who come in contact with children should be aware of the following:

- Be able to recognise situations which may present risks
- The need to plan and organise the work and workplace so as to minimise risks as far as possible and be visible to other adults when working and talking with children
- It is inappropriate to spend excessive time alone with children
- It is inappropriate to take children to your home, or to stay overnight, especially where they will be alone with you.
- Particular care needs to be taken into account for the needs of disabled children and other vulnerable children as research has shown that abuse can often go unrecognised and unreported due to people's

attitudes and assumptions about disability.

- Where confidentiality is important and a young person is being seen on their own, ensure that others know the interview is taking place and that someone else is around in the building.
- In normal circumstances no person under 16 should be left in charge of any children of any age. However, some local/national legislation may require this to be 18 years of age. Nor should children or young people attending any group be left alone at any time.

Staff and others should not:

- Hit or otherwise physically assault children
- Develop physical/sexual relationships with children
- Develop relationships with children which could in any way be deemed exploitative or abusive
- Use language, make suggestions or offer advice, which is inappropriate, offensive or abusive.
- Do things for children of a personal nature that they can do for themselves
- Act in ways intended to shame, humiliate, belittle or degrade children, or otherwise perpetrate any form of emotional abuse, discriminate against, show differential treatment, or favour particular children to the exclusion of others.

Section 4

SELECTION, ORIENTATION, SUPERVISION AND DEBRIEFING

Policies and procedures should cover the following areas:

All potential personnel and volunteers working overseas should be informed of the agency's/church's policy at the start of any recruiting process.

The application process should ensure basic screening of applicants.

During the interview process, applications should be asked about previous work with children.

Where possible and permissible by local law, applications must give permission for a criminal record or police background check for any conviction related to abuse of children and adults.

CRB checks for all staff working regularly with children is mandatory.

In the best interests of children, agencies/churches should not employ anyone with a prior conviction for child abuse, paedophilia or related offences. In the event that local law prohibits this rule, no person with a conviction for child abuse, or related offences will be hired into any position that includes direct access to children or information about children.

Any offer of employment will be contingent pending the results of the police and other checks.

The child protection policy should be integrated into the staff handbook and all personnel should be required to acknowledge in writing that they have received and understood the child protection policy.

Orientation should be provided for all categories of staff and volunteers relating to recognising abuse and how to deal with it.

Certain groups of staff and volunteers will have regular contact with children, such as youth workers, youth teams and short-term teams. They will be provided with appropriate training in areas such as consent and accident forms.

Provision should be made for the appropriate use of technology to make sure that children are not made vulnerable to abuse and exploitation (e.g. prevent downloading pornographic material from the internet and inappropriate emails)

The Child Protection Coordinator should keep knowledge, policies, procedures and best proactive requirements up to date and ensure CPOs are adequately trained.

As part of debriefing, child protection issues should be addressed.

Provision must be made for the scenario of a staff member being accused of abusing a child. It should be made clear to all staff that there should be clear procedures dealing with this situation, which may include immediate removal from the situation followed by independent investigation, with dismissal being the norm if proven.

Section 5

IMPLEMENTATION IN OVERSEAS LOCATION

Policies and procedures should have sections on

- All project locations should appoint a Child Protection Officer (CPO)
- Child Protection Coordinators should develop clear guidelines on procedures which should be communicated to the Child Protection Officer (CPO).
- All CPOs should be appropriately trained or qualified to clarify information received and provide skilled support/therapy
- All visitors should formally agree to child protection guidelines and to receive clear induction in this regard
- Staff, volunteers, UK staff visitors, and visitors of families, friends and casual acquaintances should not have unsupervised contact with children and young people.
- The isolation of a project should be taken into account, as supervision can be poor and cover-up relatively easy.
- It should be noted that there may be differences in the legal framework in the country concerned.
- Rules of appropriate and proper behaviour based on local sensitivities, will be included in child protection policies.
- A process should be in place for dealing with unacceptable behaviour
- There may be no equivalent to our statutory agencies to ensure an independent and thorough enquiry. However there should be an acceptance to work with local statutory agencies of the country in which the work is operating. Inaction by the local authorities does not mean that the agency will not then deal with the issue directly. The standards operating in the UK will apply.
- All concerns/incidents should be reported to the local CPO and there should be a clear procedure as to what should happen next.
- Mechanisms should be in place for responding to a child wanting to talk about abuse and actions to take once a child has talked about abuse.
- Anyone speaking to a child or adult about concerns should follow the general CCPAS principles. (See resources)
- In conjunction with authorities, there should be clear procedures for repatriation, if appropriate.
- A child protection policy should be clear about confidentiality.

Section 6

RESPONDING TO ABUSE OR ALLEGATIONS OF ABUSE

Child abuse is distressing for all concerned and it is often difficult to accept that it may have occurred, to the point that there

is denial or that warning signs are dismissed. The danger is that under-reaction resulting from this lack of acceptance may mean children remain unprotected and exposed to further abuse. If the policy is to achieve its intentions of preventing abuse and protecting children, it is essential that staff and volunteers understand their responsibility to raise any concerns they may have regarding the safety of children.

Mechanisms must be put in place for actions to take when a child has talked about abuse. It is necessary to have an effective response plan in the event of a concern or allegation of child abuse. This should include:

The responsibility for anyone who sees, suspects or is told of abuse or allegation of abuse to report to the local Child Protection Officer.

- Being specific about whom to report to, giving names and contact details as appropriate.
- Reporting only to those who need to know.
- Ensuring the protection and safety of the child or children.
- Ensuring that girls who are alleged victims of abuse speak to a woman, not a man. In the event that reporting has to be to a man within any given culture, then girl victims must be protected by a trusted woman being present during the reporting session. Vice versa, boy victims should be reported to a trusted man.
- Preventing further abuse
- The need for care and concern a child may fear retribution, punishment while a staff member accused of child abuse will be concerned for his/her privacy and legal rights
- If an international staff member is suspected, due regard must be given to the potential extraterritorial proceedings by that persons country of origin.
- The need to remove the accused person from the situation, with clear guidance on when the person be should repatriated to their country of origin
- Disciplinary procedures that will follow a concern or allegation
- Action to be taken in relation to the alleged abusers family members, specifically where their own children need to be considered.
- The steps to follow if an allegation proves to be untrue, or even fabricated with the person who has been accused, the child and the person who did the reporting.

Appendix 1

THE WELFARE AND RIGHTS OF CHILDREN STATEMENT

Agencies and churches will ensure that the welfare and rights of children are paramount in all their policies and procedures. In particular it is recognised that a key element in working to safeguard the welfare of all children is the promotion of their rights. A child or young person has the right:

- to have their health, safety, well-being and best interests considered paramount
- to have their welfare and development promoted and safeguarded so that they can achieve their full potential
- to be valued respected and understood within the context of their own culture, religion and ethnicity, and to have their needs identified and met within this context and within the context of their family wherever possible.
- to be listened to and to have their views given careful consideration, and to be encouraged and helped to participate in decisions which affect them.

In order that these rights are respected, when staff, volunteers and others are in contact with children, they should:

- at all times treat children with respect and recognise them as individuals in their own right
- regard them positively and value them as individuals who have specific needs and rights and a particular contribution to make
- work with them in a spirit of cooperation and partnership based on mutual trust and respect
- value their views and take them seriously
- work with them in ways that enhance their inherent capacities and capabilities, and develop their potential
- strive to understand them within the context in which they live.

Words to this effect should be incorporated into any child protection policy.

Appendix 2

DEFINITIONS OF ABUSE

In developing any child protection policies, it is important to set out the local and national definitions of child abuse for the country where the agency or church works.

There is sometimes a different cultural understanding of what constitutes child abuse, and therefore clear guidance needs to be given to staff and partners on how a child protection policy will be applied in their context.

However the following four categories of abuse are universally found. These will be used as a starting point in developing policies and procedures and guidance in exploring the nature that these different forms of abuse take in a local setting.

Physical Abuse

Actual or likely physical injury to a child, or failure to prevent injury or suffering to a child (includes hitting, shaking, squeezing, burning, biting, administering poisonous substances, suffocation/drowning and excessive force e.g. in feeding or changing a baby).

Sexual Abuse

Actual or likely involvement of dependent, developmentally immature children or adolescents in sexual activity they do not comprehend or to which they are unable to give informed consent, or which violate the social taboos of family roles .

Neglect

Persistent or severe neglect of a child or the failure to protect a child from exposure to any kind of danger, including cold or starvation, or extreme failure to carry out important aspects of care, resulting in the significant impairment of the child's health or development, including non-organic failure to thrive.

Emotional Abuse

Actual or likely severe adverse effect on the emotional development of the child caused by persistent or severe ill treatment or rejection. All abuse involves some emotional ill treatment.

All staff coming into contact with children should be made aware of these definitions.

Appendix 3

HOW TO RECOGNISE ABUSE

It is important to know how to recognise abuse, and the following definitions will be taken into account in any agency/church policies and procedures.

Physical Signs of Abuse

- Any injuries not consistent with the explanation given to them
- Injuries which occur to the body in places which are not normally exposed to falls, rough games etc.
- Injuries which have not received medical attention
- Reluctance to change for, or participate in, games or swimming
- Repeated urinary infections or unexplained tummy pains
- Bruises, bites, burns, fractures etc. which do not have an accidental explanation
- Cuts/scratches/substance abuse

Indicators of possible Sexual Abuse

- Any allegations made by a child concerning sexual abuse
- Child with excessive preoccupation with sexual matters and detailed knowledge of adult sexual behaviour, or who regularly engages in age-inappropriate sexual play
- Sexual activity through words, play or drawing
- Child who is sexually provocative or seductive with adults
- Inappropriate bed-sharing arrangements at home
- Severe sleep disturbance, with fears, phobias, vivid dreams or nightmares, sometimes with overt or veiled sexual connotations.

Signs of abuse by Neglect

- Under nourishment, Failure to grow
- Constant hunger, stealing or gorging food
- Untreated illnesses
- Inadequate care

Emotional Signs of Abuse

- Changes or regression in mood or behaviour, particularly where a child withdraws or becomes clinging. Also depression/aggression, extreme anxiety
- Nervousness, frozen watchfulness
- Obsessions or phobias
- Sudden under-achievement or lack of concentration
- Inappropriate relationships with peers and/or adults
- Attention-seeking behaviour
- Persistent tiredness
- Running away/stealing/lying <<

The following two articles are related to Short Term Mission. Several Codes of Practice are written related to the phenomenon of Short Term Mission. In order to give you an idea of the different approaches used in writing the Codes you will find those developed by the Evangelical Fellowship of Canada (EFC), and Global Connections (GC).

Short Term Mission

Code Introduction

The Evangelical Fellowship of Canada Code of Best Practice in Short-Term Mission is designed to apply to all visits, experiences, teams and placements of up to two years duration organized by Canadian mission agencies, churches and other organizations. Though formed initially with cross-cultural contexts in mind, it can apply to both same-culture and cross-cultural situations in Canada and overseas.

It is a Code of Best Practice. Our motivation is based on our desire that God be glorified in all that we do. We also recognize our responsibility toward all participants and partners in our programs, that we serve them to the highest standards possible. The Code does not necessarily indicate current achievement, but rather our aspirations towards high standards in short-term mission practice. Nonetheless, some minimum accomplishments are implied in the Code. The Code is not intended to establish legal standards or liability.

Adopting the Code should therefore be seen as a step in a process rather than an end in itself. It is recognized that not every situation permits a literal application of every element of the Code. For example, on rare occasions the involvement of a local church is not a reality. Nevertheless, it is desirable, and so must be included in a Code of Best Practice. In every case where literal application is impossible, consideration must be given to the question of who may have equivalent responsibilities.

In addition, this Code has some underlying core values that include:

- A commitment to culturally appropriate expressions of life-style and ministry activities.
- A commitment to all the stakeholders in short-term mission, such as the participants, sending local church, mission agency, and host church and/or ministry.
- A commitment to partnership and co-operation.
- A commitment, wherever possible, to communicate between the stakeholders as early and as fully as possible.

EFC

Section 1: Aims and Objectives

- A Short-Term Mission program will have a defined purpose within Christian mission.
- A Short-Term Mission program will have clear and realistic aims and objectives, which include viability, expectations of outcomes, and consideration of how the program serves the long-term objectives of all those involved.
- The benefits to, and responsibilities of, the participant, the sending organization, the sending local church, the host organization and the host local church will be clearly defined and communicated.
- Partnerships will be established, as far as possible, with host local churches and communities. These relationships, in the context of unity love, will be defined in terms of agreed-upon priorities, ownership, and expectations.
- Appropriate sending local church involvement will be sought. A partnership will be developed, as far as is feasible, between the agency, participant and sending local church.
- There will be a commitment to the participant to provide opportunities for personal and spiritual development throughout the experience.

Section 2: Publicity, Selection and Orientation

Publicity

- Publicity materials will be accurate, truthful and used with integrity.
- Publicity will clearly represent the ethos and vision of the sending organization. It will not reflect negatively on the host culture or ministry. It will also define the purpose of the program in the terms of service, discipleship and vocation.

Selection

- The application process, including timeline, all financial obligations and use of funds, will be clear and thorough.
- A suitable selection process will be established, including selection criteria and screening. A pastoral care element will be included, regardless of whether or not the individual is accepted as a short-term participant.
- It is essential that there is disclosure of the relevant details concerning the short-term participant between the church, agency and field.

Orientation

- Appropriate orientation and training will be given prior to departure, and/or after arrival on the field. Team leaders will be briefed on the orientation and training provided.
- Preparatory information will be provided as early and as fully as possible.
- Placement decisions and changes will be made with integrity and communicated clearly to all involved.

Section 3: Field Management and Pastoral Care

- Clear task aims, objectives, and job descriptions will be developed jointly by the sending and hosting leadership.
- Home and field based communication and reporting guidelines will be identified, implemented and reviewed.
- Mutually defined lines of authority, supervision, communication, responsibility and accountability will be established and implemented through regular reporting and/or meetings.
- Pastoral care and support structures will be provided, and respective responsibilities clarified with all parties.
- Opportunities for spiritual, personal, and character development will be provided, promoted and pursued.
- Participants will agree to follow guidelines on behaviour, relationships and financial management that are appropriate to the host culture.
- Policies and procedures covering finances, healthcare and insurance, medical contingencies, security and evacuation, acts of terrorism or political violence, stress management and conflict resolution, misconduct, discipline, and grievances, will be established, communicated and implemented as is appropriate.
- Where and when requested, necessary equipping and training of hosts will be provided.

Section 4: Re-entry support, evaluation and program development

- Re-entry debriefing and support will be seen as an integral part of the short-term package.
- Re-entry preparation, including field evaluation, will begin prior to return.
- The mission agency and sending local church will assist the participant through re-entry, including facing unresolved personal issues, and future opportunities and direction in discipleship and service.
- Evaluation of the mission agencies' procedures and performance will be filled out by the participant. (The agencies' procedures will also be evaluated by local sending churches).
- On the request of the host organization, an assessment of the host organization will be carried out in an appropriate way by the participant.
- The results of evaluations will be communicated to relevant managers for the improvement of future projects

and the keeping of permanent records. Confidentiality, integrity and accuracy are required.

Adopting the Code

There is no suggestion that without this Code of Best Practice agencies and churches will not aim to develop their programs to the highest possible level. The Code does, however, provide guidelines and a means towards excellence. The aim of any implementation procedure is not to "police" the Code, but to support its aims of continual improvement, quality, high standards and excellence.

Yet implementation must be a meaningful process, so as to avoid mere lip service, which undermines any value the Code may have.



Global Connections also developed a Code for Short Term Mission, which follows here. This Code is divided into two elements: The Code itself, and a Time Line:

Introduction

The Global Connections Code of Best Practice in Short-Term Mission is designed to apply to all gap year, individual placements,

electives and team trips of up to two years duration, organised by UK mission agencies, churches and other Christian organisations. Though formed initially with cross-cultural contexts in mind, it can apply to both UK and overseas situations, both same-culture and cross-cultural.

It is a Code of Best Practice. Our motivation is based on our desire that God is glorified in all that we do. We also recognise our responsibility towards all participants and partners in our programmes, that we serve them to the highest standards possible. The Code does not necessarily indicate current achievement, but rather our aspirations towards high standards in short-term mission practice. It is recognised that not every situation permits a literal application of every element of the Code. Nonetheless, some minimum accomplishments are implied in the Code.

Core values within the code

IMPORTANCE OF PARTNERSHIP

The partners in a short-term mission programme are:

- Participant(s)
- Senders (church and/or agency)
- Hosts (church, individual and/or agency)

Under God, all partners have a significant contribution to make.

There are also other interested parties involved. These include the participant's family, friends and local Christian community (home church, Christian Union, and/or other). They need to be recognised and included as appropriate.

COMMITMENT TO EXCELLENCE

The code affirms the need for standards in short-term mission and provides a means of demonstrating a commitment to excellence.

BIBLICAL MANDATE

A distinctive element of short-term mission programmes is an emphasis on Biblical principles and the mandate to be involved in mission.

BIBLICAL ATTITUDES

It is recognised that the attitudes of all involved are important and that they need to be grounded in Biblical truth and spiritual integrity.

DISCIPLESHIP OF PARTICIPANT

In recognising the potential impact of short-term mission trips on the participant's faith and personal development, the need for positive discipleship is affirmed.

FACILITATING SENDERS

Although the code seeks to outline best practice in all areas of short-term mission, it is specifically designed to help senders explore ways of improving what they do.

LONG-TERM VISION

This value recognises that short-term mission activity needs to fit into the long-term aims of the project and so affirm the long-term objectives and activities of the hosts.

Section 1: Aims and objectives

To encourage:

- a biblically-based, long-term vision for all partners
- a purposeful project that has measurable goals

- 1.1. A short-term mission programme will have clear aims and objectives. These will be realistic, measurable and reflect the long-term objectives of the partners. The project's aims should clearly reflect that this is distinctive Christian mission.
- 1.2. The benefits to and responsibilities of all the partners should be clearly identified.
- 1.3. Through consultation between the senders and hosts, there should be shared ownership of the short-term programme. Care should be taken not to undermine the hosts' ownership of the longer-term project.
- 1.4. Projects will be appropriately contextualised.
- 1.5. There will be a commitment to disciple and develop the participant through the experience.
- 1.6. Where a short-term mission programme is organised by a sender that is not the participant's home church, appropriate support from the participant's local Christian community will be sought.

Section 2: Publicity, selection and orientation

To ensure:

- clear communication of aims and expectations

- appropriate matching of people to projects
- adequate briefing and equipping of all partners

2.1. Publicity materials will be accurate and truthful. They will be targeted appropriately, and used with integrity.

2.2. All forms of communication will clearly represent the ethos and vision of the senders, and will define the purpose of the programme in terms of service, discipleship and vocation.

2.3. The application process, including timescale and financial responsibilities, will be clear and thorough.

2.4. A suitable, transparent selection process will be established, including selection criteria and screening. A pastoral element will be included, regardless of the outcome of selection.

2.5. Church involvement in the selection process will be sought, as appropriate.

2.6. Preparatory information (between selection and formal orientation) will be provided as early and as fully as possible.

2.7. Orientation prior to the project and induction at the start of the project will be given to all participants. This should include all procedures outlined in 3.5 and for example:

- Project brief, location and tasks
- Structures and lines of accountability
- Biblical mandate
- Job descriptions
- Child protection
- Health and safety, security and risk assessment
- Team dynamics and conflict resolution
- Finances, legal liability and insurance
- Cultural issues
- Guidelines on behaviour and relationships
- Communication policy with home
- Expectations regarding debriefing

2.8. Responsibilities of all partners regarding practicalities, job descriptions and supervision will be made clear and agreed prior to placement.

2.9. Placement decisions will be clear and transparent, will be made with integrity, and will be communicated to all involved (including when changes are made).

2.10. Where participants are working with children and vulnerable adults, police checks

will be made.

2.11. Any participant under 18 needs to have parental consent. Senders need to clearly define their lower age limit and who is responsible for underage participants. Groups with underage participants need to seek legal and insurance advice.

Section 3: Field management and pastoral care

To ensure:

- the aims and objectives are met for all partners
- the care and development of the participant is provided for

3.1. Clear task aims and objectives will be re-emphasised (See 2.8). The ongoing responsibilities and expectations of the participant will be reviewed.

3.2. Suitable supervisors will be in place and there will be clear lines of authority, supervision, communication, responsibility and accountability.

3.3. Pastoral care and support structures will be established and implemented.

3.4. Opportunities for personal and spiritual development of the participant will be provided.

3.5. Practicalities and procedures will be established, communicated and implemented as appropriate. These would include:

- Healthcare, medical contingencies, security and evacuation,
- Risk assessment,
- Stress management and conflict resolution,
- Misconduct, discipline, and grievances

Section 4: Re-entry support, evaluation and programme development

To ensure:

- the participant is supported post-assignment
- all partners are able to give feedback, leading to improvement of future programmes

4.1. Debriefing and support for the partici-

part will be seen as an integral part of the short-term 'package' (in addition to orientation, task supervision and pastoral care), and the process will involve all partners.

4.2 Re-entry preparation, including placement appraisal, will begin before the end of the project.

4.3 The senders will assist the participant through post-assignment readjustment.

4.4 Advice and guidance will be offered to participants to find the next step in their Christian life following the programme. Where appropriate, this will be done in liaison with the participant's home church.

4.5 An evaluation of aims, responsibilities and procedures will be undertaken, inviting comment from all partners. Culturally-appropriate ways of feedback will be sought.

4.6 The results of evaluations will be communicated to relevant managers, for the improvement of future projects.

For further information, please check the following URL:

[<< www.globalconnections.co.uk/code.asp <<](http://www.globalconnections.co.uk/code.asp)

Planning Timescale

The aim of this timescale is to give ideas to churches or organisations who are planning to coordinate their own short-term mission teams. This timescale assumes the pattern of a short-term mission team being put together in the UK and then sent overseas as a group.

see also: <http://www.globalconnections.co.uk/findresources/standardsinmissionpractice/CBP/>

MONTHS	TASKDETAILS	BY WHOM
-12	Clarify purpose and plan; Discuss with host, clarify expectations and approach; Undertake thorough Risk Assessment Leaders: 2 adults, preferably male + female with: -cross cultural experience; endorsed by sending church; current first aid certificate; able to communicate with hosts -Discuss aims and objectives / length of commitment -Investigate possible hosts and liaise -matching objectives	Sending Church/Org. Team Leaders (TL)
-9	Agree outline project proposal with host Draft a budget in consultation with host: Investigate flights / transport prices and visa requirements; agree accommodation / transport standards with host	TL
-9 - 6	Recruit Team - Selection Criteria? Application Forms; References; Individual interviews; If young people: Parents meeting?; warn about culture shock Liaise with hosts regarding team activities	TL
-6 - 3	Medical Forms to members + Provide health information Regular team meetings: keep informed/ ensure injections are up to date; joint fundraising; start language learning	TL ALL
-3	Buy flights and travel insurance; Finalise project plan, travel and accommodation details	TL
-2 - 1	Draw up emergency plan, incl. contact sending church Orientation weekend (Residential) with: Mission; Cross cultural issues; sharing the gospel; how to keep healthy; team building; Language; travel and safety; Project specifics; Interviews by leaders with each team member	TL ALL
-1	Commissioning Service Photocopy important documents: passport; visa; insurance Pack and Visit!	Sending Church ALL
Return	Individual Evaluation Forms from Team Members; Team Leaders; Hosts Feedback into Sending Church / Organisation	ALL ALL
+ 1	Debrief meeting - challenges, rewards, difficulties, re-entry, learning points, the future Evaluate whole project and process - difficulties, improvements, future relationships	ALL TL



YWAM recognises the importance of the growing and strategic Business as Mission movement (sometimes called Kingdom Business or Transformational Business). Using business as a means to extend God's Kingdom is not new; it has been a strategy adopted by the Church in centuries past. However, in recent times, there has been a return to a more holistic approach to mission – integrating our faith and the command to disciple nations with every sphere of influence in society and into our workplaces and everyday relationships.

Business as Mission

Introduction

In the past we have understood business only as a means of provision, separate to ministry or even considered as a necessary evil. Our renewed understanding affirms that business is part of God's intended order and in itself can glorify God, used to spread the Good News and provide a means to disciple and minister to individuals, communities and nations.

Specific approaches include: creating an environment for demonstrating the love of God (discipleship), providing jobs and affirming the value and dignity of the poor, enabling sustainable development or providing the most effective approach to minister to the physical and spiritual needs of a group of people.

This movement is particularly strategic for our time due to absolute poverty in the developing world and the search for economic development strategies, job creation and poverty alleviation. There is an unprecedented openness to business in some of the most spiritually and physically needy parts of the world - which in many cases are the most closed to conventional missionary approaches. God will lead some YWAM teams and individual YWAMers into business to fulfil the ministry God has called them to – to better serve and empower those unreached groups.

God has also designed business as a means to generate wealth. In YWAM we also recognise the need for even more creativity towards generating income and support. Businesses can generate financial support within the mission without changing our values.

There are three areas to consider when entering into business as mission activities:

- **Strategy and methodology** – there are many models and types that are appropriate.
- **Good principles and practices** – these are key and should be foundational to all projects.
- **Individual motivation** – a personal motivation that is rooted in seeking first God's kingdom (and all of these other things being added) is a crucial factor – in contrast with any motivation based on self-sufficiency, pride or greed which will bear bad fruit.

A Code of Practice has been developed to highlight principles for YWAM staff to adopt in business as mission projects. The Code and Guidelines also provoke us to examine our personal motivations and our particular strategy or methodology to make sure it is sound for a particular context. Resources, worksheets and tools are also provided to support this process.

Code of Best Practice for YWAM Business as Mission Projects:

All individuals or teams wishing to enter into business, in connection with YWAM, should adopt the following Code of Best Practice:

1. Abide by the YWAM Foundational Values
2. Aim for excellence in business ethics and practice
3. Be aware of conflicts of interest and other areas of vulnerability
4. Establish accountability and ongoing evaluation locally

1. YWAM Foundational Values and Business as Mission

Business initiatives arising from YWAM teams or individual YWAM staff should reflect the YWAM values in general. However, certain values have particular relevance, as follows:

HAVE A BIBLICAL WORLDVIEW

YWAM is called to a biblical worldview. We believe that the Bible makes a clear division between good and evil; right and wrong. The practical dimensions of life are no less spiritual than the ministry expressions.

Everything done in obedience to God is spiritual. We seek to honour God with all that we do, equipping and mobilizing men and women of God to take roles of service and influence in every arena of society.

YWAM affirms that business is a good gift and calling from God and that work is sacred. A role in a business is no less spiritual than other forms of ministry expression. In addition, our teaching and our models of ministry should reflect this truth as we minister and disciple.

RELY ON RELATIONSHIP-BASED SUPPORT

YWAM is called to a relationship-based support system, depending upon God and His people for financial provision, both corporately and individually. We believe that relationship-based support promotes responsibility, accountability, communication, and mutual prayer. It involves the donor as a partner in ministry. As God and others have been generous toward us, so we desire to be generous. YWAMers give themselves, their time and talents to God through the Mission with no expectation of remuneration.

YWAM

The personal motivation for being active in business should not be financial gain only, but to fulfil the ministry God has called you to. In other words, you would do what you do whether you were financially compensated or not. 'Living by faith' is not a strategy, but an attitude of dependence on God. Starting a business requires hard work, wisdom and living by faith.

YWAM itself as a volunteer organisation does not pay salaries to staff members in return for services – but this does not prevent a business being one source of income for a YWAMer or base. We can be dependent on God and raise income from a variety of different channels – individuals, groups, churches, other agencies and businesses or organisations that contract for services rendered. If a service is rendered it should be compensated – this compensation is a legitimate source of provision from God.

However, this YWAM value guards an important part of our organisational culture. In particular, the business activity should not be allowed to produce an employer-employee dynamic within the YWAM family. The active support of local churches and relational networks is important and great care should be taken to continue developing these support networks.

The Great Commission objectives of business activities should be clear from the outset, in order to support the YWAM values and our calling as a mission. These objectives will prevent the mission force from being eroded as a result of individual YWAMers or YWAM bases running businesses for financial gain only.

2. Good business practice

Business initiatives should aim for excellence in both ethics and practice. In no way should the business be false or badly run simply as a cover for other activities. God's word prohibits dishonesty, lack of integrity and unjust activities in the workplace. A business cannot have long-term ministry impact if it fails. It must above all be financially sustainable and ultimately successful in terms of reaching all its stated goals in balance with one another - financial, social, spiritual or environmental.

God has gifted many in His body with both abilities and calling for business and He is mobilising individuals to use those gifts in a mission context. However, being a successful mission leader or worker does not assure that the same person will be a successful entrepreneur or business person. Actual business experience is the best indicator of

further business success and there are basic principles for running a good business that cannot be overlooked.

All YWAM staff and bases should perform actions of due diligence before getting involved in business. These actions include gaining knowledge, understanding the legal implications of business and standard business practice, and where possible should seek partnership with or get advice from an experienced business person(s). (Further help can be found at www.businessasmission.com in the Guidelines section and Business Planning Toolbox.)

3. Conflicts of interest and areas of vulnerability

Each individual or YWAM base starting a Business As Mission project should consider all potential conflicts of interest or areas of vulnerability and be ready to make open and transparent agreements outlining these conflicts.

Evaluate potential conflicts of interest:

- **Mission drift** – Set clear ministry goals and remain accountable to them. Set business goals to ensure there is no drift or distraction from the original vision and purpose of the business. Think through the implications of starting a business for future generations and evaluate the danger that it could be exploited or diverted from original intentions through pride or greed.
- **Confusing spheres of authority** – Those involved in the business project should relate to a local/regional YWAM leader for accountability and oversight. This should be relational and have no financial interest. Roles, responsibilities and structures (including financial accounting) within the business should be distinct and separate from the YWAM base or team. This will prevent confusion, potential for exploitation of relationships and legal problems that could result in prosecutions.
- **Love of money** - God should be the ultimate source of well-being. Motivation towards financial gain should not prevent someone from following God's direction in business, ministry or personal decisions. All business start-ups will require significant investment of time, effort and energy that is blessed by God.

Evaluate potential areas of vulnerability:

- **Abuse of the relational nature of the mission** - YWAM as an organisation is vul-

nerable to those wanting to use it as a platform for inappropriate marketing strategies.

- **Fraud** – YWAM staff have been repeatedly targeted with fraudulent business opportunities.
- **External perceptions** – We must guard against YWAM being known primarily as a business in any nation or community as this would create frustration, unfulfilled expectations and potential harm to YWAM.
- **Shortage of models or resources** – We have a lack experience, resources and models for business as mission. We should, therefore, usually start small and learn all we can from the successful models we have in operation.
- **Clash of cultures** - As a mission, our culture and structures are not the same as business culture and structures. Therefore, we must approach business with care, clarity and caution. Get advice from those with experience.

4. Accountability and Leadership

It is important for any individual involved in business to stay connected with YWAM through an ongoing, accountable relationship with a YWAM leader. Oversight of business-as-mission projects should be through the normal local YWAM leadership structures, with no financial interest. The individual or YWAM base starting the business should work through a series of questions with their YWAM leader(s) to establish understanding and a basis for a yearly evaluation.

Youth With A Mission, Global Leadership Team Taskforce on Business as Mission, May 2004 <<



The following article of the India Missions Association (IMA) shows a set of Codes of Good Practice as established by them over the past few years, and written for its member organizations.

Ministry, Leadership & Management

Preamble

India missions Association (IMA) in the early years of its formation worked out a comity agreement for members to adhere to. This was a pre-condition to IMA membership. The expansion of IMA members and the changed mission context presented the need to have a fresh look at the same document and also to go beyond comity agreement by adopting best practices applicable for all IMA members. Hence the Best Practices for IMA members may be described as a set of values, ethos and principles aimed at guiding the inter organization and intra organization relationships.

IMA

Best Practices are bench marks or goals towards which we corporately strive for the glory of God. Mission organizations and churches are not just focused on the results but the means we use to achieve the results. We need to go beyond the best practices and adopt common programs in partnership with one another. Excellence in ministry, leadership & management practices brings glory to God.

The first draft of this document was presented at the IMA Executive Committee meeting in August 2003 and circulated for suggestions to all IMA members during December 2003. The draft was then discussed during the open house discussions at the IMA

National Conference held in Hyderabad from 24th to 27th June 2004. All the suggestions were incorporated and the document was adopted with the full consent of the participants present on 26th June 2004 and was brought into immediate effect for all IMA members to strive forward with God's help.

Scope of Application:

The Best Practices for IMA members applies to all the present member organizations who may be societies, trusts, churches, institutions, networks, agencies, para-church organizations etc., and all others when they become members in future.



Best Practices in Ministry:

1. Member organizations serving in a particular geographical area strives to fellowship, cooperate, network and partner with other Christian organizations, regional networks and national networks expressing the unity of the Church.
2. Member organizations do not open any new station in a geographical (rural, urban or tribal) area within the working distance of any other Christian organization.
3. Member organizations inform and consult other organizations serving within the working distance in the same geographical area but involved in different ministries when they plan to open any new station.
4. Member organizations enter into a mutual written agreement with other Christian organizations to confine themselves to their stated goals and not overlap in the future.
5. Member organizations encourage their workers within a geographical area – Pin Code area or a City to meet with other workers from other member organizations regularly for prayer and fellowship.
6. Member organization informs the leadership of the concerned organization about any overlap of ministry or intrusion into one another's work or structure.
7. Member organization's leadership immediately identifies solutions to any such problems between themselves through discussions. If they are unable to find any solution within a reasonable period they will mutually refer to the IMA leadership and abide by the final decision given by IMA.
8. Member organizations do not start a similar ministry in the same geographical area using the worker who has left the ministry and the services of another Christian organization. If the member organization (whose member has left the ministry) does not continue to have a ministry in that area, after the worker's leaving the ministry, the other organization may take up the worker with the consent of the first organization
9. Member organizations do not normally inherit the ministry started by another Christian organization in a particular geographical area as its own ministry,

however with the written consent choose to continue a ministry in a particular geographical area started by another Christian organization that is unable to sustain the ministry.

10. Member organizations do not enter the congregation / fellowship groups established by another Christian organization or church without a specific invitation.
11. Member organizations do not normally take over the congregation / fellowship groups established by another Christian organization or church even if the pastor / leadership leaves the services of their organization and joins them voluntarily or otherwise. In case the organization is not in a position to continue the running of the congregation after the worker leaving, the other organization may take over the congregation with the consent of the first organization.
12. Member organizations recognize and respect the relationship of a congregation / fellowship / cell / group established by another Christian organization or church and do not appoint any other paid worker or volunteer to pastor or lead this congregation / fellowship.

Obligations to IMA in the context of Best Practices in ministry:

13. Member organizations annually inform IMA, the location of all their mission fields, branch offices, promotional offices and sister concerns. They also inform IMA of any changes periodically.
14. Member organization refer to IMA before opening any new station, field or ministry among any people groups or geographical areas to verify if there are any other member organization serving already or not.
15. Member organizations when requested for clarification by IMA on any disputes with other organizations render full-cooperation and provide all the required information and abide by the decisions made.

Best Practices in Communications:

16. Member organizations are sensitive in their language to show consideration for others and how they may perceive words, signs, symbols and pictures. This applies to oral or written communication in any medium including letters, reports, songs,

prayers, books, magazines, newsletters and material on the Internet.

17. Member organizations avoid all exaggerations regarding the programs or activities from the mission fields including the focus on numbers in all their reports, newsletters or any other communications.

Best Practices in Information Security:

18. Member organizations that have had access to various mailing data base, research data base and other information in the form of print, electronic, digital or film do not misuse the same or give access to unauthorized persons causing security risks for themselves or other IMA members.

Best Practices in Pastoral Care:

19. Member organizations who establish congregations / fellowships assume responsibility for the care and nurture of them through organized discipleship training with the goal of making them self sufficient, self governing and self propagating.
20. Member organizations focus on creative ways of holistic mission to transform and empower the communities and people groups among whom they serve.
21. Member organizations respect, develop and enrich the culture and language of the people among whom they serve. They also encourage contextualization of the Gospel without compromising the core message of Jesus Christ.
22. Member organizations avoid any use of force, fraud (misrepresentation or any other fraudulent contrivance) and inducement (the offer of a gift or gratification either in cash or in kind, grants of any benefit, either pecuniary or otherwise) in their ministry to the people.

Best Practices in Organizational Structure & Management:

23. Member organizations maintain a legal entity through appropriate registration under the relevant statutory enactments.
24. Member organizations democratically elect their governing board / Executive / Management Committee / Trustees with wide representation and backgrounds with not less than seven members. (Generally no two members of the same family may be the office bearers of the board)



25. Member organizations hold their annual general body meeting and their governing body meetings regularly (AGM annually and Board meetings twice in a year) and maintain the minutes and records in a proper manner.
26. Member organizations maintain a transparent system of accounting including internal audit and annual statutory audit of all their accounts by recognized chartered accountants. (All resources are handled in good stewardship & trust to fulfill common objectives and purposes and not misused for any personal gains)
27. Member organizations fulfill all statutory obligations under the Income Tax Act, Foreign Contributions Regulation Act, relevant labour laws and all other laws as applicable to their nature of work, ministry or geographical location.
28. Member organizations maintain a good relationship with all their donors and donor agencies through regular and efficient system of reporting and transparent accounting.

Best Practices in Organizational Leadership & Management:

29. Member organizations practice collective team leadership in their management and field ministry.

30. Member organizations do not absorb or appoint any worker who has left or been relieved from the services of another Christian organization without informing the concerned organization and getting a confidential reference.
31. Member organizations emphasize call and commitment to the cause of mission in their recruitment and provide continuous, quality education for all their personnel.
32. Member organizations intentionally identify, train, mentor and develop emerging leaders at different levels of their management.
33. Member organizations provide an ongoing investment of resources for the care, nurture, welfare and development of all their personnel (including singles, children and families) from recruitment through retirement.
34. Member organization voluntarily conduct periodic audit of its organizational policies and systems.

Best Practices in Local Church Relationship:

35. Member organizations maintain good relationship with the local churches and denominations influencing, motivating, equipping and assisting them in the cause of missions.

Definitions in the context of Best Practices for IMA members:

- **Mission Station:** A ‘mission station’ is a place where one or more paid / partly paid / volunteer workers of a particular organization reside permanently and serve in and around that place in organized evangelism / pastoral / socio-economic / educational / healthcare ministries. An occasional visit to the place by any worker will not amount to a place being designated as a ‘mission station’.
- **Mission Field:** A Mission field may be a geographical location, people group, language group, socio-economic group, generational, vocational or religious groups.
- **Congregation:** A Congregation is a group of a minimum six adults led to faith, disciplined, baptized, and given pastoral care by that organization. A smaller group is called a fellowship. A congregation may also refer to a ‘local church’.
- **Working Distance:** A working distance may refer to the Postal PIN code area. Each Postal PIN code area represents a population of around 35,000 and in urban areas around one hundred thousand. The ‘working distance’ definition does not prohibit any ministry in a geographical area among different distinct people groups [for example: Punjabis and Tamils in Delhi] or are working among different linguistic groups [for example Bhojpuri’s and Mythili in Patna] or are involved in two distinct ministries [for example: Bible Correspondence Follow-up and Ministry to the Blind] or are involved among different vocational or generational groups [for example students on campus and teenagers in the city].
- **Christian Worker:** A ‘Christian worker’ refers to all those called as a ‘Missionary’, ‘Evangelist’, Pastor, Social Worker, ‘Swarthik’, ‘Native Pioneer / worker’, ‘Promotional staff’, ‘Administrative staff’, etc. The Christian Worker receives full payment or partial payment towards supporting his personal needs, family needs, ministry expenses etc., from the organization. A recognized volunteer who does not receive any payment but is given a specific responsibility within the organization is also included as a Christian Worker.
- **Member Organization:** A ‘member organization’ refers to the existing members of India Missions Association and includes member church, denominations, institutions, networks, agencies and para-church organizations.

imacenter@imaindia.org <<

“Best Practice” is a new name for an old practice. When we taste a great cookie at the church potluck and ask the cook for her recipe, that is recognizing a best practice. When we hear a great sermon and order a tape or CD, that is wanting a copy of a best practice. When Christianity Today gives awards to the best 10 books of 2005, that is another way of recognizing best practices.

Steve Hoke, CRM [with help from David Dougherty, OMF, Dave Broucek, TEAM & Scott Holte, IMB]

Missionary Training

Steve Hoke

“Best practice” has become a hot-button idea in business and industry in the last 20 years. Whole organizations now exist to help companies improve their planning, budgeting or manufacturing processes so they are efficient and model the most effective methods. Consultants charge over \$2,000 a day to advise companies on how to improve their business practice. This nuts and bolts approach to quality holds particular appeal in the current business climate of increased competitive pressure from around the globe. In the secular world, the bottom line is the overriding concern—“ROI”—return on investment; improving the process or product until it is the best.

“Best practices” are simply a description of excellent ways of getting the job done, whether it be manufacturing the best car, recruiting strong staff, ministering effectively to children and families, or even training missionaries. These standards of excellence can be created by a group of experts working in isolation, or established by qualified professionals who are engaged in the actual process you want to describe.

In January 2004, the National Missionary Training Forum (NMTF), a partnership of churches, agencies, organizations and schools committed to improving the quality of missionary training, joined hands in the **NMTF Task Force 2004-2006** to explore establish-

ing Best Practice Standards in Missionary Training. This 18 member task force, composed of men and women from churches, schools and agencies across North America, has been working together to identify standards for improved training to help us all, as well as ways to help us get there.

“Best practices” seems to be an idea whose time has come. There are a lot of churches and agencies who want to do a better job of planning, managing, and providing missionary training. Yet we wonder what “better” looks like. We don’t want to set up a competitive atmosphere in which different churches are competing to be known for doing the best job in training their missionaries. Rather, our motivation is based on our desire that God be glorified in all that we do. Our stewardship responsibility toward all participants and partners in our missionary training programs is that we serve them to the highest standards possible. The concern for “best practices” does not necessarily indicate current achievement, but rather our aspirations towards high standards in missionary training practice.

Why missionary training is important:

The primary resource for world evangelism is the people God calls into cross-cultural ministry. Mission senders only can be effective in advancing God’s global cause as the people sent are effective in ministry. The training and development of missionary personnel is critical, therefore, to Kingdom expansion. To fail to attend to training and development is to fail in our stewardship of the Great Commission.

Training is a comprehensive function which includes ministry preparation, ongoing personal and professional development, and re-training for new ministry opportunities and challenges.

The context and realities of agencies, churches, and mission training institutions as well as strategies for missionary training vary widely. Opportunities and resources also vary between small and large ministries. While some organizations provide training internally and others outsource most training functions, stewardship demands assessment and evaluation of both.

We wanted our members to consider the following benefits of:

- No longer comparing against ourselves
- Enabling best practices from any industry to be creatively incorporated
- Breaking down ingrained reluctance to change
- Identifying technological breakthroughs that not have been recognized
- Contextualizing “best practices” to the missions setting—we are looking not so much for “best” as for “excellent practices” we can borrow.

Identifying and transferring best practices

The “Missionary Training Assessment” (MTA) instrument was designed by trainers from churches, agencies, and schools working together who share a concern for improving the quality of missionary training for North American missionaries. It is designed for individuals and teams engaged in missionary training to evaluate their own training efforts. We hope it will catalyze further discussion and exploration within your church/agency of how



DR. STEVE HOKE is a Third Culture Adult who grew up in Tokyo, Japan, and now serves as Vice-President of People Development with Church Resource Ministries. His passion is to equip and encourage front-line workers to minister with spiritual authority in the difficult places of the world. He is author of over 50 popular articles on missions, and co-author with Bill Taylor of *SEND ME! Your Journey to the Nations*.



effectively your training equips your prospective missionaries. The assessment tool which follows is built around seven assumptions or standards of excellence—“best practices” in missionary training. We propose that:

- An excellent program of missionary training **identifies the learning and performance needs** of the trainees, the organization, and other stakeholders.
- An excellent program of missionary training is **aligned with the values, mission, and vision of the parent organization.**
- An excellent program of missionary training **intentionally promotes spiritual formation, dependence on God, and Christian community.**
- An excellent program of missionary training **employs adult learning theory and methods.**
- An excellent program of missionary training **makes careful use of spiritual, human, and financial resources.**
- An excellent program of missionary training will have a **clear, measurable, and feasible evaluation plan.**
- An excellent program of missionary training is **accountable to stakeholders and peers.**

Under each standard are statements of critical areas contributing to that standard (e.g.: “I. Needs Assessment: A. We have a process for regularly identifying trainee needs.”). You may respond to the degree to which your training demonstrates each statement in terms of four response categories: YES!, Yes, Needs Work, or HELP!

Distribution:

A copy of the MTA instrument can be obtained by writing to the email address at the end of this article, so that you might pilot test it in your church/agency. Distribute the MTA to any persons in your church who have a stake in your training outcomes, including missionaries, staff, training colleagues, pastoral staff, receiving field team leaders or former

trainees. Ask them to complete the form as honestly as they can, providing additional suggestions or input, as they desire.

Self-evaluate your existing training against these seven standards

Develop your own “Follow-on Action Plan” of areas to work on...

When used as suggested in the following guide, this assessment tool will help you clarify aspects of an effective training program, discover differences in staff perspectives, build consensus among trainers regarding assumptions and goals, develop or refine training goals, identify key areas for improvement, and contribute to achievement of your organization’s mission. The purpose of assessment is to improve all our training programs so that missionary personnel are well equipped and Christ’s Kingdom is extended.

Being willing to change assumes a “Pro-Sharing Culture” within your church/agency, a willingness to learn from others. A mission team looking to improve its training can learn from surrounding churches and other model programs in the ACMC network. Learning from others, and translating that learning into action is your competitive advantage.

Consider the following examples of how churches and agencies have learned from each other in the vital area of training:

Recent innovations in missionary training:

Inter-agency cooperation in training: For the last eight or nine years, the EFMA and IFMA have cooperatively sponsored LeaderLINK, a leader development program for North American mission agency personnel around the world. Each year one-week leader development workshops are offered in Africa, Europe, Latin America and North America.

The National Missionary Training Forum has now been an annual training event since 1996. Currently held each January at the Missionary Learning Center of the Southern Baptist International Missionary Board outside Richmond, over 100 missionary trainers gather to share the latest research and innovations in practical missionary training.

The Mission Commission of the World Evangelical Alliance has pioneered the **use of profiles** to benchmark pre-training competencies, and to establish post-training competency targets.

Overseas Missionary Fellowship (OMF) has pioneered a four-level **Leadership Development Program** for its field leaders and missionaries, drawing from the research in leadership of J. Robert Clinton, as well as training methodologies from the Center for Creative Leadership.

Increasing numbers of churches like Crystal Evangelical Free Church in Minneapolis, MN to Xenos Christian Fellowship in Columbus, OH are developing extensive **multi-level programs in discipleship and missionary training for prospective candidates in their congregations.**

Getting started: some practical suggestions for improving your missionary training:

- Pilot test the MTA with your missions committee or training team.
- Make the sharing and use of “best practices” in missionary training part of the role expectation for new people you bring onto your team.
- Rub shoulders with colleagues who just may have the next ground-breaking idea or are piloting an innovative approach in training. Pick their brains about what they are learning or trying.
- Scan the websites of other key missions-minded churches to see if they are doing things in training from which you can learn.
- Keep abreast of the latest missions books on innovation and SOTA (“state-of-the-art”) methods and technologies.
- Inquire about visiting the training events of other agencies and churches, or invite others to observe your events.

Steal shamelessly

Competitive advantage, says management guru Tom Peters, lies in your organization’s (church’s) ability to learn, and rapidly transform learning into action. In missions, where our goal is greater effectiveness for kingdom fruitfulness, the message is similar—borrow and adapt whatever ideas you can find! Our method is not to literally steal, but to explore, surface and identify ways in which we more effectively train candidates from our churches to be more effective in cross-cultural service.

What’s your latest “best practice”? Don’t keep it to yourself. We’d like to borrow it!

email address: shoke@cmnet.org <<

For the Missionary Agency members of the Brazilian Association of Cross-Cultural Missions (BMCA)

BMCA

QUALITY STANDARDS

I. INTRODUCTION

A. Considerations:

1. Missionary agencies are the vehicles for the establishment of a missionary vision within the Church. The action of the agencies shall manifest the commitment to high quality missionary work. The Church can and must, from the Scriptures, lay down the ethical principals for the accomplishment of their missionary commandment. However, the agency, because of its exclusive specialization and devotion to the missionary effort, can set measurable and clear quality standards.

These quality standards shall aim for:

- Faultless administrative and practice procedures
- Serious and efficient strategies
- Clear and reachable aims
- Respect for the work of the missionary and for the peoples who are targets of missionary actions
- Sending people with a high level of education and competence who reflect the character of Christ in their personal lives, their discipleship and in the development of church's work on the field.

By doing so, the agencies will show their intent to give their best to God and will be worthy of the reliance and respect of the local churches.

2. The main goal for the establishment of quality standards is to honor God through a job well-done.

The establishment of standards does not intend to block the access of any person or agency from church resources or opportunities for missionary service. As much as pos-

sible, the effects of the quality standards shall be to help people and agencies raise the quality of their work. Agencies that do not follow the standards shall not be readily excluded, but rather stimulated to create a work schedule to achieve a minimum level.

3. The Brazilian Association of Cross-Cultural Missions (BMCA), as an entity that gathers and enables a combined and cooperative effort of agencies, is ideally placed to coordinate the periodical creation and update of quality standards that serve as guide to the members.

All agencies that are current members of BMCA at the time the quality standards are adopted shall be required to follow the given standards. Those who are not yet following BMCA standards would be considered provisional members, and be raised to permanent member status as soon as they meet the standards. BMCA would also set the proper procedures to evaluate and adopt new members under the rules of the quality standards established.

4. In order to allow the development of this process, quality standards shall be made in clear and measurable terms.
5. It is hoped that the adopted standards are seen as rules by the members of BMCA, which shall develop the proper procedures to apply the standards.

However, we believe that, once properly established and applied, these standards shall be spontaneously adopted by churches and other non-affiliated entities, and that its effect on the evangelical community shall be of creating a desire to improve the quality of everything that is done in the name of the

Lord Jesus Christ for His glory.

B. Definitions:

1. Missions includes every ministry that aims to spread the gospel and take part in cross-cultural church planting.
2. Short-term missions are considered stages in the process of preparation and not the missionary work itself, for the process of planting and maturing churches in other cultures generally demands more time for an efficient identification and adaptation of the gospel.
3. The missionary agency (including denominational councils with missionary features) is an organization that aims to serve the churches in the development of their missionary ministry. Its program includes the development of objectives and strategies, coordination of the fieldwork, and bureaucratic support of the administration of funds, documentation, etc.

II. FAITH STATEMENT

Member missions shall adopt a faith statement consistent with BMCA's faith statement and accept only those candidates who are committed to the terms of that faith statement.

III. PURPOSES AND OBJECTIVES DEFINITION:

The agency shall have purposes and objectives which:

- Are clear and understandable
- Are based on the Bible
- Are accessible
- Are measurable
- Consider historical and contemporary evaluations
- Are reviewed and evaluated regularly.

IV. MISSIONS PROGRAM

The program of the agency shall be fully documented and periodically reviewed and evaluated.

A. Development of Strategies:

The strategies shall reflect the purposes and objectives of the mission.

1. Build strategies using a solid biblical basis, showing reflection and biblical understanding.
2. Establish priorities for the field and types of ministries. (The primary objective of the agency shall be the people who need to be reached and not its institutional identity. The priority is the fieldwork. The agency, without any rigid control, shall identify itself with the needs, characteristics and targets of the field.)
3. Establish principles of communication and cooperation with other agencies. It is important to avoid duplication and competition and to join efforts for better achievement of the objectives.
4. Develop criteria to establish or end a work.
5. Be careful to establish a relationship with churches on the field. Sending missionaries to a field where there already is a church should happen only after, through consultation of the local church, it is established that there is a real need and benefit. The agency needs to show sensitivity to the existing church and the real needs of the field
6. Agencies and their missionaries also have to establish a cooperating relationship, on an equal basis, with the churches they have planted. The missionaries shall strive to transfer leadership to the national church at the opportune time, not unnecessarily keeping the leadership to themselves, nor putting unskilled people as leaders.

B. Work planning and coordination:

The agency shall work based on a carefully established plan, aiming for the maximum good use of their resources.

This plan shall include:

1. A periodic analysis of the cost/benefit relationship. (Are there costs that can be cut without diminishing the efficacy of the ministry? Are there results that can be obtained without raising the costs?)

It is understood that the results depend

on the specific characteristics of each people, ministry and philosophy of the agencies. However, it is necessary to make an effort in this area because, at times, the lack of results is not a consequence of the circumstances, but of our poor planning or deficiency in our strategy.

2. A well-defined and clear system of administration of projects on the field.
3. Integration of the elements of the missionary program in a harmonic whole.

V. ADMINISTRATIVE AND FINANCIAL SYSTEMS

A. Government system:

1. The statutes of the mission must be clear and objective. The decision-making power in the mission program and the administration of finances cannot be held by only one person. It is a collective responsibility that has to be expressed by a workman-like and impartial administration with the power of decision over the general and administrative policy of the agency. (The administration does not exist only to give its "YES" to someone's proposal, but exerts a function of supervision and guidance for the strategy and actions of the agency. It is important for every Christian leader to have a group of competent people to whom he (she) should render account of his (her) life and actions. When we act separate from the Body, we may be sidetracked or fall into temptation because we lack the input of someone with a more objective perspective).
3. Administrative functions must be distributed and exercised by the members of the administration who must act according to the biblical model of humility (Philippians 2:1-10).
4. Administration must meet frequently and periodically.
5. Relationships between directors, missionaries and field teams must encourage free interchange:

1. Directors must be properly informed and updated about the development of the missionaries' work on the field (create ways to receive information and give opinion when needed).
2. Directors must supervise without prevailing or impairing the ministry on the field, recognize the skill of their field leaders and allow them to be flexible.

B. Finance administration:

1. The fund-raising philosophy and strategies shall be according to the biblical

perspective that God is the provider of all resources and that His people must walk by faith with guidance from the Spirit.

2. The agency shall present honestly its needs. When seeking resources, the agency shall avoid a competitive spirit, give credit to other entities when needed and avoid words or actions that can damage the image of other entities
3. Under the guidance of God, the agency may inform the evangelical community about its needs. The agency shall avoid methods that can have a negative impact on its life and testimony.
4. The agency shall act with integrity when promoting itself, raising funds and accomplishing its obligations. The agency shall always act according to the present laws which regulate offerings and contributions.
5. The agency shall establish a work budget that represents the purposes of the mission and biblical directions.
6. The agency shall follow all legal requirements on accountancy and application of financial resources.
7. The agency shall submit itself to periodic and independent audits according to the orientation of BMCA.
8. The agency shall not compromise itself with strategies or philosophies different from their strategies or philosophies of fund raising.
9. The agency shall respect the specific designation of funds, not using them even temporarily in other areas.
10. The agency shall assure that the missionary and his (her) family can have a healthy life and efficient work circumstances.
11. The agency shall be transparent when determining the levels of support of all agency personnel at any time, avoiding unnecessary inequity.
12. The agency shall not acquire financial debts.

VI. ASSISTANCE TO THE MISSIONARY ON THE FIELD

A. Assure ways that the missionary and his (her) family can have a healthy life and efficient work circumstances:

1. Ensure regular and worthy support, not only to survive, but also to develop efficient work in each different economic reality.
2. Care for the missionary and his (her) family through insurance, health-care and retirement plans, and education for the children.
3. Ensure a worthy and fair philosophy of support for families and singles.

B. Communicate often with the missionary.

C. Inform the missionary clearly, before sending him or her, about the responsibilities of the agency in every aspect of missionary and family caring, mission policy, rules, philosophy, strategy and mutual responsibility.

D. Create an emergency help system for emergencies or death.

E. Care for the life of the missionary by giving pastoral assistance.

F. Provide opportunities for spiritual, professional and educational growth.

G. Create direction in defining the responsibilities of the missionary on furlough for rest and promotion of the work, assuring that the rest time is long enough and that the promotion work does not coincide with the rest time.

H. Establish and implement an evaluation process for the actions of the missionary on the field.

VIII. SELECTION AND ADMISSION OF CANDIDATES

The most valuable resource of the missionary agency is its personnel. The character of the agency is evidenced by the how it selects, trains, guides and takes care of the people who work in it. The agency shall:

A. Establish criteria for personnel recruitment based on its previously determined objectives and needs.

B. Establish a selection process.

C. Involve the candidate's local church in the selection process by defining clearly the responsibilities of the agency and of the church.

D. Describe the orientation process to the candidate.

E. Develop basic criteria for the candidate evaluation including:

- 1 Decency
- 2 Maturity
- 3 Flexibility
- 4 Progressive spiritual development
- 5 Healthy family life
- 6 Good relationship with colleagues, sending church and superiors
- 7 Financial life according to the biblical standards

- 8 Call and preparation of the missionary's wife
- 9 Mental and physical health
- 10 Honesty and transparency
- 11 Good knowledge of the Bible and how to use it for his (her) own growth and for the growth and discipleship of others. An efficient missionary knows how to use the Word of God for his (her) own spiritual growth as well as a basis for discipleship and church implantation. A systematic study program and biblical training is the most important part of the preparation of a candidate for missions.

It is essential to acquire a proper level of knowledge and skill for teaching the Scriptures before being sent: Knowledge of the main themes of each book and some understanding of the literary styles found in the Bible and their significance for text interpretation.

- Practical knowledge of the biblical exegesis method.
 - Knowledge of the historical and theological structure of the Bible.
 - Knowledge of the biblical basis for missions.
- 12 Experience in the ministry that he (she) will develop on the field (in most cases, the missionary has to perform several tasks and be willing to do everything, from serving to leading).
 - 13 Standards for the cross-cultural life:
 - Understand cross-cultural issues.
 - Respect, accept and love other peoples.
 - Understand the basic concepts of cross-cultural communication, anthropology and biblical contextualization.
 - Have some knowledge of missions history.

VIII. RELATIONSHIP WITH CHURCHES

A. Basic principles:

1. Understand the objectives, purposes and functions of the church.
2. Recognize that the agency exists to serve the church. It is duty of the agency to help the church understand its missionary call.
3. Tell the church its expectations of the candidate regarding Christian life, ministry and relationships within the church



Some of the Brazilian mission leaders

community.

4. Guide the church in its responsibility for missionary care.
5. Recognize that the local church provides the real and practical context in which the candidate can recognize and develop his (her) spiritual gifts.

Before sending any person to the field, the local church must have convincing evidence that this person knows how to use the gifts God gave him (her) for the ministry. Why send a missionary who does not have any fruitful ministry in his (her) own country?

A candidate preparation program must stimulate each candidate to find and use his (her) gifts here, where the local church can observe his (her) gifts and commitment to the ministry.

At least a year, but two years or more if possible, of action in some local ministry can offer sufficient evidence for the candidate's aptness to the field.

IX. RELATIONSHIP WITH ACADEMIC INSTITUTIONS

Missionary agencies must establish healthy relationships with theological establishments. They should be free to present the missionary challenge and the objectives of the agency to the students and also to teach about cross-cultural missions in services, special classes and missionary training programs. They also should work together with the school for curriculum planning, elucidating the needs and objectives of missionary preparation. <<

A report on the Wycliffe International Missiological Consultative Process

The journey of reflection has only just begun

Eight years ago, when I became a mission leader, I started wondering if I should have an understanding of how missiology could contribute to my leadership. I didn't begin thinking that way overnight. It was a process brought about by interaction with church, mission and Bible college leaders in Australia. In conversations with these leaders, I often felt something was missing on my side of the conversation. I was lacking confidence in some areas but I couldn't pinpoint what it was. I know I was more interested in the task, ministry goals and results than I was about having a working theology of mission and applying that to leading the ministry.

Then I met Les Henson, senior lecturer in Mission Studies at Tabor College in Melbourne. It didn't take long for Les to convince me that he could help me. I enrolled in the study program he set up without realizing that I would soon be grappling with missiological issues dealing with mission leadership. In time, it became clear to me and those around me that I had begun a journey that would significantly impact my worldview.

Fast-forward to early last year. I discovered there were other Wycliffe leaders that were feeling something was missing in their leadership. These leaders were focused on plans, strategies, budgets, and of course, results. But many felt they had no voice with

the church, Bible colleges and seminaries, mission leaders, and missiologists. They were under pressure to find their leadership voice and influence.

The Missiological Consultative Process

An idea grew that something should be done to help any or all of the leaders of Wycliffe organizations spread around the world find this voice. As we shared our thoughts with our International Executive Director, John Watters, he proposed setting up a Wycliffe International Consultative Process and asked me to take charge of it.

The aim of the Process is to provide a framework for our leaders to identify missiological issues that affect the church's involvement in Bible translation in their various contexts. In order to accomplish Vision 2025 ("a Bible translation project in process for every language that needs it by 2025"), a considerable increase in the number of people, both national and expatriate is needed. We recognize that Bible translation is only one facet of the overarching mission of God. The gathering of resources for Bible translation takes place in a rapidly changing social, cultural, economic, political and religious environment in each nation and at the global level. These are some of the realities affecting us and why we need the oppor-

tunity to reflect missiologically in relation to pursuing our ministry in a changing world.

The Orlando Consultation

The first face to face meeting of this Process was held for three days in late August 2006 at the Wycliffe USA Center at Orlando. The words "historic" and a "kairos moment" quickly came to the surface as we finished our first day together. It was obvious that the Lord had been preparing us for a special time of grappling with issues. It was evident the Lord guided in the selection of who should participate, including Dr Bill (William) Taylor, who graciously agreed to be our facilitator. Each day was like enjoying a delicious feast as we interacted with Bill through his biblical and missiological insights, packaged in his journey in life and ministry.

The participants were intentionally diverse. Three came from Wycliffe International (a Guatemalan, Australian and Korean) and eight from Wycliffe organizations (South Africa, US, Australia, Papua New Guinea, Singapore and Switzerland). All of the participants held executive-level leadership roles in their respective organizations. Bill, having just completed his responsibilities as Director of the WEA Mission Commission, ably served us in his role as WEA Global Ambassador (a fitting title which attests to his wealth of experience).

Preparing through reading and reflection

In setting up the consultative process, we wanted a reflective methodology that stimulated the participants as they considered missiological issues affecting the organizations they lead. Therefore, each participant

Kirk Franklin



Kirk Franklin grew up in the mountains of Papua New Guinea, the son of a Wycliffe Bible translator. He then joined Wycliffe in 1980 and served as a media-communications specialist in Papua New Guinea with SIL and the PNG Bible Translation Association. He has served with Wycliffe Australia since 1990 and for the past eight years has been its Executive Director. For the past five years he has been a board member of Wycliffe International and currently is preparing to become Executive Director of Wycliffe International commencing in January 2008.

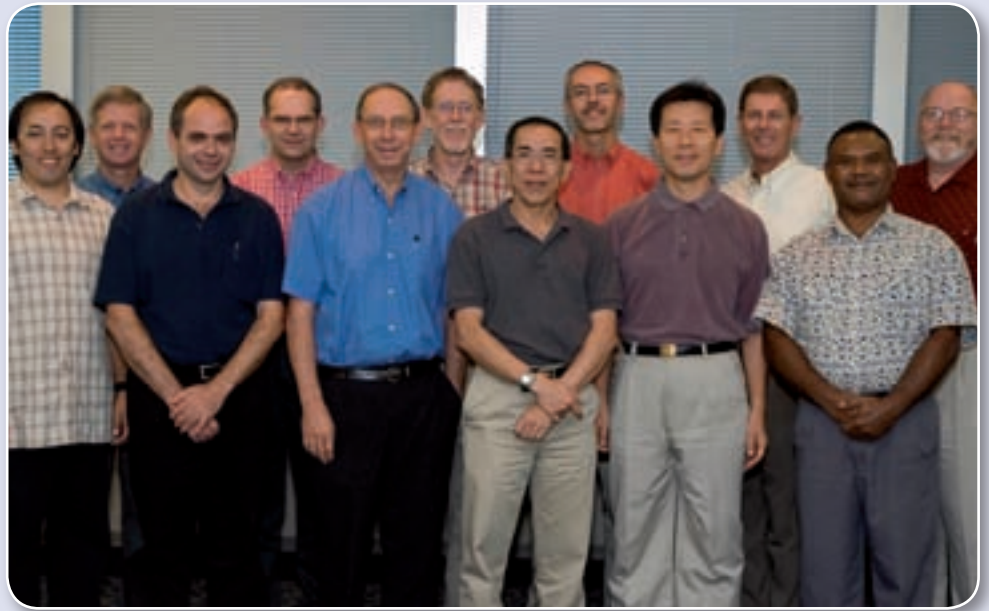
was asked to read articles and books that Bill and I had pre-selected before they arrived at Orlando. These were:

- “Bible Translation and the Cross-cultural DNA of the Church,” by Patrick Johnstone (Momentum Magazine, January/February 2006)
- “The Vernacular Treasure: A Century of Mother-tongue Bible Translation,” by Harriet Hill (International Bulletin of Missionary Research, April 2006)
- “The Role and Significance of the Translation of the Bible into African Languages in the Consolidation of the Church and its Expansion into Unreached Areas,” by Prof Kwame Bediako (unpublished paper, 2001)
- Global Missiology for the 21st Century, edited by William Taylor (chapters 1-3) (Grand Rapids, MI: Baker Academic, 2000)
- Whose Religion is Christianity? The Gospel Beyond the West, by Lamin Sanneh (Grand Rapids, MI: William B. Eerdmans, 2003)
- One World or Many: The Impact of Globalization on Mission, by Richard Tiplady (Pasadena, CA: William Carey Library, 2003)

I asked the participants to come with their summaries of their reflections from their readings. When we gathered at Orlando, each person was given ten minutes to share what they had learned. Then Bill asked each person for the one point that significantly impacted them. As a result, the participants were learning, if they hadn't already, the value of reading and reflection that would inform their missiological understanding of mission, the church, the world, etc.

Processing the missiological issues

An aim of the consultative process was to identify key issues affecting our Wycliffe family of organizations in today's world. I had gathered a list of 20 issues from various sources. Well ahead of the Orlando meeting (by email), I asked the participants to rank them according to importance in their contexts. Eight issues emerged as most significant: a) the impact of short-term missions; b) consumerism in the church and culture; c) the missiological importance of Bible translation; d) living in the Kingdom of God versus living in the kingdom of this world; e) the saturation of information in the church and culture; f) engaging the Diaspora in mission; g) challenges for non-Western missionaries;



and h) the impact of the mega-church on missions.

Then I asked each participant to email me their own issues affecting their leadership and organizations. Forty-four topics were submitted, and I categorized them into eight headings: a) the church in general; b) the church and Bible translation; c) the church and Wycliffe; d) Vision 2025 today; e) Corporate unity; f) the importance of the mother-tongue; g) regional issues; and h) missiological issues in training.

On the first day of meeting together in Orlando, we had the task of distilling these 64 issues into a manageable group. Due to time constraints, I suggested that we could only process 5-6 issues. Bill wisely invited us to prayerfully reflect on the issues that the Lord was directing us to discuss. Quite quickly and in a very unifying way, three issues emerged as the most critical (somewhat a synthesis of most of the above 16 issues).

The three we focused on (which we began referring to as ‘the Big 3’) were: a) The church—its significance to us; b) Bible translation—its missiological basis and context; and c) Vision 2025—its missiological importance.

Much of our remaining time was spent discussing these issues and then processing them in small groups. In our groups, we developed outlines highlighting essential aspects about them. Some of the salient points of our discussions are:

a) *The church—its significance to us:*

The importance of the church as central in God's mission is a core value for Wycliffe International. However, our role and relationship with the church is often confused. We felt that we have not always done well at theologizing the relationship between the church and Wycliffe. Therefore, Bill thought it would be helpful if we wrote “an ecclesiology of Wycliffe” because he said, “If we are soft on ecclesiology then it is likely we are soft on missiology.” We felt that all of our leaders would benefit from a working knowledge of a theology of mission, including a theology of Bible translation. An awareness of mission history including the significance of Bible translation to the growth of the church is also essential. This understanding provides empowerment for interfacing with church leaders.

Our understanding of the church, from the beginning of Wycliffe to today, is shaped by our corporate culture. Wycliffe was formed in the faith mission movement phase of the 1920-40's because the church wasn't interested in cross-cultural missions. However, Bill encouraged us to love the church. He said, “Agencies that begin to get critical of the church are on their way away from God's blessings.”

b) *Bible translation—its missiological basis and context:* We need to define the missiological relevance of Bible translation. To do this we should revisit the historical importance of Bible translation and the key role it has played in mission and how it has been foundational to evangelism and church planting for unreached people groups.

c) *Vision 2025—its missiological importance:* There is a hermeneutical question about how we understand Vision 2025. Is it a faith and/or a motivational issue? How strongly are we attached to the year, per se? We need to know the biblical, theological and missiological foundations of Vision 2025's themes (e.g., partnership, sustainability, capacity building, and urgency). We also have to consider how Vision 2025 is being interpreted outside of Wycliffe. The Vision was given to us, so we are responsible for explaining it.

We decided that these issues need further exploration. Bill's encouragement was to develop them into future articles and resources that serve the leaders of our movement.

Developing the reflective process

We had this deep sense of awareness that the Lord had brought Bill into our midst for a special purpose and so we eagerly wanted to learn from him. Bill began each day with reflections on the triune missional community expressed in the dance together (perichoresis) of the triune God, which defers and listens to each other. As we progress to becoming more reflective ourselves, we have the challenge of listening to the Godhead and to each other.

Bill laid the foundation of our consultation by referring to Samuel Escobar's definition of missiology: "An interdisciplinary approach to understand missionary action [looking] at missionary facts from the perspectives of the biblical sciences, theology, history, and the social sciences" (Global Missiology, p. 101). Upon this platform, Bill challenged us to consider becoming "reflective practitioners"—leaders who are "of both action and reflection, committed to God's truth; obedient in the power of God's Spirit to the Great Commission in all its fullness" (Global Missiology, p. 5).

This concept was new to many of the participants. But we grasped the significance—as we seek to lead change and better accelerate the work in a new and different type of world, we need to balance our "practicing" with reflection. As the consultation unfolded, each of us had begun our journey to becoming more reflective.

What happens next?

The consultative process is not intended to answer all the questions we grappled with regarding the changing context of our world

and ministry. We recognized from the outset that many of the topics we discussed would take time to process and filter through our organizations. So the goal was to come up with clarification and definition of major topics, issues, and problems that we face in the domain of being missional.

The Orlando consultation provided us with valuable lessons that will guide us, including:

1. We discovered Wycliffe leaders are weak in terms of reflective thinking, as we have been more orientated to action related tasks and ministry. We will benefit from a missiological team, voice, and/or forum with the intent of stimulating further reflection throughout our organizations.
2. We discovered the positive implications and necessity of being reflective practitioners.
3. As we circulated the results of our consultation, we discovered that there are a number of "missiologists" in the closet waiting to break out and make a contribution. Such people are feeling a release to begin making a solid contribution now and in the future.
4. We discovered that large parts of our Wycliffe organizations are craving for a sound biblical foundation for our ministry. When we shared the outcomes of the Orlando consultation with Wycliffe leaders at our Global Leadership Meeting in November, about 25 of them asked to be included in further missiological thinking and formation.
5. We discovered that the church and the missions world "out there" is waiting for us to effectively dialogue with them.
6. We discovered that if we do not give this serious attention we are not going to bridge any gaps separating Wycliffe from the church.

We realize our need to keep our missional essence as an overriding focus for Wycliffe. This is not to suggest that we become a missiological organization, such as a department of missiology equivalent to what exists at a seminary. Rather, Wycliffe and our major partner, SIL, will continue as action-oriented organizations.

However, we hope a foundation is being set for a new blend of missional thinking and missional practice—a missiological lens as part of the lenses through which we operate. We want to expose ourselves to current missiological information from both the West

and non-West. We hope to see a growing and deepening interaction with missional thinking, reflection and dialogue. This will empower our leaders by informing and enriching them and their decision making.

The beginning of a new journey

As I reflect upon the progress we've made in less than a year, I am astonished—it can only be God's Spirit prompting and guiding us into this path. There have been immediate benefits as well. For example, in October, I participated in a small consultation looking at ways to involve Pacific Islanders (from Fiji, Tonga, Samoa, etc.) in Bible translation initiatives in places like the Solomon Islands, Vanuatu, and Papua New Guinea. Essentially, the meeting was going to be about developing strategies, training courses, partnering with the local churches, etc.—all important.

However, in the lead up to the meeting, we discovered that William Carey Library had republished Allan Tippet's noteworthy book, "The Deep Sea Canoe—The Story of Third World Missionaries in the South Pacific." We arranged copies for each participant and asked them to read the book before coming to the meeting and to each share a couple of salient points from the book that would aid our discussion. As we went around the room listening to each person, I was struck how this had changed the tone of the meeting. Rather than just focusing on strategy like we normally would do, we were reflecting on the missiological significance of what God did in the early advance of the Gospel in the Pacific Islands 150 years ago. I was so pleased to see how they each had been drawn into an exercise of reflection, and this in turn provided a firm foundation for the remainder of the meeting where strategies and goals were also formulated.

Just like the early missionaries paddling in their canoes across to various Pacific Islands to share the Gospel, so too has our journey just begun. Our voyage is the missiological consultative process and will need many more discussions in the weeks, months and years ahead. The voyage of transitioning from a pragmatic oriented organization to a missiological one will take time. But I believe we are now committed to the process and off to a good start. <<

This is an adaptation of a paper originally presented in December 2006 to the conference of Global Connections, UK.

Combined Fuel

a whole people need a whole God (or how not to betray the Trinity in mission)

Introduction

Do you believe in the Trinity? Probably, if you are reading this journal, the answer will be a confident “Yes!” Most of us come from churches and agencies which subscribe to a doctrinal basis which includes a statement of belief in the Trinity: God as Father, Son and Holy Spirit. The Mission Commission (of the World Evangelical Alliance), whose journal this is, subscribes to just such a doctrinal basis.

This article is not about establishing the biblical case for such a doctrine. It has after all been part of orthodox Christianity, and of the ancient creeds, since very early in the life of the Church. It is not spelled out explicitly in the Bible, but it is inescapably implicit. The question we are trying to look at is this: what difference does it make to what we actually believe, what we actually do, how we shape our understanding of what mission is all about, and how we develop our policies and strategies? Behind this question is a more basic one still: how and why is it that so much evangelical mission has become theologically superficial, too often shaped by secular values on the one hand and biblical selectiveness on the other?

The crisis of our shallowness

When the needle hits the red zone on the petrol indicator in your car, you know you are almost out of fuel, and that if you don't

put some more in very soon you'll grind to a halt. In the same way, much of the global church, including evangelicals, is running on theological empty. This includes the mission community. In some cases, the theological shallowness of mission has created grave problems. We have carried an infected, and defective, gospel.

In recent years, several penetrating observers have drawn attention to our theological shallowness and the consequences. In *No Place for Truth* (1993: IVP), David Wells sadly comments: “Theology does not fare well in the culture because it is not believed; it does not fare well in the church because it is not wanted” (p.190). Or listen to Os Guinness in *No God but God* (1992: Moody): “Contemporary evangelicals are no longer people of truth. Only rarely are they serious about theology... Repelled by ‘seminary theology’ that is specialised, professionalised, and dry, evangelicals are attracted by movements that have replaced theology with emphases that are relational, therapeutic, charismatic, and managerial (as in church growth). Whatever their virtues, none of these emphases gives truth and theology the place they require in the life and thought of a true disciple” (p.18).

If theology is quite literally the study of the nature and wisdom of God, what could possibly be more fundamental to authentic discipleship? And what could be more crucial, in the practice of mission, and in the responsibilities of mission leadership, than being aligned with the truth about God—not just in a schizophrenic way where we pay lip service to a doctrinal basis but then operate in practice as if it wasn't really there, but constantly measuring what we are and do against God's word, and constantly scouring it for the truth and the principles by which to shape what our churches and organisations look like, how decisions are made, what we do.

Rose Dowsett

Let me illustrate, in headline form only, some of the consequences of ignoring theology and de-centring or side-lining God—that is, the Triune God as revealed in Scripture, made known to us by revelation and not by reason:

- Ecclesiology with God de-centred becomes sociology
- Pluralism with God de-centred becomes idolatry
- Contextualisation with God de-centred becomes anthropology
- Hermeneutics with God de-centred becomes sectionalism (e.g., radical feminism), or philosophy
- History with God de-centred becomes Marxism or existentialism
- Strategy with God de-centred becomes behaviourism
- Postmodernism with God de-centred becomes anarchy

It is not that sociology, anthropology, philosophy, etc., have no value. Far from it. But, for example, sociological analysis does not understand the profoundest realities about the church, which are spiritual; the church is far more than a mere human organisation. Anthropology does not understand the most important truths about human beings—that we are made by a personal Creator, in his image and for community relationships designed by the living God. And so on. De-centring God is dangerous, and leads us away from truth.

The argument, of course, is that these things are objective, and therefore trustworthy. But this is a false understanding of what objectivity truly is. True objectivity is living within and operating from a biblical framework, not from a secular framework. Nothing is neutral, because all systems have pre-suppositions. In this sense, objectivity is paradoxically committed. Contrary to their admission, so is the so-called objectiv-



Rose Dowsett
is a member of
OMF International,
is a member of the
ExCo of WEA Mission
Commission and
co-leader of the
Global Missiology
Task Force.

ity of the secularists and humanists. But the importance of biblical objectivity is that it relates to true truth in a way that secular frameworks do not and cannot. It highlights the priority of revelation over reason.

Please note, I am emphatically not calling for anti-intellectualism. Absolutely to the contrary. But I do want to emphasise that as we pursue our calling with full intellectual vigour—and rigour—it must be within a sustained and disciplined habit of constantly scrutinising our assumptions, our decisions, our policy and praxis, in the searchlight of Scripture. The alternative is that we accommodate, consciously or unconsciously, to secularism, which completely betrays the gospel. God himself must be at the heart of every part of our worldview: our beliefs, our values, our goals, our methods. Without that, there is no deep worldview change. And without deep worldview change, within a generation or two there is no transmission of the gospel.

In 1980, at the opening of the Billy Graham Centre at Wheaton, Lebanese scholar and diplomat Charles Malik said, “The problem is not only to win souls but to save minds. If you win the whole world and lose the mind of the world, you will soon discover you have not won the world. Indeed it may turn out that you have actually lost the world.”

Latourette, the church historian, famously called the C.19th “The Great Century” because of the unprecedented geographical expansion of the Christian faith. In those terms, the C.20th might be called “The Even Greater Century.” But it may be more accurate to call it “The Ambiguous Century,” because territorial expansion has not been matched by depth, and much of the world church is, as the saying goes, a mile wide and an inch deep. A shallow church is very vulnerable, as we have already seen in the collapse of the church in many places. The same pattern is alarmingly evident on every continent, and in many places where the church grew fast in the past fifty years, there are now significant losses as the next generation walks away.

Some reflections on the history of the modern mission movement

History is instructive, and helps us understand the present. The modern mission movement, of which we are still a part, arose largely out of the Pietist movement of the C.18th. Under God, this was hugely instrumental in bringing renewed life into a church

that was formal and increasingly shaped by contemporary rationalism, deism and humanism. Reacting to its context, it focused on personal, individual faith and piety, but mostly ignored the wider breadth of theology.

As a result, emerging evangelicalism, and for our topic especially, emerging evangelical mission, most commonly displayed great devotion and energy, conspicuous activism, rather few thinkers and missionary theologians (with some glorious exceptions!), and the basis for mission tended to be limited to a small number of biblical texts. Also, partly as a reaction to Unitarianism, it tended to be strongly Christological, but rarely fully Trinitarian.

Further, much C.19th and C.20th mission came to be modelled on revivalism. This may have been appropriate in the context of Christendom, where many people had at least some familiarity with Christian belief and practice and its impact on their cultures. But, transferred to a context of complete paganism or of another world faith, it led to little engagement with worldview and a disastrous scrambling of the gospel with Western culture. It was individualistic rather than communitarian, and while commendably clear on the person and work of Christ, was rarely fully Trinitarian.

I do not wish to be hyper-critical because I salute and admire the dedication with which many of our missionary forebears lived out their love for the Lord Jesus. It is fashionable but wrong to criticise without affirming. Nonetheless, the focus on individual, immediate conversion and profession of faith and complete preoccupation with the urgency of evangelism led to impatience with intellectual stretching and neglect of life-long progressive discipleship in every dimension of life. Many areas of worldview, deeply at odds with biblical truth, lay unchallenged. Most serious theology became the preserve of non-evangelicals. Too often it then became detached from Christian discipleship, and indeed from the Scriptures.

Today, the spectrum of those who call themselves evangelical has become so wide that it is hard to know exactly what the term means any more. There is woefully little theological clarity, even among those who, at least in theory, subscribe to a classic doctrinal basis. And then, from around the mid C.20th onwards, two major influences have added to the theological fuzziness in mission.

First, in many evangelical mission circles the behavioural sciences increasingly took over

as the shapers of policy and praxis: anthropology, methods and strategies, a focus on measurable results, business management theory of leadership. These rather than theology became dominant. Useful though some of these things are as tools, they are very dubious masters, especially when they, rather than biblical missiology, determine what we do and how we do it. They also produce an endless (and wearying) stream of fashions—Unreached People Groups, 10/40 Window, AD 2000, Homogeneous Unit Principle, and many more. All bring helpful insights, but their proponents tend to overstate their case and see everything through their particular grid.

Second, the charismatic movement, which brought with it some great blessings, nonetheless produced among many evangelicals a functional dualism, where subjective experience may have little to do with objective truth. In today’s increasingly post-modern culture, here in Britain at least, this has critical consequences for church and mission. There is a widespread interest in spirituality, but even among professing Christians this may be divorced (in fact though not in intention) from the-God-who-is-there. It may have more to do with contemporary post-Enlightenment preoccupation with self and self-fulfilment than with the objective reality of the Triune God.

Some lessons from the early church

One of the reasons we shy away from Trinitarian truth is that we find it so difficult to get our minds around what is a unique category without any parallels. A very great deal about the Trinity is beyond our limited comprehension, and analogies such as water, steam and ice are of little value. It is often argued that getting into discussions about the Trinity deflects people from the gospel, or, in the case of Muslims in particular, is so offensive that it is better not to raise the issue.

It is then very instructive to see what the early church did. Far from running away from such a complex issue, much of the New Testament revolves precisely around establishing the divine identity of the Son and the Spirit alongside the Father. If the Son is not fully God eternally as well as fully human in his earthly incarnation, there can be no atonement, the Cross is simply another regrettable death among many, and the Resurrection is empty nonsense. If the Spirit is not fully God, then there is no possibility of new life being created out of old life, no “God with us” in the here and now.

The early church outraged the Jews precisely because of the claims relating to Jesus and the Spirit, and challenged the pagan, pluralist gentile world on the same Trinitarian grounds—even if the “way in” to building bridges for the sharing of the gospel was sometimes variable and contextualised. Because of the differing worldviews, the early councils of the church revolved around clarifying the doctrine of the Trinity. The Trinity was not an embarrassing complication, to be owned up to only when necessary, it was the bedrock of the gospel. Without establishing the identity of Jesus and the Spirit as fully divine, and without then insisting that the Godhead comprised three equal persons in unity—however mysterious and difficult to grasp that might be—without establishing these truths, there was nothing significant to say about Jesus and the Holy Spirit in a world of competing claims about deities and spirits.

It is highly significant that one of the densest, most complex Christological passages in the New Testament is in Colossians 1. The context is a little church, drawn from monotheistic former Jews and pluralist pagans, either of whom would have considerable difficulty in wrapping their heads around Trinitarian truth, and Paul wades in quite unapologetically with the profoundest of statements about the eternal, divine nature and work of Jesus Christ, and interweaves Father, Son and Spirit, each as God.

As it was for the early church, so it must be for us. As we confront an astonishing array of religions, beliefs and philosophies, the truth of the Trinity is not something to graduate to but something central to the gospel. Whether we live and work among Muslims, Buddhists, Hindus, pagans and secularists or anyone else, we must be able to hold out Christ as one person within the eternal and triune God. This is the anchor to his identity. The early church and the Fathers poured out a great deal of energy resisting theories of hierarchy and subordination, with Christ as a lesser being and the Spirit lower down still. This was not silly nit-picking. They knew absolutely that to concede would be a total betrayal of the gospel, and would quickly reduce the church to yet another variant of pagan religion. It was as crucial as that.

With the collapse of Christendom, and with the captivity of so much of the world to untruth, we need most urgently to grasp once again this foundation of all Christian revelation. If we were bolder in this, our witness would be both more faithful and more incisive.

The Triune God as the missionary God

A proper grasp of God as Trinity is a wonderfully liberating and illuminating way to see that God has always been, and always will be to the end of time, a missionary God. From the very beginning of Genesis, where God creates a universe and a world for his delight and for communion with himself, God reveals his plurality of personhood: “Let us (plural) create....” Then, as God creates human beings, even more fundamental than distinctions of gender, male and female, is the fact that alone among all creation people are made in his image.

It is of the greatest importance we grasp that we are made in the image of Father, Son and Holy Spirit. We are created to reflect, as in a mirror, the character, the being, the doing, the speaking, of the Triune God. And all of Scripture, from Genesis to Revelation, shows his missionary heart, whose consistent longing is to draw people back into fellowship with himself and for our image-ness to be fully restored. Moreover, the most basic reason of all for our engagement in mission lies precisely in our being made in the image of God. Mission is not fundamentally a task to be completed, or even a task to be undertaken, so much as intrinsic to our DNA as image bearers of the God who is missionary in all three persons of his being.

It is not possible to overstate the significance of this. Because, if we think of mission primarily as a task to be undertaken, of course we will focus on strategies and timetables. That is how we think about most jobs to be done. Yes, there is a task, but it is the outworking of something far more fundamental—our very identity as human beings made in God’s image. It is what and who we are, not just what we do. Our eyes are on God-as-Trinity, engaged in mission from the beginning of time to its consummation, reaching and sending in order to reconcile the world to himself. When we understand it this way, we are more cautious about our strategies and planning because we need to align ourselves with the essence of God, not simply reason out how we think we will reach the world in the shortest possible time.

Further, the understanding of our essence is the resolution to the old vexed question as to whether proclamation or social action lies at the heart of mission. For, if we are made in the image of God, who is creator, sustainer, judge, life-bringer, as well as saviour, then that is the wholeness of God that we are to

reflect. God brings together in perfect harmony and integration his character (what he is like), his deeds (what he does, his activity), and his words (what he says). So we, too, must integrate word and deed and character: that is genuine wholism, springing out of all that God-as-Trinity is, does, and says.

Too many evangelicals are still polarised between a total focus on evangelism and church planting on the one hand, and concern for compassion, justice and environmental issues on the other. Global mission networks continue to have polarised agendas, regarding one another with suspicion. But, if we are to be faithful to being made in the image of the Trinity, we will not divorce what belongs together. If our main focus is on proclamation and church planting, we must also give ourselves to authenticity by getting involved in the whole bundle of life, caring about poverty and injustice and physical need, and discipling Christians to be concerned with the whole of life in every dimension, not just about some abbreviated and detached spiritual segment of life. To separate the two parts is dualism, which betrays the Trinity. But equally, if our passion is medical care, or caring for the environment, or rescuing street children, we must also explain in words what the gospel is all about, otherwise those we serve will only deduce some kind of humanism, not the truth about the God who loves them and longs for them to be reconciled to himself. Authentic mission (and indeed church life) must explain clearly, demonstrate clearly, act and live clearly—all inseparably bound up together.

And authentic mission will be communal as well as individual, because such is the template of the Trinity. There is differentiation between the persons of the Trinity, but there is also inseparable community. As members of the Body of Christ, we are bound up with one another. There is no place for independent lone-rangers. And we will give ourselves to long-term commitment, because in our short-term-obsessed world too little attention is given to deep engagement, the only place from which real insight into worldview and heart-concerns is possible. Our Lord himself invested thirty hidden years before three years of public ministry. Short-termism, and the impatience that lies behind it, breeds superficiality, and that in turn does great damage in the long term, whatever the immediate advantages seem to be.

The community of the Trinity also gives us a key into another ill-tempered debate,

that over the primacy of churches or mission agencies. The Trinity demonstrates to us distinctiveness but loving unity, interdependent relationships, one eternal goal. Over the years, I have listened to many debates about modalities and sodalities, church and para-church so-called, and conclude that most of it is a load of nonsense.

It is a mistake to identify “the church” exclusively with local congregations. That is one, and only one, configuration of the ecclesia, the called-out people of God. From Pentecost, marking the birth of the church (with continuity but also discontinuity from the Old Testament people of God), there are the households and the crowds, the residents and the visitors, those who have been with Jesus for several years and the newcomers, some of whom may never have so much as set eyes upon him. Whether the believers met in twos and threes, by households, or in a vast crowd, whether they were at home or in the Temple, whether the Apostles happened to be along or not, they were still church. They were part of the universal Body of Christ, brought alive by the Spirit. The emphasis is on organism, not organisation. It was only later that the church became institutionalised, and the organisation, hierarchy and structure became more important than the essential life of the organism.

The Reformers did not disentangle themselves from the long-held assumptions of Christendom, in which a particular structure and line of command tracking back to people in control at the top of the hierarchy was the accepted way of organising people, including in the church. This reflected the way society as a whole was organised. But the inescapable logic of the priesthood of all believers, and of the ultimate authority of the Word and the Lord of the Word, not a Pope or Pope substitute, is a much flatter structure from which hierarchy is excluded and complementarity is the model. Such indeed is the pattern of the Trinity, in whose image we are.

Local congregations may be the most common and familiar configuration of church that we experience, and clearly the Lord intends us to be part of local committed communities: how else can we make visible to our unbelieving neighbours something of what the Kingdom of God looks like? But a mission agency can equally be a manifestation of church, equally a community of people committed to reflecting together the dynamic life of God-who-is-Trinity, in so far as its members are bound together in mean-

ingful life and service, with God at the heart, and mutually enriching one another through complementary giftings.

Rather than arguing about whether church, meaning local congregation, or mission agency, is the rightful instrument through which mission happens, it is surely more profitable to accept that Christians link together in a variety of ways in different situations, and that wherever two or three are gathered in the name of Christ, there is the church. Moreover, whether in local congregation or in agency, the essential mark of authentic Christian life is imaging God, including his missionary heart. So, let’s celebrate unity in diversity, and seek to work in harmony and partnership in common purpose and for mutual good. We are designed for interwoven community within the one Body. Let’s live it.

The providence of God

One of the ways in which a properly Trinitarian theology transforms our thinking is that it brings to the forefront the providence and sovereignty of God—in individual lives, for the church universal and local, and for the world beyond the people of God.

I am not talking about fatalism, or absence of free-will, both of which are caricatures of divine providence. I am talking about the fact that God sustains the whole cosmos, and loves it; that he gives rain alike to the just and the unjust; that the life-bringing Spirit is at work in people long before we encounter them, preparing them for further revelation about the Son, and even on occasion through dreams and visions bringing conviction about Christ’s true identity without any apparent involvement of any Christian at all; that even when it seems that history is spiralling out of control, God is still the King, and it will be he, not humankind, that will determine when time is wound up; that the love of God is not incompatible with present human suffering, nor are Christians immune from the groans of a fallen world, but we have a sure hope of a new heaven and a new earth and the restoration of the Kingdom in all its fullness.

I may not be able to understand all that God is doing, either in my own life or in the lives of my loved ones. I may weep with those who weep and mourn, I may feel heartache and puzzlement about world affairs, I may feel helpless in the face of war and injustice and all the destructive consequences of fallenness and sin. But this I know: the

Father has not abdicated, the Son has not ceased interceding, the Spirit has not withdrawn from our world—and one day we shall know all that we need to know, and see face to face the glory and love of God.

We do not bring in the Kingdom, nor do we build it—God alone does that; but we do bear witness to it—the now and the not yet of the Kingdom—and seek by word and deed and character to image the King and to give a little glimpse through our communal relationships and faltering words as to what will one day be inescapably visible to all creation, the glorious reign of God. We do not build the Kingdom, but we do pray “Your Kingdom come!” in longing and in faith. And it is the understanding of the providence of God, of the sovereignty of God, and of the total engagement of Father, Son and Spirit in the whole of creation, that gives us the confidence, the right and the duty, to speak out boldly into the world of public affairs, the public square, the world of unbelievers. Our God, the Triune living God, is not God only of the Christians. He is the one and only, with sovereign rights over all humankind, whether or not they choose to acknowledge it.

Against such a background, we are delivered from inflated ideas about what we can do and what we can achieve, and do not have to paralyse ourselves in knots of guilt about all that is beyond us. We will look with eager anticipation and faith-filled expectation to see the fingerprints of God at work long before us, and follow where he leads. We will accept that the same activity of God will simultaneously lead some to seek the light, and others to prefer darkness and the rejection of that light. We will pray, not as empty ritual, but out of a profound sense of wanting to align ourselves with the will and heart of God, and in trusting faith that he is well able to direct our lives for his glory and our good. We will live as those for whom the Triune God is truly the living God, enmeshed with the reality of life on earth here and now, not some abstraction, nor God-at-a-distance. We will search for the way in which, in every dimension of our lives, the Three-in-One is the integration point and ground of our being. We will testify boldly to the fact that history, time and space, have a sure destination. We will not claim to know the timetable, because we do not, but in the meantime we will press on to take hold of that for which Jesus Christ took hold of us, as Paul puts it in Philippians 3:12.

Our churches and mission agencies are not to be indistinguishable from secular

businesses apart from a little veneer of Christian political correctness. No, we need to be saturated in all that we do and say and decide and plan with the mind-renewing, life-transforming truth and grace of the living God.

Good management skills may be invaluable in our leaders, and we suffer when they do not have them. But even more crucial is spiritual calibre, the wisdom that is grounded in God's truth, and the capacity to think theologically and biblically so that policy and decisions are aligned with the mind of God. This will shape who we recruit or partner with, and what they will do. As we take stock of the world of 2007 in the light of all that the Triune God is and does and says, we need to ask ourselves whether we are recruiting and enabling the right people to do the right things in the right way, whether our mission statements are truly biblical in a full-orbed way, whether cherished ways of working are as pleasing to the Lord as they are to us. It will shape how we preach and disciple in our churches and Christian communities. It will shape our priorities and vision. It will re-fill our empty tanks. It could lead all over the world from the shallows to the deep.

Most of all, it will help us afresh to rejoice in the living God—Father, Son and Spirit—and to bring honour and delight to him.

May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. (2 Corinthians 13:14). <<

Member Care team



GLOBAL MEMBER CARE

NEWS AND UPDATES

The activities of the Global Member Care Network, under the auspices of the WEA/MC (formerly MemCa), were changed as a result of the meetings in South Africa in June 2006. At that time, Kelly O'Donnell stepped out of involvement in leadership and an interim leadership team was appointed.

In early June 2007, the interim team was appointed by the Mission Commission to be the official Leadership Team, with Harry Hoffmann functioning as Coordinator. Other members are: Marina Prins, Pramila Rajendran, Larrie Gardner, Carlos Pinto and Brent Lindquist. Although the current members of the Leadership Team come from different regions of the world, they do not formally represent their regions and continents.

Over the next eighteen months, the Leadership Team will be working on bringing the Network back "online" and developing a new website. Different lists related to member care will be updated, including mailing lists and resources list. A list of Global Member Care providers will also be developed as a resource for the WEA/MC network.

We would encourage you to pray for the Leadership Team as they work on these important developments and activities, aiming for a broad and truly global participation in the network.

Bertil Ekström, Executive Director, bekstrom@worldevangelical.org

THE GLOBAL MEMBER CARE NETWORK VISION STATEMENT

We, the Global Member Care Network*, would like to see...

A healthy, spiritual, relational, resourced, vigorous global mission community serving God effectively, connected vitally to both the sending and receiving church, reflecting Christ accurately in life and task.

For us in Member Care, that means:

1. There is a culture of discipleship and of member care among evangelical leaders;
2. Pastors and church leaders have a vision of integral holistic care for their members and workers;
3. Churches care for their personnel and missionaries with a team of care-givers set apart for that role;
4. Theological seminaries and mission training institutions include member care issues in their curriculum;
5. Member care is fully integrated into the Mission Commission—pervasive in all different levels of the mission community worldwide and all the different elements of the Mission Commission, influencing and being influenced;
6. Mission organizations have a well developed strategy for member care, staffing and funding for this effort;
7. The mission community includes individuals with diverse backgrounds, singles, couples, families, teams, leaders, structures, systems, policies and practices—member care impacts all of these;
8. Missionaries serving worldwide are effectively cared for by mission organizations and churches (both sending and receiving) in order to enhance the missionaries' effectiveness;
9. Missionaries work effectively toward the vision to which they are called, caring for themselves and being cared for by the mission agencies and churches;
10. Tentmaker missionaries and independent mission workers are uniquely and adequately cared for by their sending and receiving churches;
11. Indigenous missionaries are encouraged to develop their own member care plans, and resourced adequately to meet their needs and goals.
12. Receiving churches and organizations have an accurate awareness about member care and have developed basic structures for that. <<

Research Update and Methodological Considerations (Part 2)

Mission Mobilization Task Force

In April, the Mission Mobilization Task Force convened in the United Kingdom to clarify strategy and methods before entering into its data collection phase. The team welcomed the addition of Alison Clarke, representing Romania, Kannan Rajendran of India, and Jamie Wood of New Zealand. Although the meeting was an intense time of preparation, it was also a very special time too, as one could sense a growing bond of respect and friendship between the team members—a real sense of God building a unity of trust as the next stage of the project unfolds.

The important issues within the various research projects undertaken by the Mission Commission are those of **reliability** and **validity**. In this update, I would like to briefly discuss these concepts and their significance within the area of study being carried out by the Mission Mobilization Task Force (MMTF) (for the *research proposal* of the current work, please see the April 2007 edition of *Connections*). Knowledge that is gathered from a research project, must—if it is going to hold any lasting credibility—be based upon more than just opinion. In order to support the claims and conclusions suggested by the data, the collection of that data must be systematic. Regardless of the methodological approach adopted, be it quantitative (positivist), qualitative (interpretist) or somewhere between the two, social research demands a level of rigor in investigation far more stringent than our “common-sense” assumptions regarding social phenomena. Integral to this question of rigor within research methodology is the issue of **reliability/validity**.

For the purposes of this discussion, **reliability** is a measure of replication; McNeill writes, “If a method of collecting evidence is reliable it means that anybody using this method, or the same person using it at another time, would come up with the same results. The work could be repeated and the same results gained” (McNeill, 1985). Here, legitimacy within research is anchored in the fact that, given similar circumstances and a similar research sample, the same answers would be given to the questions posed regardless of who is actually asking them. From there, it is believed, generalizations can be made regarding social patterns because the results have a high level of consistency.

Validity is a measure of substance and content rather than replication, and challenges us to consider the quality of the data collected. Validity poses the question to the researcher, “Does the data actually represent a true picture of reality?” The question of whether or not data does approximate to an authentic picture of the social situation under study is a significant one. Few would argue the premise that, “The success of any [research] is... ultimately dependent on the quality of its data” (Haralambos, 1985. See also Phillips, 1971, 1973). Ideally, the aim of any research then, would be to maximize both reliability and validity, this, of course, is much easier said than done.

The more standardized and quantitative the methodology employed, the more likely it is that the research could be repeated and similar findings found. Likewise, the more qualita-

tive the approach, the greater accuracy and potential for describing social action. Because of the limitations inherent in quantitative techniques—with “set” questions one relinquishes the possibility of clarification both from the interviewer and respondent—it is not surprising that reliability comes at the cost of validity. Similarly, the subjective and non-standardized format of much qualitative work, along with relatively small sample sizes, may produce valid data but at the cost of reliability.

From our last update, you will have read that the MMTF research on Mission Mobilization has decided to conduct its work by utilizing a qualitative approach. This entails the use of selective samples, open-ended (conversational) interviewing techniques, and literature review. Although the debate over methodology goes on (and will continue to do so) within the social sciences, the challenge for researchers is in trying to overcome some of the problems they are presented with in innovative ways and to ultimately decide on which approach would simply yield the most authentic results. It can be easy to get tied up in knots over questions of methodology. For the MMTF those questions are behind us and the fieldwork begins! We appreciate your prayers in our endeavor.

The Mission Mobilization Task Force (with region represented)

Trev Gregory (Co-Chair, United Kingdom)
 Min-Young Jung (Co-Chair, South Korea)
 Malcolm Gold (Primary Researcher, USA)
 Alison Clarke (Romania)
 Jo Jowett (United Kingdom)
 Hikari Matsuzaki (Japan)
 Tom Mullis (United States)
 Duncan Olumbe (Kenya)
 Kannan Rajendran (India)
 Carlos Scott (Argentina)
 Jamie Wood (New Zealand) <<



Malcolm Gold is an associate professor of sociology at Malone College in Canton, Ohio. He was born and raised in England but moved to the United States in 1998. He holds a bachelor degree in history and sociology from Birmingham University, a master's degree in philosophy and social theory from Warwick University and a PhD in sociology also from Warwick. His research focuses on contemporary evangelicalism and particularly the Pentecostal/Charismatic movements. He is currently working on an introductory text book on the sociology of religion.



The Mission of God: Unlocking the Bible's Grand Narrative

Christopher J. H. Wright, Downers Grove, IL: UVP, 2006, 581pp.

Is it possible, is it legitimate, and is it helpful for Christians to read the whole Bible from the angle of mission? Chris Wright argues that it is, if we understand mission not in the "narrowly defined sense of human missionary activity" but in terms of "the plan, purpose and mission of God for the whole of creation." (532)

Wright contends that the whole Bible is about mission, God's mission to the world. He concedes that there are many different ways in which we can understand and interpret the Bible but traces one central theme running from Genesis to Revelation: God's desire to bless all the nations.

In Part One Wright describes his search for a missional hermeneutic of the Bible. He recognises many have sought to provide a biblical foundation for mission, but regrets that some have paid scant attention to the Old Testament and relied on an inadequate use of proof texts. He acknowledges the need for Western Christians to learn from the hermeneutical perspective of their brothers and sisters in the Southern hemisphere, where the majority of Christians now live. He rejects the claims of post-modernism that there is no such thing as a divine grand narrative or universal truth, and proceeds to sketch in outline his understanding of a missional hermeneutic. The other sections of the book fill out that sketch and aim to demonstrate that if we approach the Bible from the perspective of God's mission we can begin to "grasp the driving dynamic of the Bible's grand narrative." (26)

In the second part he examines the missiological implications of biblical monotheism as revealed in both the Old and the New Testaments. He reasons that because God is the only God, he alone is to be worshipped and he alone can save. This inevitably demands a rejection of all forms of

idolatry and all alternate ways of salvation.

Part Three considers the roles of the people of Israel and the church in God's missional purpose. Six chapters are devoted to the themes of election, redemption, covenant and ethics. As Wright traces the story of the Old Testament, he points out that God chose one nation, the people of Israel, with the ultimate intention of bringing salvation to all the nations. The people of Israel were elected so they could serve. They were blessed so they could be a blessing. They were redeemed from slavery and adopted as God's children so they might exhibit the comprehensive scope of God's salvation. Further, Wright argues, the whole of their history demonstrates God's holistic concern for his people and, by implication, for all people. The Exodus event cannot be understood simply in political terms, an act of liberation, nor purely in spiritual terms, an encounter with the living God. It must be seen as both because God was and is concerned for the total wellbeing of his people.

Wright cites the institution of the Year of Jubilee as a further demonstration of God's continuing concern for those oppressed by economic and social injustice. God's people are to be concerned for those who suffer within the community and take practical steps to help them. Christians today, he argues, should be no less concerned for the disadvantaged and needy in society. While he wholeheartedly agrees that the mission given to the church is the evangelistic task of preaching repentance and forgiveness of sins in Christ's name, he contends that it would be "a distorted and surely false hermeneutic to argue that whatever the New Testament tells us about the mission of the followers of Christ cancels out (his italics) what we already know about the mission

of God's people from the Old Testament." (304) In the fourth section of the book, Wright turns his attention to the earth: "We are to care for the earth because it belongs to God and he has told us to. That is enough in itself." (419) He then examines the paradox of human dignity and human depravity and discusses its missiological implications. Finally he considers the role of the nations and rejoices that the mission of God for the whole world will find its fulfilment in the eschatological vision, described in the Book of Revelation, when "the earth will be filled with the glory of God and all the nations of humanity will walk in his light." (530)

C David Harley

This book reflects the author's biblical scholarship and his years of missiological reflection as a teacher both in India and at All Nations Christian College in the UK. It demonstrates how the Old Testament, as well as the New, reveals God's great purpose for the world. It compensates for the inadequacies of books that provide a less substantial biblical foundation for missions. It challenges the view that considers the preaching of the gospel to be the sole purpose of mission and demonstrates the breadth of the purpose of God for his church and for his world.

This magnum opus (581 pp.) is written in Wright's delightful style and is eminently readable. It deserves to be adopted as a basic textbook for courses on missiology and to be translated into many languages, particularly in the Global South which is providing an increasing proportion of the world's mission force. For Christians in the West, may this book be a corrective to those with a narrow view of God's mission and a challenge to church leaders who believe there is no place for mission in today's world. <<

Vol. 6. No.2

**WEA Mission Commission**

Vijverlaan 3
3062 HH Rotterdam
The Netherlands

Mr. Bertil Ekström

Executive Director

Dr. William D. Taylor

Editor

Mr. Kees van der Wilden

Managing Editor

Mr. Anton E. Smeele

Publisher

**Mr. K. Rajendran,
chair Mission Commission**

Consulting editor

Graphic Production

Lines Communications
info@linescommunications.co.uk

Subscriptions

www.initialmedia.com

Enquiries

- Content
connections@globalmission.org
- Delivery & extra copies
info@initialmedia.com
- Subscriptions
info@initialmedia.com
- Advertisements
info@initialmedia.com
- General
publisher@initialmedia.com

Connections is published in the Netherlands by Initialmedia on behalf of the WEA Mission Commission.

www.initialmedia.com

ISSN 1872-1974

Initialmedia —

© 2007 Initialmedia

Globalizing Theology

- Belief and Practice in an Era of World Christianity

This book is the fruit of a consultation held in 2004 at Trinity Evangelical Divinity School on the theme of "Doing Theology in a Globalizing World," as a tribute to Paul Hiebert. The writers represent several cultures.

The book is divided into three parts:**• World Christianity and Theological Reflection**

Tienou writes that theology should help Christians to live a life of loving obedience to God and to learn how to make Christian-based decisions in difficult situations. **Whiteman** values the space created by globalization to see what we share in common with Christians from other cultures. He values a critical contextualization, which helps people to evaluate their cultural practices in light of the Scriptures. **Walls** believes that, "A culture-sensitive reading of the history of Christian doctrine might reveal how the crossing of cultural frontiers develops and enlarges theology" (2006:74).

• Methodological Issues for Globalizing Theology

Vanhooser writes that theology should be more concerned with sapientia (practical wisdom) than with scientia (theoretical science). **The Strongs** study how the Jerusalem Council handled a critical cross-cultural issue. The Council sought God's wisdom, listened to mission leaders and studied Scriptures. They decided to accept their Gentile brethren, with the inclusion of a few practical guidelines to prevent offense to their Jewish brethren. **Strauss** studies how the Ethiopian Tewahedo Church developed their Christology. He concludes that locally appropriate theologies will bring a fuller understanding of biblical truth (2006:152). **Van Engen** writes about the Global Church—involved in global and local mission. Theologizing challenges Christians to engage with the cultural, socioeconomic and political issues of each context. Priest discusses the difficulty missionaries have in speaking about sin. It is necessary to be sensitive to people's understanding of good and evil.

• Implications of Globalizing Theology

Carroll speaks about economic globalization bringing further pauperization to Latin America. Latin American Pentecostalism has helped to develop a homegrown economy. The Fraternidad Teologica Latinoamericana has developed a ritual evangelical theology since the 1970's. **Ramachandra** writes that modern developments and Christian evangelism did influence Islam, Hinduism and Buddhism, which organized themselves as world religions, competing for converts. Vivekananda (1893) depicted the Hindu Vedanta as an eternal religion. He wielded Hindu spirituality as a tool for nationalism in India. **Hiebert Meneses** writes about the church's weakness in handling questions of loyalty to the state or to God. The US believes they will take the American dream to the rest of the world through trade relations or, when necessary, through the use of

force. American Christians need to listen to churches from elsewhere. **Plueddemann** looks at insights to be learned from emerging missions: a mission based on relationships and communication, serving with limited funds, a greater awareness of spiritual warfare and spiritual gifts, an emphasis on holistic ministries, and more readiness to face suffering and sacrifice. **McKinney Douglas** looks at Globalization in Theological Education. Third World leaders propose a missional model of theological education, with a concern for transforming service for the kingdom and a focus on obedience in all its practical, moral and spiritual dimensions. Missio Dei should be the organizing principle and will help to bring curriculum, worship and scholarly reflection together. **Hiebert** writes about the Global Era. How do we start with local theologies and work toward a global understanding of theology as universal truth? (2006:296). He calls missionaries culture mediators between different human worlds. They need to present Christ to Hindus and Muslims and help churches to see how Muslims and Hindus see themselves, Christians and Christ. **Ott** considers local theologizing necessary as an act of faithfulness in living out the gospel in a peoples' unique context (2006:312). The desired result of this book is to promote an interweaving of diverse perspectives on issues of belief and practice, from a perspective of biblical authority. Globalizing theology is not a homogenizing, but a harmonizing of local expressions.

People from the Third World often fear that Globalization is just another way for the West to continue to impose its values. This book presents the need to encourage the production of local theologies and seeking biblical answers to local needs while being interrelated with Christians from the whole world. Theology seeks to answer the question of what it means to live as children of God. It cultivates a wisdom for life, built on the Christian truth and guided by contextual understanding. <<

Antonia L. van der Meer, known as *Tonica*, served for many years in several functions with IFES, including 10 years as pioneer staff in Angola and Mozambique. For the last 11 years she serves the Evangelical Missions Center which trains tentmakers and other missionaries, with many former students serving long-term in several difficult contexts. She is now principal of the Mission School. She finished her doctorate in missiology at the Asia Graduate School of Theology writing her Dissertation on "Understanding and Responding to the Needs of Brazilian Missionaries serving in Contexts of Suffering".

will you go?

we'll get you there!



NEW!
ONLINE
BOOKING
AVAILABLE!

discount international airfare for
missionary & humanitarian travelers

“serving those who serve the world”



raptim | travel

www.raptimusa.com

800-777-9232

Connections

The Journal of the WEA Mission Commission

Serving mission leaders and field based practitioners around the globe...



Connections, the journal of World Evangelical Mission Commission is a tool used by the Mission Commission (MC) to encourage, inform and challenge all individuals, agencies and movements around the world involved in training, sending and supporting of (potential) missionaries around the globe.

Subscriptions are available from US\$ 20 (3 editions). The following editions are scheduled from October 2007 – August 2008:

October 2007 **Women and Mission**

April 2008 **China**

August 2008 **Contextualization**

Contact Kees van der Wilden – managing editor – for information on content and circulation:
kees@worldevangelical.org

Connections is published by

Initialmedia –
www.initialmedia.com

Contact Anton Smeele – publisher – for information on subscriptions, bulk orders, reprints, adverts and other questions: publisher@initialmedia.com

Expand Your World

WorldChristian.com
expanding • your • world

Visit our online store to find nearly 2,000 titles from many publishers...

- chosen to nourish a WorldChristian perspective
- strategic, thoughtful, challenging, educational and inspirational
- on short- and long-term missions
- on emerging trends in church, ministry and society
- on apologetics, leadership, religions and history
- on cross-cultural, geo-political and social issues
- 30 Days Prayer Focus booklets
- Prayer Diaries & Planners

One of the best selections of discounted resources for WorldChristians, many simply not found in local bookstores.

Affiliated with Youth With A Mission International Communications

