



It must be considered “diabolic deception” how often good will is perverted by erroneous insights and decisions.

Ralph D. Winter



Dear Reader,

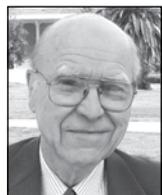
In this issue we speak of the profoundly helpful role of music in the rescue of human souls. We speak of “proximate sending” in missions. We present an update on the massive P.E.A.C.E. Plan. Finally, we speak of the dread cancer of “dependency”—the fascinating and urgent factors that don’t meet the eye in the superficial uses of money in missions. Don’t skip this last item (pages 26-28), and the special offer on page 27.

The author, Glenn Schwartz, was first a missionary, later a key man in the Fuller School of World Mission in its early days. Then he founded World Mission Associates and has traveled throughout Africa for the last 20 years. Very few have his credentials with which to address the urgent question of “dependency.”

What is “dependency in missions”?

A simple case of dependency is where missionaries start a church, a school or a hospital without figuring out how those things can be run by the local people. These projects may run just fine as long as a missionary (they don’t have to pay) is there to help, or as long as monthly infusions of subsidy keep coming from abroad.

By contrast, all over the world are broken-down school buildings and even moldering church buildings that have been left behind by fast-growing church movements that have learned how to grow without depending on outside help.



Ralph D. Winter is the Editor of *Mission Frontiers* and the General Director of the *Frontier Mission Fellowship*.

Self-reliance is the opposite of dependency. Self-reliance emerges when people discover ways to do things with self-respect and in ways that employ what is within the range of their control. Growth becomes spontaneous. They do not “depend” on help that is beyond their control, as “Saul’s Armor and David’s Sling” (pages 17-22) makes clear.

About Glenn Schwartz’ new book

This is an exciting book wherever you open it. It begins with the author’s own story, which is wrenching, surprising and richly insightful. Almost every page in this 400-page book sparkles with anecdotes of personal experiences, which graphically frame the urgent thesis of the book – how “helping” can sometimes hinder.

The incredible complexities of helping out around the world – bringing people to Christ, to health, and to increased security – can be daunting. It is easier to say it can’t be done and then to fold our hands, or (more likely), to ease back in our giving and going.

In our last issue I commented on the poisonous effect of pessimism and hopelessness. However, this book not only includes tales of how things can go wrong but also bursts with an equal number of accounts of marvelous examples of self-reliance. Its anecdotes can fuel dozens of sermons!

It must be considered “diabolic deception” how often good will is perverted by erroneous insights and decisions. This book is an absolute must for every mission-minded pastor, every member of every church mission committee, and, indeed, everyone who gives to missions. I can hardly think of any book in recent years which is as crucially important!

An amazing offer of an unusual book

Given this praise, it will be no surprise that we are promoting so unusual a project as that described in the announcement on page 27. Do you realize that when you normally buy a book, at least 80% of the price goes toward the costs of storage, order processing, packing, and shipping? We persuaded the author to make this book available at up to 80% off the retail price of \$19.99 for bulk orders. Obviously at that price there are minimum-order requirements. If you order enough copies at one time, the price comes down to \$4.00 each.

Details on how to order in bulk are in the announcement on page 27. At this price, many local churches will want to get a box for their mission committee and mission-concerned members. Many mission agencies may want to order a number of boxes.

Why will churches and standard mission agencies benefit from this book? Because it raises serious questions about 1) the idea of sending money instead of missionaries, 2) the idea of local congregations not sending their missionaries under established mission agencies, and 3) some short-term practices. All these things are siphoning off millions of dollars from more serious and effective mission work.

Once people discover how important Christian missions are, and how successful they have been, then they begin to get serious about giving. When they get serious about giving, instead of merely giving to clear their consciences, they want to ask some hard questions. This is a book for those who are willing to reflect on some hard questions and on issues that do not readily meet the eye.

Just how urgent and complex are global problems?

In our last bulletin I referred to a serious summary of global health (found in *Foreign Affairs*, January 2007) – and how hopeless that summary made things out to be. Why hopeless? Not because 50 times as much transnational financial aid is now floating around the world these days, but because of *the lack of honest people of good will* – the very people who are the product of Christian mission, people who are often overlooked by the

major secular aid programs. Missions produce transformed people. They are absolutely essential for any serious solution. But aid agencies have not caught up with that fact!

However, even in the world of selfless Christian missions, money is not always the answer. How is a wretchedly poor, dispossessed family in Darfur similar to a comparatively wealthy, retired believer in the USA? In both cases they need a good reason to live. Their primary bond is not the need for food, or money, or security. The wealthy, retired person may think that with enough food and shelter he can get along. But retired people die prematurely if they do not have a reason to live. Native Americans rolling in money from casinos and with no need to work are worse off than they were before.

The poorest people on this planet often don't receive the food sent to them. We have previously mentioned the case in Eritrea, where 100,000 tons of food were held back by one tribe from

another, starving tribe because the two tribes have long been enemies.

Redistribute wealth?

Worse still is the problem remaining even if every hungry person in the world were to be reliably and regularly given enough to eat. Eating donated food is only a temporary solution. People need to be able to *earn* a living. Self-reliance, not dependency, is the answer. *If all the world's wealth were redistributed* there would still be two kinds of people: 1) those who would use it and replace it because they could *earn* the replacement, and 2) those who would use it and then be just as poor as ever.

In other words, what if no jobs are available? Millions of jobs are disappearing due to globalization, in which huge, complex and more efficient ways of doing things are now washing over the globe. Navajo tribal women can produce a rug in two months, but that rug can be produced in China much more quickly and almost identically for \$50. Half of all of the handwork

previously sold by Navajos is now made in China by more efficient methods. Those Navajo women need to be able to do something that will more effectively link them into the global economy.

Thousands of congregations around the world face the same basic problem. Missionaries today cannot avoid this dimension of life. Born-again souls need to be able to earn enough to meet their family's needs. Handing out money and food is not a long-term solution.

Three of the articles in this issue speak to the issue of helping people help themselves rather than relying on outsiders' solutions that not only require resources they don't have but would not work even if they were available! Yes, Christian mission is a complex challenge.

Finally, don't miss the reference on page 28 to John Rowell's sadly misinformed and harmful book, *To Give or Not to Give?* The title of that book is *not* the primary question we face. 🌐



Stephen K. Bailey
Director of Alliance
Graduate School
of Mission

God is calling the Church to mission—to cross boundaries and remove barriers in order to testify to the good news about Jesus and His Kingdom.

The Alliance Graduate School of Mission (AGSM) is preparing students for a lifetime of participation in cross-cultural and urban ministries around the world. It capitalizes on its proximity to New York City and multiple opportunities for short-term mission experiences.

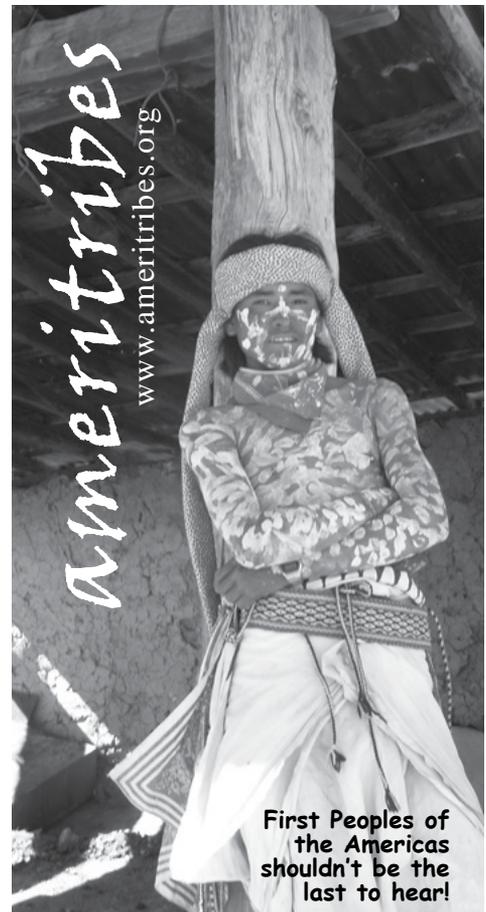
AGSM is as concerned about your personal formation and skill acquisition as we are about your academic training. Our students take special mission seminars that place them in weekly ministries and coach their personal growth. Three things characterize the AGSM academic program for urban and mission students:

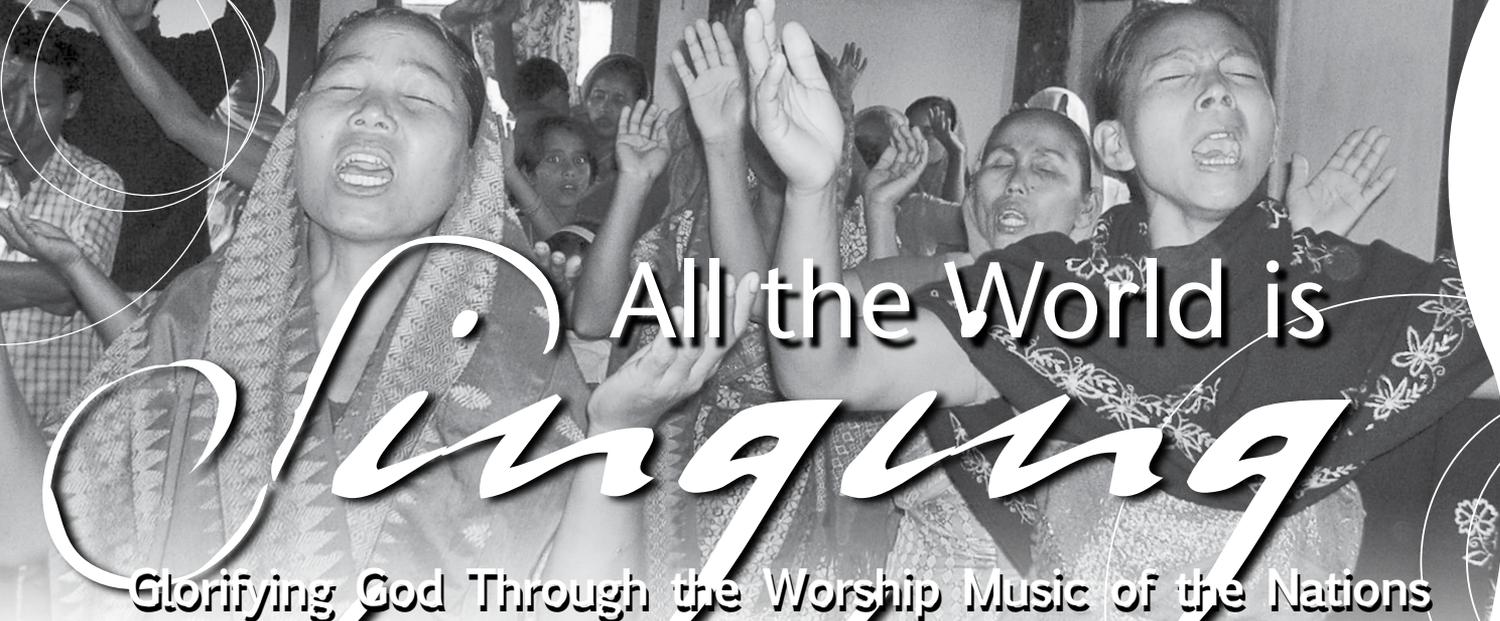
- Active participation in a learning community
- Multiple opportunities for experiential learning
- Coaching for personal formation: spiritually and emotionally

I believe this is the best approach to equipping you to be an agent of redemption and transformation in our broken world.

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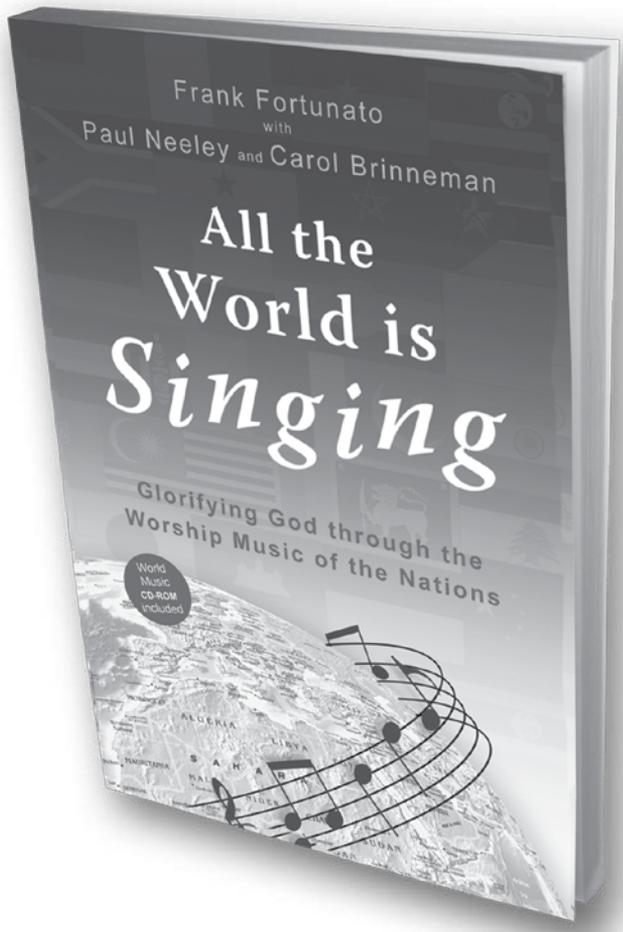




All the World is Singing

Glorifying God Through the Worship Music of the Nations

Editor's note: in this montage we highlight some of the new resources now available in the application of "ethnomusicology" and "ethnodoxology" among the world's peoples, including unreached peoples. See the "Ethnodoxology in Missions Links" on page 14 to learn how you can order copies of these resources and learn more about this topic.



A New Generation of Storytellers

From inner city streets to villages scattered amidst mountains, islands and jungles, a sound is rising around the earth – the glorious expression of hearts released from darkness into light. More ardent than a thousand fires, more powerful than a thousand spears, and more lovely than fragrant flowers, praise is rising, delighting the heart of God. A sound not found on popular western recordings blaring from dashboard CD players, it vibrates through many voices, tongues, and instruments. God hears and appreciates the nuance of every note of praise, whether the music is written in a score or not. In return, He Himself rejoices over His people with singing.

Vast numbers of the world's population are "oral" learners, passing on knowledge through stories. Music also carries accounts from one man's lips to another's. Whether it's through ancient-style chanting or hypnotic rhythms on a log drum, a story is told, a mind is shaped, and another generation carries on the story.

God's people also have a story to tell – the good news of Christ's redemption and healing. The role of the Church includes raising up a generation of new storytellers who reflect God's glory and wisdom among all peoples.

Scott Wesley Brown
from the Foreword to *All the World is Singing*



A New Collection of Stories and Songs

In most places of the world, church-planters no longer follow the nineteenth-century practice of providing new converts western-imported hymn and chorus tunes with locally translated texts. Despite relentless urbanization, the desire to track and connect with one's ethnic roots, including indigenous melodies, rhythms, and instruments, has grown enormously. In recent decades, missions research has enabled the church to recognize this desire, which has naturally increased church and missionary interest in the culture, art, and music of people groups they want to serve. Now the time has arrived to share these incredible stories.

The idea for [the collection of stories in *All the World is Singing*] can be traced to one memorable comment I heard in 1997 at an international gathering of Christian leaders in Pretoria, South Africa. Following my report about the growth of worship in different parts of the world, John Bendor-Samuel of Wycliffe Bible Translators jumped to his feet with a vigorous response to the report: "Here's the experience of Wycliffe in two quick sentences. In areas where translators encouraged new believers to sing newly translated Scriptures, the churches grew rapidly. Where that did not happen, churches grew more slowly."

That's all he said. But as he sat down, I was jolted – emotionally and mentally – out of my seat. Something like fireworks exploded in my brain. It suddenly dawned on me that there was a dynamic and strategic link between a people's growth in Christ and their singing their own Scripture songs.

At that point I started collecting stories and publishing excerpts of them in an occasional e-zine called *Global Worship Reports*. Many of the stories came from far-off, exotic places where missionaries and musicians – without fanfare or notoriety – quietly fulfilled their calling to encourage people groups to offer

their indigenous songs to the Lord. I repeatedly discovered how God kept His people strong in persecuted areas through worship and song.

It did not take much persuasion to get Paul Neeley, editor of *EthnoDoxology Journal* (the only English-language periodical devoted to global worship), on board to assist in the compilation of stories from around the world... Long-time college friend Carol Brinneman offered to edit these exciting stories for this story collection. Carol draws on her African sojourn as a translator with Wycliffe and on her present work of writing and editing at the JAARS Center in North Carolina...

We know of only one mortal who had a peek into the incredible otherworld celebration described in Revelation, chapter seven. God invited John to go behind the curtain of eternity to see a vast gathering of the redeemed human community uniting with the heavenly one at the throne. *The Message* paraphrases the moment:

*I saw a huge crowd, too huge to count.
Everyone was there – all nations and
tribes, all races and languages ... standing
before the throne and the Lamb and
heartily singing: "Salvation to our God on
his Throne! Salvation to the Lamb!"*

That anthem, which encompasses the gigantic mosaic of the world's languages, melodies, rhythms, and harmonies, resides in mystery. No commentator dares tell us if John heard it language-by-language or all at once in unison. We wait patiently for that time when we too will hear it in heaven. Until that happens, these worship stories from around the world remind us that day by day, year by year, melody by melody, rhythm by rhythm, the great rehearsal is underway, awaiting the time when we join our voices with that thunderous anthem of eternity....

Frank Fortunato
from the Prelude to *All the World is Singing*

International Council of Ethnodoxologists

www.worldofworship.org

Global Consultation on Music and Missions

www.gcommhome.org

Ethnomusicology Program at Bethel University

<http://gs.bethel.edu/musicology>

Global Christian Worship Program at Fuller Seminary

www.fuller.edu/swm/conc/gcw.asp

Calvin Institute of Christian Worship

www.calvin.edu/worship/global/index.php

EthnoDoxology Journal

<http://ethnodoxology.org>

Global Christian Music Marketplace

www.worldofworship.org/marketplace/index.php

these items available:

“All the World is Singing” (book, CD-ROM, DVD)

“Sounds of Global Worship 2” (music CD)

“Global Christian Music” (enhanced resource & song CD)

Heart Sounds International

www.heart-sounds.org

Christian Arts Network of Japan

www.japancan.com

Artists in Christian Testimony

www.ACTinternational.org

Wycliffe Bible Translators, Ethnomusicology Dept.

www.wycliffe.org (search for “ethnomusicology”)

International Worship & Arts Network, Ethnic Worship Index

www.worship-arts-network.com/ethnic-music-index.html

Greater Europe Mission—Worship Resources

www.worr.org

Worship from the Nations

<http://projects.crossnet.hu/wfn/>

Disciple the Nations

www.disciplethenations.org

The Menorah Project

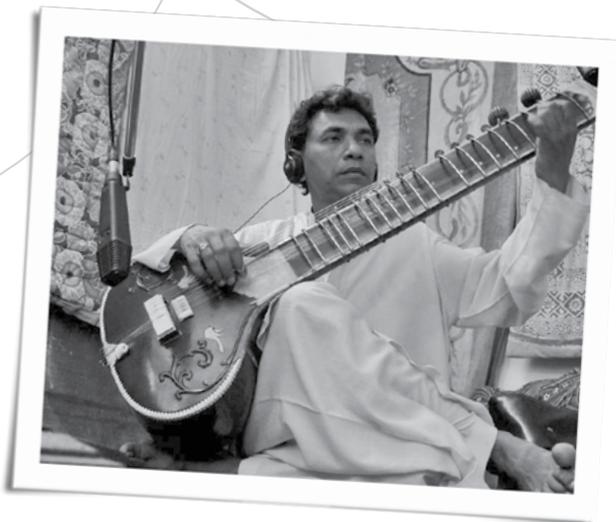
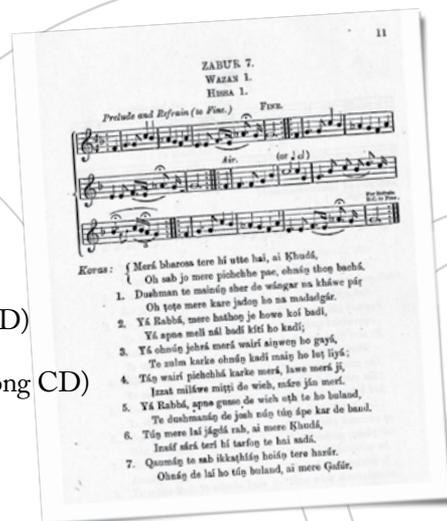
<http://members.aol.com/MenorahACT/>

EthnoDrama

www.ethnodrama.com

BuildABridge

www.buildabridge.org



Saul's Armor and David's Sling:

Innovative Sending in the Global South



Tim Lewis and Bob Goodmann

The last 100 years have seen dramatic changes in the “Global South”, which is defined as the less developed countries of Latin America, Africa, and Asia. First, the era of colonial expansion by the West has come to an end, and (due considerably to Christian missions) the nations of the Global South are increasingly asserting their right and ability to participate on the world stage. Second, Christianity has grown dramatically in the Global South, such that 61% of the world’s Christians now live in the Global South.¹

These changes have enormous potential consequences for kingdom advance in the Global South, where the majority of the world’s unreached peoples are also located. The 1.3 billion Christians in the Global South¹ represent a vast new workforce that could be tapped for the spread of the gospel. However, of the 420,000 Christian missionaries now deployed from all the countries of the world, only 22% (90,000) come from the Global South, while 78% (330,000) came from the Global North¹. Clearly much remains to be done to encourage Global South mission-sending commensurate with the dramatic growth of Christianity there.

Perspectives from David and Goliath

How can the sending potential of Christians in the Global South be unleashed? Can it be done by continued leadership and funding from the Global North? Or will it be necessary to encourage the independence and leadership of emerging mission leaders in the Global South? [Editor’s note: see the article on pages 23–25 for additional perspective on these questions.]



Tim Lewis is the President of William Carey International University and a long-time strategist for the advance of the gospel. He can be reached at tim.lewis@wciu.edu. Bob Goodmann is a strategist and traveling catalyst working to accelerate the spread of the gospel among Muslims. He can be reached at bob@global-strategies.net.



The story of David and Goliath provides a useful perspective for mission leadership in both the Global North and Global South as they consider the great challenge of the remaining unreached peoples.

In 1 Samuel 17, the Israelite army faced the Philistine army and their champion Goliath, an enemy of overwhelming proportions. When David arrived on the scene, he was dismayed to learn of the Israelites’ intimidation and volunteered to fight Goliath. Saul accepted his offer and tried to outfit David with his own equipment. After a brief trial, David refused Saul’s armor, preferring instead to trust his sling and his own experience of the power of God.

How can the sending potential of Christians in the Global South be unleashed?

1. Saul’s Armor and David’s Sling

Once it was clear David was committed to confronting Goliath, Saul tried to give him his armor, which represented the best technology of the day. Fortunately David had the courage to set aside Saul’s armor because he wasn’t accustomed to it. Instead, he used tools with which he was

already comfortable and which were locally available – namely, a sling and five smooth stones which he found in a nearby stream. David’s confidence was based on experiencing God at work in his own life in the past, as he defended his father’s sheep.

The very best tools, strategies, and best practices from 200 years of mission from the Global North may not be the most helpful for Global South sending.

What might “a sling and five smooth stones” look like for those in the Global South with high potential for sending?

Emerging mission leaders in the Global South may choose to set aside “Saul’s armor” and take up “a sling and five smooth stones,” even if these local

methods are perceived as inadequate and simplistic by those who are more experienced.

Saul’s armor represented wealth, power, and the latest technology, while David’s sling represented simplicity and vulnerability. Each, rightly understood, is a gift from God, and each may be used to advance His kingdom by those to whom it has been given.

2. Courage and Doubt

Saul doubted David’s ability to fight Goliath because David was young and inexperienced in battle. Emerging mission leaders in the Global South may find that more experienced leaders will at times doubt their capabilities. They should respond with courage, knowing that God is with them, as He was with David in defending his father’s sheep and then in fighting Goliath.

3. Spiritual Confrontation

“David said to the Philistine, “You come against me with sword and spear and javelin, but I come against you in the name of the LORD Almighty, the God of the armies of Israel, whom you have defied” (1 Samuel 17:45). David saw his battle with Goliath as a spiritual confrontation with a physical manifestation, rather than as a purely physical confrontation.

As Philip Jenkins points out in his landmark book *The New Faces of Christianity: Believing the Bible in the Global South*, believers in the Global South expect to see God break into human affairs and work in unusual and miraculous ways.² Emerging mission leaders in the Global South may confidently rely on their experience of the Lord’s

power in recruiting, training, and sending workers, and in effectively implanting the gospel into unreached peoples.

4. Great Faith

David had great faith, greater than that of Saul and his army. Emerging mission leaders in the Global South should have great faith that God will use them mightily to reach the unreached peoples that are all around them.

Characteristics That May Unleash Global South Sending

What might “a sling and five smooth stones” look like for those in the Global South with high potential for sending? Five characteristics will likely contribute to unleashing this potential. The first characteristic describes who is sending, the next three discuss how and where workers are sent, and the last discusses how they implant the gospel when they arrive.

1. Local leadership and structures

Leaders in Latin America, Africa, and Asia are fully capable of leading their own sending initiatives and structures, and they should be encouraged to do so. However, existing structures may need to release them to develop their own sending strategies and structures.

Unless Global South leaders are able to provide true local leadership, they will have difficulty recruiting, training, and sending their workers using locally available methods. Without independent local leadership, it seems unlikely that emerging Global South sending will be able to put down Saul’s armor and experiment with slings and stones that might make sense for the local context. The temptation of Saul’s armor is difficult to overcome, and the benefits of doing so are not always clear.

Emerging sending structures in the Global South need “Davids” who will assess the relative advantages of Saul’s armor and David’s sling for their local contexts. The other characteristics described below depend almost entirely on local leadership and structures that could provide a break from the past and explore new strategies.

2. Local self-sufficiency

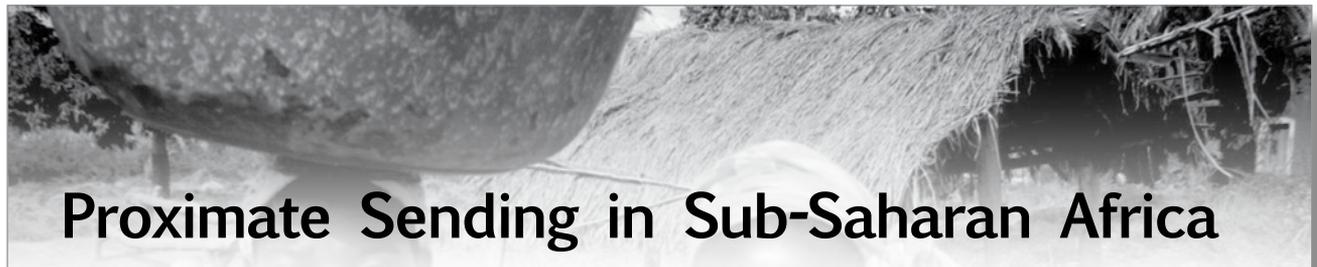
God has marvelously used fully-supported missionaries in the last two centuries of sending from the Global North. But this model requires great wealth and substantial structures to send large

numbers of long-term workers with full support. So how do we avoid this difficulty? One problematic emerging strategy is to use funding from the Global North to send workers from the Global South. The logic goes like this: "We have the money, you have the people, so let's 'partner' together." Yet one of the many problems with this approach is that it tends to prevent local leadership and ownership. Whoever controls the purse strings tends to control the direction and the decisions.

Instead of foreign funding, the discovery of locally sustainable resources should be encouraged. Only

local self-sufficiency will be sustainable in the long-term, and only local self-sufficiency will encourage local leadership and local structures. *[Editor's note: see the article on pages 26-28 for more on this topic.]* Of course, self-sufficiency is difficult to achieve, and it is unrealistic to expect that only local funding will be pursued. However, without a committed local effort to pursue self-sufficiency, foreign funding is likely to remain a barrier to

The discovery of locally sustainable resources should be encouraged.



Proximate Sending in Sub-Saharan Africa

One small denomination in an impoverished country of Sub-Saharan Africa is sending workers to proximate Muslim tribes. These tribes speak the same trade language, share similar cultures and lifestyles, and have identical agricultural economies. The leaders of this denomination had sent only two families in the past because they had limited access to outside funding. Three years ago they were challenged to consider sending workers as farmers, rather than as fully-supported workers. This began to unleash their sending potential.

In the last three years, they have sent 17 families to 17 Muslim tribes within 200 miles. The only outside funding that is involved covers 45 days of intensive training in cross-cultural living and witnessing, the purchase of two oxen and a plow, and a modest relocation allowance. The total cost of training and sending is less than \$3,000 per family, and the result is long-term workers who are self-sufficient. They are recruited by their local leadership, trained by locals with the help of some outsiders (assistance which is now phasing out), and sent by their own denomination without any foreign oversight.

The sites for their relocation were selected after their mission director visited a number of the Muslim tribes and, using the shared trade language, asked each tribal chief if he would like to receive a farming family who would preach the gospel to them. When

he was granted permission (as he generally was), the families moved, built huts just like the ones in their home villages, cooked over the same charcoal stoves, and farmed using the same techniques. They are as self-sufficient as they were in their home villages. These workers are openly preaching the gospel, and some are already seeing Muslims come to faith.

This effort is entirely led by the denomination's leaders through the existing denominational structure. They plan to continue training and relocating 6-10 families every year, even though their entire denomination numbers only 5,000 in 40 churches! The sending infrastructure is minimal because the mission director can visit all of the families on his motorcycle and because he already speaks the trade language in these villages.

Their proximate advantages, combined with a locally sustainable sending strategy, have dramatically increased their sending potential. Furthermore, there are 45 proximate unreached Muslim tribes within 500 miles who speak the same trade language and have similar cultures and lifestyles. This group has already engaged 17 of them. These are tribes that a Global Northerner would have difficulty in reaching, but that these believers are ideally suited to reach because of their proximate advantages.

dramatic increases in sending. Below we present several examples from Africa and Asia that suggest shortcuts to self-sufficiency and local sustainability.

Two aspects of traditional sending from the Global North, in particular, have the feel of Saul's armor in the Global South: distant sending and

Emerging sending structures would significantly increase their sending potential if they focused on proximate sending.

fully-supported workers. Sending high-cost workers across great distances is largely unavoidable when workers are from the Global North and the lost are in the Global

South. However, encouraging Global South sending to pursue the same strategies of high distance and high cost would make local self-sufficiency virtually unattainable for the majority of the Global South.

By contrast, two strategies can make local self-sufficiency far easier to achieve: proximate sending and dual-vocation workers. These tandem strategies of low distance and low cost are the next two characteristics to be discussed.

3. Proximate sending

The harvest workers of the Global South have huge advantages of "proximics" with their lost neighbors. We define "proximics" (a term we have coined) as "the gospel-spreading advantages that come from being close to the lost in various dimensions: geography, linguistics, culture, socio-economics, worldview, lifestyle, standard of living, etc."

Often lists of people groups are developed and prioritized (especially by leaders in the North) in terms of their lostness (e.g., no one else is working among them) and their size (e.g., people groups over 100,000 in population). For Global South sending, prioritization of people groups should also include an assessment of proximic advantages.

In fact, emerging sending structures would significantly increase their sending potential if they focused on proximate sending. One excellent example of the advantages of proximate sending is found in Sub-Saharan Africa (see story on page 19).

4. Dual-vocation workers

Dual-vocation workers require far less funding than fully-supported workers, and often require

no financial assistance at all. In addition, they are generally more credible among the lost because they're working "just like everyone else," and therefore they're less vulnerable to the accusation that they're being paid by foreigners to preach the gospel. Also, if they are sent to proximate peoples, it is generally easier to find gainful employment than if they're sent to distant areas where they don't know the language, culture, or local industries. So this approach seems to be intricately linked to proximate sending.

Obviously this is easier said than done. We are not in any way minimizing the difficulties of finding work among a completely new people group, or balancing the time demands of work and ministry. However, sending dual-vocation workers is more sustainable than pursuing long-term funding from the Global North.

5. Gospel implantation

It is not enough to encourage significant sending of Global South workers if they present the gospel to an unreached people group in a way that is comfortable to their sending culture but not to the receiving culture. Often workers expect to start a church like the one in which they grew up, structured around a building and meetings. Yet the New Testament church was a community of believers, not a church building. Escaping the gravitational pull of known models is one of the challenges of any new era or initiative.

Jesus said: "The kingdom of heaven is like yeast that a woman took and mixed into a large amount of flour until it worked all through the dough" (Matt 13:33). Rather than carrying a foreign-seeming gospel and creating extracted communities, workers should seek to implant the gospel like yeast. The gospel should infiltrate existing communities and existing cultural forms, and establish a community of faith that is natural to the new context rather than seeming foreign.

Global South sending structures have a significant advantage in gospel implantation if they send to proximate peoples, because the cultural distance that they need to bridge is not as great as for those who have crossed a great cultural distance. Emerging mission leaders should use this proximate advantage to more effectively implant the gospel like yeast.

Innovative Approaches to Global South Sending

We have observed several models of innovative sending in Africa and Asia. We offer these as illustrative of what is possible, not as formulas for every situation. We're confident that dozens of other equally successful and appropriate models can be identified and applied – and in some cases are already applied. Our intent is to encourage consideration of new approaches to Global South sending that combine the best aspects of proximate sending, dual-vocation workers, and locally sustainable resources.

"Relocation sending" is similar to traditional distant sending, in that a worker moves to a new location to minister cross-culturally. However, when sending is proximate, that move has the opportunity to be a relocation where the worker does the same thing he or she has always done, except in a new location. The Sub-Saharan African sending example (see story on page 19) illustrates the relocation of farmers as dual-vocation workers.

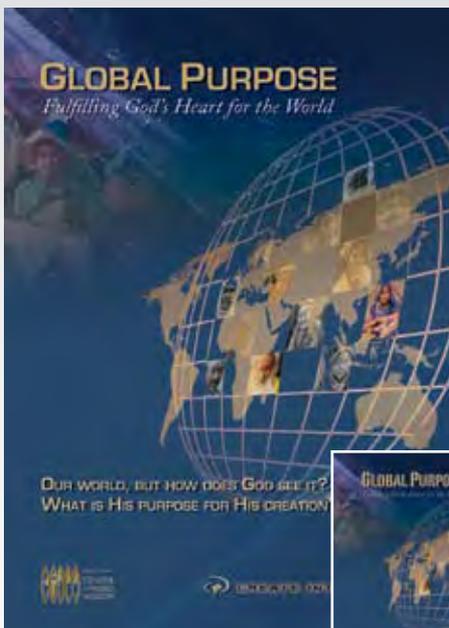
"In-place sending" is another type of sending that is available when believers and the lost are

geographically proximate. In "in-place sending," workers are trained to take the gospel cross-culturally into an unreached people group, but they don't quit their jobs, because they already live near or among the unreached people group. For example, in one Asian location, a locally-run ministry working among extremely poor Muslims is in the process of converting from all-paid staff to a mix of paid and volunteer staff, as members of local churches are trained in the ministry and how to sensitively share Jesus with Muslims. This ministry has seen hundreds come to faith in the last several years, but their growth has been limited by their dependence on external funding to pay their staff. The conversion to a more sustainable resource mix gives them the opportunity to expand into new locations and new cities.

Another example of in-place sending is a new outreach

Our intent is to encourage consideration of new approaches that combine the best aspects of proximate sending, dual-vocation workers, and locally sustainable resources.

'GLOBAL PURPOSE' – a new DVD from the U.S. Center for World Mission



"At last, believers can understand the Bible's "Global Purpose" through this fascinating DVD. Viewers will understand how God's 'big picture' destiny for our planet is inseparable from His 'small picture' destiny for believers everywhere."

Bob Blincoe
US Director, Frontiers

"I loved it. Great tool to use with churches. You have hit a home run with this DVD."

Tom Telford
Author, national conference speaker
United World Mission

"For many who will serve Christ in obedience to the Great Commission, understanding the urgency and enormity of the need will be a first step. The Global Purpose DVD illustrates this reality in a powerful way."

Bob Creson
President, Wycliffe Bible Translators, USA

This DVD is a teaching resource that gives an overview of **God's global purpose** to bless all peoples. It invites the viewer to explore ways to partner with others in declaring God's glory among all nations.

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beginning in an underground church network in China. There the leaders who are Han Chinese were challenged to reach the Hui Muslims who live in their villages, and they've begun to strategize how the believers can reach those Muslims without leaving their villages.

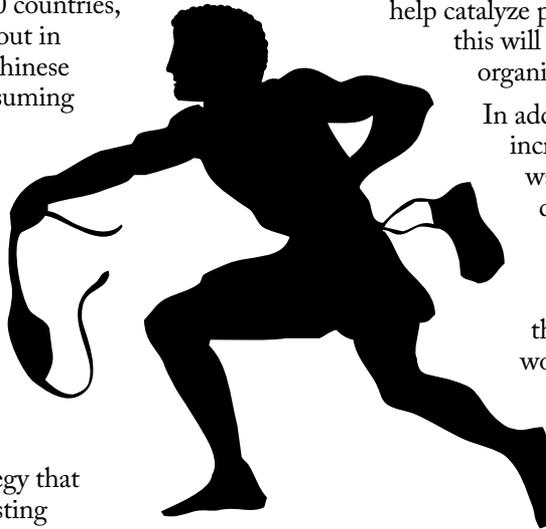
“Overseas employment” is another low-cost/no-cost sending strategy that takes advantage of existing means of leaving the country to work. For example, more than eight million Filipinos work in more than 180 countries, with one million sent out in 2005 alone, and the Chinese diaspora is likewise assuming greater significance.

However, to harness this potential, traditional models of recruitment, training, sending, and oversight will need to be reexamined.

“Government employment” is a strategy that takes advantage of existing and emerging government employment. One African denomination is using government sending of nurses and teachers to send their workers to predominantly Muslim areas. In China, mission leaders are considering how to send workers through the Chinese government's pursuit of oil and gas resources in the Muslim world and the employment opportunities that will follow.

Global North leaders may want to consider re-prioritizing their deployments.

These sending strategies – relocation, in-place, overseas employment, and government employment – are only a few examples of how Saul's armor can be set aside and innovative strategies for sending and funding can be explored. These strategies use locally available and locally sustainable resources, rather than creating or continuing long-term dependency on external resources.



The Continuing Role of Sending from the Global North

The exciting potential of Global South sending does not in any way relieve the Global North of the responsibility to continue sending workers into the harvest. However, mission leaders in the Global North should 1) remain open to the new structures and new strategies that may emerge in Global South sending, and 2) consider deploying significant resources from their organizations to help catalyze proximate sending movements, even if this will not result in the growth of their own organizations.

In addition, as Global South sending increases, Global North leaders may want to consider re-prioritizing their deployments to areas of the world where there are no Global South sending movements proximate to the unreached. It's exciting to consider the true kingdom partnership that would emerge if, over time, believers in the Global South began to accomplish proximate sending and believers in the Global North began to re-prioritize their distant sending to areas where proximate sending is not feasible or not yet happening.

“A New Thing”

In Isaiah 43:19, God tells us, “See, I am doing a new thing! Now it springs up; do you not perceive it?”

In these historic times God is doing a new thing in the Global South. He has created a massive new workforce of potential laborers for His harvest. New sending from this Global South workforce should be encouraged, without weighing it down with the Saul's armor of western leadership, western structures, western funding, distant sending, and fully-supported workers.

May the Lord grant the emerging leaders and structures of the Global South the joy of discovering their own versions of “a sling and five smooth stones.” 🌐

End Notes

- 1 Statistics from www.worldchristiandatabase.org.
- 2 Philip Jenkins, *The New Faces of Christianity: Believing the Bible in the Global South*, Oxford University Press, 2006, Chapter 5, “Good and Evil”.

WILL YOUR AGENCY BE READY FOR P.E.A.C.E.?

Some Friendly Advice for Mission Leaders

Steve Moore

One of the challenges mission leaders face is the complex issue of globalization, and one of the implications of globalization in mission is decentralization. Major initiatives no longer begin exclusively at the top of mission structures and flow down. Grassroots initiatives abound; they cannot be ignored, and they raise important questions for mission leaders. One of the most significant illustrations of decentralized mission is the P.E.A.C.E. Plan (www.thepeaceplan.com), championed by Rick Warren and Saddleback Church to combat the “five giants” of spiritual emptiness, lack of servant leaders, poverty, disease, and ignorance.

The P.E.A.C.E. Plan was introduced to *Mission Frontiers* readers two years ago (in the May-June 2005 issue – see www.missionfrontiers.org to find a copy of that article). Since then the leaders of P.E.A.C.E. have refined their plans and invited North American church and mission leaders to a series of briefings.

As the leader of the Evangelical Fellowship of Mission Agencies (EFMA), I’ve been asked by a number of our members how they should respond



Steve Moore serves as the President and CEO of the Evangelical Fellowship of Mission Agencies (EFMA), headquartered in Atlanta, Georgia. Steve is the founder of Keep Growing Inc.,

a leadership coach, the author of several books, and a busy conference speaker in the areas of missions, personal growth, and coaching for life change.

to P.E.A.C.E. After attending a briefing for mission agency leaders last fall, I’ve identified four answers to that question. While my thoughts are framed with agency leaders in mind, I invite every mission-minded person to listen in.

1. Affirm pure motives and common objectives. After hearing Rick Warren share the journey that birthed

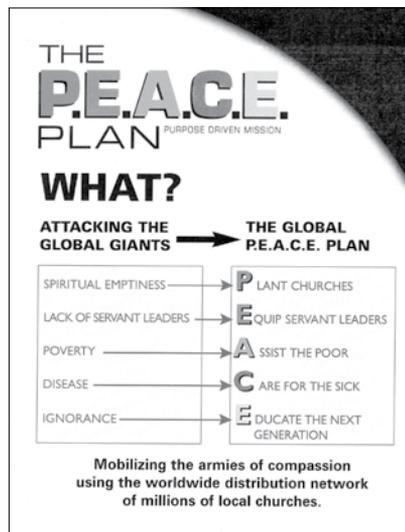
P.E.A.C.E., my suspicions were confirmed: this is not about fame or money or power. The motives behind P.E.A.C.E. are pure. As for the objectives, we all believe more churches need to be planted (especially among the least evangelized), more servant leaders developed, more practical ministry done among the poor, more care provided for the sick, and more education made accessible to the next generation. We can also agree that many of the resources to accomplish these global challenges reside in the local church around the world.

When *The Purpose-Driven Life* began its meteoric rise to

the top of international best-seller lists (over 30 million copies sold in nearly 60 languages as of November 2006), many mission leaders were asking why the global aspect of being “purpose driven” was so noticeably absent. One organization after another went racing to Saddleback (programs and resources in hand), hoping to hitch their wagons to the Purpose-Driven star. With P.E.A.C.E. Rick Warren has put global mission in purpose-driven. But relatively few agencies have openly celebrated that fact or affirmed their common objectives with P.E.A.C.E.; in fact, some of the loudest voices have emphasized problems and differences.

2. Approach P.E.A.C.E. with the heart of a learner.

As is the case with every ambitious plan, many opinions have surfaced, often based on limited information. Saddleback leaders have repeatedly



emphasized that this is a work in progress. A number of my misconceptions were corrected at the November 2006 agency briefing.

Here, for example, is a short summary of what P.E.A.C.E. is NOT:

P.E.A.C.E. is not a call for churches or small groups from the U.S. to plant churches among unengaged, least-evangelized peoples. According to Saddleback leaders, P.E.A.C.E. is a mobilization and church-to-church partnership initiative that seeks to connect U.S. churches and small groups with other local churches who are cultural (and at times geographic) “near neighbors” to unengaged, least-evangelized peoples. The focus of these partnerships is to mobilize, train and *appropriately resource* the “near neighbor” congregation to plant churches among a particular people group.

P.E.A.C.E. is not a long-term mobilization/sending initiative to encourage Americans to go as career missionaries. In fact, as of the November briefing, very little consideration has been given to the possibility that one of the unintended consequences of P.E.A.C.E. is that some Americans will feel called to serve in long-term mission.

P.E.A.C.E. is not a wealth- or resource-redistribution plan.

Significant thought and energy has been given to “the appropriate use of resources” in all aspects of P.E.A.C.E., including “assisting the poor.” Teams are challenged to focus on “sustainable” and “reproducible” solutions. One of the reasons P.E.A.C.E. discourages local churches from focusing on a single people group is that such a focus may tempt them to

default to “throwing resources” at the five giants. The belief is that small groups (at the most, two or three working together) will be forced by limited resources to focus on sustainable and reproducible solutions in the cities or villages where on-the-ground ministry is happening.

P.E.A.C.E. is not a church-only movement that dismisses agency involvement. Whether it was in response to early criticism, a spontaneous change of heart or merely a misunderstanding from the beginning, at the November briefing Rick Warren

specifically said to an agency-only audience, “We need your expertise and your help.”

3. Raise honest questions. Understanding what P.E.A.C.E. is *not* raises as many questions as it does answers. For example, how will churches here in the U.S. identify or connect with “near-neighbor” churches around the world? How effective will

these teams be in providing cross-cultural church planting training for the “near-neighbor” believers? Saddleback is trying to address these issues through their online training system, but by their own admission much is still unclear.

Will prospective long-term workers emerging from short-term teams be encouraged to connect with agencies? Will they be responsive to agency training and timetables for going if they have already “helped plant a church” among

the unreached?

How effective will the training be in discouraging reflex responses from Americans who tend to default toward the redistribution of wealth or other resources as a primary way to solve global problems? In a fully decentralized model with a bias for “growth” over “control,” how will groups/

churches that move in this direction be encouraged to reconsider?

How will P.E.A.C.E. leaders respond to agency input over time, especially if it is contradictory to some of their values or training content? How will P.E.A.C.E. teams perceive and relate to long-term workers who are involved with “near neighbor” churches?

These are legitimate questions, most of which cannot be completely answered until the mobilization process is fully underway. Building on a platform of common objectives with a learning mindset, agencies need to keep asking honest but hard questions.

4. Seek opportunities for partnership. The mission leaders and organizations who positively contribute to P.E.A.C.E. will do so by engaging more than attacking. Honest questions need to be asked and midcourse corrections will no doubt be needed,



but the voices that are listened to will likely be whispered from the shoulder rather than shouted from the sidelines.

While there are opportunities for agencies to contribute conceptually to P.E.A.C.E. through dialogue with Saddleback leadership, most mission organizations will find themselves dealing with grassroots initiatives springing from local churches that connect with this latest expression of the Purpose-Driven movement. (Warren suggests that one out of 10 churches in the U.S. have done “40 Days of Purpose.”)

Local churches will face their own set of challenges in seeking to implement P.E.A.C.E.; not all of which can be readily addressed by the online “wikiPEACE” system. Pastors will face financial challenges as their congregations seek to get involved in P.E.A.C.E. through the proliferation of short-term teams. Based on the model presented in November, if five small groups from a church of 300 were to fully embrace P.E.A.C.E., it would translate into 15 short-term trips (three per small group) in 18–24 months. If each team had only six people and

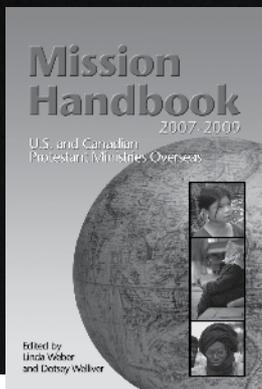
the average cost per person was \$2,500, the total invested by that local church would be \$225,000. Even pastors who pursued ministry because they flunked 9th-grade algebra can do this kind of “local church math” in their heads. Few smaller churches have a full-time mission pastor, which means the senior pastor will likely be called upon to solve problems and give counsel to these teams. The combined financial and oversight challenges could become overwhelming.

Some next-generation churches may turn P.E.A.C.E. into p.e.A.C.E. or even A.C.E. While few “millennials” would say they are against planting churches (the P in P.E.A.C.E.) or equipping leaders (the E.), they often gravitate toward a “Bono-esque” theology responding to a call to action that is focused on social inequities or human need. These churches may buy into P.E.A.C.E. *a la carte*, going heavy on some combination of assisting the poor (A.), caring for the sick (C.) and educating the next generation (E.), without giving the preferred emphasis to planting churches (P.) or equipping leaders (E.).

Some churches will probably try to capitalize on Rick Warren’s popularity by overlaying P.E.A.C.E. on existing pet mission initiatives that are not focused on the unengaged, unevangelized peoples that are at the core of this strategy. P.E.A.C.E. trips from these churches might pop up in Guatemala or Kenya, working with existing churches who are not reaching out to the unreached.

All of these scenarios represent opportunities for agencies to come alongside local churches to assist them in pursuing a careful and strategic mission agenda. But those partnerships will not emerge spontaneously.

Will your agency be ready to come alongside churches that develop some form of grassroots P.E.A.C.E. initiative? 



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A Cure for Handicapped Churches:

Reflections On Dependency In the Christian Movement

Glenn J. Schwartz

Professor Alan Tippett used to remind us that *one can't understand missiology apart from biography*. If you know what I experienced as a missionary, you will understand why I am passionate about some things today and why some other things, however intriguing, do not grab my attention. The issue of unhealthy dependency in the Christian movement is something that gets my attention and has done so for the past several decades.

My first significant assignment in Christian service was to become a short-term missionary in Central Africa. During that time I learned to minister reasonably well in two African languages. When those two years were complete, I returned to the USA, finished college and then returned to Africa as a long-term missionary. Following the 1960s in Africa, I spent six years (1973-1979) as an administrator in the School of World Mission (SWM)¹ at Fuller Theological Seminary, Pasadena, California.

For the past 23 years I have traveled far and wide drawing attention to the inhumanity and immorality of fostering the birth of handicapped churches and then rationalizing that they are just as well off if they remain that way forever. *As westerners, we get such a good feeling from being their long-distance support that we cannot imagine them getting along without us.*² Furthermore, we believe we are rich, they are poor, and that is the way it always will be. May the Lord help us to see how unbiblical and unfair that assumption is! In fact, they do not need to be born

that way, and the other good news is that there is a cure for such handicapped churches.

Much of the Western Christian movement has adopted a massive donor-driven missiology that continues to create and perpetuate handicapped churches. Little do the advocates of such missiology realize how much their efforts are producing unhealthy new churches; they do not realize that they are robbing new believers (and older ones) of the self-respect and dignity they deserve.

Very early in my missionary experience I had an underlying feeling that avoiding dependency and developing self-support were important in cross-cultural church planting. (This was long before I knew anything about John Nevius, Roland Allen or Donald McGavran.) Soon after returning to Africa as a long-term missionary in 1966, I found myself one day sitting under a small grass-roofed shelter, having a discussion with some Zambian friends. They had just made the decision to form a new congregation and were asking how to get the mission to provide funding for a building. I questioned them about their request for outside assistance. Although the long history of mission support for church buildings was on their side, about ten meters from where we were sitting was a locally-built, rural grocery store made with burnt bricks. I asked them how much money came from the mission to build that grocery store. They scoffed, as if to say, "None, of course." Even with my lack of training and awareness, I found myself in a conversation that was a precursor to what would become a major preoccupation for me.

It was my privilege to be involved in three different church-plantings during my time as a missionary. I sometimes wish I could have had a lifetime of church planting. In reality, as a young missionary, it is all I ever wanted to do. But the path for me was destined to be different. Now, 46 years after beginning missionary service in Africa, my heart's desire is to see churches be "born right" so that they



Glenn Schwartz is Executive Director of World Mission Associates, based in Lancaster, Pennsylvania. The author welcomes interaction by e-mail at glennschwartz@msn.com.

can learn to stand and walk on their own two feet – even from the very beginning.

It is all about assumptions

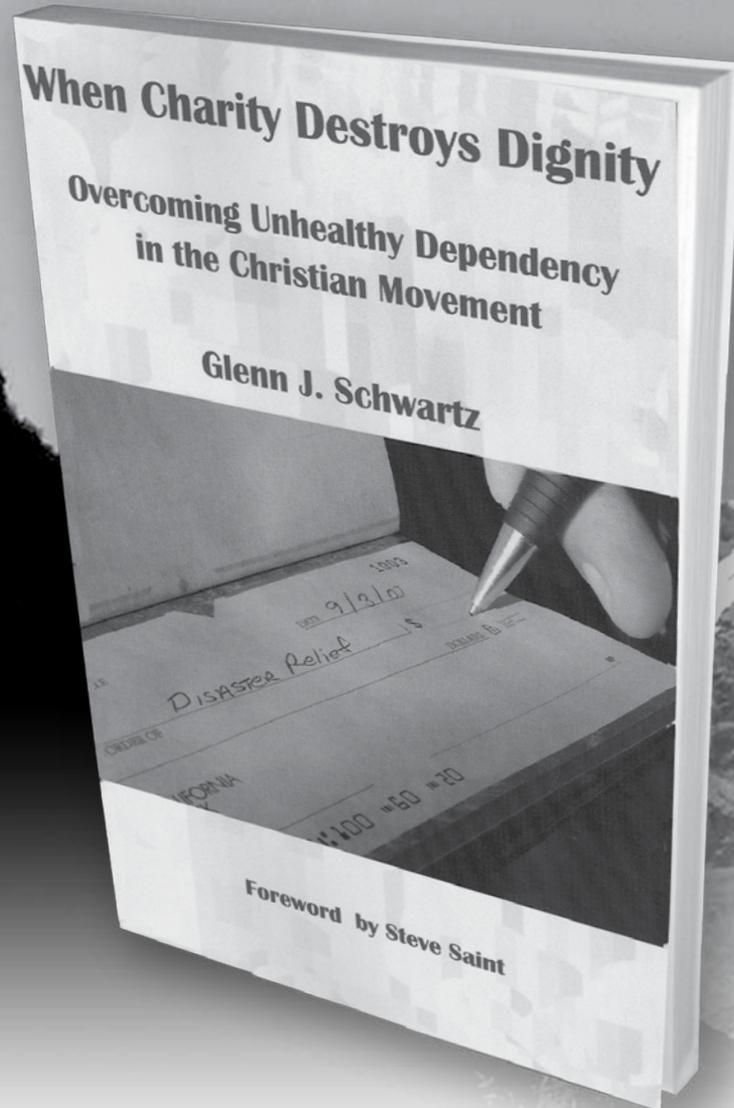
I learned a long time ago that the assumptions we make are a very powerful driving force at the center of our lives. As one reflects on the important matter of sustainability in the Christian movement, *getting those assumptions right from the beginning is critically important.*

What happens if we do not get the assumptions right from the beginning? It is likely that those assumptions will color the thinking of the people we are trying to reach. When we introduce a distorted view of how things are, others might begin to accept them as being normal.

Imagine what would happen if those presenting the Christian gospel began with the assumption that, when people come to Christ, they do not expect to receive handouts from those who preach the Gospel. Should one give them the impression that they cannot be rightly aligned with God unless someone gives them material assistance?³

A good example of these conditions would be the church in China in the 19th century. Missionaries began and carried on their work with a series of assumptions which included the following: *Churches can become self-supporting, self-governing and self-propagating from the very beginning.* Reflect for a moment on the simplicity and long-term implications of that short series of assumptions. How did those assumptions pay off in the long run? Within a hundred years, through no fault of their own, the missionaries were forced out of China and local believers were left with those principles, which came
(continued on page 28)

The alternative to business as usual in missions...



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to be known as the “three-selves.” The result is that the million believers they left behind in 1951 grew to a hundred million or more over the next 50 years. Consider for a moment what would have happened if those missionaries had begun with a different series of assumptions.

Where do faulty assumptions lead?

One recently-published book on mission giving⁴ says the opposite of what I am saying here. That book begins with the assumption that westerners are wealthy, and that if we want to cure poverty in the rest of the world, we simply need to mobilize a massive “Marshall Plan” of missions giving that will redistribute money to the rest of the world. The

book advocates raising funds in large amounts with the purpose of paying pastors and evangelists to do the work of God with outside resources, not those of the people among whom those pastors and evangelists live and work. The writer also concludes

Much of the Western Christian movement has adopted a massive donor-driven missiology that continues to create and perpetuate handicapped churches.

that such a massive amount of funds be given with no strings attached! Presumably if local pastors and evangelists choose to enrich themselves while their people remain less well off, that is no concern of those providing the funding.

Consider for a moment the assumption behind such a donor-driven missiology. It is assumed that it is western money with no strings attached that will cure poverty in the rest of the world.⁵ If that system were found to work, then Haiti should be a shining example of development in our world. I believe if that “Marshall Plan for missions giving” is launched, it will not only perpetuate unhealthy dependency in the Christian movement, but will create more “Haitis” in other parts of the world. One has only to look at places like Eastern Europe or the former Soviet Union to see examples of very dependent churches. Some of these are new places showing similar symptoms to the economic deprivation of Haiti. When mission practice is driven by dollars rather than sound missiological principles, what else can one expect? Obviously, it is not outside dollars that will cure poverty. Dollars alone will not create healthy churches. Money in massive amounts will only convince many in our world that they are poor and need outside assistance in order to play an active part in the Kingdom of God.

What is the alternative?

To put it simply, the alternative to donor-driven missiology is a change of assumptions on which missionary church-planting is done. Except in areas where humanitarian aid is essential for survival, outside aid should be given careful consideration in order to avoid becoming a potential obstacle to healthy church planting. I am aware that some consider principles of self-support to be passé and that they should be discarded. But such principles were the foundation of sound missiology in the past, and I believe they still are today.

The alternative to massive amounts of outside funding (which often destroy local initiative) is to advocate that those who come to the Christian faith can do so without financial incentive. And when they learn to know about the right relationship they can have with the God of the universe, they can also learn that it is their privilege to give back to Him something of what He has given them. When that happens, one begins to grasp the essence of the Christian gospel.

For those who wish to learn more about the issues I am dealing with here, I commend my new book, *When Charity Destroys Dignity: Overcoming Unhealthy Dependency in the Christian Movement*. In it I advocate church-planting that is not dependent on significant amounts of outside funding. The book can be ordered on the website of World Mission Associates (www.wmausa.org). For information on bulk orders and other questions, send an e-mail to wmabookinfo@wmausa.org. Mission agencies and others ordering in bulk shipments may qualify for up to 80% discount. 🌐

End Notes

- 1 The school is now called the School of Intercultural Studies (SIS).
- 2 The compulsion to give without regard for the long-term consequences is where donor-driven missiology originates.
- 3 I am not referring here to places where humanitarian assistance is required for people to simply survive. Most of the places where unhealthy dependency has a foothold, people live in relative poverty, not absolute poverty, and actually have something to give back to God if they are told that is part of coming into right relationship with God.
- 4 The book is entitled *To Give or Not to Give?*, by Dr. John Rowell. It is published by Authentic Publishing: Tyrone, GA. 2007
- 5 This reminds one of the Millennium Plan proposed by Jeffrey Sachs, the economist who calls for a massive redistribution of wealth for the elimination of poverty in the next several decades. For further information on that, see Sachs, Jeffrey D. *The End of Poverty: Economic Possibilities for Our Time*. New York: Penguin Press, 2005.



Good to Great in the Kingdom

Greg H. Parsons



A mission leader I know served on the field for 20 years. Then he was asked by his international director to become the U.S. director of his mission; his international director said he should take the role if “he wanted to make xyz mission the best one out there.” My friend said he wasn’t interested.

My friend doesn’t think that it’s “Kingdom thinking” to make one mission better than the others. He would have found it more Kingdom-oriented if he could help the mission to “be the best it can be” or “to find our Kingdom niche and fulfill it as well as we can.” But even that wasn’t what he really wanted to do.

You see, he wasn’t interested in building an organization – though that is often done “on the way” to a goal. He *was* interested in building “a passion and effectiveness for the Great Commission in the church around the world.” He ended up taking the role after much turmoil in his heart and mind, and it has worked out well as his colleagues have shaped the role around his gifting and calling.

As mission agencies and churches position themselves for the days ahead, many are discussing Jim Collins’ book, *Good to Great*, which offers several excellent ideas based on extensive research. The companion monograph for the “social sector” (by the same name) adds a helpful twist for not-for-profit organizations, for whom the bottom line is something other than profit.

Any good idea can run into problems if we don’t understand it, or apply it without thinking it through deeply. In *Good to Great*, Collins emphasizes the idea of identifying your organization’s distinctive contribution. That may have led some to focus their ministries on what *only* they can be best at – hinting at the idea of being distinctive just to be distinctive without taking into account what others are doing (for there are times when several structures may be overlapping in helpful ways). The core idea is to examine how a particular contribution is made for the common good and, in the case of non-profits in general, doing *good*

and doing it *well* – not merely to have a unique byline in our vision or mission statements.

Asking how any ministry’s work is unique is a helpful process, but if we are not thoughtful it can lead away from a Kingdom mentality. We must do our planning in the context of larger Kingdom efforts. Just as companies must have their competition in mind,

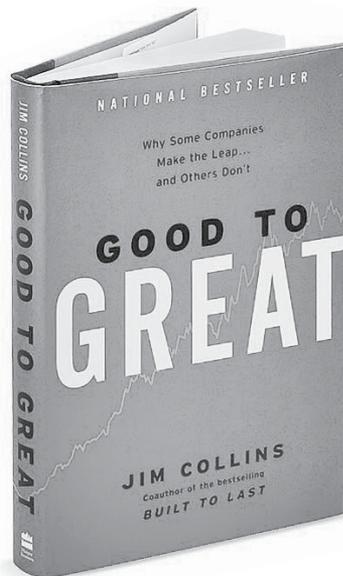
so we in the ministry sector must have our co-laborers within other mission or church structures in mind. Do we really know enough about what they are doing to know if we are overlapping or duplicating work?

It is even worse with churches, where it is really hard to be unique – since there are some ten

million similar groups around the world! While a similar dynamic may sometimes apply to mission structures, there has always been a unique role for pioneering agencies that work where others don’t. Yet we must be careful. It doesn’t take too much study of the history of pioneering agencies to find out how quickly they move to more established work, training ministry or leadership development instead of pressing on with more difficult pioneering work. While sometimes such a shift may be appropriate, we should keep a keen eye on and be sure that the church is actually being built as Jesus directed (Matthew 16:18).

We need to ask these kinds of questions in the context of the Kingdom. We should know what is happening and what is not. We should be open to see how we can serve others who are working nearby or in similar works to ours. We should be open to hand over work to others. We should do our best to discern and review the impact of our work wherever it can be effectively measured. And we need to think in terms of multiplication.

How can we advance God’s Kingdom today, pursuing what He has given us to do while also encouraging others in other structures He is blessing? 



Rev. Greg Parsons is General Director of the U.S. Center for World Mission. He’s been on staff at the USCWM for 22 years.