

# CONNECTIONS

*The journal of the WEA Mission Commission*

A global writers' roundtable speaking into the challenges of world mission today

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**A MOSAIC OF MISSION STRUCTURES**





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Throughout this journal  
**Global Dialogue**  
 Leaders of Churches, Agencies, Movements and Networks

*William Taylor is Ambassador at large of the WEA. He also is a staff member of the Mission Commission*

*William Taylor, Editor*

**OUT OF HIS HEART AND MIND**

Good homes, highways, trains are always built on solid foundations. Otherwise they will crumble under pressure and time. Mission structures are the same. We can't live without them, but their structural integrity must be examined. Musing over these issues, it seems that just as the Sabbath was made for man and not the opposite, we must insure that our mission structures serve us, and not we them.

Over my 43 years in mission I have served in some 8 different mission structures, and they have shaped (mis-shaped?) my life and work.

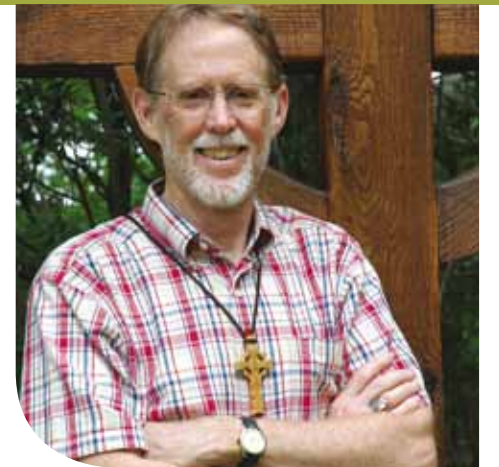
Some of my colleagues feel that mission "structures" sound too inflexible, too static; they don't flex and adapt when challenged by time and cultures. But just as that leadership is a

God-gift—from the creation mandates through the Exodus and Kingdom, into the life of Jesus and his church—leadership and servant structures are God-gifts. The keys to the best ones are rooted in giftedness, integrity and servanthood—even structures.

This singular issue of Connections presents a panoply of worldwide mission structures for your perusal: missional churches, agencies, training centers, national and regional mission movements, networks and alliances.

Again, the voices you will "read and hear" are global, from South and North, from East and West, rooted in tested experience.

Review the table of contents for an overview: from conceptual seminal



articles, we move to case studies of mission agencies in transition, of national mission movements, of networks and alliances.

We had so much material that we were unable to put it all in this issue. Visit [www.weaconnections.com](http://www.weaconnections.com) for the full report.

Read, reflect, consider, apply, learn, grow and change. We serve a dynamic, creative missional God who has graciously invited us (and mission structures) into his Epic Story, including ●



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

Rose Dowsett

## REFLECTIONS ON MISSION STRUCTURES

Human bodies need skeletons. Imagine what would happen if you removed all the bones from a body..... Maybe you'd prefer not to imagine! However much we differ in some respects, basically all humans everywhere have the same number of bones, arranged in the same way. The skeleton gives us structure.

We need structures for social organisation, too, but these can be much more varied. The Bible records families, clans and tribes; villages, towns and cities; nomadic groups; groups of friends; groups with a common purpose – disciples, synagogues, armies; leaders and followers, kings and subjects; local congregations and missionary teams. In other words, while the human body has a uniform structure, differentiated only by male or female, social structures come in many variations. There are constants – for example, the family – clearly ordained by God; but most of them are a matter of culture, context, and purpose. They are simply a convenient, contextualised way of organising what we do, and God gives us the freedom and creativity to birth them, adapt them, discard them, create something fresh. We do not need to be captive to either Darwinian or Marxist social evolutionary theories. We can rejoice in diversity, and develop structures that reflect God's purpose and values for human flourishing.

Over the centuries, there have been many different structures to carry forward the missionary mandate of

God's people. There has been much wasted breath in a sterile debate as to the respective roles of "church" and "para-church." Often the issue at stake, however it may have been presented, has been a power struggle as to "who's in charge." It would be more helpful to rejoice that God's people can be organised in different configurations for different purposes, but in all of them they are manifestations of church. The local congregation is not the only legitimate expression of church, even if it is the most common.

Paul and Barnabas and their various companions were not "para-church" when they went on their missionary journeys; they were still "church," a microcosm of the called-out people of God, simply in a different configuration from a local congregation. In the same way, mission was taken forward by unknown numbers of unnamed men and women as they travelled as merchants or refugees or as intentional bearers of the gospel: they were being "church on the move," led by the Spirit. The same can be said of the monastic orders so key to church expansion over many centuries, and of the voluntary societies and mission agencies of the modern missionary movement. These communities of Christian men and women were and are "church on the move," purposeful structures through which to carry out Christ's precious command to disciple the peoples of the world.

Today, as we look freshly at context, culture and purpose, there will be



many varied configurations of church-in-mission. Let's embrace that rich diversity with thanksgiving, with respect for those who do things differently, praying that in our creative complementarity God's kingdom may become more truly formed on earth as it is in heaven ●

GLOBAL DIALOGUE, Responses from leaders of mission sending structures:

### What makes your mission singular in the global arena?

#### Richard Tiplady, ECM-UK

We are largest (but still not very large) interdenominational international mission agency focused exclusively on Europe.

#### Reuben Ezemadu, CMF, Nigeria

A holistic approach to missions became our distinguishing trade mark at a time when the popular gospel was skewed either towards soul-winning alone or to the materialistic extreme. CMF came on board the global mission arena when it was imperative that the receiving church in Africa should become a mission sending and supporting Church.

#### Silas Tostes, Antioch Mission, Brazil

It is an interdenominational Brazilian mission agency, sending Brazilians to the needy areas of the world.



*Bertil Ekström serves the WEA Mission Commission as Executive Director. He also is a staff member of Interact.*

Bertil Ekström

## EVANGELICAL MISSION MOVEMENTS IN HISTORY AND TODAY

tendency seen in history, and in the mission enterprise today, is the initiative taken by a charismatic leader who has the courage to challenge established and bureaucratic ecclesiastical structures by starting a mission agency.

Missionary movement could be defined as an initiative towards mission activities, aimed at advancing the kingdom of God, that encourages people to participate based on a common conviction for reaching out with the Gospel. A mission movement can be local, national or international, depending on the range of influence it has.

These initiatives are therefore often defined as para-church movements, although most of them emerge within some kind of church structure. Due to their nature of being mobile and flexible instead of fixed and rigid, or according to Ralph Winter, sodalities in contrast to modalities, there is frequently a creative and sometimes delicate tension between mission movements and the established church.

Mission efforts generally start as a movement, inspired by the Holy Spirit of God, influenced by historical situations and based on a genuine desire of reaching out to those who have not heard the Good News about Jesus. As other movements in society, mission movements tend to go through an organisational process and eventually become more bureaucratic and structured. Therefore, this article does not separate mission movements from

mission organisations. Frequently, we speak in the Mission Commission about national or regional mission movements as synonymous to a national or regional mission co-operation or established association of mission organisations. However, our understanding is that there is a variety of mission movements in each country and that behind the emergence of any mission organisation there is a "movement" that finds its way to function in a particular structural model.

### Mission Movements in History

During the history of mission, different models have been used. The missionary band of Paul and Barnabas served the Christian Church in the early stages, advancing the Gospel within the Roman Empire. Monastic Orders, with roots in Egypt in the fourth century, were used by Celts and Nestorians and later for the Catholic expansion from the fifteenth century onwards. The monastic model was refuted by the Protestant Reformers, partly because monasticism was accused of lacking a good theological foundation and harbouring immorality and all sorts of abuses.<sup>1</sup> The main reason, however, was the difficulty in conceiving a missionary outreach to countries where there was no Protestant government. The result was a vacuum of sending structures, which inhibited the expansion of Protestant Churches to other continents. It was not until the emergence of the Pietistic and Puritan movements and following Evangelical streams that permanent missionary work was seen.

The pioneer of foreign mission among Protestants was the Puritan John Eliot (1604-1690) who went to America in 1631 and worked among Indigenous Tribes in Massachusetts. In 1649, the New England Company was founded as the first Protestant mission society exclusively devoted to missionary purposes.<sup>2</sup> The mission models of the Pietistic movement in continental Europe in the beginning of the eighteenth century were represented by the Halle Mission in Denmark and the Moravians in Germany and had a strong impact on Puritans in England as well as on later generations of Evangelical Christians.<sup>3</sup> Based on a radical Christian discipleship, the Moravian missionaries were sent out with a small amount of financial support with the challenge to establish their own business or artisanship in order to survive.

The result of these developments was the creation of a new form of mission structure, the mission society, such as the Baptist Missionary Society (BMS) in 1792, London Missionary Society (LMS) in 1795 and the Church Missionary Society (CMS) in 1799. These first societies were directly linked to church denominations, although some of them had the initial ambition of being ecumenical, such as the LMS.<sup>4</sup> The purpose, therefore, was both to proclaim the Christian message and to establish church traditions in other cultures.

In North America, the proliferation of mission societies started in 1796 with the formation of a society for the evangelisation of the North American Indians, followed by the American Board of Commissioners for Foreign Missions in 1810. The inspiration for organising mission societies came partly from England, partly through specific developments among Protestant churches in America. One of these was the Great Awakening that started in

the 1740s and continued throughout the century. Another factor was the liberal trend in the American society that favoured non-governmental initiatives operating on a voluntary basis.

Many of the newer type of Evangelical mission agencies belonged to the category usually referred to as “faith missions.” The pioneer and prototype of all these societies, and still the most famous, was the China Inland Mission, founded in 1865 by J. Hudson Taylor (1836-1905) and most of the inter-denominational agencies trace their origin, or the origin of their principles, directly or indirectly back to the China Inland Mission.<sup>5</sup> Student movements also played an important role in the formation of the mission societies, for example the Student Volunteer Movement for Foreign Missions (SVM) (formed in 1886), the Navigators (1933), Youth for Christ (1930) and Campus Crusade for Christ (1951). The watchword of SVM was “the evangelisation of the world in this generation,” and thousands of university graduates were recruited for service by the mission boards of Canada, United States and Great Britain. One important outcome of the student movements was a new concept of the role of the missionary, defined until then as a clerical position. The recruitment of professionals to work as volunteers in their area of expertise radically altered the view of who could become a missionary and what kind of pre-field training was required.<sup>6</sup>

Considering the development of mission societies from 1750 onwards, the main models that have emerged can therefore be divided into denominational and inter-denominational structures. These models are frequent in the newer mission movements of Africa, Asia and Latin America, sometimes as replicas of the older mission movements, and sometimes in innovative forms.

New forms of missionary organisations appeared after the Second World War as a result of various factors. One factor was the post-war depression, which affected missions through the financial crisis in Europe and the break down of the belief in Western cultural superiority. Another important factor was the response to anthropologists’ and theologians’ criticism of the lack of cultural sensitivity in the Evangelical missionaries’ work. This new phase was also influenced by factors such as the emancipation of former colonies, financial constraints after the war, an increasing demand for contextualisation in mission, and the growth of Christian churches in traditional mission fields.

The wave of mission initiatives that came out of these changes in conditions and mentality have created new paradigms, and have been decisive for the way both Older Sending Countries (OSCs) and Newer Sending Countries (NSCs) have perceived their missionary task. Some of the characteristics of these new paradigms are:

- Emphasis on the holistic Gospel, urging Christian churches to engage in both proclamation and in social action. The liberation theologies of younger churches, especially in Latin America, have played an important role in the rediscovery of the integral mission of the church;
- A search for co-operation and ecumenism, particularly among mainline churches and non-Pentecostal mission movements;
- Rapid growth of the churches, mainly Pentecostal, in some countries in Africa, Asia and Latin America with revival movements in the 1960s and 1970s;
- Globalised Charismatic movements challenging the traditional

*Footnotes:* 1 Hans Hillerbrand, *The Oxford Encyclopedia of the Reformation*, (USA: Oxford University Press, 1996), 81 2 Charles Chancy, ‘The Missionary Situation in the Revolutionary Era’ in Pierce Beaver, ed., *American Missions in Bicentennial Perspective*, (Pasadena: Wm Carey Publishers, 1977): 15. 3 Stephen Neill, *Colonialism and Christian Missions*, (Penguin, 1966), 76; Brian Stanley, ed., *Christian Missions and the Enlightenment*, (Eerdmans, 2001), 31. 4 Neill, 92 5 David Bosch, *Transforming Mission*, (Maryknoll, NY: Orbis Books, 1993), 332-333; Klaus Fiedler, *The Story of Faith Missions*, (Oxford: Regnum Books, 1994), 11.. 6 Andrew Walls, *The Cross-Cultural Process in Christian History*, (Maryknoll, NY: Orbis Books, 2002), 230. 7 The attrition (REMAP I) and retention (REMAP II) studies were done by the Mission Commission of World Evangelical Alliance and presented in the books *Too Valuable to Lose (on attrition)* and *Worth Keeping (on retention)* (Pasadena: Wm Carey Library, 1997 and 2007).

- ecclesiastical structures and internationalising the Church;
- A decline in mission movements in Europe, owing to secularisation, expensive mission structures and criticism of traditional missionary methods;
- A tendency to privatise mission movements, owing to the emergence of many new organisations based on individual initiatives or on local churches; and
- An increasing number of mission movements from the former mission fields.

**Factors that Contribute to the Emergence of Mission Movements (from the Newer Sending Countries-NSC)**

Despite differences, Evangelical Christianity has established roots in the Global South, with very significant numbers in Africa, Asia and Latin America. The desire to win converts to Christ and increase church membership has been the strongest motivation behind the expansion of Evangelical churches. Initially, new mission organisations were founded and developed to bring about this expansion, following patterns originally seen in the West. But the emergence of autochthonous mission movements is a more recent phenomenon. Although most denominations previously had some kind of expansion strategy, specific organisations for mission were mainly founded from the 1970s onwards, and their number has increased significantly in the last

forty years. Several internal, external and international contributing factors can be identified, but those that seem to be indispensable are the ones that generate intentionality in organising mission movements. These include:

- A clear motivation for mission that either consists of a developed and expressed theology of mission or the perception of obligation and advantage in engaging in mission;
- The change of mindset from being receivers to senders. This new attitude is often the result of a process that starts with the participation in international conferences or through other international contacts, enabling church leaders to see the potential for mission in their churches;
- Entrepreneurial leadership that has the courage to break with old traditions and take responsibility for developing the core mission movement components (such as a sending mission structure), frequently encouraged by political and economic trends in society; and,
- The establishment of structures appropriate to the churches wishing to be involved in mission. For the most part these structures will be based on voluntarism and follow basic patterns of voluntary associations.

**The Self-Missionising Process in Newer Sending Countries**

The viability of mission movements in NSCs has sometimes been questioned

owing to their supposed lack of experience and of financial resources. The REMAP I and REMAP II studies, show that the attrition rates are higher in NSCs than in OSC. However, these two studies reveal a significant improvement during the time between the two surveys.<sup>7</sup> Nevertheless, there are concerns that the often optimistic investment in mission does not have the sufficient support system and the stability needed for long-term engagement overseas. Political volatility, financial crises and visa problems have affected some missions in NSCs and the number of missionaries has decreased, at least temporarily. In other cases, discontinuity of support by local churches, lack of qualitative pre-field training and difficulties in adjustment to receiving cultures, have been critical reasons for missionaries to return prematurely to their home country. On the other hand, there is now enough experience and knowledge about emergent mission movements to realise sustainability in most of the initiatives in NSCs. The tendency is clearly towards growth in the quantity and quality of mission organisations and in the overall number of missionaries.

The relationship between mission movements in OSCs and NSCs is an important aspect related to worldwide mission today. Co-operation and inter-dependency are currently terms in vogue, although the practical applicability of these terms is usually a challenge. The different cultures, financial realities, definitions of terms, ministry focuses, pre-field training of

*Footnotes: 8 The Global Dialogue was initiated by some mission leaders from Nigeria, The Philippines, India and Guatemala inviting mission executives from OSCs to join. The Dialogue is currently linked to the Mission Commission of WEA and has a broad representation from both OSCs and NSCs*

personnel, and church-relationships make collaborative efforts sometimes difficult. There has been a tendency that OSCs provide the financial and technical support while NSCs supply the labor, the missionaries. That has, however, often created the idea that the main decisions should be made by those who provide the funds, determining the direction the work should take, as usually seen in donations. The “strings” attached are frequently a hindrance for mission movements to receive funds from wealthy donors without compromising their freedom to pursue their own vision and ministry focus.

In a number of cases though, co-operation has been successful and strategic collaborative ventures have been developed around the world. Some of the strategic partnerships that were formed in earlier years between mission organisations from OSCs have now also incorporated missions from NSCs. An interesting example is ACT, a co-operation of Christian NGOs and mission organisations working in North Africa. Founded initially by four Western missions in the early 1980s, it has grown to a multi-national association with basically equal participation from OSCs and NSCs.

There is certainly huge potential in a global co-operation between Christian organisations, representing both OSCs and NSCs. At the same time, important issues need to be discussed and resolved. An initiative facilitated by the WEA Mission Commission, the Global Dialogue, has convened mission leaders from both OSCs and NSCs. It has raised some of these critical issues related to co-operation such as financial dependency, shared leadership, and

common strategies—both in the North-South relationship between mission organisations as well as South-South.<sup>8</sup> The challenge, however, is to build collaborative efforts in the very competitive context that Evangelical cross-cultural mission has turned out to be. As demonstrated in mission history, the tendency has been more of rivalry and competition than of co-operation. The entrepreneurial trends among many of the newer mission organisations have definitely added to that competition, often in the pursuit of more effective methods than the competitor.

An important contribution that mission movements in NSCs are giving to the worldwide mission enterprise is a new concept of mission and consequently also of missionary. Many are thinking “out of the box” with innovative ideas, sometimes redefining traditional notions regarding sending and supporting people in cross-cultural ministry. The whole diasporic mission that has grown rapidly in the last years following the migration of people, particularly to Western countries, is one example of that. Using non-official channels to place people in so-called “closed” countries, such as some of the Islamic nations, often through secular jobs or university studies, a significant number of mission workers have been sent out by these newer organisations. The involvement of receiving churches, facilitating the support and adjustment of foreign missionaries, has also been a characteristic of many mission movements in NSCs.

A fundamental question is whether the growing number of mission movements from NSCs will be welcomed in OSCs, with their different emphasis and experience of the Christian faith. In

the same way that traditional receiving countries often reacted against the foreignness of translated Christianity into their cultures, reactions are clearly seen in the correspondent process of missionising by NSCs in OSCs. Yet we are encouraged. For example, in order to minimise rejection and conflicts between missionaries from the Global South and national leadership in European churches, the European Evangelical Mission Association (EEMA) started the Welcome Project, aiming to facilitate the reception and establishment of missionaries from NSCs in Europe.

**Conclusion**

This article has simply introduced some of the issues that need more reflection and discussion related to Evangelical mission movements. Today, mission is “from everywhere to everywhere” and there is a clear need for us all to listen and learn from each other. The experience and knowledge of those who have been doing mission for centuries, combined with the creativity and enthusiasm of those who have started more recently, has an unlimited synergy potential and could certainly help the Christian Church to take important steps in advancing the Gospel to those who have not yet been reached, as well as to disciple new believers in transformed communities of Jesus ●



*David Ruiz is from Guatemala, married with Dora-Amalia, they have three children. He is a former President of Comibam and at present a staff member of the Mission Commission.*

David D. Ruiz M.

**RIDING AN ELEPHANT: REFLECTIONS ON MISSION MOVEMENTS**

By the work of the Spirit of God, many mission initiatives are emerging in different parts of the world and in non-traditional places. This is taking place without any centralized direction or action. By definition, a movement is a decentralized action that connects people, organizations, resources and social communities around a unifying purpose that in some way becomes the convener. A movement in essence does not have visible leadership; it has few boundaries and few limitations; it reflects shared vested interests and inclusiveness in its very nature. This is the elephant that people and entities sometimes intend to ride with no success at all because the movement is moving as it is empowered by the action of the Holy Spirit.

Some structures and entities are trying to take advantage of the lack of visible leadership in movements to “organize” or “provide leadership” to those emerging mission movements. But we must recognize that we are just servants of the movement and that, most of the time, it is bigger than we think.

We need mission structures to serve different areas of a mission movement. These structures can sharpen the image of the movement and provide an understandable way to approach it and how to be part of it. Depending on their calling or objectives, these structures must choose the type of organization that better fits with their particular identity.

**Two ways to drive an elephant**

Tom Burns and G.M. Stalker defined a distinction between two types of organizations: mechanistic and organic. Mechanistic organizations respond more to the traditional understanding of bureaucracy, with a clear hierarchical chain of commands. Authority flows vertically from the top, and responsibility flows vertically also, but from the bottom. Communication is very rare between people on the top and those on the bottom. Alternatively, Burns and Stalker say,

Organic organizations, by contrast, are characterized by a looser structure in which the overall goals of the organization take precedence over narrowly defined responsibilities. Communication flows and ‘directives’ are more diffuse, moving along many trajectories, not simply the vertical ones.<sup>1</sup>

Organic organizations are usually called networks and mechanistic organizations are called by many names— alliance, coalition, union, federation, confederation, partnership, affiliation, organization or association—depending on how formal their relationships are. Most are defined as: “An official group of people who have joined together for a particular purpose,”<sup>2</sup> and are characterized by a legal type of organization described by Max Weber as having three basic characteristics; impersonal rules, a contract and bureaucratic administrative staff. First, rules constitute an “impersonal

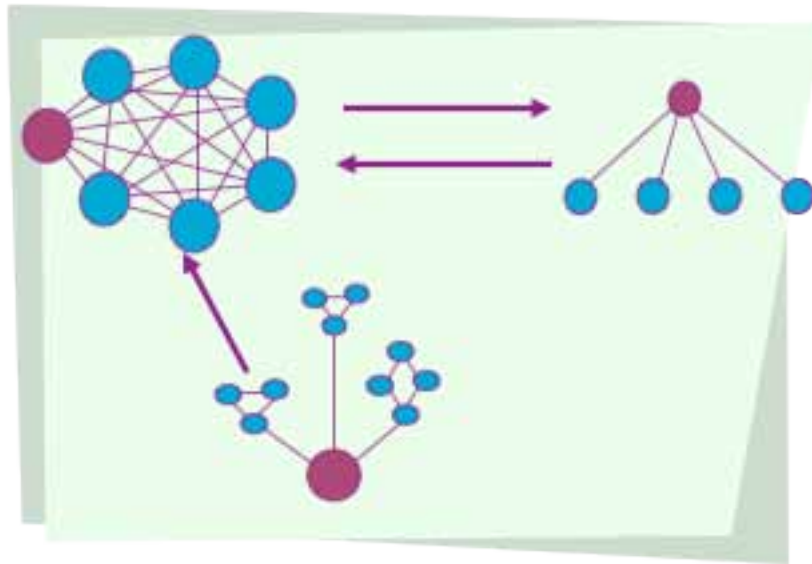
**Footnotes:** 1 Giddens, *Sociology*, 2001: 351-352 2 Oxford Advanced Learner's Dictionary 3 Weber, *The Theory of Social and Economic Organization*, 1949: 330 4 Giddens, *Sociology*, 2001: 370 5 Ruiz, *A Guide on National Mission Movements*, 2000: 35. 6 Ruiz, *GCR Antigua ITF Meetings' Manual*, 2003 7 Ruiz, *a Guide on National Mission Movements*, 2000: 16 8 Ruiz, *A Guide on National Mission Movements*, 2000: 16 9 Ruiz, *A Guide on National Mission Movements*, 2000: 16 10 GCR, "Definition of GCR", *Great Commission Roundtable*, 2003 [website] <http://www.icta.net/gcr/html/reference.html> (12 September 2007)

order" that provide the rational process for officials to make decisions and apply the law while limiting the authority conferred upon them.<sup>3</sup> Second, a contract is needed to define the relation between the person who obeys authority and the system; this is a voluntary decision that indicates the validity of legal ambience by voluntary submission to it. Third, this type of organization needs a bureaucratic administrative staff for its functioning.

A network or organic type of organization, on the other hand, is considered to be a bottom-up decision-making entity.<sup>4</sup> Consensus characterizes its decisions at every level.<sup>5</sup> This particular characteristic provides a constant reminder to members that they are part of a network. A lot of time is invested in working through decisions to address concerns, to solve conflicts and to maintain unity in every action that is taken.

Burns and Stalker present the organic organization as the alternative that is better capable of coping with external pressures and more effective at adapting to take advantage of the changing organizational realities, and in our case, of the mission movements. They also affirm that the impact of bureaucracy transforms organizations into inflexible, legalistic and isolated entities, far from the expected effectiveness remarked by Weber. As the movement grows, simplicity becomes more difficult and networks seem to be the most adaptable organization to ride the elephant.

**The organizational strengths of networking**



The "idea of network" has been developing recently with more elaborate definitions to help its constituency understand how it functions and the role that each element plays with and within the network. We could identify four levels of a network's development. (See graph.)<sup>6</sup>

**Network** is the first and wider level of relationship, and is defined as "a partnership environment, which allows information flows. This is created when two or more persons meet to voluntarily exchange information and to advance in the development of their job."<sup>7</sup> It represents the more elementary form of a network that every moment grows from.

**Action network** is the second development of a network. "As people share common interests and areas related with their ministry, a common purpose is identified and an action network is established."<sup>8</sup>

The **Strategic Alliance** represents the third level of development, and comes into being once "... the purpose that unifies an action network is outlined [and] its members design a specific project to achieve it. This specific project or determined activity is called a strategic alliance."<sup>9</sup>

Usually the strategic alliance has a temporary existence that ends when the particular purpose is achieved. Finally, a roundtable is a more elaborate level of networking that "convenes leaders of functioning established networks that have a constituency and resources behind them. These leaders are able to influence others with whom they have a defined working relationship."<sup>10</sup> This level is reserved for resolution of conflict, special projects and strategic meetings to define the future of the movement.

**Warnings for those leading a network:** Leaders of a network must be careful

**Footnotes:** 11 Lipnack and Stamps, *The Age of the Network*, 1994: 89. 12 Weber, *The Theory of Social and Economic Organization*, 1947: 339. 13 *Ibid* 14 Considine and Lewis, "Bureaucracy, Network, or Enterprise?", *Public Administration Review*, 63/2, 2003: 134. 15 *Ibid.*, 133 16 Albrow, *Bureaucracy*, 1970: 55 17 Getz, *Sharpening the Focus of the Church*, 1987: 253. 18 Castells, *The Information Age*, 2000, 1, 14.

not to begin establishing the objectives of the network. Instead, they must let objectives emerge from internal sources of the organization. This is a serious challenge because "Purpose plays an absolute critical role in team-nets. It establishes legitimacy, functioning in the place of the hire-fire power of hierarchy and the rules and regulations of bureaucracy."<sup>11</sup>

A problem could occur if the internal members of the network receive assignments from the network leadership instead of convening for the cooperative planning process that is key to the sense of belonging needed for the survival of an entity as a network.

A managerial revolution could also threaten the network because, as Weber said, "Bureaucratic administration means fundamentally the exercise of control on basis of knowledge."<sup>12</sup> Managers, already defined as being in control of the services produced by and for the network, "have the tendency to increase their power still further by their knowledge growing out of experience in the service."<sup>13</sup> With this "power of knowledge" in hands of the managers, leaders of the network could become more and more dependent upon the information and expertise of the managers as well as their assessment in the decision-making process and, especially, in the process of catalyzing the establishment of objectives.

A third bureaucratic challenge that could affect and jeopardize the survival of a network would be if the measure of success is changed from "the creation of a shared organizational culture"<sup>14</sup>

to efficiency as a result of "following of rules and protocols, high reliance on supervision, and an expectation that tasks and decisions will be well scripted..."<sup>15</sup> Merton calls this *bureaucratic ritualism*, and warns "that emphasis on precision and reliability in administration may well have self-defeating consequences. Rules, designed as means to ends, may well become ends in themselves."<sup>16</sup> Getz reminds us that Jesus in the Gospels answered a group of leaders with the following words: "The Sabbath was made for man, and not man for the Sabbath" (Mark 2:27). In other words, He was saying, 'You have taken a *means* and made it an *end* in itself."<sup>17</sup>

**What is the best way to ride an elephant?**

The world continues to change. The "Networking society"<sup>18</sup> is already here, challenging mission structures to become more open, flexible, inclusive and adaptable to the new reality. The Holy Spirit is on the move all over the world, igniting the church with a new missionary fervor and challenging the church to rediscover her missional nature—to stop doing well what He hasn't called her to do and return to the basics—go disciple the nations and recover discipleship as her measure of success.

There is a need for the Mission Movement as part of this scene. It has an instrumental role in creating a place to meet, share and cooperate for those involved in mission. The role of those who are involved in the Mission Movement, as individual or entities, is clear. First, to understand

the mission movement, define it into new categories and compare it with the history of mission. Second, to identify better what is our role and the best contribution we could make to nurture and strengthen the mission movement. Third, to commit themselves to become servants of the mission movement instead of be served by them. Finally, to build the shared organizational culture that is the key for the survival and effectiveness of a Mission Movement ●

GLOBAL DIALOGUE, Responses from leaders of mission movements:  
**What brought your national, or regional, mission movement into being?**

**Steve Moore, The Mission Exchange, USA** The National Association of Evangelicals believed in a forum for the mission leaders of member entities to network and collaborate.

**Reuben Ezemadu, CMF, Nigeria** Following the encouragement of the AD2000 Movement and Beyond, MANI was formed in 2003, in response to the feeling that the Church in Africa was to take primary responsibility for the final gospel thrust in Africa, and that the African Church was uniquely positioned to play a major role in world evangelization in the 21st century.

**Silas Tostes, Antioch Mission, Brazil** The desire to involve the Brazilian Church in Missions.

**Decio de Carvalho, COMIBAM, Latin America** A desire to work together to mobilize the church in our area of the world to participate in reaching of the world with the Gospel

*Jonathan Lewis has been on staff of the Mission Commission since 1991. As from 2005 he is a staff member of WEA and he continues to be involved in International Ministry Training*

*Jonathan P. Lewis*

## STAGES OF DEVELOPMENT OF A NATIONAL MISSION MOVEMENT

The discussion of stages of development of national missions movements is fairly straightforward. The **first stage** might be called “mobilization” — the initial time when a leader or a core group of leaders give themselves passionately to raising awareness of missions and winning other leaders to the cause. The **second phase** might be described as “equipping.” Churches, institutes and denominations seek to put into place programs to help develop vocation and train missionaries. The **third stage** is that of **developing missionary sending and support structures**. Individual churches tend to take the lead, but limited success (or perhaps overt failure) forces the issue of structures that are fully dedicated to the field support of the missionary.

The initiation of the **mobilization** stage might be labeled a “gestation phase” where organizations like Operation Mobilization (OM) and YWAM play a role in exposing majority world young people and leaders to missions. My involvement in the Argentine missions movement came at the invitation of Federico Bertuzzi, a pastor who was initially exposed to mission through a brief voyage on one of the OM ships. He later resigned from a successful pastorate to dedicate himself full-time to missions mobilization. Federico would mark the beginnings of his fledgling mobilization organization, Misiones Mundiales, to the visit and challenge of Louis Palau when he spoke at a national pastor’s conference.

Undoubtedly, this earliest of phase of mobilization is marked by significant outside influences.

With his new calling to mobilization, Federico traveled indefatigably around the country, meeting with church leaders, preaching in churches, and launching literature initiatives. When my young family and I joined Federico in June of 1986, it was just prior to the first Argentine congress on world evangelization to be held in Buenos Aires. Thousands of believers came together to hear the challenge of cross-cultural missions from world-renown authorities. Hundreds of young people came forward at the invitation to give their lives to this great enterprise. In some ways, that congress marked the birth of the movement for that nation.

I soon joined Federico in organizing city wide pastors’ retreats to consider biblical claims for the church’s involvement in missions. We also traveled extensively, promoting the great continental missions congress, COMIBAM ‘87, to be held in Sao Paulo, Brazil. With a strong response from those willing to go, **the immediate next step—training**—becomes apparent. I recall clearly the Saturday morning that with Federico, we convened and addressed in Buenos Aires a representative group of women and men from the best known theological training institutions. At that point, there were no courses offered in the area of missions. We let them know that the “wave” was coming and that the schools that offered missions would



capture the new students. Within a year, almost every school had instituted some kind of missions program. (One even put together a marvelous M.A. program which was clearly premature since it garnered no students.)

The COMIBAM Congress in 1987 marked the coming of age of the continental movement with the declaration that Latin America was shifting from being a missionary receiving continent to a missionary sending continent. Many leaders who attended that congress were marked by it for life. It changed hearts and generated a wave of missions mobilization. Significant mobilization events were held in places like Mar de Plata (over 2,000 participants), and other major cities around Argentina. Conferences and congresses were clearly the hallmark of this the mobilization phase.

With all this activity, isolated instances of people actually being sent as missionaries began to be registered. But adequate missions structures weren’t really in place. Many churches attempted to be the sending agency. Some succeeded in sending them off, but most failed to either equip their missionaries for the challenges of cross-cultural ministry, or to provide them with constant financial support once on the field. Many missionaries returned disheartened.

To begin to fill the need for more stable **sending and supporting structures**, some existing missions agencies came into play. Some were international agencies with an Argentine base, such as YWAM, which quickly filled the void for those wanting a short term experience. YWAM organized short trips for pastors as well, thus greatly increasing the understanding and commitment of church leadership. PMI, a Latin American missions agency founded by Mexican missions pioneer, Pablo Carrillo, became a vehicle of choice for many Latin Americans going to North Africa. Some denominations also took an interest in raising up missions sending structures with varying levels of effectiveness. Perhaps the most successful was the Union of the Assemblies of God (UAD) that today reports over 140 Argentine missionaries on foreign fields, supported entirely by Argentine churches. This third phase is thus marked by the development of stable sending and supporting structures.

The second continental missions congress, COMIBAM ‘97 was held in Acapulco, Mexico in November, 1997. As part of the ten-year evaluation effort, three kinds of institutions were recognized as essential to a viable national movement: Missionary Churches, Missionary Training centers and programs, and Mission Agencies. Perhaps these are the fruit of each stage of a movement. These stages are sequential, but once in place, all three kinds of structures are needed simultaneously. And underlying these three structures is the work of mission mobilization, which is never done! It is also useful to remember that the ultimate measure of the movement is the number of effective missionaries serving on fields around the globe. Perhaps that is why COMIBAM in its recent assembly in Bogota, Colombia, added a field workers network. This network and the nurturing of the movement by returning veterans represents, perhaps, the last but greatest phase of a national missions movement ●

GLOBAL DIALOGUE, Responses from leaders of mission movements:

**How have you had to change in recent years to be more effective, and what changes are on the horizon? (With the two movements in the USA, many people around the world wonder why there are two, and what the future might bring to both of them).**

**Marv Newell, CrossGlobal Link, USA**

We changed our name two years ago to reflect our new direction. We are no longer an association solely of mission agencies, but are open to ... missions, schools and churches, reflecting the reality of who is participating directly in missions today. We have close collaboration with The Mission Exchange and continue in dialogue as to how to continue to do so

**Silas Tostes, Antioch Mission, Brazil**

We have just one mission association in Brazil, which is strong. Right now, our experience is of unity, as we challenge, train and send missionaries. There is also the Mission Teachers Association, but this one is well linked to AMTB.

**Decio de Carvalho, COMIBAM, Latin America**

We have approved changes to our structure and strategy. We have simplified our internal structure, while new focus areas are being developed to meet the needs.



*Michael McCausland is the Executive Director of Humanitarian International Services Group (HISG), an organization focused on connecting resources to needs. He specializes in organizational strategy and change management.*

*Michael McCausland*

## THE STARFISH AND THE SPIDER



A spider is a creature with a head and eight legs coming out of a central body. If you chop off its head, it dies. It has a centralized control system like most organizations.



Starfish are decentralized and don't have a head. To move, one leg starts moving, and then, in a process not fully understood, the other legs cooperate. A host of emerging organizations function in a decentralized manner similar to starfish. Examples that would be well known in North America include Visa, Skype, Craig's List, Wikipedia, Alcoholics Anonymous and Apache Software, to name a few.

Ori Brafman, in *The Starfish and the Spider*, identifies five legs of a decentralized network.

**Circles** (Leg 1) are autonomous groups of 6-12 members and provide the vehicle for empowering ordinary people with immense power. Once you join, you're an equal and do your best to contribute. They have defined values that control behavior.

A **Catalyst** (Leg 2) initiates a reaction without fusing into that reaction. They are good at navigating complex social networks and initiate reactions by sharing ideas. When activities emerge, they fade into the background and cede control to others but continue to inspire action. Catalysts are mission oriented, not objective driven.

**Ideology** (Leg 3) is the glue. It is a shared set of beliefs that inspire members to fight and sacrifice for a common cause. Since there is no central command, these beliefs define the values, which in turn, dictate the cultural DNA. The greater the common cause, and stronger the ideology, the longer the network will last.

**Pre-Existing Networks** (Leg 4) are critical to launching decentralized networks. Centralized organizations are not setup to launch decentralized movements. Loose knit social networks provide the ideal breeding ground for autonomous circles and have a higher tolerance for ambiguity and innovation.



Catalysts enter the social networks and birth decentralized movements. The Internet provides an ideal launch pad by enabling rapid and simple communication, and active participation.

**Champions** (Leg 5) are restless pioneers in promoting the new idea. They move the network forward to the next level. They are tenacious, hyperactive, will not stop until finished, and operate well in non-hierarchical environments

**When a Catalyst joins up with a Champion to architect a movement, create self-empowered circles, tap into an ideology whose time has come, and draw upon a pre-existing network, they together can change the course of history●**

**For more, check out the book, *The Starfish and the Spider: The Unstoppable Power of Leaderless Organizations*, by Ori Brafman and Rod A. Beckstrom, Portfolio Trade, 2008**



*Paulo Moreira was a missionary to Eastern and Central Europe, training national pastors. After returning to Brazil, he served as Pastor of Mission and Social Witness. Recently he started a project specially aimed at postmodern groups of the city.*

*Paulo Moreira*

## IS IT A BIRD! IS IT A PLANE!: IT'S SUPER-MISSION-PASTOR!

missionary on the field, the kind and quality of his or her bond to the home church can dramatically make or break their impact as missionaries. I was privileged to have roots in a church that understood this even before I did.

After my years of missionary service, I returned to serve my church as missions pastor. Soon the gigantic size of my task unfolded before my eyes. How can a missions pastor continually spot potential candidates in the local church (though at times it feels more like we are being stalked by some of them)? Figure out the true motivation of their calling? Set them out on a course of solid spiritual formation as opposed to rushing out to the field? Guide them through the forest of missionary training schools and programs? Wise them up to choose a matching mission organization? Fan their emotional flame when raising financial and prayer support? And, on top of all this, there is the hard road of developing and expanding a missionary vision and policy for the church, and working with the church leadership to materialize the vision into the yearly budget to keep all of the above running.

In New Testament times things appeared more simple. Able and growing followers of Christ were recognized and appointed by their churches for the mission of making disciples of all peoples. Then, they walked alongside experienced missionaries to learn the ropes, and at some point were released to be on

their own and do the same to others. Timothy is a prime example of this cycle. In those days, the worldwide church experienced a strong sense of cooperation in the mission of God, amazingly without airplanes, cell phones and e-mail. There was no need for networks or alliances to facilitate the task, because such was the essence of church.

So, a few years ago we became proactive and decided to start a program at the church that combined guidance and personal development. The program is geared to those who have a sense of calling to vocational ministry, and special attention is given to those who desire to serve as cross-cultural missionaries. Rather than putting out horrendous fires later on (and fires do erupt in the ministry!), our goal is to strike preemptively by providing early on a road map to the mission field and stations along the way. The program is heavily based on mentoring, readings, group discussions, supervised service in local ministries, mission trips, etc. In all cases, acquiring a comprehensive biblical knowledge is required, and in some cases a full seminary degree is encouraged. The pastor who currently heads the program is a seasoned missionary himself with many years of field experience as a leader and trainer of missionaries.

But he is not alone! A small army of mentors, church ministry leaders and volunteers work hard to keep the ball rolling. A web-based system helps to



monitor the progress of each mentored participant, thus reducing the hours spent on traffic and meetings for those involved.

The people in the church are keen to see leaders being developed for cross-cultural ministry at the same time they are serving in the church. Feedback and evaluation has led to improvement in the program, and the church has matured in its ability to partner in the Kingdom with mission organizations, networks and other churches.

Last, but not least, new missionaries are going off with a stronger sense of preparedness and stronger spiritual ties with their sending church.

Our hope and prayer is that more churches may realize and joyfully fulfill their role in developing Christians for the world. And may a new generation of cross-cultural servants rise up who will consider their life worth nothing to them, if only they may finish the race and complete the task the Lord Jesus has given them—the task of testifying to the gospel of God’s grace ●

GLOBAL DIALOGUE, Responses from churches and leaders of mission movements:

**What can the missions-minded local church do best in the global mission task? How has this changed over the last 20 years?**

**Piers Vander, Cedar Springs Presbyterian Church, USA**

The church has the ultimate responsibility for mission, but it needs the structures God has established (i.e. mission sending structures) to fulfill that responsibility. These structures are able to focus on aspects of mission that a single church can't. That said:

- The church is in a unique position to mobilize members to go out as missionaries..
- Globalization, modern communication and transportation technologies, and the growth of the two-third world church now allow the local church to play a more active role in the work of mission itself ...
- The church is still an important source of funds for mission.
- I do not believe the modern short-term mission is a substitute for the long-term missionary.

**Paul Ng, Pastor, Singapore**

The mission minded local church is best at acting as a model in regard to how community is achieved. ...

Today, even smaller local churches are discovering that they can church plant, engage in social development, etc. at costs within their means.

**Marina Prins, Member Care Consultant, South Africa**

The missions-minded church is a vital partner. They can form a support team for missionaries. They have resources of people with hearts for missions, willing to invest their time and effort in supporting missionaries with their skills and gifts.

The missionary, the local church, the organization and the support structure on the field are all part of the missionary endeavor... all should be involved and play their unique role.... The missionary should be seen as an extension of his local church.

**Bruce Huseby, Calvary Church, USA**

First, from a theology in missions, churches can develop a vision that reflects the heart of God for the nations and what they can do to be part of God's global heart... Second, churches can deeply influence ministry in a region by fully engaging in partnerships that involve expats and nationals.... Third, globally-minded churches can mobilize short-term workers where they have long-term workers. This creates a critical mass of people within the church that pray for, give to and be involved in key areas of the world. ...

**Decio de Carvalho, COMIBAM, Latin America** (as leader of a Mission Movement)

Churches form Bible believing, mature and mission minded Christians, willing to do anything for God. ... The task is too big for churches to send a few missionaries out, every Christian must assume his or her role.

**Steve Moore, The Mission Exchange, USA** (as leader of a Mission Movement)

Churches have a much more direct line connection to Christ-followers and therefore are better suited to engage with them. ...Churches and church leaders are in a much better position to help grassroots leaders connect with the larger body, avoid duplication and enhance their cross-cultural sensitivities. ...Churches, even mega-churches, are generally more agile than agencies, which means they can seize windows of opportunity more quickly.



*Willie Crew is founder and leader of World Mission Centre, South Africa and co-ordinator of the Pastors Track of the Mission Commission*

*Willie Crew*

**THE MISSIONAL CHURCH PASTORS CHECK**

new track. Our initial planning focused on the following aspects:

**Local Church Perspective**

- to include the missional church voice in the ongoing reflective work of MC task forces

**Learning Network**

- to develop a global network of missional churches and pastors to encourage mutual learning in missions

**Cooperative Synergy**

- to facilitate missional synergy between specialist mission organizations and churches

**Flow of Information**

- to introduce the work and resources of the MC to local missional churches and to “upload” to the MC current findings, stories, lessons and variety of models learned in recent missionary history of missional churches globally

We see our preliminary task as to identify mission church pastors with significant involvement in global missions. We are in a process of surveying 300 churches from around the world to help us determine which churches are really involved in missions and church planting.

To date, we have received 95 surveys coming from 34 countries—both poor and rich parts of the world. In October 2009, the leadership team met to discuss the initial findings of the survey. One of the categories in the survey asks about the current missionaries active from their churches. We were amazed to learn how much these churches are doing.

- 78 of the 95 churches have active

*It's a matter of focus – “Mission at the heart of the church, the church at the heart of mission” (Bryan Knell, Global Connections, UK).*

The Missional Church Pastors track (MCP) initially started with what was believed to be a one-time event. It took place during the Mission Commission meeting in June 2006 at Cape Town. Thirty pastors, almost all South African, met in a separate track during the workshop and seminar times. Gathering together gave the pastors an opportunity to network and to discuss how the South African church can more effectively be involved in world evangelization, along with the opportunity to interact with the leaders of international mission movements and agencies.

Many of the pastors testified how the Lord used this time to refocus their priorities in the church. Gathering a group of pastors at the WEA – MC meetings highlighted its value and the need to create more opportunities to engage the local church at future meetings.

It was decided to once again host a pastors meeting during the next MC convention in Thailand, November, 2008. At this meeting, the group asked the MC leadership if a formal Missional Church Pastors track could be started. Permission was granted to form the

field missionaries.

- The 78 churches have 5,139 active field missionaries.
- Of the 5,139 active missionaries, 2,530 are globally involved, 306 regionally, 1,214 nationally and 1,089 locally.
- The Philippines, South Korea, India, USA and DRC Congo have the most number of active missionaries, according to our initial survey.

It is obvious that many local churches around the world are doing amazing work to expand the Kingdom of God. It is time to tell their story and to give them the credit that is due to them. Our leadership team met again in Grand Rapids, USA to assess the surveys and to revisit our vision and values statement.

The initial step for a church to connect with the Missional Church Pastors Track is to complete the survey at the following address:

**<http://www.mcpsite.com:8888/Questionnaire/weamc/index.jsp>**

We believe in time we will connect in a more meaningful way with the regional, national mission movements and agencies and we are thankful to those national and regional mission movements that have assisted us to get the information of churches in their part of the world. We ask each of you to help us to connect with the local churches across the globe that are expanding the kingdom. Send information to this address:

**[wmcint@worldmissioncentre.com](mailto:wmcint@worldmissioncentre.com)** ●

*David Tai – Woong Lee is the director of the Global Leadership Focus in Seoul, South Korea, and Chairman of the board of directors for the Global Missionary Fellowship. For many years he served the Mission Commission as chairman of the ExCo.*

*David Tai – Wong Lee*

*A Korean Indigenous Mission Organization 1987 – 2009*

# THE STORY OF GLOBAL MISSIONARY FELLOWSHIP

## Introduction

Global Missionary Fellowship (GMF) was founded when the Korean missionary movement began to emerge in the 1980s. Although the Korean church sent out missionaries as early as 1907, until the 1980s only a handful of missionaries were engaged in cross-cultural missionary work. Most were ministering amongst Korean communities scattered around the world. The founders of GMF felt a deep need to establish a sending structure that would not only allow the Korean churches to send out cross-cultural Korean missionaries, but also to be able to cooperate with international mission organizations through networking and partnership.

## The vision and the need

There were at least two immediate needs: obtaining government approval for issuing passports for the members, and creating an indigenous mission structure the Korean church could claim as its own. A plan formed to map out the implementation of the shared vision. Some existing entities, such as the Global Bible Translators (GBT), OMF Korea (they have since left to rejoin OMF International) and the Global Missionary Training Center (GMTC), became the basis for GMF, with the intention of developing it into a full functioning indigenous mission structure that would become interdenominational as well as international.

## Three sending arms

The founders felt that following the

trend of typical sending organizations found in the West would lead to creating one infrastructure that served all of its members, regardless of their specialties. This would mean a loss of image that each entity had worked hard to create. Alternatively, they could retain the distinctiveness of each entity, yet remain one organization. Eventually, an organization with three sending arms was created. The three sending arms were: Global Bible Translators (that seconded its members to WBT/SIL); Global Mission Pioneers (GMP) (ministering mainly in the areas where missionary work has relatively easy access); and Helping Overseas Professionals Employment (HOPE) (a group created to reach less free areas, the so-called creative access areas).

GMP and HOPE were indigenous and begun from scratch; including recruitment, training, candidate selection, funding and placement on the mission field, and eventually the creation of an effective and inexpensive infrastructure that reflected their indigeneity. After some twenty years of struggle and hard work, there are somewhat stable fields in countries such as, Thailand, Japan, Dominican Republic, Ecuador, India, Cambodia, some parts of China, Central Asia, Turkey, Albania and some parts of Africa.

## Supportive structures

There are six other entities that are engaged in a supportive role. Three are the training arms of the GMF: GMTC (Global Missionary Training Center),



GPTI (Global Professionals Training Institute, 1991) and GLfocus (Global Leadership Focus, 2007). Although it is not mandatory that GMF members be trained in one of these three organizations, most have been. For the last twenty-two years, GMTC alone has trained more than eleven hundred missionary candidates; more than 90% of graduates are still in service of some sort. About 40-45% of graduates joined one of the sending arms of the GMF.

Three more entities provide additional support. KRIM (Korea Research Institute for Mission, 1990) has grown to be one of the most prestigious mission related research institutions in Korea, whose statistics widely quoted within and without Korea. The Mk-Nest (1997) provides support and offers various consultations on the nurture, education, support and training of missionary kids. The Corporate Office oversees the legal affairs of the organization, as well as functions as a coordinator for the rest of the entities.

GMF International created GMF-North America in order to separately focus training for Korean Americans. It aims to mobilize, educate, train and send out the 1.5 (Koreans that have immigrated at an early age and have been acculturated, yet still retain some Korean identity) and the 2.0 (second generation Koreans) Korean American missionary candidates.

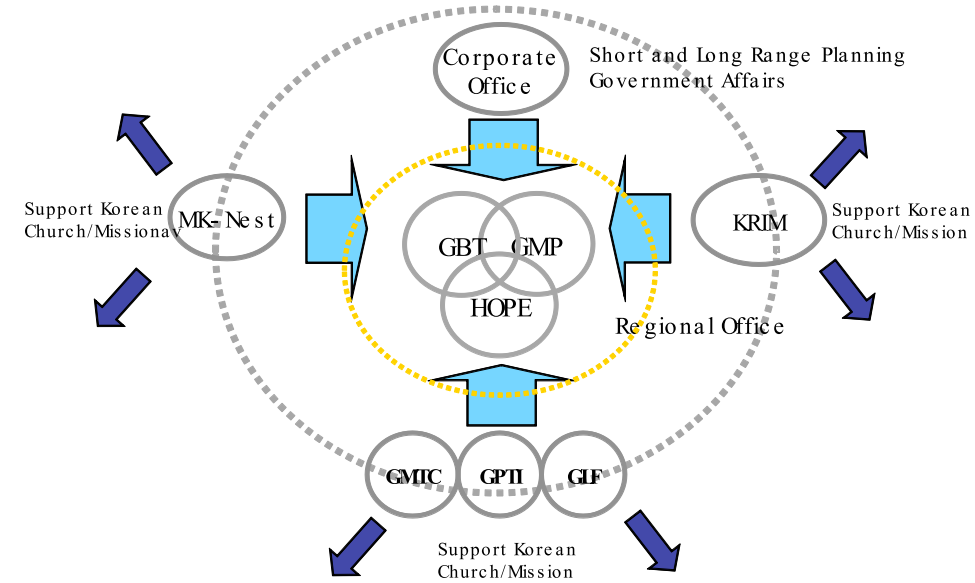
Each entity is responsible for raising its own finances for their members and operational costs. There is some flow of finances between entities, but this has been minimal. The founders made it possible for these supportive entities to redirect their surplus ministry capabilities to the rest of the Korean church and mission communities for the common goal of mission.

portrayed their oneness throughout GMF's twenty-two years. If there are other groups outside of the GMF organizational fold who offer better services, each entity is free to use those services. It is one organization legally, but has numerous networks in its operations.

The new wine skin for the new era Two other factors were kept in mind

1. GMF will continually improve systems.
2. GMF will work in grow as an indigenous Korean mission agency as well as work in cooperation with international agencies.
3. GMF will cooperate with any doctrinally sound churches and denominations, while avoiding any exclusive relationship with particular churches or denominations.
4. GMF will always maintain a servant role of the sending churches (e.g., it will involve sending church leaders in important decisions).
5. GMF will create a flexible mission community where all diverse members are respected, while standing firm on biblical principles.
6. GMF will carefully consider new trends and issues in order to prepare its leadership and members to be aware of the changing context of the modern missionary movement globally.

The World of GMF (GMF- Korea, GMF- North America)

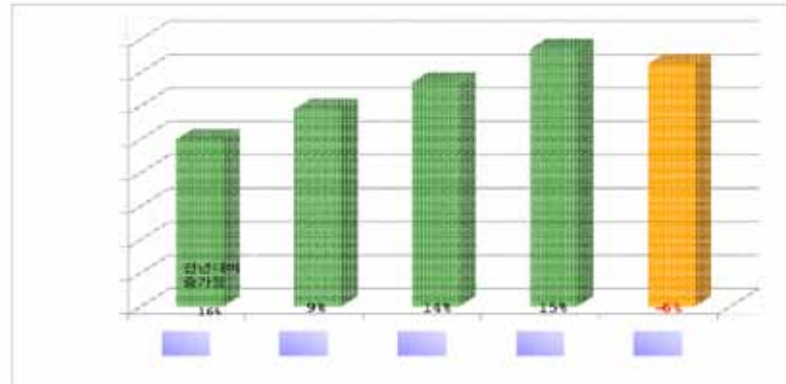


## Autonomous but interdependent

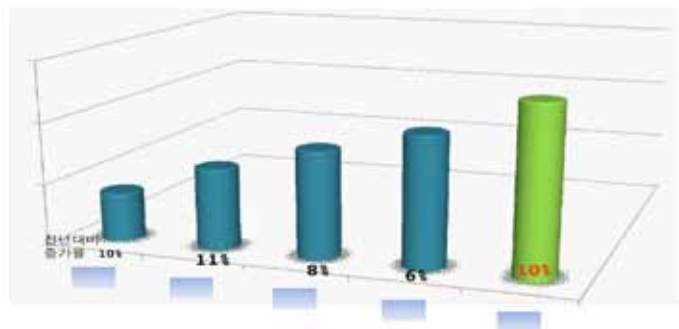
The GMF is known for its horizontal make-up, both externally and internally. The founders ordained that it must be one community—this was the government requirement—and that the identity already created by each entity would not be destroyed. Although there is only one organization, functionally, it operates almost like a network. There have been creative tensions between each entity, yet they have creatively

as the organization began to take its shape. One was that the values of the kingdom of God must be respected over the Korean traditional cultural norms; this value is incorporated into missionary training. The other factor was maintaining an indigeneity while pursuing kingdom values and not to reproduce Western structures. The following principles were implemented to this end:

**Total income for the last 5 years**  
Won (hundred million), annual increment rate

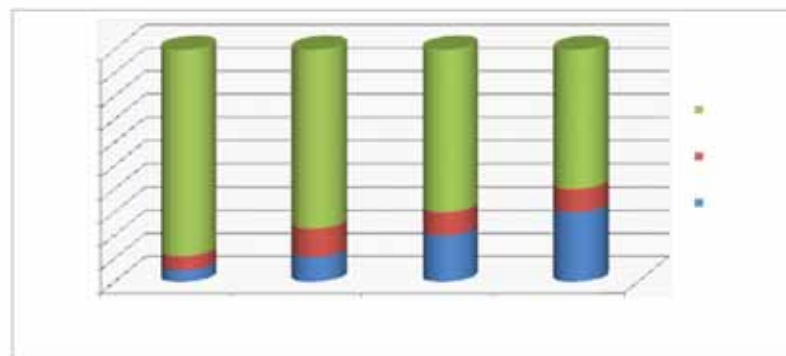


**GMF –Growth patterns for the last 5 years**  
The number of missionaries and annual growth rate



**Growth projection for the next 5 years and beyond**

(Different age groups)



	2003	2008	2013	2018
Total number	435	671	1,032	1,448
Age 50-54	27	83	104	145
55 beyond	21 (5%)	71 (11%)	206 (20%)	434 (30%)

a total annual budget of 11.1 million dollars. By the year 2013, it is projected that the membership will increase to 1032.

**The role of the executive committee**

Since GMF is not a conventional structure with tightly knit checks and balances, the executive committee (EC) plays an important role in maintaining the integrity of the organization. The official members of the EC are the directors of each entity. They periodically meet to examine any new initiatives and to make administrative decisions that affect each other. The EC is also a tool used for cultivating new leaders and successors. Potential leaders, who are often assistants to the director, join the directors for expanded meetings.

**The mode of operation for entities**

Each entity operates as if it is an independent organization, with their own director and governing boards. If one entity is facing a crisis situation, only then will the EC and important board members be alerted of possible intervention, in case it becomes necessary.

The annual GMF conference—when all of the entities come together, including those members who are on home assignment—receives annual reports from all of the entities. Together, they celebrate what God has done in that given year as well as engage in corporate prayer for each entity as it presents its report.

**Core values**

GMF has focused on laying a solid foundation by strict control of the candidate process and thorough training prior to issuing a membership. The following expresses the sentiments of the founding board of directors succinctly: “Constantly improve your system and that will guarantee a better product. There is no better

advertisement than the worthy product; that product depends largely on the system you improve.”

Thus, the first core value GMF claims as its own, next to adhering to kingdom values, was “excellence.” Gradually, other values became evident. They include respect for all persons, egalitarianism, encouraging women in leadership, integrity, discipleship of junior leaders by senior leaders, and continuous learning through informal and non-formal education.

**Evaluation and conclusion**

God has been gracious to GMF and it has steadily grown, both qualitatively and quantitatively. The following are factors to be considered for the future:

1. GMF was founded by some of the most innovative and respected Korean church leaders. There was

automatic unity with them as a stabilizing agent and as vouchers for the organization to the Korean church. With the passing away of this founders’ group in the near future, there is some doubt whether the same stabilization would be guaranteed.

2. GMF has operated with the creative tension between maintaining unity and allowing diversity. Could this creative tension be kept intact even with growth in the next five-ten years? Introducing more stringent rules may kill the innovative posture it once enjoyed; however, more freedom for the entities may strain alignment efforts.
3. GMF constituencies will enter into the old-age syndrome, just as Western missions are now

facing. By 2018, the number of missionaries that are fifty-five and older will consist of 30% of the entire membership. There are still a number of new roads that it must pave; otherwise it will cave-in, unable to take care of its aging members.

The continuation of the story of GMF largely depends upon what the current leadership will do towards finding solutions for the challenges mentioned above in the next five to ten years. If it does, it could be one of the options the non-Western mission communities, particularly from Asia, could consider emulating.

GLOBAL DIALOGUE, Responses from leaders of agencies:

**What funding patterns have you used in the past? What emerges for the future?**

**Reuben Ezemadu, CMF, Nigeria**

CMF, as a faith-based mission, followed the Matthew 10:9-10 missions support pattern. As many of our missionary volunteers are professionals, some utilize their professions as means of entry into resistant areas as well as means of earning income for their own support. Also, individuals, local churches and mission support agencies adopt and support our missionaries. We hope to experience more funding from Nigerian Christian business people...

**Silas Tostes, Antioch Mission, Brazil**

We can only raise funds among Christians in Brazil due to Brazilian laws. Local churches send their missionaries, many times with help of other churches. Antioch Mission has its own specific supporters. Missionaries contribute with a US \$50.00

administrative fee.

**David T. Lee, GMF, South Korea**

Each entity in GMF has its own funding policies and responsibilities. There is some flow of funds between the entities (mutual expenditures, crisis, need). Usually, the churches provide funds for the mission. We hope to broaden funding structures to cover the business sectors as well as securing funds for retiring missionaries. ...

**Detlef Blöcher, DMG, Germany**

DMG practices a blend of personal support and team support. Each missionary needs to raise his/her own team of supporters (prayer, encouragement, finances). At the same time, “your plenty will supply what they need, so that in turn their plenty will supply what you need” 2Cor 8:14. ...In recent years, our workers need twice as long to build up their support base. We are using alternative models of funding, too, e.g. missionaries taking on (part-time) secular work.

**Paul Bendor-Samuel, Interserve Int. Malaysia**

The core of our funding is personal support raised by the mission workers themselves.... Increasingly, workers gain at least part of their support through paid work in their country of service. In the past, some churches and individuals have supported the national organizations of Interserve, but this is changing. The growing number of Global South workers means that we must find new ways to fund central services. We are looking at a variety of funding approaches, including project based funding and endowment funding....

**Richard Tiplady, ECM-UK, United Kingdom**

Funding used to be to “the mission,” with shortfalls in missionary support made up from central funds. That is no longer possible. Restricted income (for missionary support and projects) has doubled in the last six years. Unrestricted/general income has remained steady, but highly resistant to growth, despite our best efforts.

*Silas Tostes is in charge of Antioch Mission, a Brazilian Sending Agency. He also fulfills a leadership role in AMTB, the Brazilian Association of Cross-Cultural Missions*

*Tostes, Brazil; Parks, USA; Tiplady, UK*

## CHANGE AND RENEWAL IN MISSION AGENCIES: ANTIOCH MISSION

Antioch Mission is a thirty-three-year-old mission agency. As an organization in the seventies, we were aware that we should train our missionaries very well. However, we lacked administration expertise. Besides, Brazil had constant economic crisis, high inflation, lack of democracy and technology law restrictions, which made communication with the missionaries in the fields a nearly impossible task. We had difficulties, but our first generation of missionaries proved to be good and productive in the fields.

In the 80's and 90's, many questioned the need to have a mission agency. After all, the Lord had given the missionary mandate to the church, not to the mission agencies. Many questioned the role of the church. Was it a registered organization? Or, was it the meeting of two or more people coming together in the name of Jesus? Certain huge churches said that it was not necessary to have mission agencies. Mission agencies were seen as organizations which stole people and resources from the sending local churches.

After several tragic experiences, it was proved that even huge sending churches did not have the necessary expertise in the field. Mission agencies did not have all the needed structure either; however, they provided the help when independently sent missionaries got in trouble. The result was that the sending churches came to understand that their partnership with servant mission sending structures was a way

to do missions. Sending structures could provide field orientation, structure, and follow up. The tension between sending agencies and sending churches seemed to have ended in Brazil.

Meanwhile, Antioch Mission was very feeble. It had internal and external problems. Along with the external problems already mentioned, Brazil, as a whole, lacked good biblical teaching on missions in Bible schools and churches. Also, trends swayed teaching. For example, in the nineties, spiritual warfare was seen as a solution for all problems. Of course, spiritual warfare is important in missions, but it needs to be balanced with the future fullness of kingdom of God.

Unfortunately, the prosperity gospel also had its effect, perhaps being a barrier to a more advanced mission commitment. Missionary work requires one to give oneself and be prepared to make sacrifices to be relevant abroad. It is not so much what we get but what we give to the Lord as we obey the mission mandate.

Finally, we struggled with impact of certain church planting movements. Brazil had its proper version of the so-called G12. They opposed not only the sending, but also the maintaining of the previous sent missionaries who were not now G12 vision and revelation holders—sometimes leaving missionaries in the fields without support or bringing them back to Brazil only to cease their support at home.



Other church planting movements prefer only to support nationals, and in so doing, missed involvement in reaching Brazil's unreached peoples.

However, our Brazilian Cross-Cultural Mission Agencies' Association (AMTB) is composed of thirty-eight solid agencies. They have together sent four-thousand missionaries. Many are trained in the pluralistic theology of an interdenominational mission agency, which serves to help balance those from churches with less historic doctrines. Some of the good Brazilian missionaries had less balanced backgrounds—training made the difference in their lives and ministry.

Today, Antioch Mission is not perfect. But we can say our administrative abilities have been improved. Strategic plans have been put in place. Brazil itself has become more balanced economically. Communications are as fast as present technology can provide. Our mission training has been adjusted over time. It is wholistic mission indeed. We focus on needy areas of the world where there are less than 1% of believers. The role of the mission agency is better understood, as we have improved communication with sending churches. Though we have had many failures, Antioch Mission has adapted and reinvented itself, and has been respected through the reputation of its good missionaries ●



*How does a twenty-six year old mission organization move from little strategic focus and structure to clear strategic focus and a "scale free network" structure?*

Frankly, we are not sure yet! But after two years of meetings, retreats, electronic discussions and travel, our now twenty-eight year old organization has a new vision and mission strongly supported by most our board and field leaders, a ten-year strategic plan in "beta" version, and a new leadership and staff configuration.

### Facing the Reality of Spiritual Injustice:

We began by facing facts:

1. In spite of current and projected global sending of missionaries, research shows that by 2025, the least evangelized 27.9% of the world would shrink slightly percentage-wise, but the actual number of people in this "segment" of the world would be greater.
2. Only 2-4% of missionaries (barely up from 1% over twenty years ago) live among these populations.
3. Christians give only 1% of their incomes to ministries of the church (and another 1% to secular ministries). Of the 1% given to church ministries, only 1% is given to global missions, and only 0.5% of the 1% given to global missions goes to this one-fourth of the world.

*S. Kent Parks is President of*



*Tostes, Brazil; Parks, USA; Tiplady, UK*

## CHANGE AND RENEWAL: WITH THE END IN MIND: A TRANSITION PILGRIMAGE

### End Vision Thinking:

We then focused on God's vision of all "ethnê" being discipled. We rejected an organizational-centric "What can we do?" *small horizon* approach. We avoided worrying about the price that change would cost us organizationally and individually.

Instead, we asked "What needs to be done to change this negative growth curve?" We asked God to give us His vision for our role in His plan. We listened to those who have helped stimulate some of almost one hundred deep, transformational "Gospel Planting/Church Planting Movements," which are ongoing. These movements are making "obeying disciples" of whole clans and groups of peoples. They are documented. They are transformational. They defy typical missiological wisdom to the point that many are skeptical. And yet, these movements closely follow the examples set by Paul and his teams who left reproducing groups of disciples all over the Mediterranean world.

As a result of this visioning and analysis, we accepted an audacious call to be a part of raising up similar teams by the hundreds. We will equip teams to focus on whole unserved populations by incorporating all these proven best practices (not just some) which will potentially result in transformational movements to Christ.

### Consensus Building:

Following principles of "scale free networking" where vision must be

invested into teams so they function with initiative and connectivity but not through central control, we spent extensive time processing vision with our four concentric circles of leadership (board, executive field leadership, all field directors, most local team leaders).

Consensus building is not defined as unanimity nor as veto power of the least common denominator. Rather, it is working through the vision until all can indicate a willingness to support the vision even if there is not complete agreement on every point.

In the end, we came up with the following vision:

### Our Vision

*Thousands of church planting movements and the resultant mission movements until the gospel has penetrated and begun to transform every tribe, people, city and language.*

### Our Mission

*Help stimulate a global collaboration to raise thousands of Church Planting Movement Strategy teams by:*

- *Raising up 430 effective Church Planting Movement Strategy Teams within 10 years beginning in 2010 (1A)*
- *Help raise up thousands more CPM strategy teams by sharing Vision and Resources with the global body of Christ (1B)*

### Ekklesia – Called Out to Prove Kingdom:

In a day with much (ecclesio-centric?) rhetoric about "returning mission to the (local, institutional?) church," our call to focus on sending long-term teams

seems counter-intuitive at best. In an age prioritizing “missions by sight and involvement” rather than by long term commitment, we admit to tremble at the challenge we face.

We are committed to the Church—but believe that to define the church narrowly in its local, institutional expression that “possesses” the mission may border on heresy. While we strongly agree the *ekklesia* is God’s main instrument for living out and speaking out the news of the Kingdom, we also consider the sodality team (defined by Ralph Winter) as the legitimate frontier expression of the *ekklesia*.

We would go as far as to suggest one interpret fully the biblical precedence

in Acts 13. The Antioch church did not just send or keep its missionaries. The Antioch church, along with its five leaders, fasted and prayed and then sent/released **40% of its top leaders** (best theologian and best businessman?) to go long term.

Thus, as an organization, we are looking for those teams and those supporting congregations not interested in what is convenient or attractive for the church, nor interested in “discipleship by mission trip.” We are joining in the call to the commitment to sacrifice the Pauls and Priscillas and Barnabases and Marks for the sake of serving the least served.

Our expertise will lie in helping equip and launch innovative frontline strategy

teams. We will connect closely with those local churches who want to remain a strong part of the sending team for their individuals. We will move beyond our classic model of functioning mainly off of percentages from donations supporting the individual. We are adding the model of seeking major donors who respond well to strategic, professional plans.

We will be trans-national and trans-denominational, not by creating local branches of our North American entity in other countries, but by stimulating shared visioning and best practices through strategic alliances, much like the airlines use (e.g. Star Alliance). We want to be a part of a global effort to send thousands of strategic teams●



nine months. A born trouble-shooter, he certainly shot trouble. Painful decisions were made regarding expenditure cuts and the decks were cleared for the appointment of a new director. Guess who?

Joining ECM (Britain) in its 2004 centenary year, I found an organisation doing great work but hiding its light under a bushel. Staff and missionary morale was low, but they didn’t have to be. As I leave ECM six years later, we have re-

focused, we’re growing in missionary recruitment and income (both general and missionary), we’re starting new projects, and we’re beginning to look ahead to another hundred years of serving the Lord in Europe. So how did we do it?

**First**, we saw God’s grace at work. He brought us good people at just the right time. Different gifts and skills combined to move us forward. Home staff, trustees, volunteers and missionaries—all of us pulled together, rejoicing and celebrating as God brought new life to dry bones.

**Second**, we got the basics right. I’ve realised that clear, confident leadership (even if you’re worrying that “you have bet the family farm”) lends boldness to others. Good financial management, clear marketing and fundraising messages, and effective HR (human re-

sources) policies are all things that any organisation, mission agencies included, need to have.

**Third**, we set about changing the culture. Instead of being risk-averse, we became experimenters. “It’s easier to get forgiveness than permission,” I told my staff. “Better to try and fail than not try at all,” I followed. Even when we failed, we learned something, even if all we learned was, “we won’t do that again!”

**Fourth**, we set about working with others. Partnerships with other mission agencies and training colleges brought us out of our shell. We’re a leading partner in the Nova European Mission Research Centre at Redcliffe College. We are the lead agency in Pole To Pole, a network that resources British churches to reach out the estimated one million

Polish people who have come to the UK since Poland joined the European Union in 2005. And we instigated, with two others, an annual conference that brings together 30-40 British mission agencies that work in Europe, to build relationships and work on common issues. If all you do is keep your head down, you end up in a rut. And the only difference between a rut and a grave is the depth.

These changes do not require rocket science. It’s been about hard work. It’s been about new ideas and experimentation. It’s been about getting it wrong (sometimes we got it right). And it’s about trusting God that the purpose for which your organisation exists—in our case, the re-evangelisation of the peoples of Europe—is still His purpose, and he’s with you on the journey. We’re now 105 not out. I wonder if ECM will score a double century?●

*Richard Tiplady was British Director of European Christian Mission from June 2004 to July 2009. He is now the Principal of International Christian College, Glasgow, Scotland.*

*Tostes, Brazil; Parks, USA; Tiplady, UK*

## 105 NOT OUT: CHANGE AND RENEWAL IN A CENTENARIAN MISSION AGENCY

In the great and ancient sport of cricket, played in most countries that Britain used to count as theirs (sorry about that), perhaps the worst score for a batsman (other than a golden duck, out first ball) is to be out for 99. Just one run short of a century, the bittersweet sense of just falling short can ruin what is otherwise a fine achievement. And a double century is a dream.

Founded in 1904, by 2003 ECM (Britain) was close to being out for 99. Reaching out to refugees during the Spanish Civil War, supporting persecuted Christians under communism, working

with war-traumatised families in Bosnia and Kosovo, and planting churches in some of Europe’s most unresponsive regions, ECM has a long heritage of pioneering and compassionate missionary work in what was once the heartland of Christendom. But recruitment was slow, budgets were unbalanced, funds for missionary support were far below what was needed, and it was genuinely being asked whether the best thing to do...was to close.

About this time, the trustees took control. With turnover of senior staff high, an interim director was brought in for

GLOBAL DIALOGUE, Responses from leaders of agencies:

### How do you partner with sending churches, mission training programs, and field-based local churches?

#### Detlef Blöcher, DMG, Germany

- Sending church: DMG wants to be a servant to the sending church. [We] work together with a local church to explore their capacities, develop their resources, build faith, walk with and learn from each other. The church then articulate’s their faith goal, laid out in an individualized trilateral cooperation agreement between the sending church, DMG and the missionary.... The resources of the sending church shall be used to the maximum and DMG will supply remaining tasks beyond the present scope of the church, and the missionary contributes.

After the term of service and during home assignment, the sending church is invited to the debriefing interview and reassessments. During reassessments, the church has grown and is now willing to take on additional responsibilities for its missionary (DMG steps back and takes on only the remaining items). ...

- Training programs: We assist in (formal and informal) missionary training programs through seminars and missiological courses and advise their curriculum development training. ...
- Field-based local churches: We strongly feel that churches in the place of service should be at the driving seat of missions – recognizing local churches can have different priorities and ways of operation. ...

#### Silas Tostes, Antioch Mission, Brazil

We train our missionaries, as we feel it is important to get to know them very well before they go to the fields. We only

send missionaries in partnership with local churches...

#### Reuben Ezemadu, CMF, Nigeria

About eighty percent of CMF leadership is involved in “extension” ministries, which assists local churches, denominations and even other mission agencies in developing their own mission sending and supporting structures. The same applies to our training programs....

#### David T. Lee, GMF, South Korea

We keep good relations by:

- Doing what the sending structure wants. This servant heart along with the spirit of excellence forms mutual trust and continuing partnerships.
- Respecting, assisting and equipping the field churches. National churches are to be nurtured and national leadership must be raised. ...
- Maintaining a continuous flow of information in the training centers...

*Peter Tarantal leads WENSA, the World Evangelisation Network of South Africa. He also is involved in MANI, the Movement of African National Initiatives*

Peter Tarantal

## WENSA

In 1995, The Evangelical Alliance of South Africa (TEASA) was formed as an umbrella body to incorporate both the Evangelical Fellowship of South Africa (EFSA), previously predominantly white, and the Concerned Evangelicals (CE), previously predominantly black. It should have led to the integration and coordination of missions among the Evangelicals. However, this took much longer.

As the 1990s started, Love Southern Africa (LSA), was launched as an initiative under the umbrella of the AD2000 and Beyond Movement. LSA hoped for a church for every people and the Gospel for every person by the year 2000. TEASA also ran its own Missions Commission, with the purpose of mobilising the church in South Africa. It focussed primarily on the township (Black) churches, who had previously not been too involved in missions.

As the AD2000 Movement's man, the WorldDate was coming to an end, it was felt that an integrated National Initiative was needed. A step toward the goal of a National Missions Movement was taken in 1999, when a number of mission leaders came together at Kempton Park and agreed to launch the World Evangelisation Network of South Africa (WENSA). Over the next few years, the movement struggled to gain momentum. One of the main challenges was to find the resources needed for the process and people willing to commit themselves to it.

In 2003, I was asked by TEASA to play a leadership role in developing the new National Missions Movement. The next year, a strong delegation of mission leaders met in Pretoria to celebrate what God had been doing over the past decade and also to look at the challenges facing missions in and from South Africa. This meeting endorsed and committed itself to the vision and strategy of WENSA. A highlight of the Summit was the adoption of the WENSA Declaration. Further national Consultations took place over the next few years. The last national consultation was particularly special, with more than 150 national leaders meeting together, representing church leadership, missions executives, denominational leaders, younger leaders, and leaders from the market place.

This national consultation strategically committed to five Regional Consultations throughout 2009. One consultation, held in Piet Retief—a rural area located about a five hours drive away from Pretoria—boasted 120 attendees, 80% of whom were leaders from the Black community.

Another highlight for the WENSA movement was when eighty mission leaders from South Africa met in Nairobi in 2006 as part of the Movement of African National Initiatives (MANI). MANI is a significant network which facilitates research on the least evangelised people of Africa, encourages church planting and catalyzes African mission initiatives. Many leaders expressed that they felt again connected to



the continent of Africa through this important meeting.

WENSA is a national strategic network which facilitates and promotes the South African mission movement. Though not an official commission of TEASA, WENSA is nevertheless docked with TEASA—this to make sure that we remain as broad as possible to cater to the whole church of Jesus Christ in South Africa. However, the General Secretary of TEASA serves as one member of our leadership team.

Our network includes twenty-three denominations and many local churches. Most of the major mission agencies and training institutions also connect with WENSA, as well as sixteen national networks and more than 300 entities/leaders.

As mentioned previously, we realised that while national Consultations are great, we needed to take WENSA to the regions. Future plans include reaching the city/town level, so more leaders can be involved. 2010 will be a crucial year for us, as we look forward to our involvement with the Global Day of Prayer in May, the Soccer World Cup in June/July and the third Lausanne Congress to be held in Cape Town.

### WENSA Strategic Objectives:

- Facilitate and coordinate mission networking in South Africa.

- Provide a platform where leaders gather to discern and celebrate what God is doing.
- Increase mission awareness and the involvement of the whole South African church.
- Stimulate research and data sharing



### Vision

“Mission at the heart of the church, the church at the heart of mission.” Article finished. What else is there to say? Job done!

Our vision statement encapsulates what we are about, seeking to see the church in the UK become truly missional. Making this a priority in the life of churches in our nation is an ongoing challenge.

How can this be achieved? We believe that the church and the mission community need to support and learn from each other in an attitude of humility. As a network, Global Connections seeks to bring together a wide range of people in the UK who are passionate about mission.

### History

Global Connections was founded in 1941 as the International Missionary Fellowship, and was primarily a prayer fellowship. By 1958 it was much more, providing a platform for sharing matters of concern, offering practical support, and encouraging greater cooperation. It

- within the mission movement.
- Identify and respond to the immediate mission challenge in South African society.
- Help the South African church fulfil a significant role in global missions●

*Martin joined the staff as Executive Director of Global Connections in April 2004. He is responsible for the overall direction of network and is passionate about mission being at the centre of all church life and people working together.*

Martin Lee and Sandy Morgan (PA to Martin Lee)

## GLOBAL CONNECTIONS, THE UK NETWORK FOR WORLD MISSION

changed its name to the Evangelical Missionary Alliance (EMA). In 1983, Stanley Davies was appointed as its first full-time General Secretary. It was considered a success with a strong sense of fellowship, opportunities, services and cooperation amongst its 150 members.

### Changing times

Davies did not see success as a reason for complacency. The EMA worked hard to track the changes taking place in mission and in the world and help the mission community prepare for the new millennium.

Sometimes to look forward we first need to look back. Tracking some of the changes in the UK is breathtaking. The “modernism” of the last century led our society to become control dominated, tidy and straightforward. Within the church, there were clear divisions between ministry and missionary, home and overseas, the senders and receivers, the domain of the Evangelical Alliance and that of the EMA. The mission community consisted of people who were enthusiastic lobbyists for world mission but were often left on the edge of church structures and life.

By the end of the 1990s, the UK was a very different place, in country and church. Now the divisions of the past—here and there, church and agency, full-time “missionary” and secular work, mission as evangelism or through social action—had started to break down.

Post-modernism and globalization have affected the UK as well. Mission has stretched all the parameters. Churches are now directly involved in mission without consulting traditional mission agencies. All can travel with ease and dabble in mission without experience, cultural awareness or training. Britain is a major destination for migrants—cross-cultural mission no longer means just “going.” Mission agencies, who previously worked “over there,” have established ministries in the UK. Mission has become from everywhere to everywhere, with a huge variety of expressions and meanings.

Recognizing these and other continuing changes, Davies and his colleague Richard Tiplady initiated a change process in the organization. Rather than just focusing on agencies, effort was made to make churches and businesses

**Footnotes:** 1 See "Watching the English," by Kate Fox. 2 California State University 3 To see a full list of Forums, visit [www.globalconnections.co.uk/forums](http://www.globalconnections.co.uk/forums) 4 See "Churches and agencies in partnership" by Bryan Knell available from Global Connections via the online shop at [globalconnections.co.uk/shop](http://globalconnections.co.uk/shop)

feel welcome. The working name was changed to Global Connections, as we wanted to become a network, rather than a club, linking a whole new group of people passionate about mission and influencing those who weren't.

**A network in the UK context?**

Understanding one's culture is central to any successful change process and venture. According to Hofstede's dimensions of culture, Britain places great importance on earnings, recognition and challenge. Britain is also individualistic, meaning we encourage people to be independent decision makers, with individual initiative praised.<sup>1,2</sup> The UK is also known as a low-context culture—where people tend to have many connections, but of short duration or for a specific purpose. Task is more important than relationships and product more important than process. So networking here can just mean making short-term contacts for what we can get out of them!

We are often too concerned with our own individual church or agency, forgetting the need to be excited about what God is doing within the whole body of Christ. We need to encourage each other, pray for and with each other, learn from each other, get more involved and encourage others to be involved. The call to become a true network means that we have to work counter-culturally and stop valuing our individualism—being committed instead to linking and mutual relationship, cooperation and mutual support, and openly welcoming others to the network.

**Why and how do we work as a network?**

Rather than be an organization in the

traditional sense, Global Connections seeks to be the sum of all its members and contacts. Members are made up of different groups, including sending agencies, funding organizations, relief and development agencies, church groupings, colleges, churches and support agencies.

We provide networking opportunities primarily through events, forums and residential conferences. Most events are open to both members and non-members, as many people are outside the formal membership structures. While our finances depend on membership fees, our future depends on linking with a much more diverse group of people.

Our forums<sup>3</sup> are effectively sub-networks that run events and discussion groups to provide learning opportunities and training. There are over twenty of these forums and most meet twice a year. Despite networking always scoring highly on our evaluation forms, networking here has low priority for many, unless there is a task to do, or purpose to achieve. Facebook is often used to provide ongoing contact and debate.

**New challenges**

Future plans need to be less blueprint and more organic, flexible and responsive if mission agencies wish to survive. Looking to the future and researching the external environment and internal influences in the national church is imperative. Global Connections can play a leading role in keeping up with mission trends and making an appraisal from a historical, cultural, political and theological perspective.

There has been a rapid and fundamental shift in the way mission is undertaken

here in the UK—a huge rise in short-term mission or "holiday mission," a substantial growth in local churches involved in direct sending rather than going through agencies, and an enormous escalation in the number of small new mission "agencies" as people go it alone.

Here are three of the issues and challenges that we have been working on:

1. *Mission is no longer just the territory of the mission agency.*

One key change over the years has been the role of local churches in world mission,<sup>4</sup> in response, Bryan Knell was appointed as Church Relations Director ten years ago. We need to find ways of bringing churches and agencies together to share and integrate the work of mission, hopefully leading to healthier churches and more effective mission.

We provide a monthly e-bulletin for churches, offer resources and activities to help put mission at the heart of the church. One such resource is "Seize the Day," our monthly podcast<sup>5</sup> to help churches think missionally. A major challenge is how to involve more church personnel in events that have traditionally been organized to suit agency staff. It is also incredibly hard to engage seriously with and influence churches as individualism pervades.

2. *We are now a mission field*

Some Christians here are only just waking up to the fact that we, in Britain, are now a mission field. For an affluent and individualist culture that comes as something of a shock. Christianity and religion are pushed by the government and media as less central and indeed unimportant to national life—part of our

**Footnotes:** 5 Visit "Seize the Day" in the churches section of the Global Connections website [www.globalconnections.co.uk](http://www.globalconnections.co.uk)

GLOBAL DIALOGUE, Responses from leaders of mission movements:

**How have you had to change in recent years to be more effective, and what changes are on the horizon? (With the two movements in the USA, many people around the world wonder why there are two, and what the future might bring to both of them).**

**Decio de Carvalho, COMIBAM, Latin America**

We have approved changes to our structure and strategy. We have simplified

increasing secularization. Britain is now multi-ethnic, multi-racial and multi-religious. We need to welcome and embrace this change and seek to find out how God is leading us as a mission community and church.

3. *Being an influence*

Who influences who? This is a key question today. Are we influencing, or being influenced by others? Or both? We endeavor to:

- encourage greater theological reflection on mission and how it is undertaken so we are less driven by pragmatism and our own cultural perspectives
- build links with the growing number of black-led churches and learn from and contribute to their involvement in global mission
- welcome mission partners from overseas to work with the ethnic majority, not just their own people groups
- encourage more cross-over bet-

our internal structure, while new focus areas are being developed to meet the needs.

**Silas Tostes, Antioch Mission, Brazil**

We have just one mission association in Brazil, which is strong. Right now, our experience is of unity, as we challenge, train and send missionaries. There is also the Mission Teachers Association, but this one is well linked to AMTB

**Marv Newell, CrossGlobal Link, USA**

We changed our name two years ago to reflect our new direction. We are no longer an association solely of mission agencies, but are open to ... missions, schools and

between groups working in the UK and those working overseas

- help churches and agencies to aim for excellence in mission
- raise standards through learning from each other and encouraging good practice
- support members through training, advice, services and information
- help agencies and churches to be concerned for the extension of the Kingdom of God rather than just their own survival and growth

Many people are doing good work and as a network we want to help them to do it even better. But how do we go about asking the bigger questions about what they are doing? It is not just about people doing things better, but should we be doing *what* we are doing? Does God have other ideas? What is our role as a network in challenging the status quo?

churches, reflecting the reality of who is participating directly in missions today. We have close collaboration with The Mission Exchange and continue in dialogue as to how to continue to do so.

**Steve Moore, The Mission Exchange, USA**

We have also expanded our categories of relationship, creating space for individuals, churches and educational institutions to connect with us through a non-credentialed affiliate membership.

We have a strong commitment to seek maximum collaboration with CrossGlobal Link

**A new vision for the network?**

Global Connections will need to embrace the challenge of change and continually ask—is this what God wants? We need to continue to change and develop in order to help the Church place mission at its heart. If agencies and churches here in the UK transform their thinking and action, the results could be radical.

Our vision must not change: to continue to help the UK church be truly missional. Our role is to see all Christians calling all people to worship. "Mission at the heart of the church, the church at the heart of mission."●

*William Leung is the General Secretary of Alliance Global Serve in Hong Kong.*

*William Leung*

# HONG KONG MISSION MOVEMENT

Hong Kong (HK) was once a crown colony of the United Kingdom between 1842 and 1997. It is now a largely self-governing territory, officially a Special Administrative Region of the People's Republic of China.

Over the 155-years of British governance, Hong Kong developed from a lowly fishing port into a global metropolitan and

international financial centre. From a barren island, it became the Pearl of the Orient that blends the East and West.

It was during this period of colonial expansion that missionaries came from the West and began planting churches in HK from ground zero.

Five mission societies initiated church planting and pioneering work in the colony.<sup>1</sup> Jehu Lewis and Henrietta Hall Shuck (1814-1863, 1817-1844) laid significant ground work for the Hong Kong church (HKC). In July of 1842, their first church building project was completed and dedicated to God. Within the first two years, the Baptist team erected two churches and one Christian school to serve HK.<sup>2</sup>

From this humble beginning, and by the grace of God, the number of churches has grown to a total of 1,181, representing 67 different denominations or affiliations—according to the City-

Wide Church Census conducted by the "Hong Kong Church Renewal Movement Ltd in 2004".<sup>3</sup>

The same census reported that the average weekly attendance in worship was 216,739. That means, on average, about 3% of the population (about 7 million people) attend church worship every week in HK.

In obedience to the Great Commission, Western missionaries, following the footsteps of their spiritual predecessors, came to HK. They endured the World Wars, the Japanese Occupation Era, squatter camps, the Shek Kip Mei Fire, China's Cultural Revolution, 1967 Riots, and they were deeply involved in building up a Christian presence and witness in HK.

The foundation and legacy that they had laid over the course of a century



Henrietta & Jehu Shuck

made it possible for "protestant organizations to operate three post-secondary institutions.... They run



144 secondary schools, 192 primary schools, 273 kindergartens and 116 nurseries....they operate 16 theological seminaries and Bible institutes, 16 Christian publishing houses and 57 Christian bookshops. They run seven hospitals with 3,749 beds, 18 clinics and 59 social service organizations that provide a wide range of social services, including 227 community and youth centers, 74 day care centers, 17 children's homes, 35 homes for the elderly, 106 elderly centers, two schools for the blind and deaf, 47 training centers for the mentally handicapped and 15 camp sites. Five international hotel-type guest houses are managed by the YMCA and YWCA ... Two weekly newspapers are published, The Christian Weekly and The Christian Times."<sup>4</sup>

The Christian community in HK has made significant contributions in transforming the barren island into a City of Life.

Being a recipient of blessings for a century, what have HKC done in response to the calling of the Great Commission? How well have HKC scored in the field of global missions in the twenty-first century? What can HKC do in the twenty-second century to become a blessing to other nations and people?

Before 1970, the HKCs were primarily engaged in local evangelism. It was

*Footnotes: 1 Siu Lun Lau, The Foundation of Hong Kong Chinese Church: The History of Hong Kong Christian Church, 1842-1866 (Hong Kong: China Graduate School of Theology, 2003), pp.67-68. 2 "Memoir of Mrs. Shuck" <http://bamboo.lib.hku.hk/HKWest/pdf/6.pdf> 3 Chi Wai Ng, ed., Growth Amidst Changes - Studies on Hong Kong Church 2006 (Hong Kong: Hong Kong Church Renewal Movement Ltd.), pp.6-12. A 2009 survey is being undertaken in Hong Kong now, and report will be released in early 2010. 4 "Religion in Hong Kong" [http://en.wikipedia.org/wiki/Religion\\_in\\_Hong\\_Kong#The\\_Protestant\\_community](http://en.wikipedia.org/wiki/Religion_in_Hong_Kong#The_Protestant_community) 5 Ng, pp.126-131. 6 The data source is from the Hong Kong Association of Christian Missions. Most of the data can be downloaded from HKACM's website: [www.hkacm.org.hk](http://www.hkacm.org.hk). However, there were some data missing for the year 2005. In any event, the charts still give us an overall picture of the missionary force send out from Hong Kong.*

in the 70s, almost after 130 years of the arrival of the first missionary, that a handful of churches and pastors began to talk about the importance, responsibility and urgency of world missions. However, churches and Christians in general were still unfamiliar with world missions due to the lack of teachings, resources and experiences.

The Hong Kong Association of Christian Missions (HKACM) was formed in 1973 and began to educate, facilitate, empower and unite the local churches to engage in overseas and cross-cultural missions. In the last three decades since the formation of HKACM, there have been substantial increases in the number of missionaries, sending agencies, and churches becoming Great Commission Churches.

## 1. Mission Education and Program in the Church

According to the statistics released by HKACM, there were only six sending agencies in Hong Kong, fifteen churches involved in global missions, and 48 Hong Kong missionaries sent out in the 1970s.

The church should be the cradle of missionaries. Well planned mission education and discipleship programs in the church are the first important step to empower a church to become a Great Commission Church.

Table 1 (shown at the end of this article) contains a portion of the statistics collected during the 2004 City-Wide Church Census.<sup>5</sup>

It is encouraging to discover that in 2004, over 60% of HKC, that is over

700 churches, have regular mission programs, mission Sundays, short-term missions, prayer meetings for global missions, and funding to support missions, a significant increase over 1989.

Over 70% of the churches (over 800 HKC's) have no Mission Sunday School program or trained staff responsible for missions. Without trained staff, it would be hard for church leaders to start a mission Sunday School program. Training the trainers is one way to resolve the deficit.

The census did not focus on the overall direction and objective of the mission program in the church. My own informal survey concludes that most HKC's lack a clear vision for their mission program. A lack of vision and direction will only put the mission education and programs in maintenance mode or cause it to remain as status quo. Church leaders need to pay particular attention in the area of seeking God's guidance on laying out vision, direction, objective and strategy for their mission education and programs.

## 2. Number of Missionaries

As mentioned above, only 48 Hong Kong Missionaries (HKM) were sent out in the 1970s. It is encouraging to see that the total number increased to 198 in 1998, as shown in Chart 1.<sup>6</sup> (see at the bottom of this article)

The figure doubled again in the last decade, reaching 443 in 2008. (Note: 2007 shows a big jump in numbers of HKM as HKACM included one non-HKACM group who had been actively

training and sending missionaries for few years already). Taking into account that non-HKACM member reporting is voluntary, the actual number of HKM being sent out is most likely higher than this chart reflects.

With 1,181 churches in HK and 443 active HKM, then the ratio of HKM per church would be 0.38. It would be nice if the ratio is close to or even higher than 1! And with 216,739 Christians worshipping God every week in HK, the ratio of HKM per HK Christian population would 0.002. One could state that there are 489 Christians supporting 1 missionary. The ratio is extremely high, indicating an enormous powerhouse with many spiritual, financial and other resources. What can we do to help the 489 Christians to fully engage in supporting our missionaries?

Between 1998 and 2008, the overall growth rate of missionaries was 12.7%, and the attrition rate was 6.9%. Thus, the net increase was 5.8% or 142 missionaries over the span of 11 years, indicating each year we produced 12 missionaries for God's Kingdom. (See Table 2 at the end of this article)

Understanding the factors contributing to the fluctuation in numbers is needed so that the HKC can be more informed in their design of mission education and programs.

Overall, the attrition rate goes downhill at a very steady rate, except it headed upward last year, while the growth rate took a downturn. The phenomenon is most likely due to the effect of the financial tsunami.



Footnotes 7 "A Concise Report of the 2008 Hong Kong Missionary Census," (Hong Kong: The Hong Kong Association of Christian Mission), p.2.

From the perspective of a HKM, the top seven factors that cause attrition are:

1. Interpersonal conflicts with the team
2. Children's education
3. Problems with the sending organization
4. Personal problems
5. Conflicts with local leaders
6. Health related issues
7. Inadequate field supervision

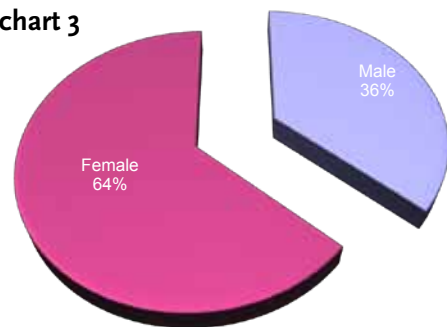
**3. Gender and Family**

In the past decade, the ratio between male and female HKM is close to 1:2 (Chart 3), and the percentage of single females is one-third of the total HKM force. (Chart 4) Female missionaries are playing a very important role in global missions. While the HKC needs to pray for more single men to "go," more attention should also be given to the needs and care of this lonely group of singles in the field.

The HKACM 2008 census also reports the number of kids that each of the married couples has.<sup>7</sup> While Chart 5 only shows the percentage, the actual total number of missionary kids (MK) is 424!

Comparing with other sending countries, such as, Canada and U.S.A, the number of HK MKs is not high at all. However, as pointed out in the

chart 3



above section, children's education is the number two killer that sends the missionary family home.

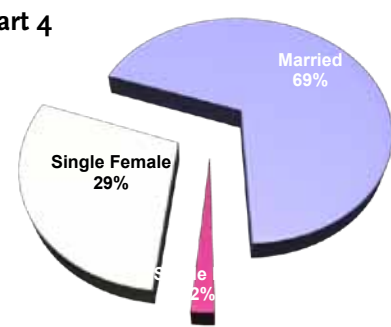
Hong Kong parents are very concerned about their children's education. This is one of the areas where Chinese sending organizations lack the experience and resources. Partnership among the Chinese sending organizations to build a Chinese MK school may be one solution. Another possible solution is partnership with existing International MK schools for a Chinese Track for the HK MKs so that they can keep the language and some elements of the Chinese culture.

**4. Sending Arrangement**

Although sending a missionary to the field through a mission organization is still the norm, Table 3 (at the end of this article) shows that the trend for HKC to directly send their missionary has also been gaining ground in the last two years. The impact of this trend on the traditional sending organization has yet to be determined.

In the last three years, three major denominations in HK have set up their own sending bodies. The biggest problem that they face is field supervision and support. The report

chart 4



from HKACM's survey makes no comment on the relationship between the attrition rate and the sending arrangement.

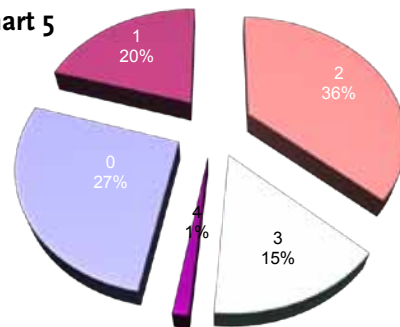
**5. Target Group**

Table 4 (end of article) shows us that the statement, "HKM always choose to go and serve where the Chinese are," is only half true. On average, only 45% of HKM served among overseas or mainland Chinese. Non-Chinese and multiple groups (more than one people group on the field) added together is slightly more than 52%.

The Census indicted that since 1997, which was the year HK returned to China, interactions between HKC and the churches in China have become more frequent. This has led to more ministry partnership between the two sides. In 2004, over 50% of HKC (900 churches) had visited China and 33.3% (610 churches) had ministry partnerships with the churches in China.

With China adopting a more open-door policy, many Chinese citizens have immigrated to other countries, and millions of Chinese workers are also working in different countries of the world. As the number of Chinese Diaspora grows, the demand for missionaries who can speak their

chart 5

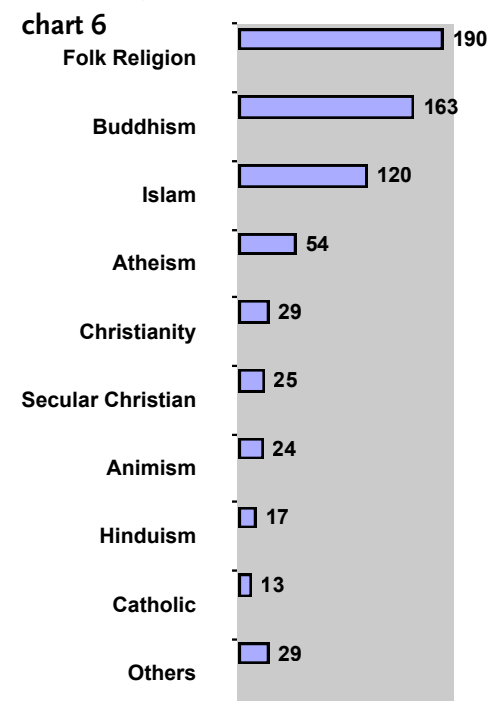


language also grows. Since HKM are basically Chinese, there is natural tendency to draw them to serve among the Chinese Diaspora.

**6. Missionary Types**

Missionaries can be classified into 4 types, namely, career missionaries, tentmakers, field support staff and short-term missionaries. Most of the HKM are career missionaries, engaged in traditional church planting and evangelism. (Table 5, end of article) However, the world has changed. A lot of countries in the 10/40 window do not welcome career missionaries. However, these countries would welcome professional businessman and technical people. Most of the HKM's are called to the mission field after having already gained professional expertise. Thus, we need to find ways to encourage our church members to go and use their vocation to serve God.

**7. Ministry Location**



The 443 HKM's are spread out in 70 different countries, with the highest percentage located in Asia (67%), including China, Thailand, Macau and Cambodia. Apart from God's calling, two of the reasons for HKM's to choose Asia are proximity to HK and less cultural distance or differences.

The second largest area of HKM service is Europe (13.32%), primarily England. This is understandable as HK was once a British colony and the HKM are very familiar with the British system, language and culture.

Africa, being the furthest away, both in terms of physical distance and culture from HK, is the third largest location, where 10% of HKM's are working. The percentage actually has been on the rise. In 1998, there were only 11 HKM's in Africa. In 2000, it increased to 27; and last year, the number was 47. The trend is encouraging because it reflects that HKM's are willing to cross a wider cultural gap for the Lord. A recent conference challenged Chinese church leaders, attending from all over the world, to send more Chinese missionaries to Africa. We pray that the leaders from HK will take that challenge seriously and will mobilize more Christians from HK to serve in the 53 countries of Africa.

**8. Religion** (Chart 6)

With most of the HKM ministering in Asia, it is understandable that most are working among people groups whose religion is folk religion and Buddhism. Islam is an unreached people group, and it is delightful to learn that 120 HKM (27%) are working among them. Over the last nine years, the increase of

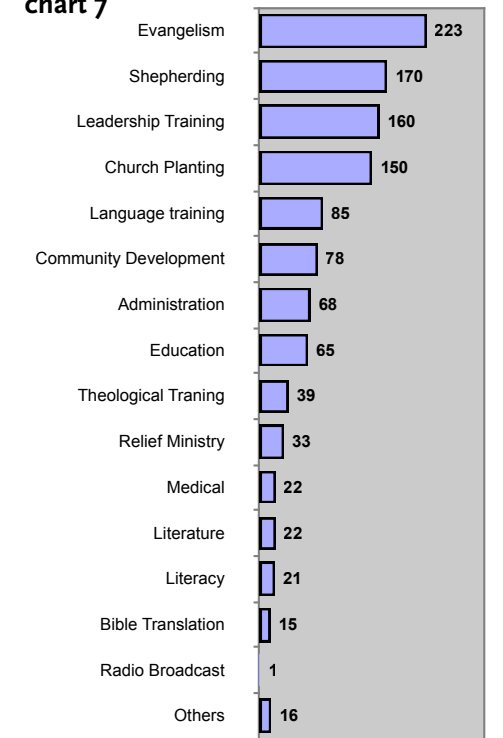
HKMs to Muslims has been about 13%. The terrorist attack of 9/11 is one factor that has drawn the HKC to pray for and send more missionaries to serve among them.

Hinduism is the second largest unreached people group. The percentage of HKM working among them is apparently very low (3.84%). With a population approaching to surpass that of China, India and Hinduism should deserve more of our prayers, attention and missionaries.

**9. Ministry** (Chart 7)

HKM are primarily working in ministries related to church development, including evangelism (50.34%), shepherding (38.37%), leadership development (36.12%), and church planting (33.86).

chart 7



**Conclusion**

It took a long time (130 years) for the HKC to follow the footsteps of Henrietta and Jehu Shuck. But once the HKC picked up the baton, they tried to catch up fast. Over the last 30 years, the number of HKMs has increased from 48 to 443, the number of HKCs involved in sending missionaries jumped from 15 to 341. The location, people group and types of ministries are very diverse. It is also encouraging to find out HKMs are working among the Muslims and in Africa.

Under the sovereignty of the People's Republic of China, but with a "one country, two systems" approach, Hong Kong enjoys a high degree of autonomy and maintains its own currency, legal system, political system, immigration control, rule of the road and other aspects that concern its way of life, including religious freedom. As an international city, Hong Kong is still in a very strategic position to nurture Great Commission Disciples for the Lord to go and make disciples of all nations ●

GLOBAL DIALOGUE, Responses from churches and leaders of mission movements:

**How can this church avoid falling into the temptation of going with the "latest decadal mission flavor," or resist so much change that there is no longer continuity for both church and missionaries on field?**

**Piers Vander, Cedar Springs Presbyterian Church, USA**

...The key is to have a good biblical theology of mission... though difficult to achieve. Education of senior pastors and eldership "boards" is probably the best hope we have of avoiding these mistakes.

**Paul Ng, Pastor, Singapore**

This church must be clear about what and where God is calling them, then focus on doing it. By doing so, they would not end

up chasing every new development in missions. That would preclude them from doing new things when they receive new callings. However some developments are applicable and we should not be afraid to change...

**Decio de Carvalho, COMIBAM, Latin America**

Change will happen and is good and necessary. Churches should not resist change and in fact must continually consider things that no longer work or serve the overall purpose of their missions outreach. But other side is also true. Well committed, trained and prepared leadership of the church missions program will give it a good basis.

**Steve Moore, The Mission Exchange, USA**

This question seems to assume the latest decadal mission flavor isn't taking us in a positive direction. The Orality movement

would be labeled by many as a decadal mission flavor but I see it as a very positive initiative. ...

**Bruce Huseby, Calvary Church, USA**

The church is an organism that is constantly changing, and missions deal with changes that occur almost daily in geographical areas, political systems, team approaches, lifestyles, church dynamics, etc.... There have been areas where the church has not remained consistent: Awareness of the 10-40 window served to awaken the church, but it also cut off many ministries/missionaries who served outside the window. The influence of modernity on the Western church causes us to look to, "the expert" for our answers. The missional movement as a whole focuses on good things like poverty, justice, and the environment, but is mum on the only thing Christ himself promised to build, the church...

GLOBAL DIALOGUE, Responses from churches and leaders of mission movements:

**How can the mission-minded local church partner with missionary training programs, and with sending structures?**

**Paul Ng, Pastor, Singapore**

Sending structures and missionary training organizations already have good programs in place, continually updated which can be

helpful to the mission-minded local church. By partnering with these organizations, the local church is able to tap onto these resources.

**Bruce Huseby, Calvary Church, USA**

Teach church and sending structure should communicate and collaborate in profile testing as well as recommended training. ...

**Marina Prins, Mamber Care Consultant, South Africa**

A partnership should be formed between the local church, the sending organization, the missionary and the structure on the field. The mission pastor should promote missionary training programs and make sure that missionaries sent by them are well trained and prepared. The local church can also host short mission training sessions at the church.

Item	Mission Education & Program There is ...	1989 (%)	1994 (%)	1999 (%)	2004 (%)	Increment (99-2004)
1	... regular mission programs	46.2	51.1	56.8	60.6	3.8
2	... designated mission committee	28.6	36.9	47.2	52.9	5.7
3	... annual mission conference	n/a	24.1	36.1	33.1	-3.0
4	... Mission Sunday	n/a	58.6	59.9	63.4	3.5
5	... short-term mission	25.3	46.4	51.7	61.9	10.2
6	... Mission Sunday School	n/a	16.5	27.3	27.9	0.6
7	... Missionary Caring Group	n/a	20.9	33.7	37	3.3
8	... approved mission policy	n/a	n/a	37.8	36	-1.8
9	... scheduled publication	n/a	n/a	24.0	25.9	1.9
10	... staff responsible for missions	n/a	n/a	n/a	24.4	n/a
11	... staff with mission training	n/a	n/a	n/a	27	n/a
12	... prayer meetings for missions	n/a	n/a	66.7	69.7	3
13	... funding for missions	46.6	68	63.7	68.3	4.6
14	... missionaries being sent out	n/a	17.2	n/a	28.9	n/a

Year		1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	Overall Average
Chinese	Count	96	84	114	115	127	132	143	167	174	201	214	45.18
	%	50.80	39.40	44.40	42.60	42.90	44.10	46	46.91	46.27	45.27	48.31	
Non-Chinese	Count	88	97	83	89	92	98	99	122	127	155	145	35.35
	%	46.60	45.60	32.30	33	31.10	32.80	31.80	34.27	33.78	34.91	32.73	
Multiple Groups	Count	5	15	54	55	65	60	60	58	62	62	79	16.07
	%	2.60	7	21	20.40	21.90	20.10	19.30	16.29	16.49	13.96	17.83	
No Reply	Count	n/a	n/a	9	11	12	9	9	n/a	13	26	5	3.50
	%	n/a	n/a	3.50	4.10	4.10	3	2.90	n/a	3.46	5.86	1.13	



*Charles A. Cook is the Co-chair of the EFC Global Mission Roundtable, the Director of the Jaffray Centre for Global Initiatives and the Professor of Global Studies and Mission at Ambrose University College where he has served since 1989.*

*Charles A. Cook*

## RECALIBRATING THE CANADIAN CHURCH FOR MISSIONS IN THE 21<sup>ST</sup> CENTURY

The currents of global Christianity no longer flow as robustly through Canada and other Western nations as they once did. Leslie Newbigin observed that the modern missionary movement once rose during a period when the tide of political power and economic and cultural expansion was flowing out from

Western Europe and North America into the other parts of the world. That flow steadily diminished throughout the latter half of the twentieth century as the church in the majority world established itself as a genuine global faith. Faith now flows out of its centers. As Canadians recalibrate for missions in the twenty-first

century, we must learn to navigate amid a significant number of new realities.

### **Emergence of a Younger, Global Church**

The southern global expansion of Christianity has led to the emergence of a younger, larger, indigenous church that

*Footnotes: 1 Changing immigration patterns has resulted in an increase in immigrants to Canada from Muslim regions of the world. At the current pace it is projected that the Muslims population in Canada will double every ten years. 2 The Global Mission Roundtable of the Evangelical Fellowship of Canada is launching a Church-to-Church Code of Best Practices in October of 2009. 3 Approximately 22.2 million Canadians fifteen (15) years of age or over gifted an estimated \$8.9 billion in charitably allocated financial donations. During that same period, 11.8 million Canadians (from the same demographic) volunteered their time, contributing an average of 168 hours per person to charity (M. Hall, D. Lasby, G. Gumulka and C. Tryon, "Caring Canadians, Involved Canadians: Highlights from the 2004 Canada Survey of Giving, Volunteering and Participating," Statistics Canada, Catalogue no 71-542-XIE, Ottawa, ON: Ministry of Industry, 13).*

has grown faster than the church in the West during the last quarter century. Missionaries from the resource-rich Canadian Church must learn to navigate in a more interconnected world, in concert with our global church family. The "missionized" are now partners, as together we intentionally engage in the global outreach of the church. Three decades of exploding global migration has spawned many new creative initiatives from the majority world. Increasingly, Christians from the Global South are intentionally seeking to become evangelists to Christendom. Missions today is from "everywhere to everyone."

### **Interaction with Non-Christian Faith Perspectives**

Non-Christian faiths are also on the move, carried to Canada by the currents of technological advances and the immigration policies of the late twentieth century. Once in Canada, new Canadian immigrants move quickly to assert their influence in a nation that celebrates multiculturalism and accepts pluralism. The continual flow of new Canadians, with cultural diversity and varied religious perspectives,<sup>1</sup> is forcing Canadian Christians to develop a deeper understanding of their own faith. Many have renewed their commitment to an authentic life in Christ and have learned to meaningfully articulate the claims of Christ to their culturally and religiously diverse neighbors.

### **Economic and Ethnic Global Tensions**

Another complexity to ministry in the new global reality is the need to respond appropriately to the growing gap between the rich and poor and the increased internal and violent ethnic conflicts flaring up in many regions. These

issues, combined with the resulting polarization of power around the planet, are causing many Canadian Christians to examine their theology of engagement in the world. The fact is that many Western values which have shaped our Canadian evangelical approach to "others" have, in some measure, contributed to global poverty and ethnic unrest. Instead of benefiting from the systems that contribute to poverty, we need to reflect on how our consumer oriented Canadian values have shaped our Christian worldview. The Canadian propensity to simply throw money at global problems does not appear to be the full solution.

### **Theology Driven Mission**

Canadian Christians need to become more intentional about developing a theology of mission that recognizes, on one hand, the plight of the poor, hungry and marginalized while at the same time, proclaiming Christ. The poor often have no appetite to hear the words of life because of the looming necessities of their lives ("empty bellies have no ears"); a reality that certainly must be held in dynamic tension with the words of Christ: "... people do not live on bread alone, but on every word that comes from the mouth of God" (Mat. 4:4). This theology must reverberate in the heart of the person in the pew and thereby give substance to our good intentions.

### **Decrease in the Mediating Role of Mission Structures**

Increased international contact at the local church level has led to a minimizing of the mediating role of mission structures that heretofore have been a significant part of the conversation between local churches and the mis-

sion field. Spawned by the popularity of short-term missions, many churches have opted to engage directly in church-to-church<sup>2</sup> mission partnerships. We celebrate the Canadian local churches' reengagement in mission. This renewed willingness to engage in grassroots mission has led to new conversations regarding the relationship between the church, the agency, and the academy. The model of the church as the sending structure, the agency as the coordinating entity, and the academy as the training center is undergoing substantial change and will continue to require appropriate new and innovative alliances.

### **Pressure from the Short-term Missions Movement**

The increased popularity of the short-term missions movement has challenged Canadian congregations to develop even more inventive approaches for connecting the person in the pew with the global work of God. Canadians, by in large, are a generous people who support a myriad of charitable and nonprofit organizations; and more than one-third of them serve as volunteers in these organizations.<sup>3</sup>

As a result, Canadian mission agencies and partnering churches are pressed to provide opportunities for lay people.

Most Canadians want to be part of the transformation process and are no longer content with simply cutting checks.<sup>4</sup> Canadian baby boomers, in particular, appear to understand philanthropy differently than their parents' generation, so charities and mission agencies have to find more intriguing ways of enlisting their support.

*Footnotes: 4 An Ipsos Reid survey conducted for BMO Harris found that 72% of British Columbian baby boomers want to know where their funds are going before they are willing to part with their cash (P. Wilson, "Boomer Phenom Even Hits Charities," Vancouver Sun, Thursday, December 21, 2006). 5 Paddy, "Canadian Churches Rethink Their Global Mission," Faith Today, (Evangelical Fellowship of Canada, March/April 2009), p.27. 6 Patricia Paddy, 27, 28.*

**Signs of Hope**

Canada has a rich heritage of global engagement. In the midst of our present global realities, we must not succumb to the temptation to retrench and pull back our resources. Signs of hope abound.

Tenth Avenue Alliance church in Vancouver has made a ten year commitment to Cambodia by partnering with Cambodian ministries to advance initiatives that "... promote unity and build capacity within churches, to support the

plight of people at risk and to encourage marketplace believers."<sup>5</sup> On the other side of Canada, The Meeting House in Oakville, Ontario is exploring ways in which to partner with organizations to address the AIDS crisis in Southern Africa.<sup>6</sup> They are working with Mennonite Central Committee, who has both the expertise and infrastructure to assist them in extending their global reach.

A new generation of Canadian young

adults appears eager to engage in the global mission of God. Canadian churches are partnering with the church in the majority world and are sending out personnel in significant numbers. New ways of training people for global service are being developed. My prayer is that the Canadian church would stay true to their historic global orientation and catch a renewed vision of what God is up to and join with Him in building His Kingdom, as we move intentionally into the twenty-first century ●

was much need to facilitate the training and equipping of missionaries, help sending organizations in practical ways, develop member care networks, carry-out research, publish books and other materials, and so much more. In 1997, COMIBAM organized the Second Iberoamerican Missions Congress in Acapulco, Mexico. Many new missionaries were now serving in fields geographically and culturally distant and in every area of the world.

To discover the state of Iberoamerican missions, two separate research projects were conducted in 2006. One was a statistical study, which revealed more than 9,000 Latin missionaries, many serving long-term. The second research project took a deeper look at the missionaries themselves—their families, training, financial and spiritual support, their ministries, their future plans and other aspects. The results were published for the Third Iberoamerican Missions Congress, held in Granada, Spain in 2006. God has been moving and creating the transition from the dream to the reality of a new mission force!

The COMIBAM network is formed from local national mission movements in twenty-four countries. For the last three years, the COMIBAM leadership team has worked to evaluate and shape the new structure and strategies needed to serve the Iberoamerican missions community and their partner networks around the world in response to the changing world. COMIBAM must remain dynamic and be able to respond in an active way to the new challenges and opportunities in missions.

New vision and mission statements were reviewed and approved at the International Assembly in Colombia this past November, along with a detailed strategic plan and budget. The vision statement reads "*Ibero-America taking the whole gospel to all peoples*"; the mission statement affirms, "*Serving the Body of Christ in Ibero-America, cooperating in the creation of reflection, service and opportunities so that the Gospel can reach the ends of the earth.*" While continuing to serve our missions community in many ways, COMIBAM will focus on four main focus areas: mobilization, training, sending, and field support.

As COMIBAM works to fulfill its mission and role in the greater plan of God to reach every nation, people and tribe, there are four unchanging elements we have identified as the core to what we are and must be. Our four core elements are: people, vision, dedication and collaboration.

We are a network of **people**, under the authority of the Lord Jesus Christ, ordered to go to every people. Our mission is only relevant and biblical if it relates to people! And it is to be done by people! We want to value, respect, serve and empower each one of these individuals who have responded to the call of God, whether they serve out in a remote location or in their local church missions committee.

There is a clear **vision**, a purpose, which defines and drives this community called COMIBAM: obeying the Great Commission! It has been exciting

and encouraging to see more churches, denominations, mission agencies and missionaries grasping the vision and accepting the mandate.

This task has never been and will never be an easy one! Without serious commitment and sacrifice, it can not be done! We are seeing these dedicated, vision filled people, who are also very capable, well equipped and gaining in experience, now serving God and His Kingdom all over the world! And we need more of those, we want more of those!

Now, we will certainly not get very far without the relationship and cooperation, which is working together with the whole body. Alliances are very much part of our fiber. After all, we are an alliance of twenty-four different mission entities, which themselves are cooperative national groups! But it is not easy! It requires a commitment to relationships. We also have very strong formal and informal relationships with other organizations. But know there must be more. We want more partnerships with more organizations and networks around the world. We must speed up the work! We must collaborate!

We have a rich and fruitful past! And we are committed to building on it to see bountiful results, of people hearing the Gospel, accepting Jesus Christ as Savior and Lord, churches being established, believers being disciplined and going out to reach others. God will guide all of us, and use us for His Glory! ●

*Decio Sánchez de Carvalho is the Executive Director for COMIBAM, the Latin American Mission Movement*

*Decio Sánchez de Carvalho*

**COMIBAM-INTO THE FUTURE OF A CONTINENTAL MISSION MOVEMENT**

COMIBAM has just turned 25! At our recent 2009 International Assembly in Bogota, Columbia, Dr. Rodolfo Girón reminded us of our beginnings. In 1984, Luis Bush and a small group of pastors and leaders in Central America sensed the Lord urging them to mobilize the Iberoamerican church to reach the world with the message of Christ. A movement was born in response to the God's Word and the knowledge of millions completely unreached with the Gospel—entire large and small ethnic groups with no Christian witness, no Bible and no ministry or organization

dedicated to work among them. At the end of the First Iberoamerican Missions Congress (1987, COMIBAM, Sao Paulo, Brazil), a strong commitment was made to transition from being a mission field to becoming a mission force.

This emerging (now emerged) movement continued to impact church leaders and the body of Christ. Thus, COMIBAM was established as an entity to mobilize missions and offer the church and emerging mission agencies a venue for collaboration. Churches and individual Christians began responding—and



the number of missionaries, denominational mission departments, missionary agencies and other related organizations began to grow. Research showed there were about 1,300 Iberoamerican missionaries at that time, many serving in within their own cultural groups.

Over the following decade, significant expansion occurred. By 1995, there were over 4,000 missionaries. There

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Reuben Ezemadu

# MANI, THE MOVEMENT FOR AFRICAN NATIONAL INITIATIVES

## What is the Movement for African National Initiatives (MANI)?

MANI is an African movement, a network of networks and African National Initiatives, focused on catalyzing African National Initiatives and mobilizing the resources of the Body of Christ in Africa for the fulfillment of the Great Commission. MANI's stated purpose is to affirm, motivate, mobilize and network Christian leaders by inspiring them with the vision of reaching the unreached and least evangelized in Africa, and the wider world, through the communication of up to date research, reports and models; consultations and prayer efforts focusing on the unfinished task.

## How did MANI begin?

In the last decade of the twentieth century, the AD2000 and Beyond Movement encouraged many nations in Africa to develop National Initiatives to mobilize national churches to respond to the Great Commission mandate. Delegations prepared to attend Celebrate Messiah 2000 in Jerusalem to celebrate and share the blessings of God. When Celebrate Messiah 2000 was canceled at the eleventh hour, African delegations still determined to meet.

In March 2001, 320 delegates from 36 African nations met in Jerusalem for the African Millennial Consultation. In the course of the consultations there was a growing conviction that Africa's hour had come. Everyone felt that the Church in Africa was to take primary responsibility for the final gospel thrust

in Africa, and that the African Church was uniquely positioned to play a major role in world evangelization in the twenty-first century. The participants determined to establish a continuing African movement and adopted the "Jerusalem Declaration."

Thus the **Movement for African National Initiatives (MANI)** was birthed out of the death of the AD 2000 and Beyond Movement. **The Movement for African National Initiatives** is to be a network of networks for Africa, and the world, for the fulfillment of the Great Commission in Africa and beyond.

## Who coordinates MANI?

MANI is coordinated by a team consisting of a Continental Coordinator and seven Regional Coordinators. The Team seeks to facilitate the MANI vision at a continental level and works with National Coordinators, Regional and National Church and Missions leaders, Network Coordinators and Task Force leaders.

## Relationship with other Networks and Movements

MANI maintains fraternal relationships with AEA, Lausanne Movement, WEA Mission Commission, COMIBAM, Ethne, Vision 5.9. At the moment, COMIBAM and MANI are facilitating inter-continental relationship that will mutually strengthen missionary exchange between the two continental movements.

MANI encourages the mobilization of



national churches in partnership with the wider body of Christ to:

1. Identify and reach out to the least evangelized people groups, geographical areas and classes of society in their country (pioneer church planting).
2. Play a significant role in reaching the least evangelized peoples and nations worldwide (world mission).
3. Develop a cooperative national strategy designed to saturate their country with accessible groups of believers (saturation church planting) and facilitate a process of transformation.

## Basic assumptions underlying MANI

1. That the Church in Africa has a critical role in the fulfillment of the Great Commission in the twenty-first century.
2. That the Church in Africa has the primary ministry gifts, manpower and material resources needed to complete the task in Africa, and to make a significant contribution towards global evangelization.
3. That through the mobilization and focused deployment of the resources of the African Church—in partnership with the global church—the vision, of "a church for every people and the gospel for every person" can be realized in the countries of Africa, and a significant contribution made toward global evangelization ●

GLOBAL DIALOGUE, Responses from pastors and leaders from sending structures, networks and movements:

## What do you see as the future of missions within the next 30 years?

### Paul Ng, Pastor, Singapore

In addition to the comments in my presentation (posted on the website), the shape of the local church itself appears to be changing. More and more house churches are replacing the church in one location or even in multiple locations. This is particularly true where the church is persecuted or operates under great restrictions

### Steve Moore, The Mission Exchange, USA

...I believe three primary challenges will shape the agency of the future [in ten years]; we are not able to answer these questions but it is a big step to frame them.

1. The agency of the future will have a different funding model.
2. The agency of the future will relate differently with local churches. Agencies who operate with an elitist mentality (non-experts have nothing of significance to contribute) ...will be increasingly marginalized.... Agencies [who] truly value, empower and partner with grass roots initiatives will thrive.
3. The agency of the future will relate differently with the majority world....

### Richard Tiplady, ECM Britain, UK

1. Cost of mission in the West continues to rise, so possibly more bivocational/missional professionals.
2. Living costs will probably exclude from Europe large numbers of professional/full-time missionaries from the Global South...
3. Migration of Christians (e.g., Africans to Europe) may continue despite political resistance in some quarters. Currently 2/3 of all migrants to Europe are Christian (nominally or otherwise) and only 1/3 are Muslim, of whom a high majority are only nominally so. Whether migrant churches will reach the native Europeans is an

open question; they have not been especially effective so far.

### David Tai-Wong Lee, Global Leadership Focus, South Korea

1. ...The church must not only enjoy the benefits of the salvation but also: (1) understand her mandate, and (2) find a creative ways to communicate it to the people so that it will become relevant to the hearers. ... Those churches that do not have fresh vision of the Gospel will either remain status quo or slowly become weakened. ...Global church will be the major player in the mission along with the missionary sending bodies.
2. Mission structures will have to undergo radical changes continually to accommodate changes that are going on contextually. Those structures that maximize the partnership effect between different camps will continue to be effective in proclaiming the Gospel. ...
3. Future missionaries ... must be like a Special Force, highly mobile, able to endure and fit in any situation. Missionary training must take into consideration all these future changes.

### Tonica van der Meer, AMTB, Brazil

1. Missionaries need the best possible training and pastoral support (member care) so they can serve well and long. They also need to know when to return and hand over responsibilities to local leaders.
2. We need to invest more in training local missionaries among the churches we plant, encourage them to go ahead and do the work. Practical and financial help is important, though not creating dependence.
3. We need to prepare more Bi-Vocational missionaries and Business as Mission missionaries.
4. We need to be open to a great variety of servants from a great variety of backgrounds.
5. We need to prepare our missionaries and churches for suffering; there is likely growing opposition and persecution. This goes radically against the

spirit of this age which has influenced many churches to seek greatness, quick results, success and prosperity.

### Rob Hay, Redcliffe College, UK

Huge challenges in maintaining evangelical as a helpful and not problematic term Increased challenge but also significant potential to hold and facilitate interdenominational positions, affiliations and functions.

Need to come to terms with messiness – something we are not good at dealing with as evangelicals but which is a part of our global world now and needs to become part of how we do mission if we are to truly contextualise to this changed situation.

### Harry Hoffman, MC Global Member Care Network, Central Asia

An important aspect will be responding to natural disasters, ecological crisis, and injustice, at the same time responding to people's spiritual and relational hunger.

We will need to integrate three elements: relationships, spirituality and needs in lives and in nature.

### Reuben Ezemadu, MANI, Nigeria

The local churches to take greater responsibility in missions sending and supporting while the mission agencies service such efforts, (2) Younger people involved in leadership positions earlier than currently, (3) Greater cooperation and partnership among stakeholders in global missions, especially resource mobilization and utilization.

### Paul Bendor-Samuel, Interserve, Malaysia

1. Very significant growth of the church in Islamic, Buddhists and Hindu contexts against a backdrop of greater hostility and violence.
2. Europe will be re-evangelized with significant help from the church of global south, especially Africans.
3. The international "professional" cross-cultural mission work-force will increasingly become a movement whose main purpose is to mentor, train and equip the laity locally for mission.

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Todd Poulter, Kent Parks and Beram Kumar are  
the members of the Steering Committee for ETHNE.

Todd Poulter, Kent Parks, Beram Kumar

## ETHNE 2009

For four days in November 2009, over 400 leaders from nearly 60 countries came together for **Ethné09** in Bogota, Colombia, for one primary purpose—to energize the Body of Christ to multiply ministry among the “forgotten fourth” of the world who still lack access to the Gospel.

Participants heard reports of what God is doing all over the world, and then prayed together for each region. Here are some highlights and prayer challenges:

- There are more missionaries in Turkey than there are Turkish believers.
- The majority of Unreached People Groups in Latin America are in Brazil (348).
- The North Caucasus region of Russia has a seemingly infinite number of language groups—“a new language at every bend in the river.”
- India has 310 Unreached People Groups of over 1 million people, and only 63 of its 500 languages have complete translations of the Bible.
- Sudan has more Unreached People Groups than the 22 other African countries combined.
- Japan has never had more than 1% of its population as Christians.
- There are twice as many Lebanese in Brazil alone (8 million) than in Lebanon itself.
- In one sensitive nation of 6 million people in N. Africa, there are only 20 known believers among 40 Un-

reached People Groups.

- And finally, something to rejoice over. Twenty years ago in Mongolia, 3 evangelical churches existed with about 40 Christians. Today there are over 400 churches with over 50,000 Christians.

This was NOT simply a conference, but a **working consultation** focused on confirming Ethné’s vision—*Peoples Joining Together to Glorify God Among All Peoples*—and fulfilling its three priorities:

1. **CELEBRATING** Great Commission progress among the Unreached Peoples
2. **ASSESSING** current opportunities and resources
3. **ACCELERATING** movements to Christ among every People

To enable this to happen, an on-site team of intercessors supported the event in prayer, manning an interactive prayer room, and reporting each evening what they were hearing from the Lord to the gathered assembly.

And everyone participated in one of eight ongoing **Strategy Groups**, where true multi-national collaboration is at the heart, with all nationalities serving as equal decision makers and implementers:

- **Prayer** – tying prayer efforts together with actual field strategy to give focus and create synergy around

specific needs at specific times. Regular updates are widely circulated through this Group.

- **Ethno Arts** – promoting appropriate indigenous artistic expressions (either originating from within or adopted) by each ethnê to know, worship, and testify about the True God. Work now underway to set up an EthnoArts organization in Latin America and beginning work among a number of previously Unreached Peoples in the region.
- **Church Planting Movements** (Holistic Gospel Movements) – collaborating to stimulate training and call out workers to Peoples where little is happening.
- **Frontier Crisis Response Network** – providing training and resources, connecting workers and networks, and adopting a strategy that links long-term holistic church planting efforts to the short-term disaster relief efforts. Trainings of teams are now being planned for a number of Latin American countries, not just to respond to local/regional disasters, but especially when it happens where there are Unreached Peoples.
- **Member/Pastoral Care** – committed to working with the wider Membercare Community to ensure quality member care resources are available to the mission community working among the Unreached People Groups. Monthly bulletins are put out for this purpose.
- **Information/Research** – working together internationally with the Missions Community to collect, coordinate, and disseminate accurate,

up-to-date information about the least reached peoples, hard-to-reach populations, and the needs of the church.

- **Young Leaders** – mobilizing, equipping, encouraging and enabling new generations to engage with Unreached Peoples and to help shape emerging strategies.
- **Training Interest Group** – a new initiative focused on collaborating in missionary candidate training.

In addition, significant conversations took place among regional networks like COMIBAM, the African Movement of National Initiatives (MANI), and the South East Asia Unreached Peoples Network (SEALINK) to facilitate cooperation in sending, training, and placing workers.

This Ethné09 gathering was led by an international steering committee, and hosted by COMIBAM, the Iberoamerican Missions Network ([www.comibam.org](http://www.comibam.org)) so sessions were conducted in Spanish and English (and occasionally in French, Arabic, Malay, and Korean.). Each day’s multi-cultural expressions of worship, led by team-members from Malaysia, The Philippines, Syria, Colombia, and the USA, included songs in English, Spanish, Arabic, Malay, Swahili, Turkish, Russian, Tagalog, French, and more.

The steering committee and convening group for the Ethné movement are truly global. They include leaders from mission organizations and facilitators of partnerships including the Arabian Peninsula Network, Buddhist World Network

(SEANET), Central Asia Consultation, the Iberoamerican Missions Movement (COMIBAM), Francophone Africa Partnership, India Missions Association, Indonesian Peoples Network, International Partnership Associates, Korean World Mission Association, MEMP Partnership, Movement of African National Initiatives (MANI), NA Partnership, Philippine Missions Association (PMA), US Center for World Mission, Southeast Asia Unreached Peoples Network (SEALINK), Strategic Missions Partnerships (STAMP), Tentmakers International.

The next Ethné family gathering, in three year’s time, will be hosted by the India Mission Association (IMA) in Hyderabad **November 28 to December 2nd, 2012.**

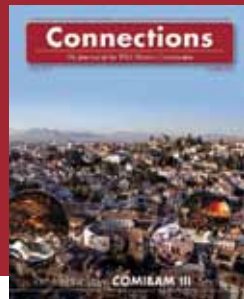
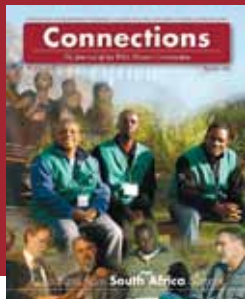


**Ethné** ([www.ethne.net](http://www.ethne.net)) is the official unreached people group (UPG) network for two global Christian movements, The World Evangelical Alliance (WEA) Mission Commission and The Lausanne Committee on World Evangelization ●

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