



# Starting and Strengthening National Mission Movements



WORLD EVANGELICAL FELLOWSHIP

*Missions Commission*

**Starting  
and  
Strengthening  
National  
Missions  
Movements**





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## INTRODUCTION

# National Missions Movements: A Major Player in World Evangelization

*Met Castillo*

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**A**s we enter the new millennium, we face many challenges in fulfilling the Great Commission of our Lord Jesus Christ. One such challenge is the implication of the globalization of world missions. Churches in both the older sending countries (OSC) and the younger sending countries (YSC) enter into a new phase in missions that calls for significant modification in mission strategy. OSC are seeking to adapt to the realities of globalization, while YSC are accepting responsibility in reaching the nations with the gospel. I believe it is imperative that national missions movements (NMMs) respectfully and strategically work together in order to maximize the use of mission resources.

What do we mean by national missions movements? This is an inclusive term that refers to various missions structures, programs, or initiatives in a particular country. Some people use the term “missions committee” or “missions commission.” Others prefer to use “missions association” or “missions alliance.” A few others call their missions organization a “missions fellowship.” But each of these terms refers to a missions organization or movement which is functioning in a country. Oftentimes it is an arm of the national Evangelical fellowship that is responsible for providing leadership.

The NMMs of OSC may have well-established infrastructures, but there seems to be a growing awareness on their part of the need to modify strategy and develop effective partnerships with the NMMs of the YSC. While the NMMs of YSC may have a lot of vitality and enthusiasm, many of them lack experience, expertise, and wisdom. It is therefore the desire of the sponsors of the Consultation on Developing and Strengthening National Missions Movements to assist national Evangelical fellowships and their NMMs in developing and strengthening their appropriate mission structures by energizing churches, denominations, training centers, schools, and sending organizations. The desired outcome of this plan is that each nation will have a strong and dynamic missions movement. We believe that when these movements are in place and operational, the fulfillment of the Great Commission will be greatly enhanced.

In some countries, NMMs already exist. Some are strong and functioning very well and have been in operation for many years. Others are weak and are using most of their energy trying to survive. The latter stand in need of a great deal of assistance. It is the expressed purpose of WEF, through its Task Force on Developing and Strengthening National Missions Movements, to come alongside these weak and struggling NMMs to help them reach their full potential, so that they can become actively involved in reaching the nations for Christ.

The scenario in other countries, particularly in the Two-Thirds World, is drastically different from what is happening in the OSC. Not many NMMs are found in these countries, not because the countries don't want to have anything to do with missions, but simply because they don't see the need of establishing such missions movements. It is the expressed desire of WEF to help in developing NMMs in these countries. WEF seeks to accomplish the work of strengthening and developing NMMs through its regional members and in some cases even through its national components.

Usually national missionary movements develop along a “process line.” A movement may begin with one or more isolated visionaries, who either pioneer missions promotion or go as missionaries themselves. Often they go with international, youth-oriented missions. Churches begin to become involved through the promotion done by these visionaries or by the returning “missionary,” who is usually a short-termer with perhaps one or two years of service. Slowly, momentum begins to build. As the movement grows, the lack of knowledge about missions produces a national response for some kind of pre-field missionary training. As churches recognize their limitations in supervising and shepherding distant missionaries, the need for sending agencies becomes apparent. These are then created in a diversity of models. At each stage of the process described, an organized national missions movement can help strengthen and grow the components in many ways. It can provide information, training, networking, and a platform for strategic partnerships. Without this kind of national organization, missions initiatives tend to remain isolated and weak.

We also need to realize that missions participation in some YSC has improved over the years, but in most of the churches in these countries, cross-cultural missions participation is not a priority. There is a marked lack of consistency, which could be attributed to inadequate missions education in the local church. Commitment to world mission must become an irreplaceable priority in the life and work of churches. However, this is not going to happen without proper coordination, trained leadership, and vision casting, which may be best accomplished through national missions movements. We believe that we can help prepare and equip national churches, indigenous missions, and the international missions community best by bonding them together into functioning movements rather than letting them remain separate service organizations. It is critical that NMMs in OSC engage in meaningful dialogue and partnership with the emerging NMMs in the YSC. I believe that the results of such a dialogue have significant implications for the entire missionary enterprise.

## CHAPTER 1

# Starting and Strengthening National Missions Movements: Observations on Research

*Geoff Tunncliffe  
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## Overview

During the course of our research, we received information from 30 national missions movements. Out of the 30 organizations that responded, 13 reports came from what can be described as older sending countries (OSC) and 17 from younger sending countries (YSC). We recognise that some organizations may not fully represent the breadth of the mission movement in their nation, or they are an association of mission agencies. However, we believe that each organization that submitted a report does have significant influence in the cause of global mission in their country. It is our hope that as we continue our research, a more comprehensive picture will become evident.

The research we have received to date revealed the following information:

Date the organization or movement began:

1969 or before	4
1970 – 1979	2
1980 – 1989	10
1990 – 1999	7
Unsure	7

## Similarities and Differences Between OSC and YSC

The data revealed that national missions movements from both OSC and YSC are dealing with similar issues on several fronts.

### *Key Issues*

- Building collaboration between mission agencies.
- Promoting interest and understanding of mission in the local church.
- Theology of mission.
- Funding the mission movement.
- Collaboration between mission agencies, denominations, and training institutions.

### *Current Programs*

- Consulting with agencies and denominations.
- Conferences, seminars, and workshops.



- Collaboration on major mobilization events.
- Publications.
- Research.
- Building co-operation between agencies and local churches.
- Mission motivation and promotion.
- Missionary training.

### ***Limitations***

- Inadequate finances.
- Not enough mission-minded pastors and local churches.
- Not enough partnership.

### ***Strong Points***

- Good spirit of co-operation and unity.
- The national missions movement is respected and experienced.

### ***Future Strategies***

- More involvement with the local churches.
- Networking, building unity, and co-operation.
- Resourcing members.
- Consultations.
- Resolving financial challenges.
- Addition of more staff.
- Focus on youth.

The research also revealed that apparently OSC and YSC had differing agendas in several areas.

## **Issues Almost Unique to YSC**

### ***Key Issues***

- Strengthening sending structures.
- Church/agency relationships.
- Unreached people.

### ***Current Programs***

- Prayer movements.
- Financial management.

### ***Limitations***

- No full-time director or not enough staff.
- Need to improve publications and communication.

### ***Strong Points***

- Meeting real and felt needs.

### ***Future Strategies***

- Strengthening training programs.

## **Issues Almost Unique to OSC**

### ***Key Issues***

- Social security for missionaries.
- Home vs. foreign mission dichotomy.
- Role of the mission agency in the 21<sup>st</sup> century.
- Renewal of mission structures.
- Short-term vs. long-term ministry.
- Tentmaking.
- Training and leadership development.
- Mobilizing and equipping early retirees.

### ***Current Programs***

- Training for short-term mission and code of best practice for short-term mission.
- Events for networking agency leaders.
- Administrative co-operation.
- Retreats for missionaries on furlough.
- E-mail communications to churches and agencies.
- Web site.

### ***Limitations***

- Not enough time for leaders to interact.

### ***Strong Points***

- Adequate financial base.

### ***Future Strategies***

- Representing the national missions movement at the international level.
- Reflection on the theology of mission.
- Research.

## Relationship of National Missions Movement to National Evangelical Fellowship or Alliance

### 1. Separate organization but co-operates

OSC	5 (17%)	YSC	9 (29%)	Total	14 (46%)
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### 2. No linkage at all

OSC	5 (17%)	YSC	3 (10%)	Total	8 (27%)
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### 3. Directly linked

OSC	3 (10%)	YSC	5 (17%)	Total	8 (27%)
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## Finances

National missions movements are funded in at least four different ways.

### 1. Contributions from members

OSC	6 (20%)	YSC	4 (13%)	Total	10 (33%)
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### 2. Donations

OSC	0 (0%)	YSC	6 (20%)	Total	6 (20%)
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### 3. Fees and donations

OSC	7 (23%)	YSC	5 (17%)	Total	12 (40%)
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### 4. Funds from Evangelical alliance

OSC	2 (7%)	YSC	0 (0%)	Total	2 (7%)
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## General Observations

When we analyse the research data of the various national missions movements, we can praise God that he has been at work in a powerful way in raising up these movements. However, when we consider the spiritual needs of the nations of the world, we must also ask how we can work together not only to enhance the development of NMMs, but actually to start new ones.

It is our belief that since national missions movements are dealing with a number of similar issues, we must find appropriate ways of dialoguing and sharing information, so that we can learn what others are doing in response to these issues. In addition, we must develop a strategy for teaming up the YSC and the OSC in an environment of mutual learning and support.

It is my contention that the World Evangelical Fellowship Missions Commission, through its regional bodies, can provide great assistance in connecting the right people together from various parts of the globe.

**CHAPTER 2**  
**National Missions Movements**  
**Case Studies**  
**Argentina**

*Paul Davies*

## **Introduction**

Two comments are in order before we start dealing with the issues involved in the history and ongoing development of the Argentine Missionary Movement.

Firstly, I must express my deep gratitude to various brothers and sisters involved in the Argentine Missionary Movement, who have helped in many ways in the writing of this document. Their help, encouragement, prayers, criticisms, and comments have been invaluable. It goes without saying that writing by committee is almost impossible, and so although I believe this to be a fair reflection of our movement, I am sure that there will be sections in the document where one or another of the participants will not be in agreement.

Secondly, a word about the process of writing this document. I first sent the outline that I was given by WEF to various people, asking for comments, advice, and information, which they faithfully gave. After that, I wrote a draft version, incorporating the preliminary comments of my interlocutors. This draft was sent to a wide range of missions leaders in Argentina. Again my requests were answered, and I have incorporated these comments and quotes into the final document.

## **History**

Although there have been missionaries sent from Argentina from as far back as 1911 (Deiros, 1989), we can trace the rise of a more organized National Missionary Movement in Argentina to a series of events which took place during the 1980s.<sup>1</sup> The first event was the First Pastors Congress organized by the Evangelical Ibero-American Mission<sup>2</sup> in Villa Giardino in the Sierras of the province of Córdoba. On 11th June 1982, Argentine evangelist Luis Palau challenged the participants with the massive potential of the Argentine church for sending missionaries to other countries. This challenge was accepted as a movement of God's Spirit. How to face the challenge was debated, and in that same congress, what has come to be known as the movement Misiones Mundiales ("World Missions") in Argentina was born. This group later became the representative of COMIBAM International in Argentina.

Secondly—and here I am mainly referring to the Pentecostal churches—Bradley Walz, Director of the Department of Missions of the Assemblies of God (Unión de las Asambleas de Dios), traces a very strong impulse back to the campaigns of evangelist Carlos Anacondia, which took

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<sup>1</sup> I am writing the history of the development of the whole of the movement, but one could also write the histories of the major denominational players, especially the Assemblies of God. See the Unión de las Asambleas de Dios, *Boletín Informativo Festejo de los 50 Años*. N°5.

<sup>2</sup> In Spanish it is the Misión Evangélica Iberoamericana or MEI.

place during the period 1984–1986. Many of the missionaries of the Union of the Assemblies of God trace their “call” back to those events.

Third was the formation of an ad hoc committee of pastors. Among those named to this committee were Juan P. Bongarrá (Buenos Aires), Juan Herrera (Rosario), Guillermo Cotton (Villa María, Córdoba), Francisco Cid (Córdoba), Héctor Ferreira (Neuquén), and Raúl Caballero (Buenos Aires). The main bulk of the work, however, was taken on by Federico Bertuzzi of Santa Fe. He gave up his pastoral role to concentrate full time on Misiones Mundiales. Jonathan Lewis<sup>3</sup> observed that Bertuzzi “carried the torch for many years without substantial support from others. He had an office, a secretary, a database with 3,000 people and churches, he distributed missions literature, and he was a circuit rider for missions events.”

It was recognised that some church denominations were already sending missionaries but needed help in sharing resources and information. Misiones Mundiales worked on three key elements: the biblical basis of mission, the history of missions, and the present challenge of world mission.

Fourthly, two events in 1986 added to the missions interest. The first was MISION '86, which was the First National Missions Congress and was sponsored by ACIERA (Alianza Cristiana de Iglesias Evangélicas de la República Argentina) and by MEI. The involvement of ACIERA demonstrates that Misiones Mundiales has tried to maintain links with the wider Evangelical community. This conference was well attended and showed that the Argentine church was developing a missionary interest.

The other event in 1986 was held in October and was sponsored by Misiones Mundiales. It was designated the First National Missionary Consultation and was held in Máximo Paz, Buenos Aires. Ninety national leaders from a wide spectrum within the church edited and signed a document called the Máximo Paz Declaration (see Bertuzzi, 1989, pp. 13-15). In this document, these leaders committed themselves to seven challenges: (1) to help the Argentine church recognise her responsibility to take her part in mission to the ends of the earth; (2) to encourage the people of God to pray for national and international missions; (3) to create a profound missionary conscience in the local church; (4) to organize a regular program of missionary congresses; (5) to stimulate congregations to participate in the missionary cause by giving; (6) to challenge believers to take an active role in mission by actually going; and (7) to foster the production of a theological training which takes seriously cross-cultural mission. Unfortunately, this document has not had the impact on the lives of the churches that it should have had and is not widely known or referred to today in the movement.

Fifthly, missionary interest in Argentina was given a boost in 1987 by the Congreso Misionero Iberoamericano (COMIBAM '87), held in São Paulo, Brazil, which turned out to be a significant turning point and a marker in the development of missions in Latin America. Latin American countries were accepting the challenge of no longer seeing themselves only as a mission field, but rather of creating a world missionary force themselves. According to Federico Bertuzzi,<sup>4</sup> a delegation of 300 Argentines went to the congress. As far as he knows, this is the largest delegation ever to attend an Evangelical event outside the country.

Finally, two events in 1989 have been important. The first of these was that a Directive Board of Misiones Mundiales replaced the ad hoc committee. With Federico Bertuzzi as President and with spokesmen such as Jonathan Lewis and Marcelo Abel, the board perceived a gathering

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<sup>3</sup> E-mail communication.

<sup>4</sup> E-mail communication.

interest and participation in foreign missions, and this also gave more help to Federico Bertuzzi. The main protagonists here were Federico Bertuzzi again and Jonathan Lewis. They organized congresses and consultations in various cities (Santa Fe, Córdoba, and Buenos Aires), as well as the Second National Conference on Missiological Training.

The second event in 1989 was the Missionary Congress (MISION '89/Alcance 2000) that was held for the whole of the Southern Cone in Mar del Plata, on the southern coast of Buenos Aires Province. The AD 2000 Movement was just coming into existence, and Thomas Wang attended the conference. At the congress, the Commitment of Mar del Plata was presented (see Bertuzzi, 1990), which committed the missionary movement of the Southern Cone to evangelize and plant churches among 600 unreached people groups by the year 2000. In 1992 in Costa Rica, there was another conference that assigned 3,000 people groups to Latin America. In proportion to the size of its Evangelical population, Argentina was assigned 80 groups. Unfortunately, outreach to these groups has not been measured, and today we do not know how many have been reached and how many have not.

I have traced the fundamental elements that have helped raise interest in foreign missions, which took place from 1982 to 1989. From 1989 to 1997, the missions movement continued to grow and develop, with notable growth in missionary organizations, missions departments within local churches and denominations, the teaching of missions within seminaries, and institutes and centres of missionary training.

We may ask why, after all these conferences and congresses, the Argentine church has not sent more than the 300<sup>5</sup> missionaries which Federico Bertuzzi calculates are presently working overseas. (He adds that this figure “does not represent the potential of all that we could be sending.”<sup>6</sup>)

## **Organizational Structure**

At the last missions conference held at Colegio Ward, Buenos Aires (Misión '97), it was felt that the time had come to restructure Misiones Mundiales. There was a great danger of competing with various other mission groups. Desiring to cooperate rather than compete, Misiones Mundiales formed the Network of National Missionary Cooperation. This network is not an organization or entity but rather the sum of those working within missions and connected to the Network.<sup>7</sup>

All those involved in the development of the Argentine National Missionary Movement were invited to an assembly held in Buenos Aires in September 1997. A Coordinating Committee (Mesa Coordinadora) was formed with 24 representatives. These were from local churches, training institutes, and missionary agencies; there were folk from Buenos Aires and also from the interior of the country. They came from a variety of denominations including Baptists, Assemblies of God, and Free Church. Subsequently, from the Coordinating Committee an

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<sup>5</sup> It is interesting to note that in Johnstone's *Operation World* (1993 figures), he notes that there are 144 missionaries from Argentina. The latest official figures we have are from COMIBAM (downloaded from their web page), where the total number of cross-cultural missionaries is listed as 269. In other words, the missionary force from Argentina has grown by 125 in three years.

<sup>6</sup> E-mail communication.

<sup>7</sup> The Fundación Misiones Mundiales continues to exist for administrative reasons, but it has no connection with the Network of National Missionary Cooperation. To confuse things further, some people still refer to the Network as COMIBAM Argentina or Misiones Mundiales.

Executive Group was formed of seven people, with Marcelo Abel of the Centre for Cross-Cultural Missionary Training (CCMT) as President. The structure of the Network is thus made up of the following groups:

- The Assembly, which consists of a wide range of ecclesiastical backgrounds.
- The Coordinating Committee, with 24 members.
- The Executive Group, with seven members.

The Network of National Missionary Cooperation does not have a staff as such. Rather, it works through volunteers and regional “mobilizers” because of the size of the nation. Because the Network is a fraternity of missionary entities and agencies, missionary departments in local churches, and institutions of cross-cultural missionary training, it aims to serve as the umbrella for missionary activity in Argentina.

## **Purpose and Objectives**

The overall aim of the Network of National Missionary Cooperation is summed up in the following statement, which was agreed upon by the Coordinating Committee<sup>8</sup>:

The Network exists in order to serve the church in the training and sending of cross-cultural missionaries to the less-reached people groups of the world.

This purpose statement is expressed in practical terms according to the following objectives:

- To awaken and initiate the adoption and reaching of unreached people groups by the churches of Argentina.
- To raise a generation of trained missionaries.
- To encourage local churches to commit themselves to their responsibility of sending missionaries.
- To eradicate competition in the sending of missionaries.
- To encourage thinking about the sending of missionaries as a church strategy rather than an individual strategy.

## **Key Players or Leaders**

Almost all the key players within today’s Argentine Missionary Movement are on the Coordinating Committee of the newly formed Network. Especially worthy of note would be the following people:

**Federico Bertuzzi** is currently head of Pueblos Musulmanes Internacional (PMI), a Latin American missionary organization working with Muslims. Bertuzzi has been involved from the beginning as one of the major driving forces in the promotion of cross-cultural mission, both in Argentina and throughout Latin America. He is also the current Secretary of the Executive Committee of COMIBAM International and is active in compiling a missions bibliography of over 270 titles.

**Marcelo Abel** is a missionary with 20 years of experience among the Toba of Northern Argentina. Currently he is President of the Executive Group and Coordinating Committee of the

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<sup>8</sup> Minutes of meeting held 25<sup>th</sup> July 1999.

Network, Director of the Centre for Cross-Cultural Missionary Training (CCMT), and one of the best-known speakers on cross-cultural mission in Argentina.

**Daniel Bianchi**, an ex-OM representative in Argentina, is currently Director of the Department of Missions of the Baptist Convention and head of that denomination's mission agency in Argentina.

The Union of the Assemblies of God is very important and is known for the number of missionaries sent out.<sup>9</sup> **Bradley Walz**, Director of the Missions Department of the Assemblies of God, has helped the movement grow rapidly. He is important in his role in developing a denominational model in Argentina.

One final person is **Edgardo Surenian**, who is one of the Vice-Presidents of ACIERA, an ecclesial fraternity of Argentina. He is very involved in the sharing of information over the Internet and also in the Adopt-a-People Movement.

Many other individuals could be mentioned, but space does not allow.

## **Relationship With National Evangelical Fellowship**

The Network is recognised by the National Evangelical Christian Committee,<sup>10</sup> which is the overarching committee of three other fraternities in Argentina (FAIE, ACIERA, and CEP).<sup>11</sup> Although the Network is recognised by these fraternities, it sometimes seems as if the Missionary Movement is an enthusiastic group on the edge of the denominations, rather than an essential part of the church's mission in the world.

## **Current Key Programs**

The programs of the Network of National Missionary Cooperation in 1999 were (1) the organization of courses in missionary mobilization in different cities of the interior of the country (Mendoza, Neuquen, Buenos Aires, Resistencia, and Paraná) and (2) the sponsoring of congresses, consultations, courses, and missionary events.

The Network also serves in more informal ways in the development of missions programs in churches, seminaries, Bible institutes, and many other training activities, on top of the work in Córdoba at the Centre for Cross-Cultural Missionary Training.

## **Future Strategies**

Our future strategies are to integrate and consolidate in the areas of raising missionary awareness and sharing the load of adopting people groups. We also plan to share missionary resources in missionary work, to check information about world needs, to investigate together what are the greatest needs for missionaries to be sent, to double the numbers of theologically

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<sup>9</sup> The Unión de las Asambleas de Dios sends about 55% of Argentina's missionaries, currently with 131 projects. The total missionary community sent from the Assemblies of God and working cross-culturally, including families, is 220.

<sup>10</sup> In Spanish it is the Consejo Nacional Cristiano Evangélico.

<sup>11</sup> FAIE (Federación Argentina de Iglesias Evangélicas), ACIERA (Alianza Cristiana de Iglesias Evangélicas de la República Argentina), CEP (Confederación Evangélica Pentecostal).



and cross-culturally prepared candidates, and especially to discover opportunities of sending by conscientizing the senders.<sup>12</sup>

## **Key Areas of Focus**

Our key areas of focus for the implementation of these strategies are to dialogue and make agreements with networks in neighbouring countries for the sharing of strategies and objectives. This will require the formation of a mentality of cooperation and a diffusion of information. To accomplish these things, COMIBAM International must play a role in enabling, facilitating, bringing together information, and integrating, continent wide.<sup>13</sup>

## **Strengths/Weaknesses**

The strongest point of the Argentine National Missionary Movement is the way the Network of Cooperation has been formed. This strategy means that local churches, training institutes, and mission agencies have a reference point and can call upon the resources of the whole network for assistance. The Network is flexible and non-threatening and can adapt to new realities easily.

The Network has been greatly facilitated with the advent of e-mail and the use of the Internet. There are many people using the Network to disseminate information about missionary work, training programs, and prayer requests. This type of work is limited only by the imagination. However, the strength of the Network can also be its weakness. Networks do not run themselves, and unless there is a person full-time to manage the organization, it can become dormant. The work of Edgardo Surenian has been invaluable in this regard.

Misiones Mundiales is an interdenominational organization and has tried, especially under the leadership of Bertuzzi, to maintain this perspective. This has been both a strength and a weakness. The Network, being interdenominational, is an expression of this strength (and, I might add, of the maturity of the mission leaders here in Argentina), but we need to impress this on our local churches in order to generate cooperation. José Míguez Bonino (1997) has mentioned that mission can be seen as the “material principle of unity” in Latin American Protestantism; however, this has yet to be realized. The weakness of the Network is that interdenominational work takes a great deal of time and effort. Brad Walz<sup>14</sup> of the Assemblies of God noted that Misiones Mundiales “has served a needed purpose,” but it has not helped the Assemblies of God in its development.

Another weakness is that we have limited mission too much to reaching unreached people groups in the 10/40 window.<sup>15</sup> Consequently, we have over-emphasised one area of the missionary task (evangelism and church planting) and have ignored other parts of mission, such as the formation of a community, social action, and service to the world. Federico Bertuzzi<sup>16</sup>

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<sup>12</sup> This strategy statement is taken from point 4 of the original remit of the Network of National Missionary Cooperation.

<sup>13</sup> E-mail communication from Federico Bertuzzi.

<sup>14</sup> E-mail communication.

<sup>15</sup> This is easily demonstrated by a quick look at the titles published in Spanish on mission. Very few treat the importance of social involvement; rather, they emphasise methods of reaching people groups. The slogans of many agencies also reflect this imbalance. They mainly focus on the Great Commission of Matthew, interpreting its thrust as, “Go and make disciples of all nations.” The nations are then interpreted as “people groups.”

<sup>16</sup> E-mail communication.

suggests that this is because we have been “influenced by the missiological model which we have inherited from the North, that has been apolitical and with very little interest in social issues.”

## **Current Assistance**

Three areas are being addressed to help the Argentine National Missionary Movement effectively fulfill its objectives.

### ***Missionary Involvement***

We in Argentina have been blessed over the years with missionary involvement from many countries. North America and Europe have been the main senders, but Korea is now taking part as well. Our needs in the future will be for specifically trained and experienced missionaries to serve and accompany our National Missionary Movement. The need for missionaries to plant churches is very much reduced, as we are capable of doing this ourselves. The challenge for the foreign missionary in Argentina is to produce missionaries and teachers of missionaries, in order that we may take our rightful place in the global missionary task.

### ***Translations of Books***

As was mentioned above, we suffer a real lack of missionary and missiological literature, but there are organizations that have helped in this regard. Unilit (or Spanish House) has published about 25 books about mission, including *Misión Mundial* by Jonathan Lewis and *Ríos en la Soledad*, edited by Federico Bertuzzi. These books have helped in the promotion of missions in Argentina. Other groups have also contributed. Among them are Casa Bautista, CLIE, and COMIBAM International. Another organization worth mentioning is Nueva Creación,<sup>17</sup> which has published books such as *Bases Bíblicas de Misión: Perspectivas Latinoamericanas*<sup>18</sup> and is in the process of finishing the translation and editing of David Bosch’s magnum opus, *Transforming Mission*. The task in this area is still great. One of the greatest needs is the writing and publication (not just translations) of books which enable us to think theologically and cross-culturally about the missionary task from Latin America.

### ***Scholarships From Overseas***

Finally, we are benefiting from the generous giving of Christians from overseas in many ways. Their gifts help support programs such as the Associated Program in Missiology. They also provide scholarships for students and support entities such as the Centre for Cross-Cultural Missionary Training in Córdoba. We are grateful for this support, and we need to have it continue, to enable us to become less dependent and more inter-dependent.

## **Current Challenges**

There are three primary challenges that the Argentina Missionary Movement faces in fulfilling its mandate.

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<sup>17</sup> The head of Nueva Creación is the Ecuadorean theologian René Padilla.

<sup>18</sup> This is a collection of 15 essays written by Latin American theologians and missionaries working in Latin America.

## ***Churches Without a Missions Vision***

Probably the biggest challenge, even after many mission congresses and consultations, is the development of a “sending vision” within the churches. There can be no doubt that there is a growth in the numbers of missionaries being sent,<sup>19</sup> but these are enthusiasts supported by other enthusiasts.

We can identify various possible reasons for the lack of mission vision. Firstly, most of the churches, which were planted over the years in Argentina, were not planted with the intention of becoming missionary churches. The idea of spreading the gospel in “Jerusalem and Judea” was present but never “to the ends of the earth.”<sup>20</sup> The understanding that the church is “missionary in its very nature” was not present in the majority of the Evangelical mission theology.<sup>21</sup> This meant that church leaders were never trained with the intention that one day they would send missionaries as well as receive them.

These are possible reasons that no concrete action has been taken. The key to vision lies with the pastors of the churches. We need them to identify, accompany, and encourage people within their congregations who have a missionary call and then find ways of sending them. The Network can help, but it cannot do the work.

Finally, there are fashions within our churches, which Federico Bertuzzi<sup>22</sup> identifies as distracting us from our global responsibility. The Prosperity Gospel, Lite discipleship, cheap grace, etc., all detract from the important issues of the church’s mission.

## ***Missionary Training***

Missionary training is an issue that is difficult to resolve. We can identify three areas of challenge:

### **Lack of Missionary Trainers**

The lack of missionary trainers with both experience and missiological training makes this task difficult. As a young movement, we need to rely on outside help more than is ideal. We are trying to get over this problem through the development of the Associated Program in Missiology. The sole aim of this program is to train missionary trainers. To this end, the program is trying to identify key people around the country who are already involved in mission training but don’t have missionary experience or missiological training themselves. The enterprise is still in the developmental stages, but it will be a combination of distance learning and intensive courses given by specialists in their field to back up the reading and study. The

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<sup>19</sup> Patrick Johnstone’s *Operation World* (1993) speaks of 144 Protestant Argentine missionaries. Today there are, according to Federico Bertuzzi, over 300.

<sup>20</sup> This comment was made by various Argentine mission leaders, even some who represent organizations who have planted churches in Argentina.

<sup>21</sup> This became the official understanding for the Roman Catholic Church at Vatican II (*Ad Gentes* 1.1) and was present even before this in the Protestant theology of Karl Barth (see Bosch, 1991, p. 372).

<sup>22</sup> E-mail communication.

program is supported by five training institutes,<sup>23</sup> which recognise the studies and give credits for those units done at a distance and in the intensive courses.

### **Lack of Finances to Study Full Time**

Some of the most successful models of missionary training, such as Kairos of Brazil and All Nations Christian College in the UK, are community based learning. In the context of Argentina, this arrangement is nearly impossible. The vast majority of missionary candidates cannot give up their full-time job to go and study full time, because of financial pressures. The academic elements can be fulfilled to a certain extent via night classes, but the spiritual development and practical skill parts become far more difficult and call for creative alternatives.

Having said this, we rejoice in reporting that the Centre for Cross-Cultural Missionary Training has trained over 70 potential missionaries. According to Jonathan Lewis, this centre is gaining acceptance as a model. Lewis<sup>24</sup> adds that it is very “desirable that people leave their work a year before they move overseas, both to test the resolve of the church to support them and to develop the attitudes, skills, and understanding that will make the difference between surviving and thriving in cross-cultural ministry.”

### **Lack of Bibliographical Resources for Missionary Training**

There is very little in Spanish about missiology, case studies, missionary anthropology, or strategy. Most of what is available is very light and is mostly translated from English. We do not wish to discount such translations (one has only to mention Jonathan Lewis’s three-volume *Misión Mundial* to show the value of this work<sup>25</sup>). As the movement develops, however, there is a greater need to develop our own missiology, and a wider reading will be needed.

### ***The Sending Bottleneck***

As mentioned above, over the past 8-10 years we have seen growth both in the number of sending agencies and in the number of churches and denominations sending missionaries, but this is still not enough. There is a need for the movement to study ways in which missionaries can and should be sent. Strategies need to be both biblical and practical. Once again, cooperation is needed. The denominational model of the Assemblies of God seems to be working well. How to go forward in interdenominational cooperation, though, is a huge question to be faced.

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<sup>23</sup> Centro de Capacitación Misionera Transcultural (CCMT), Fundación Kairos, Instituto Bíblico Buenos Aires (IBBA), Seminario Evangélico Interdenominacional de Teología (SEIT), and Seminario Internacional Teológico Bautista (SITB).

<sup>24</sup> E-mail communication.

<sup>25</sup> This series of three volumes contains translations of many articles published in Winter & Hawthorne (1992).

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# Canada

*Mark Orr*

## History

Canada has been blessed for many years with a rich, front-line involvement in global mission. Hundreds of Bible colleges and seminaries have produced thousands of missionaries who have pioneered in many frontier mission fields. Over 100 agencies have sending structures established in Canada to facilitate deployment of Canadians in global mission. Many of these agencies have been and continue to be members of the U.S. based EFMA and/or the IFMA, which was officially registered in Canada in 1977.

Because of the national culture of peace-making and widespread global acceptance of Canada, many doors have been open for Canadians to serve in mission. Today, over 3,400 Canadians serve full time in global mission, complemented by another 2,000 part time.

In the early 1990s, the post-denominational environment in Canada fueled increasing interest in cooperation and partnership in the Canadian church. The globalization of politics, economics, and Christian mission also compelled Canadian Christian leaders to consider how to pursue kingdom relationships and partnerships to better serve Christ. This unprecedented willingness to cooperate within the body of Christ did not readily translate into practical and real cooperative work. Some organizations were sensing the time had come to do something more.

Since 1983, a small band of college and university graduates known as Student Mission Advance (SMA) had labored tirelessly to “mobilize” their peers across Canada to a passion for Christ, in the context of world evangelization. By the early 1990s, it was becoming clear to SMA that to be successful in the task of mobilizing the Canadian church to mission, a cooperative effort was needed: not just each individual church or agency doing its part—but doing it in relationship, communication, and unified spirit. Furthermore, SMA observed that cooperation in the “challenge” phase of mobilization was not the main need. It was relatively easy to challenge youth for mission and receive a positive response. The difficulty came in the process of discipling, training, deploying, and caring for new missionaries. Too often the process left new workers disillusioned, daunted, and de-moralized. A majority never got very far.

So the need for partnership became even more profound. Not only was co-operation needed in the tasks of mobilizing and challenging the church and youth to mission, but the whole manner of how the church, in all its forms, functioned together around the cause of mission needed to be re-examined and re-invented.

## Task Force for Global Mission

It was in this context that SMA called together over 30 agencies for the Consultation on Mobilization Partnerships in January 1995. The two-day event discussed many issues and proposals. However, participants feared that once again the discussion and ideas would evaporate soon after the event. As a solution to this uncertainty, a permanent task force was suggested and became the chief product and recommendation of the consultation. Participants believed that a mission task force needed to be hosted by a body that was well respected, national, and close to the Canadian church. A new, separate, “missions” organization was discouraged. The Evangelical Fellowship of Canada (EFC) was the first choice. Geoff Tunnicliffe, who was present in the discussions and who was also on the EFC Executive at the time, was

given the responsibility to pursue the idea with the EFC and to initiate the necessary formation process, if the doors were open.

Tunncliffe met a very positive response from EFC and began a two-year process towards the formation of the Task Force for Global Mission. A key step in this process was another consultation held in September 1995 in Toronto, which saw over 100 senior Canadian mission and denominational leaders meet for a day to clarify and approve the concept. Based on the overwhelming support from this consultation, EFC approved the formation of a new Task Force for Global Mission.

In establishing the Task Force, it was recognized that the network needed to be as broad as possible and should include other associations. Consequently, leaders from the following associations were invited to serve on the Task Force:

- IFMA Canada (this is an association of faith missions and relates to the IFMA in the U.S.)
- Lausanne International
- Canada Evangelical Missiological Society
- The Gospel and Our Culture Network
- International Centre for Ministry Development

It is also important to note that the Task Force interacts regularly with Atlanta-based EFMA North America, an association of denominational and interdenominational agencies. EFMA serves a number of Canadian agencies.

The new Task Force for Global Mission quickly took shape and formed its purpose and structure as follows:

### ***Purpose***

To the glory of God and for the extension of the kingdom of Jesus Christ, we purpose to maximize the effectiveness of the Canadian Evangelical community in global mission.

### ***Objectives***

- To stimulate communication on mission-related issues within Canada and between Canada and the world.
- To identify strategic issues, facilitate research and discussion, and stimulate appropriate action.
- To build mutual trust and cooperation in the Canadian Evangelical community to engage in global mission.
- To increase the efficiency and effectiveness of the mobilization and management of Canadian resources for global mission.

### ***Guiding Principles***

In fulfilling our objectives, we will:

- Affirm the essential role of the local church in global mission.
- Utilize existing initiatives where they are effective.
- Create initiatives as needed.

- Strive for administrative simplicity.

### ***Leadership Structure***

- An Executive of 3-6 individuals.
- A National Task Force of 20-25 individuals.
- Sub-teams within the National Task Force, with each team focusing on a specific objective.
- Special-purpose implementation teams, made up of Task Force members and selected participants. These teams will be created as needed to carry out the initiatives of the Task Force.

### ***Selection Criteria for Task Force Participation***

The Task Force members will be diverse in gender, ethnic origin, denominational affiliation, and geographic location. They will be selected for their function and role.

### ***Task Force Members (as of March 2001)***

- Charlotte Bates (Prairie Bible College and Graduate School)
  - Cal Bombay (Crossroads Communication)
  - Malcolm Card (United Baptist Church)
  - Jean Charest (Centre Global de la Mission de Montreal)
  - Buff Cox (IVCF)
  - Charles Cook (Canadian Bible College/Evangelical Missiological Society)
  - Grover Crosby (Partners International)
  - Richard Dodding (Missions Fest Vancouver)
  - Bill Fietje (OMF/LeaderLink)
  - Mary Elsie Fletcher (Free Methodist Church of Canada)
  - Scott Forbes (ACMC)
  - Randy Friessen (Youth Mission International)
  - Mary Frisk (Christar/Toronto Outreach Partnership)
  - Matthew Gibbins (IVCF/Urbana)
  - Jonathan Lewis (World Evangelical Fellowship Missions Commission)
  - Chadwin Mak (Miliken Gospel Church/CCOWE)
  - Dave Mannings (Wycliffe Bible Translators)
  - Bob Morris (TIM Centre at Tyndale Seminary)
  - Mark Orr (International Teams)
  - Don Posterski (World Vision)
  - Reg Reimer (Interdev)
  - Alan Roxburgh (Percept Ministries/Gospel and our Culture Network)
- 
- Geoff Tunnicliffe, Chair (Evangelical Fellowship of Canada and International Teams)
  - Irving Whitt (Pentecostal Assemblies of Canada/Lausanne Canada)



## **Current Program**

From 1996 to 1999, the EFC Task Force for Global Mission conducted extensive research among leaders in Canada and around the world. Through these discussions, six pivotal issues have been identified. These are:

1. Re-defining and renewing Western mission agencies.
2. Mobilizing the local church for mission.
3. Shaping partnerships within the global mission community.
4. Developing leaders for mission in the 21<sup>st</sup> century.
5. The training of the 21<sup>st</sup> century missionary.
6. Affirming a biblical theology of mission.

For the Canadian Evangelical community to respond effectively to these key issues, there must be unprecedented collaboration and cooperation amongst the major stakeholders, which include:

- Mission agencies
- Denominations
- Local churches
- Educational institutions
- Funding agencies and foundations
- Mission advocacy groups

In addition, given the expansion and significant growth of the missions movement in non-Western countries, the Canadian Evangelical community must work in partnership with our global ministry partners.

## **Key Focus and Strategy**

As a foundation to the overall strategy, the Task Force believes that the building of an environment of mutual trust, friendship, and biblical community among Christian leaders is essential. Developing relationships with these qualities among para-church, local church, and denominational leaders is pre-requisite for the advancement of global mission in a God-glorifying way.

Acting as a dynamic catalyst with the purpose of maximizing the effectiveness of the Canadian Evangelical community in global mission, the Task Force is pursuing the following activities:

### ***Projects Completed or Under Development***

#### **1. Global Interface**

A two-day conference held in conjunction with the World Evangelical Fellowship May 5-7, 1997, brought together 171 leaders from 20 nations. This key conference laid the groundwork in identifying the issues that are going to shape the Canadian mission movement well into the 21<sup>st</sup> century.

## **2. Internet Mission Site**

In its quest to use the Internet to connect people with a passion for mission, the Task Force has launched six new discussion “hubs” on its web site ([www.globalmission.org](http://www.globalmission.org)) to allow for on-going town hall-type discussions on issues shaping the spreading of the gospel.

## **3. Fingertip – A Mission Opportunity Database**

The Task Force manages this Internet service provided to international ministries to list their current staffing needs.

## **4. Kingdom Partnerships: Reaching the Unreached by Working Together**

A four-day training course for senior leaders was held in October 1998 on strategic partnerships. This course gave leaders the opportunity to understand the key principles that “make or break” effective partnerships and how to apply them in their situation. As a result of this event, several new partnerships were launched, including Reaching our Cities for Transformation, church planting partnerships, Stewardship Partnership, University Students Mobilization Partnership, Canadian Evangelists Partnership, and the Canadian Partnership for Unreached People Groups.

## **5. Formation of the Canadian Centres for Global Mission**

Almost everyone recognizes the fact that the task of global mission is too big for any one group or church to accomplish effectively. But Canada is vast enough that institutions and agencies can set up programs that duplicate each other unknowingly, thus dissipating the available resources for mission. Further, the finite financial resources available for mission mitigate against the establishment of any one localized “Canadian Centre of World Mission” which can meet all the felt needs for such a centre. Nor is it likely that any one institution can support a central mission resources centre or a journal of Canadian mission.

With these realities in mind, the Canadian Centres for Global Mission was launched in 1998 with the following vision statement:

Because we believe that partnership and cooperation within the Christian community is God-ordained, the Canadian Global Mission Centres will collaborate to accomplish our Lord’s Great Commission by providing a platform for information and resource sharing.

Three centres have come together to cooperate under the umbrella of EFC’s Task Force for Global Mission: The Intercultural Ministries (TIM) Centre at Tyndale College and Seminary in Toronto, the ACTS Intercultural Ministry (AIM) Centre at Trinity Western University in Vancouver, and Global Linkings in Calgary. Others are coming into the network. Working together will help to avoid duplication of effort, making for good stewardship. Such cooperation will also help to create synergy, through which organizations can learn from each other.

## **6. Global Mission Churches Project**

Local church leaders throughout Canada are looking for effective models that integrate both local and global mission into the ministry of a local church. There is a myth among some leaders that a local church can have high impact either locally or globally, but it can’t do both. The reality is that there are churches in Canada that believe that the light that shines the farthest shines the brightest close to home. We identify these churches as Global Mission Churches. Where are these churches? What distinguishes them from other churches? What have they done

that has made them successful? What can church leaders specifically learn from these Global Mission Churches? Through extensive research, the EFC Task Force for Global Mission is answering the above questions and will serve our faith community by finding ways to apply the answers in other settings. Resource and training materials will be produced as part of this endeavor.

#### **7. National Missions Conference**

In cooperation with other mission networks, the Task Force for Global Mission is proposing to organize an annual strategic mission conference, which would draw together key leaders to focus on the implementation of the reshaping of the Canadian mission movement.

#### **8. Round Tables**

These forums have been convened to cover such issues as short-term mission, mobilization, denominational mission strategies, tentmaking, and relief and development ministries partnering with traditional mission agencies.

#### **9. Code of Best Practice for Short-Term Mission**

Through a highly interactive process with mission agencies, denominations, and local churches, the Evangelical Fellowship of Canada is launching a new Code of Best Practice for Short-Term Mission. The goal is to raise the overall effectiveness and impact of this major thrust in world mission.

#### **10. Global Action Resource Guide**

We plan to develop and produce a guide filled with resources that will encourage and help Canadian Christians to get involved in global mission.

#### **11. Annual Missions Calendar**

An interactive and comprehensive Internet site listing all the key missions events in Canada has been launched.

#### **12. Newsletter**

We plan to publish a newsletter crammed with news and opinion on the latest developments in world mission.

#### **13. Global Developments**

We intend to monitor global developments, share information, and link organizations in a network of mission agencies.

#### **14. United Mission Awareness Campaign**

The Task Force will act as a catalyst to develop and implement a multi-agency/multi-denominational national program of promoting active involvement in global mission.

#### **15. Developing and Strengthening National Missions Movements**

In partnership with the World Evangelical Fellowship Missions Commission, the EFC Task Force is helping to develop mission resource and training materials for over 100 national Evangelical fellowships around the world.

## **Current Challenges**

There are three main challenges facing the Canadian Missions Movement:

- It is very difficult to get Canadian leaders to carve out of their schedules, above and beyond their normal duties, the time to invest in this fundamental renewal process.
- Great sensitivity is needed to help harmonize already-existing agendas into a coherent expression of mission vision and strategy by the Canadian church.
- We need to move from Task Force (a five-year mandate in EFC structure) to a more permanent Missions Commission, while at the same time keeping pro-active and not getting bogged down with bureaucracy.

## **Conclusion**

As the Canadian church, as a part of the global community of believers, faces the reality of engaging in mission in the new millennium, it does so with a great sense of anticipation. During this time of significant transition, we face great challenges of motivating and mobilizing the church to action.

However, in a new way, the Evangelical Fellowship of Canada has been able to establish a framework for facing these challenges together. By God's grace, we will see his church in Canada continue to play a crucial role in world evangelization.



# Ghana

*Seth Anyomi*

## **Ghana Evangelical Missions Association**

The Ghana Evangelical Missions Association (GEMA) is the national body that brings together all mission-related organizations in Ghana, both indigenous and foreign based.

At one point, the number of indigenous missions societies increased, but there was no particular body to bring them together to work towards a common goal and help eliminate wasteful duplication of efforts, amongst other things. The number of untrained independent missionaries who were actively involved in mission work across the country also increased. These workers were quite fruitful in their endeavours, but they also committed some serious blunders on the field due to their lack of training and experience. Their failings, together with other issues, made the formation of a national missions body paramount.

The National Consultation on Missions, organized by the Ghana Evangelical Committee in 1989 under the leadership of Ross Campbell and his team, set the stage for GEMA's formation.

Representatives of all mission-related bodies in the country attended the consultation, and there they agreed to form a national missions body. A committee was set up to draft a constitution. That committee met again the same year and presented their proposals, and after much deliberation, the draft constitution was accepted as the constitution of GEMA.

The 30 mission-related bodies that were represented at the consultation formed the first members of GEMA. By 1995, the membership had risen to 51, and currently there are some more agencies and individuals applying to become members.

GEMA embraces denominational and non-denominational mission societies and para-church organizations. These include the Ghana Evangelical Committee and the Ghana Institute of Linguistics, Literacy, and Bible Translation, amongst others.

## **Purpose and Objectives**

The purpose and objectives of the Association are:

- To unite all mission-related organizations in the name of our Saviour Jesus Christ to pray for the enabling power of the Holy Spirit to carry out the Great Commission in our land in our time.
- To promote co-operation among missions and mission-related bodies in Ghana.
- To eliminate wasteful duplication of efforts and to pool resources.
- To create a forum for the sharing of strategies and techniques.
- To establish a strong and reliable association which can properly represent Ghanaian missions at national and international levels.
- To set and maintain improved standards of integrity and accountability in order to increase confidence in Ghanaian missionary activities.

- To provide the machinery for the compilation and dissemination of information on Ghanaian missionary activities.
- To cultivate productive partnerships between the church and missions.
- To associate and affiliate with the appropriate regional and global bodies.

## **Structure**

The organizational structure of GEMA comprises the General Council, which is the final legislative and disciplinary body, with power to delegate all or any of its authority to any committee appointed by it for that purpose.

The Executive Body is responsible for policy formation and for ensuring that decisions are carried out. This body also ensures that regular meetings are held and that the recommendations of such meetings are given due consideration.

The day-to-day administration of GEMA rests on the General Co-ordinator, who is the Chief Administrative Officer of the Association. He is fully responsible for the structure and employment of the administrative staff and also makes recommendations to the General Council through the Executive Body for the engagement of field staff. In addition, the respective officers report to him in respect of their particular sphere of operation. The assets and liabilities of GEMA are legally entrusted in the care of the Board of Trustees. There are also standing committees, which include the Committee for Training, the Committee for Research and Information, and the Committee for Strategy and Operation.

## **Key Players**

The key players in GEMA are the members of the Executive Board, which comprises:

- Vice-President
- 1<sup>st</sup> and 2<sup>nd</sup> Secretaries
- Treasurer
- Chairman of the Committee for Research and Information
- Chairman of the Committee for Strategy and Operation

These leaders perform or function as their titles suggest and as otherwise prescribed in the Constitution or by the resolution of the General Council or the Executive Body.

## **Relationship With National Evangelical Fellowship and Other Bodies**

GEMA seeks to promote, sustain, and maintain effective co-operation among all Evangelical fellowships both inside and outside the country. GEMA is a member of the National Association of Evangelicals in Ghana (NAEG) and also co-operates with other bodies to effect certain projects in the country.

## **Current Programmes**

Currently GEMA is engaged in promoting missionary awareness programmes in churches and in mission research. Mission seminars for Christian leaders, pastors, etc., are also organized periodically. GEMA also fosters co-operation among the membership by holding seminars and

workshops to share human, financial, and material resources, so as to make maximum use of these resources and to face the missionary task together. An annual missionary convention, dubbed “GEMACON” and organized by GEMA, brings together missionaries from all over the country for fellowship, sharing of ideas, evaluation of mission strategies, adoption of new ones, etc. It is a time of great refreshing for the missionaries, some of whom come from very distant mission fields, where they receive little information and encouragement.

GEMA co-operated with one of its members, the African Christian Mission (ACM), and its Western partners to establish the Ghana Evangelical Missionary Institute (GEMI), which is Ghana’s first and only indigenous missionary training center. The Association is building a missions resource center. It has also supported the work of Sports Evangelism in Ghana. GEMA will be helping to start mission awareness campaigns in the rural areas and in the Bible colleges in the country.

In addition, GEMA is currently publishing a bi-monthly missions journal known as the *Voice of Missions*. The purposes of this publication are:

- To create mission awareness.
- To help raise moral, prayer, and financial support for missionaries on the field.
- To create a forum for the sharing of mission strategies and techniques.
- To provide information on Ghanaian missionary activities (and on those of other countries as well).

## **Key Areas of Focus**

GEMA’s main areas of focus are:

- The mobilization of all available resources for mission.
- Motivating the local church to rise up to the challenge of reaching the unreached people groups in Ghana and beyond.
- Training.

## **Future Strategies**

To achieve maximum results now and in the years to come, GEMA plans to:

- Reach out to heads of churches and Christian organizations for full participation in national missions.
- Establish a resource center for the use of the Christian community, especially in relation to missionary work in Africa.
- Provide missionary training for the many untrained Christian workers in the rural areas who are actively involved in missions and para-church planting.



## **Challenges**

The current challenges GEMA faces in fulfilling its mandate include the inability to:

- Meet the present demands of the missionaries in various fields of operation.
- Locate and identify some untrained independent missionaries working around the countryside.
- Penetrate the mainline churches with the vision of missionary outreach within Ghana and beyond.

## **Conclusion**

These challenges and others hinder the work of the Association; nonetheless, it is still forging ahead with its operations. The members of the Association are scattered across the length and breadth of Ghana and are doing wonderfully well. After eight years of existence, GEMA can be said to have come of age now.

GEMA has by the Lord's help been able to stick to its objectives. Certain programmes that have been or are being put in place, such as the production of a missions journal, the establishment of a mission resources center, training programmes, and mission awareness campaigns are helping the Association effectively achieve its objectives.

# India

*Daniel Satbiaraj*

## India Missions Association

India Missions Association (IMA) is the national federation of missions in India. It assists missions and churches in the proclamation of the good news and in making disciples of Christ among the unreached peoples, languages, and postal codes in India. It accomplishes its work through members who partner to share resources, research, and training, by their effective accountability and care of their personnel.

IMA was formed in 1977, following a strong call made at the EFI's All India Congress on Missions and Evangelism at Devlavi, Maharashtra, in March of that year. Its purpose was to bring together the Indian missionary organizations under a national network for mutual help, cooperation, and corporate expression.

IMA today has nearly 105 missions and evangelistic organizations in its membership, representing approximately 15,000 missionaries who work in about 1,400 locations across India and beyond its borders.

## Objectives

The objectives of the India Missions Association are as follows:

- To be an Association for all the Christian missions in India and to organize them for mutual cooperation, understanding, sharing of resources, and coordination of their management through their representatives.
- To locate and establish contact with all missions in India and with the government.
- To present a united Evangelical stand for the cause of missions before the Christian public and the government.
- To be a challenging voice in the Indian churches for increasing commitment to the missionary responsibility.
- To work in close liaison with missionary research centers.
- To exchange information of missionary importance through the magazine *Indian Missions*.
- To initiate training programmes, workshops, and consultations.
- To coordinate the use of resources and resource personnel.
- To devise a corporate approach to deal with common needs.
- To establish and cultivate standards.

## Values

- To be a visionary and a catalyst.
- To strive to be a model.

- To be accountable and transparent.
- To care for and build up one another.
- To encourage the formation of national and multi-cultural teams.
- To have multi-linguistic personnel and operations.
- To advocate excellence in ministry performance.
- To be guided by the Word and the Spirit.
- To comply with the statutory requirements of the land.
- To enrich indigenous leadership and finance.

## Goal

IMA's goal is to serve the missions and churches in India, helping them to fulfill their vision in proclaiming the good news to all and in making disciples of Jesus Christ. The task is made measurable by dividing the whole nation into people (ethnic) groups, language (linguistic) groups, and geographic areas.

- **Unreached People Groups.** IMA identified 953 unreached people groups with a population of more than 10,000 in India.<sup>26</sup>
- **Unreached Language Groups.** There are 222 languages spoken by a population of more than 10,000 in India. Among them, 81 languages do not have any portion of the Scriptures translated into them.<sup>27</sup>
- **Unreached Postal Codes.** There are 27,000 postal code areas in India. Five years of IMA research reveal that 18,000 postal code areas do not have a single resident Protestant Christian worker as a witness.<sup>28</sup>

Reaching the people groups, reaching the language groups, and reaching the postal codes are the new, measurable strategies for reaching all of India with the gospel.

IMA encourages its members to focus on the following subgroupings, based on the above three strategies:

- Women, youth, and children
- Muslims
- Dalits
- Urban middle and upper class
- Intelligentsia
- Tribals and marginalised (the poor, street kids, slum dwellers, prostitutes/AIDS patients, prisoners, handicapped, refugees, leprosy patients, and others)

## IMA's Statement of Faith

We believe in:

- The Holy Bible, which is the fully and uniquely inspired Word of God, the only infallible, sufficient, and authoritative rule of faith and practice.

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<sup>26</sup> For details and locations, refer to two IMA book series, *Let My People Go* and *Peoples of India*.

<sup>27</sup> For further information, please refer to the IMA research book, *Languages of India*.

<sup>28</sup> For details, read the IMA book series, *Go Into All*, on each Indian state.

- One God, eternally existent in three persons: Father, Son, and the Holy Spirit.
- The deity of our Lord Jesus Christ, his virgin birth, his sinless life, his vicarious death and atonement through his shed blood, his bodily resurrection, his ascension, his mediatorial intercession, and his personal return in power and glory. He is the only Savior of mankind.
- The salvation of lost and sinful men through regeneration by the Holy Spirit. Salvation is by grace through faith.
- The indwelling of the believer by the Holy Spirit, enabling the Christian to live a godly life.
- The resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
- The spiritual unity of all believers in our Lord Jesus Christ, who comprise the church, the body of Christ.

## **Management of IMA**

All of the 105 member missions corporately govern IMA. The Chief Executives of the member missions form the General Body, who elect annually the Managing Board/Executive Committee, which in turn appoints the Executive Officers and the staff of IMA.

### ***Criteria for Membership***

- Membership is open to all Indian missions, including interdenominational missions (such as the mission board of a Diocese/Synod/Conference), who are involved in ministry across geographic, linguistic, ethnic, or socio-economic distance.
- Membership is also open to indigenous missionary training centers, research centers, and mission resource and facility groups.
- The mission should subscribe without any reservation to the IMA statement of faith.
- The organization (or in the case of a missions department, its parent body) should have been functioning for at least three years as a registered body under the Companies/Societies/Trust Act.
- The organization (or its parent body) should be registered with the Income Tax Commissioner.
- The organization should have sent and be fully supporting at least five Indian missionaries.
- In case of a church or a para-church body with several departments, only the department of mission/evangelism shall be eligible to become a member of IMA.

### ***Annual Membership Contribution***

Each member mission shall contribute 0.2% (Rs. 2 per Rs. 1,000) of its total annual income to IMA as an annual membership contribution. The lower limit for this contribution is Rs. 3,000/-.

Income for orphanage work, medical relief, social services, and publishing work is not included in calculating total annual income.

## **IMA Programmes**

1. The **Indian Institute for Cross-Cultural Communication (IICCC)** was formed in 1980 to train Bible translators and give technical supervision for pioneering Bible translation projects in India. In the first 18 years of IICCC's existence, 170 young men and women were trained, and pioneering translation was begun in 34 new languages. A permanent training facility is under construction at Hyderabad.
2. The **Mission Advanced Leadership Training Institute** was started in 1982 to train the existing second-line leaders of mission for the future. Now this is an annual, national event with several short-term regional training programmes in local languages.
3. The **National Consultation on Evangelism (National Forum for Evangelism and Missions)** was begun in 1990. Its goal is to network all the evangelistic ventures in the country, in order to exchange information and avoid duplication among missions. This venture will enable periodic measuring of evangelistic progress in India.
4. A **Student Exposure Programme (SEP)** was started in 1991 to place university students for one month in a mission field among the priority people groups, in order to expose them to the challenge of a missionary career.
5. The **Missionaries Health, Social Welfare, and Pastoral Care Department** was formed in 1993 to create awareness among member missions and help provide health care, pastoral and counseling care, social welfare benefits, and children's education to missionaries.
6. The **Tentmakers and Overseas Missions Department** was formed in 1994 to challenge, recruit, and orient Indian professionals as tentmaking witnesses cross-culturally both within India and in the rest of the needy world.
7. The **Missions Social Concerns Department** was formed in 1994 to train the project coordinators of member missions to handle effectively the social concerns in their mission fields and to evolve appropriate projects.
8. **Urban Ministry** was born in 1994, through seminars and networks, to emphasise researching the urban population.
9. The **Indian Institute of Missiology (IIM)** (now an autonomous body) was formed in 1994 as a networking and affiliating agency, to streamline the training programmes in various missionary training institutions, by offering standardized curriculum models and other facilities for effective missionary training and continuous education.
10. **Cell Assistance and Relief to Evangelists** was started in 1997 to provide salary subsidy, church construction subsidy, a death relief grant, and a medical grant for the staff of all member missions. About 450 missionaries are receiving salary subsidies through this program.
11. The **Indian Missions Research Network** was formed in 1997 to coordinate the different research in the country. IMA has its own research department, through which pioneering research has been done over the last 10 years, profiling people groups, languages, and postal codes.

12. **Indian Missions Alliance Among Neighbors (IMAAAN)** was formed in 1998 to facilitate networking partnerships and fellowship for missions who are working among India's neighbors.
13. The **National Institute of Christian Management (NICM)** was formed as an autonomous body in 1999. This is a successor to IMA's Missions Standards Cell, which was started in 1992 to build awareness, train, and facilitate missions and organizations to evolve excellence in management and thereby maintain accountability to the church and the state. IMA has published a handbook titled *Management of Indian Missions*, which deals with every aspect of managing and running a Christian mission in India. NICM is publishing a quarterly management journal, *The Christian Manager*, which is the only journal that is a handy tool for mission and church leaders, executives and managers.
14. **Communication and Publication Department.** IMA publishes a quarterly magazine called *Indian Missions* in English and Hindi separately. This publication discusses the present socio-political context of the nation and present trends in missions in India. It presents a panoramic view of mission activities in India by covering the news of more than 100 mission organizations. IMA publishes books that give national and state level statistics and information about people groups, languages, and postal codes. IMA also produces *India Mail*, a weekly electronic mail instrument for mobilizing prayer around the globe for missions in India.



# Japan

*Joshua K. Ogawa*

## Introduction

In a country such as Japan, where Christians comprise less than 1% of the total population of 120 million, the concept of foreign missions could seem out of place. When I was called in a very clear way 30 years ago to be a missionary from Japan to Southeast Asia, I had to go through many inner struggles. I myself was very much aware of great spiritual needs in my own country. My fellow pastors used to try to dissuade me by saying, “You are really needed in Japan.” Even on the mission field we heard people say, “Why have you come here, when there are so few Christians in your country compared with our country? Did you come here to find a job?” God’s clear call through his Word was the only basis upon which I could stand as I prepared myself for coming missionary service.

There have never been mistakes in God’s plan of calling men and women from any country for overseas missionary service. If Christian churches, however small they may be, would be obedient to God’s missionary will, they would surely be blessed by God both in quality and quantity. My wife and I were the first Japanese missionaries with OMF in the early 1970s. We served in Indonesia and Singapore for 17 years. Then we returned to Japan, where we have served for the past 10 years. To take our denomination as an example, our churches had only 800 members altogether when we were first sent out as their missionaries. Today we have over 90 churches, including some preaching points with a membership of about 5,000, together with almost 100 pastors. In the early 1990s, our denomination could appoint the first full-time General Secretary for the denomination, who happened to be myself. This year we have just celebrated the 50<sup>th</sup> anniversary of the denomination. During these years, we have been able to send out about 30 missionaries to different countries of the world.

As we try to understand the national missions movement in Japan, perhaps we should look at the historical development of national missions movements first. Then we will consider the present missionary force of the Japanese churches. Lastly, we will see what is happening in Japan in terms of mission programs and a new vision for reaching foreigners in Japan.

## Historical Background

According to some theories, Christianity seems to have been brought to Japan as early as the first part of the 8<sup>th</sup> century. But the official history says that it was not until 1549 that a Jesuit missionary, Francisco Xavier, introduced Catholic Christianity to Japan. At that time, the country was under a strong feudalistic government system. For the next 38 years, prior to an edict by Hideyoshi Toyotomi in 1587 that totally banned Christianity, Jesuit, Franciscan, and Dominican missionaries played important roles in initiating evangelism in the pagan society. During these years, tens of thousands of Japanese people were converted to Catholic Christianity. Many of them died as martyrs for their faith, and in those years there was no record of any missionary movement from the Japanese Christian groups to overseas.

The second wave or challenge of foreign missionaries came to Japan during the latter part of the 19<sup>th</sup> century, as the country was forced to open herself to the outside world by the coming of Matthew Perry, an American commander, in his black fleet. This was after a period of over 200 years of seclusion (1641–1854). This time, Protestant missionaries from the United States and Britain came with a new zeal for evangelizing Japan and with a much clearer understanding



of the gospel. Owing to the missionaries' vigorous engagement in the study of the Japanese language, translation of the Bible into Japanese, publication of Christian literature, teaching on Western cultures at schools, and various medical works, many Japanese people were converted to Christianity. The first Protestant church was founded in 1872. Other churches were born one after another. By 1873, Christianity was no longer a prohibited religion.

The first Japanese overseas missionary work was done by Masayasu Norimatsu, beginning in 1896. Norimatsu went to Korea, where Christianity was still a prohibited religion. It was right after the Sino-Japanese War, and Korea was facing a serious political tragedy. Norimatsu had a genuine desire to share the gospel with the Koreans, in spite of their strong anti-Japanese feeling. He served there until 1914, and his evangelistic labor left much fruit in different parts of Korea. During the period from 1900 to 1920, there were other Japanese missionary movements to Korea, but generally speaking, they were either part of Japanese colonial policy or, at best, for the spiritual benefit of Japanese people who had settled in Korea.

Taiwan (Formosa) was another mission field of Japanese churches before World War II. Work was done among the Japanese and Chinese in the land, as well as among the tribal people in the mountain areas. There are many records of sacrificial service by Japanese missionaries. One of the most encouraging testimonies concerns conversions of headhunters through the medical work of Inosuke Inoue.

Japanese missionary work was further extended both to the South Seas, such as the Truk or Pompeii islands of the Carolines in Micronesia, and to the north-west of Korea, to Manchuria and China. According to church historians, Japanese national policy exerted a strong influence upon the missionaries and their work. There were a few missionaries, however, who dared to stand against the Japanese colonial government for the sake of the people on the mission fields.

Before and during World War II, so-called conservative churches in Japan were also concerned about overseas missions. The Holiness Church led by Juji Nakata is said to have had three steps of overseas ministries. The first step was the evangelistic ministry towards the Japanese people living overseas, such as those in Manchuria, Korea, and Taiwan, and then towards those in Brazil and the United States. The second step was the direct ministry towards the people of the mission fields. Missionaries were sent to the tribal people in Taiwan and Indonesia. The third step was to accept foreign seminary students from Korea, Taiwan, Palau island, Russia, and Brazil for their biblical, theological, and practical training. After completing their training, these students would return to their own countries for ministry there. The "non-church" group, led first by Kanzo Uchimura and then by Tadao Yanaibara, also had an enthusiasm towards overseas ministries. Though they did not send out missionaries, they had studied about and prayed together for missions, and they sent missionary funds for different missionary works such as Hudson Taylor's China Inland Mission, Inoue's Taiwan tribal work, Schweitzer's medical work in Africa, and other works in Korea, Manchuria, and the South Seas.

As the years went by during the first part of the 20<sup>th</sup> century, however, the anti-Christian attitude of the nationalistic Japanese government became more and more intense. At last, the Religious Organizations Law was passed in 1939, and foreign missionaries were stripped of their rights and freedoms in taking leadership in Japanese Christian churches. Japanese Christians were forced to worship the Emperor at Shinto shrines. Christian churches and denominations were forced to form the United Church of Christ in Japan under strong governmental supervision. Anti-government Christian leaders were imprisoned, and churches suffered until the end of the war.

After World War II, the so-called third wave of foreign missionaries arrived. From both the foreign missionaries' work of evangelism and the already existing United Church of Christ in

Japan (UCCJ), many new Christian denominations and bodies were born for evangelism, church planting, and mission. As we highlight the development of the national missions movement in Japan, we may need to look at it from the perspective of at least three minor missions movements.

First, the missions movement of the UCCJ should be noticed. Although quite a number of denominations withdrew from the UCCJ to restart as independent denominations, the UCCJ had their own committee of overseas missions. Through the four decades after World War II, their missionaries served in Brazil, Canada, Bolivia, the U.S., New Zealand, Thailand, Hawaii, India, Korea, Ponape in the South Seas, and East Malaysia. Their work was mainly among the Japanese overseas. Educational, cultural, and social ministries were emphasized, rather than direct evangelism and church planting. Surprisingly, the workers were not financially well supported by the churches in Japan.

The second mission movement from Christians and churches in Japan would be the medical work of Japan Overseas Cooperative Service (JOCS). This organization was founded in 1960 with two specific purposes: to send Christian medical workers overseas and to invite medical workers from overseas to be trained in Japan. Those serving with JOCS worked in Indonesia, Taiwan, Nepal, and Bangladesh.

The third mission movement in Japan after World War II was a movement started by Evangelical Christians and churches. The 1950s were years of self-establishment in terms of leadership, finance, and church organization. The idea of foreign mission seemed little more than a dream for most churches. Yet there were men and women of God who caught the vision of undertaking mission to the outside world. The Japan Overseas Mission was established in 1956 and set out to apologize and ask forgiveness from Asian churches ravaged by Japan during the war. It was called the “3S Movement”: Senkyo (“Mission”), Shazai (“Apology”), and Shinzen (“Goodwill”).

It is worth noting that during the 1950s there were lectures on missions at Japan Christian College, and quite a number of missionaries were raised up from among the students. In the 1960s, a new enthusiasm for foreign mission emerged among churches and Christians in Japan. There was an independent Thailand mission. Among the denominational movements, Immanuel General Mission, Japan Assemblies of God, Evangelical Free Church of Japan, Nihon Domei Kirisuto Kyodan (Japan Christian Church Alliance), Japan Reformed Church, Japan Holiness Church, and others started to be vitally involved in overseas missionary work in different countries. Interdenominational bodies were born in the 1960s through 1980s. The Japan Home Council of Wycliffe Bible Translators, the Japan Home Council of Overseas Missionary Fellowship, and the Indonesia Senkyo Kyoryokukai (Indonesia Mission Cooperation) were set up in 1965. In the following year, Asia Senkyokai (Asia Mission) was born. Nanbei Senkyokai (South America Mission) was founded in 1969. Other missionary sending bodies such as West Asia Mission Cooperation (1976), Antioch Mission (1977), and other independent missions followed.

During the 1960s, 25 new mission agencies were born. During the 1970s, 20 more agencies were added, and in the 1980s, 15 more agencies were set up. 1971 saw the formation of the Japan Overseas Missions Association, as an attempt on the part of church and mission leaders in Japan to consolidate their work for world mission during the 1970s and 1980s. But this group has only 20 members in all; nine are church or denomination oriented, while 11 are interdenominational bodies. In 1997, the Japan Evangelical Association Missions Commission (JEAMC) was founded. This organization has 55 full members (denominations), with 1,487 churches, 305 preaching points, and 102,984 believers, plus 39 associate members (evangelism

and mission agencies). JEAMC should be able to serve all the Christians, churches, and agencies in Japan as we enter the 21<sup>st</sup> century.

## Present Japanese Missionary Force

It is not an easy task to examine the exact number of missionaries and the types of work they do. According to the most recent statistical survey conducted by the Christian Newspaper in Japan, the present missionary force from Japan can be categorized as follows in terms of mission fields, the number of missionaries serving there, and the types of ministries in which they have been involved:

### Total Missionaries: 350

#### Asia: 142

Bangladesh	2
Cambodia	5
East Asia	1
Hong Kong	14
India	3
Indonesia	24
Korea	6
Malaysia	4
Mongolia	12
Nepal	4
Pakistan	2
Philippines	26
Singapore	3
Southeast Asia	1
Taiwan	17
Thailand	17
Vietnam	1

#### Oceania: 9

Australia	3
New Zealand	2
Papua New Guinea	2
Vanuatu	2

#### Middle East: 3

Israel	2
East Jerusalem	1

#### Africa: 12

Congo Republic	1
Gambia	1
Kenya	5
Mozambique	1
Niger	1
South Africa	1
Uganda	2

### Europe: 21

England	5
Netherlands	1
Switzerland	2
Spain	2
Germany	4
Eastern Europe	2
Czech Republic	1
Yugoslavia, Czech	2
Rumania	2

### CIS Countries: 10

Kyrgyzstan	2
Russia	3
Central Asia	5

### North America: 66

USA	53
Canada	13

### Latin America: 48

Argentina	5
Bolivia	3
Brazil	26
Ecuador	4
Peru	5
Grenada	2
Jamaica	2
Mexico	1

## **Those who are preparing for missionary service: 40-50**

### **Mission organizations: 91**

- Individual
- Local church
- Denominational organizations
- Interdenominational organizations
- International organizations

### ***Kinds of Ministries***

#### **Most Common Ministries**

- Evangelism and church work among overseas Japanese
- Evangelism, church planting, and church ministry among people on the fields

#### **Next Most Common Ministries**

- Religious and theological education
- Bible translation

#### **Other Ministries**

- Medical work
- Literacy education
- Youth and student work
- Agricultural work
- Street evangelism
- Tentmaker
- Tribal work
- Evangelism for the blind
- Church music ministry
- Ministry for the poor
- Literature work
- Evangelism among Jews
- Evangelism among Native Americans
- Radio evangelism

## **The Most Recent Japan Mission Congress**

The Second Japan Mission Congress was held July 13-15, 1999, at Ochanomizu Christian Center in Tokyo. This Congress was sponsored by the Japan Evangelical Alliance (JEA) Missions Commission, which had just been recognized as an independent formal Commission of JEA in the General Assembly in June 1999.

The theme of the Congress was, “Towards the 21<sup>st</sup> Century,” with the subtitle, “Japanese Churches Move on With the Task of World Mission.” About 70 mission leaders, pastors, and missionaries attended the Congress. The Congress was divided into six distinctive parts related to different aspects of the missionary movements of the churches in Japan. These are described below.

## ***The Challenge of Mission and Missiological Thinking***

In the opening service, Rev. Nobumasa Mitsuhashi, Chairman of JEAMC, spoke from Isaiah 8:22–9:7, one of the well-known messianic passages of the Old Testament. He pointed out that the promise of the coming Prince of Peace was given to Isaiah in a very dark context historically. The same thing was true when the gospel was brought to Japan right after World War II. It must be the same today, when Japan is surrounded by political and socio-economic uncertainties.

In the plenary session, Rev. Dr. Teruo Saoshiro presented a paper on contemporary situations in which the theological understanding of world mission needs reevaluation. The term “mission” does not cause any problem when it is understood as God’s mission. But when it is understood as a mission entrusted to man, there have been different emphases during the past centuries. During the 18<sup>th</sup> and 19<sup>th</sup> centuries, when modernity was prevalent, mission was equated with evangelism. Starting at the end of the 19<sup>th</sup> century, the emphasis was put on planting independent local churches. From the latter part of the 20<sup>th</sup> century, mission was understood as the establishment of the kingdom of God with his love and righteousness. To be inclusive, the term “mission” should include communicating the gospel, planting local churches, and fulfilling the prophetic roles in the society.

In the post-modern world today, where people are much more inclined to subjective feelings, relative values, and religious tolerance, the traditional understanding of mission has been challenged by religious pluralism and inclusivism. The so-called Evangelicals have been exclusive in their understanding of salvation in Christ, claiming that only those people who by faith respond to the clearly presented gospel message are saved. Rev. Saoshiro proposed a moderate particularism, which complements the exclusivism by avoiding any definitive comment on those who had no chance to hear the gospel. This attitude could establish dialogue with those from other religions and cultures.

Rev. Saoshiro went on to discuss the over-urbanization of Africa and of the world. He concluded that Christian churches should be warned against the inward-looking “my-churchism” attitude, as well as against the dualism of home mission and foreign mission. Japanese churches should stand firmly on the recognition, first of all, that without mission there is no meaning to churches’ existence and, second, that they are part of Christ’s body worldwide. Churches should be challenged more by centrifugal mission.

## ***Suggestions and Advice From Foreign Mission Societies***

The Evangelical Alliance Mission (Rev. Douglas Heck), Overseas Missionary Fellowship (Mr. John Taylor), Japan Lutheran Brethren Mission (Rev. Arnold Nordaas), and Send International (D Rappe) were represented to present advice and suggestions for the Japanese churches’ overseas work. Each of these mission organizations has at least 50 years of experience in Japan. From their long experience as missionaries and mission bodies, the representatives covered almost all areas of mission work, such as the importance of a missionary’s conviction of God’s call, the need for experience in evangelism and church work back home, the importance of language and culture learning, relationship with local churches, decision making styles, the need for flexibility and adaptability, and issues related to the care of missionaries and their children.

### ***Three Case Studies***

Three case studies were presented concerning how the vision of world mission has been accepted and realized in their groups. The first was presented by Rev. Tetsuzo Kasagawa, Chairman of the Foreign Missions Committee of Domei Kirisuto Kyoudan (a denomination formed mainly by The Evangelical Alliance Mission). Rev. Kasagawa observed that the motives for world mission have been three-fold: the Great Commission of the Lord Jesus Christ, the spirit of mission shared by the TEAM missionaries, and Asia's sense of debt. Out of the past 34 years of the denomination's history, the first 11 years were a period of preparation. Gradually missionaries were raised up, and altogether 35 missionaries have been sent out. Presently 19 workers are on different fields. The 1999 annual budget for missionary support was almost \$1 million, including the general offering, special offerings, and denominational support. Rev. Kasagawa concluded by noting that, like the motives for mission, the blessings of foreign mission have also been three-fold: a good cooperation with mission bodies overseas, strengthened denominational unity, and realization of the universality of the gospel.

For the second case study, Mr. Takashi Fukuda presented the work of Japan Wycliffe Bible Translators (JWBT). Workers have been recruited from all denominations and churches except the Catholic Church and Greek Orthodox Churches. In order to attract younger generations for the task of Bible translation, JWBT has prepared various programs, such as a mini Summer Institute of Linguistics and mission study and experience trips to the Philippines, Indonesia, New Guinea, and Africa. Mission trip leaders have been trained. As missions should be the work of the church, efforts have been made so that the denomination and the local church of a missionary may have the same understanding of mission that the missionary has. As an example, a missionary's commissioning service is conducted in his/her home church. But at the same time, the fellowship among JWBT workers must be deepened as well. After becoming a member, a missionary must take a year of English training in Manila, followed by another year of training and orientation in Australia in the areas of linguistics, cross-cultural communication, ways to learn a foreign language, techniques of translation, and methods of adjusting oneself to the life of the target culture. After the new member has reached the mission field, there are further training sessions as well.

The third case study was about the newly born JEA Missions Commission. Rev. Nobumasa Mitsunashi introduced the members of the Commission and explained the mission statement and the specific goals. The JEA Missions Commission will assist the church in Japan in gaining a deeper theological understanding of world missions. It will also motivate, support, and encourage the churches so that they may by themselves or cooperatively participate in world missions until the Lord returns. The following are the specific goals:

- To establish and develop a biblical theology of missions.
- To contribute domestically to the establishment of mission-minded churches and to see world missions rooted in the churches.
- To contribute to the promotion of various types of biblical mission activities around the world.
- To gather information on mission activity from the churches in Japan and to make it available to churches.
- To help the churches in Japan have opportunities to encourage each other, assist one another, and cooperate by sharing experiences and vision for world missions.

- To cooperate with various domestic and overseas mission organizations in their respective worldwide ministries.

Rev. Mitsuhashi presented a new vision, which has already been discussed in JEAMC meetings, i.e., the vision of Youth Mission Rallies for the years ahead. Three steps have been discussed, called hop, step, and jump. The first step was taken when Youth Mission Rallies were held in seven different districts all over Japan throughout the year 1999. These rallies were planned under the respective local leadership of already-existing district church cooperation bodies. The second step was a special Youth Rally held in Okinawa as part of the Fourth Japan Congress of Evangelism in June 2000. The third step will be the JEA World Mission Youth Conference, which is hoped to be similar to the Urbana Youth Conference in the U.S. We are praying for about 2,000 young people to gather at the Conference August 14-16, 2003. Young leaders from JEA-related churches will be elected to be board members of the Executive Committee in the first part of 2001.

### ***Panel Discussion***

Four speakers from different backgrounds gave a panel discussion. The theme for the discussion was, "Visions of Missions for the 21<sup>st</sup> Century." Mr. Yoshimasa Moribe, the Advisory Editor of Christian Press, pointed out first that despite various difficulties of doing missionary work because of political and social factors in different parts of the world, the latter part of the 20<sup>th</sup> century has witnessed a tremendous growth of world missionary movements, in terms of statistics of those who were reached with the gospel, the non-Western missionary forces, and the types of missionaries, such as short-term missionaries and tentmakers. Mr. Moribe focused above all on the tremendous numbers of both martyrs and converts in Communist countries and in other areas during the same period. He then proposed the importance of intercessory prayer on the part of local churches. Such prayer, he said, changes the people who pray and the world in which they live, as well as those they pray for, and it opens doors for their missionary services.

Rev. Rikio Matsuzawa, Director of the Foreign Missions Department of the Japan Holiness Church, proposed three things. First, he stated that Japanese churches need to be transformed from within. Over the past 140 years, the churches have received too much from the churches in the West. But the Christian population is still less than 1%. The priority of home mission should give way to the priority of foreign mission. Secondly, Rev. Matsuzawa proposed that a World Mission Research Center be established in Japan under the leadership of JEAMC. Thirdly, he suggested that a graduate school for theological and missiological studies on world mission be started in Japan. These institutions should be deeply founded both in the Scriptures and in the Japanese history and culture.

Mr. Toshihiko Kawakami, who is the Office Manager of Japan Overseas Christian Service, saw Asia as the greatest possible mission field for the missionary service of Japanese churches, particularly in the field of medical service. Young people, particularly women with a deep conviction of faith in Christ, would be sent out as volunteer workers from the churches in Japan. Mr. Kawakami stressed that it is necessary to transform the paradigm among Christians that missions work should be done by the rich for the poor.

Rev. Akira Mori, a Japanese pastor but a missionary sent by the churches in Norway, shared his conviction, first of all, that in the midst of many Christians and churches who look at world mission as something special and optional, he understands world mission as the responsibility of every Christian. He said that if Japanese Christians went out into the world, the people of the world would be blessed. He added that information about world mission should be provided

regularly in the local churches so that more time could be spent in prayer for world missions during prayer meetings. The needs for establishing fellowship with foreigners living in the neighborhood of local churches and of sending young Christians overseas were also emphasized.

### ***World Mission Rally***

The World Mission Rally was meant for young people and church leaders who would carry on the task of world missions in the 21<sup>st</sup> century. Over 100 people attended the rally. The theme was, “The Cries of Three Former Missionaries.” Rev. Dr. Katsuhiko Seino, a former missionary to Indonesia with TEAM, appealed that the Japanese churches should be more faithful to the Great Commission. He pointed out that there is no condition attached to the Great Commission, such as, “if the support system of the church is well established,” or, “if the work of evangelism is fully completed.” Right from the beginning, the mission field of the Christian church should be the whole world.

Rev. Naoyuki Makino, a former missionary to Thailand with OMF, emphasized that evangelism and mission among East Asians are the most urgent tasks. He noted that the population of East Asia is 1.9 billion, which is 56% of the whole of Asia’s 3.4 billion people. Asia, in turn, constitutes 60% of the total whole world population of 5.7 billion.

Rev. Dr. Joshua K. Ogawa gave a clear, biblical challenge from John 6:1-14, which is the record that Jesus Christ fed 5,000 men with five loaves of bread and two little fish. Humanly speaking, the contrast between the demand and the supply was enormous. The same thing could be said about the evangelization of Japan with a handful of Christians, who compose only 0.5% of the population, or of East Asia or the whole world. But the secret of Christ’s blessed work was the fact that the five small loaves of bread and the two little fish had been willingly given into his hands. Then he increased them and distributed them until the need was fully met! Where there is a genuine dedication of Christians, with gifts given heartily to God, there is always God’s multiplication, to make enough for the whole human demand.

### ***Sharing and Consultation Among Former and Present Missionaries***

The last day of the conference was designed especially for present and former missionaries. Rev. Dr. Joshua Ogawa led the sharing and consultation. First, he presented a devotional on Philippians 2, where the humiliation of our Lord Jesus Christ is portrayed: “Jesus, although he existed in the form of God, did not regard equality with God a thing to be grasped, but emptied himself, taking the form of a bond-servant, and being made in the likeness of men. And being found in appearance as a man, he humbled himself by becoming obedient to the point of death, even death on a cross” (Phil. 2:6-8). Following this reflection, there was an extended time of prayer and intercession.

Then the participants were divided into small groups a couple of times on a rotation basis, in order that missionaries could get to know each other as closely as possible, because nobody knew whether they would see each other again in the same group. The joys and sorrows of missionary service were shared. Participants encouraged one another and prayed together.

Lastly, during lunch together, each person shared his or her vision of a life-long missionary image. This turned out to be a real encouragement and challenge for all the participants.

The Second Japan Mission Conference was a tremendously blessed experience both for JEAMC and for all those who took part in it. May the Lord continue to guide this annual conference.



## Reaching Foreigners in Japan

Many changes have taken place in Japan in the past decades. One outstanding change is that the flow of immigrants and foreign laborers has at last reached Japan. Particularly visible in bigger cities today are those from West Asia, Southeast Asia, and South America. These people add variety to the foreign population, which is traditionally made up of Koreans, Chinese, Americans, and Europeans. Internationalization has become popular even in Japan at the end of the 20<sup>th</sup> century, though it is behind the times. Dealing with people cross-culturally seems to be an agonizing experience for the mono-cultural Japanese government.

The Justice Ministry announced that 3.85 million foreigners entered Japan in 1991, an increase of 10% over 1990. The number of Asians increased by 14% and the number of South Americans by 48.5%.

Total Asians: 2.58 million (67.1%)	
South Korea	1,090,000
Taiwan	686,076
China (Hong Kong included)	291,693
Philippines	125,329
Thailand	105,666
South Americans: 137,933	
Brazil	96,337
Peru	23,989
Other	17,607
Others: 1,132,067	

(Source: *Japan Times*, 5/17/92)

This change, however, presents a new mission challenge to those of us who have been called to the glorious task of world missions. This opportunity is two-sided. One side is the fact that there is an increasing number of non-Western missionaries led by the Lord to reach the lost Japanese with the gospel. The other is that there are non-Western foreigners who have come to Japan and found Jesus Christ as their Savior and Lord. We will focus below on this second aspect of the opportunity.

Japan will probably never again be a small island country just for the Japanese people. The Lord is bringing new mission opportunities to us. He is also bringing Asian as well as Western missionaries to work alongside with us. I pray that we will seize these new opportunities and that we will be able to establish a new international partnership to reach the world.

Some groups have already risen to the new challenge of reaching non-Japanese in Japan. Below are a few representative ministry profiles.

### ***Ministries Among Japanese Latin Americans in Japan***

Since the middle of the 1980s, the number of Japanese Latin Americans in Japan has been increasing, with most people coming to look for jobs. Today there may be about 150,000 people who have come to Japan from Brazil, Peru, and other Latin American countries. Some Japanese pastors like Rev. Hideo Kaji have responded according to the Word of God, "Do not oppress an alien; you yourselves know how it feels to be aliens, because you were aliens in Egypt" (Ex. 23:9). In Nagoya area, there are several churches where people from South America join in the Sunday services. Christian educational centers and nursing schools were established.

The Japanese Latin American Evangelical Cooperation was founded in 1991. The Japanese churches have been very helpful in offering practical help and spiritual ministry to those Latin Americans living in different cities of Japan.

### ***Cambodian Ministries for Christ***

In Japan there are 1,300 Cambodians, most of whom are living in Kanto area. In December 1980, a monthly Cambodian Christian Fellowship was started in one of the churches in Kanagawa prefecture by Rev. Hideaki Irizuki, who was a former missionary to Cambodia. A worship service is conducted in the Khmer language every second Sunday. There is a worldwide network called CCS (Cambodian Christian Service) meant for Cambodian ministries.

### ***Diaspora Ministry Among Chinese in Japan***

Over 300,000 Chinese people, including students, are distributed all over Japan. Most of them stay together in the same areas, greatly reducing their chances of meeting Japanese people on a friendship level. Whether they are students or not, they are busy working at night or on weekends, when most churches have their meetings. But there are churches, such as the Yokohama Overseas Chinese Church, which have been started to reach out to the Chinese in their areas. Every year, the Chinese churches in Kanto area have an evangelistic camp for youth during the first days of January. Gospel literature has been prepared, and China Awareness Seminars are held in Tokyo, Nagoya, and Osaka.

### ***Other Ministries Among Foreigners***

It is beyond the scope of this report to include all ministries among foreigners in Japan. Just a brief introduction concerning the work among Iranians, Indonesian, and Koreans is given here.

#### **Iranians**

Some Christians are seeking to testify concerning the grace of our Lord Jesus to thousands of Iranians living in Tokyo. Most Iranians have an Islamic background. However, once they come to church and learn about Jesus, it is not too difficult for them to see the difference between what they have been told about Jesus and who he really is. Ministries being offered to Iranians include:

- Being their friends and loving them.
- Praying for their problems.
- Inviting them to church.
- Talking to them about who Jesus is.
- Translating worship messages into their language.
- Giving them free Bibles in Persian.
- Introducing them to Iranian churches in other countries.
- Praying for all Iranians living in Tokyo.

#### **Indonesians**

Ministries among Indonesians in Tokyo and other parts of Japan have been started during the past 10 years or so. There are some Indonesian churches that have been established. In Tokyo itself, there are about 100 Indonesian Christians including students, government officials, and those married to Japanese. Their church backgrounds range from Pentecostal to Presbyterian. Some go to Japanese services and others to Indonesian services.

## **Koreans**

The Korean population in Japan is difficult to determine, because many have become naturalized citizens since the war. But according to certain statistics, there are about 700,000 Koreans in Japan, with Osaka having more than Tokyo. An additional 500,000 may have naturalized and taken Japanese names. There are over 70 Korean churches in various cities around Japan. But it has not been easy to bring these Koreans to the Christian faith, because their thinking has become like the Japanese. About 70 Korean pastors serve in these churches, but half of them are missionaries from Korea. There are other Korean missionaries, probably about 50, who are working with Korean students, businessmen, and government officers and their families who are in Japan for a period of several years. Recently, some Japanese churches have started to invite Korean missionaries to come to help reach the Japanese people, and this has been a real spiritual blessing to the churches.

### ***English Services Within Japanese Churches***

In addition to the above-mentioned ministries for the foreigners in Japan, we must refer to English services established in the existing Japanese churches. Different foreigners from North America, Europe, Asia, Africa, or even from Latin America come together for worship services in English. Some Japanese also attend the services. This way of reaching foreigners is becoming more popular among churches in larger cities such as Tokyo or Osaka.

We have seen some aspects of the mission development of the churches in Japan. The mission development is unique and dynamic, because it is the work of the Holy Spirit through the church of Jesus Christ. As we move into the 21<sup>st</sup> century, we must be prayerfully building up the local churches in such a way that they can clearly maintain the biblical vision of missions through the leading of the Holy Spirit. We definitely need the prayers of and partnerships with churches, mission organizations, and individual Christians around the world.

# New Zealand

*David Jenkins*

New Zealand has long had a strong commitment to global mission, and for some years it has had one of the highest Protestant missionaries-per-capita ratios in the world. Currently, with a population of just over 3.5 million people, New Zealand has approximately 1,700 missionaries (close to 1 missionary per 2,000 people).<sup>29</sup>

## **History of New Zealand Involvement in World Mission**

New Zealand is a comparatively new country in missionary terms, because we are a “young” country. The first missionary was probably Rosalie McGeorge, a single woman who went as a Baptist missionary to India in 1887. The Open Brethren also had several missionaries about that time. During the next 100 years, there was a gradual and constant increase in missionary ministry. One major focus during more recent times (1960–1990) was Papua New Guinea, with its proximity to New Zealand and the challenge of its 700 language groups. However, there have been “Kiwi” missionaries in a very large number of countries throughout the world during this century, and the current missionary force of about 1,700 has been sent out by approximately 60 missionary sending agencies. Most of these have been interdenominational societies.

## **Past History of National Missions Movement**

The beginnings of significant cooperation among some agencies occurred in the late 1960s. A group of mission societies based in the city of Auckland established the Auckland Missionary Association. It wasn't long before the potential of the concept was recognised, and steps were then taken by several leading agencies to establish a wider fellowship. This fellowship embraced both global and local mission-oriented groups and churches and had its own formal structure and membership. So it was that the Evangelical Alliance was inaugurated in 1972. One of the significant early developments was the birth of its aid agency, The Evangelical Alliance Relief Fund (TEAR Fund), based on the British model. This development brought a timely focus on holistic ministry, in addition to the strictly evangelistic purpose espoused by most of the other members of NZEA. TEAR Fund's ministry grew steadily, and in time the organisation became structurally independent.

As with the beginnings of many new ventures, though, there were some internal difficulties with the fledgling EA. Concerned with its fragile nature, some individual members were keen to protect and develop the cross-cultural missionary focus. For this purpose, the New Zealand Evangelical Missionary Alliance (NZEMA) was formed several years later. Significant participants were Directors of several interdenominational mission agencies, notably OMF, SIM, BMMF, and APCM. The Evangelical Alliance itself was later phased out, to be replaced by the Evangelical Fellowship of New Zealand (EFNZ). However, it has been said that “the child gave birth to the parent,” and the NZEMA was always the stronger of the two organisations. EFNZ has, in fact, recently gone into what is virtually an “unofficial recess,” in favour of the new movement among Evangelical churches known as Vision New Zealand, which has a greater popular following.

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<sup>29</sup> See the statistical table in *Partners in Mission*, No. 71, based on information in *Operation World*.

Soon after this introductory period, one of the most significant factors in the role of EMA in New Zealand occurred. A decision was made to establish a Resettlement Fund for the benefit of retiring missionaries. Insurance schemes for medical needs and travel were also set up. The missions community very favourably received these initiatives, and during a comparatively brief period, most of the major mission agencies became members of NZEMA. This included denominational agencies, such as CMS and NZBMS, and some large, national, non-missionary agencies, such as Scripture Union. A number of the member agencies contributed to the Resettlement Fund, and this service provided by NZEMA became a strategic catalyst in the growth of its image and membership.

Many smaller missions were keen to be associated with EMA because it was able to provide services through the size of its combined membership, which small agencies could not manage on their own. There were, however, several notable exceptions. World Vision and the Leprosy Mission did not initially join EMA. Their main concern was that since much of the funding for their aid work came from secular or liberal Christian sources, they felt it was not in their best interest to be seen as members of an intentionally evangelistic body. However, in recent years both of these organisations have had a change of heart and have joined the EMA, which now comprises virtually all mission agencies in New Zealand.

Unfortunately, the administration of the Resettlement Fund ran into difficulties in the late 1980s. With hindsight, it can be said that the main reason was that investments were made in too narrow a portfolio—notably, commercial property. With the New Zealand property market crash of 1987, the Fund got into serious difficulty. For some time, the situation was critical, with threats from some members to pull out. Such action would have forced the Fund into an insolvent situation. Fortunately, the loyalty of depositors was secured, and over a period of some years the Fund was able to trade its way carefully to a position of being able to pay off depositors, and it wound up debt free. So the Resettlement Fund, which had played such an important role in the early history of EMA, was forced to dissolve. However, other services that were provided sustained the purpose and focus of the organisation, as well as its membership.

## **Recent History**

In 1993, another significant period began. Because of the unfortunate heritage of the Resettlement Fund problems, and also because changing times were seen to demand new structures, image, and strategies, the New Zealand Evangelical Missionary Alliance felt it should change its name. “Mission Internet (NZ)” was chosen. The organisation also appointed a new National Director. The new image, personnel, and strategies have combined to revitalise this association of agencies.

EMA/Mission Internet has also enjoyed a strong and long-standing relationship with the Bible College of New Zealand (BCNZ). Council members, Chairpersons, and Executives have always had close links with BCNZ, and these associations have enhanced the organisation’s ministry. The Mission Internet Director is a member of the current Bible College Board and occasionally lectures at the College, and faculty members of BCNZ have played their part over the years as Mission Internet Council members. From time to time, ministries are run in partnership, such as the annual Missionary Reorientation and Refresher Course for missionaries on home assignment or retiring from service.

Another significant player in the world of missions in New Zealand is the Centre for Mission Direction (CMD), based in Christchurch in the South Island. Initially, when CMD was first established, it did not enjoy a good relationship with EMA. However, over the years the situation has improved, and now CMD and Mission Internet NZ work in close partnership.

CMD's focus is to educate and mobilise people into missions through providing resources such as video study courses (e.g., "Perspectives"), mission books and directories, and missions information via the Internet. Mission Internet's role is summed up in its motto, "Networking Agencies ... Serving Churches ... For World Mission." Its work is outlined in detail below. The Directors of Mission Internet and CMD now serve on each other's Councils and work in partnership to provide events such as the national MissionsFest, which is held every two years.<sup>30</sup>

## **Mission Internet NZ**

### ***Structure and Membership***

With the change of name and image in 1993, a move was made to create the ethos of a *network* rather than an *organisation*; a *fellowship of partners in mission* rather than an *institution*. This has been achieved to some degree—mainly by attitudes demonstrated rather than by constitutional decree. For example, Mission Internet serves all agencies and churches wherever it can, regardless of whether or not they are formal members of the network. However, Mission Internet does have a constitution, and there is a formal membership. Some aspects of the old EMA constitution have been simplified (to ensure that the constitution is not "the means by which the dead control the living"! ). Also, the requirements for membership have been relaxed to some degree; for example, Financial Accountability Regulations are applied on an optional rather than an obligatory basis. (Those agencies that so choose can qualify for Mission Internet recognition of their accounting procedures and can be certified accordingly.) There is a Statement of Faith which members are required to sign. Full Membership is open to mission agencies, training agencies, churches, and church missions committees. Associate Membership is available to individuals. Members elect annually a Council of approximately 16 representatives of Full Members. The Council elects its own Chairperson, Executive, and Officers. Mission Internet has established a small group of offices tenanted in partnership with other mission agencies. Equipment, common areas, receptionist services, etc., are shared on a "user pays" basis. This has proved to be a good model of agencies working together in genuine partnership.

### ***Key Players and Relationships***

Virtually all established mission agencies in the country are currently members of Mission Internet, although there are a few small and newer groups who have not yet formally joined. The number of churches and individuals who are members declined during a period when some felt there was little tangible return for their membership subscription. It is hoped that this will change with the introduction of new services for churches—notably, an e-mail network for the purpose of providing resources for church missions committees. There are currently approximately 100 mission agencies (global and local), 20 training agencies (including regional branches), 50 churches and church missions committees, and about 300 individuals who are formal members, totaling about 470.

The strongest supporters of Mission Internet are the interdenominational mission agencies, and among the training agencies, the Bible College of New Zealand. Mission Internet has had a strong link with EFNZ throughout, and recently this relationship has continued with its counterpart, Vision New Zealand. Mission Internet has the responsibility for coordinating the Missions Track of the Vision NZ network. Through its Director particularly, there is also a strong

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<sup>30</sup> For further background information, refer to the paper *Mission Mobilisation Summit—Mobilising for Missions: A View From Mission Internet* by David Jenkins, National Director.

commitment to the Evangelical Fellowship of the South Pacific and its programme of Prayer Assemblies and plans for the Deep Sea Canoe Mission.

### ***Purpose and Objectives***<sup>31</sup>

Mission Internet is the national association which gives a united “corporate face” to the wealth of New Zealand missionary endeavour being undertaken throughout the world in the name of Christ. Its mission statement is, “Networking Agencies ... Serving Churches ... For World Mission.” The predominant focus is missionary sending agencies, although there is a growing role in resourcing churches for their part in global mission also.

For **mission agencies and training agencies**, the emphasis is on:

- Encouraging fellowship, cooperation, unity, and networking.
- Facilitating the mission of individual mission agencies and training agencies by providing generic resources. Mission Internet provides services that many agencies could not manage on their own.
- Eliminating competitive attitudes from the past and reducing duplication.

For **churches and church missionary committees**, the focus is:

- Providing missionary motivation and education for their people.
- Equipping those in positions of church mission responsibility for their roles, by assisting with the formation of church missions committees and mission action groups, and formulation of church missions policies, etc.
- Offering ideas and resources for mission mobilisation and support in the churches.

### ***Strategies and Programmes***

#### **Services Provided for Mission and Training Agencies**

1. Acting as facilitator of communication between individual agencies and between agencies, training providers, and churches.
2. Providing a consultancy role for churches in ways that enhance the profile of agencies, via seminars and sessions with church missions personnel.
3. Hosting monthly agency leaders' forums to consider issues of common interest.
4. Initiating special events for agency leaders, with visiting and specialist presenters, e.g., Church on Brady visit and consultation.
5. Holding Agency Administrators' Meetings and Annual Conferences to inform, advise, and assist agencies in handling the growing volume of practical and administrative matters they face.
6. Coordinating functions, roles, and events initiated by agencies, and advertising relevant programmes of individual agencies for the benefit of all, e.g., Michael Griffiths visit.

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<sup>31</sup> Refer to the Mission Internet brochure for more detail.

7. Participating in planning for national events such as MissionsFest and Vision New Zealand Congress on behalf of agencies.
8. Serving as liaison with training providers regarding missionary training course programmes and curricula.
9. Participating in agency home council/board meetings and retreats at their invitation, to provide specialist input.
10. Initiating one-off forums for agency home councils to help inform and equip their members.
11. Hosting an annual Reorientation and Refresher Course for missionaries on home assignment.
12. Holding specialised Missionary Enrichment Retreats for the personal and spiritual development of missionaries during their home assignment (two six-day retreats per year).
13. Participating in national and international forums, such as AD 2000 and Beyond, World Evangelical Fellowship, Evangelical Fellowship of the South Pacific, EFNZ, and Vision NZ, and reporting back to agencies for their information and updating.
14. Publishing the semiannual *Prayer Notes*, in which agencies that so choose advertise their prayer requests and contact information (about 30 agencies participate).
15. Publishing the quarterly bulletin *Partners in Mission*, including news and resource articles for the benefit of agencies.
16. Publishing articles promoting mission in ways that have value for agencies, e.g., *Challenge Weekly*, *Reality* magazine, and *New Vision NZ* books.
17. Preparing and circulating the monthly *Agency Leaders' Update*, which informs and advertises events relevant to agencies.
18. Publishing the occasional *Directory of Missions and Training Agencies in New Zealand*.
19. Establishing M.I.-net, the e-mail network of agencies, used to more readily disseminate relevant information.
20. Providing the M.I. Resource File, a depot of information and resources relating particularly to administrative matters.
21. Acting as a contact point and clearinghouse on behalf of agencies, forwarding inquiries and requests for missions information of various kinds, as appropriate.
22. Providing health assurance and life assurance schemes for members.
23. Providing a Financial Accountability audit for member agencies, who can then use the Financial Accountability logo in their publicity to demonstrate financial integrity.
24. Operating the M.I. Trust, for forwarding donations to mission agencies.
25. Distributing missions periodicals, such as *Evangelical Missions Quarterly* and *Pulse*.



## **Services Provided for Churches**

1. Assisting churches in setting up their church missions committees, upon request.
2. Helping churches to formulate their own mission vision and to establish church mission policies.
3. Conducting Vision for Mission church equipping programmes.
4. Facilitating communication and partnerships between churches and agencies.
5. Promoting the cause of mission in church services, small groups, and special missions focus events.
6. Conducting training seminars for church leaders and missions committee members.
7. Assisting with preparation, briefing, and de-briefing of church teams involved in short-term missions field trips.
8. Planning and leading regional and combined churches' missions conventions.
9. Participating in regional and national youth rallies and camps.
10. Producing resource publications such as *Partners in Mission*, *Prayer Calendar*, and *Directory of Mission and Training Agencies*.
11. Responding to requests for information and advice, providing resources as appropriate, and recommending additional sources of assistance.

## ***Current Challenges and Strategies to Address Them***

1. The need to draw in one or two of the larger, more "self-sufficient" mission agencies, e.g., YWAM, to encourage more participation and contribution from them.

Strategies:

- Develop personal contact and fellowship relationships with their leaders.
  - Invite influential leaders to contribute formally in leaders' forums on topics of their specialty.
  - Increase the provision of relevant information and resources through "low-participation" media such as the new M.I.-net e-mail network. Offer this network to disseminate their occasional relevant announcements to the wider loop of agencies.
2. Securing Mission Internet's financial viability in a climate where some historical sources of funding are shrinking. (This has been a significant difficulty following the collapse of the Resettlement Fund, as existing invested funds were diverted to handle that crisis.)

Strategies:

- The Director reduced his income and hours to enable a tentmaking approach to personal support.

- Several other strategies have been implemented to date, but with limited success. At this stage, we are looking to the renewed Mission Internet image to attract new members and subscriptions.
3. Encouraging more mission-minded churches to join Mission Internet as members.

Strategies:

- Increase the resources offered to church missions committees through a new approach to the Network of Church Missions Reps, namely, the NCMR-net e-mail network of representatives from church missions committees and missions action groups.
- Increase the profile of coming national missions events (MissionsFest and the Vision New Zealand Congress) and offer in-depth training and sources in the programmes of these events to target members of church missions committees.



# Philippines

*Rey Corpuz*

## History

In 1982, five delegates from the Philippines were invited to a missions conference in Seoul, Korea. The challenge to do something about missions came loud and clear. During a time of prayer at that conference, the five Filipino delegates asked God what he would have them do. They were led to spearhead a national missions organization when they returned to the Philippines, with Dr. Met Castillo as the designated leader. Dr. Castillo drew up a comprehensive plan to develop a missions movement in the Philippines.

This plan included seven programs:

1. Annual missions fest, designed to bring missions challenge to the youth.
2. Missions awareness seminars for pastors.
3. Missionary training modules for missionary candidates.
4. Publication of a missions quarterly.
5. Missionary retreats.
6. Missionary internship.
7. Establishing national missions organizations, such as missions committees, departments of missions, and mission agencies.

Dr. Met Castillo convened a missions consultation, which was attended by mission and church leaders. They decided to organize a national missions organization to provide an umbrella organization for local church mission committees, departments of missions, and mission agencies. In 1983, the Philippine Missions Association (PMA) was formally organized and registered with the Securities and Exchange Commission as a non-profit religious body. Dr. Castillo served as its General Secretary from its inception until 1995, when Rev. Rey Corpuz took his place.

## Key Players

As stated above, Dr. Met Castillo was the leading person who brought about the founding of PMA. The organization's Board of Trustees promulgates PMA's policies. But the administration of its day-to-day functions is under the responsibility of its General Secretary, together with his staff. The Board of Trustees meets every quarter. The General Membership Meeting is held annually to elect the members of the Board and to attend to major business matters affecting policy.

## Missions Partnership

PMA is unique because it is probably the only mission body with a two-way program: it sends out Filipino missionaries and also receives other missionaries to the Philippines. PMA established partnerships with other mission organizations outside the Philippines, such as Indonesian Missionary Fellowship, Korea International Mission, SIM East Asia, and Faith Mission

Church of Singapore. PMA has sent out Filipino missionaries to Bolivia, Chile, Paraguay, Ethiopia, Thailand, Vietnam, Hong Kong, and other countries. In addition, the member missions of PMA have sent over 400 missionaries working cross-culturally in and outside the Philippines.

## **Relationship With National Evangelical Fellowship**

In 1992, PMA became the missions commission of the Philippine Council of Evangelical Churches (PCEC), functioning as its missions arm. PMA, DAWN missions commissions, and the Evangelical Fellowship of Asia Missions Commission (EFAMC) got together and sponsored a national missions consultation held in November that year. Missions became a focus among national church leaders. In cooperation with other mission groups, PMA co-sponsored the National Tentmaking Consultation and the Ethnic Ministry Training Seminar.

Also in 1994, Met Castillo founded the Great Commission Missionary Training Center (GCMTTC), which became the training arm of PMA. GCMTTC offers a four-month course for pre-field missionary training. A 10-month course is currently being prepared. Now, as interest in both missions and training has grown, there is an increasing number of missions training courses around the Philippines.

## **Current Programs**

According to its purpose statement, PMA is “a network of mission bodies fully committed to challenge, equip, and mobilize the Philippine church to reach the unreached peoples of the world with the gospel of Jesus Christ.” PMA seeks to accomplish this vision in the following ways:

- Promoting and enhancing fervent prayer for missions.
- Promoting cooperative action in missionary endeavors.
- Providing coordinated service and information to its members.
- Doing research relevant to the goal of reaching the unreached.
- Representing several mission agencies for recruitment and sending.
- Serving as a receiving body for missionaries sent to the Philippines.

PMA now has more than 60 member bodies. Since 1995, its office staff has grown from one man with a vision of spearheading the work to a team of 11. From a tiny corner in the PCEC building, PMA has moved to a five-room house in Mandaluyong City, which the Lord graciously provided rent-free for 15 years.

Today, PMA functions primarily through its various task forces: Unreached Peoples, Muslim, Missions Mobilizers, Missions Trainers, MK Care, and International Community and Students. The sending of missionaries is coursed through its member missions.

## **Future Plans**

Future plans are to focus more on providing Missions Mobilizers seminars at the provincial level. The goal is to challenge churches which still do not have missions committees to form them and to help churches which perceive themselves as “too small and weak” to discover that they too can be partners in missions. PMA also plans to establish a regional office in northern Luzon, Visayas, and Mindanao.

## **Challenges**

PMA faces the need for concerted prayer for missions, a higher level of financial support, and more Filipinos to respond to the challenge of missionary service. There are still 12 unreached people groups in the Philippines, so the job within the country itself remains unfinished.

One of the things PMA is currently doing to reach its objectives is coordinating partnerships among churches and mission agencies, and between mission leaders and pastors. Another is sponsoring the Global Prayer Digest and Adopt-a-People Campaign. A third is missions networking at the national and international level.

Providing capable and committed leadership to the missions movement at the local church, denominational, and national levels is a real need. As in other younger sending churches, there is a strong felt need to raise leaders from the rank and file missionary force.

Finally, the adverse effect of the current financial crisis in some Asian countries like the Philippines is causing new difficulties related to the sending of missionaries. Some sending bodies have opted to recall their missionaries from the field and to suspend the sending of new personnel. Others have trimmed down their missionary personnel. A few others are trying to keep their missionaries on the field under financial difficulties.

There is an ongoing rethinking of mission strategy at this time, which might lead to significant changes in doing missions. PMA's role is to influence the direction of change towards the fulfillment of the Great Commission.



# South Africa

*Willie Crew*

## History of Missions

Many mission leaders in South Africa believe that the Lord Jesus has had a missionary call on the life of the South African church for as long as the gospel has been preached in the country. A brief look at history will confirm that the early Christians gave much of their attention to this call.

In difficult and sometimes harsh circumstances, Christians began to spread the gospel from the South, ever continuing northwards. Evidence of this can be found in the Huguenote monument in Franschhoek near Capetown. The discovery of diamonds and gold, however, seemed to have stopped this mission movement. Instead of continuing to heed the call of the Lord to preach the gospel in Africa, the early settlers began to enrich themselves.

Instead of partnering with the people of Africa to spread the gospel to the continent, they oppressed these people and subjected them to the point of slavery. This laid the foundation for a race segregation policy, generally known as apartheid, which with time became even harsher in its oppression of the people of South Africa.

During these years, there were also great missionary exploits and attempts by individuals and denominations alike. Space does not permit recounting the work of missionary statesmen like the late Andrew Murray, David Bosch, and a host of others.

## Recent History

This brief case study will attempt to discuss the happenings in some of the arenas of missions in South Africa since 1990. One of the most significant happenings during this time was the demise of apartheid and the miraculous transition to a “new South Africa.” Among many other wonderful things that happened as a result of this was the opening up of South Africa to become an accepted partner in many parts of the world that were previously closed due to sanctions and the isolation of South Africa.

This new freedom has made it possible for South Africans today to travel to most other countries of the world. Through this development, the Lord has again given South Africa the opportunity to fulfill its God-given call to be a “blessing to the nations of the world.”

The next prominent national movement was birthed in 1989/1990. A number of mission leaders—namely, Marjory Froise (SA Christian Handbook), Lazarus Selahle (World Mission Centre), Don Price (YWAM), Francois Vosloo (OM), and Willie Crew (World Mission Centre)—started to meet with the view of building quality relationships and finding out how they could encourage one another in their respective visions and strategies. These very informal meetings took place around breakfast and dinner talks.

A number of other mission leaders were invited to join. Some did so with much enthusiasm, while others looked on with a fair amount of skepticism. The momentum grew nonetheless, and by 1992 approximately 140 mission and church leaders met in what was the most-represented meeting of mission leaders ever, to form the Southern Africa Missions Association (SAMA). An Executive under the leadership of a National Coordinator (at that time, Willie Crew)



was elected. Within the next few months, as the Executive met, Love Southern Africa (LSA) was born.

## **Love Southern Africa**

Love Southern Africa was set to be one of the main strategies of the Southern Africa Missions Association. LSA was a seven-year strategy, which started in 1993 and ended in the year 2000. It was built on three legs:

- An annual national missions conference hosted by a different organization each year.
- The sending out of short-term outreaches into Southern Africa immediately after the conference each year.
- The establishing of “tracks” or networks of various interest groups and ministries.

Following are some unique aspects of this national missions movement:

- A will to serve the kingdom of God rather than self-interest was evident.
- The fact that different organizations were given the responsibility to run the conference each year spoke of leaders who didn't feel threatened.
- The fact that the process was eventually given to local churches to run spoke of a recognition that the local church has to take its rightful place in world evangelization.

## **GCOWE '97**

The LSA Executive asked the World Mission Centre to take the responsibility of hosting this International Conference on World Evangelization in 1997. The conference proved to be unique in that it actually consisted of 10 conferences in one. In some instances, it drew interest groups together that had not met together in a long time, to focus on the completion of world evangelization. Among these were presidents and academic deans of theological institutions, business executives and local church pastors. Just over 4,000 people from 135 countries attended GCOWE '97. A spirit of brokenness, repentance, and reconciliation marked the conference. This became the seedbed for the fruit that GCOWE '97 will produce into the 21<sup>st</sup> century.

## **Missions Revival**

At the time of writing of this report, it can confidently be said that South Africa is experiencing more than just a missions awakening. It almost seems as if the proportions are those of a missions revival. Evidence of this is seen in the research done by Marjory Froise, which is documented in her respected *South African Christian Handbook*. This handbook states that the number of missionaries doubled during 1994–1995 and then doubled again during 1996. The epicentre of this “revival” lies in local churches throughout the nation. Churches from most of the denominations and increasingly from different parts of the population are wanting to get involved in the challenge to be part of the worldwide force that would attempt to complete the task of world evangelization.

Some very exciting developments are on the horizon. Among many, the following stand out: A group of leaders from the black community, under the leadership of Rev. Moss Nthla, General Secretary of the newly formed Evangelical Association of South Africa (TEASA), Pastor Lazarus

Selahle of World Mission Centre, and Rev. Sam Modise, Public Relations Officer of LSA, have outlined a three-year strategy to create a mission awareness among the black churches of South Africa. The timing of this is perfect. The political transition in South Africa is largely over. In the words of Lazarus Selahle, "It is time to have the black church take its rightful place in also becoming a blessing to the nations of Africa and the world." Phil Butler of Interdev has initiated smaller meetings, and a coalition of people has met to decide how to assist partnerships in South Africa. The largest Pentecostal denomination (AFM) launched an annual missions conference during 1999 to accelerate the involvement of their churches in missions. Consultations on training, partnering, mobilization, and many other topics are being called upon and coordinated by many different leaders in the country.

## **World Mission Centre**

### ***Gateway Strategy***

The World Mission Centre (WMC) was founded in 1989 with the purpose of mobilizing local churches to the task of missions. In 1992, the Gateway Strategy was formulated, which is a comprehensive, global, local-church-driven network. Through the Gateway Strategy, WMC mobilized over 500 South African churches to missions in various world regions and Southern African countries. By means of this strategy, World Mission Centre opens "gateways" in strategic cities, through which missionaries can be channeled to reach the unreached people groups in a particular world region.

In 1996, WMC completed an extensive, three-year research project in the Southern African region. Through this research, they set out to determine where the unreached people groups are located. The results were published in a book entitled *The 100 Least Reached People Groups of Southern Africa: It Can Be Done*.

### ***Project Focus***

During 1997, WMC designed a strategy called Project Focus that had two goals in mind:

- Establishing at least one cell church among each of the 100 unreached people groups of Southern Africa by 31 December 2000.
- Ensuring that these newly found churches are nurtured and grown to become truly indigenous by December 2005.

During the second half of 2000, the Focus Team planted churches among the last of the 100 least reached people groups of Southern Africa. Early indications were that the team was experiencing breakthrough in leading people to the Lord among some of Southern Africa's most reclusive people groups. By 31 December 2000, there was either a church established or a significant church planting effort reported among 98 of the 100 people groups.

### ***The Live School***

On 14 January 2000, World Mission Centre started to record the Live School on high band video. A total of 330 hours of live lectures were recorded in a studio setting, while a 52-member Focus Team was trained. The training school and the recording of these videos were completed at the end of July 2000. Some of the world's most experienced practitioners came from different countries to present the subjects as determined by the curriculum set out by the international coalition of mission trainers, under the leadership of Dr. Bill Taylor of WEF's Missions Commission. One of the goals of this project is to make this training curriculum and training-of-

trainers material accessible to the potential mission force around the world. For this reason, World Mission Centre believes that the material should be made available in any format possible, i.e., video (both NTSC and PAL), the Internet, VCD, and DVD. World Mission Centre plans to transcribe all the lessons from an audio recording and then directly translate the material on paper in seven languages. It is envisaged that volunteers will be recruited from various world regions through the Gateway Strategy to assist in this process. This material will then be used in the next phase, which will see the curriculum translated into usable technology in seven world languages.

## **Conclusion**

It is obvious that the Lord is doing a deep work in South Africa in the arena of missions. Even more obvious is the fact that we cannot complete the task of world evangelization without the African church. In the words of Dr. Tokumba Adeyemo, “It is time for Africa to arise and fulfill its God-given destiny.”

In humility, it is believed that what is happening in Africa is setting the stage to make Africa an equal partner in world evangelization. Africa possibly does not have the financial resources, but it certainly has the people, an understanding of the spirit world and how to deal with it, creative new strategies, the ability to live and work on a low budget, and the will to fulfill its destiny in world evangelization.

# United Kingdom

*Stanley Davies*

## Early History of Mission

Cross-cultural mission from the British Isles began almost as soon as the gospel took root among the people of these islands. In the 4<sup>th</sup> and 5<sup>th</sup> centuries A.D., Romano-Britons, such as Ninian and St. Patrick, evangelized southwest Scotland and Ireland, respectively. The Christians of these regions returned the favour after the pagan Anglo-Saxons had invaded and colonized most of what is now called England.

But the greatest missionary movement of the early Middle Ages was the result of a combined Roman/Celtic Christianity in England, which evangelized the Germanic tribes of Europe in the 7<sup>th</sup> and 8<sup>th</sup> centuries A.D. Missionaries included figures like Wilfrid, the acerbic Archbishop of York, who, when blown off course while crossing the English Channel en route to Rome, stayed among the Frisians of modern Belgium and Holland for nine years, evangelizing and teaching the people. Later, when deposed from his position, he converted the last remaining pagan peoples of England, in Sussex, and founded a monastery in Ripon. This monastery became a great missionary training college, producing individuals like Clement, Archbishop of Frisia, and Boniface, apostle of Germany.

Like the rest of the European church, the British church had little missionary vision during the rest of the Middle Ages. (Of course, this wasn't helped by the fact that European Christendom was hemmed in by Islam, which by and large was seen as a threat to be resisted and defeated, rather than as people to be loved and won for Christ!)

The British missionary movement began to come to life again as Britain began to develop its colonies, first in America and later in India and Africa. Once again, the church was exposed to hitherto-unknown peoples who had not heard the gospel. The native peoples of America suffered greatly as colonists staked claims for land in New England and the other English colonies of North America. But thankfully, there were pastors such as John Eliot, who started churches and translated the Bible into the local Mohican dialect.

The Society for the Propagation of the Gospel (SPG) and the Society for Promoting Christian Knowledge (SPCK) provided chaplains for British soldiers and civilians in India. Many of these chaplains also shared the gospel with the local peoples of India. Ironically, many of these chaplains were in fact German Pietists of the Danish-Halle Mission, who were paid and supported by the SPCK!

The 19<sup>th</sup> century saw Britain emerge with the strongest missionary movement of the time. From pioneers (such as William Carey) and early missionary societies (such as the Baptist Missionary Society, the Church Missionary Society, and the London Missionary Society) to a second generation of entrepreneurial mission agencies (such as the China Inland Mission), Britons provided more missionaries than any other country in the world, throughout the whole century. This was recognised through the holding of the first World Missionary Conference in Edinburgh in 1910. Unfortunately, after 1910 the newly formed International Missionary Council never really delivered what was promised, and its next conference in Jerusalem in 1928 showed a much lower confidence in the power and ultimate victory of the gospel.

## **Development of an Evangelical National Missionary Movement**

During World War II, many male missionaries were called up for national service. In 1941, the need for consultation and fellowship among leaders of interdenominational missionary societies was so urgent that they formed the International Missionary Fellowship (IMF). This group was open to faith missions and interdenominational missions only. It provided moral support and a basis for cooperation between member societies. It was primarily a prayer fellowship, providing a network for sharing matters of concern. After the war ended, one of the key needs was the training of new recruits for mission. From its inception, therefore, the IMF included leaders of missionary training colleges. In those early years, an annual residential weekend conference was a highlight of the year. This conference enabled leaders of different societies to meet together to share, learn, and pray together.

In October 1946, the name of the IMF was changed to the Fellowship of the Interdenominational Missionary Societies (FIMS). During this post-war period, there were many changes across the world, including the end of the colonial era, and the missionary movement in Britain had to adjust to these changes.

It soon began to be recognised that FIMS lacked the authority and ability to make recommendations and provide guidance for the British missionary movement. During this period, the Rev. John Caiger had been the Chairman of IMF and FIMS for most of the time. He was also a member of the Evangelical Alliance Council. This association provided a valuable link with the Rev. Gilbert Kirby, General Secretary of the Evangelical Alliance (EA). Rev. Kirby gave dynamic leadership to the EA and took new initiatives that were significant. In 1958, it was agreed that FIMS should close down and that the Evangelical Missionary Alliance (EMA) should be inaugurated. This took place on 7th November 1958. John Caiger was the first Chairman of the EMA.

Membership in the EMA was open to interdenominational mission societies as well as denominational mission agencies. This latitude caused some uncertainty, and a few interdenominational societies were reluctant at first to join the EMA. Part of the reason was that some denominational societies were associated with the Council of Churches for Britain and Ireland, which had a relationship to the World Council of Churches and the International Missionary Council based at Edinburgh House.

Membership in the EMA was opened to missionary societies, theological and Bible colleges, and individuals at home and abroad who shared the missionary vision, with the understanding in each case that each prospective member must be in agreement with the doctrinal basis. In order to ensure the right of each member mission to determine its own policy in such matters as association with other groupings, it was written into the EMA Constitution that, "Member Missions shall not be the subject of criticism or censure because of any other associations, national or international, in which they are involved directly or indirectly at home or on the field. Such relationships shall be deemed to be the private concern of each particular Society."

From its inception, EMA provided practical information about travel and visas. It began a handbook containing a list of member societies and colleges with their names and contact details. From this modest beginning began the *UK Christian Handbook*. An Annual Conference, which had been the highlight of the FIMS year, was re-commenced, but with greater authority now that EMA had the ability to be a policy-making organisation for those societies in membership.

Another great advantage of the EMA was that there was a central office with part-time staff. In 1966, Gilbert Kirby resigned from his positions with EA and EMA to take up other work. Ernest Oliver of the Regions Beyond Missionary Union (RBMU) and a former missionary to India and Nepal, was invited to become the part-time Secretary of the EMA. One of his early achievements was the development of appropriate missions courses for member colleges. He had been extensively involved in a variety of colleges providing training on missions.

During his 17 years of service, Mr. Oliver developed EMA as a forum in which to debate mission policy and strategy. He was involved in the setting up of TEAR Fund, to which he gave part of his time in later years, after relinquishing responsibilities with RBMU. He also encouraged the merger of several missions in the Middle East into one particular organisation. In 1982, he decided to retire and left EMA, having developed a strong sense of fellowship and cooperation amongst its members.

During the time of Ernest Oliver's leadership of EMA, Bob Hiley, the EMA Literature Secretary, had assisted him. His own mission, Christian Literature Crusade, had made Bob Hiley available to EMA in this capacity. During this period, Mr. Hiley was involved in a wide variety of literature activities, providing resources, encouraging society personnel in their varied literature ministries, and generally stimulating all to think about the production, distribution, and use of Christian literature in mission.

## **Recent History**

In 1983, the EMA Council decided that it needed a full-time Executive and appointed Stanley Davies as its first full-time General Secretary. The work of EMA and its membership has grown under Mr. Davies' leadership. A number of specialist working groups have been set up providing guidance and fellowship for Personnel Officers, Finance Officers, and those organising short-term programmes. During this period, a stronger financial base for the Alliance has been developed, enabling EMA to employ other staff.

Recognition had been given to the need to develop a strategy to encourage local churches throughout the UK to become more involved in world mission. The Rev. George Baxter became a Consultant to the Fellowship of Church Missionary Committees in 1986. Later, this organisation was renamed Inter-Action. A network of regional volunteers was established, and conferences were developed in different parts of the UK for church leaders to meet together to share insights into how they were developing a strategy for involving their churches in world mission.

In 1987, Sandra Kimber was seconded by SIM International to work with EMA for a two-year period as the EMA Youth Secretary. She joined the EMA staff in 1989 to develop a strategy to encourage children and young people to be involved in world mission. She moved on to other ministry in 1994, to work specifically in inspiring and encouraging children into world mission activity.

In 1996, Richard Tiplady was appointed as Associate Director, with special emphasis on developing short-term and youth forums and relating to student organisations. He has shared the load of caring for EMA's continental and functional groups with Stanley Davies, who has taken a new title as Executive Director.

## **Structure and Membership of EMA**

Membership in the Evangelical Missionary Alliance is open to mission agencies and missionary training colleges. There are 150 member agencies and 20 colleges. Associate status is for affiliate members (non-British agencies working cross-culturally in the UK) or individuals. Members have the right to attend and vote at the Annual General Meeting. This meeting is responsible for electing members of the EMA Council and officers of the Council. It is also responsible for adopting the annual audited accounts, approving the annual budget, and approving the annual contribution rates for members.

The Council (made up of 26 members) meets three times per year. It sets policy, oversees the work of EMA, appoints senior staff, and debates missiological issues. It delegates some of its work to the Executive Committee, other sub-committees, and working groups.

The Executive Committee (of 10 members) meets five times per year and provides guidance to EMA senior staff, handles membership matters, oversees financial planning, and supervises the different aspects of EMA's ministries.

A number of regional, religious, functional, and ministry forums provide opportunities for members to meet, share, learn from one another, debate relevant issues, and plan joint action, where appropriate. (Forums include: Africa, Europe, China, Latin America, Muslim World, Buddhist World, Personnel Officers, Finance Officers, Communications Officers, Tentmakers, Youth Forum, Short Term, and Missiologists.)

## **Purposes and Objectives: EMA Vision Statement**

The EMA exists to resource, equip, and represent Evangelical mission agencies in the UK.

EMA plans to become a dynamic catalyst, impacting global, national, and local Christian organizations in education for the implementation of world mission.

## **Relationship With National Evangelical Fellowship and Other Organisations**

For many years, the relationship between the EMA and the Evangelical Alliance was only assumed and not clearly defined. While the operations of both EMA and EA were relatively small, there was little need for clarification. Up until about 1987, the EA provided bookkeeping services for the EMA, as well as office accommodation. When the EA began to expand its activities in the mid-1980s, the need to clarify the relationship became urgent. In 1991, a Partnership Agreement between the two Alliances was approved. This recognised the different responsibilities of each Alliance and set out the procedure for maintaining and strengthening relationships. In particular, special attention was given to the way EMA related to UK churches which were members of EA.

The EMA in the UK provides administrative backup to the European EMA, which holds an Annual Meeting of senior representatives of different European countries that have an EMA or National Missionary Council.

Relationships have also been developed between the EMA in the UK and the Churches Commission on Mission (CCOM). CCOM is an ecumenical group that incorporates most of the mainline denominations in the UK. EMA and CCOM have organised a number of joint

conferences on issues relating to personnel, finance, and health. Health issues have included consultation on HIV/AIDS and an International Workshop on Mental Health.

## **Current Programmes and Future Strategies**

Programmes and strategies are both closely allied to the process of establishing our vision and objectives. From these, specific goals are set for each year. These include the following:

- **Networking** is pursued for close, practical cooperation in world mission in the UK. Networking is achieved in a variety of ways, including briefing members together in ways that will help them learn from one another and plan joint action, where appropriate.
- **Resourcing** members for effective world mission is carried out through our information service and by arranging specialist seminars on topics of interest (e.g., communications). EMA has also negotiated with two companies to purchase pension provision and an annual travel and medical insurance scheme for members.
- **Motivating UK churches** into responsible partnership in global mission is carried out in partnership with the Church Life Team of the Evangelical Alliance. This effort is done by our Church Relations Director, Mr. Bryan Knell, who also works with denominational leaders. A Mission Action Programme has been developed, and a ministry entitled “Interlinks” has been established as part of the work of Interdev, one of our members. This ministry is providing a vital link between mission agencies committed to reaching unreached people groups and local churches that want to get involved. Resource materials have been developed for churches to use. Research has been recently conducted into how new charismatic churches in the UK are engaged in world mission.
- **Representing our members** to other UK and international Christian organisations and networks is another important element of our work. This involves monitoring what is going on in the Lausanne and AD 2000 and Beyond Movements, as well as relating to the World Evangelical Fellowship’s Missions Commission, of which EMA is a constituent member body.
- **Reflecting** on the task of mission is also an important aspect of EMA’s work. We are doing this through our Annual Conferences, through Missiologists Forums that bring together trainers of the next generation of missionaries, and through publication of missiological lectures, papers, and reports.

## **Current Challenges**

We face several challenges to fulfilling our missionary mandate in and from the UK. The first relates to the need to strengthen the churches in the UK. Over recent decades, there has been a steady decline in the number of Christians regularly worshipping in local churches. Nominalism and secularism have increased. The next generation of children and young people are increasingly ignorant about the truth as taught in the Bible. With a shrinking church base, many Christian leaders in the churches want to concentrate on local evangelism in place of world mission. This shift in focus also affects budgets.

The second challenge relates to the growth of pluralism, with its accompanying plea for tolerance of all who hold a religious faith. Tolerance is increasingly paraded as a corrective to fundamentalism in all its forms. This is a direct challenge to those who wish to engage in



evangelism in the UK or who claim that Christ is unique and that his claims need to be shared by those involved in mission.

The third challenge is to the community of mission agencies. Many of the older agencies must face change if they are to continue in effective ministry. The demands for better communication on the part of agency personnel are likely to increase. This pressure, together with increased legal demands by government departments, may encourage some agencies to merge. Agencies must also learn to work in partnership with local churches and seek to serve them in their world mission interests, instead of acting independently of them, as has often been the case in the past.

The fourth challenge is to encourage a greater commitment by UK churches and agencies to share the gospel with unreached peoples, wherever they are located. Some of these people have migrated to Western Europe and are near neighbours. Some have come to study in our colleges and universities and can be reached locally. Others will be more difficult to reach, as they live in remote or difficult parts of the world. Creative ways will have to be found to ensure that such people can hear and see the good news and also meet Christians who demonstrate the power of the gospel by their actions.

The fifth challenge is to serve a more diverse community of Christians in the UK who are thinking globally. We are therefore changing the name from Evangelical Missionary Alliance to Global Connections. This organisation will be “the UK Evangelical network for world mission,” and it will enable local churches, businesses, and professional groups to relate to this network.

# United States

*John A. Siewert*

## Introduction

This case study was prepared for the working meeting of the Task Force on Strengthening National Missions Movements, held October 6-8, 1999, in Foz de Iguassu, Brazil. The meeting was sponsored by the Missions Commission of the World Evangelical Fellowship as part of the October 6-16 Iguassu Missiological Consultation.

The leadership of the Task Force requested case studies from a number of countries that represented both older and younger mission movements. The basic scope of the studies was given to those preparing the reports, so that there would be some uniformity in the aspects considered in each country. The desire of the organizers was that case studies from countries such as the UK, the United States, and Canada would be helpful to the younger national missions movements as they develop their appropriate mission structures, thus energizing churches, denominations, training centers, schools, and sending agencies. For the U.S. study, organizers were “looking for a broad understanding of the U.S. mission scene.”

## History

Cross-cultural mission in what was to become the United States started soon after European settlers arrived. Church leaders such as Roger Williams (1603?–1683) and John Eliot (1604–1690) were concerned that the North American Indians be given the opportunity to hear, understand, and respond to the good news. In 1646, Eliot opened his sermon to a group of Native Americans with these words: “We are come to bring you good news from the great God Almighty, maker of Heaven and Earth, and to tell you how evil and wicked men may come to be good, so as while they live they may be happy, and when they die they may go to God and live in Heaven.” Such preaching resulted in the formation of Indian congregations and bi-cultural churches of European settlers and Native Americans.

The spiritual concern of these church leaders contrasted sharply with that of most of the new settlers, who cared little about the spiritual or general welfare of the Native Americans, whose ancestors had immigrated to the North Atlantic coast hundreds of years earlier via a land route from the west. According to missiologist and historian R. Pierce Beaver, “The British colonies in North America were established under a missionary banner, according to the professions of the explorers and the several charters. Although the interest of the great majority of settlers in the Indian was not his salvation, but his elimination, a determined minority in the northern colonies initiated a [Christian] mission.” Eventually this mission was formalized, and the Society for Propagating Christian Knowledge Among the Indians in North America was organized in 1762. It was disallowed by the British Crown at the time, but after the American Revolution it was revived and chartered in 1787.

The first agency in the U.S. to send missionaries beyond North America was the American Board of Commissioners for Foreign Missions, established in 1810. This agency was founded as a direct result of a formal petition presented to a session of the Congregational Churches in Massachusetts by several students from Andover Seminary, including Adoniram Judson, Samuel Mills, and Luther Rice. Other denominational and nondenominational agencies followed and cooperated in various ways.

The Foreign Missions Conference (FMC) of North America was formed in 1893 to further increase communication and cooperation. In 1917, a layman on the board of an agency independent of denominational structures sensed that some of their needs were not being addressed at FMC meetings. He organized a meeting that in retrospect became the start of the Interdenominational Foreign Mission Association (IFMA). It also included some mainline church leaders among its founders.

In 1942, leaders from a spectrum of conservative denominations decided they needed to band together more closely to emphasize their understanding of historic biblical Christianity. Thus was born the National Association of Evangelicals (NAE), which in 1945 led to the formation of the affiliated Evangelical Foreign Missions Association (EFMA), now the Evangelical Fellowship of Mission Agencies. Of the 14 charter members, five were nondenominational mission agencies that earlier had not joined the IFMA.

## **Purposes, Objectives, Structures, Leaders, Relationships**

The EFMA and IFMA, with their individual and joint activities, constitute the major cohesive force in overseas mission activity from the U.S. today. These two associations have some distinct aspects in their outlook. However, since both are Evangelical, they find much common ground for cooperative activities. For the most part, the present report is a case study of the EFMA/IFMA and other directly or indirectly related entities and activities.

There are other inter-mission streams that make up the complete U.S. picture. These include the Fellowship of Missions (FOM) and The Associated Missions of the International Council of Christian Churches. As a nondenominational inter-mission service, FOM has several large agencies among its constituents. Some individuals from FOM agencies participate in EFMA or IFMA activities.

Many of the older, mainline denominations and their mission boards or agencies relate to the National Council of Churches, which was formed in 1950. However, these denominational families have a tendency to serve only where churches are already established, instead of sending missionaries to areas where churches do not exist. Some individuals and boards from these bodies also maintain a relationship with the EFMA.

The EFMA has been especially active in encouraging new forms of organization and ministry among Evangelical organizations involved in world evangelization. In their words, "Programs are solidly Evangelical and biblically based. Within these boundaries, our fellowship is open to the whole body of Christ. We are inclusive, not exclusive. We seek the broadest biblical collaboration without doctrinal compromise."

This posture of openness even goes beyond those who join as members: "But if you can't join, we ask for your cooperation in return for our availability. Feel free to use us." A key function of the EFMA is "an accrediting agency for our member organizations, thus assuring accountability theologically, financially, and operationally." Paul McKaughan, as President and CEO of the EFMA, is the chief driving force for this direction set by the EFMA Board.

The IFMA is prominent as a symbol of integrity in message, finances, relationships, and morals.

- Integrity in message means each member agency is "fully committed to preach nothing 'except Jesus Christ and him crucified.'"

- Integrity in finances “includes ethical fund-raising, proper accounting, and responsible audits available to all donors.”
- Integrity in relationships involves “partnership with those who share basic doctrinal and ministry convictions, fellowship within the larger body of Christ,” and communication with other organizations for information and education.
- Integrity in morals “assures Christians that missionaries sent out by a member mission will be expected to maintain holiness in their marital relations and in personal habits.”

John Orme, Executive Director of the IFMA, leads this continuing emphasis for the IFMA Board, as well as leading the Association in new international initiatives.

## **Key Programs, Areas of Focus**

It is only natural that the two Evangelical mission associations would form cooperative efforts for increased efficiency and effectiveness. The first formal joint activity was a Latin America Committee formed in 1959. In 1963, the EFMA and IFMA had their first joint conference. One of the things that came out of this conference was the formation of the Evangelical Missions Information Service (EMIS). *Evangelical Missions Quarterly*, the professional journal for the missions community established by EMIS, continues to this day as a lively forum of expression on in-depth mission matters. EMIS continues to serve the EFMA/IFMA membership and other expressions of the missions community. Recently, EMIS became a part of the Billy Graham Center at Wheaton College, with a slight name change to Evangelism and Missions Information Service.

There are other joint EFMA/IFMA committees and working groups. One with significant practical effect is the joint Personnel Conference. This annual gathering deals with all kinds of personnel issues, from recruitment to continuing education and retirement.

EFMA and IFMA sponsor a Triennial Leadership Conference. The 1999 meeting had the theme, “Working Together to Shape the New Millennium.” The conference itself was a demonstration of how working together can accomplish more in today’s world. The conference included three other mission-related organizations’ annual meetings. These were the Association of Evangelical Relief and Development Organizations (AERDO), the Coalition for the Support of Indigenous Ministries (COSIM), and the Evangelical Missiological Society (EMS). Other mission-related organizations and joint initiatives took advantage of having so many leaders together and held meetings before and after the conference at the same or a nearby location.

Member missions of both the EFMA and IFMA are also active in other initiatives that are a part of the overall missions movement in the U.S. There are a number of college and university student movements which have effectively presented the challenge of missions to the student world. InterVarsity Christian Fellowship’s Student Mission Convention, known as “Urbana” for the place where it is held, is an outstanding example. Started in 1945, Urbana meets about every three years on the same university campus, where there is an assembly hall seating 18,000 for plenary meetings. In recent years, an overflow auditorium with large-screen video has been pressed into service on a rotating basis to accommodate everyone. Mission personnel are very prominent at Urbana in leading seminars and providing booths with audio-visual and other presentations. A very important aspect is the opportunity for students to have one-on-one sessions with missionaries.

Another key aspect in the missions movement is the local church missions committee. In 1974, an association was organized with the name Association for Church Mission Committees

(ACMC). The group has since changed its name to Advancing Churches in Missions Commitment. Its purpose is to help churches mobilize their resources for effective involvement in world evangelization. In 1999, ACMC became a part of the EFMA, a natural alliance within the inclusive framework of the EFMA .

In the 1980s, it was estimated that there were over 50,000 independent renewal congregations in the U.S. Most of these had no ties with EFMA/IFMA mission agencies. A strong desire to form a missions association that would relate closely to these congregations, related mission groups, and associated schools emerged at a gathering of charismatic mission leaders, and in 1985 the Association of International Mission Services (AIMS) was born. The mission agencies that formed were invited to become a part of the AIMS Fellowship of Mission Agencies (AFMA). An important service of AFMA was providing these newer and smaller mission agencies with a 27-page “Self-Study Guide for Mission Agencies,” designed to help newer agencies ask the right questions of themselves, so they could become AFMA accredited. AFMA gratefully acknowledged EFMA as a main source for the Self-Study Guide and an even greater source of encouragement. In 1999, AIMS changed its name to Accelerating International Mission Strategies.

There is a wide range of various specific agendas within the missions movement in the U.S. Many of the EFMA/IFMA members and their leaders, along with others, have been strong encouragers of these activities. This list could go on and on, but here are just a few besides those already mentioned above:

- Adopt-a-People Clearinghouse
- American Society of Missiology
- Association of Professors of Mission
- International Conference on Computing and Missions
- International Society for Frontier Missiology
- National Association of Missions Pastors
- National Short-Term Mission Conference
- Next Step: The North American Partnership in Mission Training
- U.S. Center for World Mission

## **Future Strategies and Challenges**

The EFMA participated in a Futures project over a three-year period ending in 1998. This project involved meeting with focus groups in nine U.S. cities, “to listen to persons directly involved in churches, agencies, seminaries, and foundations who could provide candid views on a range of issues affecting the U.S. missions community.” It was determined that the views expressed at the listening conferences could be clustered into “seven broad categories: theological foundations, motives, church-mission relations, support, short-term missions, diversity, and shifting mission field and structure.”

The open dialogue between church leaders and mission agency leaders brought out some of the current dilemmas in the U.S. missions community:

- Mission has become budget-driven.
- Command structures and guilt trips evoke no response from today’s generation.
- Mission headquarters are afraid to decentralize.
- The U.S. church is compassion-depleted.

In reviewing and revising its function as a mission association going into the 21<sup>st</sup> century, the EFMA leadership sees as a key aspect of its role the cooperative cultivation of the Great

Commission Ecosphere, a community of inter-related living organisms and ministries. EFMA will pursue this goal so that the community will bear good and abundant fruit and so that God will be glorified in the discipling of the nations on planet earth.

At the start of the new century, IFMA is giving top priority to developing a new program of leadership enhancement called LeaderLink. This program is a cooperative, four-year, leadership development program. It is administered by the IFMA and culminates in an intensive, five-day training institute each year. Development of the LeaderLink program started in 1996, when a special task force was assembled by the IFMA. The program has been designed “just for mission agencies, to advance world evangelization by enhancing the character, skills, and values of the agencies’ emerging leaders, mid-level managers, and executive leadership teams.” In September 1999, LeaderLink became a joint program with EFMA at the invitation of the IFMA.

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## REGIONAL CASE STUDIES

# National Missions Movement: An African Experience

*Bayo Famonure*

### Definition of Terms

For us all to communicate at the same level, it may be helpful to define our terms. A national missions movement is a dynamic partnership that involves a large percentage of mission-minded persons, groups, or groupings in a country, having the singular vision of reaching out to every corner of the particular country and beyond its borders with the message of salvation, discipling the converts and equipping them to the extent that these new converts can join the movement.

It is very important that the movement is not just an organization. It must be a dynamic movement, which will carry along most of those who are mission minded in the country. Care must be taken that just one group does not own the movement. While we try to include everyone, we need to be aware of the fact that not all may get involved at the initial stages. We should not wait for everyone to be convinced. For the movement to have life, it must be first and foremost a fellowship of believers who are prepared to work together in enabling partnership. Clear programs of action will be articulated, so that all may know the direction of the group. Such programs will include plans to carry out countrywide research so that the extent of the task can be determined. Another component is the ways and means to sensitize and mobilize the constituency of the participating groups to the nature of the task. Plans must be made for those who will respond to the mobilization efforts in the area of missions training.

### The African Distinctive

For many years, Africa as a continent was only a mission field. It earned such unenviable names as “the dark continent,” “the white man’s grave,” and many others. Somehow most of the Western mission agencies did not teach that the converts could go out as missionaries themselves. This was understandable, because the way Western missions was being carried out was quite expensive. But gradually the Africans began to learn from the Western missionaries and from their Bibles that they too could be involved in missions. The African Inland Mission in East Africa, the Sudan Interior Mission in West Africa, and WEC Missions International in Central and West Africa were the pioneers in this venture. Of course, they came after the Anglican and Methodist churches in many parts of Africa. The Church Missionary Society of the Anglicans and the Methodist Missionary Society of the Methodists made some efforts very early. But those efforts were very feeble and did not produce many missionaries. It was not until the era of the charismatic renewal of the early 1970s that great awareness about missions came upon many in the continent. Even then, this awareness was limited to fewer than 10 of the 55 countries that make up Africa. While countries like Nigeria and Ghana began indigenous missions agencies, the other countries, especially the Francophone countries, did not catch the vision early.

In the meantime, Christianity witnessed a dramatic growth in the continent. The Anglican Church, for example, has 70 million members worldwide. The Agape Network has 25% of that number in Africa alone! This phenomenal growth led to new alliances, and the national Evangelical fellowships began to emerge. Despite this growth, there were still many people



groups that had yet to hear about Jesus Christ. So the paradox was that although the continent could claim to have entered the club of sending agencies, many parts were yet to be evangelised. Today, the mission agencies in the continent are very few in number. This reality makes it difficult, if not impossible, to think of national missions associations. One needs mission agencies to form mission associations!

## **Expressions of African National Missions Movement**

There are three expressions of the African National Missions Movement, as outlined below.

### ***Missions Departments of National Evangelical Fellowships***

The first and by far the largest expression is the missions department of national Evangelical fellowships. Good examples of this expression are found in Sierra Leone, Tchad, Zambia, Zimbabwe, Ethiopia, Mali, South Africa, Liberia, Uganda, Malawi, Senegal, Mozambique, and Swaziland. These 13 countries do not have any National Mission Associations, but their various national Evangelical fellowships have strong departments of missions. These departments coordinate all the mission activities within the country. Virtually all of them have designated staff to man the missions and evangelism desks. For almost all the countries, most of the Evangelical churches are members of the fellowships.

### ***National Evangelical Mission Associations***

The second expression is National Evangelical Mission Associations. In reality, these are functional in only two countries in Africa, Nigeria and Ghana. Nigeria has two major mission associations that claim to be national. One is the Nigeria Evangelical Missions Association (NEMA), which has about 40 members. NEMA is conducting a national research project known as Searchlight, and it operates a missions training institute. It has organised national missions conferences and is very effective. The second association, Agape Network, is much smaller, with 17 member mission agencies. It also draws membership from all over the country, but it is not as well known as NEMA.

In Ghana, the only national missions association in this category is the Ghana Evangelical Missions Association (GEMA). Like NEMA, this group also runs a mission training institute and has many members.

It is interesting that the missions associations in both Nigeria and Ghana work quite independently of the national Evangelical fellowships, yet they are supposed to be the missions arms of those fellowships. The reason is easy to see. Both NEMA and GEMA have a large percentage of their members coming from para-church groups. Although they may have been conceived as the missions arm of the Evangelical Fellowship in their country, they did not operate as such. It is only recently that this situation has begun to change.

### ***African National Initiatives***

The third expression of the national missions movements is the African National Initiatives (ANI). This form came into prominence at the Global Consultation on World Evangelization (GCOWE) in South Africa in 1997. Of course, there had been forms of this expression before this consultation. There was, for example, the Ghana Evangelism Commission (GEC). Just like

the later ANI groups, the aim of the GEC was to conduct an up-to-date, in-depth, and in-country survey in order to identify the harvest field and the harvest force. This effort had gone on successfully for about six years before GCOWE launched its African National Initiative with very much the same goals. The ANI aims to mobilise the entire work force of the church to finish the remaining task of the church. The ANI is strong in Kenya, Benin Republic, Togo, Uganda, Côte d'Ivoire, Cameroon, and a few other countries.

Interestingly enough, the three expressions of national missions movements are plugged into the Evangelism and Missions Commission (EMC) of the Association of Evangelicals of Africa (AEA). Article 2(f) of the Constitution of NEMA, for example, states: "To maintain a good working relationship with the missions commission of AEA. This is where we need a lot of God-given wisdom. The fact is that there are missions movements in many nations already. We need to harness these efforts and encourage them to get the work done."

## **Analysis**

- Our focus must be on how we can be most effective.
- Different situations demand different approaches.
- We need to avoid setting up new structures just for the sake of it.
- We must find ways of working together with whatever structures exist, once we can identify with their vision and their spirit.

## **Conclusion**

With God on our side, with determination to forge enabling partnerships, with "effectiveness" as our watchword, the African National Missions Movement will soon be a worldwide movement that is set to rout the forces of hell completely.



# Latin America: Models and Experiences in Mission

*David D. Ruíz*

## Historical Context

To describe the development of the missions movement in Latin America, it is helpful to make a quick review of the historical context of missions development from the time of the early church. A good way to do this is to follow the scheme presented by David Bosch and adapted for Bryant Myers<sup>32</sup> in his “new context in world mission,” as follows:

Period	Dates	Motivating Scripture	Goal of Mission	Prominent People	Central Focus	Role of the Church
Apocalyptic – Early Church	33–200 A.D.	“Make disciples” (Matt. 28:18-19)	Disciples	Apostles and martyrs	Eschatology	Eschatological community
Greek – Patristic Orthodox	200–500 A.D.	“God so loved the world” (John 3:16)	Lives	Itinerant evangelists and healers	Theology	Worshipping community
Christendom – Medieval Roman Catholic	600–1400 A.D.	“Compel them to come in” (Luke 14:23)	Expanding Christendom	Monks and conquistadors	Church, state, and culture	Powerful institution
Reformation – Protestant	1500–1750 A.D.	“Gospel is the power of God for salvation for everyone who believes” (Rom. 1:16)	Renewal	Holy Spirit and reformed church	Scriptures	Reforming community
Modern Mission Era	1750–1950 A.D.	“Come over and help us” (Acts 16:9)	Salvation/better life	Volunteer missionaries	Mission task	Civilizing (Westernizing) community
Emerging Mission Paradigm	1950–Present	“They preached, drove out demons, and healed them” (Mark 6:12)	Call people to faith, who then work for social and spiritual transformation	All of the people of God in all of life	Holism: life, deed, word, and sign	Pilgrim community

<sup>32</sup> Myers, B. L. (1996). *The new context of world mission*. Monrovia, CA: MARC.

We can concur that the above characterization would describe the context and the development of mission.

## **Present Forces**

There are several forces around us, which tend to modify the missionary movement in our region.

### ***Influence of the Anglo-Saxon Missionary Movement***

We have to recognize that our roots and some of our theology depend on the learning process instilled by the Anglo-Saxon missionary movement. The influence is especially strong in the area of theology. We can also see it in some distinctives of our missionary movement.

### ***Globalization Influence***

There are numerous examples of this influence:

- The idea of big congresses or big gatherings. At COMIBAM International, for example, our first distinctive was a big congress.
- The 10/40 window as a factor of development of the missionary strategy.
- Our interest in strategic alliances. This interest can be a positive element, as long as we maintain a broad definition of alliances.
- The sending structures.
- The places where Latin American missionaries are being sent. We tend to send missionaries to places that have a kind of glory or are most popular. We need to deal with this motivation.

### ***Spirit of the World***

This force tells us, “We have to do such-and-such because it is good, and we have to do it now!” The problem with this way of thinking is that it becomes a charge to us. We end up feeling pressured as we plan and make administrative decisions. The spirit of the world makes us feel guilty, because we can’t do all the things we want, and we can’t do them now either. Most of the time, we buy the lie and live with it. To some extent, we create the pressure ourselves. We need to work to throw off this influence.

### ***Difference Between a Movement and an Organization***

When we work in the missionary movement, we have to deal with how we perceive ourselves: Are we a movement or an organization? We have to remember that an organization can either help a movement or kill it. To deal with this issue, we first need a clear description of what we are. For example, COMIBAM International can be described as, “Participants of the missionary movement in Ibero America, organized to serve the missionary movement” (Eph. 4:11-17).

Secondly, we need to understand the difference between an organization or industry and a movement. In the development of a missionary movement, some organizations are established

or become alive within the movement. They establish a planning process and some objectives. The problem arises when these organizations begin to work to achieve their own objectives and motivations, instead of serving the missionary movement. Their work becomes oriented not to help the movement, but to serve themselves. They tend to say that they are part of the missionary movement, but in practice they are only trying to survive in the midst of the movement. At that moment, they change from an agency to an industry.

There are several problems of an industry:

- They do not want to work together because there is a fear of dying as an organization.
- The industry that changes alone dies. To survive, missions industries must agree to make any kind of change together.
- Missionary movements need to display a model that avoids becoming an industry, keeping the focus on the continuous serving of the movement.

## **Organizational Types**

There are four models of organizational structure in the national missionary movements that exist in Latin America.

### ***Autonomous***

In this model, each member of the missionary movement is working independently. They join forces and work together on some projects, but it is not a planned unification. The unity is only by convenience. Most of the time, the joint ventures are not necessarily oriented to unify the missionary movement.

### ***By Convenience***

In this model, an established mission organization or industry began the missionary movement in some country and then became more and more involved in it. The group gained more and more recognition or influence in that country. Finally, this organization became a facilitator in the establishment of the national missionary movement. When we observe this kind of organization in Latin America, we can see two variations:

- One main organization may put together more and more missionary entities.
- Several organizations may have a segment of the missionary “cake” and have an influence on the missionary movement as a whole. When these organizations work together, most of the mission organizations become part of the joint venture. The segments do not need to have the same size.

### ***Autocratic***

In this model, an existing ecclesiastical organization that has wide recognition in the country, such as a national Evangelical alliance, invites a group of leaders to be part of a missions commission or committee. There are two variations, supervised and autonomous:

- In a supervised arrangement, the committee or commission remains under the influence of the main organization, such as the national Evangelical alliance.

- In an autonomous arrangement, the organization finds its own identity and becomes more and more independent of the national alliance and the missionary movement, but the relationship continues anyway.

### ***Cooperative***

In this model, a group of leaders have a vision and begin to work together. Their goal is to gather together all the organizations around them, and especially to activate the development of the missionary movement.

When we examine these models, we can't identify one as better than the others. Mission-minded leaders in each country need to evaluate their own mission situation. Then they need to make an inventory of the missionary force existing in the country. With adequate leadership, they then have the opportunity to lead these mission networks to achieve a unified objective.

In every case observed in Latin America, it has been necessary to have one or more national leaders involved in missions. These individuals must have a mission-oriented ministry with adequate leadership, or they must know how to access such resources, in order to establish and keep alive a national missionary movement. We can't talk about the self-emergence of national missions movements in Latin America. In every case, there has been someone (either a person or an organization) behind the scenes taking the initiative.

### **Assumptions**

In conclusion, we need to consider the following premises in the missions movement in Latin America:

- God is the Executive Director of the missions movement in Latin America.
- The movement produces organizations naturally, e.g., missionary agencies and training centers.
- The movement is usually wider than any active organization. We are part of the movement, but we are not the owners of it.
- When people or organizations try to control the missionary movement, it dies and opens the stage for a new organization. Trying to control the movement is like trying to ride an elephant and direct it in the way we want it to go. The movement will only allow itself to be guided when it so desires. When the movement is out of our hands, the best decision is to let it go.
- We must not forget that we are working in a spiritual arena. We need to hear the voice of the Lord in all situations.

The most interesting thing about this particular moment in Latin America is that we are part of a privileged generation. We have the opportunity to witness the transformation of a whole continent from a mission field to a mission force. This transformation process is just beginning. The models described above may not be the only ones there are, but in our understanding, most of the possibilities have been laid out. Now we are in the process of searching for the identity of the Latin American missionary movement as a whole, as well as for each country individually. We can now serve the entire missionary movement, doing each task and the entire ministry for the glory of the Lord.

# The New COMIBAM

*Bertil Ekström*

During the last three years, COMIBAM has experienced several basic changes. Since the second major congress in Acapulco in 1997, the leadership has been working with the structure of the organization and has been searching for a deeper involvement of the Ibero American churches in the missionary movement. This process culminated in Lima, Peru, in November 2000, with the first International Assembly of COMIBAM.

## Background

COMIBAM was born in 1984, when CONELA (The Latin American Evangelical Fraternity) was challenged both by WEF and by the Lausanne Movement to promote the theme of missions in the continent. A group of leaders made the decision to convene a continental congress called COMIBAM '87 (The Ibero American Mission Congress), which was held in São Paulo, Brazil, in November 1987. From the beginning, the understanding was that COMIBAM would be not only an event, but also the start of a continental movement for cross-cultural missions. So after COMIBAM '87, the name was changed to The Ibero American Mission Cooperation, utilizing the same initials. Luis Bush was the first president from 1984 to 1989. At the 1987 congress, he emphatically declared: "In 1918, Latin America was declared a mission field. Now in 1987, Latin America declares itself a mission force." One could now reasonably expect that such a declaration would be fulfilled and that Latin America would become a source of new missionaries to the ends of the earth.

In 1990, Rudy Girón, from Guatemala, took over with the enormous challenge of developing the organization of COMIBAM. Under his leadership, COMIBAM established credibility worldwide, organized networks, convened consultations, encouraged the publication of missions books in two languages, and initiated the publication of a missions magazine.

In 1996, David Ruíz, also from Guatemala, became the Executive Director of COMIBAM Internacional, to strengthen the teamwork and especially to assist with the preparations for the Second Continental Congress. Since Rudy Girón became a missionary to Russia, Bertil Ekström, from Brazil, was elected president during COMIBAM '97, to lead this new stage of the missionary movement.

For COMIBAM '97, an investigation was done in order to give an accurate picture of the missionary movement in Ibero America. The results were encouraging. The number of sending agencies had grown from 60 in 1987 to 300 in 1997, and the missionary force had increased from 1,600 to over 4,000. Today the estimation is that the number of Ibero American missionaries is over 5,000.

## A New Dynamic

The day after COMIBAM '97 concluded, the new leadership gathered with the purpose of defining the philosophy of work and the future direction of the movement. We started by defining the difference between the missionary movement as such, represented by the many elements that promote missions in the continent, and COMIBAM as an organization, which exists to serve that movement. COMIBAM is not the movement but is a part of it and a catalyst for the initiatives that emerge in the different countries.



Secondly, we evaluated the 10 years of existence of COMIBAM since the first congress in São Paulo, and we recognized that this first period was a time of promotion and creation of a consciousness about cross-cultural missions among leaders and churches. The second phase we now were entering was understood to be focused much more on support and service than on inspiration. The missionary movement was now a reality, and the challenge was to create opportunities for cooperation, models for structuring, and means for enhancing the quality. A new mission statement was adopted as follows:

“To glorify God by strengthening the National Missionary Movements, developing service and resources to help the local churches to accomplish the Great Commission.”

The new dynamic signified that we decided to work more with the national movements and through them in three key areas:

- Local churches and pastors
- Mission sending agencies
- Training centers and programs

In order to serve the national movements, the different programs of COMIBAM were divided in the following way:

- For local churches and pastors:
  - Adopt-a-people
  - Intercession
  - Church mobilization
- For mission sending agencies:
  - Pastoral care
  - National association of sending agencies
  - Partnership and cooperation
- For training centers and programs:
  - Training programs

The service departments of COMIBAM provide the materials and the economic means for the programs and their different projects. The departments are:

- Investigation/Research
- Publication
- Information
- Economic Development

## **The International Assembly**

Another important change was the institution of the International Assembly. The idea was to make COMIBAM once again a movement rooted in the local churches and in the national movements, being really representative of the missionary movement in the continent. It took three years to restructure the organization of COMIBAM and to help the national movements to organize themselves sufficiently so they could be representative. But in November 2000, all was set and it was possible to gather representatives from 23 of the 25 countries that belong to what we call Ibero America. The only two missing were Portugal and Cuba. Each country was

represented by four delegates, three from the major networks (churches, agencies, and training centers) and the fourth being the national coordinator of COMIBAM.

The International Assembly, convened every three years, is from now on the major representative body of COMIBAM that states the main directions for the movement and elects the Board for the new period. The Board, lead by the International President, makes most of the decisions and is responsible before the Assembly for the philosophy and the strategy of the work. The Executive Committee, consisting of the coordinators for each Program and Department and led by the Executive Director, follows the instructions of the Board and takes care of the practical service offered to the national movements.

In Lima, a new President and a new Board were elected. David Ruíz is the new International President of COMIBAM, and the new Board has one member from each of the eight regions in which COMIBAM works: the Southern Cone (Argentina, Uruguay, Paraguay, and Chile), Brazil, the Region of the Andes (Bolivia, Peru, Ecuador, Colombia, and Venezuela), the Caribbean (Puerto Rico, Dominican Republic, and Cuba), Central America (Panama, Costa Rica, El Salvador, Honduras, Nicaragua, Guatemala, and Belize), Mexico, the Hispanics of North America (USA and Canada), and the Iberian Peninsula (Spain and Portugal).

We hope that this turning over of the movement to the national leadership will increase the participation of the local churches, the agencies and mission departments of the denominations, the seminaries and training centers, and the Evangelical leadership in general in the missionary movement in and from Ibero America. The main goal for COMIBAM is to see a stronger sense of cooperation, a better quality in the screening, training, sending, and supporting of missionaries, and a growing number of young people sent out as cross-cultural missionaries from our countries.



# South Pacific Region: The Deep Sea Canoe Mission

*David Jenkins*

## Two Introductory Matters

Clearly, the South Pacific Region is not a nation, and the focus of this paper is not a *national* missions movement. However, there is a group of mostly small Pacific nations who are cooperating to establish a regional missions movement. Most of those involved are members of the Evangelical Fellowship of the South Pacific. A significant motivation is that there are many small island nations in the region, and most of these suffer the limitations of their size, geographical isolation, and limited national resources. For these nations in these circumstances, there are some potential benefits in the concept of building a partnership among them to make mature participation in mission viable.

Secondly, the move to establish a cohesive, functioning missions movement is still very much in embryo. The initial vision came into focus in 1987, and since then there has been a sequence of events that has developed the vision as it has gradually spread through the region and captured the imagination of a variety of people. However, although steps have been taken to establish a missionary mobilising structure named the Deep Sea Canoe Mission, and recently a Coordinator was appointed to head it up, there are as yet no new missionaries sent out. Progress in implementing the vision has been slow. In spite of this, there may well be benefits from looking at what is in some ways a unique venture for the cause of world mission.

## History of Missions in the South Pacific

The history of missions in the South Pacific is not well known, and some of what little has been documented is unnecessarily harsh in its assessment. The arrival of the gospel has been highly formative in the development of Pacific Island nations. Few cultures on earth today reflect the influence of the Christian message to the extent that those of some Pacific Islands do. Missionaries from Great Britain first went to Tonga and Tahiti at the end of the 18<sup>th</sup> century, and the first missionary sermon was preached in New Zealand on Christmas Day, 1814. In 1821, a wave of missionary outreach began to spread westward from the eastern Pacific Islands. This movement embraced Tahiti, Cook Islands, Tonga, Samoa, Fiji, Vanuatu, Niue, New Caledonia, Solomons, and Papua New Guinea. The half-century from 1821 to 1871 saw effective missionary expansion westward right across the South Pacific, with each step spearheaded by Pacific Islanders themselves serving as pioneer evangelists.<sup>33</sup>

Since that time, the development of life and culture in the South Pacific has been profoundly affected by the gospel. Unfortunately, as the next century unfolded and with each new generation, expression of the newfound faith tended to become more and more nominal and legalistic. Today, much of Pacific Island culture is clearly fashioned by Christian form, but unfortunately the evidence of genuine, Spirit-led life, faith, and mission is comparatively rare. However, times are changing, and in many Pacific Island nations there is a growing Evangelical, charismatic, and mission-minded section of the church. It is this section of the people of God who are making a renewed, heart-felt response to the call to global mission. A growing number

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<sup>33</sup> For more detail, refer to the booklet by Dr. John Hitchen, *Our South Pacific Missionary Heritage: The Forgotten Strand*.

want to rediscover their Christian heritage as it relates to mission and tread in the footsteps of their missionary ancestors.

## **Beginnings of the Deep Sea Canoe Vision<sup>34</sup>**

Historical factors have been very significant. Early in 1984, an elder in a church in the Solomon Islands shared with the leaders there a comprehensive vision. In brief, it pictured a wave moving from the Solomons to the nations of the Pacific, the Americas, and the world, concluding with a dramatic finale over Israel. From there, it spread out to envelop the whole earth. Since that time, the Solomon Islands have provided leadership and example in their commitment to the vision, in prayer, and in spiritual warfare ministry. Rev. Michael Maeliau, in particular, has played an important apostolic-type role in communicating the vision and motivating participation. The people of Papua New Guinea soon embraced the vision also, and those from other Pacific nations followed. In 1989, leaders from South Pacific churches assembled in Fiji for a missions consultation. The outcome was the formation of the Evangelical Fellowship of the South Pacific (EFSP). This organization accepted as its God-given mandate the challenge to take the gospel “from the uttermost parts of the world” back through the nations to Jerusalem. The fact that the antipode of Israel is in the South Pacific was seen to be significant and was the focus of the Mission Statement. Subsequently, EFSP, through its Missions Commission, encouraged the formation of a united mission-sending agency named the Deep Sea Canoe Mission.

The deep sea canoe is the ocean-going vessel which was used to journey through the expanse of the Pacific (in contrast to the light canoe used in the protected waters of coral reef lagoons). The deep sea canoe was used for early migratory travel to other islands and nations. Over 100 years ago, the early Pacific Island missionaries traveled by this means from island nation to island nation with the gospel. Hence, the deep sea canoe is a very fitting symbol for Christian missionary endeavor from the Pacific to other nations, and it tends to capture the imagination of indigenous Pacific Christians.

## **Characteristics of the Deep Sea Canoe Mission**

1. The Deep Sea Canoe Mission (DSCM) is primarily a movement of indigenous South Pacific peoples. The vision and example of commitment to the nations have come from these indigenous peoples, and the rich diversity and unique characteristics of South Pacific cultural ethos will be preserved.
2. The DSCM is open to learning from the experience of the West, and it particularly encourages input from Australia and New Zealand, as members of EFSP. However, it is aware that Western structures and strategies may not always be compatible, nor may they be the best vehicles to facilitate the DSCM goals.
3. The DSCM will seek to embrace those from all South Pacific nations who want to be committed to the vision. It is aware of the limitations of distance and isolation and the cost of travel, but it will do all it can to design its fellowship and ministry to best cater to these needs.
4. The DSCM recognises the mission role played in the region already by other agencies, both Western and indigenous. It will encourage the recognition that the Deep Sea

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<sup>34</sup> The phrase “Deep Sea Canoe” is not new. Others have used it in the past, such as Alan Tippett in his book by that name.

Canoe Mission is but one in a “fleet” of canoes that make up a discernible Deep Sea Canoe Movement.

5. As they are able, individual nations will establish their own Deep Sea Canoe Missions. For example, the Solomon Islands has already launched its own Deep Sea Canoe Mission – S.I. These groups will belong to the Deep Sea Canoe Mission Fellowship, and the regional (EFSP) Deep Sea Canoe Mission will seek to network, serve, and resource all those who are involved in the movement, in any way it can.
6. As the DSCM represents a region rather than a single nation, it understands the diversity among its constituency, and it upholds unity in diversity as its basis for partnership in mission endeavor.
7. The DSCM is very aware of its dependence on the Lord, who first imparted the vision, and it maintains prayer as the foundation and life-blood of its existence.

## **Strategies of the DSCM**

The DSCM will pursue its goal through three principal ministries: mission, prayer, and training.

### ***Mission***

The goal of the DSCM is to take the gospel “from the uttermost parts of the world,” particularly to those who have yet to hear of Jesus Christ. As the Lord leads, there will be particular focus on the 10/40 window, Islamic countries, and unreached people groups.

### ***Prayer***

From the inception of the DSCM, the primary visible product of the vision has been a prayer movement. The most obvious (but not the only) expression of this has been the Annual EFSP Prayer Assemblies. In September 2000, the tenth such event was held, this time in the Solomon Islands. The venue for these unique occasions rotates around the EFSP member nations, and to date there have been Prayer Assemblies in the Solomon Islands, Papua New Guinea, Australia, Fiji, New Zealand, Samoa, and Tonga. Representatives gather from all member nations plus a number of others. Some make huge personal and financial sacrifices to attend.

Each event is a largely unstructured, week-long celebration of praise, worship, spiritual warfare, and prayer. A very significant albeit unplanned outcome has been the expression of spontaneous reconciliation among participants and those they represent, from both the present and the past. The passion for prayer has also been demonstrated through two types of prayer teams. Prayer Shield Teams engage in prayer and spiritual warfare ministry prior to and during Prayer Assemblies and other such events. Mission Prayer Teams, principally from the Solomons, have traveled to a number of other countries for short-term prayer ministry.

During the last two years, we have seen the emergence of interest in developing both a regional youth ministry and a women’s ministry. Very successful regional rallies have been held just prior to the Prayer Assemblies. It is hoped that the networking and sharing of resources will bring a growing maturity in national ministries to youth and women in the future.

### ***Training***

The challenges posed by isolation, small home base, limited resources, and travel costs are very significant. No regionalised training has yet been undertaken. However, the decision has been

made to establish the DSCM Coordinator in Auckland, New Zealand, and this move is seen to have some strategic advantages:

- There are large communities of Pacific Island immigrants living in Auckland (in some cases greater in number than in their home countries!).
- Travel to and from the home countries by many of these people is quite common, and there is an existing psychological orientation towards Auckland from many places in the Pacific.
- Auckland has a range of potential training resources to call upon. It is anticipated that the training of DSCM candidates will begin in a small way, and initially at least there will be benefits from close partnership with compatible agencies in the Auckland region.

The DSCM has much to learn about appropriate training for potential candidates. It may well be that a model will emerge that begins with strong focus on home church based training and ministry experience, followed by specialised training in Auckland for those with proven ministry. There is already one such model in the Pacific Region, namely, the training undertaken by the Assemblies of God in the Cook Islands.

In 1997, I prepared a document for discussion that outlines a concept for training based on the Cook Islands model, as follows. This is one of a number of possibilities for the DSCM.

## **Discussion Paper For EFSP Member Nations**

### **A Suggested Model for Discipleship Growth, Leadership Development, and Pastor and Missionary Training in South Pacific Nations**

The following concept is an adaptation and development of the work being done in the Cook Islands by George Pitt, Director of Training for Assembly of God Churches, Rarotonga.

### **Goals of the Programme**

- To create a training environment where participants can progress in their Christian growth from “new believer” towards “trained leader.”
- To establish a church based programme for equipping at all levels, including pastor and missionary, reducing the need for trainees to go overseas for training.
- To provide low-cost training, as an expression of a lay-leadership philosophy.
- To develop a flexible curriculum and timetable that can make good use of a variety of trainers and teaching resources, as opportunity arises.

## Features of the Programme

- A four-step progression of local church based training to cover all basic training needs.
- Low cost, requiring minimal resources:
  - Existing venues (e.g., church buildings, homes).
  - Basic administrative equipment and teaching materials.
  - Non-salaried trainers.
- Flexible and modular curriculum content, where possible, to allow for:
  - Entry at a number of points (rotating series of modules at each level).
  - Flexible timetable and calendar to suit local circumstances.
  - Use of visiting tutors for formal instruction.
- Both formal and non-formal instructional methods with application in ministry, individual mentoring, regular review, and assessment.
- The aim is to produce lay church leadership teams, including pastors, as the normal model.

## Training Programme Levels

	Level 1	Level 2	Level 3	Level 4	Level 5
<b>Focus</b>	Congregation and cell.	Bible school (church based).	Preparation for leadership.	In-service leadership training.	More advanced, institution based training for chosen, mature individuals.
<b>Frequency of Meetings</b>	Participation in weekly worship services and small group instruction.	One evening per week.	Weekly, 2-4 hours, e.g., Saturday 7:30–9:30 a.m. (Cook Islands model).	In-service courses every 6 months (3-7 days full time?).	
<b>Selection Criteria</b>	Open to all.	Open to all.	Entry by selection and invitation of church leaders.	Attended by all pastors, church planters, missionaries, and senior leaders.	
<b>Instructors</b>	Pastors and cell leaders as equippers.	Led by pastors and gifted local tutors.	Led by pastors, gifted leaders, visiting tutors (EFSP network?).	Led by Superintendent, visiting tutors, pastoral team, etc.	



	Level 1	Level 2	Level 3	Level 4	Level 5
<b>Content</b>	Worship, Bible study, basic discipleship, spiritual gifts, and growth into personal ministry.	Mature discipleship, biblical exegesis, introduction to theology, topical studies.	Theology, leadership skills, team building, church vision and strategy, church management and administration, introduction to cross-cultural ministry.	Some specialised subjects, e.g., cross-cultural ministry, counseling, mentoring, etc.	
<b>Characteristics</b>	Informal, flexible curriculum.	Modular curriculum structure, certificate award.	Modular.	Flexible calendar and open curriculum.	
<b>Length of Program</b>	2-3 years.	2-3 years.	2 years or equivalent but varies according to progress. Individually assessed for ministry competence.		
<b>Other Requirements</b>		Trainees also attend Level 1.	Trainees also attend Level 1 and Level 2. Requirement for accreditation.	Ministry participants may be tutors/facilitators for Level 1, Level 2, or Level 3. (Others will be attending Level 3 also. At times, Levels 3 and 4 combine for training modules.)	
<b>Ministry Opportunities</b>		Practical ministry, “apprentice” cell leadership (or other), where appropriate.	Ministry as member of church planting or pastoral team.		

## **Conclusion**

I would like to reiterate that much of the content in this paper refers to vision, dreams, and theory. Time will tell how the implementation unfolds and whether or not there will be lessons learned from which others could benefit.



## **CHAPTER 3**

# **Practical Steps**

# **How to Launch a**

# **National Missions Movement**

*Geoff Tunncliffe*

The vision of seeing national missions movements launched in a growing number of countries is an exciting prospect and can serve as a key component in the expansion of God's kingdom around the world. Consequently, it is important for leaders to consider the context and principles in the establishment of a national missions movement.

### **Context**

Every context for launching a national missions movement tends to be unique. Trying simply to pattern an NMM after some other country without taking time to understand and adapt to the local environment may lead to aborted efforts or ineffective structures. In seeking to understand the context of your nation, the following questions may be helpful:

1. What is God doing in your country?
2. What is the state of the church in your country?
3. Is there an attitude of co-operation amongst leaders?
4. Are you a younger sending country or an older sending country?
5. If you are a younger sending country, what are the international mission agencies doing in mobilizing people to mission?
6. Does a national Evangelical fellowship or Evangelical alliance exist?
7. If yes, how strong is it?
8. What are the other national platforms for drawing people together?
9. What are the issues facing the mission sending structures from your country?
10. What are training or educational institutions doing to equip your missionary force?
11. What are people at the grassroots level saying about global mission?

### **Principles**

Once you have begun to understand the context in which you are seeking to develop a national missions movement, then you can begin to apply the following principles:

1. The Holy Spirit is the primary initiator of an NMM.
2. Prayer is fundamental in the birthing of an NMM.

3. A primary point person who is well accepted within the Christian community with proven servant leadership and networking skills can be a critical component in establishing an NMM.
4. The centrality of the local church must be affirmed by an NMM.
5. The right timing in the launch of an NMM is very important.
6. Those who seek to develop an NMM must be committed to being servant leaders.
7. Research can be very helpful in developing the strategy and programs of an NMM.
8. The support of a cross-section of leaders is needed.
9. A nationally accepted platform for gathering is needed.
10. Consensus amongst key stakeholders must be built.
11. Common, clearly defined outcomes must be developed.
12. Effective information flow is critical.
13. Relationship building opportunities are needed between the potential participants of the movement.
14. The NMM should not compete with or duplicate what already exists.
15. The NMM should be an open neighbourhood, not a gated community.
16. The agenda for NMMs arises from the context rather than from the outside.
17. Start simply. Ask, What are the three things we can do in the next year?
18. Networking with other NMMs is vital to success.
19. Key leaders participating in larger international mission conventions/congresses can so impact these individuals that when they return to their country they can catalyze an NMM.
20. An NMM must recognize the role of the expatriate and find ways to cooperate.
21. The leadership team for the NMM should be composed of a cross-section of leaders from local churches, denominations, agencies, other mission networks, and educational institutions.

## **Conclusion**

While the launch of a national missions movement can appear to be a daunting task, history has shown that it is possible. It is another one of those faith-stretching opportunities to see God work in powerful ways. As you consider the global mission activity in your country, ask the question, Should I be involved in helping launch a national missions movement?

# How to Strengthen a National Missions Movement

*David Jenkins*

## Introduction

It is clear that globally there is a wide variety of NMM models, and what suits one country may not be appropriate in another. Also it seems that in some countries at least, we are moving away from highly structured NMMs. The older Western models with strict constitutions and controls are being gradually replaced by more flexible, fellowship-based relationships among churches and agencies. “Partnership” on an informal basis is the dominant characteristic, as we become more comfortable with unity in diversity among the players in mission.

## Purpose and Function

In light of the trends referred to above, NMMs are needing to be more purpose oriented. They need to be seen to provide significant networking and resources that have direct value to members. Commitment by members to an NMM is dependent upon their seeing that there is direct benefit in relating to the wider network. Having said all this, there is still a very important place for the forums provided by NMMs, where members can benefit from the experience and resources of others, as well as contribute to the wider body by participating and sharing from their own experiences and expertise.

## Setting the Spiritual Foundation

The following steps are helpful in setting the spiritual foundation of an NMM:

1. Promoting an NMM “lifestyle” of openness to the leading of the Spirit of God.
2. Ensuring that structures and policies always facilitate the God-ordained purpose of the NMM, rather than limiting or restricting it. There is a salutary truth in the old joke concerning constitutions that we need to notice: “Constitutions are the means by which the dead control the living”! Principles and requirements must serve participating agencies and the NMM’s “reason for being.”
3. Having an open, inclusive approach to all involved in mission. National missions movements need to liberate, encourage, and empower others in their ministries and avoid tendencies towards anything that can be interpreted as superiority, exclusivity, or control.
4. Building a “spiritual stock-taking” exercise into the calendar of events from time to time.

## Building Relationships

Some ways to build relationships are:

1. Regular networking and establishing good lines of communication.
2. Promoting mutual recognition, cooperation, and fellowship among agencies; embracing unity in diversity.

3. Expressing a humble, servant attitude towards all participants in mission.
4. Making the agendas of the constituent members the priority focus.
5. Developing relationships with leaders of mission agencies, training institutions, and churches.
6. Demonstrating to member agencies the benefits of the services provided.
7. Extending the borders of the NMM community. Some begin with a limited section of the missions community and grow from there.
8. Understanding and fostering relationships with other national, regional, and global networks.

## **Providing Services**

Mission agencies and churches will judge ministries such as national missions movements by the services they provide. Rightly or wrongly, constituent members will be interested to know what benefits they will receive from associating with their NMM. Some will even assess this benefit in monetary terms. In a day when many agencies struggle financially themselves, this is a significant issue. There are many ways of serving the missions constituency, such as:

1. Providing a platform for dialogue and discussion of key issues.
2. Disseminating information of general interest.
3. Publicising events and availability of resources and services provided by member agencies.
4. Initiating and hosting conferences and seminars on topics of common interest.
5. Gathering information and providing avenues of research.
6. Documenting and evaluating trends, and providing responsible forecasting.
7. Producing resources for churches and for mission and training agencies.
8. Helping churches and church missions committees formulate their own expression of mission and promote partnerships between churches and mission agencies.
9. Encouraging prayer for mission and hosting prayer events for the church and missions constituency.
10. Holding forums for administrators to share experiences and information to respond to the growing number of issues and requirements that are now placed on agencies.
11. Providing an advisory service to respond to questions and needs.
12. Liaising with missionary training providers regarding course programmes and curricula.
13. Participating in agency home council/board meetings and retreats at their invitation, to provide specialist input.
14. Providing refresher courses and retreats for missionaries and their families on home assignment.

15. Helping missionary families to adjust upon re-entry, and looking for opportunities to use their experience in cross-cultural ministry in the home country.
16. Representing agencies at national and international forums and reporting back to agencies for their information and updating.
17. Producing publications providing missions news, information, prayer, and resources.
18. Making use of electronic technology such as e-mail and web pages, and advising agencies on the potential of these resources.

## **Developing Stability and Maturity of the NMM**

Some ways to develop stability and maturity of a national missions movement are by:

1. Ensuring a strong financial base via appropriate funding methods.
2. Fine-tuning structures, plans, and strategies.
3. Developing a good staff team (both paid and voluntary members, as appropriate).
4. Providing in-service training for staff.
5. Encouraging an attitude of giving as well as receiving among those whom the NMM serves. All agencies have something to contribute to others, and when this understanding and this attitude are well established, there is less need to “jolly members along.”

## **Characteristics of Leadership of an NMM**

The following, while not an exhaustive list, does provide a framework for understanding the leadership characteristics of those who would seek to lead a national missions movement.

1. Personal and spiritual integrity before the Lord in daily life.
2. A missionary vision on both the local and global levels, with an awareness and appreciation of diversity of missions, and an ability to share that vision in a motivating way.
3. Understanding of the broad theological diversity within the country.
4. Understanding of servant leadership and team leadership.
5. Experience in cross-cultural work and/or pastoral work.
6. Ability to facilitate and encourage participation by leaders of large and small agencies.
7. Awareness of the usefulness and dangers of group dynamics.
8. Having the trust of other church leaders and national Christian leaders, especially those relating to the world mission movement in the country and the national Evangelical fellowship.
9. Willingness to learn from others and accept further training.
10. Some understanding and experience of basic management principles and practice.



11. Networking and partnership development skills.

## **Conclusion**

National missions movements do not become strong spontaneously. They need able people in positions of leadership who have a passion for their role, time and energy for the task, and the spiritual gifting necessary for their calling. In addition, if they have the support of several respected leaders who will commit themselves to their NMM and verbalise this commitment to others, they will flourish. Then these NMMs in turn can become a source of inspiration and support to other such mission organisations.

## CHAPTER 4

# Drawing to a Close and Peering Into the Future

*Bill Taylor and Stanley Davies*

### Drawing to a Close

Evangelical churches all over the world face a new and engaging challenge in their obedience to the Great Commission of our Lord, namely, the changes brought about by the globalization of both the Christian church and its cross-cultural vision. We are grateful to the Triune sending God for what he has done in recent decades. The sending and receiving of missionaries is now experienced in dozens of political nations. Churches both in the older and younger sending countries have not only entered a new millennium, but also are entering into a new stage in missions, in which older sending countries (OSC) are seeking to adapt to the realities of this globalized mission. At the same time, the younger sending countries (YSC) are accepting more responsibility and are demonstrating great sacrifice and creativity in their own obedience to their Lord through the proclamation of the gospel of Christ. In many cases, theirs is a more holistic evangelism that propels them into incarnational relationships and yearns for the fuller transformation that God desires for a people seeking the living God. We rejoice in the diversity of God's work amongst the nations, and we also invite all of the key mission players in a country to play a significant role in the establishment and strengthening of their own national missionary movement vision and services. If we can respectfully and strategically create viable alliances, we can maximize the use of mission resources and accomplish much more for the glory of the Lamb.

However, not all of the OSC have their own NMM. Those who do tend to have relatively established mission infrastructures, but there is a growing awareness that the times require them to seriously revisit their historic vision, structure, geographic arenas, and ministry. In some situations, the expatriate mission society and the receiving national church (which increasingly is wanting to determine its own destiny) must articulate a clear and God-directed "covenant of understanding" that will allow both entities to move forward. Clearly we are embarked in a new world of partnerships and strategic alliances. The OSC can no longer set the agenda, and neither money nor technological resources can be misused or leveraged for power. Many (though not all) of the YSC are full of life and vitality, but some of them are lacking in experience and wisdom, which generally come with time and with lessons learned in the reality of long-term cross-cultural ministry.

It is the expressed desire of the World Evangelical Fellowship Missions Commission, through its Task Force on Developing and Strengthening National Missions Movements, to help the WEF-related national Evangelical fellowships and their parallel missionary movements to develop and strengthen their appropriate mission structures. What are the missions infrastructure components? They include candidates (obviously); mobilizers; the diverse networks of intercessors, evangelists, and specialized teams; mission-minded churches and denominations; the cross-cultural or international organizations (which come in all forms and visions); formal and non-formal training centers, schools, and seminaries; the sending/serving bodies; and the teams of member-care providers. The desired result is that each country will have a visible, viable, and vital missionary movement that integrates all the human and material resources that

focus on mission interests. When these movements are in place and operational, the reality of obedience to and fulfillment of the complete Great Commission will be greatly enhanced.

## **The Process Line**

As outlined in the introduction to this manual, national missions movements generally develop along a “process line.” The development process typically consists of five stages:

### ***Stage 1***

The first stage may begin with one or more isolated visionaries who either pioneer missions promotion or go somewhere as missionaries for one or two years of service. Often they join the better-known international, youth-oriented missions, such as YWAM or OM, or IT. Churches begin to get involved through the promotion done by the visionaries or returning short-term missionaries. Slowly, momentum begins to build. Missions information and motivational literature circulate freely. At times, these key people will start some kind of network, possibly linked with other leaders sharing similar passions in other countries. The Internet has made global communications so much easier, allowing network leaders to keep in touch at the click of a mouse.

### ***Stage 2***

The second stage takes place almost imperceptibly. As interest grows and broadens, the players increase, and the budding movement itself grows. At the same time, the “school of reality” sets in. Gradually the visionaries, the missionaries, and the sending churches realize that enthusiasm, limited finances, quick training, and rapid sending are not sufficient to sustain the tough work of longer-term, cross-cultural ministry. The lack of knowledge about missions produces a natural desire for some kind of pre-field missionary training. This generally results in the establishment of classes and other training courses, although seldom in a holistic or contextualized manner. Too many training programs, unfortunately, are reproductions of something done elsewhere. But at least something is being done regarding serious pre-field equipping of the mission force. Other problems then begin to surface that were possibly unexpected a few years before.

### ***Stage 3***

Stage three manifests itself when the women and men who are the national mission leaders begin addressing the emerging shortcomings. Churches also begin to recognize that they need help in the areas of solid training, supervising, and shepherding of distant missionaries. The need for two key structures becomes apparent. The first structure needed is a dedicated training program; the second is a sending body (either church-based or a para-church agency). These new entities then begin to be birthed with more care, emerging in a diversity of models but sharing common values.

### ***Stage 4***

A fourth stage takes shape when the Spirit of God convenes a gathering of the key mission players in a country with specific purposes in mind. First, the participants get together to pray for cross-cultural mission and for each other. They begin to get to know each other, and in that venue they share their common or diverse experience. This sharing facilitates learning from each other and then discussing how they can partner, especially at the level of the fundamental

missions infrastructure that is needed: intercession networks, mobilizers, training programs, sending bodies, member care resources, and the production of urgently needed missions publications. One possible outgrowth at this stage is a commitment to establish a working network, although the network may remain somewhat unstructured. At least by now the players know each other, think about each other, and perhaps have initiated some limited partnership projects and programs.

### ***Stage 5***

The fifth critical stage comes to fruition when the leaders of the unstructured networks realize that they must move from being an informal group of groups and must begin to establish an intentional strategic alliance—what we would call a national missions movement. This alliance will normally include sharing human, financial, and other resources and releasing a team of women and men who are committed to serving the NMM with all their networked resources within that country. Soon they link up with regional movements, and ultimately they become connected to the global missions movement. It is desirable for these movements to have some kind of office space where they can serve the national movement, but more importantly, they need to have leadership dedicated either part time or full time to serve their nations. It is difficult to advance the NMM when staff are not available to invest their dreams, gifts, time, and experience for this movement. However, office and staff require financial commitments and partnership. Unfortunately, the lack of funds is a real limitation in many countries. Nevertheless, it is amazing to see what can be done when the partners share even their limited financial resources to invest in an office and staff team, whether they come from a wealthier or poorer nation.

At each step of the process just described, the organized national missions movement can help strengthen and grow each of the infrastructure components by providing information, training, networking, a platform for strategic partnerships, and linkages with similar movements around the region or world. Without a strong NMM, missions initiatives run the risk of remaining ineffective and isolated.

### **Pitfalls and Questions to Ponder**

Several pitfalls or dangers may be revealed during the process development of a vital NMM.

#### ***Trying to “Go It Alone”***

The first pitfall becomes apparent when the key missions players in a country find that it is easier to work alone or with only a very small team consisting of people loyal to the specific, limited, original vision and passion. Understandably, it is not easy to build a viable and long-lasting strategic missions alliance in a country, especially when there are serious cultural, ethnic, political, historical, ecclesiastical, and theological differences within the major players. Yet we cannot let this temptation neutralize the move towards a realistic NMM. Sometimes doctrinal or denominational differences divide us. It may be worthwhile to study the simple yet strong theological statement of World Evangelical Fellowship as a platform of understanding and cooperation.

**Questions:** Is this problem present in your own nation or region? Do you know of specific cases in which solo operators have found it easier to go it alone or with intensely loyal colleagues? How have you been able to surmount doctrinal differences?

## ***No Room for Younger Players***

A second danger comes when older missions leaders fail to make room for new players, especially the younger missions voices. Significantly, the definitions of “younger” and “older” are culturally bound. In some Asian countries, “younger” is still someone under 45 years of age. Some of our younger Asian colleagues speak of a “glass barrier” that prevents those who are not senior leaders from moving into recognized mission leadership. In the Western nations, we often see new leadership from younger adults in their early twenties. In some cultures of Africa and Asia, on the other hand, top leadership tends to be controlled by a “chief” mentality, and the chief sees the top position as a life appointment. In these contexts, leadership transition tends to become a very delicate and painful experience.

So how can we open space for our younger, restless colleagues in mission? Some organizations have deliberately named young adults into leadership, or they have provided new structures within the organization that give younger members great flexibility. But many of our younger and godly mission leaders are frustrated and do not know where to turn. Generally, when the elders block movement, the younger leaders will simply start something new, regardless of passive or active resistance. This is true in all regions and countries of the world!

**Questions:** Are you aware of tensions between the generations within mission leadership? What tends to happen as a result? Have you seen new and fresh structures emerge simply to give space and creativity to these younger voices?

## ***The Role of Women***

A sensitive issue has to do with the role of women in mission leadership. Generally, the leadership of NMMs has been controlled by the men. In some African agencies, women are allowed into mission service only if they are married to a male missionary. But overall, women account for two-thirds of the mission force—half of these as wives and half as single women. But where do we see women in mission leadership today? In a growing number of cases, we are encouraged to see some changes in the traditional barriers that have stood in the way of gifted and godly women in mission leadership, particularly in the areas of training, member care, and research. Nevertheless, we must still seek to understand why it has been so difficult for the men to make room for women in leadership. Are the reasons cultural? Are they the result of biblical and theological interpretations? Are there other causes? Regardless, this is a great challenge before us.

**Questions:** What are the different attitudes towards women in missions and in mission leadership in your own country or region? In what areas are women allowed to emerge into responsible roles and positions of leadership?

## ***Inflexibility***

A final problem area shows up much later in the life cycle of an NMM. This is the problem of becoming institutionalized or inflexible, when the NMM no longer represents both the older and newer national missions players, or when it is linked to a dysfunctional national Evangelical fellowship. Human organizations tend to follow the life cycle of a plant: they are born, they grow up, they produce flower and fruit, they decay, and then they die. An NMM can become irrelevant and incapable of meeting the new needs of churches and missions in the country. Therefore, it is vital that mission leaders always be open to self-criticism of their structures and allow the empowering presence of the Spirit to breathe new life into human organizations. It is possible that God may invite us to lay the current organization to rest and start over again with

new vision and leadership. Or in a nation where different movements seem to compete in the same arena, would it not be time to ask the Lord of the harvest to create a tangible and unified missionary movement?

**Questions:** Do you know of any cases of fossilized mission structures? Do you know of any of these institutions which have been “celebrated into non-existence”? How was this done?

## **Reviewing and Evaluating**

This manual is only part of the global missions story, and much remains to be learned and shared. We have not yet completed our research of all the countries in relation to the development of national missions movements. Therefore, we ask our global colleagues to inform us of what God is doing in different regions of the world in relation to this thrust. We are aware that new models of NMMs are being created in many countries, both in the OSC and the YSC. Many countries of Europe, Africa, Asia, Latin America, the Caribbean, and the South Pacific still do not have their own NMM, and this is a challenge for all of us. However, we are encouraged at the creativity of NMM models being released in many nations. We are aware that God is raising up new kinds of networks and mission structures around the world, and we celebrate this news also. But we encourage Spirit-directed, sensitive, and strategic cooperation wherever possible. In some cases, we may be able to bless the merger of two or more mission organizations or structures.

### ***NMM Models***

As you review your own national missions history and as you interact with the contents of this manual, you can also appreciate the tremendous diversity of NMM models. Some of the more established ones include those from the UK (Global Connections), Brazil (a coalition of three organizations), Canada (a newer model from the OSC), the Philippines (Philippine Missions Association), the re-envisioned Australia model (Mission Interlink), and the newly staffed NEMA of Nigeria. Sadly, there are other nations where the missions leaders are not united, and to this date they have not been able to form a strategic missions partnership. I also think of countries where the first stages of NMM development are being nourished. This is a great encouragement to all of us.

Three categories of NMM models taking place in both OSC and YSC regions should be noted. First are the movements that are gestating or in the earliest stages of development. There are many examples of these in all regions. Second are the viable models emerging in a YSC (such as Brazil) or an OSC (such as the Evangelical Fellowship of Canada Task Force for Global Mission). Our Canadian colleagues have done an excellent job in the creation of an unusual coalition of mission partners. Third are the YSC and OSC models which have undergone serious restructuring. We find an example of this in the UK with Global Connections, formerly the Evangelical Missionary Alliance of the UK. Our UK colleagues did a serious study of their changing national, church, and mission culture and then re-envisioned the movement for the future. NEMA of Nigeria may have entered this stage at present with a revitalized vision and leadership.

All of these models are significant and instructive. But we repeat a sober word: There may be national or regional models which must be honorably and courageously laid to rest, in order for God to birth a new and more appropriate missions movement. We again are aware of a great challenge before us, for there are many, many countries (even where there may be a national Evangelical fellowship) where no NMM exists beyond the pleasant idea, although it may be on the organizational chart of the NEF.

## ***Relationship to the National or Regional Alliance***

We have discovered that the NMM models reflect a diversity of relationship to the national or regional Evangelical alliance/fellowship. For example, in the Caribbean, Africa, and Asia, the regional missions movement is structurally linked to the regional Evangelical alliance. However, in Latin America, COMIBAM is recognized as the missions arm of the regional Evangelical alliance, but there is no organic connection with CONELA, the WEF body. Thus it would seem to follow that on the national level, an NMM will reflect the relationship that the regional missions and Evangelical alliance movements have. In Nigeria, NEMA is part of the Nigerian Evangelical Alliance. The same holds true in Malaysia. However, this is not the case in all countries, as in Korea, South Africa, and the three United States networks (where only EFMA is seen as an arm of the NAE).

There are advantages and disadvantages in a direct (or even structural) linkage with the national and/or regional alliance. On the positive side, we find the following benefits:

- A direct and organic relationship with the broader family of Christ in a country, region, or the entire globe.
- Synergy that takes place as the NMM and national Evangelical fellowship serve each other and their spheres of influence.
- Accountability (particularly if it benefits both movements equally), in which we seek a relationship that calls both movements to their best service, challenging each other to greater commitment and integrity of life and ministry.
- A Christian sense of pride that both institutions are crucial players in the life of the church of Christ in that country and region and in the world.

On the negative side of the structural relationship ledger, we note the following:

- Some NMMs have chosen not to link organically with the national Evangelical fellowship because they sense the danger of excessive control by the NEF, or they fear that NEF flexibility and change will be neutralized.
- Many times, the NMM represents a broader spectrum of the Christian movement in a country, whereas the NEF is more limited. For example, in some countries the NEF may be seen as providing a welcome only to denominations with a particular doctrinal emphasis, whereas the NMM includes all the mission players of the country.
- In other cases, the NMM was birthed before the NEF, or it grew up on a separate track from the NEF.

In some of these situations we encourage the NMM and the NEF at least to recognize the distinctives of each entity and to consciously serve each other. This can be done at times by providing mutual representation on the respective boards.

## ***Regional NMM Forms***

On a regional basis, we have a variety of NMM forms. In Latin America, there is a strong continental movement, COMIBAM, which is doing an exemplary job of carrying out its stated purpose of establishing and strengthening national missionary movements. In Asia, there is the Missions Commission of the Evangelical Fellowship of Asia, which is serving an extremely complex world of nations, cultures, languages, and religions. In Africa, there is the Evangelism

and Missions Commission of the Association of Evangelicals of Africa. The Caribbean, European, and South Pacific regional mission movements are in the earlier stages of development.

It is important to realize that God blesses a diversity of NMM models, whether national or regional. We need to remember this and avoid the temptation of viewing one model as the best one for all nations. At the same time, we have a keen sense that much remains to be done as we look to the future. The best intentional learning takes place face to face, in conversation, from mission leaders of the South, West, North, and East, from both older and younger sending countries.

## **Peering Into the Future**

Late in 1997, the idea of a global study of national missions movements emerged as the World Evangelical Fellowship Missions Commission leaders listened to the grassroots mission voices from around the world. The Missions Commission then began dialoguing with key cross-cultural servant leaders around the world, particularly those in our network. Over the years, God has worked greatly, and this manual is one of the primary outcomes of that faith venture. It has been an enriching experience, and we are particularly indebted to Met Castillo and Geoff Tunnicliffe, who have carried the lion's share of the work. As of 2000, Bertil Ekström of Brazil is providing the key leadership for the NMM team, and we are grateful to God for him, his vision, and his gifting.

Our global colleagues have also expressed their appreciation to the WEF Missions Commission and their vision and support for this NMM project. It is our desire to provide a viable and visible forum for the cross-fertilization and cross-pollination of ideas and experiences which will assist a national or regional missionary movement. On the broader horizon, the World Evangelical Fellowship itself is a global movement of national fellowships, sometimes called alliances. As one of WEF's core service components, the Missions Commission exists to serve the WEF international family, its national Evangelical fellowship structures, and in particular the national mission leaders and networks of a country or region.

As we look to the future, we purpose to invest substantive human and other resources into the global mission arena, in our desire to see regional and national movements established and strengthened. Please call upon us, regardless of the development stage in your country. In some cases, the request will be for assistance in starting an NMM; in other cases, it might be a call to strengthen a movement; in yet another situation, there may be the need to revitalize an existing NMM or perhaps to lay the old organization to rest and see a new one come into existence.

It is our dream that in every *nation* of the world there will be a visible, viable, and vital national missionary movement that provides an "open neighborhood" for all of the missions players. It is our dream that in every *region* of the world there will be a parallel movement whose expressed purpose is to help establish and strengthen national movements. It is our dream that the diverse and sometimes competing people, organizations, and networks will come together in a committed strategic alliance, investing shared resources into the common vision and task. It is our dream that the older, male church and mission leaders will open up serious space for the creative younger generations and for women. These individuals have much to contribute, but they may not feel comfortable in the established structures, and they need to be released in their own gifting and passions. But we also invite and challenge our younger colleagues to serve inter-generationally, for we truly need each other.

We are not calling for a global super-structure that exercises its control over creativity. In contrast, we are praying for women and men who can cast and release vision, who know how



to work in collegial relationships, who are not hungry for power, and who will serve side by side regardless of the secondary theological issues, for they are united in the essential doctrines of the Christian faith. It is our dream that OSC churches and missions will not see themselves as the determiners of the agenda, program, and partnerships in missions. It is our dream also that they not be seen primarily as the wealthier or the more technologically advanced partners in the global cause of Christ. We are convinced that God has distributed rich human and financial resources around the world, and this requires that we break loose of a spirit of poverty that characterizes the church in many areas.

This manual now goes out to the nations with a desire that it will be used of God. It is a first draft and will see rapid revision. It is already posted on our web site at [www.globalmission.org](http://www.globalmission.org). The second and further drafts will appear there also, as well as other updates of national missionary movements. God willing, the manual will soon be translated and adapted into the major missions languages of the world.

We close with an appropriate missions prayer by our colleague and friend, Jim Engel.

### **A Prayer for Renewal and Restoration**

Heavenly Father, our Lord and giver of life,  
forgive us for the extent to which we have naively succumbed to the spirit of the age,  
for our preoccupation with false measures of success,  
for a sense of triumphalism which replaces humble dependence on you,  
and for our blindness in avoiding those parts of your Word  
which do not fit neatly into our theology.  
We humbly confess our total dependence on you as the Lord of life.  
Let us see a lost world afresh through your eyes,  
and give us discernment through your Spirit.  
Share with us your priorities  
and give us the courage to be responsible stewards of our obligation  
to take the whole gospel to the whole world.  
Speak, Lord, for your servants are listening.  
To you we give all glory, honor, and praise.  
Amen.



## **Missions Commission World Evangelical Fellowship**

[www.globalmission.org](http://www.globalmission.org) ♦ [www.wefbookstore.org](http://www.wefbookstore.org)

### **Purpose of the WEF MC**

The WEF Missions Commission is a global missions leadership network of men and women who exist to serve the international mission movement. We encourage strategic cooperation in order to enhance effective cross-cultural ministry. The Commission also seeks to establish and strengthen regional and national missionary alliances, to generate missiological reflection, and to convene strategic consultations. We accomplish our purpose through our international staff team, task forces, Commission associates, and consultants by means of research, consultations, publications, and training seminars.

### **Projects and Programs**

1. Contextualized and effective missionary training
2. Developing national missionary movements and strategic sending structures
3. International missionary member care networks
4. ReMAP II: follow-up study of attrition and retention
5. Global missiological issues
6. Missions information sharing
7. Refugee Highway Consultation

