

Connections

The Journal of the WEA Mission Commission

A GLOBAL WRITERS' ROUNDTABLE SPEAKING INTO
THE CHALLENGES OF WORLD MISSION TODAY

Vol. 8, No. 2

September 2009

SIDEWALK PERMIT NO.: 08115030
ISSUED ON : 13 NOVEMBER 2008

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From the heart and mind of the editor



Evangelical doctors from Honduras' national medical school. He gave them an open door, and also tested their mettle. Would they be the ones to carry on the vision and grow the hospital, faithful to its evangelical and evangelistic vision? Soon the hospital became known nationally as "the" place to go for medical care.

William D. Taylor, Editor

Reflections on Business as Mission: out of my heart and mind

I first met Dr. Mac (Marion B. McKinney) through my father, when I was a youth growing up in Central America. Dad held Mac in the highest esteem possible and was so glad when I finally met him. Mac was a gentle, short man, an American southerner with that "sweet" accent that marked his origins. His wife, Helen, was a full partner in home and ministry. Dr. Mac was a medical missionary, the first one I had ever met. In 1949, as a missionary of CAM Int., he founded the Hospital Evangélico in Siguatepeque, Honduras, at that time a rural town on the major but rough highway that worked its ways through the mountains between the capital city of Tegucigalpa and the Atlantic coast. I remember hitch-hiking my way through those ranges in 1966.

Dr. Mac's unique vision was, from the very beginning, to establish a hospital that would become fully self-sustaining, and at the proper time would belong to Honduran Christians. Then he would leave! His standards were high. No, they seemed impossible. Perhaps only he knew that future. He established a solid financial and administrative system and birthed a nursing school; he named chaplains who would not only minister to patients but become the key for the planting of scores of churches as a result of authentic hospital conversion; he brought in the very first

Missionary Aviation Fellowship soon established a base contiguous to the hospital and became a full partner in the medical ministry—from an ambulance, to medical missions in the mountains, to taking the chaplain to visit the new churches.

I was a speaker at the hospital in the 80's, opening and applying Scripture twice daily with all the staff, and in particular the nurses in training. I had some rather scary gastro-intestinal problems about that time, and was subject to the humbling experience of being gazed at, probed and poked and tested by the young nurses who set under me as the visiting "Man of God"! The jokes around the hospital later were rather embarrassing but dull of Latin humor.

And then in 1969 Dr. Mac left! He really left! To those who questioned his decision, he reminded them of the original clear vision: establish a quality medical center as holistic Christian witness, ground it on solid spiritual and financial platforms, staff it with competent and committed Christian national staff.....and leave. Today, this hospital, owned by a Honduran non-profit corporation, carries on the core DNA that established it, with adaptations to the reality of Honduras and Latin America. It still has that sterling reputation of the best care in the nation. A review of their web site leaves me stunned at what this holistic, evangelistic ministry has

become over the years. Perhaps I will fly there for any future surgery in my elder years for quality, wise, gentle medical care....and in Spanish.

Without knowing it, Dr. Mac pioneered a Honduran Business as Mission—long before we used that terminology. And it's still there! Just check it out: [www.projecthonduras.com/conferences/conference 2006/presentations/HospitalEvangelico.pdf](http://www.projecthonduras.com/conferences/conference%202006/presentations/HospitalEvangelico.pdf)

This case study exemplifies something we stress in this issue of *Connections*: BAM is not really new; we have just re-discovered dimensions of this way of being and doing mission. Too many people are jumping on it as if it were "the final strategy to finish the job". Bad thinking. But let's be gracious, OK?

Some questions to ask as you read this issue:

What's the best term to describe this set of ventures? Business as mission? Professionals in ministry? Vocations in global ministry? Another face of the older, so-called "tentmaking"? Well, the fact is that BAM is it for now, so BAM is it for *Connections* and the MC.

Is this a new thing, or the revival of an ancient way? It's ancient as human nature and the people of God on pilgrimage—from Old to New Testaments. Remember, Abraham, the exiled Jews, the early Church, and the Moravians who sent trades people on teams around the world.

Is there a real difference between tentmaking and BAM? Yes and no.

Be wary of those who pit one against the other, or those who over-simplify the other to build their own. Avoid all reductionisms. And let us be prepared ONLY to send men and women into BAM or bi-vocational ministries who have a high theology of vocation and work, who have the appropriate gift-mixes and skill-sets for their assignment. It is terrible mishandling of people and

all resources when we place individuals in tasks for which they are not gifted, nor prepared, nor called to do.

Is BAM just something from the Global North, and since they have so much money to blow on experiments in mission, let them do it? Well, the contents of this issue lay that charge to rest.

Is the MC committed to both BAM and tentmaking? Of course. Just see the April 2006 issue of *Connections*: [www.weaconnections.com/index.php/articles/list/category/tentmaking in todays global environment](http://www.weaconnections.com/index.php/articles/list/category/tentmaking%20in%20todays%20global%20environment)

Be prepared to read, to mull things over and to let them mull you, to agree and of course to disagree. If you don't like an article, write me and I will be sure to get your letter to the article writer.

I tend to like the way the latest version of the *Perspective on the World Christian Movement* presents these issues. Under the theme of "Restoring the role of business in mission" they present four variations:

- Tentmaking
- Marketplace Ministries
- Business as Mission (BAM)
- Christian Microenterprise Development

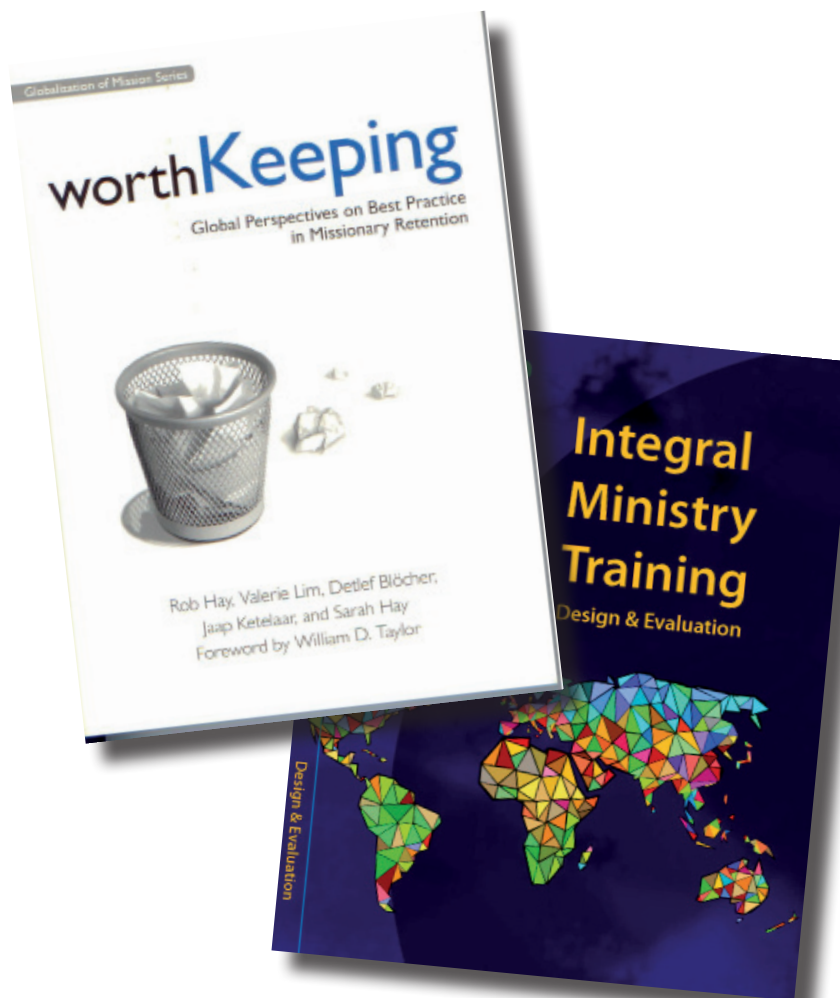
As you read this issue we trust you will be challenged to grow, to open categories, to affirm a robust theology of work and vocation in mission.

ps: I visited with Dr. Mac not too long ago. He continues with his family and church, perhaps struggling with the realities of the last lap of his journey, but sharp, and still a humble Christian. What a pioneer! And to think that I had the privilege of knowing him personally. Significantly, he served in the past on the global mission team of Cedar Springs Presbyterian Church, Knoxville TN, USA, where Piers Vander (our book reviewer) is mission pastor.

May the Triune God be praised as we use all that we have in global mission! «

William Taylor is Ambassador at large of the WEA and editor of *Connections*.

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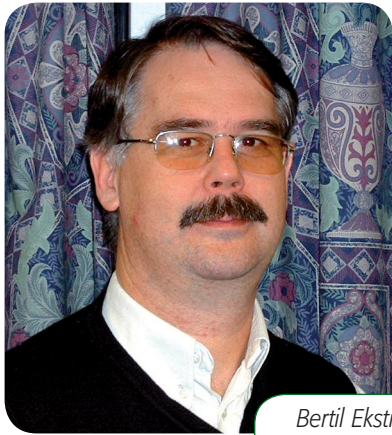
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From my corner...



*Bertil Ekström
Executive Director*

MISSION AS BUSINESS OR BUSINESS AS MISSION?

It was Saturday afternoon in Gaborone, Botswana and, together with a colleague, I was walking around in the center of the city looking for Madame Precious Ramotswa, Botswana's famous *Ladies' Number One Detective*. For many of us readers around the world, this imaginary lady has been immortalized by Alexander McCall Smith and his wonderfully written series of books. My expectation was that at least the tourist bureau in the city would have made something about her and explored this free propaganda of the country. However, I could not find a single clue of the female detective. Later, I found out that there is one hotel in the capital that offers a city tour to the places mentioned in the books, but at that time I had already left the country.

Amazingly though, just in front of the main street and culture center of Gaborone, one of the Brazilian neo-Pentecostal churches had built a huge cathedral. The exploration here is not of an invented person but of the Christian faith. A clear case of *mission as business!* Organized as a commercial company, the church has branches in 140 countries, all using the same strategy of a focus on spiritual healing, exorcism and prosperity teaching. Generally, poorer and marginalized people are attracted to the six or seven services each day. The "blessing" is given according to the size of the offering, and a significant

part of the liturgy is dedicated to the collection of money.

Mission becomes business when the main objective of evangelism or church activities focuses on finances and the enrichment of the institution and its leaders. Unfortunately, this is not uncommon, and is certainly one of the after-effects of a strong entrepreneurial emphasis given to mission in many religious circles.

This issue of *Connections* is about *Business as Mission* (BAM), something completely different from mission as business. The goal of BAM initiatives is primarily to build up sustainable structures for community development, empowering local efforts and contributing to the well-being of a group of people. Although it can, and many times will, and we would want it to, lead to a Christian testimony when BAM is done seriously by committed Christians, the main purpose is to do business in a way that is ethically and morally correct with a good profit that creates prosperity for investors and national context.

Business becomes mission when the economic activity glorifies God through good and biblical practices of commerce and production, favoring local people, regardless of race, religious beliefs or social background. It needs to be a serious business, based on a holistic understanding of the Gospel.

One of the authors of articles related to BAM is my second-cousin, Mats Tunehag. Our grandmothers were twins, Olga and Helga. Mats grew up in Sweden, I was raised in Brazil, but we met from time to time when my parents were in Sweden for furlough. On one occasion we were at my grandparents summerhouse near a big lake and we decided, Mats, his older brother and I—all three around seven to ten years old—to row to the other side of the lake and buy candy in a store there. It was surely two kilometers to the other side, but I was an "experienced sailor" having crossed the Atlantic a couple of

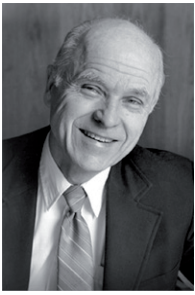
times. On our way back we were caught by a storm with strong winds and rain. The waves made the rowing difficult and we hardly made it back to the shore. With the help of Mats older brother we were able to reach land and could safely enjoy our candy.

Mission is frequently done in stormy situations and the religious turbulence in our days is at many times frightening. Business as Mission has shown to be a magnificent way of establishing Christian witness in contexts where traditional missionary efforts would not work effectively. In rowing against the tide and often feeling that our "boat" is too small for the enormous challenge of sharing the Good News to all men, new and creative strategies of mission are certainly welcome. «



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.

A giant has fallen. Greg Parsons of the USCWM observed, "He died with his boots on."



In Memory of Dr. Ralph, D Winter, 1924-2009: missions innovator, strategist, frontier thinker

(With appreciation to material provided by the USCWM for the core information)

by William Taylor, editor

At age 84, Winter died Wednesday, May 20 at his home in Pasadena after a seven-year battle with multiple myeloma and after additional struggles with lymphoma since early February. Many of the accomplishments of Ralph Winter's long career as a missionary, mission professor and "mission engineer" stemmed from his conviction that Christian organizations accomplish more when they cooperate in strategic ways. It was at the Lausanne International Congress on World Evangelization in 1974 that Winter burst upon the world stage with innovative analysis and advocacy that have redirected evangelical mission energies ever since.

He pursued a degree in civil engineering at Caltech, an M.A. at Columbia University in teaching English as a second language, and a Ph.D. at Cornell University in structural linguistics, with a minor in cultural anthropology and mathematical statistics. While in seminary at Princeton, he served as a pastor of a rural New Jersey church.

He married Roberta Helm in 1951 while studying for his Ph.D. In 1956 they joined the Presbyterian Board of Foreign Missions and worked for ten years in Guatemala among the Mayan people, particularly the Presbyterian churches in the highland regions. Along with the development of 17 small businesses for bivocational pastoral students, Winter joined others to begin an innovative, non-residential approach to theological studies known as Theological Education by Extension (TEE), which has since been reproduced and adapted in countless mission contexts around the world.

Winter's creativity with TEE and other

initiatives caught the attention of Donald McGavran, who in 1966 invited Winter to join the faculty of the new School of World Mission at Fuller Theological Seminary. Between 1966 and 1976 Winter taught more than a thousand missionaries, but he also claimed to learn much from his students. During these years he founded the William Carey Library, a specialized publisher and distributor of mission materials. He also co-founded the American Society of Missiology, helped in starting Advancing Churches in Mission Commitment (ACMC), and inaugurated what is now the Perspectives Study Program (first called the Summer Institute of International Studies).

Building on McGavran's emphasis on people groups, and gleaning insights from his interaction with students and faculty, in July 1974 Winter presented a seminal address at Lausanne, Switzerland to the International Congress on World Evangelization. He underscored the urgency of strategic, pioneer, cross-cultural missionary outreach to thousands of "hidden peoples", later known as "unreached peoples".

To facilitate creative outreach to unreached peoples, in 1976 Ralph and Roberta founded the U.S. Center for World Mission (USCWM), and in 1977 the related William Carey International University, on the former campus of Pasadena Nazarene College. A community of workers in Pasadena and other locations, now known as the Frontier Mission Fellowship (FMF), has developed to sustain an array of cooperative mission projects.

He is survived by his second wife,

Barbara; by his and Roberta's four daughters, Elizabeth Gill (Brad), Rebecca Lewis (Tim), Linda Dorr (Darrell), and Patricia Johnson (Todd); and by 14 grandchildren and one great-granddaughter. A memorial service celebrated his life June 28 at the Lake Avenue Church in Pasadena.

Reflections from World Evangelical Alliance and Mission Commission Associates

Geoff Tunnicliffe, WEA International Director / CEO

As I think about Dr. Winter, here are just a few of his influential ideas:

- He put the "unreached" peoples on the map of world mission after Christians had pretty much given in to the idea that since there was a church in almost every country, they would naturally finish the task of world evangelization. He brought into focus the concept of "nations" as ethnically and socially distinct peoples.
- His efforts to establish a national level centre for World Evangelization was really quite a novel idea. And he pulled it off and got about 100,000 subscribers to Mission Frontiers.
- He created the "Perspectives" course, which without a doubt has created more momentum for world mission among "ordinary" Christians (surely in North America) in its multiform expressions, than any other work or process.

Steve Moon, Ph.D., Executive Director, Korea Research Institute for Missions

We lost one of the most important missiologists of our time. The late Dr. Ralph Winter is the father of modern frontier mis-

siology. We owe him the clarified vision of the remaining task of the world evangelization. We will remember his integration of spirituality, strategy, and life style. It is a big loss to the global missions community.

Marvin J. Newell, Executive Director, CrossGlobal Link

God equipped Dr. Winter with a unique combination of genius for innovation, passion for the unreached, and a love for God and His plan of reaching all peoples. His brilliance, coupled with his non-offensive leadership and communication style, drew people to his influential thinking, giving them a vision and passion to engage the remaining frontiers of missions.

Peter Tarantal, Emerging Mission Movements Key Focus Area, OM, South Africa

One of my earlier impressions in my mission journey was taking the Perspectives course in my first three months of missions training. The concept of unreached people groups, holistic ministry and thinking globally made a great impression upon my life. I will be forever grateful that Dr. Winter focused our attention on those who have yet to hear the Gospel.

Detlef Bloecher CEO of German Missionary Fellowship (DMG) and Chairperson of the Association of Evangelical Mission Agencies in Germany (AEM)

Ralph Winter has been an tremendous inspiration to us all. His fresh missiological thinking e.g. focus on “unreached people groups” has given modern world mission a new direction. His heart has been on mission research, his commitment to missionary training and his passion on mission mobilization. Times and gain he brought home the message: Give your sons and daughter not just your dollars! Ralph has been a real mission statesman, God’s special gift and blessing to the global church from the 20th and into the 21st century.

Steve Moore, President & CEO, The Mission Exchange

Ralph Winter was a mission educator and paradigm pioneer for more than three decades. From his “experiment” in Guatemala with Jim Emery that eventually became known as Theological Education by Extension

to his follow-up strategy for Urbana students that became Perspectives on the World Christian Movement, to the 1974 “paper” that was read in Lausanne but heard around the world, Ralph Winter’s ideas helped shape the leading edge of global mission.

David Tai Woong Lee, Director, Global Leadership Focus (GLfocus.org), Korea

Though the late Dr. Ralph Winter made his official visit to Korea not until 1992 to speak at the Mission Korea 92, a nationwide student mission conference, his influence on the Korean missionary movement has been enormous. Long before his personal visit, through his writings and visits Korean mission leaders made to the US Center for World Mission, the Korean mission movement had already drunk deep of the unreached people strategy that Dr. Winter was so enthusiastic about. Thanks to him and his untiring dreams of reaching the unreached, the Korean church prides in sending the greatest percentage of their missionaries to the unreached areas of other world-class missionary movements.

S. Kent Parks, Ph.D. CEO, Mission to Unreached Peoples; Co-Facilitator, Ethnê, ethnê.net

I praise the Lord for Ralph Winter’s prophetic faithfulness and his clarion call to rectify the massive injustice that huge parts of the world still have no Christ-follower walking among them to share word, deed, and miracle-Good News. What is hard to understand is why 35 years after his profound 1974 presentation, more believers have not sacrificially rushed to serve these peoples Ralph loved so intensely.

Drawing to a close

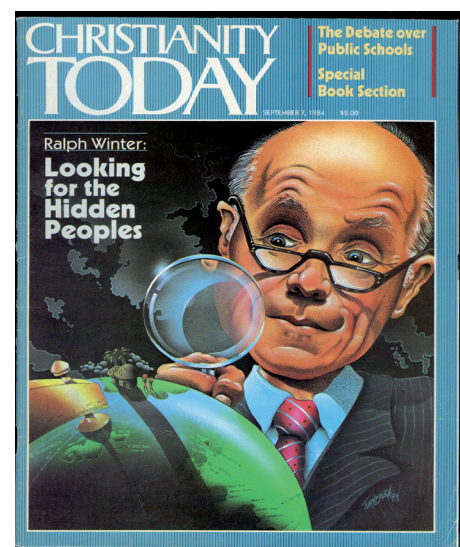
I, Bill Taylor, was present at the Lausanne Congress in 1974, a very young 32-year-old missionary educator based in Guatemala—having arrived after the Winter family’s journey to the USA. That Lausanne address truly was a watershed, prophetic word for many, though I confess it also created internal conflict in me. How could I justify my service in Latin America when so many people categorized it more in the “reached” category (whatever “reached” really meant). But it was

a healthy tension, and it prepared me, unexpectedly, for the truly global role in the WEA Mission Commission that would come 12 years later.

Winter was not without his controversies, nor his detractors. Not everybody felt he had the right word on many issues in the world of missions and mission. He was charged with being the architect of “managerial missions” (whatever that really meant). Some found it a challenge to try to dialogue with him as a peer. His strength—that single-minded focus on the frontiers, and what it would take to “finish the task” (another issue to differ over) and the laser eye on the un-reached peoples (less-reached, harder-to-reach, perhaps previously-reached but not today), perhaps might have minimized other key ways of looking at history and mission. His influence in worldwide missiological circles was uneven, but surely within the global Evangelical mission family, he cast a huge shadow. He forced all of us to grapple with his ideas, his structures, his passions, his writings. He made many of us much better missiologists, not only by the things we agreed with him on, but also on the disagreements. He was a consistent friend (and friendly critic) of the WEA Mission Commission, and for this we are grateful.

A giant oak has fallen. He has permanently changed his address. He lives on, however, through his close family and friends and colleagues, and in the ideas he germinated and brought to flower and fruit, in the countless thousands of words he wrote, in the mission structures he helped bring into being.

He will be missed. He still speaks. «



THE BUSINESS AS MISSION MANIFESTO

THE LAUSANNE (LCWE1) 2004 FORUM BUSINESS AS MISSION ISSUE GROUP WORKED FOR A YEAR, ADDRESSING ISSUES RELATING TO GOD'S PURPOSES FOR WORK AND BUSINESS, THE ROLE OF BUSINESS PEOPLE IN CHURCH AND MISSIONS, THE NEEDS OF THE WORLD AND THE POTENTIAL RESPONSE OF BUSINESS. THE GROUP CONSISTED OF MORE THAN 70 PEOPLE FROM ALL CONTINENTS. MOST CAME FROM A BUSINESS BACKGROUND BUT THERE WERE ALSO CHURCH AND MISSION LEADERS, EDUCATORS, THEOLOGIANS, LAWYERS AND RESEARCHERS. THE COLLABORATION PROCESS INCLUDED 60 PAPERS, 25 CASE STUDIES, SEVERAL NATIONAL AND REGIONAL BUSINESS AS MISSION CONSULTATIONS AND EMAIL-BASED DISCUSSIONS, CULMINATING IN A WEEK OF FACE TO FACE DIALOGUE AND WORK. THESE ARE SOME OF OUR OBSERVATIONS.

Affirmations

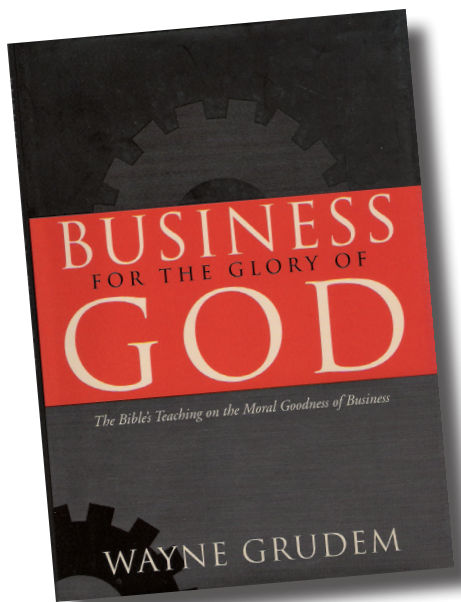
We believe that *God* has created all men & women in His image with the ability to be creative, creating good things for themselves and for others - this includes business.

We believe in following in the footsteps of *Jesus*, who constantly and consistently met the needs of the people he encountered, thus demonstrating the love of God and the rule of His kingdom.

We believe that the *Holy Spirit* empowers all members of the *Body of Christ* to serve, to meet the real spiritual and physical needs of others, demonstrating the kingdom of God.

We believe that God has called and equipped business people to make a *Kingdom* difference in and through their businesses.

We believe that the *Gospel* has the power to transform individuals, communities and societies. Christians in business should therefore be a part of this holistic transformation through business.



We recognise the fact that poverty and unemployment are often rampant in areas where the name of Jesus is rarely heard and understood.

We recognise both the dire need for and the importance of business development. However it is more than just business per se. *Business as Mission* is about business with a Kingdom of God perspective, purpose and impact.

We recognise that there is a need for job creation and for multiplication of businesses all over the world, aiming at the quadruple

bottom line: spiritual, economical, social and environmental transformation.

We recognise the fact that the church has a huge and largely untapped resource in the Christian business community to meet needs of the world – in and through business - and bring glory to God in the market place and beyond.

Recommendation

We call upon the Church world wide to identify, affirm, pray for, commission and release business people and entrepreneurs to exercise their gifts and calling as business people in the world – among all peoples and to the ends of the earth.

We call upon business people globally to receive this affirmation and to consider how their gifts and experience might be used to help meet the world's most pressing spiritual and physical needs through Business as Mission.

Conclusion

The real bottom line of Business as Mission is AMDG - ad maiorem Dei gloriam – for the greater glory of God

Business as Mission Issue Group October 2004

Convening Team:

Mats Tunehag
Wayne McGeer
Josie Plummer

www.businessasmission.com

«

THE MISSION OF BUSINESS: CSR+

Mats Tunehag

Introduction

Business as Mission (BAM) is a relatively new phrase, but it is based on concepts as old as the Bible. Business is about creating products and services in the physical arena—also described as value added processes. God is the original entrepreneur who created good things in the physical arena. He told Adam and Eve to be involved in business through tilling the garden—giving them work which added value to what had been created.

Everyone on this planet relates in some way to business and is dependent upon business activities and profit. Business also has very strong transformational powers and the capacity to meet diverse needs. Thus, we need to ask what the mission of business is, or in other words: what is business as mission? I will suggest another term, CSR+, and explain it later.

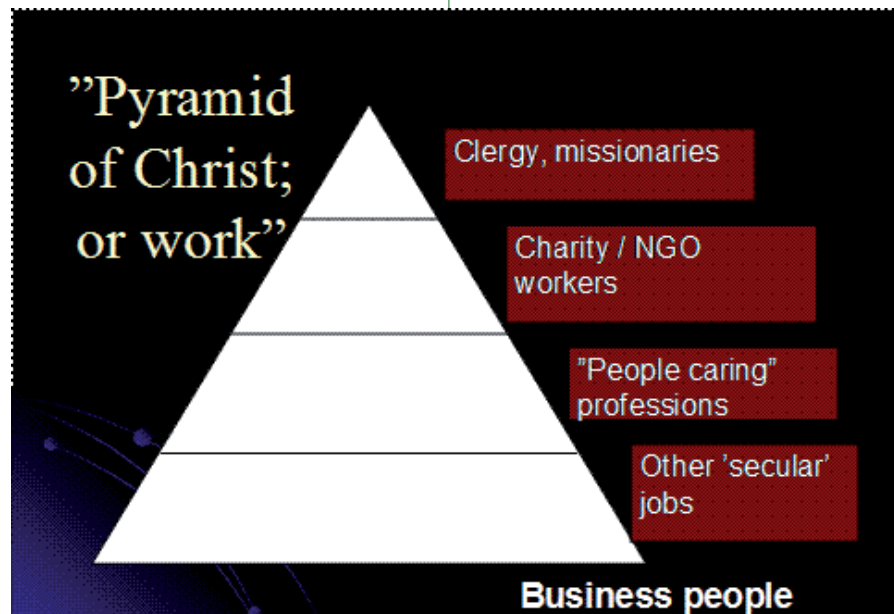
What water?

Do fish know that they are swimming in water? Probably not. The water is a given, a framework within which they operate—their paradigm as it were. The non-profit paradigm is the water in which the church swims. We are not even aware of it. Our usual response to meeting needs is through a non-profit system, through an NGO of some sort. We collect money here and give away a service or product over there.

BAM is not an added activity or program within that framework. **It is a different paradigm.** BAM also responds to spiritual, social and economical needs, but through business. The purpose of church, missions and business is the same—to demonstrate the Kingdom of God. But churches and Christian

NGOs are non-profit entities, whereas businesses need a profit. There are commonalities and differences between the two structures:

1. **Churches / NGOs**
 - * Glorify God
 - * Serve people
 - * Meet various needs
 - * Not for profit



2. **Business**
 - * Glorify God
 - * Serve people
 - * Meet various needs
 - * For profit, but not exclusively

Tear down that pyramid!

The dichotomy (divide) between sacred and secular, between the spiritual and physical realms, is not biblical, but stems from

Greek Gnostic philosophy. This philosophy has been deemed heresy by the Church; nevertheless, it still permeates our thinking, our theology and our mission strategy.

Greek Gnostic Dichotomy

- | | |
|-------------|------------|
| * Good | * Bad |
| * Spiritual | * Physical |
| * Sacred | * Secular |
| * Clergy | * Laity |

The dichotomy has also resulted in a flawed view of the church and its members instead of the biblical concept of the Body of Christ. This non-biblical view is very common and influences most churches on all conti-

nents. Greek Gnostic influence applies value to people with “spiritual vocations” and looks down upon people in business. To be a pastor is thus seen as a higher calling, a spiritual ministry; we even use the term “full time ministry.” If one really wants to serve God, one should aim at climbing the pyramid, towards the “higher callings.” By implication, business people are often viewed as not serving God but rather as dealing with Mammon, not even making it onto the pyramid. We have substituted the “Pyramid of Christ” for the Body of Christ. (see picture on page 9)

A biblical role model: a businesswoman

Business people are not second class citizens in God’s Kingdom. The Bible even portrays a businesswoman as a godly example of how to serve others and meet various needs. Let’s briefly look at Proverbs chapter 31:

16 *She considers a field and buys it;*
 She does a market assessment and invests
Out of her earnings she plants a vineyard.
 She makes a profit and reinvests
 18 *She sees that her trading is profitable,*
 She keeps books and manages cash flow
 24 *She makes linen garments and sells them,*
 She is involved in manufacturing and retail
and supplies the merchants with sashes.
 She has set up a supply chain
 20 *She opens her arms to the poor and extends*
her hands to the needy.
 She uses part of profit for charitable work
 15 *she provides food for her family*
 She is a breadwinner in the family
and portions for her servant girls.
 And provides employment
 31 *Give her the reward she has earned, and let*
her works bring her praise at the city gate.
 Her work in business should be recognized and is certainly commendable

Aid vs. Trade

In these days of global economic crisis, it may be good to remind ourselves about some good news. The percentage of the world population living in extreme poverty has decreased significantly from 42% in 1990 to

25% in 2005. Where there has been more trade and less aid, more people have been lifted out of poverty. China is one prime case in point: in 1990 about 60% of the population lived in extreme poverty; in 2005 this percentage moved to approximately 16%. India: 51% in 1990 changed to 42 % in 2005.

Does aid help long-term? In the past fifty years, more than \$1 trillion in development-related aid has been transferred from rich countries to Africa. Has this improved the lives of Africans? No! Many would in fact say that the recipients of this aid are not better off as a result of it, but worse—much worse. Aid tends to:

- undermine the integrity and dignity of the people
- create dependence, fuel corruption, undermine democracy and stifle development
- create governments accountable to Western donors
- damage entrepreneurship, and decrease innovation

Yet church and mission agencies are still very much a part of this industry, steeped in the non-profit paradigm. Even major international Christian conferences (Lausanne, WEA, Call2All) still swim in the same water with little reflection on the assumed paradigm and its long-term effectiveness.

Freezers to Eskimos and heaters to the Sahara?

Is the church a group of people who have all the answers to questions nobody is asking? Is Christian-sponsored aid addressing symptoms instead of root causes, providing services which are neither reproducible nor sustainable? I hope not, but fear it often does. This is in part because of the non-profit paradigm.

A market analysis of the world to which Christ sends us leads to the observation that the non-profit response to various needs is insufficient. Where you find poverty stricken people, you frequently see unemployment ranging from 30 to 80 percent. In the same areas, hundreds of millions of young people will be coming into the marketplace looking for jobs. The name of Jesus is rarely heard in these regions. Rampant unemployment and

low prospects for decent jobs makes people vulnerable to human trafficking and prostitution. These evils and dire needs correlate.

We can never have long-term, sustainable and relevant solutions unless we address economic issues and business development. BAM gives an extraordinary opportunity to demonstrate the love of God among **the least, the lost and the lowliest.**

BAM = CSR+

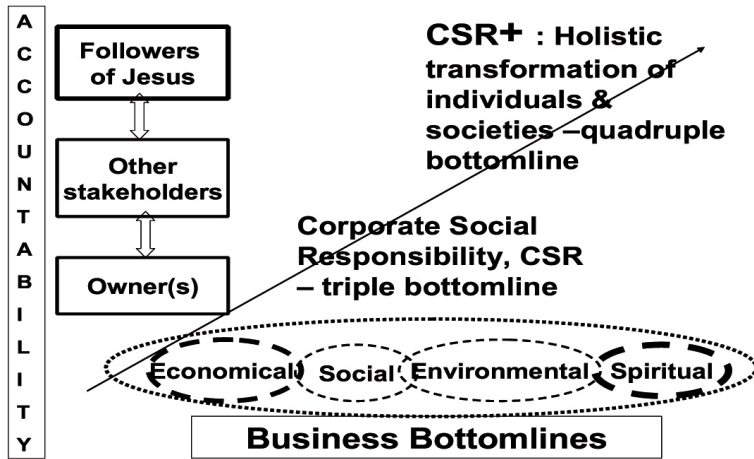
The only global, extensive and fairly comprehensive assessment that has been done in the global BAM movement was the global BAM think tank which functioned during 2003 – 2004 under the Lausanne auspices. Its report provides an important framework for those involved with Business as Mission around the world. Most would understand BAM to be about **real, viable, sustainable and profitable businesses; with a Kingdom of God purpose, perspective and impact; leading to transformation of people and societies spiritually, economically, socially and environmentally—to the greater glory of God.** To that should be added a major focus on people and areas with significant spiritual, social and economical poverty.



Tunehag is a Swedish writer, consultant and lecturer. He has worked in

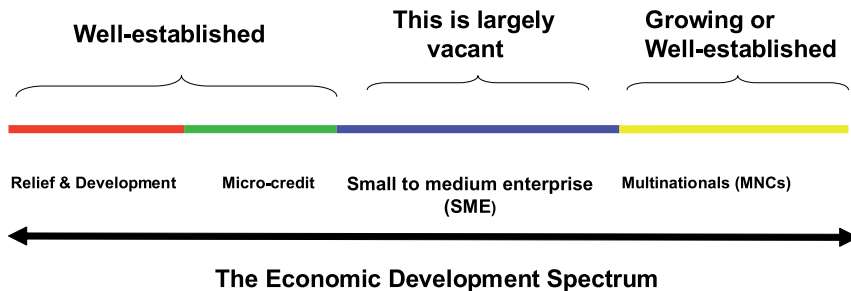
about half the countries of the world, developing global strategic alliances. He is Senior Associate on Business as Mission (BAM) for the Lausanne Movement and World Evangelical Alliance, WEA. He initiated and led the Lausanne global think tank on BAM. Tunehag also works with a global BAM Investment Fund.

He writes editorials on international affairs for a national newspaper in Sweden. Tunehag is the President of the Swedish Evangelical Alliance and a global spokesperson on Religious Liberty for WEA. He serves on the Global Council of Advocates International.



In a limited business paradigm, the primary or sole focus is on maximizing profit for the owners. The growing corporate social responsibility (CSR) movement emphasizes accountability to society as a whole for the “triple bottom-line” impact of social and environmental outcomes as well as financial results. **BAM** affirms all of these but also includes a 4th bottom-line, intentionally revealing and honoring Christ and seeing Him transform lives through business. **BAM** is **CSR+**, as it were. The + can also be seen as a cross – putting everything under the Lordship of Christ.

Globally the role of SME is profound



- ❑ Typically SME generates 85 – 95% of a developed nation’s employment
- ❑ SME provides as much as 90% or more of a developed nation’s tax base
- ❑ SMEs are strong transformational agents

1. Why not micro finance?

Short-term, one may see successes for individuals and families through micro businesses, but long-term it risks keeping societies in poverty. Microfinance accelerates the proliferation of the informal sector like traders, kiosks and subsistence farms. We also know that SMEs (Small and Medium-sized Enterprises) are a key to the development of economies. This sector is largely vacant in poorer countries and areas. (See diagram)

2. BAM is not Business for Mission

BAM is not a fundraising strategy. It is not an alternative and new way to financially support traditional Christian ministries.

3. BAM is not fake business

BAM is real business, not Christian charity in a business disguise. BAM is not fake businesses existing solely to provide visas for missionaries to enter countries otherwise closed to them.

4. BAM is different from but related to tentmaking

The term tentmaking is linked to the apostle Paul who made tents. He had a “secular” job and thus supported himself while working in “the ministry.” (The terms, their use and implications, often reinforce the sacred/secular divide, which is contrary to the biblical holistic concept.) In mission circles, tentmaking often means someone taking up a job with a company in a foreign country, providing opportunities to share Christ with colleagues and others. Tentmaking is a good and valid concept, but is not to be confused with BAM, although some overlap exists and they have complementary emphases.

Complementary Emphases of BAM & Tentmaking

- | | | |
|---|----------|--|
| <p>BAM</p> <ol style="list-style-type: none"> 1. Job makers 2. Entrepreneurs; owners & operators 3. Business development (SMEs) 4. Personal & societal transformation through business | <p>↔</p> | <p>Tentmaking</p> <ol style="list-style-type: none"> 1. Job takers 2. All kinds of workers & professionals 3. Work in general 4. To witness and be a testimony at work and through work |
|---|----------|--|

Looking ahead: needs, gaps and challenges

In the last fifteen years, the BAM concept has spread across the world and the number of BAM initiatives has grown dramatically. However, there are still major needs and gaps in the global BAM movement. Below, I will attempt to identify and briefly elaborate on a few of them. The following points can be used for prayer, discussion, planning and action:

1. Vision impartation

We have many reasons to rejoice and praise God for the growth of the global BAM movement. But there is still a major need for further and wider vision casting. Since BAM is a triangular drama which involves church, business and missions, the BAM vision needs to be imparted among these three constituencies, especially targeting church and mission leaders and Christians in the market place.

2. Concept clarification

Unfortunately, there is sometimes a confusing misuse of the term BAM. Let's be clear: BAM is not "Business for Mission," a fundraising activity facilitated by the profits generated by business. Neither is BAM "Business as Platform" i.e., an attempt to obtain visas to do "real ministry." Rather, genuine BAM is the practice of business as a calling and ministry in its own right, a manifestation of the Kingdom of God.

3. Education and training

The gap is significant: there is a definite need for BAM to be taught in Bible colleges, mission courses, theological seminaries, liberal arts colleges, etc... BAM needs to be taught and researched as it relates to economics, business, theology, and missiology.

4. Capital

One of the biggest hurdles for BAM businesses around the world, especially in and around the so-called "10/40 Window," is securing investment capital. BAM is not built on traditional models of charitable fundraising and donations, but on a foundation of the disciplined allocation and return of capital. One of the biggest challenges for the global BAM movement is the lack of BAM investment funds—capital managed with vision, professionalism, excellence and integrity.

5. Mentors

Many BAM practitioners (BAMers) want and appreciate mentors, people with business experience and knowledge, who share the passion for the least, the lost and the lowliest, and who are willing and able to serve and come alongside. Because BAM companies strive for a holistic impact, the movement needs mentors with expertise and skills regarding all four BAM bottom lines.

6. Prayer

We mustn't underestimate the power of

and the need for prayer, which is even more critical as we enter into the market place with a Kingdom of God invasion strategy. BAMers must have prayer partners who intercede for them, their businesses, their employees, their many relationships, and their impact on people and communities. Furthermore, pastors should be encouraged to ask business people, "How can we pray for you and your business this week?"

7. BAM and human trafficking

Report after report from the UN, the US State department, the OSCE and others show that unemployment makes people vulnerable and creates high risk areas for trafficking. Adequate prevention must include job creation through wholesome, intentional business development focused on these people and areas. We also face the question, "Out of trafficking (most often for the sex industry)... into what?" Without jobs in healthy environments there can be no restoration and holistic transformation of individuals.

8. Case studies

God's people have been involved in business throughout history and all over the world. But there are many untold stories, even in the history of the church and the history of missions. We also need to document contemporary BAM initiatives. We owe that to ourselves and posterity, for qualitative development of BAM, as a basis for prayer, for vision impartation and for training. Historical and contemporary case studies are part of a review process, which will help the global BAM movement to learn, revise, regroup and sharpen praxis. Please note that a large part of BAM initiatives are in Asia and their stories may be told in Korean or Bahasa. We mustn't be fooled and believe that the Internet, books and conferences in English fairly reflect what is going on.

9. Evaluative tools

There is a need to develop instruments using agreed key indicators of personal and societal transformation which will help measure this quadruple bottom-line impact. BAM requires more than Christians in business alone; among others, we need academia to assist and be an integral part of the BAM movement as it wrestles with a wide range of issues.

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Business as Mission: Towards a Biblical and Practical Theology of Work and Business

Bridget Adams

ork is an intrinsically theological issue. In his essay, *On Human Dignity*, Jurgen Moltmann writes, “A person’s conception of work always stands in close relationship to his or her understanding of the gods, or of the meaning of his or her life.” Think of the Ancient Greeks; for them, the heaven of the gods was a work-free zone and they considered work to be only suitable for slaves, not for self-respecting free men aspiring to be god-like. The Bible paints another picture, which has shaped first Jewish and then Christian thinking differently.

We only get five words into Genesis before we first encounter work; in the beginning, God created. We believe in a creator God, that is, in a God who works. The psalmist writes, “*The heavens declare the glory of God; the skies proclaim the work of his hands*” (Ps 19:1). And when God created, he saw that what he had made was good; he had job satisfaction. That has implications for us as people made in the image of a creator God. We are creative by nature; we too can look with satisfaction at what we have made or done and declare it good. Work is not just instrumental, providing food and shelter for us and our families, or even for providing discipline in which we can grow spiritually; work is a fundamental aspect of us.

Furthermore, the second creation account recorded in Genesis 2 makes even more of human work. In verse 5 we read, “No



Originally from the high tech business sector, Rev. Dr. Bridget Adams has been a consultant for the past 15 years, and as part of that work holds non executive directorships. She also developed roles in spiritual leadership in business.

shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up, for... there was no man to work the ground.” We seem to be a necessary part of the creation, a created partner for God in his work. The second century Rabbi Akiva taught that God deliberately left the world unfinished so that it could be completed by the work of mankind. The Old Testament also gives a natural rhythm to work by punctuating it with Sabbath. The command, “*Six days you shall labour and do all your work,*” continues with, “*but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work.*” Even God rested after his labours!

So far so good. But for most of us, work is not always completely enjoyable. We feel a real tension; it can be good and satisfying, but it can also be hard, boring and unfulfilling. Even the words we use reflect this tension; labour, drudgery and toil sound negative, while work, employment and occupation sound creative and positive. There is a theological reason for this tension, and it comes in Genesis 3: the Fall! God tells Adam, “*Cursed is the ground because of you; through painful toil you will eat of it all the days of your life.*” Work will no longer be enjoyable.

Karl Marx had a word for it; alienation. But theologically, we can see that the primary alienation is from God. Our rebellious spirits have separated us from him, and because we are separated from God we end up being alienated from other things. Through the early chapters of Genesis we read about successive cuttings off, about different alienations resulting from the one key alienation. We are alienated from our true potential, from our work, from creation and we are alienated from each other. All these affect our experience of work. The tension we feel about

work is the tension between being made in the image of God and yet being separated from him. What was meant to be a blessing can become a curse.

But all is not lost! As Christians, we know that there is a way back to God, a way we can overcome the primary alienation: Jesus. And overcoming the primary alienation starts reversing all the consequent alienations. If we can be redeemed then so can our work. The Old Testament prophets looked forward to the day when work would be redeemed from its curse and relieved of its ambiguities, and where fallen, exploitative systems will be replaced by God’s just reign. Isaiah writes of the creation of a new heaven and a new earth, a New Jerusalem where God’s people “*will build houses and dwell in them; they will plant vineyards and eat their fruit.... They will not toil in vain*” (Isa. 65: 21-23). With the resurrection, that new creation has started. We live in the now and not yet of inaugurated eschatology. We see signs of the Kingdom; in Christ we are citizens of the Kingdom but we still wait for the Kingdom to be all in all when Jesus returns. Some of the tensions around work remain, but we work alongside Jesus, connected to him through the indwelling Holy Spirit. And through the Spirit we start to understand his Kingdom purposes and see new meaning and value in our work. We are transformed by the Spirit, and can start to transform the world around us.

Genesis 1:28 is sometimes referred to as the creation mandate; ruling, subduing, reigning, having dominion over the earth. Is there a “new creation” mandate? Is our work only of any use in maintaining the old order, or can we work with Jesus in bringing in the new order?

If when Jesus returns and the Kingdom comes in its fullness everything that is already here is destroyed, then there is little hope for any of our work. But Paul writes about not just destruction but also revelation, through the test of fire; “his work ... will be revealed with fire, and the fire will test the quality of each man’s work” (1 Cor. 3:13). In fact, the whole passage in 1 Corinthians talks about both destruction and revelation. What is not of God will be destroyed, but what is of God will be revealed. I find it interesting that the great story of the Bible starts in a garden, but ends in a city. This is a city “whose architect and builder is God” (Hebrews 11:10), but nonetheless, the idea of a built city rather than a created garden gives me hope that our work can be used in the new creation.

It is not that we can bring in the new creation; in the end that will be a gift from God. But the New Testament encourages us to work for the Kingdom as well as wait in expectation for it. Paul exhorts the Corinthians to, “Always give yourselves fully to the work of the Lord, because you know that your labour in the Lord is not in vain” (1 Cor. 15:58). For me, Jesus’ parable of the talents (Matt. 25:14-28) is as close as we come to a “new creation” mandate. Jesus talks in the context of his return, and what we are to do with what he has given us so that we will be ready for it. The story is about using the Lord’s possessions to work with and gain more, and for us that means fearlessly using our money and our gifts to build the Kingdom for when he comes back.

Everything that we’ve outlined above leads us to believe that all our work has a mission possibility. Jesus tells his followers, “As the Father has sent me, I am sending you” (John 20:21). We are sent out to do his work, helping to implement his great Kingdom plan “to bring all things in heaven and on earth together under one head, even Christ” (Eph 1:10). Business people have always been involved in God’s mission; in the New Testament we are introduced to Paul, Lydia, Dorcas, Priscilla and Aquilla amongst many others. Business as Mission (BAM) provides a key route for the transformation that we are called to bring in the world around us, building the Kingdom. That is especially true today. Let me explain why.

Broadly, and perhaps crudely, speaking,

in the pre-modern period the church shaped society; in the modern period, the nation state shaped it; and in the contemporary, or post-modern, world, society is shaped by businesses. And they shape it across the whole world, operating across national borders in globalized markets. By the end of the last century, neo-liberalism, where market forces are given precedence over all other considerations, had created a society where economics had replaced science—which the century before had used to replace theology—as the main way in which society attempts to explain the world. From church to nation to business; from theology to science to economics. Our world has changed and the church can no longer shape the world around it directly. But people haven’t changed, their need for God hasn’t changed and God’s plan hasn’t changed. If it is business that shapes the world, then why can’t the church work in and through business to shape it for good and for God? Shaping it for good brings greater justice and relief from poverty for the world’s poor. That’s being good news. Shaping it for God brings an end to the alienation from the one true source of “life in its fullness” for all people. That involves telling good news. Both are needed for the Kingdom to come.

Many years ago, in his seminal book, *Christ and Culture*, Richard Niebuhr looked at Christian responses to the surrounding culture. His analysis remains pertinent today, and his examples reassure us that the choices that we have now are not new ones. Do we go with the flow and make the most of it? Or do we stand on our convictions in opposition to the surrounding culture? Or, perhaps most challenging of all, do we stand with Christ in an attempt to transform the culture around us? In our current situation, the church has, either intentionally or unintentionally, tried “Christ against business.” A more fruitful approach, which fits with our theology of work, could be “Christ transforming business.” Transformed business can transform the world.

So this is a biblical theology of work and business. But I am also charged with sharing a practical theology. Thank God he is always practical! That the biblical principals outlined above work in practice has been demonstrated by many BAM projects, some

of which are reported in this issue. I want to share with you some of our experience in Watford, UK.

Under the umbrella of WorkPlace Inspired, a group supporting Christians in the workplace, we have for some years run a group called Entrepreneurs Inspired. We have also set up an office complex, The Hub, for Kingdom businesses. More recently, we have founded the Kingdom Business School (KBS), aimed specifically at equipping and releasing new BAM companies in our area. As well as teaching, we incubate new businesses and support and refresh existing ones.

Everything we do is founded in prayer and worship; that is our purpose as Christians, but also if our businesses belong to God then he is the CEO and we must always listen for his voice and direction. Likewise, if God is the CEO then all the businesses must display his excellence in whichever sector they are working. The KBS has links with Warwick Business School, and has a world class faculty of successful business people so that we can teach excellence.

The biggest and most successful of the Watford BAM companies to date is Presence; Presence Retail operates two gift shops, a coffee house and a spa, as well as an online business. It currently employs around seventy people. Other companies include building companies, a recruitment company, a dance school, coaching and training companies and a company that manufactures specialist parts for wheelchairs. There are other exciting new businesses on the horizon.

The joy of being a BAM community is that as well as supporting each other, new visions are released daily, along with the people to implement them. “*So in Christ we who are many form one body, and each member belongs to all the others.*” (Rom 12:5)

Theologically and practically, work with God is Kingdom building work. «

Links;
www.workplaceinspired.com
www.kingdombusinessschool.org
www.thehubwatford.com
www.ilovegifts.co.uk
www.thespa-at-presence.co.uk
www.watfordinternship.co.uk
www.wsol.org.uk

The title below, in the context of this particular publication with its emphasis on “business-as-mission,” suggests a complex set of interactions between (at least) three different sorts of entities around a common cause

Church, Missions and Business:

Roles, Responsibilities, Tension and Synergies

This common cause—namely, a commitment to extend, in both depth and reach, the kingdom of God, with the Triune God, Father, Son and Holy Spirit, at its center. For the purposes of this brief article, and at the great risk of oversimplification, this common cause and the tasks associated with its execution will be taken as a working definition of “**missions**.” Similarly, “**church**” will be taken to mean the most comprehensive gathering of the people of God, walking by the rule of Christ, wherever they might be found. And finally, “**business**” will refer to that vast and diverse array of human activity which has economic trading in goods and services, employment creation, and monetary profit-making, or its equivalent, as key features.

The fact is, of course, that in common usage the terms “**church**,” “**missions**” and “**business**” also have specific, visible, organizational implications, so that by “**church**” is often meant the local congregation, whereas “**missions**” refers to a variety of agencies oriented towards specific ministries and geographies, and “**business**” is used to identify a particular commercial enterprise. With both these working definitions and tangible manifestations kept in view, the roles and responsibilities of each, and the tensions yet promising synergies between them, will be briefly explored.

The **church** has often been suspicious of profit-making business. For example, from a geo-political perspective, it is common for Christians to react against the colonialism of the past, which often was combined in an unholy alliance with mission activity assisted by commerce. More recently, Christians have watched in dismay at the exploitation of the

poor by unethical multinational corporations, concerned at the apparent failure of globalization to equitably deliver on its promises. Still more immediately, as in the current period of global economic crisis, business is seen as inherently flawed, untrustworthy, abusive, and the cause of all that has gone wrong.

Unfortunately, this negative attitude, while to some extent justifiable, is often naïve and even hypocritical, and more importantly overlooks the fact that there are literally thousands of excellent, ethically-run businesses led by serious, trustworthy and competent women and men, to the great benefit of millions of people. Business can and should be ethical, and, indeed demonstrate the truth of Christianity in genuine love of God and neighbor.

And if the church has often struggled with its attitude toward business, what of its attitude towards those, particularly Christians, who are called into business? It is not at all unusual, in every country of the world, to see business men and women viewed with misunderstanding, jealousy, ambivalence, utilitarian pragmatism, and even outright hostility—by their brothers and sisters in Christ! They may be valued for the money they bring into the coffers of the church and mission agencies, yet remain largely unappreciated and without affirmation for the work they do.

To be fair, Christians involved in business have often been central to the very problem they lament, and must share the blame for their contribution to the problem. Willing disengagement, lack of accountability, intimidated complicity in unethical practices, and

a host of other temptations or failings have widened the gap and heightened the tensions.

Business is an essential and indispensable part of society. It will be, whether Christians participate in it or not. Why shouldn't they be part of Christian missional activity? The redemptive power of the gospel, influencing every part of society, including the business environment, like salt and light, is intrinsic to the very nature of our ministry as Christians. Business does not only serve the goals of mission—it is mission!

Given this widespread and pervasive tension, yet filled with hope in seeing what God is doing around the world, what roles and responsibilities are we all called to exercise for the sake of the Kingdom? First and foremost, worship. Worship is central. While its form, expression, and content may vary in each context, worship is as much a part of the life of the local congregation as it is of the mission agency as it is of the intentionally God-honoring business. All we do, wherever we are, should be seen as an act of presenting ourselves, as a reasonable service, in response to the worthiness of the Living God and in pursuit of His likeness. Conversely, any conduct unbecoming the excellence of the Holy One should be challenged by the church as detrimental to His mission in His world.

Linked with the primacy of worship is the responsibility to discover, develop, teach, and mentor one another into a robust theology of work and ministry. The intellectual, emotional and practical division of life into sacred and secular activities, with its implicit or explicit assigning of relative worth, significance and spirituality, must be vigorously attacked and dismantled. In its place, an inte-

Peter Shaukat

grated view of Christian apprenticeship, service and ministry must be deliberately constructed and promoted.

Following hard on the heels of this will flow new prayerfulness, prophetic encouragement and admonition, and widespread demonstration and proclamation of the whole gospel by the whole church in the whole world to the whole world.

With scripturally based, spiritually alive discipleship issuing into a passion for global mission as the foundation, the second critical set of roles and responsibilities has to do with providing resources for the task. It is here too, that tensions arise; yet nowhere else is there more fruitful ground for synergy.

While we are witnessing in our day exciting, perplexing, appropriate, old and new expressions of “church,” the end result is the same: it is the people of God, congregated in any number of ways that represent the key resource in the hands of God to accomplish the mission of God. It is a healthy development that, for increasing numbers of Christians, “church” no longer only means the group that meets for an hour or two a week in a recognizable building by that name at the corner of streets X and Y in city Z. It is an encouraging sign that “church” and “para-church” language no longer categorizes the way we see local congregation and mission agency, for we are all part of the church, and all have something critical to contribute to completing the task. Whether in the pew or on the factory floor, the people of God are found everywhere, must be mobilized from everywhere, and sent everywhere. This is the ultimate synergy.

In practical terms, it is unlikely that local congregations, on their own, will have the capacity, competency, or consistency to see some of the greatest missiological challenges around the world through to completion, and this applies specifically as well to business-as-mission initiatives. The notion that the church in this narrow, localized sense is God’s chosen (i.e., sufficient) instrument for the evangelization of the world is unsupportable, theologically, historically, or practically. On the other hand, the notion that the local church in any place has no responsibility, role or resources to contribute to the task is equally flawed. From

its founding at Pentecost, the church has, and will continue to send and support missionaries for the sake of the Kingdom.

This raises the question of the place of the mission agency. As it is with expressions of “church” so it is with “missions.” They too are undergoing profound, vitally necessary changes, and are emerging in forms and in places that would have been unimagined even a few years ago, sometimes with potentially fatal flaws, more often with phenomenal potency. Their contribution to the task remains critically important. In particular, many agencies are wrestling with the issues of business, and “business-as-mission” in a sort of “should-we-shouldn’t-we, can-we-can’t-we?” internal struggle. And when the answers to these struggles are in the affirmative, it only then raises an abundance of questions having to do with the “how” and “what” their contribution should be. Mission agencies are a rich resource of expertise, experience and energy dedicated to the task, and will be left out of the mix only at the great expense of all.

Where then, is the place for business in general, and for a specific business in particular? It is sometimes thought that the “business-

as-mission” movement, as a discernible, fresh impulse of the Holy Spirit (although it is in fact more of a rediscovery for the church of an ancient heritage), is about the commercial enterprise. This is only partly true. It is becoming more widely understood that business FOR mission is certainly a necessary and legitimate means of providing financial resources for missions in general, either by the use of business profits given directly by its owners into mission causes, or, much more extensively but less frequently recognized, by the sustainable jobs it provides for Christian individuals, who then give to the church and its mission tasks. More recently (say, in the last fifteen years or so), the understanding of business AS mission has begun to grip the church with fervent imagination.

Key features that the synergistic resource specific business initiatives can bring to the church in mission include the following:

- providing meaningful and sustainable employment opportunities is a demonstration of kindness, grounded in the just and creative character of God;
- modeling successful business grounded in God’s truth is a tangible witness to the transforming character of the gospel;

■ increasingly, the “ecclesia,” the people of God, are to be found on the shop floor, in factories, and in other work settings, especially in countries where suspicion and

hostility to the gospel is strong;

- the most natural and credible opportunities to evangelize—“gossip the gospel”—and to disciple men and women, are among employees, suppliers and customers of businesses led by committed Christians.

No discussion of synergy and how to resource the mission task can be complete without touching on the issue of finance.

It is here that some of the most significant and difficult questions arise, particularly with regard to the respective roles of the local church, the mission agency, and the business



community. An indepth treatment of the subject is beyond the scope of this article, and in any case, many others are attempting to deal with it.

Nevertheless, some general observations can be offered here to help differentiate between the appropriate roles, responsibilities and risks for each party that might be contemplating a financial involvement in the task at hand. First, any adopted approach needs to be contextualized for the legal and regulatory environment from and in which a specific business initiative is being undertaken. There is a genuine risk of well-intentioned parties putting their particular entities at risk by failing to understand and follow the rules. Second, it should be realistic under the economic and personal circumstances of the participants in each situation. In general, in many (if not most, at the present time) of the situations where missional effort is most needed, it is unlikely that additional financial resources allocated to the people involved in business-as-mission initiatives will not be needed. Third, it should aim to distinguish between aid and charity on one hand, and broadly accepted business criteria of investment, risk, responsibility and reward on the other, and move along an intentional trajectory towards accepted norms for genuine, sustainable commerce.

Facilitating Christians in business to engage in business as a missional calling is therefore part of God's plan for global mission today. It will require the engagement of the whole church—thought of in its broadest terms—to make it happen. The call to extend the kingdom of God—both in reach and depth—is incumbent upon us all and constitutes our core identity. To the extent that the business world is a critical part of human society, the local congregation, mission agency, and businesses need a strategy to engage; otherwise they may miss out on a huge part of what they are called to be. These strategies will be different because capacities and callings are different. Without a plan, gifted business people will be left sitting on the sidelines. On the other hand, we must avoid over-reach, expressed in statements such as: “Business-as-mission is the strategy for the 21st century.” Business-as-mission is “a” strategy, indeed a key strategy, but it is only one of many.

Business-as-mission is still relatively young as a discernible movement. It is fresh and gathering a lot of momentum. There is going to be a lot of immaturity. Mistakes will be made. Given the nature of how God works, there is undoubtedly substantial

work being done that no one knows about. The movement is still hampered by a significant amount of confusion around what its goals are, what it is about, and how to measure impact, etc. As it ages, we must work and hope to see greater clarity and stabilizing; may God keep us from paralysis!

In closing, it is worth noting that tension is unlikely to ever disappear entirely as Christians continue to grapple with these issues. Nor should tension be feared.

Indeed, without tension, many beautiful and functional outcomes in our world would not be possible. In biochemistry and human physiology, delicately balanced tensions at the molecular level contribute to maintaining a healthy organism. In engineering, astonishing structures, held in place against powerful natural forces by carefully balanced tensions, bridge distances and bring people, goods and services together. In the community of faith, tension and differing perspectives and disagreements will most certainly arise.

What Christians do need to do is a much better job of speaking the truth in love, engaging in genuine listening, establishing appropriate expectations of one another, and finding ways to work together for the glory of God.

Peter Shaukat was born and raised in Toronto, Canada.

A graduate in Chemical Engineering, he also holds a diploma in Professional Studies in Education, and an MBA.

Peter has lived and worked in a cross-cultural missional capacity throughout Asia, Europe, the Middle East, South and North America for over thirty years. He is the founder and CEO of a global investment fund with a portfolio of business-as-mission initiatives across the Arab world and Asia.

My first exposure to Business as Mission (BAM) was in the year 2000, when a group of entrepreneurs gathered near Machakos in Kenya to consider an alternative business model that could be a strategic vehicle for advancing God's Kingdom. At that time, the global economy was continuing its meteoric growth that seemed to have by-passed Africa. Eight years later, at the end of 2008, the global economic downturn became a reality as the world witnessed its worst recession since the 1930's. Once again, Africa seems not to have suffered as much, with a delayed impact now being registered months later. The wealthier African countries that have oil or minerals have felt the biggest blow as global markets shrink. Will the same market forces that denied Africa its prosperity also be at play delaying the impact of the market collapse, or can Africa provide a new platform for economic opportunities?

Since that first BAM meeting, the global ecology has also continued to dominate the news with record temperatures or rainfalls registered. Africa, with its comparatively small population and vast expanses of untapped natural resources, can, if properly managed, become the buffer the world needs to mitigate the effects of climate change. Africa's wealth lies in her people. Despite the material lack, Africa has registered one of the fastest church growth in the last century. Africa is a land of paradox, a place of laughter, and a land of conflict. One common observation made by many Westerners when they first come to African villages is, “how can they look so happy yet they have nothing?”

Can Africa be developed without destroying its social and environmental wealth? The exploitation of her natural resources by outsiders is often the cause of her internal conflict, so that instead of the minerals benefitting her citizens, they become the trigger for conflict. Greater material wealth does not equate to greater happiness. The fact that antidepressants are the greatest selling over-the-counter drug in the affluent USA has been well documented. Can the world learn from Africa or can Africa learn from the world? The Christian entrepreneur—the “Bussionary”—is a much needed asset for our times.

The Challenges and Opportunities For Business As Mission: A Perspective From Africa

The current global economic crisis provides a window for the church to contribute to the debate of alternative economic systems. If we are to heed the Lausanne call to take *the whole gospel to the whole world*, there is need to acknowledge the work of the church as touching every sector and therefore a need for the church to be visible in all areas of life including the economy.

To the attentive and concerned observer, it is clear that fifteen years after the demise of communism, the victory of capitalism has not brought the promised increase in freedom and prosperity for the citizens of the world. In fact, for most people in the global South life has got worse, not better. (The Oikos Journey: A Theological Reflection on the Economic Crisis in South Africa, The Diakonia Council of Churches, 2006: 22)

One can name many African leaders, both within the church and outside, who have written on the political challenges facing Africa, but African Christian writings on economic development are few. Christianity has been seen by the general populace as preparing one for the hereafter, but silent on the here and now. The Diakonia Council, in their *Oikos Journey*, uses the image of oikos to challenge the church to engage with the economy.

Oikos means a home or household. From this we get two words, "economy" and "ecology." A concern for economics—oikos-nomos—has often been disconnected from a concern for ecology—oikos-logo—or the environment. But in fact the two are closely linked and both relate to the establishment and undergirding of a society reflecting God's will.

Business as Mission (BAM) integrates these related factors into a business plan

that seeks the quadruple bottom line (QBL): financial, spiritual, social, and environment returns on investment.

Dennis Tongoi

While the majority of society spends more than 50 % of any waking moment in economic activity, the pulpit—apart from seeking the tithe—has been silent, leaving economic language to "the development departments and NGO."

Mugambi, quoting J V Taylor, remarks:

The consequence of this missiological error has been a superficial acceptance of Christianity, which is displayed in formal, ecclesial settings, and suspended in the normal, daily life of the majority of African Christianity. J.V. Taylor used the phrase "classroom religion." Reflecting on Christianity in Uganda in 1963... (J.N.K. Mugambi, 343)

If African economies remain poor and her markets underdeveloped, does this constitute a threat or an opportunity for BAM in Africa?

Church Mission Society has recently spawned off an African-based Mission organization, CMS Africa. CMS Africa, in its desire to remain pioneering and relevant, is exploring private equity rather than charity to grow its mission. Herbal Gardens Ltd. is a for-profit company that CMS Africa has helped to incubate. Herbal Gardens Ltd. targets farmers in marginalized semi-arid communities by helping them grow Aloe Vera and then purchasing this from them to process and sell. The experience of Herbal Garden Ltd. has reflected the typical challenges of doing business in Africa. The company is located in Nairobi, Kenya, thus impacted by Kenya's macroeconomic environment. Set up as a BAM business, its share holders want to realize a return on their investment. They were encouraged to invest in the company because they saw its QBL impact—but as one share holder remarked—

"Do not play around with our money: we are not a charity."

The key principle in choosing this as a business was that it targets the poor and would mobilize local resources to produce goods for a local market first, thus minimizing foreign exchange exposure.

The challenges of BAM in Africa

Long incubation period: It takes a long time to secure premises and licenses. Establishing a successful business means that one needs huge amounts of capital and time spent on payroll before any productive activities. A commitment to integrity means that one can be shut out of a particular supermarket chain for several months. Honest business pays a high price in terms of time delays where others could accelerate the process through bribery.

The unstable political environment: The post election conflict in Kenya at the end of 2007 meant that the country lost five months of any kind of production. Many African countries are politically unstable. How does this influence the kind of businesses that can be started? Social instability is possibly one of the biggest factors that will influence BAM in Africa. There is a correlation between increasing democratic space such as in Ghana, Botswana and South Africa and economic stability. Zimbabwe and Kenya's less than transparent elections have had a direct impact on the economy. The rule of law is rare in many African countries, increasing the risks of business. What will it take for BAM initiatives to serve as realistic vehicles for entry into the most vulnerable nations that are the neediest in terms of social and economic transformation?

Low public capital: Businesses become more profitable as they minimize costs. The decaying or absent basic infrastructure in most African countries leads to high cost of inputs. Can business make a profit and compete where the cost of electricity is prohibitive and unreliable, for example?

Lack of markets: Lack of disposable income due to low wages and high taxation means that money does not circulate. In addition to this, Africa does very little trade within herself. Each country or region is fragmented into small unviable economic units, cut off by colonial political and trade borders that limit growth and rob businesses the opportunities of the economies of scale. A BAM network in Africa must seek to address this.

The opportunities for BAM in Africa

To develop and grow markets: Lack of markets, on the other hand, provides a tremendous opportunity to grow and develop markets. Several African countries rely on primary agricultural products or raw materials. There is a great opportunity open for value addition. Africa's opportunities for green technologies due to the availabilities of wind, solar and hydro have vast potential. One can observe the success of companies that have sought to empower local communities reaping great rewards for themselves and their hosts. Being poor can sometimes mean that there are plenty of opportunities for growth. CK Prahalad argues this case very well in his book, *The Fortune at the Bottom of the Pyramid: Eradicating Poverty Through Profits* (Upper Saddle River, NJ: Wharton School Publishing, 2004).

Influence public policy: The rules of engagement at the global level must be re-examined. A leading Agricultural Consultant in Malawi observes that since the government begun subsidizing basic inputs such as fertilizer—the country has managed to yield surplus maize. For many years it was considered OK to subsidize European, Asian and American farmers but wrong to subsidize African Farmers. BAM must target policy reform to provide even playing fields. Ulrich Duchrow argues for an alternative economic model in his book *Property for People, Not for Profit: Alternatives to the Global Tyranny of Capital* (London: Zed Books, 2004).

Christianity has been seen by the general populace as preparing one for the hereafter, but silent on the here and now.

Developing the human capital: Though an underdeveloped human resource can be a threat to business, this could itself be a business opportunity. Many African countries will welcome those who come to empower their youth through training in business skills, information, communication, and technology skills. Developing job makers rather than job seekers can vastly change the landscape for the continent. There is need to transform the entitlement mentality, where governments are expected to provide everything which that keeps the people passive, to an empowerment mindset where people seek opportunities: Muhammad Yunus with his Gremlin Bank in India and Jamii Bora Trust in Kenya have shown that the poor are bankable.

The need for a global BAM coalition: The 10th characteristic of a BAM company as described by the Lausanne Working Group 30 on Business as Mission indicators states:

[The Company] seeks to harness the power of networking with like-minded organisations.

As the proverb states: two are better than one and a three-strand cord is not easily broken (Ecclesiastes 4:12). Companies that are networked can be a powerful force. Often multiple organisations (for-profit or non-profit) can accomplish more for the kingdom by working together than by working separately. Good kingdom businesses seek out those relationships and are open to serving other organisations that have similar goals.

Several National BAM networks are evolving. Two of them, Kenya and Uganda, have begun to collaborate. BAM in Africa will benefit much from a Global BAM alliance, where not only secondary markets are explored but also where there can be an exchange of theological teaching, technology, skills and capital.

Someone has remarked that many Eastern cultures do business based on covenant relationships. The West has tended to work from contracts. Kingdom companies have a higher reason and purpose to collaborate. An international BAM network can provide an opportunity for the Christian Business fraternity to express our covenant relationship real "ecumenism," or in other words, a sharing of our resources in the field of business. In the past centuries, no continent has developed economically without access to Africa's wealth of natural (and human) resources; we observe that China, the emerging economic giant, is more aggressively engaging with Africa. The development of a global BAM alliance could be a strategic opportunity to advance the Kingdom through related QBL models across all our regions, giving the Body of Christ not only an alternative economic model but also an economic voice. «



Dennis is the Africa Regional Director for Church Mission Society (CMS) Prior to this he was a consultant promoting the ministry of social transformation in CMS churches in nine African nations.

Prior to these assignments, Dennis was involved in the leadership of The Navigators in Kenya for more than 20 years, serving as Director for 5 of those years.

¹ African slave labour was the engine that drove the global economies for centuries 19

BOSSA NOVA, THE “BEAUTIFUL GAME” AND BUSINESS AS MISSION

João Mordomo

Paulo’s career at a world-renowned international business consultancy was taking off. Nonetheless, he felt a deep longing to make a greater difference for God than he thought he was making in business. He sought the advice of his pastor and others, all of whom suspected that God was leading him and his wife Maria to become missionaries. Paulo couldn’t argue with them; he genuinely sensed God’s calling on their lives. His counselors further suggested that Paulo quit his job and go to the only place that could really prepare them to become missionaries, seminary, and then raise their support and be sent out by their church through a traditional mission agency. While he had a nagging feeling that perhaps this wasn’t the best option for them, there didn’t seem to be any other possibility, so he quit his job and they went to seminary.

Seven years later, Paulo and Maria had four years of seminary and two years of cross-cultural missions experience under their belts, but they were back in Brazil, frustrated and thinking they may never return to the mission field. Fortunately, a friend told them to contact a certain innovative mission agency. Paulo called and told their story to the head of the mission who listened carefully, then replied, “So you thought your seminary prepared you for missions, but in reality it was your business school, as much or more, that equipped you for missions, wasn’t it?” His words rang true in Paulo’s heart and he immediately knew that he would again be a missionary, but a different kind of missionary using a different kind of model!

Paulo’s story is not unique. Hundreds, if not thousands, of Brazilians have found themselves in Paulo’s shoes in recent years. They feel called to missions and the only response their church leaders know to give

them is, “quit your profession, go to seminary, get ordained, raise your support, and be sent as a traditional missionary.” This was often good advice in the past, but times have changed, and this “traditional missionary model” is often not the most appropriate one to employ, especially for people coming from countries like Brazil and going to contexts that are restricted. What they need is a model that will help them overcome the four major obstacles that they face, one that will help them “get out, get in, stay in and sink in.”

Fortunately, this model exists! It is an innovative and powerful tool for taking the gospel to the ends of the earth in a natural, holistic, relevant and effective way. It was successfully employed by the apostle Paul, by many early-Church Christians, by the Nestorians, the Moravians, William Carey, and many others. And it is a model that is geared toward making the most of all that is distinctly or uniquely Brazilian. It has come to be known as “Business as Mission” (BAM).

As we look at the four obstacles, it will increasingly become apparent why “BAM” is such a relevant and effective way for Brazilians (and others!) to impact unreached peoples for the glory of our King.

Getting Out

Brazilians many times simply cannot get out of the starting blocks and to the field due to a lack of financial resources. “Difficult” is an understatement when it comes to raising and maintaining a donor base. According to Ted Limpic, “Brazilian [mission] agencies cite ‘lack of financial support’ as the greatest single cause of missionary attrition.”¹ This is a heartbreaking, though understandable,

¹ In William D. Taylor, editor, *Too Valuable to Lose* (Pasadena, CA: William Carey Library, 1997), 149.

reality. The overall economic situation in our country until recently had been characterized by poverty, corruption and inflation. It can be argued that there is not much money available to give, or that the right people don’t have it, or don’t have the vision to give it. But should potential missionaries be disqualified from serving the Lord cross-culturally simply because their churches don’t have the resources or vision to send them? The obvious answer is NO! The solution for the Brazilian church, then, is a model that can creatively access and utilize the numerous resources that CAN be found in Brazil (and not just money, but talent and people, especially the so-called and often undervalued “laypeople”), for God’s global glory.

But the financial obstacle is only the first of four, and the traditional missionary model—even when the missionary manages to raise all of his or her support—does not usually provide the means to overcome the next three.

Getting In

I get fired up when I read stories about people like Brother Andrew and George Verwer and others who are willing to risk their lives in order to briefly infiltrate restricted contexts in order to share Christ or encourage believers. I thank God for them! I also thank Him for the thousands of Brazilians who, with the same sense of calling and conviction, seek to enter such contexts as tourists in order to advance God’s cause there. But while these are viable means to enter many countries, they do not provide credible long-term solutions. In many of these places, Brazilians who enter on tourist visas are restricted to months or even weeks at a time, and then they must leave the coun-

try and re-enter with a new stamp in their passports. This constant coming and going is neither practical nor credible. On the other hand, nearly all countries are happy to grant longer-term business visas to those who are willing and able to do genuine business. And many Brazilians fit this bill. Having learned by experience to “dar um jeito” (“make a way,” in the sense of finding or inventing a solution), Brazilians are entrepreneurial by nature, so “BAM” just makes sense.

Staying In

If getting in is difficult, staying can prove to be nearly impossible (especially on a tourist or student visa), and staying with credibility is more elusive still. However, the BAM model helps the missionary hurdle both obstacles. And if the missionary is Brazilian, he or she will have numerous business opportunities knocking at their doorstep, for Brazil has been blessed with a plethora of things that are distinctly or uniquely Brazilian, around which businesses can be built. Have you ever listened to bossa nova, whose charm and flair and “cool sensibility” captivates with every note and every beat? Or had your nostrils filled with the heavenly smells exuding from a churrascaria, a Brazilian steak house that is unlike any other in the world? And what about capoeira, a uniquely Brazilian blend of dancing and martial art? Did I mention the “earth’s lung,” the Amazon rainforest, most of which inhabits Brazilian territory? Or coffee? Or...well, you get my point. Oh, wait a minute. I should mention just one more item that is distinctly Brazilian. It’s a little thing called football, the “beautiful game,” as Pele called it. One of the reasons it is so beautiful is that it opens doors for Brazilians time and time again, all over the world.

When Brazilians unite their natural business skills with those things that are distinctly or uniquely Brazilian, they overcome a key obstacle by creating opportunities to “stay” for the long run among the people they want to reach, in a way that is both viable and credible. This is crucial, since church planting movements don’t happen overnight. Neither are communities and societies and peoples and nations transformed in one generation, which brings us to our final challenge.

Sinking In

Staying for decades among a people group does not guarantee that effective ministry will take place, that lives will be changed, that churches will be planted and that societies will be transformed. Cross-cultural workers must find mechanisms by which they can penetrate social networks in order to proclaim the Gospel fully, in word and deed. They must penetrate to the worldview level of a culture, and the best way to do that is by rubbing shoulders with “real people” everyday, empathizing with them as they struggle to make ends meet and deal with the existential issues of life. The traditional missionary model often neither encourages nor allows for this kind of “real life,” “in the trenches,” incarnational ministry to occur. The Word who became flesh and dwelt among us was not an aloof religious professional and neither should we be! He could empathize with people because He understood and practiced, in the truest sense, a “theology of presence.” The BAM model is a “no-brainer” for Brazilians because it allows them to strategically place themselves among “real people” and then put one of their strongest traits—their relationality—to work for the glory of the King. You just haven’t met a “people person” until you’ve met a Brazilian! And when that “people person” has a natural, viable and credible venue (a business!) to develop relationships, it is safe to assume that under the Holy Spirit’s guidance lives, families, communities and even societies will be transformed.

Getting out, getting in, staying in, sinking in. That is the challenge our missionaries face. I am convinced that the BAM model will serve us well in the 21st century, unleashing the church for effective, holistic, God-pleasing frontier ministry. «



João Mordomo has been a cross-cultural missionary for nearly twenty years. In addition to five years in Belgium and thirteen in Brazil, he has preached, taught and trained

leaders in nearly forty other countries in the areas of evangelism, missions and leadership. He was a member of the 2004 Lausanne Forum’s Business as Mission issue group.

WHY IS BANGLADESH POOR AND TAIWAN RICH?

This admittedly provocative title is intended to help us drill down into important questions: how and where we might most effectively apply resources for the extension of the Kingdom of God through business? This brief article will attempt to show that there are good reasons to understand and unleash larger numbers of genuine entrepreneurs, and create environments conducive to the development of small and medium size companies, or “SME’s.” The definition of SME varies, but most would accept that a business of moderate capitalization requirements, employing perhaps 20 – 250 employees or so, would be a typically acceptable description; such is the case here.

It is a fact that SME’s are the backbone of economically healthy countries, be they so-called “developed” or “developing.” Most certainly, none are perfect. Agreed, there is no binding association between economic and moral development. Yet it is beyond dispute, and true anywhere in the world, across a long historical timeline, that countries with vibrant and numerous SME’s tend to experience a number of positive socio-economic changes. Apart from the relatively large number of jobs created, SME’s also help bring larger segments of the economy into the formal sector. This in turn contributes to the creation and growth of an essential tax base from which other socially desirable outcomes can be supported, such as hospitals, schools, roads and other infrastructure.

Furthermore, while the authors are not uncritically espousing any particular political system as “the way,” there is generally a desirable association between a robust taxpayer base and

the development of participatory (“democratic”) institutions associated with justice and good government. Conversely, any failed or failing state (economically, socially, politically) will show unmistakable signs of the SME sector being under attack or largely absent, as at least one major contributing factor to the decline.

SME’s also seem to fare better even in times of economic crisis, as the May 21, 2009 issue of *The Economist* reports:

“In contrast to the doom and gloom coming from Europe’s biggest firms, many SME’s are cautiously optimistic. The main umbrella organization for Germany’s more than 4m SME’s predicts that its members’ sales will contract by only 2% this year. The country’s renowned Mittelstand will therefore outperform the economy as a whole, which the government expects to shrink by 6%. A survey last month of 804 French SME’s found that just over half of them expected revenues to either stay flat or increase in 2009.”

Europe’s SME’s, defined as firms with fewer than 250 employees, collectively employ 88m people and account for two-thirds of private-sector employment. As big companies send jobs out of the country in an effort to reduce costs, smaller firms are becoming increasingly important as domestic employers. And although most SME’s are tiny mom-and-pop operations, with little capacity or desire to grow, their number also includes fast-growing, innovative firms which, if properly nourished, could become tomorrow’s champions.”

These perspectives need to be put alongside the pervasive, increasingly popular, and in the view of the authors, often unquestioning effort to promote micro-enterprise, both through NGO’s and even commercial interests. Will micro-enterprise really help poor nations in the long term? How is it that Bangladesh (famous as a micro-enterprise country) is still endemically poor and Taiwan (a country of SME’s) is rich? How might a more intentional focus on SME’s in countries like the first have a more effective impact?

Professor Milford Bateman wrote in *The Financial Times* (26 December 2008) about the danger of micro-enterprise as a big picture strategy, over the long term.

“Put simply, to the extent that local savings are intermediated through microfinance institutions, the more that country or region or locality will be left behind in a state of poverty and under-development. This is an “iron law of microfinance.” Focusing on isolated cases of micro-enterprise success simply does not add up to economic development. The reason microfinance is supported is overwhelmingly political/ideological – the economic rationale is simply not there.”

Professor Bateman contrasts Bangladesh with other relatively rich countries, also in Asia:

“The East Asian countries managed to develop brilliantly through channelling much, if not most, of their savings into serious growth-oriented sustainable business projects. This is the reason many East Asian countries may have started at similar GDP levels as Bangladesh in the 1970s, but have since then massively outpaced Bangladesh in terms of growth and development. Economics 101 shows conclusively how critical savings are to development, but only if intermediated into growth- and productivity-enhancing projects. If it all goes into rickshaws, kiosks, 30 chicken farms, traders, and

so on, then that country simply will not develop and sustainably reduce poverty.”

Dr Peter Heslam, at Cambridge University comments further on the issue:

“Although the development community is becoming more willing to affirm the positive potential of business, this tends to include only micro-credit and fair trade. But of much greater long-term significance are private equity and the core activities of multinational corporations, not least in facilitating the conditions needed for small and medium-sized enterprises (SME’s) to flourish. SME’s are the world’s foremost creators of new jobs, wealth and opportunity, making healthy contributions to gross domestic product in many of the developing economies that are growing.”

To this we would add the observation that the majority of micro-entrepreneurs (so called) are not in fact “wired for,” skilled, or particularly interested in the roles and responsibilities of job-creation, leadership and management required of far-reaching entrepreneurial activity. While the nurture of their family is of critical significance, their calling into and suitability for broader leadership in business is another matter.

Dr. Heslam comments:

“Some may wonder whether entrepreneurship has biblical warrant. But if entrepreneurship is about innovation, judgment and risk-taking, archetypal figures such as Abraham, Jacob and David reflect, despite their faults, strong entrepreneurial traits. Yet the primary model of entrepreneurship occurs at the very start of the Hebrew Scriptures, where the curtains open on a God who overflows with innovation, wise judgment and the willingness to take risks – especially the risk of creating human beings and inviting them to join his start-up as stewards of the earth.”

Importantly, beyond socio-economic changes, SME’s, particularly under the leadership of committed Christian business men and women, contribute to the spread and credibility of the gospel. In our experience, the attempt to share the gospel in hostile environments one family at a time is often stymied by social and spiritual obstacles of suspicion, pride, jealousy and fear. The advantage of SME’s in this context is significant as a missiological strategy. Potentially dozens if not hundreds of families can be represented in a non-threatening, natural work environment, in which the values and truth of the gospel can be demonstrated and articulated and “apprenticed-into” new and old followers. The crux of the matter, of course, is that the SME must be genuine in every way to be credible as a testimony.

On the basis of these reasons, we call the church and the global BAM movement to place greater emphasis on cultivating and enabling entrepreneurs and the SME’s of which they have been made stewards. «

The authors of this article are Mats Tunehag and Peter Shaukat. Their biographies already are shown in earlier articles from their hand in this journal.

LARGER-SIZED BUSINESS AS MISSION (BAM) COMPANIES:

An Important Subset of Fulfilling the Great Commission

DWIGHT NORDSTROM & VINCE LIANG

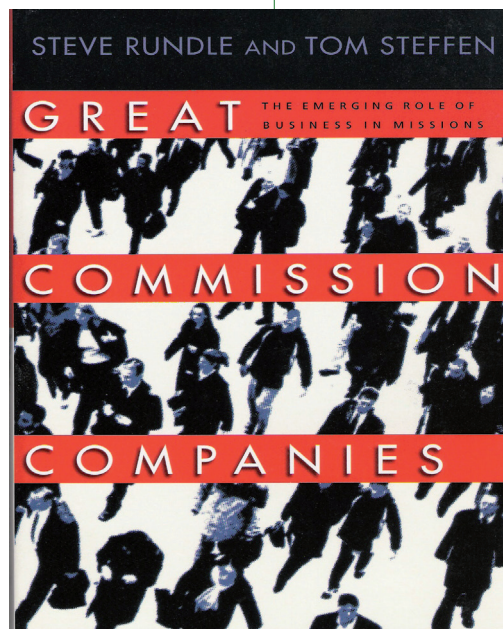
Today as a greater number of business initiatives are integrated with the purpose of fulfilling the Great Commission (GC), there exists a wide spectrum of Business as Mission companies. BAM—at least according to the authors—is a strategic method that has come to mean seeing church plants arise as a result of GC for-profit businesses being located in least-evangelized areas. Historically, when a person or a mission agency decided on using business in conjunction with a long-term incarnational presence in a creative access area, there were two options considered—stand-alone tentmaking in a placed job or micro-financing,

Stand-alone tentmaking is a dangerous and difficult path for many reasons. For example, it is difficult to make a long-term impact when a team consists of only one player. Even within the context of a GC company, where GC goals are present, there still exists a pressing need to update and/or create new GC goals annually, in order to maximize kingdom effectiveness. Without a GC plan, let alone an environment geared for long-term BAM work, it is difficult to affirm stand-alone tentmaking as a high-win percentage GC option. Tentmakers have often been sent out poorly equipped, with few spiritual mentors and models, and typically stayed less than three years in a 10/40-window; thus, comparatively

little church planting was done.

The realm of micro-enterprise has difficulties as well, as there is a continual need for non-profit support, especially if one is looking for non-nationals to be a part of their team. Often, the business and the mission agency struggle to collaborate, as they each have different strengths. Unless both sides are carefully and consistently managed, either the mission agency or the business may lose its focus and/or vision.

Additionally, and key to our discussion here, even businesses with fair-trade characteristics are largely limited to single-digit market penetration.



Prior to 1985, with a few exceptions mostly among the Mennonites, there were not many larger-size BAM companies. Instead, most BAM companies were started by well-intentioned but business-illiterate missions agencies, created as a “cover” for missions. Some might even call them “fake” businesses, since they never achieved normal business metrics of sustainable profitability. These small businesses failed for predictable reasons, including, but not limited to, a lack of international technology relationships, insufficient capitalization, high barriers of entry to competition and a low resistance to corruption. The statistics, although limited, seem to be quite conclusive—well over 90% of these small-scale BAM companies failed within

the first five years of their start-up. Although failure of these small BAM businesses did not necessarily result in these individuals leaving that 10/40 location, as they often reinvented themselves through new ventures, the original “cover” business was no longer viable.

There are three basic business tenets, which continue to hold true for BAM as we enter the second decade of the 21-century. First, more capitalization results in a better chance for business survival; second, more competitive advantage (technology and access to proprietary distribution markets) results in better business survivability; third, sound matching of individual skill sets with parallel responsibilities and positions alleviates the burden of unproductive work. The statistics, again limited in scope, appear to be quite staggering—it appears that China has well over fifty percent (by total profits) of all Kingdom Businesses in the least-evangelized world, while “known” Kingdom Businesses in other major last-evangelized parts of the world (such as Africa, Central Asia, SE Asia, among others) by comparison have overall failed to make a sustaining profit (using commonly accepted accounting practices) during the past twenty-five years.

AMI is an example of a large-sized Kingdom Business in China. During the last twenty years, AMI has set up over ten operations across China in manufacturing and high-technology, and has proven the importance of following basic business practices by noting its success in attracting seven-figure (US\$) market-based financing (debt and equity) on a continual basis. From a kingdom perspective, each AMI location has a different mix of GC-minded people with a variety of goals. For example, one to two Bible studies per year are normally started at its various business locations, with many of these developing into house churches over time. Over

twenty mission groups also have spiritual-accountability contracts with AMI or with international workers within AMI.

In larger-sized BAM companies, a broad spectrum of people and backgrounds can be involved, and individuals are fully or only partially occupied by business responsibilities. This, together with a company-wide GC plan (which should be updated annually), individual worker accountability to a church or a missions organization, and sound business practices, there is a much greater chance of survivability and sustainability from a GC perspective. In an increasingly competitive marketplace, such as China, these aspects of larger-sized BAM companies have become virtually indispensable.

Given the breadth of business styles today, this is by no means an assertion that establishing larger-sized companies should be the only style of BAM. However, despite the intensive capital and human resources involved, starting and growing larger-sized BAM companies is the method that seems most likely to achieve significant long-term success. Often, the time and effort that go into starting up larger scale ventures can feel like a real distraction—but, as experience has shown, the effort per person is less than in a small venture, and the probability of long-term success is higher.

In summary, the potential effectiveness of building and growing large-scale BAM companies has shown, both experientially and factually, that it is a sustainable model, especially if one is looking to make a long-term, meaningful impact on a least-evangelized area like China. «

Vince Liang is a junior, International Studies and Economics major at the University California. Since 2008, he has been studying abroad at Peking University, China, while interning at a USA manufacturing company in their Management-training program.

Dwight Nordstrom has over 25 years experience in doing business as missions in China and Central Asia. He has also been General Manager of 8 factories in China with employment ranging from 30 to over 750.

HUMAN TRAFFICKING: BUSINESS AS PREVENTION AND RESTORATION

Jennifer Roemhildt Tunehag

Anya's future should have been bright. Pretty and smart, she loved school—especially languages. Home, however, was a different story.

Anya's father had been an alcoholic for as long as she could remember. Unable to keep a job, his addiction put enormous strain on the family finances, and her mother eventually took work abroad to put food on their table. When she became seriously ill, the burden fell to Anya to provide for her family. Their already difficult situation soon became desperate. Unfortunately for Anya, there were people looking to exploit that vulnerability, and soon she was on her way to Western Europe and a job... in a brothel.

The International Labor Organization estimates that there are 12.3 million people enslaved in forced labor, bonded labor, forced child labor, and sexual servitude in the world at any given time. **Nearly 80% of persons trafficked, like Anya, are used for sexual exploitation.** (UN Office of Drugs and Crime, 2009).

According to the UN protocol, trafficking may be defined as the recruitment, harboring, or transport (**movement**) of people by coercion or inappropriate means (**control**) for exploitation (**money**). Nearly every country in the world is involved in the web of trafficking activities, either as a country of origin, destination, or transit.

Brenda grew up in a polygamous family in Africa. Each wife was expected to provide for her own children within the family, so Brenda's mother was thrilled when an "uncle," a distant clan member, appeared to offer Brenda a job in his business in Europe.

Her wages would feed her mother and siblings, and offer the prospect of an education to her younger brothers—and the hope of financial stability to her family. That hope overshadowed the risks which brought her to the dark and dangerous streets where she was forced to offer her body to anyone who could pay.

For Phan, the situation was not disguised. Her brothers had served their time as Buddhist monks to assure their parents' well-being in the afterlife; Phan was expected to care for their needs now. With little education and few connections, Phan went to Bangkok hoping to find work. A job was waiting—in a go-go bar, where Phan performs sexual services for its clients.

Regardless of the differences in their stories and settings, these young women were made vulnerable to the abuse and devastating evil of prostitution by a common need: **a job**. If unemployment and poverty create vulnerability to trafficking, what do solutions look like for Anya, Brenda, and Phan?

Christians worldwide are involved in creating awareness of trafficking in their congregations and communities, developing outreaches and direct services to victims, and promoting good laws in their locales. However, one must ask the question: **out of prostitution and trafficking, into what?** BAM is one of the keys God is using to set women free!

PREVENTION.

Poverty and unemployment make people vulnerable to exploitation. BAM busi-

TEN PRINCIPLES: BAM IN AREAS OF PROSTITUTION AND TRAFFICKING

Annie Dieselberg

nesses offer individuals the opportunity to become self-supporting and self-determining. “Feed me with the food that is my portion,” Solomon asks in Proverbs, “[so] that I not be in want and steal, and profane the name of my God.” Without jobs it is difficult to avoid prostitution and other forms of exploitative labor; and without jobs it is nearly impossible to **stay** out.

RESTORATION.

BAM businesses offer a “future and a hope” (Jer. 29:11) to women who may not be welcomed back to their family or home, and a sustainable livelihood in areas where the minimum wage—in the unlikely event that such a job is available to a former prostitute—is not enough to support oneself. BAM also creates an atmosphere where restoration is possible and pursued, and where employees are given respect and resources on their road to reintegration.

Businesses which embrace God’s purposes—and the women and men He has created—are a key to prevention, and an essential part of restoration, for those vulnerable to and victimized by human trafficking. Business people, God needs you! «

Jennifer Roemhildt Tunehag is the founder of Lost Coin/Nea Zoi, a ministry reaching out to women and men in prostitution and victims of trafficking in Athens, Greece. Jennifer currently lives with her husband, Mats, in Stockholm, Sweden, where she works as an independent missions consultant, catalyzing ministry among women and men in prostitution around the world. She frequently consults with national and regional Evangelical Alliances on issues of trafficking.



The creation of a business specifically for the prevention and restoration of women coming out of prostitution and trafficking must:

1. Provide a real job that offers job security, fair wages, benefits, and opportunities for advancement. Women who “choose” to go into prostitution do so to make money and support their families. They need a job. Business as Mission must provide an authentic job for the women, which can teach them job skills, give them dignity, and provide the ability to support their families. BAM is not charity and it is not rehab, nor can it be a short-term solution to launch these women onto something better. It must be a business that offers a real job.

2. Operate with integrity and have a system of accountability. It is imperative that any BAM be legal, above-reproach, and a respecter of the laws of the countries involved. BAM specifically for prevention and restoration of women coming out of prostitution and trafficking is no exception. Not only is this a biblical principle, but bringing women out of prostitution and trafficking creates enemies among those who exploit them and those (governments included) that turn their eye. A business that is above reproach will not give adversaries easy ground to shut it down. Anything done under the table for convenience sake puts everything at risk and misrepresents God to the world.

3. Have a kingdom motivation, purpose and plan. While the goal of a business is for profit, for a BAM, the ultimate goal is not profit alone. The purpose is to bring women out of sexual exploitation and employ them in a business model that enables holistic transformation

to take place on an individual and ultimately kingdom level. A sustainable business is not dependent on charity, which in turn allows for more jobs. Profit is the motivation of traffickers, pimps, and those who exploit women. In the kingdom of God, profit counters that exploitation by being the resource that brings freedom. Profit is a resource to impact the kingdom.

4. Strive for excellence and restore dignity. BAM does not create “sympathy products.” The product should stand alone in its ability to sell. The women want credit for their work, not sympathy for what they used to do. Excellence restores their dignity. Women coming out of prostitution want people to admire the work they do and not label them as ex-prostitutes. They want to live in their God-given identities of “new creations.” A successful BAM will believe that the women have talents and skills and, with training, the potential to excel in their work. They may need more training, but it should not be assumed that their work is simply handicraft and below par.

5. Seek to employ the least qualified and train them to be well qualified. A BAM set up to restore women coming out of prostitution will differ from the majority of businesses by seeking to employ those who have no qualifications. The applicants, by in large, lack the necessary qualifications for successful job placement and are fearful of further rejection. Through this model, the women qualify especially when they don’t qualify elsewhere. Plan for training and allow time for learning from mistakes. It may take longer to become organized and efficient, but strive for it and believe in it. The women may have more catching up to do than qualified applicants, but many will in time become highly skilled and competent.

6. Aim to be holistic, integrating spiritual and physical, business and personal development. In the West there is a tendency to compartmentalize and separate spiritual activities from everyday business. Much of the world, however, operates on a daily basis while integrating the two. Buddhist businesses bring in monks for rituals and blessings and Muslims provide prayer rooms and time allotted for the call to prayer. If well managed, integrating spiritual care and development with daily business is not an obstacle to profit and efficiency but rather a benefit that bears fruit. Time set apart for worship, discipleship, and prayer ministry does not take away from the business but rather is good member care and brings blessing to the business.

7. Aim at holistic transformation that affects family and community. Business to restore women is ultimately taking on a family, not just an individual. If they cannot address the needs of their family, the women will not stay with the job. Plan for benefits that take families into consideration. Tuition scholarships, day care centers and counseling related to family issues will encourage perseverance and bring transformation that breaks a cycle of poverty and exploitation. For some, the family and community is so broken down that new community needs to be built. This BAM model will also serve as that new community and family for the women, giving them a place to belong.

8. Model and encourage Christ-like, servant leadership, and develop it in others.

Women coming out of prostitution have been exploited through the abuse of power. They have experienced more negative models of leadership than positive ones. They have been trained to submit and defer to the needs of others on demand. BAM must model leadership in an attitude of humility that serves and honors the women and is careful not to exploit their willingness to serve. At the same time, there must be a model of humility which is strong in standing up for truth, justice, and integrity.

9. Be pro-active in intercession and seek the prayer support of others.

BAM working to restore women coming out of prostitution and trafficking must recognize the battle, which is not against flesh

and blood but principalities and powers. The women come with a lot of spiritual bondage, which affects their work and their relationships. Situations come up on the job that are unplanned and unexplainable other than a spiritual battle. Regular prayer and intercession is necessary on every level. Engaging others to pray will provide a lot of covering and support as needed.

10. Seek to harness the power of networking with like-minded organisations.

The exploitation of women in prostitution and trafficking is a global problem that affects all of society on many levels. No single organization can successfully address the issues and bring transformation without a strong network of like-minded organizations and individuals. BAM stands as an advocate and a voice for the voiceless. A legitimate business has respect in the community, which opens opportunities for advocacy and networking in sectors of society that may not normally network with charities. Collaboration with like-minded organizations builds a strong network for advocacy, for prevention, and for providing solutions to what has become the second largest illegal crime globally. Partnering with organizations locally and globally offers endless opportunities to bring holistic transformation to individuals, communities, and nations.

Annie Dieselberg is the CEO and Founder of NightLight Design Co. Ltd, a jewelry company, which enables restoration of women coming out of the sex industry in Bangkok, Thailand. Since registration in 2006, NightLight Design has employed over 100 women in the jewelry business. The high quality jewelry is marketed on-line and exported to a growing market internationally. Still a young company, NLD has been on a steep learning curve to adjust to the unique needs of a business that specifically addresses the restoration of women coming out of prostitution. More information on NightLight is available at www.nightlightbangkok.com.



Heru was a professional building contractor at the peak of his career when crisis hit Indonesia in 1998. Thus, in 2004, he decided to partner together with his wife in her restaurant business, which was picking up slowly. But through various situations, chaos arose in both business and family life.

Let me describe two of the major issues:

■ **Leadership:** Mr. Heru is a process-oriented type of person—very strict, procedural, a perfectionist who demands high work standards. Mrs. Swan, his wife, is a relational type of person—easy going, creative, a strong marketer, who has a tendency to be quite reactive in handling issues. When they began to work together, a big issue developed: both of them led the team in different directions. There was no agreement on leadership and business practices, which created clashes.

■ **Business:** Both husband and wife worked hard to upscale their restaurant and increase revenue and business branding in their area. Money is no longer a big issue for the family, but as the business grew, the people and the systems were not growing.

Their daily working life seemed to be filled with more frustration, especially when dealing with staff. Staff issues ranged from lack of discipline to lousy service, lack of trust, dissatisfied workers, inefficiency, and poor attitudes. Can you imagine how Mr. Heru felt when he found out a client tried to place a significant take-out order by phone, and his staff answered back: “We are sorry sir, there is not enough time to prepare your order today...”? The staff didn’t want to work harder and faster. The staff was clearly in the mood to “work as little as possible to get paid as much as possible.”

Mr. Heru sat down in his valley of frustration under piles of tough decisions: pull out from the business to save his marriage; fire all the so called “dumb staff”; keep his ego and separate from his wife; close down the business; start a new business and not involve his wife, etc...

In this “dark hour” of his life, someone called him and invited him to join a business camp held by the Kingdom Business

Restoring People, Changing Businesses, Transforming Societies

A Case Study from Indonesia

Julian Foe

Community (KBC). He decided to take a break in his hectic life and join the camp, with little expectation of finding a way out. He had been a Christian for quite some time, even involved in serving as an ordained preacher in his local church. But it just never occurred to him that he could involve God in his business.

A personal breakthrough happened for him while attending the sessions in the camp. He opened up his mind to repurpose his business in God's ways, rebuild his "wheels of life/life balance" (balancing family, spirituality, finances, relationships, etc.), and answer the call to be an agent for change in the marketplace by leaving a good legacy in his leadership role.

Heru then let himself be surrounded by accountability partners who challenged his way of seeing business as a "money-making machine" to seeing it as a "value-creating tool" to glorify God. They encouraged him to practice Kingdom Values in family and work.

Two years after the first camp, his business and family were very different. I visited his restaurant and experienced a "wow moment," observing what God has done and is doing through his family and business.

First, both husband and wife are learning to understand each other's strengths and weaknesses and are working together in God's grace for the betterment of their common future.

When Heru surrendered his business to God, stepped down (in faith) as a Boss to let God be the Owner, and opened up himself to be directed and to think of himself as a

good steward, he learned that he didn't have to fight an unnecessary fight with his wife because he is no longer the owner. He committed to yield his rights day-by-day and to submit to God's authority.

Second, the business is not just growing—it is booming! Sales picked up very fast upon their act of faith to transform their workplace into a God-centered workplace. Living in the biggest Muslim country in the world, the majority (95%) of his staff have a Muslim background—and yet the staff now show great respect to him as a leader. Staff morale is strong, discipline is now a "self-awareness" initiative, service culture is a way of life, and the work mentality is changing from "paid staff" to an "owner mentality"—which brings them a deep sense of ownership in what they do. Happy staff will produce happy customers, which will ensure business sustainability.

Amidst this great workplace transformation, we discussed with Heru and his family what important milestones brought about these changes.

I'll summarize these milestones in four key steps that can be practiced in workplace mentoring:

1. **"I Do – You Watch"**: After returning from the business camp, Heru understood that change starts with him. If he demands changes from his wife and his staff, he needs to set an exemplary life of godly values that speak stronger than words. He started simple things at home and workplace: learn to listen to his wife, control his temper, greet and smile to his staff when he enters the office (which he previously never did—he tried to put a "heavy-look" and unfriendly boss face

on to all of his staff). He began to lead morning briefings for the first time—he told all his staff that he is no longer the boss, but that he surrendered the business to God and would try his best to help his employees succeed in their work. At the end of the meeting, they pray together. At the end of the day, he thanks everyone for their support in serving the customers, and he affirms some staff for their good work that day.

Lesson learned: When is the last time we STOPPED demanding, and STARTED doing the things we expect others to do?

2. **"I DO – YOU HELP"**: Before his personal transformation, he hardly wanted to share his knowledge and skills with his employees and he tried to solve problems by himself, which led to very tiring workdays. Now, he is committed to coach his team and avoid "judging/pointing fingers to find a scapegoat." Rather, he avails himself to "hands-on" help to solve the problem and involves his team to find the best solutions for their business.

Lesson learned: How can we involve our team more in the process of solving problems and creating the values/culture in our company?

3. **"YOU DO – I HELP"**: "This was a key step in showing my support to build trust and confidence in my wife and my staff," Heru told us. "I let them do the things that they have strengths in, carefully observe, and proactively offer my help to make them succeed. In this part, a strong supportive role as a leader is needed."

Lesson learned: What kind of support do I need to offer to help other members of my team succeed?

4. “YOU DO – I WATCH”: Surely, this is the best part. Have you ever dreamed—as a leader—that your team could perform all the given tasks excellently, even without your presence, and that you could spend most of your time and energy in more strategic thinking, expanding the business and having time to balance your life?

We should always work towards this step, trusting our partners/team to do their very best in the work, allowing them to make mistakes and learn from them, becoming their cheerleader to motivate them, and releasing them to reach their full potential.

Lesson learned: When is the right time to step aside and let the team assume bigger responsibilities—to trust them, give them room for failures, and to celebrate their successes? «



The writer serves on the board of leadership in Abbalove Ministries, a dynamic and mission minded cell-church with more than 17,000 members in Jakarta, Indonesia. He also co-founded the Kingdom Business Community, a ministry which is dedicated to help marketplace leaders instill Kingdom Values in their workplace. KBC has been a strong catalyst for the marketplace movement, with more than 1500 business owners and



professionals trained and equipped to be agents of change in each of their respective fields.

His life motto is: “No days without improvement”

CHICKENS, COMPUTERS, AND STEEL PARTS

WHY BUSINESS-BASED MINISTRY IS SO EFFECTIVE

Matt in Asia

What do chickens, computers, hand-craft items and steel parts have in common? These are all business-based ministry (BBM) ventures which are reaching people with the Gospel.

SIM has a long and wonderful history in pioneer church planting through medical work, education and community development, and remains committed to them. However, we are in a new era of missions and SIM is keen to explore the strategic potential of new forms of Gospel ministry. Sports ministry is one example; business-related activities are another. We are convinced some people and communities can be more readily reached through business than via more traditional means.

Experience shows that a BBM can serve and bless a community in many ways, enabling Christians to live out the Gospel, effectively sharing Jesus Christ on a day-to-day basis among those with whom they work. Moreover, as the examples below demonstrate, BBM opens many new avenues for people (including early retirees) with business and professional skills to become involved in cross-cultural missions, often working alongside qualified national colleagues.

When one is involved in BBM, it means that a legitimate business is operating for the purpose of maintaining an effective Gospel witness in an area. Often times this allows a Christian to live in an area and relate to those they might not be able to otherwise. BBM is not a “cover” or “method of being secretive.” Christians operate businesses to be able to

minister to the needs of a community and to openly live out and proclaim the Gospel.

Being involved in a BBM, one must consider strategic values and practices for effective church planting efforts. First, the business needs to be respectable. The company needs to be real and not a fake, otherwise respect would be lost. The business must be respected within the community it serves. Therefore, when working among those who don’t eat meat, it would not be wise to operate a meat-related business. A respectable company and the role one plays within the company are foundational in the effectiveness of the BBM, as the Gospel is lived out among non-believers.

Second, the role of one’s work within the BBM must give access to the community being reached. It is vital that every day, through word and deed, there are opportunities to bring the kingdom of God to others. By doing so, the business and ministry go hand in hand. Someone who is involved in a BBM engages those in the workplace intentionally and naturally as they work together.

Third, the business should be a blessing to the community. BBM is a strategy to alleviate poverty, to offer employment opportunities, and to earn income to re-invest in the local community. By providing steady jobs, a community will be helped in many ways. For example, employees are financially enabled to educate their children and receive proper medical care. The business can also give back to the community in various ways as it shares its resources both in terms of finances and

people. BBM is a strategic way to serve a community.

Fourth, BBM provides an essential example to new believers. It models to believers that evangelism and church planting can take place as one integrates daily living with ministry. Believers will discover that ministry should be a natural outflow of their relationship with Jesus, and it doesn't have to be separate from



A CHICKEN FARM, OPERATED BY A CHURCH-PLANTING TEAM, IS A BLESSING TO THE COMMUNITY, AS FARMERS ARE TRAINED IN BETTER WAYS TO RAISE CHICKENS

their regular work.

As previously mentioned, chickens, computers, handicraft items and steel parts are current BBM ventures that are having an eternal impact in the communities where they are based. These examples are strategic businesses which are seeking to change lives through Jesus Christ.

Chicken farm.

There is a national church-planting team operating a small-scale chicken farm. The chickens they raise are typically healthier than other Muslim-operated chicken farms in the area, so the Muslim chicken farmers are asking for advice on how to raise healthier chickens. This BBM is a blessing to the community by training other chicken farmers in better methods of raising chickens. It is giving the national team credibility in the area and opportunities to interact with Muslims daily as they reach out to their neighbors with the love of Jesus. This small business also generates the funds needed for a church planter to live in this city

to minister to Muslims. The church planters on this team are trained in evangelism and church planting, using BBM as their approach to the community.

Computer company.

A computer software development company, started several years ago, is a legitimate business which is providing job opportunities and generating income that is put back into the community. This BBM provides the Christian employees tremendous opportunities to freely share Christ and to live out the Gospel. In an area where there are only a few small churches, people are having an opportunity to hear for the first time about the One, true God.

Handicraft businesses.

Both an expatriate and a national, in two separate Muslim-dominated locations, are running very successful handicraft businesses. Not only are these businesses providing employment, they are also providing daily access to those unreached with the Gospel, and people are coming to faith in Jesus. In one location, after many years of faithful and dedicated service, entire families

are coming to faith in Christ. God is using the businesses to have an eternal impact on the community.

Steel business.

One national team has just started a new work making steel parts to export. The team leader says it's a "dream come true" to have a viable business right in the heart of the Muslim area where ministering to the needs of Muslims will be a daily occurrence.

Please pray for these businesses to bring many people to faith in Jesus. Please pray that these are not just "businesses" which operate in strategic locations, but that each of them will have an eternal impact in the lives of those who are being reached with the Gospel.

Each of these, and other BBMs, takes a tremendous amount of dedication, effort and time. It is exciting to see God at work in such ventures. Business-based ministry is a strategic way of reaching the unreached with the kingdom of God through the love of Christ. «

A COMPUTER SOFTWARE DEVELOPMENT COMPANY IS A LEGITIMATE BUSINESS WHICH PROVIDES JOB OPPORTUNITIES AND GENERATES INCOME THAT IS PUT BACK INTO THE COMMUNITY



CASE STUDY ON BAM SME FROM KOREA TO OTHER PARTS OF ASIA

(BUSINESS MISSION FOCUSED ON KOREAN WORLD MISSION)

Joseph Lee

In the past three years, business as mission has become a hot topic in Korean world mission. The concept of BAM has been widely introduced and understood in Korea since the Lausanne meeting in Pattaya, Thailand in 2004.

However, there are a lot of barriers on the frontier when it comes to actual implementation. Implementation of BAM ministry is simply out of the question in some places, and it almost always faces complex legal and conventional systems.

In this article, I will present information about BAM, and focus on how business as mission can be applied and established to the reality that Korean ministers face.

First, I would like to classify three regions where most of the Korean mission works have been established over the past twenty years. These are: Limited Access Region (East Asia, including China), Creative Access Region (Central and Southwest Asia) and Closed Region (Middle East, including Persian area).

Then, I will briefly present the business mission ministry established through Korean workers thus far.

East Asia, including China (Limited Access Region)

For many years, a number of Korean companies in this region have been fostering a holistic mission that includes church planting and discipleship training. For instance, one kitchenware manufacturer of 2,500 employees in country V has been providing medical services for ten years. Every year, they connect about thirty children suffering from heart disease with Korean hospitals. This company is an excellent model of BAM also because they have closely connected with the local society by actively providing medical services and cultural ministry (e.g., Taekwondo).

In country C, there are some BAM companies that are closely related to local mission works, such as church planting and discipleship training. They are large companies that exceed 1,000 workers and are undertaking sustainable ministry under both the acceptance and restraints of government.

Central and Southwest Asia (Creative Access Region)

Legal and conventional systems for conducting business in this region are even more complex than in East Asia. Many pastors are looking to start businesses to obtain visas. Recently, some tent-making ministers from several mission agencies have been trying to develop small businesses such as restaurants and taxi companies. These businesses are in progress and would typically take two to three years to flourish.

In Central and Southwest Asia, it is very challenging to establish manufacturing businesses that can employ a large number of workers due to a lack of infrastructure and fierce competition with Chinese products.

There is one good model by a dedicated Korean missionary who has experience in working as a banker for thirty years. He established Micro Credit Financing Company in country K seven or eight years ago, which is running well to this day.

Middle East, including Persian region (Closed Region)

This region is the most difficult and has many disadvantages for running businesses. Business as a platform to attain visas is urgently needed for the workers. From my personal experience, this platform or a

similar concept can eventually move towards the BAM ministry. It is hard for a business to survive from the beginning if you directly implement BAM concept. A careful step-by-step strategy is needed for developing BAM ministry in this region.

Korean business ministry

I am grateful that BAM ministry is becoming popular in many places. We must now discover how we can develop BAM ministry in these specific regions (Limited/Creative Access/ Closed Region) for a missional breakthrough, which Korean Mission Society considers as top priority.

The answer is to mobilize well-trained businessmen with strong spiritual foundations for upcoming spiritual warfare. I believe that it is a pressing issue and a contemporary challenge for the Korean churches.

I pray that the Korean churches will be faithful and obedient in carrying out this honorable calling. «

Lee has worked as an international trading specialist for over 30 years and was a senior executive officer at a manufacturing corporation. Since 2007, he has been a mission mobilizer and Managing Director of Senior Mission Korea (an organization that mobilizes movement for elderly Christians in Korean churches aged between forty and eighty). He also serves as associate director of KWMA (Korean World Mission Association) and as BAM mobilizer in Korea, conducting Business Mission Forums



THE EXPERIMENT IN INTEGRATED MISSION

Business, Mission, and Social Transformation

Trev Gregory

Tucked away in the Upper Eastern Region of Ghana, an experiment is taking place. As anyone can testify who has travelled to this far northern area which shares its border with Burkina Faso, this is not a place which can offer a high-tech clinically controlled environment. Therefore, the experiment taking place is influenced by uncontrollable forces, but this is an experiment to see if an idea can stand up in the real world.

Trade Right International—the instigators of the experiment—is not a charity, NGO, nor a registered incorporation or limited company. It is a “Community Interest Company:” a hybrid of a non-profit and limited company. It can trade and make a profit—like a conventional company—and at the same time can solicit donations and carry out social initiatives—like a charity, but without the cumbersome legislation. Muhammad Yanus, founder of the Grameen Micro-Finance Bank, calls such an entity a “Social Business.” He goes on to define it as, “a business designed to meet a social goal... It sells products at prices to make it self-sustaining. The owners of the company get back the amount they’ve invested in the company over a period of time, but no profit is paid to investors in the form of dividends. Instead, any profit made stays in the business—to finance expansion, to create new products or services, and to do more good for the world.”¹ In fact, Trade Right International has taken this last aspect of doing more “good for the world” seriously and has entered into their Memorandum and Articles of incorporation: “Profits shall be returned and 50% used in local development projects for health and education. The remaining 50% will be given to projects and Trade Right International initiatives in other poor communities. In each case, Trade Right International community workers will decide

what local development priorities there are and which other communities should be ‘blessed’ in this way.”

A Business but not a business...

Trade Right International is a business as it conforms to what John Amalraj wrote in the IMA Quarterly journal: a “business helps address the needs of the developing world. Sustainable business creates jobs and helps people support themselves and their families. Employment also gives people dignity and the opportunity to transform their communities.”²

While business is financially innovative and efficient, it does not have a direct mechanism to apply business practices to eliminate poverty, or engage in evangelism as a main goal, rather they are by-products. By their very nature, businesses are not equipped to deal with these issues. This is not because of executives, board, or shareholder greed. The problem lies in that business is, at its very center, capitalism. Again, Muhammad Yanus explains how, “capitalism takes a very narrow view of human nature, assuming that people are one-dimensional beings concerned only with the pursuit of maximum profit.”³ Therefore, free-market theory leads to the notion that you are contributing to society and the world in the best possible manner if you concentrate on getting the most for yourself.

It is at this stage that many businesses counter with a Corporate Social Responsibility (CSR) program, or if Christian, they offer a CSR with Bible

- 2 John Amalraj, “Business as Mission or Mission as Business,” IMA Quarterly, Jan-March 2007.
- 3 Muhammad Yanus, Creating a World Without Poverty, p. 18.

references! But this really is not an answer. While it is built upon Scripture quotes and good intentions to “make as much money as you can” and donate a tiny portion to social causes and Christian mission (and publicize the fact), it is in direct contradiction to the Investors and Shareholders objective to make money and increase the value of the company. Therefore, business is socially responsible only if it does not impact making and increasing profit.

So, perhaps we need a different model where business has the goal, not by-product, of social development and Christian mission?

A Charity but not a charity

On the other hand, Trade Right International is a mission agency as it is an attempt, and therefore an experiment, to express integrated cross-cultural mission, social business, aid development, and local church growth/discipleship. The approach is deliberately multi-faceted and so has foundations which challenge some of the more traditional practices of the mission enterprise of compartmentalisation. At the same time, Trade Right International’s practices and procedures reflect the upside-down nature of the Kingdom of God; i.e.—the 1st shall be last, a bias to the poor, etc. This means they target poor rural areas rather than cities. In this way, there is a deliberate working on the ground—often in the bush—with rural pastors and church leaders who, because of economics, are disenfranchised from the main movements and networks happening in the cities. Such places do not need prescriptive styled mission or branded boxed and booked Christianity, but rather facilitators or catalysts to motivate, encourage and equip them into meeting needs within their communities in holistic ways with the gospel.

1 Muhammad Yanus, *Creating a World Without Poverty*, (New York: Public Affairs, 2007), p. XVI.

Further, Christian mission is funded mainly through grants and donations. Often times this, in the West and Northern Hemisphere at least, has been greatly fuelled by tax incentives. However, it has led to over-dependence on such funding sources with a drop in un-productivity because of the rise in accrued government legislation. In an increasingly competitive sector, the number of non-profits seeking donations and grants has outpaced the supply of “donor dollars.”

Meanwhile, in the mission-developing nations located mainly in the Southern Hemisphere, there is little or no culture of Western styled philanthropic giving. One common expectation is that mission-developing nations will adopt the same donor lead structures as the West.

Theologian Martin Kähler, in 1908, commented that theology began “as an accompanying manifestation of Christian mission” and not as a “luxury of the world-dominating church.” A century later, perhaps the maxim should be “the manifestation of Christian mission” is for all Believers and not exclusively the “luxury of the world-dominating church” with its finance and systematic doctrine.

Therefore, perhaps it is time for some fresh creative and innovative thinking and experimentation?

I have been wrestling with these principles for some considerable time and have discussed and debated with colleagues and friends—where often my thinking, writing, and action has gotten me into hot water!

Trevor Gregory is working in several regions of the world mobilizing (young) people for missions. He serves the WEA Mission Commission as one of



the leaders for the Mission Mobilization Task Force (MMTF). Since several years now, Trev also is involved in Fair Trade activities.

Now the experiment has begun and failure is an option! No matter how unreasonable, visionary, or pragmatic Trade Right International might be, shaping and carrying out a transformational initiative is the result of trial and error. John Elkington and Pamela Hartigan write that social entrepreneurs “who dream big must be prepared for setbacks, even the fall-flat-on-their-face variety.” He then adds a very telling note, “some societies punish failure more than others; such cultures are more risk averse and less entrepreneurial.”¹ Failure can be invaluable for future success and the most important thing is to regroup and head toward the goal.

The experiment

Trade Right International was born out of a conversation with a group of Ghanaian rural pastors on sustaining Christian ministry without the reliance of outside donors, while at the same time being integrated into the local community and being able to give to others beyond themselves. A tall order by anyone’s stretch of the imagination!

Working in twenty churches in ten villages in the Upper Eastern Region, Trade Right International began operations in 2008, acting as a “cash crop” agent for women who harvested Shea Nuts. This region of Ghana is rich in Shea Nuts, which are harvested from July to February for export for use in the cosmetic and confectionary industry. By working through local village and town Women Associations and church congregations, Shea Nuts are bought from women who have collected them in the bush. They are then transported to Tema, where they are sold for export and processing.

Year 1 results

- 1000 women were given employment with a direct impact on more than 4600 people.
- Began to combat Human Trafficking: This area has one of the highest rates of Human Trafficking among Children in Ghana. Three families have decided not to sell a child into Bonded Labour as a result of this initiative.

¹ John Elkington and Pamela Hartigan, *The Power of Unreasonable People – How Social Entrepreneurs Create Markets That Change the World*, (Boston, MA: Harvard Business Press, 2008), p. 200.

- Established a Shea Nut business network.
- Trained 350 women in Shea Nut harvesting.
- Introduced a process and procedure for checking locally the quality of Shea Nuts, which has led to increased quality.
- Began to assess perceived community development needs in education and health.
- Held a Rural Pastor’s Training Seminar.
- Empowered Believers to share their faith because of the increased service to the local community. One result of this was the conversion of a Muslim family and improved relations with the local mosque leaders.
- Resourced a mission outreach week in February 2009.

There have been considerable challenges, primarily as a result of the global economic recession. Unfortunately, neither the European nor Asian exporters opened purchasing in the port of Tema, thus we were unable to fully operate throughout the season. The effect on the overall market was to push the price of Nuts down to an all time low of \$9 per 85kg sack, when usually the average port price is \$35 per sack. While this has been devastating from a profit viewpoint, Trade Right International has continued to assist and support the area.

At present, Trade Right International is learning the lessons of Year 1 and implementing changes. Like most business “start-ups” and experiments, the need for more capital infusion is always an issue. But the goals remain the same and perhaps, just perhaps, the rural poverty stricken Upper Eastern Region of Ghana will resound with the singing of thanks and praise as they send supported missionaries cross-culturally as a result of this new hybrid, rather than sending and selling their children into bonded slave labor. Perhaps, just perhaps.

You can follow Trade Right International at www.tradeRIGHTinternational.com or to receive regular updates via the FaceBook group, Trade Right International.

Trev Gregory can be contacted via: Trev@tradeRIGHTinternational.com «



Innovative Business as Mission Approaches

in Mission-orientated Information & Communication Technology Initiatives

Sas Conradie The digital revolution in information and communication technologies (ICT) has created the platform for a free flow of information, ideas and knowledge across the globe. The Internet and other ICTs have become important global resources not only for communication and business development, but also for poor communities to improve health, education, food security, community capacity building and job creation. ICT is today an umbrella term that includes all technologies for the management (research, record, sort, store and analysis) of information and communication of that information through the most appropriate media. The World Summit on an Information Society (www.itu.int/wsis/index.html) organised by the United Nations from 2003-2005 helped to facilitate collaboration between various global sectors to use ICT as a vehicle for addressing needs in communities and encourage trade. The 2009 Global Information Technology Report of the World Economic Forum www.weforum.org/pdf/gitr/2009/gitr09fullreport.pdf outlines the importance of ICT within the present global context.



ICT has also become important in global mission sectors, such as theological and missionary education, church planting, evangelism and transformational development. A number of co-operative ventures to use ICT more effectively in mission have developed during the past few years. The best known is the International Conference on Computing and Mission (ICCM - www.iccm.org), an annual informal gathering of people who have a common interest in computers and mission. People involved in ICCM share a vision of cooperation for effective use of technology bringing the gospel to every nation. The International Internet Strategic Alliance (IISA) connects Christians to share the gospel with difficult-to-reach people through ICT by equipping, training and encouraging Christians in difficult religious contexts.

A number of Business as Mission related enterprises in the ICT sector have been established. These ventures include ICT infrastructure development, website development, information management and telecommunications. One of the more innovative type enterprises is the development of community computer centres and Internet cafes in little evangelised areas of the world. These centres and cafes are great ministry platforms as they allow Christian workers to meet people while providing a source of financial support for the church-planting team (see <http://cybermissions.org/icafe/>). ICT Business as Mission enterprises have great potential in reaching people with the gospel, but also in bridging the digital divide in the global mission community that had been identified as an obstacle in mission initiatives.

JIMI would like to get in touch with people involved in ICT Business as Mission



Sas Conradie works with CMS. He also is the facilitator for the Joint Information Management Initiative (JIMI), a taskforce of the WEA Mission Commission. Sas can be contacted at: sas.conradie@cms-uk.org

UPDATE ON THE NORTH-SOUTH (GLOBAL) DIALOGUE TASK FORCE

Church and mission growth over recent decades has not always happened in a context of humility, service and mutual respect between members of the Body of Christ. Too often we have been shaped by the attitudes and behaviors of cultures, whether as a mission worker or a national believer. A group of concerned mission leaders and practitioners from every continent met together to share their deep desire for reconciliation and unity in the missional church. All long to see the whole church taking the whole gospel to all continents. Yet we recognize that we cannot move forward healthily together unless we are able to address the past, learn together in the present and build a common vision for the future. Possibly the single greatest factor impacting the health and fruitfulness in mission today is the need to learn how to worship and work together as brothers and sisters from every nation, people, tribe and tongue. This vision resulted in the birthing of the Global Dialogue Task Force during the WEA Mission Commission Consultation in Pattaya, Thailand, 2008.

Since Pattaya, a small group has begun laying the foundation for the work of the Task Force through the development of clear Terms of Reference and the involvement of excellent representation from the key stakeholders. Among the goals of the Taskforce are the following:

1. To model, encourage, stimulate and facilitate dialogue among different communities within the global mission in order to address failures and hurts from the past and create opportunities for shared learning and growth.
2. Encourage all national mission movements to engage in reflective processes that encourage appropriate mission strategies, methodologies and structures and communicate these within the MC community for shared learning
3. Encourage all MC Task Forces and Networks to consciously take into consideration the issues related to North/South dialogue, particularly the Training, Mobilization and Member Care groups.

Interim Co-Facilitators:

1. Dr Paul Bendor-Samuel
International Director, Interserve

2. REUBEN EZEMADU (author of this article)
International Director, CMF Inc Continental Coordinator, MANI

ORAL Communicators and the Gospel

Samuel E. Chiang

At the beginning of this decade, I was traveling through Mozambique and was requested to speak to an audience of rural villagers who had traveled some distance for this gathering. While working through a Bible passage, I noticed that the audience was falling asleep. I changed my mode of delivery. There was a momentary jolt, but they managed to fall asleep again!

My communication seemed ineffective. After the trip, I was determined to find out why the audience was not hearing. This sojourn of discovery radically altered my thinking, and sent me into a journey of learning—exploring the world of oral communicators.

Oral learners *with us*

From the time of the Gutenberg Bible, Christianity “has walked on literate feet” and has directly or indirectly required literacy of others.¹ But, 70% of all people in the world are oral communicators—those who can’t, don’t, or won’t learn through literate means. Four billion in our world are at risk of a Christless eternity unless literate Christians make significant changes in evangelism, discipleship, leader training, and church planting.

The numbers may seem large, and even UNESCO is trying to wrap their arms around the matter of literacy and oral communicators.



Samuel E. Chiang serves with the International Orality Network.

His family has lived in Hong Kong since 1991

In a recent 2008 publication² they revealed a sense of bewilderment by publishing each country’s definition of literacy.³ Some countries did not have any definition, while others had a definition, but based on a specific age range; and, one simply defined literacy based on how many characters are recognized. All the while, they are masking the reality of primary oral learners—those who can’t, don’t, or won’t learn through literate means.

In a postmodern era, visual and audio communications is also gathering momentum in the West. Visual-based learning and communications have given rise to “secondary” oral learners, meaning those that might be literate, but prefer to communicate in an oral manner.⁴ Thus, the spectrum of oral learners spans the range from illiterates, semi-literates, functional literates, literates, post-literates, and the visually literate.

Oral learners *within us*

We commence life as “oral” learners. As we went off to school, many of us learned shaped items called alphabets; in sequencing these letters we made sounds and words; by stringing them together we composed sentences.⁵ We learned to read.

As we progressed through the august halls of educational institutions, we read to learn. In general, the printed world became our source of information, and the formation of how we learn. Thus, there are distinct differences between oral and print communicators.

For example, oral communicators tend to learn by hearing, observing, imitating, listening, repeating, and memorizing proverbs, traditional sayings, stories, songs, and expressions. Print communicators, on the other hand, tend to learn by seeing, reading, studying, examining, classifying, comparing and analyzing.

The contrast goes deeper. Oral communicators tend to think and talk about events, not words, and the usage of information is embedded in the flow of time and usually within a storyline. Print communicators tend to think and talk about words, concepts, and principles and manage knowledge in scientifically abstracted categories. Then, they store this knowledge in print or digital formats rather than stories.

In the aspect of tradition and values retention, the approaches are also different. Where oral communicators tend to value tradition, group communication, and interaction with others, the print communicators tend to value novelty, one-to-one communication, and learning done mostly alone.⁶

Thus, making disciples of oral learners means using communication forms that are familiar within the culture: stories, proverbs, drama, songs, chants, and poetry. Literate approaches rely on lists, outlines, word studies, apologetics, and theological jargon. These literate methods are largely ineffective amongst two-thirds of the world’s peoples. Of necessity, making disciples of oral learners depends on communicating God’s Word with varied cultures in relevant ways. Only then will the gospel be able to reach to “the uttermost parts of the earth.” «

1 According to Mr. Jim Slack, International Missions Board, their internal research has shown that a community moving from illiteracy to literacy of only 30% has generally taken 125 years.

2 Education for All Global Monitoring report, 2008. Link available at www.unesdoc.unesco.org/images/0015/001547/154743e.pdf

3 Ibid, pages 236-243

4 Making disciples of Oral Learners, International Orality Network & Lausanne, 2005, p.58

5 A body of literature and studies have matured on “multiple intelligences”. See link at www.newhorizons.org/future/Creating_the_Future/cfut_gardner.html

6 For a collection of resources, please refer to: Walter J. Ong *Orality and Literacy* and P.F. Koehler: *Telling God’s story with power*.

Mission Mobilization Taskforce

Research Update and Missiological Considerations (Part 3)

The Mission Mobilization Task Force (MMTF) assembled in Pattaya, Thailand in late 2008 to continue discussion and make plans for the final phases of its research project. Over the last few years, the MMTF has been conducting research on the culturally diverse practices of mission mobilization within the Protestant evangelical tradition (for the *research proposal* of the current work, please see the April 2007 edition of *Connections*). The meeting in Thailand gave the team opportunity to report on the experience of conducting interviews using qualitative techniques, discuss timetabling and scheduling, and consider budget issues. In addition, time was set aside for instruction on the initial analysis of transcribed interviews.

As the current remit of the MMTF is the undertaking of this project, it has been our intention, with these updates, to introduce the Mission Commission community to some of the foundational issues pertaining to the rationale and methodology of our research. In the April, 2007 issue of *Connections*, we highlighted the distinction between quantitative and qualitative approaches and confirmed that the MMTF's project would adopt a qualitative framework. In the August, 2007 *Connections*, the discussion focused on *reliability* and *validity* in research. Here we noted that whereas quantitative research (particularly with the use of questionnaires) can establish a high level of data consistency (known in the social scientific world as *reliability*) this can potentially come at a price, namely *validity*, which pertains to the depth and substance of the questions being asked and the responses given. A qualitative approach that incorporates the use of open-ended interviewing seeks to allow the interviewees to express their responses at their own pace and in their own words. Of course, if *validity* has the potential to be the Achilles' heel of the quantitative approach,

then *reliability* could be regarded as the same for qualitative approaches. Discussions of appropriate research methodology continue within the world of social science and so they should. While some lean towards one approach and some the other, healthy, respectful debate helps to ensure stringency and re-evaluation in both camps.

The MMTF has almost completed its data collection. This has entailed each team member conducting numerous interviews with missionaries, church leaders, workers from missionary sending agencies, and members from a variety of congregations and church communities. The transcribed interviews have amassed volumes of data which now become the primary documents for analysis. This raw material becomes the focus of the project's next phase, which is well under way. A central focus of our meetings in Pattaya concentrated on the mechanics of initial text analysis. Key concepts in qualitative interview analysis are the identifying of significant *quotes* and the creation of *codes*. As each interview is reviewed, the researcher identifies and marks out any initial quote which seems pertinent to the project and the themes being investigated. Codes are classifications of concepts and/or ideas found within the interview text. They operate on a level of abstraction from the text and can be used as a means of comparison between ideas expressed in the interview data. Along with the creation of codes and the highlighting of significant quotes, the research requires copious note-taking or *memos*, which will start to form the narrative of the finished study; the entire enterprise is extremely time-consuming.

Scheduling for the project puts the main task of writing-up the findings within the year 2010, with the first anticipated published findings due sometime in 2011, along with any accompanying presentations at Mission

Commission events. As the MMTF moves into the final stages of this project, we thank you for your continued prayers in this work. We are excited at what the research will tell us about the global experience of mobilization and perceptions of the missionary 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)

«



Dr. Malcolm Gold is an Associate Professor of Sociology at Malone University. 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 various aspects of contemporary evangelicalism. His first book, *The Hybridization of an Assembly of God Church: Proselytism, Retention, and Re-affiliation*, was published in 2003. He is currently working on an introductory textbook on the sociology of religion.*

Peoples joining together to glorify God among all peoples



Kent Parks

“..28% OF THE WORLD’S PEOPLES ARE MEMBERS OF AN ETHNOS WITH LITTLE OR NO ACCESS TO GOSPEL, 12% MORE (TOTALLING 40%) OF THE WORLD’S PEOPLES ARE MEMBERS OF AN ETHNOS WITHOUT A VIALBLE CHURCH. Joint “UPG Intersection” Report to WEA Mission Commission and Lausanne Committee on World Evangelization

Trans-national, purposeful collaboration:

Excitement is growing as the multi-continental Steering Committee (SC) finalizes plans for *Ethnê09* (Bogota, Colombia—November, 2009). Major trans-national networks (i.e., North African Partnership, India Mission Association, SEALINK [SEAsia UPG network], Central Asia Consultation, COMIBAM, Movement of Africa National Initiatives, etc.) are collaborating to do what no network could do alone—that is, the re-ignition of a global “unreached people group (UPG)” focused prayer initiative connecting prayer networks (and 3 million-plus intercessors) from every region of the world. The SC is multi-continental, yet COMIBAM is providing the core leadership (The India Mission Association will be the SC-core for *Ethnê2012*).

A “Body of Christ” Missiology:

In spite of cultural and language differences, we have begun to forget who is “Global South and Global North” because consensus is our only method of operation. We will only reach the unserved by showing up as a “multi-colored, multi-lingual” Body of Christ who has become family along the way to completing the task (thus reversing the Babel curse)—and hearing these “peoples” say in amazement, “Look how they love each other!”

Why 2009

—before the four key “2010” meetings the following year? The only focus of *Ethnê09* is the “last one fourth of the Great Commission” as we, a significant cross-section of the global church, stimulate ways to help the rest of the global church more effectively serve the Least Evangelized. Major “UPG-focused” mission leaders can collaborate in new initiatives without having to defend the concept.

Who Is the Focus?

The least evangelized block is *mainly Muslim, Hindu and Buddhist*. It is probably 50% *urban*. It is *young*. Without express cross-cultural action and planning, this 27.9% of the world (found in every continent and not just the so-called 10-40 Window) will remain “ignored.” This term “ignored” is the term used by the Indonesia’s Peoples Network to locate the responsibility for this unreached segment of the world. Therefore, the Ethnê Initiative focuses on the 27.9% of the world where the *ekklesia* still does not or almost does not exist—plus the 12% more where the *ekklesia* is such a small group that significant outside help is still needed.

Major Initiatives:

Please check the website (www.ethne.net) to read of major advancements produced by the movement:

1. A potentially multi-lingual website;
2. A global UPG prayer initiative;
3. New UPG networks (e.g., EthneEurope);
4. A “Frontier Crisis Response” network which helps nearby believers leave long-term transformational teams in place long after the crisis;
5. Getting Member Care to UPG workers who have little access to such care;
6. An EthnoArts Strategy group; and
7. A “Church Planting Movement” strategy group which is helping stimulate movements in a number of countries. «

ETHNÊ IS A GLOBAL NETWORK FOCUSED ON SERVING THE 28% OF THE WORLD’S PEOPLE WITHOUT ACCESS TO THE GOOD NEWS OF JESUS THE SAVIOR.



Kent Parks is currently serving as SEAsia Regional Facilitator for the Network for Strategic Missions and as the Facilitator for SEALINK and emerging SEAsia UPG network.

Re-introducing the World Directory of Missionary Training

Rob Brynjolfsen

In 1995, Ray Windsor published the 2nd edition of the "World Directory of Missionary Training Programmes," a catalogue of over 500 missionary training programs from around the globe. This was one of the early missionary training resources published by the Mission Commission of the World Evangelical Alliance and the International Missionary Training Network (known at that time as the International Missionary Training Fellowship). As is the case with any printed directory, it did not take long before this valuable resource was outdated.

The Mission Commission of the WEA occasionally studied the possibility of republishing this list, and these discussions began to focus on the developing Internet technology as a preferred medium of delivery. It was soon apparent that an online directory would allow institutions to register and update their information, which would better serve the needs of the institution as well as provide current information for those researching available missionary training. As such, when the IMTN developed its website "TheIMTN.org," one of the goals was to provide a directory using a self-registration and updating feature.

Before this project could advance very far, this aspect of the IMTN website was intentionally halted.

News of the Evangelical Training Database



Rob Brynjolfsen is married to Silvia from Argentina they served together with WEC International in South America, Europe and Equatorial Guinea and were involved primarily in leadership development.

Rob was the founding director of Gateway Missionary Training Centre, Langley, BC, Canada and presently is the pastor of Esperanza Multicultural Church, Burnaby, BC, Canada and the program director for Gateway Missionary Training Centre. He also is in leadership for the Integral Ministry Training Centre (IMTN)

project, headed up by Ian Benson of the UK based Missionary Training Service, ground the IMTN directory to a halt. The reason was simply expediency, not wanting to unnecessarily duplicate the efforts of others. For a number of years now, theIMTN.org redirected inquiries to the Evangelical Training Database(found on the www.trainforChrist.org website), where institutions could register and people could search for training programs.

This arrangement was not without its challenges though. As the trainforChrist.org developed, it became increasingly difficult to filter through the many training courses to find dedicated missionary training programs. Discussions with the Missionary Training Service led to a collaborative development. In February of 2009, Ian Benson was invited to become a staff member of the IMTN as the Associate Director of Information Service. This brings the Evangelical Training Database together with the IMTN and makes it possible to develop a new World Directory of Missionary Training. The intent of this new directory is to filter missionary training programs from the list of available evangelical training programs on the database so that missionary training programs and schools will be more easily accessed by those seeking training. This directory is now online featuring self-registration and maintenance of contact and course information. You will easily find the World Directory of Missionary Training at www.theIMTN.org

The IMTN invites missionary training programs to register and categorize themselves as belonging to the World Directory of Missionary Training under the following conditions:

1. Shorter term programs (one year or less) must be dedicated missionary training programs (not principally discipleship or biblical studies courses).
2. Longer term programs (over one year) must offer a major or a minor in missiological training/studies.
3. All registrants must comply with the terms and conditions stipulated by the Evangelical Training Database.

As members of the Religious Liberty Partnership (RLP) meeting in Toronto, Canada, we stand with our Christian brothers and sisters in Sri Lanka who seek the restoration of peace and reconciliation within their nation and who uphold fundamental human dignity, justice and rights, including religious freedom. We specifically call on all Christian denominations and organizations worldwide to take this appeal for prayer to their members in recognition that we are One Body united in Christ.

The RLP acknowledges:

- That the humanitarian crisis resulting from long-term ethnic conflict, heightened by senseless acts of violence, directed against civilian populations and the religious persecution now existing in Sri Lanka have curtailed the full functioning of civil society throughout the country.
- That although extreme elements within religious sectors have called for anti-conversion laws, the Sri Lankan government has taken care to protect the constitutional right to freedom of religious choice by not enacting proposed laws subjecting religious conversion to criminal scrutiny.
- That there are efforts being made by the Sri Lankan government to restore law and order to populations that have been threatened for years. We hope and pray for the protection of the innocent civilian populations recognizing this as a crucial goal to achieve. Our Sri Lankan brothers and sisters support efforts to resolve the complex divisions within society.
- That despite intimidations and irregularities, there is a functioning Parliamentary democracy in Sri Lanka with regular elections being held.
- That the Christian Church in Sri Lanka, representing all ethnic communities, is making every effort to care for and meet the humanitarian needs of all religious and ethnic groups.

We call on the worldwide church:

- To pray that no law will be enacted which would inhibit the free exercise of religious conscience and choice. Religious freedom is never advanced by coercion or compulsion, but by civil society development and the economic prosperity that results from the protection of this fundamental freedom.
- To agree with the church in Sri Lanka that the existing law is sufficient to address any suspicions of forced or of induced conversions.
- To support the Sri Lankan church as it fulfills its mandate to affirm human dignity and to care for and assist the marginalized and hurting people.
- To urge and support our governments to encourage the Sri Lankan government and the Liberation Tigers of Tamil Eelam (LITE) to return to the negotiating

Toronto Statement on the Crisis in Sri Lanka

Issued by the Religious Liberty Partnership (April 2009)

Brian O'Connell

table and resolve differences through a negotiated settlement.

■ To pray that the LTTE and the government of Sri Lanka will cease hostilities, respect international humanitarian norms, safeguard passage for the evacuation of civilians, and take every effort to minimize civilian casualties by making safety zones and Internally Displaced Persons (IDP) camps truly safe and widely known.

■ To support humanitarian efforts to ensure that there is food and medical care available to the civilian populations, as well as to support the full provision of comprehensive services wherever civilians are located.

■ To pray that internationally accepted standards of protection and care are carried out within IDP camps, including the freedom of movement to civilians and access of outside aid agencies to the civilians in the camps and among other displaced communities.

■ To pray for and support the freedom of worship and access to priests and religious leaders, including allowing them to visit IDP camps, since there are no compelling security or other bases for constraining these fundamental rights.

■ To pray for the many churches located within the conflict zones. These peace loving citizens from all ethnic backgrounds are uniquely placed to assist in restoring peace and rebuilding and reconciling the community.

The Religious Liberty Partnership commits:

■ To support work towards the religious rights of all Sri Lankans, including the rights to freely change one's beliefs and freely propagate those beliefs without governmental interference or permission.

■ To support international, regional, and local efforts to end hostilities, resolve the conflict and seek an enduring peace in Sri Lanka.

■ To encourage other likeminded organizations to also promote and support this statement. We stand in solidarity with the church in Sri Lanka which endeavors to extend prayer, humanitarian assistance, and as loyal citizens of the country, urging their government to abide by international standards for humanitarian assistance and religious freedom for all.

■ To call on the worldwide church to partner with the Sri Lankan church in extending its aid in the reconstruction and rebuilding of communities, as well in extending assistance to victims of religiously motivated violence and injustice.

■ To call on the international community to renew its efforts to strengthen the governmental ability to affirm human dignity values.

■ To call for all our constituencies and the church worldwide to pray for the Sri Lankan church as it seeks to respond in a Christ-like fashion to any religious liberty violations, and to pray until this crisis has been resolved and the freedom of all citizens are fully restored under the rule of law.

Members of the Religious Liberty

Partnership (websites are listed for prayer resources and additional information):

■ Advocates International, USA: www.advocatesinternational.org

■ All India Christian Council, INDIA: www.indianchristians.in/news

■ China Aid, USA: www.chinaaid.org

■ Christian Solidarity Worldwide, UNITED KINGDOM: www.csw.org.uk

■ Danish European Mission, DENMARK: www.daneu.dk

■ Friends of the Martyred Church, FINLAND: www.martyredchurch.net

■ HMK, SWITZERLAND: www.hmk-aem.ch

■ Hilfsaktion Märtyrer Kirche, GERMANY: www.h-m-k.org

■ International Christian Concern, USA: www.persecution.org

■ International Institute for Religious Freedom, GERMANY, SOUTH AFRICA, SRI LANKA: www.iirf.eu

■ Jubilee Campaign, USA: www.jubileecampaign.org

■ Norwegian Mission to the East, NORWAY: www.nmio.no

■ Middle East Concern, MIDDLE EAST: www.meconcern.org

■ Open Doors International, THE NETHERLANDS: www.opendoorsuk.org

■ Release International, UNITED KINGDOM: www.releaseinternational.org

■ The Voice of the Martyrs, CANADA: www.persecution.net

■ World Evangelical Alliance Religious Liberty Commission, GLOBAL: www.worldevangelicals.org/commissions/rhc

The Religious Liberty Partnership (RLP) is a collaborative effort of Christian organizations from around the world focused on religious liberty. The RLP seeks to more intentionally work together in addressing advocacy and in raising the awareness of religious persecution globally. Members of the RLP are primarily involved (that is the majority of their time, personnel, and resources) with ministry to persecuted Christians and/or on religious liberty issues in whatever context and strategy.

For more information on the Toronto Statement or on the Religious Liberty Partnership, contact Brian O'Connell, RLP Facilitator at:

■ Brian@REACTServices.com;

■ +1 425-218-4718.

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A comprehensive manual on tentmaking, with an emphasis on presenting Jesus to the least reached peoples. Addresses aspects of working cross-culturally in a business and the workplace as the primary arena of ministry.

Middelmann, Udo. *Christianity Versus Fatalistic Religions in the War Against Poverty*. Colorado Spring, CO: Paternoster, 2007.

Explores and explains the need for worldview shifts; how a Judeo-Christian worldview is conducive for human development, including business development. Also deals with the inadequacies of aid, and proposes business as a key to restoration of human dignity and wealth creation.

Moyo, Dambisa. *Dead Aid: Why Aid Is Not Working and How There Is a Better Way For Africa*. New York: Farrar, Straus and Giroux, 2009.

Moyo describes a sharp contrast between African countries that have rejected the aid route and prospered versus others that have become trapped in a vicious circle of aid dependency, corruption, market distortion, and further poverty, leaving them with nothing but the "need" for more aid.

Novak, Michael. *Business as a Calling: Work and the Examined Life*. New York: The Free Press, 1996.

Examines the interplay between religion and business and the effect on the moral and social condition of a nation.

Olson, J. Gunnar. *Business Unlimited: Memories of the Coming Kingdom*. Orebro,

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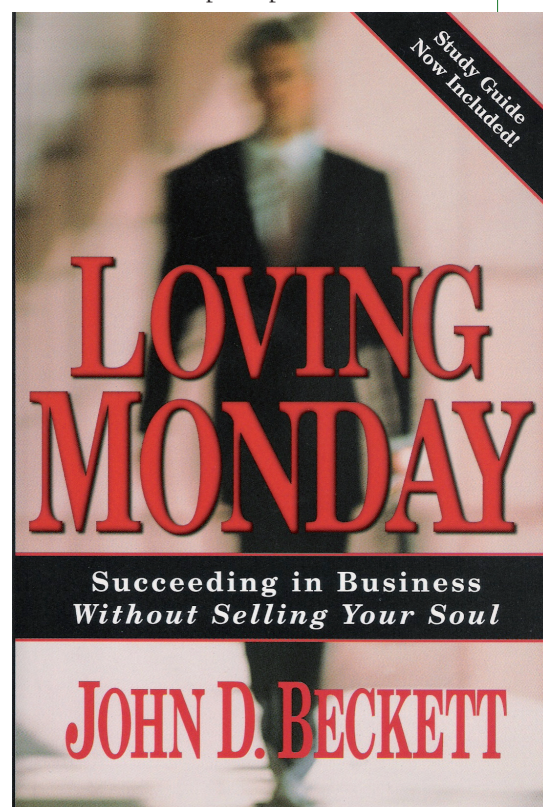
The autobiography of Gunnar Olson, founder of the International Christian Chamber of Commerce. A story of an intimate walk with God which has led to the author being used to influence nations.

Prahalad, C.K. *The Fortune at the Bottom of the Pyramid: Eradicating Poverty through Profits*. Upper Saddle River, NJ: Wharton School Publishing, 2005.

The relationship between business and development in developing nations. Examining the entrepreneurial ability and buying power of the poor.

Rundle, Steve, and Tom Steffen. *Great Commission Companies: The Emerging Role of Business in Missions*. Downers Grove, IL: InterVarsity Press, 2003.

Introduces principles for Great



Commission Companies in the context of globalization. Provides five case studies from businesses involved in mission.

Rundle, Steve, ed. *Economic Justice in a Flat World: Christian Perspectives on Globalization*. Carlisle: UK: Paternoster, 2009.

Leading economists address how current global economic integration and globalization affects the poor.

Seebeck, Doug and Timothy Stoner. *My Business, My Mission: Fighting Poverty through Partnerships*. Grand Rapids, MI: CRC Publications, 2009.

The story of partnerships developed between Christian business people, mobilized with the idea that God has called them into mission through business, and entrepreneurs in developing countries, in order to fight poverty.

Sherman, Doug, and William Hendricks. *Your Work Matters to God*. Colorado Springs, CO: NavPress, 1987.

Clearly sets out theological basis for work having intrinsic value in itself and in contrast to the "sacred-secular dichotomy."

Silvoso, Ed. *Anointed for Business: How Christians Can Use Their Influence in the Marketplace to Change the World*. Ventura, CA: Regal, 2002.

Silvoso shows how ministry in the marketplace should go hand in hand with building God's kingdom and transforming society. He urges the church to overcome the barriers that remain to integrating business and ministry.

Silvoso, Ed. *Transformation: Change the Marketplace and You Change the World*. Ventura, CA: Regal Books, 2007.

Silvoso addresses five ideas that are essential for the transformation of people and nations: discipling nations, reclaiming the marketplace, looking at work as worship, becoming salt and light and eliminating poverty.

Steffen, Tom A. and Mike Barnett, eds. *Business as Mission: From Impoverished to Empowered*. Evangelical Missionary Society Series 14. Pasadena, CA: William Carey Library, 2006.

A collection of essays on the subject of business as mission from the Evangelical Missionary Society conferences of 2005.

Stevens, R. Paul. *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspectives*. Grand Rapids, MI: Eedermans,

1999. Explores the theological, structural and cultural reasons for the divide between those who "do" ministry and those to whom it is "done." Stevens shows that the clergy-laity division has no basis in the New Testament and challenges all Christians to rediscover what it means to live daily as God's people.

Stevens, R. Paul. *Doing God's Business: Meaning and Motivation for the Marketplace*. Grand Rapids, MI: Eerdmans, 2006.

Stevens explores the potential of business as a location for practicing everyday spiritual disciplines and as a source of creativity and deeper relationship with God.

Suter, Heinz and Dr. Marco Gmur. *Business Power for God's Purpose*. Greng, SW: VKG Publishing, 1997.

Introduction to the role of business in the task of world evangelization, including history and ethics and some cases. Concludes with some principles for application.

Swarr, Sharon B. and Dwight Nordstrom. *Transform the World: Biblical Vision and Purpose for Business*. Center for Entrepreneurship and Economic Development, 1999.

A Biblical introduction to the domain of business followed by some practical guides and principles for developing "Great Commission businesses."

Tunehag, Mats, Wayne McGee & Josie Plummer, eds. *Business as Mission*. Lausanne Occasional Paper No.59, 2005.

Landmark paper defining and describing the business as mission movement and setting out a challenge to the global church to respond. A global, extensive and comprehensive assessment of BAM in theory and praxis. The report provides an important framework for many BAMers around the world.

Yamamori, Tetsunao, and Kenneth A. Eldred, eds. *On Kingdom Business: Transforming Missions through Entrepreneurial Strategies*. Wheaton, IL: Crossway Books, 2003.

Divided into three parts: case studies, essays and conclusions, this is a thorough introduction to the concept of kingdom business from a broad range of experienced contributors. «

REVIEW OF LAUSANNE OCCASIONAL PAPER NO. 59 ON BUSINESS AS MISSION, MATS TUNEHAG, ed.

Why is Indonesia the world's most populous Muslim country? This is the question Michael Baer posed to an Indonesian. The answer the Indonesian gave demonstrates why business is such an important tool for the spread of the gospel. When the Dutch traders arrived in Indonesia, missionaries from Holland accompanied them. They set up mission compounds from which they would conduct mission trips, make a few converts and then return to their mission compound. When the Muslims arrived in Indonesia, they arrived as traders, merchants, manufacturers and artisans. They lived among the population as an integral part of them and their faith transferred naturally to the local population. Business as mission is not a new gimmick. It is not a platform to spread the gospel. It is an authentic way of life that has the power to transform communities.

For those who are new to business as mission, this paper is an outstanding resource. Part 1, "Setting the Scene," defines what business as mission is and what it is not. This is very important because much of what is labeled business as mission these days is usually just a platform for doing mission. The authors then go on to outline the biblical foundations for business as mission and place it in the context of the world today. They outline the opportunities and challenges facing this new "Global Movement."

In Part 2, the authors get practical by first listing "10 Guiding Principles for Good Business as Mission Practice" and then demonstrating their application through showcasing four examples of Kingdom businesses. A few of the principles outlined in this paper are that Kingdom business:

- must be profitable and sustainable in the long-term,
- must have a Kingdom motivation, purpose and plan

■ must aim for the holistic transformation of individuals and communities.

Many people respond enthusiastically when the concept of business as mission is mentioned, but the discussion remains largely academic. We see very few businessmen or women taking up the challenge to go cross-culturally and establish businesses with a missional purpose. The authors have, therefore, included a section on mobilization in Part 3. This is followed naturally by a discussion of the role of mission agencies in this new paradigm.

In the final section, this paper becomes very practical again. It suggests specific action steps that all the role players (from individuals to Christian media) can take and then ends with a business as mission manifesto.

For unknown reasons, the mission world, until now, has overlooked the powerful role business can play in redemption. Missionaries and mission agencies have been quick to adopt most tools that can forward the kingdom, like medical missions. Business, however, has been the orphan child. And yet, when entering many parts of the world we find that business people are welcomed with open arms. The positive role that business can play in mission goes well beyond providing a platform for the preaching of the gospel. Business, done biblically, is in itself redemptive. Written in 2004, this paper is as timely as ever.

The authors have done an outstanding job of covering most bases with regard to this subject. Thus, for those who are tackling this topic for the first time, this document is an excellent primer. It covers the theological justification for business as mission but also covers much of the practical angles too. I found

the "10 Guiding Principles of Good Business as Mission" particularly useful. It is so easy in the pressures of everyday life to lose perspective. Those of us who have grown up in Western cultures, based as they are on Greek thought, have a natural tendency to dualistic thinking. Something that starts out with the right goal in mind can easily get diverted by tyranny of the urgent. Building these ten principles into the operating principles of any kingdom venture is imperative.

Piers Vander

The paper includes four examples of organizations that are involved in business as mission activities. However, understandably, given the limitations of a paper of this nature, the stories are greatly summarized and lacking in detail. People interested in this subject would be well advised to supplement the reading of this paper with other books that describe in more detail stories of successful practitioners. «

PIERS VANDER IS THE DIRECTOR OF GLOBAL MISSION AT CEDAR SPRING PRESBYTERIAN CHURCH



Vol. 8. 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

Mr. Willem Griffioen
Circulation Manager
Initialmedia

Subscriptions
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Enquiries

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

Initialmedia
P.O. Box 16898
Washington, DC 20041, USA
www.initialmedia.com

ISSN 1872-1974

Initialmedia —
PAST PRESENT FUTURE
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MERCHANT TO ROMANIA: BUSINESS AS MISSIONS IN POST-COMMUNIST EASTERN EUROPE

JERI LITTLE, DAY ONE PUBLICATIONS, 2009, 224 PAGES

“The goal of business is to maximize shareholders wealth.” That is the mantra of many business schools and Wall Street. For Christian business people, the result of living by this philosophy is a dualistic life, racked by tensions. On the one hand, the Christian business person wants to serve his Creator and Savior. On the other hand, maximizing profit is the order of the day. So people in this situation try to resolve the dilemma by giving generously to the church and other Kingdom organizations.

Jeri Little demonstrates, in vivid techno-color, that there is a different way—a biblical way. Jeri, an accomplished businessman and entrepreneur, lives his life in tune with the Lord he serves. Business is mission to Jeri because he realizes that every part of his life is intended to serve his Master. *Merchant to Romania* is a remarkable story of the courage and faith of an ordinary person living out his faith.

At one level, this book simply tells the story of Jeri’s adventures from the coast of California to rugged Romania. Jeri lived the comfortable life of a successful insurance executive. He owned a large 5000ft² house and had all the trappings of success.

Challenged by his friend and mentor, Dan Dyk, Jeri tentatively ventured into the world of mission by embarking on a vision trip to Romania before the collapse of communism. Returning home to California, Jeri expected to pick up where he had left off. But he could not. His visit to Romania had changed his life and his faith was about to be tested in many unique and remarkable ways. After a number of follow-up trips to Romania, God led Jeri to relocate his family there in order to establish his first business venture—a thrift store—in the town of Iasi. Communism, especially in its unique Ceausescuan form, had devastated the economy of the country. Quality used clothing from America proved to be in great demand in Romania. One store grew into multiple stores and a profitable business that

not only provided jobs for desperate nationals, but also produced profits that could be plowed back into local ministry. Above all, the business was an enormously important tool for the discipling of Romanian believers. Through the rigors of everyday business, Jeri was demonstrating to Romanians how to be faithful stewards of God’s resources.

The thrift stores were only the first step in God’s plan for Jeri in Romania. Jeri became overwhelmingly convinced of God’s call to pursue further business ventures in Romania. This book tells how Little Texas, an American-style restaurant, was started—and how it eventually developed into a successful hotel.

At a deeper level, this book has a profound message for the attentive reader. It reveals what can be achieved when we abandon ourselves to God in service of his mission of redemption. It also is a story that is applicable even to those of us who are not called to travel halfway across the world to evangelize a nation. The principles that Jeri lives by can be implemented by all of us—whether home or abroad. For instance, Jeri’s insistence on ethical business standards brought him in direct confrontation with local businesses and authorities as corruption is the norm in Romanian life. But this gave Jeri the opportunity to demonstrate the kingdom of God in ways more powerful than any sermon could achieve. It is difficult to overstate the impact that Jeri and Little Texas have had on the people of this town.

Business as mission has become a popular theme in 21st-century mission work. However, there are very few current examples of effective BAM models. Little Texas is one of the few. This book is a refreshing and honest account of the journey Jeri and his family took as they followed God’s call on their lives. Read it—and be challenged to follow their example. «

Reviewed by:
Piers Vander

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"High quality speakers, visits to practitioners and teaching in what's involved in business in a missional context make this a vital course for people seeking to explore business as mission." Participant 2009



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iBAM training is facilitated by the Youth With A Mission, Business as Mission Resource Team, in partnership with internationally recognized teachers and experienced business coaches. Business as mission practitioners and business people give input throughout the course. Our Resource Team supports business as mission projects world-wide through networking, communication and training.

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